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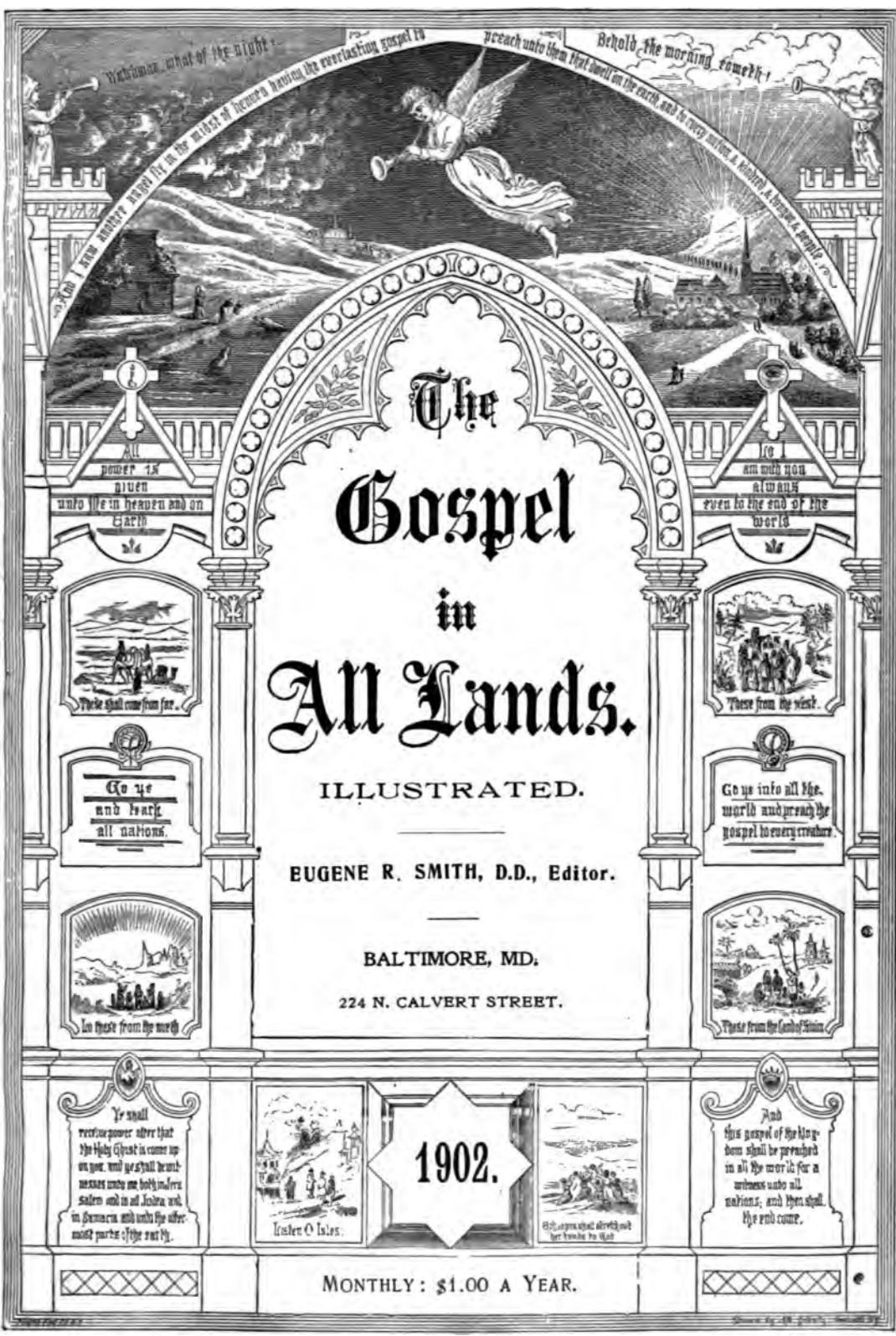
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Gospel to All Lands.









The
Gospel
in
All Lands.

ILLUSTRATED.

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

BALTIMORE, MD.

224 N. CALVERT STREET.

1902.

MONTHLY: \$1.00 A YEAR.

Behold the morning cometh!
I have brought abroad in the midst of darkness the everlasting gospel to
preach unto them that dwell on the earth and to every nation & kindred & tongue & people

All power is given unto the in heaven and on earth
I am with you always even to the end of the world

These shall come from the east

Go ye and teach all nations

These from the north

These from the west

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

These from the land of Shinar

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

Isleth O Isles

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

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



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GOSPEL IN ALL LANDS.

JANUARY, 1902.

A TRUMPET CALL TO DUTY AND PRIVILEGE.

(Adopted by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, December 17, 1901.)

OPEN DOOR EMERGENCY APPEAL.

ALL over the world open doors invite us to missionary activity. From Southern Asia comes the cry of one hundred thousand people urgently seeking of our Church baptism, who cannot be received because of lack of teachers.

From China comes a most urgent appeal for help. As from the ashes of the mutiny in India our missionary work sprang Phenix-like into life, so from the blood of the martyrs in China is springing up a mighty movement toward Christianity.

In Japan the greatest religious awakening ever known is now in progress.

Korea, once the Hermit Kingdom, is now open to Christianity, and converts are already numbered by thousands.

Africa, so long in darkness, stretches out her hands imploring help.

The intolerance that has so long closed Roman Catholic countries to evangelical truth is rapidly passing away. In our new possessions, Porto Rico and the Philippine Islands, there are multitudes awaiting the coming of the light of Gospel truth, while in our great home field the demands upon us are more important than ever before.

Hundreds of Methodist student volunteers are now ready, or are preparing, for service in the foreign field, and we confidently believe that every demand for missionary service in both our home and foreign fields can be promptly met by superior men and women.

Impressed by these open doors and emergencies, the General Missionary Committee requested the Board of Managers to consider whether improved methods could not be instituted for arousing the Church to a due sense of its missionary opportunities and responsibilities. And the committee further recorded its conviction that the small number of our field secretaries should be temporarily reinforced for the purpose of inspiring and organizing such an advance in our missionary gifts as these times of opportunity and obligation demand.

The Board has carefully studied the problem thus submitted; has grouped the Conferences and Missions into eight divisions; has with great care selected several brethren as field secretaries, and has constituted a commission and charged it with the supervision of this work and of the entire Open Door Emergency Movement. When the plan they projected is matured it will be published to the Church.

Meantime, the Board appeals to all our presiding elders, pastors, Sunday school workers, and people to use with all fidelity the methods which they have already proven so successful.

To aid in awakening and inspiring new interest in the cause of missions, and in disseminating missionary information among our people, we urge that one or more missionary conventions be held in each presiding elder's district during the year 1902.

We earnestly request our pastors to immediately put into operation the provisions of paragraphs 369, 370, and 371 of our Discipline in their respective charges, believing that by so doing they will be able to increase the interest of the people in the cause of missions, and greatly enlarge the income of the Missionary Society.

We recommend that offerings be made on Easter Sunday in all our Sunday schools for missions, and that an Easter service be prepared and sent out free to all Sunday schools that observe the day.

We respectfully press upon the attention of our pastors the importance of presenting to their congregations the claims of missions separate from all other causes.

We gratefully recognize the advance made last year in the missionary collections by our people, and urge them to loyally rally around their pastors in making the year 1902 memorable for a revival of missionary zeal and liberality, and by so doing supply the needed money to sustain and carry forward our great and growing work, at home and abroad, thus hastening the coming of the kingdom of God in all the earth.

We ask that this action of the Board of Managers be read by our pastors to their respective congregations.

WEEK OF PRAYER.

The Evangelical Alliance of the United States suggests, in addition to appropriate services and sermons on the two Sundays, January 5 and 12, the following topics of prayer during the week.

Monday January 6.—THE VISION OF GOD IN CHRIST.

PRAYER: For a deeper realization that God is, and that he is a rewarder of them that seek after him; for a clearer recognition of his holiness and power; for a stronger, more purifying faith that he shall judge the world with righteousness, and the peoples with his truth; for a far more grateful apprehension of his love in the redemption of the world by our Lord Jesus Christ; and for the full indwelling of the Holy Spirit.

Tuesday, January 7.—OUR NATION.

PRAYER: For our nation, that God will continue his favor, forgiving our manifold sins, and helping us henceforth to do justly, and to love mercy, and to walk humbly before him; that he will guard and guide our rulers, and establish all our people in the ways of law and order and righteous freedom; that he will make us faithful to our great opportunities for serving his cause; that he will revive his saving work in our cities, and pour out his life-giving blessing on our towns and through all our borders; that so our nation may wholly awake and turn to God.

Wednesday, January 8.—OUR CHURCHES.

PRAYER: For our churches—their Sunday schools and young people's societies, their Christian associations and brotherhoods, and all their other agencies—that they may be inspired and purified to do God's perfect will, keeping the unity of the Spirit in the bond of peace; that they may be reawakened to the fact that their supreme mission is to save the lost; that they may, through the abiding of all their members in Christ, receive the power of the Holy Spirit for love and service; so that, throughout our land, there may be a great revival of true religion in both faith and life.

Thursday, January 9.—CHRISTIAN MISSIONS.

PRAYER: For Christian missions, both home and foreign, that, being filled with the Holy Spirit, and sustained by the prayers and gifts of every friend of Christ, they may be the means of a speedy fulfillment of our Saviour's command, Go ye into all the world, and preach the Gospel to the whole creation; that the complete evangelization of our own country may be hastened; that we may rightly remember our missionary obligations to our newly acquired possessions; that the lives of all missionaries may be very precious in God's sight; and that all missionary effort may be abundantly successful.

Friday, January 10.—THE FAMILY AND THE SCHOOL.

PRAYER: For the family, that God will protect it from all its foes; that he will continue to make it a fountain of blessing; and that all parents may, in their homes, both teach and live the Christian faith, thus winning their children to Christ. And for all schools and institutions of learning, that God will guide them to teach true wisdom, dutiful reverence toward him, with the faithful service of man.

Saturday, January 11.—THE COMING OF THE KINGDOM.

PRAYER: For the swift coming of the kingdom of God; for the fulfillment of the promise, They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; for obedience to the Golden Rule by both individuals and nations; and that the atoning Christ may be everywhere enthroned as Prince of Peace and Saviour of mankind.

The Religious Situation in Europe.

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

NOTWITHSTANDING the fact that there is a soiled fringe of Mohammedanism on its eastern border, it may be said that Europe is at least nominally Christian. Three forms of Christianity obtain—Roman Catholic, Orthodox Greek Catholic, and Protestant. The countries that are practically Roman Catholic are Italy, Spain, Portugal, France, Austria, Belgium, and Poland in Russia. There are also portions of Ireland, Germany, and Switzerland that are practically Roman Catholic. The Orthodox Greek Catholic countries are the Balkan States and Russia. The Protestant countries are England, Scotland, Holland, Denmark, Sweden, Finland in Russia, and considerable portions of Ireland, Germany, and Switzerland. Italy is the center of Romanism, and is the typical Roman Catholic country of Europe. Here is Rome, the Vatican, the pope, and the center of the Roman Catholic hierarchy. Less than half a century ago Protestantism was under ban in all Italy, including the Eternal City itself. At that time a traveler could not enter the city of Rome with a copy of the New Testament on his person. Now all this is changed. The temporal power is gone, and gone forever. The pope may regard himself as a prisoner in the Vatican awaiting the day when the temporal power will be restored; but he will wait in vain, for that day will never come. The people of Italy are willing that the pope shall remain as the spiritual head of the Roman Catholic Church, but they are quick to resent any intimation that the temporal power is to be restored. The Gospel may now be preached as freely in the cities of Italy, including Rome, as in the cities of the United States. Vast numbers of Italian people have practically ceased to attend upon the services of the Church. They have lost faith in the purity of the priesthood, and when a people lose faith in the ministers of their religion the process of disintegration has already set in. Protestant churches have been established in many parts of the kingdom, and in some places flourishing congregations have been organized.

What is needed most is that the leading Protestant denominations of the United States should each plant themselves strongly in a dozen of the most important cities of Italy. Houses of worship that would cost from \$20,000 to \$30,000 apiece should be erected. At the present time in most of the cities Protestant services are held in rented halls, sometimes poorly located, in obscure places. These do not appeal to the Italian people, who have been accustomed to stately churches and cathedrals as places for divine worship. If commodious churches were furnished they would be filled with people anxious to hear the simple Gospel of reconciliation and peace. Already the Roman Catholic hierarchy feel the influence of Protestantism, and are alarmed. If a movement such as I have indicated were set on foot inside of the first quarter of this new century, Protestantism would be strongly planted in all parts of Italy, and the question of the temporal power of the pope would be settled for all time.

In Italy we have an Annual Conference, with 38 ministers, and communicants numbering 2,258. Our denominational building, most favorably located in Rome, gives us great prestige and power. In it there are two chapels, one for Italians, which will accommodate seven or eight hundred people, and the other for English services, which will accommodate about two hundred. The building also provides for a boys' college, theological school, printing press, and book store, with apartments for three missionary families, besides other apartments that are rented to outside parties. Methodism is rooted firmly in Italian soil, and though the growth may be somewhat slow yet it will develop increasing strength as the years go by.

THE GREEK CHURCH.

The beginning of the separation between the Orthodox Greek Church and the Roman Catholic dates back to the fourth century, when Constantine founded the city of Constantinople. These two organizations are usually mentioned as the Eastern and Western Churches. At the first there was a controversy that grew out of the worship of images, the Eastern Church discarding image worship and the Western adopting it. While the Eastern Church discarded images, it substituted pictures, and the same worship that is accorded to images in the Roman Church is accorded to pictures in the Greek Church. There were also differences that grew out of the doctrines of the Holy Spirit and purgatory. There were also bitter controversies concerning the marriage of the priesthood, the Eastern Church requiring that certain classes of their clergy should marry, and the Western adopting celibacy as their unvarying rule. The rupture between the two branches was not final until Constantinople was captured by the Turks, May 29, 1453.

Russia is the great bulwark of the Greek Church. No public Protestant service can be held in that empire in the Russian language. Protestantism and Mohammedanism are tolerated, provided their religious services are conducted in languages other than the Russian. Roman Catholics in Poland and Lutherans in Finland enjoy religious liberty because their services are conducted in the Polish and Finnish languages, and Mohammedanism is permitted where services are conducted in the Turkish language. It may be truthfully said that to-day Russia is the most intolerant of all the countries of Europe.

PROTESTANTISM.

Protestantism dates back to the days of John Wyclif, who was born about 1320 and died 1384, and was known as the morning star of the Reformation. Years after his burial his bones were dug up and burned by order of Fleming, Roman Catholic Bishop. His ashes were cast into the Swift, whose waters bore them to the Avon, the Avon to the Severn, and the Severn to the sea, so that the ashes of Wyclif have become the property of the whole world. John Huss, who was burnt at the stake at Constance on the Rhine, 1415, was the true successor of Wyclif. Jerome of Prague, a layman, was burned on the same spot in 1416. In the city of Constance there

is a hotel that was once a monastery, in which Huss was imprisoned previous to his martyrdom. The convent has been converted into a fine hotel, and it was my privilege to spend a comfortable and restful night within its walls. Passing along a street there was pointed out a medallion of Huss set in the wall of the house in which he was arrested, and on the opposite side of the same block is a medallion of Jerome of Prague in the wall of the house in which he was imprisoned. Martin Luther took up the work which had been started by Wyclif and carried forward by Huss and Jerome. The raps of Luther's hammer that nailed to the door of All Saints' Church Cathedral in Wittenberg his ninety-five theses, October 31, 1517, are still echoing around the world. December 10, 1520, in the presence of an immense number of people, at the east gate of the city of Wittenberg, Luther burned the pope's bull of excommunication, thus severing himself forever from the Roman Catholic Church. April 17, 1521, he made his memorable defense before the diet at Worms, closing with the words, "Here I stand, I can do no other; God help me." Soon after this the great reformer was imprisoned by his friends in the Wartburg Castle near Eisenach, where he was born and spent his boyhood life. Here I spent a night, and the morning following ascended the mountain near the town upon which the old Wartburg Castle, in which Luther was imprisoned, stands. The room which he occupied remains as it was when he left it. The oaken table upon which he commenced the translation of the Bible into German, the chair upon which he sat, the bedstead upon which he slept, and other simple articles of furniture, including the footstool, which appears to have been cut off the end of a log, remain as silent witnesses of the reformer's labors. There is pointed out upon the wall the stain made by the contents of Luther's ink bottle, which he threw across his room at the devil.

The struggle of Protestantism in Europe was continued through a long period, and it was nearly three centuries before its position was felt to be secure. In Sweden, Norway, and Denmark the Reformation was most complete. From those countries Romanism was absolutely swept out, and it has never regained a foothold. Here and there in those countries there are feeble Roman Catholic churches, but their influence is little felt. Though the Reformation was not so thorough in Germany as in Scandinavia, it was sufficiently so to make it the dominant power of what is now the German Empire.

ORIGIN OF METHODISM.

The next great reformation in Europe to be noticed was that which began in 1738 under Mr. John Wesley. When in London recently I found the place in Aldersgate Street where, on May 24, 1738, at a quarter before nine o'clock in the evening, Mr. Wesley's heart was strangely warmed. Standing there I said to myself, "This is the place where Methodism had its origin; here the waters broke out." I was reminded of Ezekiel's vision of the temple. He saw the waters issuing from beneath the altar and the wall of the city, and at first when

crossed they were to the ankles; a thousand furlongs, and crossed again, they were to the knees; another thousand furlongs, and the waters were to the loins, and still another thousand furlongs, and it was a great river that could not be crossed over, a river to swim in. These waters flowed through the desert and healed the waters of the Dead Sea. On the banks of this river grew trees laden with luscious fruits. So with the conversion of Mr. Wesley, the stream of spiritual life that broke out in Aldersgate has been flowing on, widening and deepening as the years have gone by, until it has become indeed a great river, a river that cannot be crossed over, a river to swim in.

In 1739 the first Methodist Episcopal Society was organized, and from it by growth, division and subdivision there are now in the world about twenty-five different ecclesiastical bodies, each bearing some one of the numerous Methodist names, having a membership of about seven millions, and a constituency of twenty millions more.

American Methodism took its rise in 1786, and in 1849 returned to the continent of Europe, and has been successfully established in Germany, Switzerland, Scandinavia, Italy, Bulgaria, and Finland. We now have in Germany two Annual Conferences, the South Germany with 81 ministers and 9,909 communicants, and the North Germany with 65 ministers and 8,787 communicants; in Switzerland 55 ministers and 8,446 communicants, making a total in Germany and Switzerland of 201 ministers and 27,123 communicants. Our Annual Conferences in Scandinavia are as follows: Norway, 43 ministers, 6,053 communicants; Sweden, 104 ministers, 17,268 communicants; Denmark, 42 ministers, 3,440 communicants; making a total of 177 ministers and 26,761 communicants. In Italy we have an Annual Conference with 38 ministers and 2,258 communicants. Bulgaria, a Mission Conference, has 12 ministers and 269 members; Finland, a Mission, 16 ministers and 955 members, making a sum total in all Europe of 453 ministers and 57,209 communicants. Our influence in all Europe, and especially in Germany, Switzerland, and Scandinavia, has extended far beyond our denominational borders. When we entered upon our work in those countries the State churches had neither Sunday schools nor prayer meetings, but now both are found everywhere.

In order to stop the movement toward Methodism there was organized many years ago what is known as the Inner Mission, which occupies about the same relation to the State Lutheran Church that Mr. Wesley's societies originally occupied toward the Church of England. At first the people who united with the Methodist Episcopal Church were ostracized and persecuted, but this policy failing to stop the trend, the Inner Mission was brought into existence to neutralize our efforts. The services of the Inner Mission are patterned after those that are held by the Methodists and the same doctrines are preached. The people are told that they need not go to the Methodists for a more spiritual type of religion, as it can be found in this new organization. There are large numbers of people now worshipping

in the Inner Mission who, but for that organization, would be in the communion of the Methodist Episcopal Church. Many people who are still identified with the State churches worship regularly in our congregations and contribute to the support of our work. It is very difficult to get out of the State Church. Every possible barrier is placed in the way of those who desire to go. Indeed, about the only easy way to get out of the State Church is to die.

The influence of our Church upon the public was seen in a most marked manner at the sessions of our Conferences held during the summer of 1901. The Switzerland Conference met at Biel, where forty years before Methodist preachers were mobbed out of the town. On the occasion of the Conference the Town Council by formal vote invited our people to occupy the State Church for their religious services on the Sabbath. Our public preaching service was held at two o'clock in the afternoon, and the edifice was filled, notwithstanding the fact that a violent rainstorm prevailed. At Karlsruhe, the seat of the South Germany Conference, where we have a new and commodious church, it was found necessary to secure a hall that would accommodate 2,500 people for the Sabbath services, which was filled to its utmost capacity at both the services. At Chemnitz, the seat of the North Germany Conference, a hall that would accommodate 3,500 people was filled at the two public services that were held. At Svendborg, the seat of the Denmark Conference, it was arranged to hold the public services in our own church, but a full half hour before the time for the service arrived the house was filled, and a large number of people were in the street. The service was transferred to the public hall, accommodating 1,500 people, and it was quickly filled. At Hamar, the seat of the Norway Conference, the service was held in a grove, and was attended by large congregations. At Orebro, the seat of the Sweden Conference, it was planned to have one service in a park, but the day turned out to be inclement, and all the services were held in our church, which proved to be utterly inadequate to accommodate the people who desired to attend.

There can be no doubt about the fact that the Methodist Episcopal Church is planted firmly on the continent of Europe. The outline given above falls far short of fully representing the results of our work in the countries named.

Native Races and Intoxicants.

ON Friday, December 6, Secretary Hay gave a hearing at the State Department, to representatives of the missionary societies, the Reform Bureau, the Anti-Saloon League, and the Woman's Christian Temperance Union, in regard to petitions for active efforts on behalf of our government to secure the prohibition of the sale of intoxicating liquor and firearms to uncivilized races and to relieve China of the legalization of the opium traffic. A deputation of fifteen or sixteen representative persons was

cordially received by the secretary, and brief addresses in support of the petitions were made by Rev. Mr. Russell, president of the Anti-Saloon League; Rev. Dr. Crafts, of the Reform Bureau; Merrill Gates, D.D., of Amherst College; Dr. S. L. Baldwin, of our Missionary Society; Rev. F. E. Clark, D.D., of the Christian Endeavor Society, and Mrs. M. E. Ellis, of the Woman's Christian Temperance Union.

At the close of the interview the secretary expressed himself as in hearty sympathy with the desire of the petitioners and the object they sought to accomplish, and said that, while of course he could not say definitely what the government would do, and the difficulties the government might have to meet would be appreciated by the deputation, they could be assured of the hearty sympathy of the department in the laudable work they sought to accomplish and of such action as it was possible for the government to take. An immense petition, signed with thousands of names, and to which other thousands will soon be added, was laid upon the secretary's table and was kindly received by him.

It would seem that there should be no hesitation on the part of the Secretary of State to comply with the request of the deputation. President Roosevelt, in his message to Congress, said: "In dealing with aboriginal races few things are more important than to preserve them from the terrible physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our Indian tribes from this evil."

Even the President's words, positive as they are, do not fully represent the terrible curse which this evil has been to the American Indians, and the fruit which this evil has borne in Indian wars, and the consequent loss of life both of whites and Indians. But the evil effects upon American Indians do not compare with the evil effects of such liquors upon other native races. If it is necessary to preserve the American Indian from the terrible physical and moral degradation resulting from the liquor traffic, it would seem equally necessary to preserve other aboriginal races, and equally desirable that we should exert our power to the utmost to contribute to that result. This we can do in a large measure by cooperating with England in her effort along this line.

However much we may have done, we are not protecting the Indian races so much as we should. The sale of liquor to Indians in the States and Territories, including Alaska, should be absolutely prohibited. The sale of liquor in the Philippines should come under the same ban. The President might well say, as he says of aboriginal races in general, "In dealing with the Philippine races, few things are more important than to preserve them from the terrible physical and moral degradation resulting from the liquor traffic." If they are to become the victims of "fire water," as have the American Indians, there is little hope of our efforts for their intellectual, social, and political elevation bearing the fruit we expect.—*Northwestern Christian Advocate.*

CONCEPCION, CHILE, AND ITS METHODIST MISSION.

BY REV. G. F. ARMS,

Principal of Concepcion College, and Presiding Elder of Concepcion District.

THE city of Concepcion was founded on the beautiful Concepcion Bay, one of the two or three good bays from Mexico to the Straits of Magellan. The city was founded in 1550, fifteen years before the first settlement was made within the territory of the United States. It was the capital of Chile under the old Spanish viceroys. A stone fort built on the beach, in the center of



REV. G. F. ARMS.

which engraved in the stone was the escutcheon of Spain, is still standing. The city was twice destroyed by earthquakes, in one of which a great tidal wave came up over the city and swallowed and carried back into the sea the houses and their inhabitants, except some who at the first sound had rushed quickly to higher ground.

The city was then removed inland nine miles to its present beautiful site on the banks of the chief river of Chile, the Bio-Bio. To the south of this river during the three hundred and sixty years of Spanish occupation the brave and hardy Araucanian Indians were never conquered. They were one of the best of Indian races. To the north the Indians were subdued. The climate was drier. And the capital was removed from Concepcion to Santiago. But Concepcion still remains, and must ever remain, the chief city of southern Chile, because of its natural situation. It is second only to Valparaiso in exports and imports (aside from the exports of saltpeter). It is in the center of the coal mining interests of Chile.

The city has tripled within the last twenty years. There is a large and very important German colony, many Italians and Spaniards, a fair number of French, a small but important English colony, and a

few Americans. The Germans sustain a large school, and there is a Lutheran Church service with a very small attendance. For the English there is an Anglican service, and the pastor has a small school.

William Taylor visited Concepcion in 1878 and secured from a few Americans, from the leading English residents, and from some of the liberal Chilenos financial aid for the bringing out of American teachers. Professor W. A. Wright, Miss Lelia H. Waterhouse, and Miss Sarah E. Longley arrived in Concepcion the same year and started a school for boys and another for girls. The Boys' School opened well. Mr. Wright remained only two years. Mr. Jeffreys took charge of the school for two years, then Rev. J. M. Spangler had charge for two years. He was followed by Rev. W. T. Robinson, who remained three years. In 1888 Mr. Robinson went to Argentine and became engaged in missionary work there. Rev. G. F. Arms was sent out to take charge of the Concepcion Boys' School. He remained in charge five years, and the school attendance and the income doubled. He was followed by the Rev. B. O. Campbell, under whose administration of seven years the school continued to increase in prosperity. For the past two years the school has been in the care of E. F. Herman.

The Girls' School had a hard struggle for the first years. The fathers were not disposed to place their girls under the care of Protestant teachers, but the fathers of the few girls who were won, even now, after fifteen and twenty years have passed speak in the highest terms of those teachers. During the first ten years the school was successively under the care of Miss Waterhouse, Miss Boise, and Miss Hammond. Then followed Mrs. Coleman for three years, and Miss Mary Stout for one year. The superintendent of the Mission then transferred Mr. and Mrs. G. F. Arms from the Boys' to the Girls' School. It is now nine years that the school is under their care.

The schools are in excellent condition. The Boys' School has primary, intermediate, and high school grades, with an average attendance for the past few years of one hundred and fifty students, about one third of them boarders. The Girls' School begins



AMERICAN COLLEGE, CONCEPCION, CHILE.

with a kindergarten and passes to high school grades with an attendance of one hundred and thirty, two fifths of them boarders. It has excellent departments in music and art. There are two American teachers in these schools and eighteen others. The schools open in the morning

with Bible reading, prayer, and the singing of Gospel hymns, in Spanish and in English. All the boarders attend Sunday school, and many attend church. All the boarders of the Girls' School attend a special religious service on Wednesday night.

The chief families among the liberals of



A STREET IN CONCEPCION, CHILE.

southern Chile patronize these schools for five or six years, after paying all expenses, including the salaries of the missionary teachers, they have given in support of pastors of native churches more than \$2 for each dollar received from the Missionary Society. They are one of the chief factors in the evangelizing of Chile.

To illustrate: In 1891 a Spaniard, doing a small business in a little town, placed his son in the American school, because in that school he could become better fitted for commercial life. He remained three years. A personal knowledge of the life of true Christians, together with the study of God's word, made a powerful impression upon the boy. He believed that he was truly converted. He carried the Bible to his home. He has continued active in circulating Gospel literature and holds with much love to his Bible. Recently he spent a few weeks in Concepcion, and while here he secured the attendance at church of a Spanish family, friends of his. They became deeply interested, and have been received as probationers. Recently the father gave \$50 to aid the church and \$20 for the poor and sick. He is a man of ordinary means, and strict economy is practiced in the family. This is but one of many instances that might be given to show how the schools are aiding in evangelizing Chile.

During the two years that Mr. Jeffreys had charge of the Concepcion school for boys some church services were held in English. Like services were held during the administration of J. M. Spangler and W. T. Robinson. On the arrival of G. F. Arms in 1888 a room was rented and the

holding of regular services were commenced, and they have continued without interruption till the present. In due time a church was organized and a flourishing Sunday school, with a third or more of its members natives, has been maintained.

Not till the year 1893 was the Mission able to begin in Concepcion evangelistic work among the natives. Since then a church has been formed with one hundred and twenty-three members and probationers. The Sunday school has two hundred and seventy members. Three men converted since the beginning of this work in 1893 are now full members of Conference and are in charge of circuits that have been formed by the spread of the work. There is also one local preacher. The work began with a very small attendance, but it has had constant growth in numbers and in character and religious life of the converts. There is a very promising class of young people, some of them well educated and holding good positions in commerce. A well-organized Epworth League is doing good work among the young people.

For the training of the children of the church members there is a parochial school which enrolls forty scholars. Small monthly tuition is charged to such pupils as are able to pay. This gives better results than an entirely free school. Thus the Methodist Church has in Concepcion 3 schools with an enrollment of 320 pupils, an English church with a fair congregation and 13 members, and a Spanish church with 123 members. There are 3 Sunday schools with an enrollment of 390. The school and church property are valued at \$64,000.

MISSIONS AND OUR OWN SALVATION.

BY REV. ERNEST G. WELLESLEY-WESLEY.

THE reality of our own salvation is very much proved by what we do for the salvation of others. The time has surely passed in which any church member who does nothing for the redemption of the world can comfort himself with an intelligent belief in the regeneration of his own life by the power of the Holy Spirit. A tree must bear fruit, not to make it live, perhaps, but most surely to show that it lives and is in healthy condition.

Is it not also true, in a measure, that in bearing fruit the tree also helps to keep

itself alive? Does a fruit-bearing tree which does not bear fruit thrive as well as it would if it bore fruit? This is a question we will not discuss but we can affirm, without possible contradiction, that the depth of spiritual life and power of all who are interested in the evangelization of the world is very much greater than it is in those not thus interested.

Thousands will witness to the fact that since they became deeply interested in the world's redemption from sin they have received a hundredfold more of the abundant

life than they ever before enjoyed. Thousands will testify that from the hour their hearts bowed before the power of a true desire to see the world brought to Christ they have known their Lord as never before.

To be physically strong, men and women must exercise their muscles; to be spiritually strong, we must exercise ourselves in the spiritual harvest fields; if we refuse to do this we cannot hope to become spiritual athletes.

A pastor deeply interested in missions will be, must be, the possessor of far greater spiritual strength than he could otherwise be. What is true of a pastor is no less true of the church member. Church members who are not interested in the evangelization of the world, in bearing or sending the Gospel of the blessed Lord into the regions beyond, cannot be what they might be if they prayed, tilled, sacrificed, and contributed for this purpose.

What is true of pastor and member is equally true of the church and the denomination. A missionary church, young people's society, or denomination which is intensely missionary will ever be a center of spiritual life, power, and activity.

On the other hand, it will be found universally true that the pastor, the member, the young people's society, the church, the denomination which holds back from the cause of missions will show spiritual shrinkage, spiritual dwarfage, spiritual weakness, and certain signs of spiritual death as far as regards anything beyond the mere name to live.

As the Alpine traveler saved his own life by devoting himself to the restoration of warmth and circulation to his fallen and exhausted companion, so does the Christian. Many a cold-hearted, half-frozen professor (provided the spark of life is within him) would be speedily revived by a season of real, deep, deepening effort along the lines indicated. Nothing will so revive those who live "at this poor, cold, dying rate" as will genuine interest in the mission work of his church and denomination. It is very probable that one of the secrets of such a life will be found in the fact of little or nothing being done for the world's salvation.

The presence of our Lord with us is the true source of all spiritual energy, courage, faith, and power. "Lo, I am with you all the days" must be fulfilled if we would be

"strong in the Lord and in the power of his might;" the fulfillment of this promise, however, plainly depends upon our obedience to the command, "go ye into all the world." Those who refuse to obey this command, going themselves or making it possible for others to go in their place, have no possible claim upon this glorious promise. The Lord's blessing is given only to those who obey.

"Live to work" and "work to live" are more closely bound together than at first appears. Those who really live in Christ must work for Christ. Those who really work for Christ must live in Christ. Primitive Christianity, within a few years, evangelized the known world because it believed in and obeyed the Lord's last words.

African Christianity very soon began to grow weak, being at last almost exterminated by the sword of the false prophet, because it ceased to advance into the parts which knew not Christ. What befell the Church in Africa will befall any and every church which does not carry the Gospel onward.

We must work for the extension of the kingdom of Christ if we would grow in spiritual life. "Evangelize the world and live, refuse to evangelize the world and perish" is the one law of church success and of church failure. The church most interested in Foreign Missions will be most interested in Home Missions. The two are not really two, but one.

God's call to evangelize the world comes to every regenerated heart. The moment a man is really saved that moment he receives the call, "Go." Regeneration and a call to work for, to witness for Christ are simultaneous. A Christian without a call to enter the vineyard is something unknown in the kingdom of Christ.

If you cannot "go" you can send your proxy. To all who *cannot* "go" God gives his commission "go and seek for some one who will go for you; help to support and encourage him as you would wish to be supported and encouraged.

Those who cannot "go" can help with interest, sympathy, encouragement, prayer, support, and self-sacrifice. This applies to those who *really cannot go* themselves, not to those who decide for themselves that they cannot enter the harvest fields, but to those whom the Lord God excuses for reasons which he accepts. Those who can

"go" and will not go have no right to expect much blessing.

The great, burning question with every Christian should be, "Am I called *not* to go?" rather than, "Am I called to go?" Especially should this form of the question be with all theological students, governing their plans for the future, more particularly their marriages, because the mission boards can pick out scores of men and women who have virtually blocked their own way to the mission fields by a marriage which links a competent worker with one who is absolutely unfitted for foreign work. Many a worker has had to return from the field because husband or wife was a hindrance.

If a man is *not* called *not* to go, his life will be (in case he does not go) on a much lower plane than it would be if he went. If a man is called *not* to go, he can then be grandly successful as a worker at home, daily growing in grace and in the knowl-

edge of Christ, but, in this case, if he withdraws his heart and interest from the evangelization of the world he will soon become a partial or complete failure in the home field.

We must do all we can do or become weaklings. Our choice must be one of two: "Help in the work of the world's evangelization and grow, or refuse to help and cease to grow."

Years have passed since the writer heard Bishop Janes, at a certain commencement, preach from the text, "As much as lieth in me, I am ready." His words are yet heard. That commencement sermon one, at least, has never forgotten. It should be the life motto and the life act of all Christians to "as much as lieth in them" help all they can to carry the Gospel to the whole world. We must do this not only for the life of the world, we must do it to sustain our own spiritual life.

THE MISSIONARY IDEA.

BY BISHOP E. R. HENDRIX, D.D.

(Address delivered at the General Missionary Conference of the Methodist Episcopal Church, South, at New Orleans, La., April 26, 1901.)

LORD CURZON, now viceroy of India, in his great work on *The Problems of the Far East*, showed the diplomat when he said that it seems at times a misfortune that a single text of Scripture should be emphasized so largely as to become a dominant idea, and that the missionary idea should so far prevail as to thrust itself at times somewhat unpleasantly into the path of the diplomat. But, so far from this being a minor idea, based upon a single scriptural text, it is an idea so inwrought into the whole structure of Christianity that, dissect it therefrom, and you must call home your merchants as well as your missionaries; yes, your ambassador as well as your missionary. Obliterate this missionary idea, and we cease to have intercourse with foreign nations. Commerce itself becomes impossible, and we build up our own Chinese wall of separation from other nations, and live wholly within ourselves.

But I come to speak of *the missionary idea*. Back of every great movement is an idea. Before the world was made God formed the idea of creation. And the missionary movement is as creative an idea as the idea and work of creation itself. It is a

supernatural idea, it is God's great thought; and there never was a mind, other than a Christian mind, that conceived of a God great enough to love all the world, and to send his Son into the world to die for all the world. It has taken the thought of God to expand the intellect of man large enough to take in this great love of God, with all its patience, with all its forbearance and hopefulness, with all its love and sympathy, that has led to the regeneration of man.

I don't wonder that an irreligious man has doubts on the subject of missions. The missionary idea is such an idea as that of the resurrection. It is distinctly a revelation. No unaided human mind ever had it. Plato pronounced it impossible for a common religion to obtain in all the world. The idea of universal missionary work was never born in any human mind. There is no such idea in the heathen creed. Buddhism and Mohammedanism are missionary in the sense that they follow great caravan routes; but there was never a false religion with vitality enough to dare an ocean voyage, or to go beyond or outside of the great caravan routes.

This great idea of a world-wide religion,

embracing our common humanity, is born of the idea of the one God who made all men of one blood, to dwell on all the face of the earth. It is distinctly a divine conception, a revealed idea; and where you find men decrying or disparaging foreign missions it is only a confession of their intellectual and spiritual limitations. They have never had that largeness of view, intellectual and spiritual, which is born of a revealed idea.

It is a revelation that comes to the mind of man from the very mind of God; and nowhere in all the wonderful Scriptures is a man ever sent on a mission to the heathen until he has first had an audience with his God. When an ambassador goes out he goes out as more than a messenger with a message; he goes out to represent the very person of his sovereign; and when a missionary goes forth he is always sent forth from the very audience chamber of the deity.

I don't wonder that the proudest monument in the proudest city of the proudest nation on the earth, that great monument which rises in the midst of the intelligence and the commerce and the wealth of the great city of London, is a monument, not to Wellington, not to Nelson, but to a missionary, the great missionary to the Gentiles. And it is that great cathedral of St. Paul, under whose dome sleep the ashes of Wellington and Nelson and all the great heroes of England. And this tells us that England's greatness is due to one mighty brain that took in this revealed idea of God; and the English nation, in the high honor that it thus pays, consciously or unconsciously, to that missionary, pays honor to the revealed idea, the great thought of God, put into the mind of man so as to enlarge that mind, so that the proudest nation of Europe delights, above all other men, to do him honor.

A revealed idea. Let that never be lost sight of, and always remember that it is as much of a revealed idea as is the idea of the resurrection itself; so that, when men dispute it, you may say as our Lord said, when men disputed the doctrine of the resurrection, "Ye do err, not knowing the Scriptures, nor the power of God."

Again, it is preeminently a Christian idea. It relates not simply to the revelation that comes to us from God the Father, but the revelation that comes to us from the heart and from the very lips of Christ his Son. Our religion is not the religion of a book;

Mohammedanism is that. Our religion is the religion of a person, the Lord Jesus Christ; and it is from that loving heart, with its great tides of love going out to the remotest sons of men, that the message comes to us all to-night, in all parts of the world—the revealed idea, born in the heart of the Son of God, come to earth for the salvation of man, to be recognized in his divine mission first of all by a semiheathen, when the Samaritan woman cried out, "Is not this the Saviour of the world?" Only the Christ could love a Samaritan. A Christian idea; remember it comes to us from the very heart of the Son of God.

Some years ago, when the saintly Dr. Gordon died, the following Sabbath was a sad and lonely day. Those who had been his close helpers in his work gathered in his study and thought over their pastor's first Sabbath in heaven. And they asked, "What would most gratify Dr. Gordon for us to do to-day?" For years they had been sustaining their own missionaries, giving not less than \$20,000 annually for foreign missionary work. Finally one wise man rose and said: "I know what would best gratify Dr. Gordon, and that is, if his congregation, on this the first Sabbath of his ascent into the presence of his glorified Lord, would seek with all their hearts to carry out the Saviour's last words to men, 'Go ye, and preach the Gospel to all the world.' Let us give such a contribution to-day as the Church has never given before." And the hearts of those devout laymen responded to the idea that they knew to be nearest the heart of their departed pastor because it was nearest the heart of his risen Lord.

We need to go forward, not backward, to find Christ. Christ is always at the head of the column. He said to his disciples, "Lo, I go before you into Galilee." And the last words he said were, "Lo, I am with you always, even to the end of the world, when you go preaching my Gospel to every creature." Would you have nearness to him? It is found in obedience to his divine command. Would you enjoy the most of his presence? It is when you are conscious of that presence at the head of your column as you advance into heathen lands.

Never has my faith been more steadfast than in yonder Asia, where I have gone in my Master's name, in sweet fellowship with other Christians, and there have realized his presence even unto the end of the earth.

This world has around it for me a girdle of light; and as I have gone on and on, in the name of the Lord, he has been with me every league of the journey, and I ever seemed to hear the words, "Lo, I am with you alway, even to the end of the earth, when you go forth to give this Gospel to every creature."

But I am going deeper yet. It is not only a *revealed* idea, a *Christian* idea, it is the *fundamental* idea of our holy religion. It is a great organizing idea. Absolutely, if you take out of our religion this great missionary idea it is no longer respectable. Christ came as a Saviour for all the world, with a heart large enough to take in all the world, with a message for all the world. As Dr. A. H. Strong said in the great Ecumenical Conference, "There are two foci around which our whole religion revolves—simply two words, 'Come' and 'Go.'" "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and then "Go ye into all the world, and preach the Gospel to every creature."

My brethren, "Go" is the most frequent commandment that our Lord gave us. He sought to impress upon the minds of his disciples that this was the supreme mission and commission. It is absolutely his perpetual command. It interprets all his parables. It has explained his marvelous prayer, of which the old rabbis said that the prayer that did not say "Thy kingdom come" is not a prayer at all. Christ bade his disciples go, after he had first bidden them come; and if I address any layman here to-night to whom the Master has ever said, "Come, and I will give you rest," I repeat that he has said, with greater urgency and authority, "Go with my Gospel. Go or send."

It is the minister's command; it is the layman's command; it is the *believer's* command, everywhere. Our whole Christianity gathers about this central, fundamental idea. Why, my brethren, it is the great drive wheel of all the machinery of the Church. Have you never gone into some manufactory and seen that drive wheel start? And when it was started every wheel and every cog in all that wonderful establishment proceeded with its revolutions. Stop that drive wheel, and you stop all the others. This is the drive wheel of our whole religion, of our entire ecclesiasticism: "Go."

There is something wonderful about that word. Out of that word, that fundamental

command, has grown up the very organizations of our Church. How did your colleges have their start? It was in order to fit men to "go." How did your Bible Societies have their start? It was in order to send the word of God out to all the world. How did your Church Extension Societies have their start? In order to obey that command to house and shelter these disciples of God. How did the Tract Societies get their start? It was in order to scatter those leaves broadcast for the healing of the nations. All your great societies—nay, all your great revivals of religion—when you come to their proper origin—have their origin just here.

The religion that is not worth exporting is not fit for home consumption. We measure the vitality of any Church by whether it appreciates its doctrine enough to believe it, and to send it forth to its neighbors and share it with the world. When the great measure came before the Massachusetts Legislature as to chartering the American Board of Foreign Missions some member got up and said: "I am opposed to it. We haven't enough religion for home use, much less to give to the world, to export to foreign lands." But some wise man rose and replied: "Sir, I have this to say, When our religion is of this character the more we export of it the more we have left of it; and the more we believe in this Gospel to give it to all the world, the more do we believe in it to take it as the bread of life at home."

You will remember the great Andrew Fuller, who was so closely associated with William Carey in his religious operations. He was fervently concerned about the welfare of his own great Church. His people seemed to have too slight an appreciation of the Gospel, too little a concern for the salvation of their children and their immediate community; and so one Sunday the wise pastor preached a sermon on the duty of the Church to give the Gospel to the world; and there came a mental breadth, a spiritual enlargement, a quickening of conscience to his congregation, and a blessed reflex influence upon his own heart and mind. The next Sabbath, inspired by what had been done, he spoke on that great subject from another standpoint: on the duty of the Church to give the Gospel to the world. It deepened the whole intellectual and spiritual consciousness of his people. And the third Sabbath he spoke from another stand-

point: the duty of the Church to give the Gospel to the world. And when he got through men came trembling to him and said, "Is not this Gospel that can save the world able to save my son, my child, my business partner?" And such a revival of religion broke out in that church as it had never known before. The Gospel that was fit for export was fit for home consumption.

Why, my friends, this missionary idea is so fundamental that it has even revolutionized our creeds; it has changed our theology. It was born of the Son of God, through his coming to earth and his atonement. It was sufficient for all the world, and so Fuller believed in it, and wrote that wonderful book on the adaptation of the Gospel; and from that time forth he paved the way for that new view of the Gospel of the Son of God born of unlimited love. That is why our creeds have had to be reconstructed.

The missionary idea was like new wine in old bottles; it burst them asunder; and the creed to-day that does not justify the giving of the Gospel to all the world does not satisfy Christians in America or England. Charles Wesley was right when he said,

"Take back my interest in Thy blood,
Unless it flows for all the race."

We reject a Christ who did not live for all men and die for all men.

So far from the missionary idea being a mere incident that has been exaggerated out of all proportion, it is absolutely fundamental. It organizes the whole Church; it organizes its teachings; it organizes its plans, its activities, and all its operations.

But more than that the missionary idea is the most *inspiring* idea of all our Christianity. The missionary idea—what is it but the incarnation? The missionary idea—what is it but the atonement? The missionary idea—what is it but the ascension? The missionary idea—what is it but the risen Lord seated upon his throne, expectant, till his enemies shall have been made his footstool, waiting until the kingdoms of this world become the kingdoms of our Lord and of his Christ? So inspiring is it that it has made Christendom what it is; until the brain of the world to-night is a Christian brain; till the heart of the world to-night is a Christian heart; till the purse of the world to-night is a Christian purse; till all the great activities of the world to-night are Christian activities.

You have not had a new idea from the heathen world for a thousand years, nor a new appliance, nor a new invention. You don't look to the heathen for anything. The mind of Christ is the mind of his people, and all their great conceptions have been due to his inspiration and awakening power.

What we term human aspiration is born of divine inspiration; man aspires because God inspires. John Bright said more than once to Gladstone, "I am willing to stake the whole question of the divinity of the Scriptures on the book of Psalms, for no man could write such songs unless God inspired him."

There are three things belonging to man that belong to no other earthly creature: one, his religious feelings; another, his moral sense; and the third, his perception of the sublime. All great thinkers have discovered that these belong to man alone. Man alone can think the unseen; man alone can love the unseen; man alone can obey the unseen; man alone can worship the unseen; man alone has a religious sensibility; man alone has a moral sense. That which binds a man to the throne of God, that which makes a man conscious of God's proprietorship in him, that which sways the human life as the heavenly orbs sway the tides of the sea, is man's moral responsibility to God.

Man alone has a conception of the sublime. No animal can look at a great landscape with a conception of its sublimity. No other creature on the face of the earth can have a sense of the sublimity of a great task or a great achievement amid seemingly invincible difficulties. God has given this to man as his crowning characteristic. That which appeals to man more than all else; that which is an inspiration to him; that which enlarges and sways him, is the missionary idea. It is the appeal to his religious sensibility that makes man conscious of a God of all the earth, of an unseen Father that made of one blood all the races of mankind to dwell on all the face of the earth. It is that which stirs his moral sense, which makes him feel that it is the command of his God that he go forth and share his Gospel with all the world.

Crowning all, inseparable from all, are these three great principles of our spiritual life. I do not care at which point you start, you will always find them interblended. I don't wonder that Nelson went to prayer

when the great battle of Trafalgar was about to be fought. And when the missionary idea is in its full force upon man he feels and knows that as God's greatest gift to man was Christ, so is Christ man's greatest gift to his fellow-man.

Talk of great battles and campaigns of earth. How wonderfully the greatest battlefield of history shrinks in comparison with the great battlefield of the Gospel in Asia and South America and Mexico! Why talk of great campaigns, with their marvelous schemes, where men with the map of a single territory before them study the great lines of approach? God puts the map of the world into the hands of his Church, and bids us triangulate all that great field, scale all those mighty mountains, cross all those wide seas, in the name of his blessed Son who died for all, and proclaim to all the matchless tidings of eternal life.

It is the missionary who has gone into the midst of these foreign and heathen people, who has studied out their languages, who has given them grammars and dictionaries, who has made possible the access of foreign ministers and merchants. It is the missionary who has bravely and conscientiously met and overcome all the difficulties in his way, and who has pioneered the way into those dark continents in the name of God. And the grandest victories of earth have yet to be recorded. The greatest campaigns ever to be seen on earth or in heaven are just now about to be projected.

I remember the eloquent compliment that Theodore Parker paid to Adoniram Judson when he said that if the work of missions had produced only one such character as that it would be worth all the expenditure; and so noble and unselfish and brave a man, a man of such breadth of view and such wholesomeness of spirit, you never find outside of the mission field. It takes a great battle to make a great hero; and the greatest heroes of earth are to come from this battlefield of missions. The men of the largest horizon to-day are the men who are studying profoundly that map of the world, with the commission of the Lord ringing in their ears; and the greatest achievements are those that have been made in the mission fields.

We are entering upon the heroic age of Christianity. There is no century since the first that so nearly approximates that century in breadth of view, in holy purpose, in

lofty ambition and desire as the century that has just ended. Nothing is comparable to it in all those intervening years and centuries—nothing in point of zeal, nothing in point of intelligent organization. That last century of ours has approximated the first so marvelously as to call the attention of profound thinkers to the fact that it seems to join on to it, as if the Spirit of God flowed directly from the first to the nineteenth century. The nineteenth century ended with large opportunities given to the Church to-day, and the twentieth century summons us on to acts of heroism and of devotion and of self-sacrifice, and, blessed be God, to triumphs such as we have never known before.

I venture to state my honest conviction that before the close of this century the Gospel of the Son of God will be the accepted religion in every nation of the earth. And, my brethren, if the scenes of that great Missionary Conference of 1900, and of this one, shall be repeated for ten years at the beginning of this century, I see no reason why that may not be accomplished by the middle of the twentieth century. This movement is taking hold of this great nation, business men and all, as no other movement in the history of our country. There has never been such breadth of thought, such unselfish devotion to duty, such sweet sense of comradeship; there has never been a greater sense of the presence of the Son of God than in this Conference. It is the missionary idea taking hold, the revival idea, the Christian idea, the fundamental idea, the organizing idea, the inspiring idea; and it is for us to go out from this great occasion filled with the Spirit of Christ, with him at the head of our advancing column, to march forth to a blessed and glorious victory.

GIVING is a grace, and the cause of other graces. It comes from love and causes greater love. No doubt the Lord could create gold for his exchequers, but it is better for his disciples to give it. God blesses the giver by giving him power to bless. The credulous believed that King Midas turned whatever he touched to gold; but a more wonderful power is in that touch of consecration which transmutes the common gold of the market-place into a spiritual force, mighty in the redemption of the world from sin. This power is God's blessing upon the grace of giving.—*J. E. Pounds, D.D.*

RIOTOUS GIVING.

LIFE is a dispensing of values; and the grade of living is reckoned by the values given and received. A religious life has to do with the highest values; and the richest men and women of the world are they whose wealth is the possession of really great gifts and the dispensing of really great graces. Riches without high qualities are like stocks without value. The material prosperity of to-day must not blind us to the moral worth of those who have won in poverty a higher gain, and who, in their way, are enriching the world by giving more than millions of money.

The stores of a loving and disciplined spirit are vaster than the accumulated resources of great corporations. The world could better spare anyone of our greatest trusts than miss the ministry, of some soul whom God has glorified with love and endowed for a work worthy of himself.

There comes a time when the floods of prosperity find outlet in charity; it is a fashion to-day for the prosperous to give largely and with an emphasis of demonstration. There were days a thousand years ago when princes did what our modern money kings do now. By and by the foundations and endowments of our day will be monuments of a brilliant era when men lavished their wealth on things that outlast and outlive themselves. In the progress of events there is evidence of a growing tendency to give largely, with rivalry, even riotously.

Just as men live grandly, build splendidly, expend magnificently, so they give, setting the pace, keeping the pace set by others, with an easy air, as if to be a benefactor were the end to which they were born. The splendor of these gifts is watched and manipulated, multiplied by the variety of objects and results. On the college campus marvels of architecture spring up almost in a night; in the city, museums and libraries rise over once solitary wastes. Universities increase, great schools multiply, memorials abound. Men are eager to compete for precedence in doing at a stroke what the fathers achieved by painful and protracted collections. How easy to write a check for millions and say, Let it be done!

Lagging along in the wake of these princely givers are the impulsive and emotional givers who make up in mites and

multitude a respectable rivalry. It is easier to give riotously than rationally. The appeal which pays off church debts at two sessions, and raises a year's missionary fund on one day, is to the profligacy rather than to the prudence of men.

It was a colored boy who unconsciously struck the truth underlying many a manifestation when he said: "This coin in my pocket was heavy enough to keep me down until they began to sing; then it was so light it lifted me up." Our treasures sometimes give us wings. A man flies out of his narrow life-limits, when he rises to some sacrifice for the sake of gratifying a great emotion.

Plain, everyday charity is really grander; but this gaudy, high-day giving is an elixir of which men may taste and fancy themselves for the moment greater than their fellows. Better so, we sometimes think, than never to give, never to know the blessedness of giving. He who drinks the spiced wine of charity even once finds the intoxication instructive.

Great givings produce a slower current, but a steady tendency to make good gifts; and the impulses that break out in riotous giving result in courses of conduct which, if more restrained, are still most hopeful and helpful toward real charity in right giving.

The extravagance of this day finds a fit expression in the fashion for the renunciation. It has come to be the crown of heroism to renounce seemingly for the sake of renouncing. It is braver often to keep than to give up, to maintain rather than to surrender. The old passion for ascetic life grew into, if not from, a desire to shirk the struggle of equitable living. And to-day rather than to try to make fair distribution of happiness, some are tempted, the many encouraged, to give it all to others and save dispute in the division.

But the true profligacy of giving has no finer illustration. Here is a soul richly endowed to enjoy, and because there are clamors for comfort and joy close by, straightway it retires its own claims and contributes all to the pleasure of those who clamor. This is called by many fine names, but it has one of its own by which we ought to know it. It is really profligacy in giving, it is a riot of self-sacrifice, a reckless throwing

away one's own to brave quiet; it is feeding greed to silence complaint, carting one's dinner to the dogs who would be better fed on bone.

It is a fashion now to have a family saint, one that always gives and never asks or demands. Now it is Cinderella, and again, perhaps more often, it is the mother of the children. What monsters of selfishness husband and children become by the quiet self-sacrifice of the wife who begs herself for their indulgence. When the facts are known, there is a shriek of protest. But the silence of the giver hides the riotous giving and permits it to go unnoticed and unrebuked.

Until the consciences of a whole family are educated, until society itself becomes conscious of its own injustice, this evil will increase. And the false doctrines of renunciation as now taught in novels and plays and social clubs are helping its growth.

There is such a difference between a sweet and reasonable unselfishness, and a weak and slavish shirking of right self-assertion, that one should easily see it. And of all the forms of false charity this reckless profligacy is the most dangerous; the riotous giv-

ing away all one's own is a step toward the loss of personal integrity and honor. One can give only what is his own to give; and the most insidious plunderer of other men is he who takes from them their necessity to divide the joys and privileges of life.

We have no sort of sympathy with those who look on the gifts of millions by one, as a check to charity in the many. This is no time to bewail the "decline of true giving;" for riotous giving, even, has its own limit, and it opens the way for a quieter dispensing of the true values with an even hand. The times are abloom with great money gifts, and the privilege is to the greater graces and higher glories of true living and right giving in the days before us.

The man who tries to make himself poor by giving away is likely to die the richest man in the world. He is a rare kind of spendthrift; and his one danger anyone can see, none better or quicker than himself. For the lavishment of gifts may become a passion; and when to give away is to get rid of responsibility it becomes an admission of defeat. We must be masters of our own—all we have—and prove it too. This is something supremely grand.—*Evangelist.*

THE CHILDREN OF THE PHILIPPINES.

BY REV. HOMER C. STUNTZ, D.D.

THERE are about four million children in the Philippine Islands, of whom about two million are under twelve years of age. Every village seems to have a full supply, and altogether they are a happy, care-free lot; their happiness does not arise from the advantages which they have, but from the natural disposition of childhood to be "pleased with a rattle, and tickled with a straw." The climate is generous. They never get cold, and hence need but few articles of clothing. They can get ripe bananas almost any time in the year from trees that grow without any attention in all sorts of neglected corners. Neither they nor their parents take life very seriously and there is little work expected of them.

Heretofore schools have been few, and attendance upon these few entirely voluntary, with *fiestas* (feast-days) breaking in about twice a week, and truancy entirely possible at any other time. Fishing is so good as not to be such fun; it is no

fun to fish when all you have to do is to bait your hook, throw it in the stream, and pull up a two-pounder. So altogether the little people of the Philippines have had a comparatively comfortable lot hitherto. But this is not saying that their lot has been one to be envied. They have many things in their lot that no sensible American child would want. They are brought up to be gamblers.

Gambling is the vice of the East. Everywhere among oriental people the mania for playing games of chance for money is strong. Here it is a passion, and the parents do not so much as think of restraining them. Priests mingle freely with the people at cockfights and bet with the members of their churches. Hence children take up gambling early in life, and never abandon the vicious habit. You can see them out in the alleyways pitching pennies "for keeps" in a score of places in one drive about Manila. They gamble on the races at the

track. They bet on the bicycle races, betting their poor playthings, or the pennies that they have or can borrow. It is sad enough to see little boys and girls betting and swearing and fighting on the streets long before they are old enough to be sent to school!

Smoking is a universal habit with the children of the Philippines. It is almost literally true that they begin to smoke as soon as they can walk. I saw a little girl one day last month carrying her younger sister astride her hip, as is the custom here, and leading a little toddler of a boy by the hand. The older sister could not have been more than nine years old, and yet all three were smoking! The oldest smoked a cigar as big as a good-sized cob, and the little ones smoked cigarettes. I am satisfied myself that this smoking in infancy is responsible for the short stature of the people, and their lazy, stupid, addle-headed way of bungling at whatever they try to do. They lack vitality. They burn it up by their everlasting cigar and cigarette smoking.

These little people are learning English very rapidly. Already more than a thousand American teachers, and twice that number of native teachers, are carrying on school work among them in the English language. I am continually meeting sharp-eyed boys who greet me with a "hello," or a respectful "good-morning" spoken in a precise, stiff way—just as we would pronounce their language, no doubt, if we were to learn it. Soon we can carry on all our Sunday school work among the children here in our own language, and when we think of the saving that this means in literature, and translations, and time, and also in the clearer knowledge of God's word which we shall be able to impart to them, the great advantage will be seen at once.

The priests and friars are doing all in their power to prevent the children attending the new schools. All over the islands it is now apparent that the educational experiment which has been begun on such a gigantic scale has to reckon with the former leaders of the people. They tell the children and their parents that all this is simply an effort, under cover, to lead them to give up their religion; that all these teachers are in fact nothing more nor less than Protestant missionaries in disguise, and that the government is in that way trying to break down their faith. It is silly for the people to be-

lieve these lies, but for centuries they have been governed by the priests, and it has always been hard to get a priest-ridden people to give up that which they have long believed in as true. Just now matters in some parts of the islands looks decidedly squally for the new teachers. Only last week one of them was carried off into the jungle by a band of insurrectors, and had a bad week of it. He was sent back safe, however, but badly shaken up in his mind. It is yet a question whether the islands are ready in all parts for the school experiment. But the children will be educated. Uncle Sam will have his school houses and his teachers. It is only a question of a little time.

We are wonderfully encouraged in our few efforts to gather the Filipino children into Sunday school. They came by fifties and hundreds! If we had a score of Americans who knew the native language they could each hold a couple of Sunday schools every Sunday in Manila alone. And how these little folks can sing. Yesterday morning Mrs. Dr. Norton had a Sunday school in one of the little chapels recently dedicated, and she was fairly carried away with the way they sang "What a Friend we have in Jesus." She said there was one little girl not more than five years old who knew all the words, and sang with a voice as clear as that of a bird, and with a face all aglow with the delight she felt in the beauty of the words, and the joy of the melody. We ought to open work of this kind everywhere! But we are not able to speak their language except in a poor way yet. We can use picture cards, and texts, and soon we can use Sunday school literature in English.

The children of the Philippines will be the men and women of fifteen years from now. Let us win them for Christ now!

SINCE Christ is still alive in every man
Who has within him one upspringing germ
Of heavenward-reaching life, though crushed, infirm
And dwindling in the hot simoons that fan
Only the jungle growths of earth—we can
Best minister to Him by helping them
Who dare not touch his hallowed garment's hem:
Their lives are even as ours—one piece, one plan,
Him know we not, him shall we never know
Till we behold him in the least of these
Who suffer or who sin. In sick souls he
Lies bound and sighing; asks our sympathies;
Their grateful eyes Thy benison bestow,
Brother and Lord—"Ye did it unto Me."

—Lucy Larcom.

MISS BANKS AND HER THANK OFFERING.

THE lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla Banks felt a glad sense of home-coming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up and tried to guess what it contained, before she lit her oil stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard day's work, have cooked lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of home missions, and a statement that the treasury was empty. Also a little envelope to hold Miss Banks's thank offering to be given in at the praise meeting on Sunday night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sick spell had eaten up her small bank account; now she lived from hand to mouth. She was a tall spare woman with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor and homely and old; but to Him who looketh on the heart she was rich, beautiful, and immortal. Poor and homely and old; yet her taste in *giving* was royal. She would like to pour gold into the Lord's treasury; she would delight to heap diamonds and rubies at the feet of him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food would it purchase; but Miss Banks knew to a cent's worth how much food she would be *obliged* to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click! and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No, Randilla Banks could not afford even a ten-cent thank offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew about the importance of home mission work, and sighed as she thought of the empty treasury; but what could she do to help the work of her beloved Church?

Nothing, apparently, nothing but to go to her Bible, to *her* chapter, the fifty-fourth of Isaiah.

How Miss Banks wished that the words "old maid" might have been put in the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank offering.

"Cast thy burden on the Lord and he shall sustain thee"—and sustain even the burden of his work, she thought. "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" One of Miss Banks's tears had fallen on the thank-offering envelope. There it lay, a little damp spot just where she would have been glad to write \$10. Would God accept that salty tear for a thank offering? Then Miss Banks thought of the "golden vials full of odors which are the prayers of the saints." Like a whisper from the Holy Spirit came the words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry: for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver his Church in answer to her "cry." Unmindful of her rheumatism she got down on her knees, and I wish the other eight hundred and fifty-five thousand members of the Presbyterian Church in America could have heard her prayer.

That Saturday evening, in another house, on another street, in a cozy room sat another woman, alone. She, too, held in

her hand a thank-offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocket-book whose contents had evidently just been examined, and consisted of two silver quarters and a dime, besides two \$20 bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like anyone to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket—the new cape collars are so handsome, it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern.

"That other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupré's opening. I know I have always said that it was a shame to put so much money into a hat, but that is a beauty, and I mean to indulge for this once."

So saying the envelope and money were slipped together into this fortunate woman's purse and the whole matter forgotten as a telegram came, saying, "Fred" had been called out of the city and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank offering, and with a half-guilty flush of mortification that her offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocketbook with the comforting thought: "O, well! no one will know the difference, for there is no way of identifying the gifts, as no names are used. I forgot to select a text, but never mind, it will have to go as it is. It's rather a shabby gift for a thank offering I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and that after the envelopes thus gathered had been opened, the texts read, and the money put in the receptacle awaiting it, there should be a hymn and responsive reading while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened it to find it quite empty save for a bit of paper from which he read: "It grieved me to think that no coin of mine could be counted among other offerings to-night, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that he would answer my prayer, I have chosen for my text, 'O woman, great is thy faith, be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down; many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness she tore open the end of an envelope she held in her hand, shook out the dime and two quarters which it held and tucked in their place two \$20 bills, while she hastily penciled the words, "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give a few coins of little value instead." None in the congregation knew who had made the offering, but, as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do his will.—*A. B., in Woman's Work for Woman.*

SUBTRACT from your heart each selfish aim.
Let your gift be brought in the Saviour's name.
From the gold and silver subtract the dross,
Make the offering pure, for all else is loss.
Subtract all pride and all mere display;
In the work for Christ, 'tis the only way,
And thus will He bless you, day by day.

FROM EARTH TO HEAVEN.

EDITH EUGENIA, the eldest daughter of the editor of this magazine, entered into the rest that remaineth on December 3, 1901. Calmly and peacefully she passed away, trusting alone in Jesus for salvation, and bidding her loved ones meet her in heaven. Early she sought and found the Saviour and gladly confessed him before others. Suffering much from poor health, she was patient, and with sweet smile and cheery words sought to make life bright for others.

Her name has appeared in this magazine as the writer of stories and articles, commencing with "A Doll and What Came of It" in April, 1886.

That first story was about a little girl who sent her prettiest doll to Japan to be given with other presents to girls in a mission school, and how it was received by a little Japanese girl who wrote her thanks, and how there followed other letters and little gifts.

The story had a sequel. The two girls met afterward as students at Pennington Seminary in New Jersey. The Japanese girl returned to Japan and is now a missionary there. The other last month went away to the heavenly mansions and is singing the song of redemption.

From among the stories she wrote for other periodicals we are permitted to reprint the following from the *New York Independent*:

One of These Little Ones.

BY EDITH EUGENIA SMITH.

THE evenings were growing chill, and Carl shivered as he hurried along in the October dusk. He drew up his collar and buttoned his thin little jacket, trying to shield himself from the cool, crisp air; but the attempt was not very satisfactory.

The brilliantly lighted window of a bakery on Fifteenth Street made him pause suddenly. The aroma proceeding from within was very appetizing, and he sniffed it hungrily as he gazed in a fascinated way at a wonderful pyramid composed of cake and covered with pink-and-white icing. By its side lay a pan of buns—currant buns—which Carl knew were good from past experience; but they were two cents apiece, and he had only one lonely little penny. He pressed his wistful face against the glass, wishing that one of the buns would hop through the window, saying, "Take me," till the striking of a clock near by warned him that it was growing late, and Minna would begin to wonder what had become of him.

He turned away with a sigh, and a gentleman coming out of the shop looked curiously at the small figure as he heard the deep-drawn breath. A second look made him put his hands in his pockets, and, drawing out a coin, he touched the boy's shoulder, saying in a gruff voice, "Here, lad, scamper back and get what you want with this," then walked quickly away.

Carl's blue eyes opened wide as the silver was thrust into his hand, and his fingers closed over it with a feeling of satisfaction; but only for a moment. To the gentleman's astonishment a sweet voice was heard saying at his elbow, "You are very kind, *mein Herr*, but I am not a beggar," and, giving him the money, Carl darted off, his yellow curls flying in all directions, leaving his quondam friend to exclaim, "Bless my heart!" as he gazed after the lad's retreating figure.

Carl never stopped running till he reached the tenement house he called home, and, rushing up the narrow stairs, opened the door of a back room where a tall, slender girl was setting cups and saucers on a small table preparatory to the evening meal.

She held up her finger warningly as he burst in. "Hush, dear heart, not so much noise. You are so late; where have you been?" Her voice was low, and as sweet as Carl's own.

"O, I've been doing some envying in front of a baker's shop," he replied, with a laugh, "and some kind-hearted person gave me ten cents, which I returned; and then I ran all the way home so I wouldn't have a chance to be sorry."

"Poor dear!" sighed his sister, compassionately. "You are my brave little one. Never mind the cakes now. I'll give you some tea and good bread, then you will tell me all about the class."

"Well, I have some news for you," said Carl, sitting down in the large rocking chair. "The concert is to be next month, and Mr. Hartman has offered a \$100 prize to the boy who plays best. I am going to try for it."

"You?" Minna stopped in the middle of the floor, with the teapot in her hand, looking at the slender figure in the big chair. "You, my angel! And the concert to be next month. You can never do it, child."

"Yes, I can," replied Carl, stoutly. "If I am the youngest in the class I can play as well as any of them; and the only one to be afraid of is Theo Wilson, and he's that lazy—ugh! you can't imagine how lazy he is."

Minna smiled at this and beckoned him to come to the table. Carl drew up his chair, for the room boasted of only two, and between mouthfuls of bread and butter and sips of tea talked away about his plans, Minna looking admiringly at her darling, the only one in the world she had to love.

They were all alone, these two, and when the father had died, two years before, he had given Carl into the sister's keeping. "Take care of my little

one," he had said. "God bless you both. Ah, me! if I could only live to see my boy's success."

He had been very proud of Carl's beauty and talent, and it was a great blow to him to have to leave the two alone in the world. Minna had faithfully fulfilled her trust, and by taking in sewing managed to earn enough to keep them in food and shelter. But it was hard work.

Through the kindness of a friend of his father's Carl was taking lessons from a noted violinist; and the boy's talent was so pronounced that his benefactor had no doubts of his final success.

He was only ten, this little lad, who, with his long, fair curls and deep blue eyes, looked as if he might have just stepped out of a picture frame. His gentleness and beauty had gained for him the name of Angel among the boys, and in their master-of-fact way they were quite fond of the little orphan.

In the days that followed Carl worked hard. He and his beloved violin were inseparable, and he would play till his eyes grew feverishly bright and two red spots would appear on each cheek. Minna noted with a pang how thin were the little hands that drew such wonderful tones from the instrument. She would willingly have gone without food herself in order to procure a delicacy for him now and then in the hopes of tempting his appetite, which was poor. But it was not possible, as Carl's eyes were sharp and he would allow no favors to himself.

"Indeed, no," he said, "thou must think I am a baby. I am all right." But Minna was anxious and fussed over the lad with all the tender endearments known to her large German heart.

One day he came home, his eyes twinkling with excitement.

"Who do you think was at the class to-day!" he exclaimed, as he rushed into the room and swung himself on top of the dresser. "I don't suppose you can guess, so I'll tell you. It was my funny man, the one who gave me ten cents, don't you know? He is Herr von Marc's friend, and I believe he remembered me, for he looked at me so oddly, and I overheard him asking who was the little boy with the yellow curls. That's me!" Here Carl gave a funny little chuckle, then continued, "He has a terribly gruff voice, and the boys were afraid of him, I know, for they looked it when Herr von Marc told them they were to play as if no one was present."

Here Carl paused breathless. "Well?" Minna looked up inquiringly from the work she was hurrying to finish. "What about him, dear heart?"

"What about him? Why, he wants to hear me play again, and I am to go to his house to-morrow. He is not a musician; he is something else, but he is grand. I am not afraid of him. Carl waved his hand in the air dramatically as he proceeded to descend from his high perch. "And who knows, Minna, he may think I play so well that there will be a chance of my winning the prize."

It was always the prize that was in his thoughts, sleeping or waking. It lacked only a week now to the time set for the concert, and Carl was studying

very hard. The professor's friend was called suddenly out of town, so Carl didn't have a chance to play for him, after all; but he said he would be back for the concert.

Two days before the fifteenth of November, which was the time appointed, Theo Wilson slipped on a banana peel and broke his leg. The boy's anguish was something terrible to witness, but his disappointment was greater. There had been a chance of his winning the coveted prize before, and he had been so anxious for it, not only on account of the honor, but for the sake of the money, too, as he needed it. He was the only son of his mother, and she was a widow. His uncle defrayed the expenses of his musical education, as he thought the boy showed talent and ought to be encouraged; and though Theo was lazy, to his credit he said that he had worked hard in preparation for the event to which they had all looked forward with so much anxiety. And now his plans were all upset, and he was lying in a hospital, groaning with pain and the knowledge that he had been set aside. It was hard.

When Carl heard of the accident he was much shocked. He liked Theo, and his tender heart was grieved at the thought of suffering. He kept revolving in his mind what he could do to help him. Though Theo was lazy he might have won the prize if he had kept well, and he needed it. Then came the thought, "If I win, why not divide?" It did not take long for the generous little soul to decide, though the decision was not made without a struggle. But he kept his own counsel, only working the harder now that his success meant so much.

The fifteenth came at last. The opera house was filling rapidly, and Carl, peeping from behind the curtain, caught a glimpse of flashing jewels and fluttering fans. As the hum of voices and low laughter reached him, he felt his heart sink, and there was such an odd sensation in his throat. He pressed his hot little hands together hard and set his teeth. "I will succeed," he muttered. "It would be awful to fail before such a crowd." He slipped back to the dressing room, where the professor, seemingly more nervous and excited than the boys, was adjuring them to be quite calm and do their best.

It was time to begin. The buzz of conversation ceased, and the orchestra began the beautiful overture which Carl declared was like heaven.

"The Angel doesn't look nervous," said a boy, who was anxiously trying to smooth his stubborn locks before a mirror.

Carl laughed. "I thought perhaps you could hear my heart beat," he said: "it is terrible."

"Pshaw!" exclaimed another, "you know we are all shaking in our boots, Fred."

The boy named Fred turned and surveyed the class leisurely. "You're all right," he said, finally, "but look at the Angel's cheeks, how red they are."

They were red, and burned uncomfortably.

"It's only because I am nervous," said Carl.

His name was the last on the program. The others all came back jubilant, though they confessed to

having felt quite "shaky" at first. At last Carl was called, and he was led upon the stage by the professor. The audience scanned the little figure critically, and the lad's heart beat fast as he stepped out into the glare of light. But he clasped his violin bravely and steadied himself by looking at the sculptured angel at the back of the house, and the thought of Minna and Theo gave him still greater courage. For their sakes he must succeed.

The first notes came strong and true, and as he began the adagio movement the audience seemed to vanish, and he was playing to himself. On and on the music rippled: it was almost like a human voice, now sobbing, now laughing, now suddenly turning into a joyous hymn of praise. At last the sweet notes ceased. There was silence for a moment, then the people in their enthusiasm rose to their feet, and hearty applause and bravos rang through the hall, greeting the unconscious object of it, for Carl neither spoke nor moved.

Herr von Marc stepped forward and touched him on the shoulder, and then—the little, overstrained lad fell back in a swoon. Several came quickly forward to his assistance, and he was carried away from the crowd and noise.

They carried him home, and there he lay for many weeks; weeks of suffering for him and of anxiety for those who loved him. Those days of illness showed how the little fellow had entwined himself around the hearts of those who knew him, making many friends. Little delicacies and lovely flowers found their way very frequently to the back room in the tenement, and kind friends relieved the sister of some of the care that rested upon her.

But Carl was too ill to know what had happened. In his delirium he raved about the prize and Theo, unwittingly letting out his secret; and poor Minna let fall many tears as she realized what the generous little soul had planned. Sometimes a great terror seized the girl's heart as she looked at him and thought that God might be going to take him to himself.

Carl's friend of the bakery episode came often, accompanied by the professor, to inquire for the lad to whom he had taken such a fancy; and Minna soon grew to like the gruff-voiced stranger. She told him what Carl had intended doing with the money had he won it; and he had been obliged to clear his throat with much vigor, and wipe his glasses many times before the recital was finished.

It was strange the power this child had to stir his heart. He was a lonely man, without kith or kin, eccentric to a degree, and reputed to be very careful indeed of his money. He also had the reputation of disliking children, and the little ones generally returned the dislike with interest. His gruff voice and stern manner frightened them. He hardly knew himself what had attracted him to this little blue-eyed lad. Perhaps it was the memory of the brother who had gone to the better land years before. He, too, had had blue eyes—blue as corn-flowers—and yellow locks. The first prayer this man uttered for many a day was for the recovery of the boy who now lay between life and death.

But there came a day when they realized that the prayers were not to be answered. The fever had spent itself, and the little fellow lay pale and exhausted, the precious life fast ebbing away. The friends were with him, those who had watched over him so tenderly, and Minna knelt by the bedside, holding both tiny hands in hers.

Rousing from his stupor he asked, in his weak little voice, for the violin. They placed it in his arms, and he clasped it lovingly, whispering for some one to sing. The instinct of music was still strong within him—he who was so soon to hear the song of angels around the great white throne.

And they sang in low, tremulous voices some of the simple *Lieder* he had loved. The effect was somewhat broken, the tears were so near the surface; but he seemed content, and lay back with a look of peace on his face.

Suddenly he raised himself up; his face was transfigured.

"I hear them; O, listen!" he cried, stretching out his arms. "I am coming, papa—I am coming."

He sank back, and another soul winged its flight to heaven.

In one of the northern cities there is a beautiful home for crippled children. A stranger, going through the wards one day, stopped before a painting of a boy with long golden curls and a violin under his arm.

"Who is that?" he inquired of a bright-faced girl on crutches, who was standing near.

"That is our Carl," she replied, smiling, disclosing two rows of pearly teeth. "If it hadn't been for him this home wouldn't have been built."

The stranger expressed his curiosity, and the little guide seeing in him an appreciative listener, sat down on one side of the low, wicker rockers, after inviting him to a seat, and proceeded to answer some of his questions.

"Did he give the money? Well, no, not exactly; but it was through him the money was given. You see it was this way," and went on to relate the story as she knew it with graphic description.

"His friend was so touched by his death," she said, in conclusion, "that he built this hospital as a memorial. He was very rich, but had been rather noted for stinginess before; and it is all owing to that dear little boy that we are so happy."

She glanced up gratefully at the sweet face, which seemed to smile back to her.

"Little Carl's sister, Mrs. Bremer, comes here often," she continued. "She brings us books and flowers, and is so kind to all of the children. We love her dearly."

The stranger thanked her for her story and went his way. In passing out he saw in the hall a marble statue of a boy, and on the base were carved these words: "And a little child shall lead them."

"O GOD, our help in ages past,
Our hope for years to come;
Be thou our guide while life shall last
And our perpetual home!"

SENDAI—A TYPICAL JAPANESE COUNTRY TOWN.

BY REV. HENRY B. SCHWARTZ.

THE town of Sendai, in the province of Satsuma, might well be studied as an example of a Japanese country town. Note that it is a town, else it may be confused with the great city of Sendai, two hundred miles beyond Tokyo, some eight hundred miles from here. The two names, which sound just alike, are, however, written with very different Chinese characters, the name of our Satsuma town meaning "between the rivers."

It lies on the national road, which leads for sixty-five miles through the heart of this famous province. With a roadbed thirty feet wide, easy grades, a well-kept and well-drained surface, and substantial bridges, this road would be a credit to any country. All day, and until late in the night, it is a busy thoroughfare. Merchants with their wares in baskets or boxes at the end of a pole balanced across their shoulders trot gayly along, laughing and chatting. The ox carts peculiar to this section of the country rumble past with their heavy loads, and *bashas* packed with passengers dash along at full speed, the boy who acts as footman running ahead, apparently never so happy as when the horses are doing their best.

There are some words in every language which cannot be translated; they must be taken over bodily as a sign of the untranslatable idea which they represent. So just as we do not translate the word *jinrikisha*, no one English word will do justice to the idea of a Japanese *basha*. It is not a stagecoach, nor an omnibus, nor can we quite call it, as some of my Japanese students persist in

doing, "a carriage." It is just a *basha*, a four-wheeled vehicle, drawn by one or two horses. It is the most fearsome thing the missionary has to meet in his itinerating in Japan. Its horses are badly broken and vicious, the harness breaks at the most inopportune times, the drivers are reckless, and no one can tell at what minute the whole thing will be overturned and pitched down an embankment.

But bad as it is, there is no way to reach Sendai without eight hours of this method of conveyance.

The road thither leads through a fertile and prosperous country, with miles of beautiful scenery along the rocky coast. At last we come into an extended plain well watered and sheltered on almost all sides by mountains. We cross a swift-flowing river on a splendid iron bridge, built by a firm in Pennsylvania, and enter the town of Sendai. It is composed of about one thousand houses and has a population of between five and six thousand people. It was already an old town when America was discovered, for the records of the Shinto temple on the hill go back seven hundred years. At that time another temple, many years older, which stood on the same site, was destroyed by fire.

A great harvest festival is being held at this temple to-day, and the country people have gathered from all sides to share it. Dancing, fencing, and feasting will be kept up all night. Three hundred stone steps lead to the top of the well-wooded hill on which the temple stands. Great camphor



VIEW OF SENDAI, JAPAN.

trees of a thousand years' growth mingle with graceful bamboos, the product of a single season. A line thrown around one of the camphor trees showed a circumference of forty-three feet, and others are almost as large. Some of the young bamboo measure ten inches in diameter.

Tobacco, rice, and silk are the most apparent of the products of the place. Great bales of the first are to be seen on the streets every day, and in all parts of the town may be heard the clatter of the foot-power machines by which the leaf is cut up for use. Much of the silk is still manufactured in the homes in old-fashioned way, but there are three steam factories where the thread is spun and woven. Rice is marketed in bales made of straw and holding about a bushel and a half. The many big ware-



IRON BRIDGE AT SENDAI.

houses along the riverside, where rice is kept, give that part of the town quite a commercial aspect.

Parallel with the river runs the main business street of the town, where shops of all kinds are to be found. In some of them one may find a few things he does not need from almost every part of the earth. In one of these general shops I discovered a box of typewriter erasers! The typewriter which I carried with me is probably the only typewriter the town of Sendai has ever seen, but the erasers were all right, and at six and a half cents a piece were, perhaps, a little cheaper than I could have bought them in New York, where they were manufactured.

The day I arrived the Minister of State for Education, Dr. Kikuchi, was expected

on his way home from Kagoshima, where he had been to attend the opening of the second higher school or college for Kiushiu. The whole town was excited over the event. Such a sweeping and cleaning as was going on! This interest centered at my hotel, where he was to stay all night. An arch of evergreen was built over the gate; a Buddhist priest was called to arrange the vase of flowers for his room, and the landlady and waiting girls put on their best and waited the great man's arrival. He was delayed, and when he came he went at once to inspect the Middle School, and did not come to the hotel until it was quite dark. I do not think he noticed the arch or any of the special preparations made in his honor. To make matters worse, he had a cold and did not even touch the elaborate dinner which had been prepared for him. My landlady has not mentioned the subject since his departure. Her disappointment is too deep for words.

I had the pleasure yesterday of visiting the school and of examining the exhibit which was prepared for him. There were quotations from Japanese classics, proverbs, etc., written by the smaller boys, each one signed with the name and class and bearing in addition an ink impress of the writer's hand, reminding one of Pudd'nhead Wilson's collection of thumb prints. There were Chinese poems and maps by the older boys and water-color paintings of Japanese flowers.

The most characteristic thing which I saw, however, was the map of the "Vicinity of the Shantung Peninsula." Peking, Tientsin, Chefoo, and other places in that part of China were marked on it, but right across the center of the map, in heavy black capitals, was written the following in English:

"TO REMEMBER THE GIVING UP OF ONCE OURS SHANTUNG PENINSULA."

The school has about four hundred and ninety-two pupils and eighteen teachers, and is one of four schools of this grade kept up by the prefecture of Kagoshima.

When I visited Sendai last May some twenty-five of the students from this school came to hear me preach, and about a dozen of them came to see me and study the Bible with me every day during my stay. Most of them have been attending church with more or less regularity ever since, and among the number are some whom I ex-

pect to see hopeful Christians before my next visit.

The Methodist Episcopal Church began work in Sendai about seventeen years ago. Since that time we have baptized and received into membership fifty-three people, but the changes of residence so frequent in Japan have greatly reduced the membership of this little society. What is left, however, is pure gold. To attend one of their prayer meetings and hear their prayers and testimonies, and to see their familiarity with their Bibles and the apt selections they read, is to be convinced of the genuineness of their religious experiences. The pastor of our church is Rev. K. Ijichi.

During all these seventeen years we have been without a permanent home in Sendai, changing about in different places in the town, growing worse and worse, as house rent has become higher and the demand for houses greater, until now at last the best we can command in the way of a meeting place is a small house in the middle of a narrow lot, with a house directly behind it and another in front of it, completely shutting off all the view of the street. Meanwhile the Roman Catholics, the only other Christian denomination in the place, have bought property, and are well located.

In the desire to keep the estimates down to the lowest possible figure the Japan Mission has acquired very little property.



"AT EASE IN MINE INN."

Had well located property been bought ten years ago in all the places where we are carrying on work, it would to-day be worth

from five to twenty times what it cost; the amount we now pay for chapel and parsonage rents could go to the extension of our work, and the influence of a good location and a suitable building would have done much for



REV. K. IJICHI AND WIFE.

us. Christianity will never take the place that it should in these rapidly awakening communities while the only Christian meeting place is a wretched little house which is entirely hidden from the street, as it is here in Sendai.

Sendai, Satsuma, November 1, 1901.

Special Work of the Epworth League.

IT has been decided by the Board of Control of the Epworth League to make the year 1902 one of special effort in behalf of the missionary and benevolent societies of the Church. It is expected that for twelve months the entire force of the organization will be centered upon this work. Four objects are to be secured, if possible, in every chapter:

1. The appointment of a Missionary Committee, in accordance with the requirement of the revised Epworth League Constitution.
2. The purchase of one or both of the Missionary Campaign Libraries.
3. The organization of a Mission Study Class.
4. The starting of a Christian Stewardship Enrollment for the encouragement of scriptural habits of giving.

Pastors or Epworth League officers who may not have been able as yet to organize this work in their chapters should write for further information as to plans and methods to the General Missionary Committee of the Epworth League, 57 Washington Street, Chicago, Ill.

A LETTER FOR A MISSIONARY PRAYER MEETING.

DR. W. F. OLDHAM, Assistant Secretary of the Missionary Society, has favored us with a copy of a letter addressed by him to the Broad Street Church, Columbus, O., for their missionary prayer meeting. This is the church of which, until recently, Dr. Oldham was the pastor. Three years ago they were giving \$1,400 for missions. Last year they gave \$2,200, which is over \$2 per member. Rev. B. F. McElroy is the present pastor, and Dr. J. C. Arbuckle, who is a member of the Missionary Committee, is the presiding elder of the district. We call the special attention of all pastors to this letter, which they can read with great profit at their next missionary prayer meeting. It might be well to state in connection with the prayer meeting what the contributions of their own church have been for the last two or three years respectively, and insert in the closing paragraph of the letter the sum which they think ought to be raised by their own church, and make use of the letter to encourage and stimulate missionary giving. The letter is as follows:

The Broad Street Church, Columbus, O., Missionary Prayer Meeting—

DEAR FRIENDS: It is with very great pleasure I write you at the request of Pastor McElroy concerning the present missionary situation. And this I will do in reply to three questions.

1. What are the present opportunities?

(1) In the home fields. Everywhere there is a deepening persuasion that times of refreshing are at hand. The sudden rush of great prosperity which threatened to engulf our spiritual life has now become usual with us; there is even a feeling that it cannot long abide, and the intoxication of it is largely over. The cravings of the soul may for a while be smothered with "things," but not for long, and in all our churches the real heart hunger of our people is finding voice in prayer and supplication. The time of handsome church buildings and the payment of burdensome debts, too, is largely past, and we find the most elaborate plant unable to minister to our deeper needs without the breath of the Divine, for which we long, to make our increased earthly glow with the presence of God. And, finally, the sudden shock of the nation in the murder of good President McKinley, and the solemn and affecting scenes that were witnessed in his illness and death have sobered the whole nation, and we are seeing as never before that the most successful earthly careers, unless linked with God, are as a dream that vanishes. Never has the transitoriness of earth and the steadfastness and eternal verity of religion so taken hold upon the popular mind. It is surely a time for the Church to go forward.

In the southwest frontier large oil finds in Texas and land grants in Oklahoma have brought great bodies of people into new territory and in the Northwest, particularly in Minnesota and Michigan, a great immigration from South Africa and Northern Europe (of Finns alone there are over 100,000) brings sturdy peoples to be evangelized. They are Protestant; they should be Christian, and many will be Methodist if we seek them.

In the cities the belief deepens that either we shall win them for Christ, or their corruption will involve the very life of the republic. We *must* win; please God, we *will*.

(2) In foreign lands.

Doors of opportunity open everywhere. In the lifetime of a single missionary career, that of James M. Thoburn, doors of access have been opened to over five hundred millions of people. Look at the great nations of heathendom. See how they have been forced to awake from the sleep of the centuries, and are now uneasily scanning the spiritual horizon to see what light this is that invades the darkness of the centuries.

Japan is in a veritable revival blaze. Thousands of weeping penitents have in the past six months found a forgiving Saviour, and the native preachers and converts are preaching Christ with a power and unction that promises the largest things for the immediate future.

China awakened from the lethargy of forty centuries, uneasily suspects that the traditions of Confucius are not sufficient to fit her for worthy place in the world of our day. Vast educational changes are now being projected, and China moves toward the "Light of the World" to-day more quickly than she moved toward "The Light of Asia" eighteen centuries ago.

Korea, the Hermit Nation twenty years ago, already has over five thousand Church members in evangelical Churches, and the spirit of inquiry after the Gospel is as widespread as the nation.

India—amid plague and famine and poverty and distress—still reports 100,000 inquirers crying to the Methodist Church alone, "Teach us, O followers of Jesus; for we would follow him too."

Africa.—Ethiopia stretches out her hands unto God. Particularly in Liberia is a great forward movement being widely pressed.

In Europe.—We are helping Italy to a rebirth so that once more a free people lives beyond the Alps. In Germany the State Church is being quickened by an evangelical movement in the "Inner Church," the direct fruit of Methodist import, while we continue to draw hundreds into our own Church. In Scandinavia and Denmark, in Switzerland and Austria, even in poor disturbed Bulgaria our preaching and teaching is not without the "demonstration of the Spirit." Our European churches are not only soul winning, but are as leaven in the midst of the great State Churches, which they help to save from deadly formalism.

Mexico, the Argentine Republic, Chile, Ecuador, Brazil, even Bolivia, the greater portion of the neglected continent, South America, responds to our touch.

And what shall I say of Porto Rico and the Philippines, our latest born missionary twins—born in cradles of superstition to be rescued by training in the Gospel of liberty under the Stars and the Stripes. No missions in all the world ever commanded such immediate success as these, led as they are by the intrepid and gallant Drees of Ohio, and Stuntz and McLaughlin of Iowa.

2. How is the Church sustaining this great world movement of the kingdom?

Brethren, with great sadness I write, not as it should be sustained. O what a clarion call to enlarged effort the mere statement of what is being attempted should be. It is my confident hope, however, that 1901-1902 will mark a great and notable advance. In vain will we cry for revival power in the home Church if we fail more largely to respond to God's providential openings for helping a lost world to find the Saviour of men.

3. What should Broad Street do? Joyfully I bear witness that Broad Street leads *all Ohio* in missionary gift and helpfulness. It is the real secret of your greatness. And yet the limit is far from reached. If ALL her sons and daughters did as some

do she would give to the various missionary enterprises of the Church at home and abroad as much as she spends upon her own stately and beautiful self. That is the true standard to which she should seek to come.

To this end I earnestly join your pastor in calling you to

(1) Pray daily for Christ's kingdom in all the earth.

(2) To read the missionary literature the Church provides—*World-Wide Missions, Gospel in All Lands, Woman's Missionary Friend, Woman's Home Missions, Deaconess Advocate*, etc.

(3) Quietly resolve that you will this year, through the Church and Sunday school, make a total gift to the Missionary Society of \$2,500, while you maintain the women's societies in their strength. Men and women, young men and maidens, and little children, in the name of ungodly peoples who are dying in a dying world, and in the name of that "Strong Son of God, Immortal Love," who died for them, I beseech you to pray and study and give beyond any record of the past, and so be increasingly worthy of your own splendid history.

In bonds of love and service,

Your yoke-fellow in the Gospel,

W. F. OLDEHAM.

PEEPS INTO THE WORKSHOP OF A BUSY MISSIONARY IN INDIA.

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

A BLAZING DAY.—FIGHTING THE HEAT.—A MOSLEM INQUIRER.—FISHER OF MEN.—CONFERENCE EXAMINATIONS IN INDIA.—A PROMISING FIELD.—THIEVES, O!—NOT PEACE ON EARTH, BUT A SWORD.—SKIRMISHING.

WHAT a hot day we are closing out, and the workshop has been an oven! It is to be hoped that the mental pottery we have turned out is well baked. The blazing, angry sun, seen through the now unbarri- caded door, having done his caloric best through the weary hours, rapidly drops out of the sultry sky. The welcome shade of tree and building is lengthening over the western vista, where the heated air vibrates in one's sight. Prosy notes, eh? How to get up much animation in this situation is a problem.

Yes, there is plenty of *sensation* (of heat), and the reader must try and enjoy the story of how a missionary forges away in all seasons. There is much to write about, if you really want to know. Now, as to this heat, what is it more than you have? To begin with, yours is a mere spurt of a few days, while we have a steady set-to of months, lasting from May to October.

Out of doors the thermometer will register

110° to 120° in the shade, and in rare places 125°; in the sun 160° and 170° and rising. These are not spurts. Indoors, by barricading against the heat and fighting it with thermostatic batteries, we can keep within the nineties. I may say to the uninitiated that that word means *heat-antidote*.

In such days, from early morning the house is shut up hard against the ingress of heat, and certain devices are arranged for letting hot air pour in from the outside through a door into which is fastened a framework covered with fragrant grass kept constantly wet. This admits a delightfully scented cool air, arising from the evaporation, and makes the house bearable. But some cannot stand this humid breeze, as it produces colds and rheumatism.

Then we have a *pankha*, a big, long, horizontal fan, suspended from the roof, swinging night and day. It is a foe to the workshop, for it keeps one's papers flying and hopping and tumbling about. You never

know where any unwary thing, not anchored with block or stone, may turn up. As you read the pages must be thumbed down or they flutter about, and you are put out finding the place.

Well, by keeping inside at this season, with a fair amount of patience and an effort to "keep cool," much work can be done, especially as the day is far more free from the intrusion of visitors and tramps and impostors of all sorts.

But to go back and begin this day at the other end, I was in the workshop at five in the morning, and while tying my shoes for a hasty sortie before being shut in for the day, in stepped a Moslem, bronzed, thin, pinched with famine want, who advanced and seized my hand with a hearty iron grip. I recognized in him an inquirer who comes to me from the country at long intervals. He came in the early morning, before the heat barricade began, and in advance of other visitors.

The subject of inquirers requires as much wisdom and tact and careful dealing as anyone that comes into the missionary workshop. It is easy to make or mar a case. We learn much from the divine Master in his dealing with Nicodemus and the young man who "came running." Profound questions of spiritual life come up, and the secret springs of the soul's motives and desires have to be dealt with. In the quiet cover of night they come, and in the early morning, before you are yoked into the business of the day, to catch you before others are on the scene.

There must be earnest, close dealing. "Verily, verily, I say unto thee." There must be great patience and an abiding love of souls. "Jesus beholding him loved him." Many inquirers are unworthy, interested creatures, who only see the loaves and fishes, and manage to run away with a lot of one's precious time. It is well if one is not betrayed into baptizing the same case a second or third time. Then there are genuine seekers, well worth the angling, and the wise fisher of men draws them into the kingdom and rejoices.

The firm grasp and warm pressure of this man's hand was from the heart. Years ago he was a pupil in our city school here, attended the Sunday school, and seemed to love the Bible. He has never forgotten that instruction, but the pressure of his friends was too much for him, and he never came

out openly. He removed to a distant village, and when he turns up at long intervals his loving smile and hearty handgrasps testify to his avowal that in heart he is with us. Who can pronounce on such cases—on Nicodemus, on the young man when he went away very sorrowful, on those who cast out devils and yet followed not Christ? The reckoning of eternity only will reveal what we have done. I gave this man some tracts and urged him to follow Christ.

After the usual seminary class work desultory jobs were taken up. A circular on Conference examinations was sent off. As chairman of the Board of Examination, I find that much watching is required to keep all to time and make something of the mid-year examination, and bring all out well at Conference time. Indians are fertile in shifts and excuses and subterfuges. This Conference study is much more important in India than it is in the home land.

Mail in! Here is a letter from Rev. G. H. Gilder, away in Central India. He speaks encouragingly of one of our students who has gone to help him in his new field. How it cheers one's heart to learn that one you have trained is doing well. That is the kind of product you wish your workshop to turn out. Mr. Gilder is opening up a most promising field. A number have been baptized, and there are scores of inquirers. The first lot of converts received patriarchal names from the Bible, as Abraham, Isaac, Jacob, and when they came to an old man, the most patriarchal of the lot, a name was required for him. "Call him Adam," said the others, and the name was given.

A messenger came saying that Daud's (David's) house had been broken into in the night and clothing and ware stolen, to his great discomfort and loss. Daud is an old Christian who, after long service in mission secular work, was disabled by the kick of a horse, so that he is no longer fit for duty. A small pension was given to him, and I aided him to get a home in the city: but he lives like a sheep among wolves. Thieves to the right of him, thieves to the left of him, prowl and plunder. I sent him a message of sympathy, encouraging him to try and shine in the darkness.

Chhitar Mal, one of our students, came in to report that he had recovered his boy. He is a middle class student who supports himself in part by making shoes. He proposes, like Paul, to work out his own support in

the ministry when he leaves the seminary. When he and his family became Christians this boy, a lad of about twelve years of age, was decoyed away by his non-Christian relatives, and embittered against his family. The father finally carried the matter into the court and recovered the boy.

This illustrates the conflict that goes on in this mission work in the rending asunder of families. A man's foes are they of his own household. When a matter like this is carried into court the law delivers a minor over to the parent or legal guardian. Chhitar Mal is very happy at having received his boy. We must be on our guard or he will be kidnapped and spirited away again.

A letter just in from Ilmuddin, a graduate of '99, tells of sharp hostility and opposition from the Aryans. Ilmuddin is a convert from Mohammedanism who stands six feet two in his bare feet. He seems very trusty, and has been appointed far away in a difficult field. But who are the Aryans? A "peep" into this again.

The Conversion of a Hindu Lady.

She lived with her husband in Calcutta, and was about seventeen years of age when a devoted agent of the Indian Normal School and Instruction Society began to visit her. When she had learned to read her teacher supplied her with a copy of the Bengali Bible. She read the book with curiosity and pleasure. Her husband also showed an interest in listening to some of the touching stories of that holy book.

For some time no higher feeling than amusement actuated either, but ere long the wife began to have deeper thoughts and impressions. The character of Jesus, and the strange story of his love took hold of her affections. She believed with the heart, and then made confession with her mouth.

She told her husband of her convictions. The man was taken aback at the revelation. It was one thing to read the Bible as a storybook; quite another thing to believe it. He never meant to believe it himself, and he was resolved his wife should not do so either. From that day his tone changed toward her; harshness and severity—yea, cruel stripes—took the place of tenderness and affection.

It was perilous to read the book in the daytime, so the poor woman economized the midnight hours, and while her husband slept she would quietly light her lamp and pore over the hidden treasure. So three years passed over, but all this time she felt an earnest desire for baptism. Her Christian friend and teacher judiciously refrained from advising any precipitate action in the matter. It was felt to be best to let the woman's own conscience decide her conduct in this respect.

The hour of decision came. She had long counted the cost; she had repeatedly prayed for guidance. At length, one morning, she left her house, came to us, and begged us to administer to her the holy rite. She had scarcely reached our abode when her husband, with a party of his friends, came to demand her surrender.

The woman came forward, and in a meek and loving spirit assured her lord that the step she had taken was her own act entirely. "I have not left you," said she, "and I will not leave you; my love to you is unchanged, and I will love and serve you till death; only let me be baptized, and I will return to you immediately."

In vain she pleaded. Curses were poured out upon her. Then followed an attempt to seize her by violence and drag her away. At this point only did we interfere. We observed that she was free to go as she came, but must not be coerced.

The rest is soon told. Then and there she was renounced, and that forever. She has never since crossed the threshold of her house, and another now fills the place she once occupied. There is, however, a bright streak in this dark picture. For six years has this interesting convert walked worthy of her profession, and for the greater part of that time has she been employed as a teacher of her benighted sisters in Calcutta. She is still laboring in that capacity.—*Rev. James Vaughan.*

Campbell Morgan on "The Waste."

It is to be remembered that nations do not tabulate the loss of life when they enter upon a war of conquest, and until the first note of complaint has been heard from the men and women in the mission field we must be dumb and silent. Nothing is wasted that is poured at the feet of Christ. Think deeply and you will find the cross of Christ everywhere. The old commonplace, "The blood of the martyrs is the seed of the Church," is true, and we may expect that China is about to have a new Pentecost, the harvest of a glorious result from the great trials through which missionary effort has passed in that country. But you cannot convince the cold business man outside of this coming. It is ours to hope right on. We see Jesus, and there we must be content. His work is unfinished. The fog is on the world, but by the waste of the moment he wins the ages. Missionary effort is the necessity of Christian life, and we cannot escape from it. The first conscious thrill of the life of God within the human soul is a missionary passion. The one function of the Church is missionary.

An Indian on Indians.

The *Mission Field* reports the testimony of an Apache Indian at a Christian Endeavor meeting held in connection with one of the mission churches of the Reformed Church in America. "We Indians," said he, "look like man, shape like man, but we not know enough. We not know God. We like snow man children make, all the time standing still in one place, so cold, so cold: no go about, no work; go away little by little, then all gone."

MISSIONARY CONCERT—OUR MISSIONS IN EUROPE.

The Methodist Episcopal Church in Europe.

Next month—China.

BY BISHOP J. H. VINCENT, D.D.

TINGE a map of Europe with a fan-like band of color from the most northerly tip of Norway, southward, with a curve to



BISHOP VINCENT.

take in St. Petersburg, until you reach Vienna. Let the western line of your "fan" extend from the same starting point on the north of Norway toward the southwest until you reach the western boundary line of Italy. Then touch Bulgaria, Italy, and

Sicily with the same color, and you see at a glance that part of the continent of Europe occupied by our six Annual Conferences, two Mission Conferences, and one Mission.

These we may arrange in three classes or groups:

I. THE NORTHERN.

Norway, Sweden, Denmark Mission Conference, and Finland Mission.

II. THE CENTRAL.

North Germany, South Germany, and Switzerland.

III. THE SOUTHERN.

Italy, and Bulgaria Mission.

We are sometimes asked why as the representatives of a Church in America we should be in Europe? Why not retire from that field?

We as Methodists hold in our hearts the truth and the spirit set forth in our Lord's commission (Mark 16. 15), and we *must* "go into all the world." We cannot help it. The inner force compels it.

We were called into existence to meet the demand of the world and of the Churches for more Christian vitality and earnestness. Europe needs us. The Churches need us. The neglected masses need us. In Christiania, Norway, for example, with a population of two hundred and fifty thousand, there is church accommodation for only twenty thousand people.

We as a Church are free from alliances, entanglements, ritualistic bondage, and antecedents, which weaken and embarrass "State" and "historic" Churches. We try to represent the pure, simple, free, primitive, unadulterated Christian faith. Dr. Chalmers of Scotland said, "Methodism is Christianity in earnest." It is the breaking out of the old stream from the earliest Christian sources. This is the "water of life" needed in Europe.

The steadily increasing respect of the people, and of devout ministers in the "old Churches" for our theories and methods, not only gives us increasing opportunity, but imposes additional responsibility.

The imitation and appropriation by these other Churches of our methods—class meetings, the probationary relation, revivals, Sunday schools, and other forms of aggressive effort, render our presence the more necessary.

In one of our most important fields the following statements was made to me: "In all reforms here the Methodists have been pioneers. The Bible Society here was started by a Methodist; and the temperance movement; and the Seaman's Friend Society. The Missionary Society in the State Church was started by a Methodist. The first city missionary in this country was appointed by the Methodists. The State Church minister who began a spiritual work in the State Church was converted through the Methodists."

These other and "older" Churches need us as the representatives of the *oldest* type of Gospel teaching and experience. We *must* remain.

We do not antagonize the State Churches. We are stirring them up to do better work. And we are succeeding in this. Therefore our statistical tables do not measure our success. The success of the sun is not to be determined by the diameter or circumference of the orb itself.

Our presence as a "denomination" puts needed emphasis on the denominational form of the Christian Church as vastly superior in flexibility and effectiveness to the cumbersome and restrictive system of or-

ganic external unity, and as promotive of the only true unity—a unity which is spiritual, practical, and enduring, and which exalts freedom and variety in a divine unity.

Our work in Europe is in other respects successful. We suffer no retrogression. Our preachers are improving. They gain steadily in learning and skill and do not lose in grace and zeal. Our "press" advances. Our schools grow. We are slowly overcoming prejudice and opposition. Our work is in many respects of the best, old-fashioned type.

Here we have "circuit work." Our preachers are "traveling preachers." All of our pastors have two or more preaching

received from the Missionary Society 21,550 marks. The people themselves raised for missionary and other benevolent societies, for self-support, church building, and other local purposes 48,516 marks, at the rate of 22 marks, 48 pfennigs each member"—\$5.59. Our people are giving—up to their ability.

We are here—planted, rooted; settled. We have land, church buildings, educational institutions, publishing houses. We have old Methodist families with Methodist grandchildren and great-grandchildren, and sacred traditions hallowing old Methodist homesteads. Many of our churches are entirely self-supporting, and more will gradually become so.



places; the most of them four or five. Some of our men preach almost every day in the year. They are self-sacrificing and earnest men. Few of them receive as much as \$600 a year, including house rent. Noble work are they doing. And we shall stand by them.

The people of our European Missions are poor, but as a rule they pay liberally toward the support of the Church. I will illustrate by a district or two. Take one district in Germany: "Each member from this district paid out of his own pocket (on the average) the past year 23 marks, 43 pfennigs." That would be about \$5.80. From a district in another Conference the presiding elder writes: "Last year the district re-

On October 14, 1900, in all our congregations in Europe a count was made of the number of persons present that day, including Sunday school and Epworth League meetings, avoiding as far as possible the recounting of any individual. The result was about one hundred and thirty thousand persons. In some parts of Europe stormy weather reduced the attendance for that day.

But when we have counted the persons present, and then added the members of homes friendly to us and influenced directly by us, we only begin to estimate the degree of our power and service. To do that more perfectly, we must look into the congregations and homes and pulpits of the State

Churches and of the other "Free" Churches, and into the religious press of all these countries, adequately to appreciate the work our Church has been permitted by the good providence and grace of our God to do on the continent of Europe.

Our mission to Europe is still incomplete. We are in the midst of it—"in the thick of the fight." Our congregations are large, our Sunday schools crowded. We could open new preaching places next week in scores of places, if only we had the money.

It must be remembered that the American Methodists were not responsible for coming to Europe. The initiative was taken by Norwegians, Germans, and others who found peace through Christ in the old Bethel ship in New York and elsewhere; and they pleaded with our fathers to come and tell the wonderful story on this side of the sea. And our fathers came. And we still have more of it to tell.

And it must be remembered also that in our Methodist societies in Europe we prepare *emigrants* from Europe who are to become valuable *immigrants* in America. Our Methodists from Europe make good American citizens in America.

The increasing confidence of Europe in distinctive American ideas and civilization gives us as Methodists special opportunity. And we must continue to use it.

The marvelous "translation" of President McKinley, the fact of his glorious "confession," and the emphasis he placed on the distinguishing doctrines and experience of Methodism, attract the attention of all classes of people to us. It is an emphasis we need to enforce by a renewal of our personal covenant with God and the increase of zeal and power in his service.

The visit of Dr. Leonard to the European Conference was timely and profitable. He came as Missionary Secretary, but he served as preacher, exhorter, counselor, and theological lecturer. He kept his eyes open, and asked questions, as though he were a professional correspondent for a great "daily." He talked like an evangelist and a reformer. We did not know that our corresponding secretary was so many-sided. His lectures before the Conferences on "The Work of the Holy Spirit" were full of scriptural light and pentecostal power. Those who listened will never forget.

We could not keep the corresponding secretary on this side of the sea. We therefore

surprised him, and by episcopal suggestion and authority captured his son, who is now our pastor in Rome.

OUR WORK IN EUROPE.

1. Preaching the Gospel in connection with public worship.
2. Sunday school and Epworth League.
3. Pastoral supervision, including class meetings and prayer meetings.
4. Circulation of literature: Periodicals, books, and tracts (including "The Forest Leaf Mission").
5. Church benevolences—represented and sustained.
6. Deaconess' work, including all ministries of mercy and help.
7. Special evangelistic services.
8. Educational: Through theological seminaries, schools for girls, schools for boys, crèche work, etc.
9. N. E. R. C.—The New European Reading Circle. A reading course chiefly religious (two thousand members the first year).
10. Study hours for local preachers, exhorters, and class leaders.
11. Autumnal Conversations: One month devoted in all the Conferences to the discussion, by all of our members, old and young, in casual conversations, and at regular and special meetings, of certain important topics. In the fall of 1900, thousands of our people took part in such formal and informal conversations. Topics for 1900: "Class Meetings," "Local Preachers," "The Twentieth Century Fund," "The Greatest Need of Methodism." Topics for 1901: "The Teaching of Little Children," "The Oversight and Training of Young People."
12. Bible-study Sunday: One Sunday in the autumn set apart to the preaching in all of our churches on the importance of Bible study.
13. Sunday vesper services in English. Occasional in various cities of Europe. Frequent in Zürich. Regular in Rome.
14. The Forest Leaf Mission: An improved tract work.

OUR PUBLICATIONS IN EUROPE.

We have Book Concerns in Norway, Sweden, Germany, Switzerland, Italy.

Our periodicals are as follows:

Norway:	Christoffer Larsen, Director.
	Kristleg Tidende, Christian Torjussen, Editor.
	Børnevenen, C. Larsen, "
Sweden:	J. M. Erikson, Director.
	Svenska Sändebudet, J. M. Erikson, Ed.
Denmark:	Kristelig Talsmund, C. J. M. Thaarup, "
	Søndagskolen, S. N. Gaarde, "
	Vaarbud, N. P. Nielsen, "
	Sændebudet, Christian Nielsen, "
	Fyrtaarnet, Anton Bast, "
Finland:	Nya Buddararen, N. J. Rosen, "
	Søndag Skolklockan, " " "
	Ruhan Sanomia, J. W. Haggman, "
	Lasten Ystava, " " "
Germany:	C. H. Burckhardt, Director.
	Der Evangelist, P. J. Gruenewald, "

Kinderfreund,	P. G. Greunewald, Ed.
Friedensglocke,	" " "
Wächterstimmen,	Heinrich Mann, "
Sonntagschule Magazin,	A. Sulzberger, "
Missionsbote,	
Bannerträger,	R. Wobith, "
Mässigkeitfreund,	A. J. Bucher, "
Switzerland: Ernst Lienhard, Director.	
Schweizer Evangelist,	Eduard Hug, "
Schweizer Kinderfreund,	" " "
Friedensglocke,	R. G. Richner, "
Italy: William Burt, Director.	
L'Evangelista,	Salvatore Musso, "
L'Aurora,	" " "
Manuale della S. Domenicale,	E. Filippini, "
Bulgaria: Pavel Todoroff, Director.	
Christian World,	Stephen Thomoff, "

The Tract Society gives aid to the above Publication Departments.

OUR SCHOOLS IN EUROPE.

Norway: Theological School, Christiana, Christian Torjussen, Director.

Sweden: Theological School, Upsala, J. E. Edman, Director.

Denmark: Theological School.

Note: It is expected that these three schools will be united in the Scandinavian Theological Seminary, for which pastor K. A. Jansson is now soliciting funds in America.

Finland: Theological School, Tammerfors, J. W. Haggman, Director.

Germany: Martin Mission Institute, Frankfort am Main, P. G. Junker, Director.

Italy: Theological School, Rome, N. W. Clark, President.* Boys' College, Rome, Aristides Frizziero, Director. Istituto Crandon (W. F. M. S.), Rome, Miss M. E. Vickery, Directress. Girls' Home School (W. F. M. S.), Rome, Miss E. A. Odgers, Directress. Crèche Isabella (W. F. M. S.), Rome. Boys' Industrial School, Venice, Mrs. A. R. Antonini, Directress.

Bulgaria: Loftcha Girls' School (W. F. M. S.), Loftcha, Kate B. Blackburn, Directress.

Note: We need at once a Boys' School at Rustchuk.

One Kind Act and Its Results.

BY REV. WM. BURT, D.D.

SOME years ago Carlo Ruffa emigrated to the United States from Calosso, a little hill town in northern Italy not far from San Marzano, another town in Piedmont, where for some years we have had a most interesting work.

One Sunday morning Carlo Ruffa, a stranger in the city of Chicago, sought for and attended a Roman Catholic Church. Something about the place or service did not please him, so he sauntered out on the street and then wandered into a Methodist Episcopal church, where he was cordially wel-

* Dr. Burt in charge in Dr. Clark's absence on vacation.

comed and kindly shown to a seat and presented with a hymn book. He was so impressed with this kindness that he became a Christian and a zealous member of our Church.

After a while he returned to Italy and to his native town, and having saved a little money, he was able to buy himself a vineyard. He began at once to tell his neighbors and friends of the spiritual treasure he had found while in America. He soon discovered others who were hungry for the bread of life. The members of his family were converted and one after another of his neighbors. Then the priest began to persecute him by inciting the ignorant and superstitious against him. They first killed his watch-dog. One night he himself was caught in the road by a lot of ruffians, beaten and dragged into the woods near by and left as dead. He recovered, however, and regained sufficient strength to be able to crawl back home. He continued testifying for Jesus his Saviour and in favor of the Church he loved.

About a year ago, one Sunday afternoon, we visited Calosso for the first time to preach to the little company of believers gathered together by Carlo Ruffa. The parish priest had learned of our coming, and at the morning mass counseled his flock to give us a warm welcome. The mayor of the town, fearing what might happen, had gone off on a little excursion with his family. The local police were also temporarily absent.

It was about four o'clock in the afternoon when we arrived. The brethren came down to meet us. Escorted by Carlo Ruffa on one side and his stalwart son, a fine specimen of physical strength and manly courage, we marched through the main street of the town to the little upper room, where our meeting was to be held. The fanatical people were lined up on both sides of the street and were armed with all kinds of musical instruments, such as tin horns, tin pans, and the like. They whistled, and hissed, and howled.

We have been through many a fray, but had never witnessed such a pandemonium as that was. They kept up their horrid noises all the time we were there, but in the little upper room we held our meeting, and Jesus was verily present with us. After the service we walked quietly away unhurt and thanking God for the privilege of testifying in his name.

On our return to Rome we quietly called the attention of the government to what the priest was doing. In spite of cruel persecutions the little group of believers constantly increased.

About seven months later we returned to Calosso, this time to organize a Methodist Episcopal Church, Sunday school, and elect a president of the Epworth League.

What a change had taken place! The brethren and sisters and children came down the road to meet us, and at the head of the procession was a beautiful Epworth League banner. We marched through the street quietly, and were greeted most respectfully by the people of the town. This time we met in a hired hall on the ground floor. We

baptized one child and five adults, and admitted eighteen into full membership in the church, and organized a Sunday school with fourteen children, and the good work still goes on. If we had about \$5,000 with which to buy property and build a church in this place the whole population would soon be with us.

It is already rumored that the priest is very anxious to sell out and move elsewhere.

All this is the result of a few kind words and a kind act by two Christian brothers to a lonely Italian one Sunday morning in a Methodist Episcopal church in the city of Chicago.

Let some one or several together now complete the good work by giving to the Methodists of Calosso a church home.

North Germany Conference.

THE North Germany Conference was held in Chemnitz, Germany, June 19-24, 1901, Bishop Vincent presiding.

Theophil Mann was received by transfer from the South Germany Conference, and Johannes A. Schauble from the East German Conference, Oscar Buttner was received on trial, J. M. O. Griech, Hermann Zeuner, and Johannes Eden were received into full membership, Franz Havranek was discontinued. The superannuated preachers were Ernst Pucklitsch, Franz Klusner, J. F. Wiesenauer, and Hans Mader.

The statistics reported 6,139 members (increase, 324), 3,064 probationers (increase, 150), 8,900 Sunday school scholars (increase, 319).

The following were the appointments:

BERLIN DISTRICT.—William Schutts, P. E. (P. O., Berlin). Berlin: First Church, G. A. Schilde; Second Church, Bernhard Kelp; Third Church, Karl Schaarschmidt; Fourth Church, Karl Schell. Breslau, Heinrich Eberle. Danzig, Richard Ramdohr. Elbing, J. M. O. Griech. Glogau, M. G. Kramer. Görlitz, F. R. Pritsch. Graudenz, J. W. B. Haake. Hungaria, F. H. O. Melle. Kolberg, F. J. Kolb. Königsberg, Heinrich Ramke, one to be supplied. Köslin-Stolp-Belgard, P. M. Dietze, one to be supplied. Kottbus-Guben, F. W. Schaller. Liegnitz-Jareer, H. P. Wenzel, one to be supplied. Magdeburg, Jacob Neuhart. Neu Ruppin, H. E. Schmeisser. Stettin, Oscar Köhler. Wien (Austria): First Church, Theophil Mann, one to be supplied; Second Church, J. A. W. Rasmussen.

BREMEN DISTRICT.—Dietrich Rohr, P. E. (P. O., Tannen Strasse 24, Bremen, Germany). Aurich, Ernst Schütte. Bielefeld, Hermann Zeuner. Bremen, Philipp Lutz. Bremerhafen-Cuxhaven, Franz Jacob. Delmenhorst-Neerstadt, Dietrich Bargmann, one to be supplied. Dornum-Essens, to be supplied. Ede- wecht-Westerstede, A. W. Brand. Flensburg, H. J. R. Willinghöfer. Hamburg: First Church, Stephan von Bohr, one to be supplied; Second Church, Bernhard Schröder. Hanover, Johann Staiger. Kiel, Paul Pritalaff. Leer-Rhauderfehn, Friedrich Kessler, one to be supplied. Neu Schoo, J. G. Bitter. Odenburg-Brake, J. H. Barklage, one to be supplied. Osnabrück-Metten, A. L. Schwing. Vegesak, Ernst Schmidt. Wilhelmshaven, Friedrich Eilers. P. G. Junker, Director of Martin Mission Institute—member of Bremen Quarterly Conference. C. H. Burkhardt, Director of Book Concern—member of Bremen Quarterly Conference. Leonhard Weiss, Inspector Bethanien-Verein—member of Second Church, Hamburg, Quarterly Conference.

LEIPZIG DISTRICT.—E. C. Anner, P. E. (P. O., Zwickau, Germany). Annaberg, Oskar Lindner. Cassel-Gottingen, H. R. Möller. Chemnitz, H. W. Meyer. Dresden, A. C. W. Meyer. Eibenstock, Bernhard Schubert. Gera and Zeitz, J. C. Bendixen. Greiz, C. W. Matthies. Halle, August Praute. Langenwetzendorf, Johannes Eden. Leipzig, Gustav Hempel. Plauen-Falkenstein, Engelbert Wunderlich. Reichenbach, J. A. Schauble. Remptendorf-Schletz, Arthur Voigt. Saalfeld, Oscar Büttner. Schneeberg, Hermann Böttger. Schwarzenberg, J. F. von Minden. Werdau, Johann Hilpert. Wilkau, Ferdinand Schmidt. Zschopau-Dittendorf, August Hillner, one to be supplied. Zwickau, R. R. Neupert.

Rev. Diedrich Rohr, presiding elder of the Bremen District, reports: "We have in the district 18 circuits, with 91 preaching places, 1,781 members, and 383 probationers. The past year has been, in many respects, a good one. Nineteen preachers in full connection, 2 on trial, 6 local preachers, and 20 exhorters are laboring in the district, and our Methodist people are devout Christians, and doing their best to save their own souls and help others to Christ. We seek to pay special attention to the young people. In 57 Sunday schools we have 2,617 children. Our members give a good part of their small income for the Lord's work. They have given the past year 48,516 marks, or more than 22 marks per member. Our Book Concern, which is located in this district, exhibits progress in every department. We have 23 chapels and 10 parsonages, valued at 628,700 marks, besides movable property valued at 41,405 marks. The debts on church property amount to 303,064 marks, and are pressing very hard upon us, but we will not lose courage."

South Germany Conference.

THE South Germany Conference was held in Carlsruhe, Germany, June 12-17, 1901, Bishop Vincent presiding.

Theodor Rodiger, Ernst Kubler, Gabriel Kaupp, Alexander Gobel, and Theophil W. Gebhardt were received on trial. Jacob F. Schmeiser and Karl C. G. Jahnke were admitted into full membership. Theophil Mann was transferred to the North Germany Conference. C. G. Dietrich, Arnold Sulzberger, J. C. König, Matthaas Class, and Simon Bernlocher were superannuated.

The statistics reported 8,539 members (increase of 149), 1,543 probationers (increase of 24), 12,267 Sunday school scholars (decrease of 148).

The following were the appointments:

FRANKFURT DISTRICT.—Johannes Walz, P. E. (P. O., Kies Strasse 47, Darmstadt, Germany). Darmstadt, Gustav Nötzoll. Dillenburg-Wetzlar, Karl Langner. Elberfeld-Barmen, Karl Döbereiner. Frankfurt: First Church, Friedrich Rösch; Second Church, Wilhelm Kuder. Friedrichsdorf-Brombach, J. A. Berber. Hanau, George Bock. Heidelberg-Sinsheim, E. A. Schilling. Kaiserlautern-Kusel, Christian Schwarz. Köln-Düsseldorf, Wilhelm Ekert, J. F. Schmeiser, one to be supplied. Kreuznach-Mandel, S. E. Gebhardt, one to be supplied. Mannheim-Ludwigshafen, Adolf Scharpff. Marburg, Conrad Walz. Siegburg-Bonn, Theodor Rödiger. Siegen-Betsdorf, Friedrich Brändle, one to be supplied. Simmern, Ferdinand Neuhauser. Wiesbaden, August Barnikel. Richard Wobith, Professor in Martin Mission Institute. P. J. Grunewald,

Editor of *Evangelist*. Gottlieb Rieker, Missionary in Klein Popo, West Africa.

HEILBRONN DISTRICT.—Jacob Harle, P. E. (P. O., Wollshaus Strasse 60, Heilbronn, Germany). Ansbach, Friedrich Rück. Bayreuth, Karl Klein. Beilstein, August Rück, Ernst Kübler. Beitzheim, to be supplied. Furth-Erlangen, G. H. Dorn. Hall, August Wiesenauer. Heilbronn-Frankenbach, J. F. Rück. Gabriel Kaupp. Hof, Emil Rohner. Kirchberg, G. H. Funck. Marbach, Christian Steinmetz. Neuhütten, to be supplied. Nürnberg: Maxthor, Adolf Theiss. Paulus, G. F. Rück. Oehringen, Christoph Jentter. Ottmarsheim, Jacob Diener. Prevorst, Ludwig Schnell. Weinsburg, Karl Burkhardt. Würzburg-Schweinfurt, Martin Steck. G. J. Ekert, Inspector of Martha-Maria Verein.

KARLSRUHE DISTRICT.—Johann Renner, P. E. (P. O., Karl Strasse, 49 B, Karlsruhe, Germany). Altensteig, Jacob Bartolomal. Calw, J. J. Sommer, one to be supplied. Colmar, Albert Titus. Freudenstadt, Heinrich Rieker. Helmsheim, Christian Söll. Hockenheim, Wilhelm Steinbrenner. Karlsruhe-Bergzabern, G. C. Beutenmüller, one to be supplied. Knittlingen-Bauschlott, August Gommell. Lahr, Christian Raith. Nagold, Wilhelm Kleinknecht. Pforzheim, Jacob Kauffmann. Pirmasens, August Kunz. Reichenbach, T. W. Gebhardt. Speyer, Wilhelm Seiz. Strassburg, A. G. Bruns. Vaihingen-Ennz, Paul Huber. Weissach, Johannes Spille. Zweibrücken-Neunkirchen, Wilhelm Firl.

STUTTGART DISTRICT.—Heinrich Mann, P. E. (P. O., Carl Strasse 15, Cannstatt, Germany). Augsburg, Edward Baumann. Backnang, Hermann Schilpp, one to be supplied. Cannstatt, Karl Ulrich, one to be supplied. Ebingen, Martin Reichert. Echterdingen, Carl Wendt. Herrenberg, Ludwig Mann. Ludwigsburg, C. F. Beutenmüller. München, Karl König. Rudersberg, K. C. G. Jahnke. Schondorf-Gmünd, Gottfried Weller, one to be supplied. Sindelfingen, Georg Rexroth. Stuttgart, Jacob Urech, Alexander Göbel. Sulzbach, K. C. Weiss. Ulm, Ludwig Löpple. Waiblingen, A. F. Böpple, one to be supplied. Welzheim, Wilhelm Hofmeister. Winnenden, Christian Wiesenauer. Heinrich Fellman, Missionary in Raluana, New Pommern. G. A. Schneider, Chaplain of Peter Böhler Church, London.

The presiding elders of the South Germany Conference report: "God has given us blessing and victory on almost every one of our numerous fields of labor, and a large number of persons have been converted. The number of members received on trial is 926, and 615 have been received into full connection. Our numerical gain is not the greater part of our success, for many have been saved through our labors whose names are never entered on our rolls of membership. Three new chapels have been erected. During the year 246,871 marks were received for support and other purposes, an increase of 18,604 marks. Our periodical literature has been widely circulated. Our class meetings prove an indispensable means of grace. Our young people have received careful attention. Our work shows constant progress. In our fifty-one years of history there has never been a year without an increase of membership. New missions are needed in our great cities, and the doors are wide open."

Switzerland Conference.

THE Switzerland Conference was held in Biel, Switzerland, June 5-10, 1901, Bishop Vincent presiding.

Gottfried Surer and Karl Urech were received

from the South Germany Conference. Alfred Gsell was received on trial. Fritz Bangerter and Andreas Ragetti were admitted into full membership. Edmund Diem had died. Ludwig Braudle was superannuated. Heinrich Nuelsen, Johannes Schneebli, and Kasper Glatti were superannuated.

The statistics reported 7,557 members (increase of 127), 1,034 probationers (increase of 44), 18,912 Sunday school scholars (increase of 407).

The following were the appointments:

BERN DISTRICT.—Gottfried Baer, P. E. (P. O., Scheuerain 5, Bern, Switzerland). Aarau, Karl Honegger. Affoltern-Lucern, Christian Knoll. Basel: First Church, J. C. Wuhmann, one to be supplied; Second Church, Jacob Strässler. Bern, Jacob Spörri. Biel, Heinrich Huber. Geneva, Friedrich Deppeler. Herzogenbuchsee, Martin Bühler. La Chaux de Fond, Jacob Kleiner. Langnau, two to be supplied. Lausanne, Karl Tulele, Karl Urech. Lenzburg, Jacob Zolliker. Liestal, Albert Lienhard. Lyss-Grenchen, Albert Käge, Fritz Bangerter. Neuchâtel, J. G. Spörri. St. Imier, R. E. Grob. Sissach, Bernhard Schröder. Solothurn, Heinrich Welti. Zofingen, Emil Zucher.

WINTERTHUR DISTRICT.—Leonard Peter, P. E. (P. O., Zeltweg 18, Zürich I, Switzerland). Adliswil, Gottfried Kraus. Bulach, Herman Büssel. Chur, Frederick Oppliger. Eshlicon, Gottfried Alder. Frauenfeld, S. F. Oppliger. Herisau, Johan Harle. Horgen, E. M. Bauer. Niederutzwil, H. G. Odinga. Oerlikon, Gottfried Surer. Rheineck, Paul Deppeler. St. Gallen, R. G. Richner. Schaffhausen-Schleitheim, Abraham Lerche. Stein-on-Rhein, Jacob Lohrer. Teufen, Andreas Rupaner. Thalwil, A. H. Gut. Turbenthal-Wald, G. A. Marquardt. Wilhelm Bolliger. Uster, Andreas Hertig. Wetzikon, Adolf Hunziker. Winterthur, Johannes Wettstein.

ZÜRICH DISTRICT.—Eduard Hug, P. E. (P. O., Habsburger Strasse 17, Zürich IV, Switzerland). Zürich I, Gottfried Frei, Andreas Ragetti, Alfred Gsell. Zürich III, Heinrich Kienast. Zürich IV, Eduard Hug. Ernst Lienhard, Director of Book Concern. A. J. Bucher, Professor in Martin Mission Institute.

Rev. Leonard Peter, presiding elder of the Winterthur District, reports: "We have on this district 20 preachers, 19 circuits with 114 preaching places, 3,598 members, and 532 probationers. We received last year 255 persons into full membership and 432 on probation. Our members are generally good and earnest Christians and fond of the means of grace. We have 138 Sunday schools with 640 teachers and 9,241 scholars, and from these schools we receive our best members. Our preachers are diligent and hard working. One pastor reports: 'In the past three months I have preached 114 times, made 370 visits to members, led 24 class meetings and 18 prayer meetings.' Our Bishop Vincent is leading the churches to grow in both the spiritual and the intellectual life."

Rev. G. Baer, presiding elder of the Berne District, reports: "We have 18 charges on the district, some of which rejoice in blessed revivals, many conversions, and believers led into deeper experience of salvation through Christ. Of the converts 343 have joined the Church on probation, most of them being under twenty years of age. We have now 3,060 members and 404 probationers. The 86 Sunday schools are prospering, but we regret that the children of parents who are members of the State Church are generally withdrawn at the age of

twelve. The October Conferences arranged by Bishop Vincent have helped the people to value the class meetings more as a means of grace. We have been greatly helped by the purchase of property in Lausanne for the benefit of our German and Italian congregations."

Rev. Eduard Hug, presiding elder of the Zurich District, reports: "Our district has been reduced in size and includes only our work in the city of Zurich with three circuits, 10 preaching places, 4 pastors, 899 members, and 98 probationers. It is a very hopeful field, especially among young people. There have been conversions in each charge, and the members are liberal. Zurich I has extended by a new promising station, Wollishofen. The 'October Conversations,' arranged by Bishop Vincent, with the principal theme 'Our Class Meetings,' were inspiring and encouraging to our people. The November theme is 'The Christian Education of Our Children and Young People.' Bishop Vincent has established vesper services on Sunday evenings for the English-speaking people of Zurich, which are well attended."

Sweden Conference.

THE Sweden Conference met in Orebro, Sweden, July 31 to August 6, 1901, Bishop Vincent presiding.

Oscar V. Brattstrom was received from the California Conference. P. G. Sjostrom, Gustaf Dahl, Karl A. Holmsten, and Fredrich H. Salmi were received on trial. John A. Hurtig, Eric Linander, Gustaf Lindqvist, Carl Lindstrom, Johan Melin, Axel A. Rosenberg, and Edwin Stromberg were admitted into full membership. Erland Bjornberg was transferred to Western Swedish Conference. Petrus F. Envall withdrew. K. L. Lundqvist and F. H. Lellky were supernumerary. J. P. Danielson, 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, Jens Pederson, and Anders Sigurdson were superannuated.

The statistics reported 5,653 members (decrease of 38), 1,574 probationers (decrease of 3), 17,576 Sunday school scholars (decrease of 598).

The following were the appointments:

GOTLAND DISTRICT.—J. M. Erikson, P. E. (P. O., Stockholm). Burs and Burgsvik, to be supplied. Buttje and Ostergarn, to be supplied. Klintehamn and Tofta, S. J. Bielstein. Roma, Gustav Dahl. Slite and Kappellshamn, H. W. Gustafsson. Visby, Theodor Muguér.

NORBOTTEN DISTRICT.—Johannes Roth, P. E. (P. O., Luleå). Boden, to be supplied. Luleå, Johannes Roth. Luossavara, to be supplied. Malmberget, August Rockberg.

NORTHERN DISTRICT.—K. A. Wik, P. E. (P. O., Upsala). Arboga, J. E. Henriksson. Avesta, J. A. Enander. Bergforsen, to be supplied. Borlänge, Gustaf Peterson. Eskilstuna, Richard Cedarberg. Fagersta, to be supplied. Falun, August Eklund. Forsbacka and Walbo, P. A. Larsson. Gefle: St. Matthew's, E. A. W. Schütz; St. Peter's, Hjalmar Strömberg. Grängesberg, August Wärmö. Heby, to be supplied. Hudiksvall, to be supplied. Karlholm, to be supplied. Korsnäs, to be supplied. Köping, C. O. P. Lindström. Kungsör, K. E. Lundell. Lindsberg, F. G. Holmgren. Mora and Orsa,

August Nilsson. Norberg and Högfors, K. G. Friedholm. Odensvi, to be supplied. Oregrund, Nils Stenström. Ostersund, Nils Lundbäck. Sala, to be supplied. Sandviken, Albert Löfgren. Skutsker, P. A. Kropp. Sund, J. E. Eriksson. Sundsvall, K. J. Törnblom. Surahammar, to be supplied. Upsala, Carl Hultgren. Westerås, A. G. Andersson. J. E. Edman, President of Theological School.

SOUTHERN DISTRICT.—Karl Ljunggren, P. E. (P. O., Stockholm). Ankarsrum, to be supplied. Bjuf, to be supplied. Boxholm, Emil Runfeldt. Delary, one to be supplied, Wilhelm Bergdahl. Eksjö, Johan Sjöberg. Falern, Johan Johanson. Helsingborg, Anders Grönblad. Hvetlanda, J. A. Hurtig. Kalmar, B. A. Carlson. Karlshamn, O. R. Richter. Karlskrona, Josef Magnusson. Landskrona, Anders Nektman. Limhamn, A. R. Sandberg. Linköping, Karl Lundgren. Loftahammar and Wråke, to be supplied. Lund, C. J. Eklund. Malmö, K. M. Lindh. Mönsterås, Carl Carlsson. Mörrö, Anders Anderson. Nässjö, Peter Jappsson. Norköping: Bethel, A. F. Liljenberg; North, R. A. Wahlby. Nyköping, Johan Berg. Oskarshamn, A. W. Norman. Rää, to be supplied. Skruf, P. G. Sjöström. Södertelje, Johan Melin. 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 Ahgren, G. A. Hiden. Vestervik, J. T. Janson. Vexjö, to be supplied. J. M. Erikson, editor of publications.

WESTERN DISTRICT.—Gustaf Wagnusson, P. E. (P. O., Göteborg). Alingsås, Alfred Ohström. Amål, O. W. Brattström, E. A. W. Hülphers. Atorp, to be supplied. Bengtsfors, F. W. Hahne. Bofors, Anders Jonsson. Borås, August Berg. Degerfors, K. A. Samuelson. Falköping, Erik Linander. Filipstad, Gustaf Lindqvist. Göteborg: Efraim, J. Z. Wickman; Emanuel, Axel Engström; St. Jacob's, K. E. Norström; St. Peter's, Wilhelm Anderson. Grums and Nor, A. A. Rosenberg. Hallsburg and Kumla, K. O. Thorsell. Halmstad, Nils Lellky. Hillringsberg, Otto Magnusson. Jönköping, Nils Lindström. Karlanda, to be supplied. Karlstad, Gustaf Lindström. Kristenehamn, Edwin Strömberg. Kungsback and Wallda, Peter Adelholm. Laxå, Leonard Peterson. Lekhyttan, A. G. Edlund. Lidköping, L. O. Ring. Lotorp and Sonstorp, to be supplied. Motala, K. R. Wingqvist. Munkfors, Herman Rabe. Orebro, J. A. Rudström. Röneshyttan, to be supplied. Saffle, Emanuel Nilsson. Strömstad, Carl Lindström. Trollhättan, A. F. Hagland. K. A. Jansson, agent of Scandinavian Theological School. Hjalmar Bergqvist, G. A. Gustafsson, J. W. Häggman, Albin Janson, N. J. Rosén, J. E. Jarl, Matti Lehtonen, K. F. Holmström, H. H. Hogman, K. A. Nurmi, Johan Walkama, A. S. Hulqvist, F. H. Salmi, K. A. Holmsten, missionaries in Finland.

Rev. J. M. Erikson reports: "Our work in Sweden has been faithfully carried on. During the year 675 have been received into full membership, and 1,124 have joined on probation. Bishop Vincent is doing much to interest and instruct our young people, and reading circles have been organized in many places, which are increasing the knowledge of our Church doctrines and other important subjects. Sunday schools and Epworth chapters are doing good work for our children and youth. We have erected a fine church in Stockholm, which was greatly needed, also two other churches have been newly dedicated in Lauva and Falköping, and still another is nearly completed in the vicinity of Stockholm. The estimated value of all our real estate is 1,844,172 kronor, on which is a debt of 611,908 kronor. Our people are giving very liberally for the support of the Gospel, but the demands upon us to enter new fields

are very pressing. To help in meeting these demands we have organized a Home Missionary Society, which aids in supporting six missionary stations this year. We are greatly needing a good theological school, and we are joining with our Norwegian and Danish brethren in establishing a Scandinavian Seminary for ministers. Rev. K. A. Jansson is now in the United States seeking help for this enterprise. The presence of Bishop Vincent and Dr. Leonard among us has been a great blessing to us."

Norway Conference.

THE Norway Conference was held in Hamar, Norway, July 17-22, 1901, Bishop Vincent presiding.

Albert Alstad was received on trial. Ananias Gunderson was located at his own request. Peter Olsen, Johannes Wiel, and C. P. Rund were superannuated.

The statistics reported 5,441 members (decrease of 52), 519 probationers (decrease of 41), 6,170 Sunday school scholars (increase of 62). The following were the appointments:

BERGEN DISTRICT.—Ole Olsen, P. E. (P. O., Skien, Norway). Arendal, Martinius Olsen. Bergen: First Church, Anton Rynning; Second Church, Anders Halverson. Brevik, to be supplied. Ekersund-Sandnäs, O. M. Svendsen. Flekefjord-Lister, Sören Sørensen. Haugesund-Skudesnes, to be supplied. Kragerø, Severen Kristofferson. Kristiansand (S), L. B. Paulsen. Larvik, A. F. Foss. Porsgrund, C. V. Duckert. Sandefjord, Emil Halverson. Skien, Bernhard Svendsen. Stavanger, Gustav Gulliksen. Voss, Erik Oervik.

KRISTIANIA DISTRICT.—Anders Olsen, P. E. (P. O., Mysen, Norway). Drammen, Gustav Smedstad. Fredrikshald, Johan Thorkildsen. Fredrikstad, Helge Ristvedt. Hamar, Lars Jensen. Hønefoss-Hadilund, Edvard Sandberg. Horten, Ole Krogrud. Kjølberg, Julius Holstad. Kongsberg, Joachim Petersen. Kristiania: Fifth Church, Jens Johannessen; First Church, T. B. Barratt; Fourth Church, H. J. Walle; Second Church, Johannes Olsen; Third Church, Abraham Andersen. Lillestrøm, to be supplied. Moss, Seved Hansson. Mysen, A. C. Osdegaard. Odalen, Christian Andersen. Sagranden, Rikard Johannessen. Sarpsborg, J. P. Lie. Tistedalen, Niels Jonassen. Tønsberg, K. J. Wahlström. Christian Torjussen, Editor of *Kristeleg Tidende* and Director of Theological School. Christopher Larsen, Director of Book Concern and Editor of *Bønerennen*. Bernt Jørgensen, Sunday School Agent. T. B. Barratt, Director of Deaconess Work.

TROMSØ DISTRICT.—S. S. Haave, P. E. (P. O., Tromsø, Norway). Bodo-Sjonem, J. P. Thornäs. Hammerfest, Albert Alstad. Tromsø, S. S. Haave.

TRONDHJEM DISTRICT.—B. G. Rognerud, P. E. (P. O., Trondhjem, Norway). Aalesund, Ole Johannessen. Kristiansund (N), O. M. Lökke. Levanger, P. M. Thornäs. Trondhjem, B. G. Rognerud.

Denmark Mission Conference.

THE Denmark Mission Conference was held in Svendborg, Denmark, July 3-7, 1901, Bishop Vincent presiding.

N. M. Hansen and A. A. Rogert were received on trial. J. C. Iversen and Sofus C. Sørensen were admitted into full membership.

The statistics reported 3,222 members (increase of 29), 267 probationers (increase of 30), 4,316 Sunday school scholars (decrease of 118).

The following were the appointments:

J. J. Christensen, Superintendent (P. O., Svendborg, Denmark).

COPENHAGEN DISTRICT.—J. J. Christensen, P. E. Bornholm (P. O., Nexø), J. C. Iversen. Copenhagen: Bethania, N. P. Nielsen; St. Markus, Christian Jensen. Kallundborg, J. H. Jacobsen. Langeland (P. O., Rudkjøbing), Christian Nielsen. Odense, Anton Bast, A. A. Rogert. Rønne, Emil Nielsen. Svendborg, J. J. Christensen.

JUTLAND NORTH DISTRICT.—L. C. Larsen, P. E. (P. O., Aalborg, Denmark). Aalborg, L. C. Larsen, N. M. Hansen. Frederikshaven, P. M. S. Jensen. Hjørring, Laust Christensen. Lökken, Rasmus Petersen. Randers, Lauritz Petersen.

JUTLAND SOUTH DISTRICT.—C. J. M. Thaarup, P. E. (P. O., Aarhus, S. N. Gaarde. Esbjerg, S. K. Johansen. Give, S. C. Sørensen. Holstebro, Jens Nielsen. Horsens-Horsyld, Hans Hansen. Varde, Peter Rasmussen. Vejle, Anton Christensen. C. J. M. Thaarup, Editor of *Kristeleg Talemund* and Director of Book Concern. S. N. Gaarde, Editor of *Søndagekolon*. N. P. Nielsen, Editor of *Vaarbud*. Christian Nielsen, Editor of *Sandebudet*.

Finland and St. Petersburg Mission.

THE Finland and St. Petersburg Mission held its annual session in Viborg, Finland, May 15-20, 1901, Bishop Vincent presiding.

The following were the preachers on trial: Karl A. Holmsten, Fredrick H. Salmi, Matti Lehtonen, Karl F. Holmstrom, Johan E. Jarl, Harris H. Hogman, Karl A. Nurmi, Johannes Walkalma.

The aggregate of the benevolent collections was 3,269 Finnish marks.

The statistics reported 701 members, 269 probationers, 1,203 Sunday school scholars.

The following were the appointments:

HELSINGFORS DISTRICT.—N. J. Rosen, P. E. (P. O., Helsingfors). Abo, to be supplied. Ekenas and Brotorp, A. S. Hultqvist. Hango and Lappvik, K. F. Holmstrom. Helsingfors, Swedish, Albin Janson. Kuopio, to be supplied. Lovisa, K. A. Holmsten. St. Petersburg, to be supplied.

TAMMERFORS DISTRICT.—J. W. Haggman, P. E. (P. O., Tammerfors), Bjornborg, Matti Lehtonen. Helsingfors, Finnish, K. A. Nurmi. Kotka, F. H. Salmi. Tammerfors, J. W. Haggman, H. H. Hogman. Viborg, Johannes Walkalma.

WASA DISTRICT.—G. A. Gustaffson, P. E. (P. O., Wasa). Gamlakarby and Jacobstad, J. E. Jarl. Kristinstad and Lappfjord, Hjalmar Bergqvist. Narpes and Porton, to be supplied. Wasa, G. A. Gustaffson. J. W. Haggman, Principal of Theological School and Editor of Finnish Publications. N. J. Rosen, Editor of Swedish Publications. G. A. Hiden, returned to Sweden. Peter Frost, returned to New England.

(All the preachers in this Mission are members of the Sweden Conference.)

Italy Conference.

THE Italy Conference was held in Rome, Italy, April 18-22, 1901, Bishop Vincent presiding.

Serafino Bernatto was received from the Evangelical Church of Italy. Alberto Burattoni was received on trial. Risorgi Carrari, Salvatore Musso, and Ugo Bazoli were admitted into full membership. Paola Gay and E. E. Powell were supernumerary. Pietro Tagliatela was superannuated.

The statistics reported 1,757 members, 497 probationers, 1,226 Sunday school scholars.

The following were the appointments:

BOLOGNA DISTRICT.—Crisanzio Bambini, P. E. (P. O., Bologna). Adria, Augusto Manini. Atesse and Perano, to be supplied. Bari, Risorgi Carrari. Bologna, Vittorio Bani. Dovadola, to be supplied. Foggia, Constatino Follis. Forli and Faenza, to be supplied. Spinazzola, Giuseppe Paciarelli. Trieste (Austria), Felice Dardi. Venezia, Alberto Burattini.

NAPLES DISTRICT.—F. H. Wright, P. E. (P. O., Naples). Castellone al Volturno, to be supplied. Napoli, Eduardo Stasio. Napoli Circuit, to be supplied. Palermo, Riccardo Santi.

ROME DISTRICT.—William Burt, P. E. (P. O., Rome). Alessandria and Calosso, Ugo Bazoli. Chaux-de-Fonds (Switzerland), Umberto Sarrubi. Firenze, Antonio Beltrami. Geneva (Switzerland), Giacomo Carboneri. Genoa, Domenico Polsinelli. Lausanne (Switzerland), Eduardo Tourn. Milono: Corso Garibaldi, Serafino Bernatto; Corso Lorete, Giovanni Pons. Modena, Bernardo Bracchetto. Neuchatel (Switzerland), Giuseppe Chiara. Pavia, to be supplied. Pisa and Pontedera, Vincenzo Nitti. Rome: American, A. W. Leonard; Italian, Alfredo Tagliatela. San Marzano, to be supplied. Sestri, to be supplied. Terni and Perugia, Valentino Ambrosini. Torino, Eduardo Tagliatela. N. W. Clark, President of School of Theology, Rome. Aristides Frizziero, Director of Boys' College, Rome. William Burt, Director of Industrial School, Venezia; Director of Department of Publications, and Editor of *Salvatore Russo*.

Bulgaria Mission Conference.

THE Bulgaria Mission Conference was held in Tirnova, Bulgaria, May 1-6, 1901, Bishop Vincent presiding.

J. I. Economoff was supernumerary. Gabriel Elieff was superannuated.

The statistics reported 234 members (increase of 10), 45 probationers, 323 Sunday school scholars (decrease of 34).

RUSTCHUK DISTRICT.—M. D. Delcheff, P. E. (P. O., Rustchuk, Bulgaria). Hotantsa, M. D. Delcheff. Rustchuk, Stephen Thomoff. Silistria, Ivan Dimitroff. Shumla, Stephen Getchoff. Sistov, Z. G. Dimitroff. Verna, Ivan Todoroff. Lom, Peter Vasileff.

LOFTCHA DISTRICT.—Pavel Todoroff, P. E. (P. O., Tirnova, Bulgaria). Loftcha, to be supplied. Orchania, Peter Tickcheff. Pleven, Bancho Todoroff. Sevlievo and Gabrovo, A. P. Meshkoff. Tirnova, Pavel Todoroff. Trico Constantine, on furlough in the United States.

The Great Mission.

THE great mission of the Church of Christ is first and foremost to seek souls for Christ. The Church has many functions, "diversities of gifts" given by one and "the same spirit" these gifts are graces, baptisms (charismata); they are sacred and necessary; they are for building Christian life and for recreating Christian society into the kingdom. But the first function, that which is the red blood of the Church, is the seeking of souls for Christ.

There are those who think the Church has lost her power in this direction. No, the Church has not lost the power; the dynamo is still pent with electric potentiality; the Gospel is still the power of God unto salvation. If there be any lack of power, it is not because the power is lost, but because it is not

appropriated. The danger of neglecting the power possible to the Christian believer is always present. Paul wrote to the godly Timothy that he "neglect not the gift," the endowment and unction, which was his to be had. God had bestowed it. Therefore Paul again wrote, putting him in remembrance of the gift of God. Paul seemed to have the feeling that the "gift" was in vain if Timothy was not using it for seeking souls for Christ. The seeking of souls, therefore, is the purpose of the Christian life. The Christian life is not a couch, a hammock under summer trees; it is the enlistment of a saved man for the salvation of the world. When the heathen in Korea come to unite with the Church, the missionaries ask them, "What are you doing for the salvation of your friends and neighbors?" If nothing, the response is: "You are not ready yet. A Christian is a worker for souls." That is the secret of the marvelous movement, reminding of Pentecost, now on in Korea.—*Central Christian Advocate*.

The Arecibo Orphanage and Church.

BY REV. A. H. LAMBERT.

THE orphanage started last year in Arecibo, Porto Rico, by a good Methodist sister, whom ill-health has since compelled to return to the States, has been placed under my direction by Dr. Drees, the superintendent of our Mission in Porto Rico. But, to make that orphanage a success, we need prayers and money. We will, I trust, find both in our Church at home. Needless to say, that even the smallest contributions in stamps will be gratefully received. And may the Lord bless to the hundredfold all who will help us to rescue Porto Rican waifs from ignorance, vice, and superstition.

Calvary Methodist Episcopal Church in Arecibo has now 175 members and probationers, and Utuado 24. I am opening to-morrow a meeting house at Hato Viejo, a "barrio" of 2,735 inhabitants, some seven miles from Arecibo. As a rule, our members here are poor, and some even miserably poor. No one in the States has an idea of what misery in Porto Rico is. Yet out of their poverty our Arecibo members have contributed since January \$70.49 for current expenses, pastoral support, and missions.

All contributions for Arecibo Orphanage can be sent directly to Dr. C. W. Drees, San Juan, Porto Rico, or to me, Arecibo, Porto Rico. We have now ten children to look after.

Missionary Campaign Library.

MR. S. EARL TAYLOR suggests practical methods of securing it by almost any chapter. He says: "Perhaps ten of your Leaguers will take a dollar share in the Library; ten more a fifty-cent share, and twenty others twenty-five cent shares. There you have twenty dollars which will purchase thirty-six of the finest books in the market—the Missionary Libraries, Nos. 1 and 2. Another way is to have a League Social for the express purpose of raising a library fund." He thinks the former is preferable, as it will create a personal interest which of itself is very desirable.

MISSIONARY READINGS AND RECITATIONS.

What One Missionary Potato Did.

IT was not a very large church, nor was it nicely furnished; just a plain, square, bare building. Here James and Stephen Holt came every Sunday of their lives.

One Sunday they stood together over by the stove, waiting for the Sunday school to commence, and talking about the missionary collection that was to be taken up. It was something new for that church; the people were not used to having collections. However, some of them thought it was about time for them to begin to give. But the Holt boys had not a cent to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a pair of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he asked, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the folks. I say, Stephe, we might give that potato. I suppose it belongs to us as much as anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's the idea!" he said, eagerly. "Let's do it."

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest."

"Honor bright?" asked James.

"Yes honor bright."

"How? Split it in two, and each put a half on a plate?"

"No," said Stephen, laughing, "we can't get it ready to give to-day, I guess; but suppose we carry it home, and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There will be another chance: this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan, they went into the class, looking less sober than before; and though their faces were rather red when the box was passed to them, and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it.

"Beat's all," said Farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion I would make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that piece of ground? Another thing: while the boys were picking them up they talked over the grand mass meeting for missions that was to be held

in the church next Thursday—an all-day meeting. The church had a taste of giving, and was prospering as she had not before. Now for the big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, and wrote out in their very best hand this sentence forty-one times:

"THIS IS A MISSIONARY POTATO:

its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James and Stephen Holt."

Every shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By three o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Imagine the pleasure with which James and Stephen Holt each put two dollars and five cents into the collection that afternoon. Ever since then they have each had a missionary garden, and both gardens thrive.—*Regions Beyond.*

Harry's Missionary Potato.

"I CAN'T afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they cannot have churches and schoolhouses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in and what it produces for four years?"

"O yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and, when sold, the amount realized was put with a glad heart:

into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—*Selected.*

Potato Chips and a Bible.

[Miss Burroughs, of the Church of England Zenana Missionary Society, Kucheng, Fuhkien, China, tells the following touching story of an old Chinese woman who came to stay at the missionaries' house for what is called a "station class," to stay for a month or two and be instructed in the Gospel:]

THERE was one dear old woman who from the very first drank in the story of Jesus and gave her heart to him. One day I saw the tears pouring down her face, and I said, "What are you crying for?"

She said, "O *Kuniong* [Miss], I am thinking of my poor mother, and I am thinking of my sister. They are both dead, and they died without ever hearing of the love of Jesus and how he can save us. O *Kuniong*, why did you not come to us years ago?"

I was silent and shamed before her, and had no answer.

While they are staying with us we give them just enough money to feed themselves. She came to me one day with her hand full of money, and she said, "*Kuniong*, I have come to buy a Bible."

I said, "What do you want a Bible for? You cannot read."

She said, "I am a stupid old woman, I cannot tell them. Let me have a Bible, and I will lay it on my table, and when they come in they will read it, and I shall be able to tell them a little of what you have told me."

I said, "If you give me all this money to buy a Bible you will not be able to buy rice, and so you will have to live on the potato parings for the rest of the time you are with us."

She said, "Yes, I know, and I am going to do that, for I am longing for the people about me to know Jesus."

I did not give her a Bible. I let her do just as she said—give up eating rice for the rest of the time, and live on potato chips, which are the potatoes cut up and dried very hard in the sun and very unpalatable. I let her do it because I knew that God would give her a blessing for what she was doing for him.—*Arake.*

Do you ever come to the Master
To bring him your little store,
And ask him that he will use it
To send out one sower more?
Do you ever think that, it may be,
He will some day answer that prayer
By sending *you* out, dear sower,
To carry his message there?

Our Mission Band.

(Dialogue for three girls and four boys, with an older member of the band for leader.)

LEADER—Mistress Mary, sweet as a daisy,
How does your Mission Band grow?

MARY — O, with money, and with meetings,
And with pictures, maps, and greetings,
And little girls all in a row.

LEADER—Teddy, Teddy, ready and steady,
How does your Mission Band grow?

TEDDY — O, with earnestness and fun,
And some work for everyone,
And merry boys all in a row.

LEADER—Lizzie, Lizzie, always busy,
How do your meetings grow?

LIZZIE — O, with topics, and a leader,
And the love with which we heed her,
And Glad Gleaners all in a row.

LEADER—Benny, Benny, as bright as any,
How does your meetings grow?

BENNY — O, with tales of lands and nations,
And accounts of distant stations,
And missionaries all in a row.

LEADER—Daisy, Daisy, never lazy,
How does your money grow?

DAISY — O, with saving, and with sewing,
And with weeding and with hoeing,
And mission barrels all in a row.

LEADER—Peter, Peter, who is neater?
How does your money grow?

PETER — O, with many a dime or quarter,
Saved from buns or soda water,
And pennies earned all in a row.

LEADER—Harry, Harry, do not tarry,
Say, how should our Mission Band grow?

HARRY-- With unselfish, patient living,
And a glad and generous giving,
And loving hearts all in a row.

LEADER-- What did Jesus say to his people about giving?

ALL TOGETHER—Jesus said, "Freely ye have received, freely give."

Take Our Pennies, Heavenly Father.

BY ALICE MAY DOUGLAS.

TAKE our pennies, heavenly Father,
Use them as thou wilt;
They may bring a soul some comfort,
Save a soul from gull.

We will go without our candies,
Or some longed-for toy,
That we may send heathen children
Christian light and joy.

Take our pennies, heavenly Father,
Bless them every one.

Take our pennies, only giving
U's thy sweet "well done."

TIDINGS FROM MISSION FIELDS.

Meeting of Foochow Conference.

BY REV. M. C. WILCOX, PH.D.

THE twenty-fifth annual session of the Foochow Conference of the Methodist Episcopal Church was held in the Tieng Ang Dong (church), Foochow, October 31 to November 4 inclusive, Bishop Moore presiding. Among those chosen to serve the Conference in an official capacity were M. C. Wilcox, interpreter; W. A. Main, English secretary, with H. R. Caldwell for assistant; E. B. Caldwell, statistical secretary, J. Simester, Conference treasurer.

Many parts of this broad field have been afflicted with the bubonic plague, which has taken away quite a large number of our members and probationers. Still there has been a gain in membership, and the reports of the eight presiding elders are full of cheer as regards the future of Christianity in this part of the empire.

Rev. F. Ohlinger was transferred to us from the Hinghua Mission Conference. His experience as an educator, and his ability in literary work in the *wen-ii*, or Chinese "literary style," will undoubtedly enable him to render valuable service.

Two members of the Conference—Sia Heng To and Li Ko Ding—died during the year; also the wife of Jiong Hok Jū and the widow of Sie Huo Mi, for all of whom appropriate memorial services were held.

Our United States consul, Rev. S. L. Gracey, D.D., of the New England Conference, was introduced, and gave the preachers some good advice concerning litigation. He exhorted them to do all in their power to prevent disputes between the native Christians and their heathen neighbors, but promised to do what he could for Christians who are really suffering persecution, as this term is defined by treaty. At a later session the Conference adopted resolutions expressing appreciation of the services Dr. Gracey is rendering as our consul at this port.

Several young men were received on trial, including H. R. Caldwell, who was also elected deacon and elder under the missionary rule and ordained with the other candidates on Sunday afternoon.

As is generally the case, the reception of fraternal delegates was an occasion of great interest and profit. The Church Mission (of England) was represented by the venerable Archdeacon Wolfe, one of the veteran missionaries of China, and by Rev. L. Lloyd; the American Board by Rev. Mr. Guoh, an eloquent native pastor; the Hinghua Mission Conference by Rev. Thomas B. Owen and Rev. Li Diong Jui. The addresses by our visitors, and the reply by Bishop Moore, were all of a genuinely fraternal and affectionate character.

The report of our Mission Press, or Anglo-Chinese Book Concern, as we now call this institution, shows that, despite the troubles of last year, there has been no falling off in the general patronage of our books and periodicals, including the *Chinese Christian Advocate*.

Bishop Moore's presidency over the Conference

gave great satisfaction, and the same has been the case with his general administration of our Church affairs in this part of Fookien Province. He carefully weighs all the pros and cons of every question and then kindly but firmly obeys his conscience and godly judgment. So no person, whether missionary or native preacher, can hardly fail to receive his just award.

The Conference expressed profound sorrow on account of the death of President McKinley, "who," as the resolution states, "ranked among the greatest and best of the world's rulers, and was one of the truest friends of China."

Rev. Jiong Hok Jū, more generally known as Paul, was transferred to the Malaysia Mission Conference, and will work among the Chinese in Manila.

Greetings were gladly received from Rev. G. B. Smyth, D.D., and Rev. W. H. Lacy. Dr. Smyth, as is well known, is detained in America by ill health, and is meantime ably representing the Missionary Society in the Conferences on the Pacific slope. Brother Lacy was sent to New York in the interest of the union publishing house which it is proposed to establish at Shanghai.

The vote on adopting the proposed constitution for the Church was forty-one in favor and none against. A number of preachers were detained by illness in their families or the vote would have been considerably larger.

The annual session of the "Foochow Woman's Conference" was held at the same time as the ministerial Conference. The reports show that the ladies have had a successful year, and they are planning still greater things for the year to come. Their work deserves far more notice than the limits of this article permit.

The appointments of the missionaries now regularly connected with this work are as follows:

W. H. Lacy, superintendent Anglo-Chinese Book Concern, treasurer and business agent of the Mission.

James Simester, president of the Anglo-Chinese College.

Franklin Ohlinger, dean of the College of Theology and translator of books.

Instructors in the Anglo-Chinese College: Professor B. H. Marsh, Miss Bosworth, Mrs. Lacy, Mrs. Plumb, Mrs. Simester, Mrs. Marsh, Mrs. Caldwell.

B. H. Marsh, principal Boys' School and missionary-in-charge of Haitang District.

Mrs. Marsh, matron of the Boys' High School.

Miss S. M. Bosworth, missionary-in-charge of Ming-chiang District.

E. B. Caldwell, superintendent of the G. S. Miner "Special Gift Day Schools" and missionary-in-charge of Ngu-cheng District.

W. A. Main, presiding elder Kucheng District and missionary-in-charge of Iong-bing District.

H. R. Caldwell, missionary-in-charge of Kude District and principal of the Schell-Cooper Academy.

J. E. Skinner, M.D., superintendent Wiley General Hospital, Kucheng.

Mrs. S. Lawrence Skinner, M.D., medical work among women.

Miss Kathryn Kauffman, principal of Foochow Graded School.

M. C. Wilcox, presiding elder Foochow District, missionary-in-charge Hokchiang District, and editor *Chinese Christian Advocate*.

WOMAN'S FOREIGN MISSIONARY SOCIETY APPOINTMENTS.

FOOCHOW DISTRICT.—Conference Seminary, Miss Parkinson; Girls' Boarding and Day Schools, Miss Wilkinson and Miss Plumb; Music in the Seminary and Boarding School, Mrs. Wilcox; Industrial work and teacher of drawing, Miss Adams; Orphanage, Miss Parkinson and Mrs. Tippet; Woman's Training School and Romanized School, Miss Jewell; Women's and Children's Hospital, Ellen M. Lyon, M.D.; General evangelistic work, Misses Wilkinson and Plumb; Woolston Memorial Hospital, Hu Ging Eng, M.D.; Evangelistic work in same, Mrs. Ohlinger; Liang-au Hospital and city evangelistic work, Miss Wells.

MING-CHIANG DISTRICT.—Woman's Training School, Day Schools, Bible women, and evangelistic work, Miss Longstreet and Miss Peters; Medical work, M. E. Carleton, M.D.

HOK-CHIANG, NGU-CHENG, AND HAI-TANG DISTRICTS.—Girls' Boarding School, Training Schools, Day Schools, and Bible women, Miss Allen; Medical work, L. M. Masters, M.D.

KU-CHENG AND KU-DE DISTRICTS.—Girls' Boarding School, Training School, and Romanized School, Miss Rouse; Day Schools, Bible women, and music in the schools, Miss Glenk.

LONG-BING DISTRICT.—Girls' and Woman's Boarding School, Day Schools, and Bible women, Miss Hartford and Miss Linam.

Treasurer, Mrs. Hattie C. Wilcox; Business agent, Mrs. Emma Nind Lacy.

Home on leave, Miss Bonafield and Miss Trimble. Student of the language, Mrs. Tippet.

Madras District Conference of the Methodist Episcopal Church.

WE had a busy, but justifiable time at Bangalore on Wednesday and Thursday, the 23d and 24th of October, 1901. The sessions were held in the pleasant church at Richmond Town, and were presided over by the Rev. J. B. Buttrick, the presiding elder of the district. As a suitable center, no better place could be chosen, as the majority of our workers are stationed on the Mysore plateau.

The district ought to be divided both on language and geographical lines. The Madras end is two hundred and sixteen miles away from Bangalore, and the language used there is Tamil, whereas the language of the Mysore end is chiefly Kanarese. The Tamil workers in Conference did not benefit as much on this account, as Kanarese was the vernacular largely used. It is to be hoped that it will soon

be possible to divide the district, and extend the work at the Madras end so that it will be proportionately as strong as the Mysore end.

The meetings for the development of spiritual life were good, well attended, and largely made use of. The opportunities for prayer were not lost. English, Tamil, and Kanarese intermingled, and the brethren seemed earnestly desirous of the blessings sought. Addresses in English, by Brothers Buttrick, Ross-De Souza, and Hallister, and in Kanarese by Brother Gershom were very encouraging and helpful.

The personnel of the Conference was mixed. There were six European male, and five lady missionaries, besides a few lady assistants. Then there were about fifteen or twenty Kanarese brethren, and about half a dozen Tamils. Rev. Fawcett Shaw was elected English secretary, and Rev. G. Gershom Kanarese secretary.

The examination of the character and work of the local preachers and exhorters occupied considerable time. Most of these are the paid agents of the Mission, hence the importance of the procedure. There are a few European as well as native local preachers and exhorters who are volunteer workers. They give as much of their time and talent to the work as they can while they support themselves by their regular work.

The course of study prescribed in the vernacular for these workers is a helpful one, and though it takes some time for them to complete the course, failure in one or more subjects being quite ordinary they are the better intellectually for the work. I noticed a marked improvement in some of the native workers of the district, after my absence of three years, during which I worked in the Hyderabad District. They are getting on, and in time will be "workmen that need not be ashamed."

With such a working force, we should be having greater results in the way of a general ingathering on the district. Our successes have been comparatively small, although we are very thankful for them. As a direct result of the work of the Woman's Foreign Missionary Society in Madras, the writer had the privilege, at the invitation of Mr. Jones, of baptizing twenty-two adults and children, the majority being inmates of the Girls' Orphanage, with five members of two families from heathenism. But the opinion was expressed in one of the resolutions that after so many years of effort and prayer we should look for a large ingathering. To this end it was suggested that much prayer should be made, and each missionary and native worker should seek a personal cleansing and filling of the Holy Ghost, so as to do all in his power to bring about such an end. It was generally thought by those in a position to know that the field was ripe for such an ingathering. May God grant it.

A missionary meeting brought the Conference to a close. The Rev. M. Tindale read an excellent paper on the relation of the press to mission work, and Miss F. Maskell of Kolar, and the Rev. S. Noah addressed the meeting, the latter speaking in Kanarese.

Madras, November 7, 1901.

Mission Notes from Ipoh, Perak.

BY REV. H. L. E. LUERING.

WE record with much pleasure the prolonged visit of the Rev. W. G. Shellabear from Singapore, who spent half a month with us in the interest of the committee on Malay Bible revision, and with whom the writer of these lines was in close confabulation for many hours every day during that time. In addition to this assiduous work we had the privilege of hearing our brother, on two successive Sundays, preach sermons which our English congregation highly appreciated, while our native churches, both Chinese and Tamil, listened to his preaching through interpreters. We shall all be glad to welcome him again.

Our new Boarding School had its official opening on the 20th of September, at which W. Cowan, Esq., secretary for Chinese affairs and protector of Chinese in Perak, occupied the chair, while the writer read the dedicatory service, and sketched in a short address the history of this new department of our work. Mr. Cowan, who has known the work of our mission almost from the beginning, gave a recapitulation of the development of our work in Ipoh, touching especially upon the educational side of it, and finally assuring us that he would have as great an interest in our work in the future as he had shown in the past.

The work in Taipeng is more promising than ever. Miss Cody, who is now in full charge of the Teacher Girls' School, has had to somewhat rearrange the existing work of the standards, but it may safely be said that every change made has been for the better. Miss Cody is very busy in studying the language of the people, to use it in her missionary activity, and hopes for a steady growth of the work under her charge. As it is, there has been already an increase of the attendance in the day school.

The work in connection with the new Boarding School is proceeding apace, though it will probably not be completed in contract time. The workmanship is very satisfactory, and if the coming year will open with a completed Boarding School in Taipeng and a satisfactory number of boarders, there will be no reason to doubt that Taipeng will be one of the most interesting stations of our work throughout the Malaysia Conference.

In Kampar a few disturbances have taken place in which some of our church members have had to endure hardship as good soldiers of Jesus Christ. We hope that the persecution is now over, as the government has arrested a dangerous ringleader of the enemies of Christianity, on a banishment warrant. It seems that for some time past secret societies among the Chinese have been very active in Perak and Selangor, but the officials in charge of the secretariat and protectorate of Chinese have been fully on the alert, and have therefore been able to cope with any emergency.

We have been gladdened by the baptism of quite a number of new converts in our work in Ipoh. On September 1 I baptized four young men, who have been connected with our school work in Ipoh either

as scholars or teachers. All of them speak English in addition to Malay and two or three Chinese languages. They had been ready for the sacrament for a considerable time, but as they were not urged to take the last decisive step in their profession of Christianity before their non-Christian relatives the ceremony was postponed, until one of the young men, accepting a government post in the neighborhood of Ipoh, had to leave his three friends, who remained behind. They decided then that they would not separate without having sealed their faith to Christ publicly, and so they were baptized.

These young men, models in every respect of youth, health, and consecration to God, were soon separated in a different way than they had expected. One of them was called home by God but a fortnight after he had been baptized. His relations did not allow us to bury his remains in our Christian cemetery, but buried him with all heathen rites; nevertheless, so bright had been his short life of testimony that his young wife decided to be a Christian. She and her little babe live now in our house, and the young woman attends school and church faithfully to fit herself for a life of usefulness in Christ's kingdom.

On the same day I baptized a young Tamil woman, and on October 6 eleven adults and two children. Among these is a young Sakai woman, the first of her race to embrace Christianity. Among the others is a Chinese family, consisting of husband, wife, two children, and an uncle, all of whom live in a village where we had hitherto no members. They are people of considerable respectability and competency, well able to recommend the truth of the Gospel, which they have been very earnestly studying for about eight months. Their house is being regularly visited by the missionary and a native pastor, and we hold there encouraging meetings for testimony and prayer.—*Malaysia Message*.

A Mission Tour in the Heart of India.

BY REV. GEO. K. GILDER, PRESIDING ELDER.

CLAIMS of a local character delayed us in setting out on our tour, for in addition to the care of an immense Annual Conference District, the writer is in charge of an extensive circuit. However, by April 4 all our arrangements were complete, and the next evening we started on our journey—going by train two hundred and eighty-two miles, as far as a place called Warora. Here the branch line, on to which we changed at Warda Junction, has its terminus.

Warora was an obscure place until coal was discovered in its immediate neighborhood, when collieries were opened. Then came the railway—and to collieries and railway Warora owes its present importance. Here we found our hired country carts awaiting us.

After a day's halt at the Travelers' Bungalow, we "took up our carriages and went up" to our next stage. Chanda, thirty miles off, traveling all night. April is one of our hot weather months in India, and

during the fiercely hot season traveling across country, over long distances particularly, is safest by night.

Chanda or Chandarpur was once a royal city, "a city of kings." Long ago it was the capital of the powerful Gond kingdom of Chanda. Its lofty stone battlements, which are well preserved, have a circumference of seven miles, and give it an imposing appearance. The Chanda of to-day is the headquarters of the government administrative district of that name. We stopped here a couple of days to purchase fresh supplies and sort out our *impedimenta* for the long cart ride before us.

Between Warora and Chanda there is a first-class carriage road; but beyond Chanda, on to Sironcha, one hundred and thirty-seven miles distant, the road is a mere cart track.

Easter Monday saw us moving out from Chanda Dák Bungalow at 6 P. M., with our faces set Sironchaward. Our plan of journeying was to camp for the day at a village where we could make sure of shade for our tents and supplies for our camp, and travel all night, making a longer halt at some convenient spot for a Sunday. Observing this order of march, it took eight days and nine nights to cover the one hundred and thirty-seven miles between Chanda and Sironcha.

The roadway on leaving Chanda takes one through a narrow strip of open country, cultivated and dotted over with villages, lying between the outskirts of the jungle and the Penganga River. The entire region traversed, with few exceptions, is an extensive forest, intersected by one large river (the Wainganga) and numerous *nálas* or water-courses.

Sunday, April 13, was spent restfully at Ahiri, the chief village of the Ahiri *Zamindari*. Seven miles east of Ahiri is Alapalli, where the finest teak in India grows, and where the government owns a steam sawmill establishment.

A few miles out of Ahiri we ascended a low jungle-clad plateau wedged in between Ahiri and Sironcha, with its western extremity forming bold and picturesque bluffs for several miles along the left bank of the Pranhita River. Pushing on over this plateau through a forest of teak, and ebony, and ironwood, and other useful trees, we eventually found ourselves in Sironcha on April 16, arriving at the Mission premises at 9 P. M. Sironcha, one of the most romantic spots in India, is picturesquely situated on the Pranhita, just two miles above its junction with the Godavery. At one time, it was a place of considerable importance as a civil and military station, with European officials as residents—and was associated with the late Sir Arthur Cotton's great canal navigation and irrigation scheme. But the official glory of Sironcha has departed, and the only European residents now are our missionaries.

In Sironcha we possess a splendid site of sixty-three and a half acres. Of these thirty acres belong to the Woman's Foreign Missionary Society, whose missionary and other workers are carrying on an excellent work successfully. Here we have a native Christian congregation of sixty souls. Our converts

are from the Mádigas and Málás, a break having occurred in both these low caste communities. But our work in this extremely needy center is seriously handicapped for want of a leader. Sironcha Circuit, with its more than three hundred thousand souls, calls urgently for a missionary of the General Society.

Our week's stay soon slipped by, and on April 25 we left Sironcha for our next station, Jagdalpur, with a journey before us of one hundred and seventy miles through the wilderness. At a point forty miles east of Sironcha we forded the Indrawati, another large affluent of the Godavery, and thus crossed into Bastar State, camping at Bhopalpatnam, a little place with a big name.

The Bhopalpatnam *Zamindari* is a fief of Bastar State. At Mádéd, the largest and most important village in the *Zamindari*, we own a plot of land. If we had the money for his support, we should like to station a native preacher in Mádéd. This would enable us to give the Gospel regularly to the multitude of aborigines and others sitting in dense spiritual darkness, in this very remote corner in the heart of India.

From Mádéd the roadway ascends gradually until the base of the first plateau is reached when it zig-zags upon a steep *ghat*. Bastar is a series of plateaus—the lowest being the Vijayapur plateau in the south, the one I have referred to—and the highest that on which Jagdalpur stands, in the northern portion of the state.

We left Bhopalpatnam amid heavy rain; and for four days it rained in monsoon fashion, flooding all the watercourses. At one point *en route* we were held up for the night in the depths of the jungle, because of a wide and steep banked *nála* being in full flood. There was nothing left but to curl up in our carts and sleep until the waters abated and the stream became fordable. Not till daybreak were we able to get across.

Bastar is two thirds jungle. In long glades cleared by their ready axes, in the recesses of the jungle, live the aborigines. The jungle is also the haunt of the tiger, and bear, and wild buffalo. More than once we saw tiger *spoor* on the road; and in one or two places met bear and wild buffalo.

Early, "while it was yet dark," on the morning of the twelfth day from the date of our departure from Sironcha, we sighted Jagdalpur, and by sunrise were comfortably ensconced within the commodious Mission House.

Jagdalpur, a town of seven thousand inhabitants, is the capital of the Hindu state of Bastar, the largest of the Central Provinces feudatory states. The Raja, a Gond, being a minor, the state is administered by the British government, who have done much to open up the country.

Here, from among the village Uriya-speaking Máhárs, we have gathered several converts, but the lack of a resident missionary is a drawback to the work. [Brother Gilder closes this report with a reference to the trying character of the journey home, the mercury being several times at 106° inside his tent.—Ed.]

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meetings of the Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in special session December 3, 1901, Bishop C. H. Fowler presiding.

Dr. Henry A. Buttz conducted the devotional exercises.

The action of the General Missionary Committee in regard to creating an Open Door Emergency Fund, and raising the missionary collections to \$1,500,000, was presented, and, on motion of Bishop Foss, it was resolved that Bishops E. G. Andrews, C. H. Fowler, Earl Cranston, and J. M. Thoburn, Secretaries Leonard and Carroll, Drs. J. F. Goucher, and J. M. Buckley, and Messrs. J. M. Cornell and Archer Brown be appointed a committee to consider this action of the General Missionary Committee, to prepare a plan, and, if they think it desirable, nominate additional secretaries to the Board.

The action of the General Missionary Committee in regard to a publishing house at Shanghai was presented, and, on motion of Bishop Andrews, was referred to the Committee on China.

Several matters of finance and of lands and legacies were attended to.

The return of Rev. W. S. Spencer and family to Mexico was provided for.

The return of Miss Mary E. Banta from Africa to the United States was announced, owing to severe illness from African fever, and arrangement was made concerning the expense of the return trip.

Arrangement was made for meeting necessities in the Hinghua and West China Missions from an available fund, and for allowances to several widows of China missionaries.

Dr. N. S. Hopkins was elected treasurer of the North China Mission, and Rev. Quincy A. Myers, treasurer of the West China Mission.

The outgoing and salary of Dr. H. L. Canright, of West China, to the end of the year, were provided for by the use of certain balances of appropriation.

The proposition of Dr. Lewis, President of Morningside College, Iowa, and other friends, to provide for the support of a single man in West China for four years, provided the Board will send him out, was accepted, on condition that the candidate pass the usual examinations.

An allowance for Mrs. Sherman, widow of Dr. Sherman, late of Korea, was made for 1902.

Action was taken to secure the building of a much needed parsonage in Sendai, Japan.

The homecoming of Miss Marion Smith from Chile, on health account, was authorized.

Allowances were provided for the widows of missionaries in Norway, and for Rev. H. C. Nuelsen, now in the United States.

Action was taken to return Dr. B. F. West to his field in Malaysia, to extend the furlough of Rev. F. H. Morgan, of Malaysia, until April next, and that of Rev. Henry Mansell and wife, of India, until next autumn.

Permission was given to Mrs. Parker, the widow of Bishop Parker, to connect herself with the Woman's Foreign Missionary Society, retaining, however, a claim on the Board for support, should she at any time hereafter need it, and a promise by the Board to pay the expense of her return to the United States, should it be found necessary.

A few small appropriations were made to cover cases of need in the Domestic Missions.

Numerous candidates of the Woman's Foreign Missionary Society were approved, and eight persons for outgoing under the Board whose names have already appeared in the GOSPEL IN ALL LANDS.

After a very harmonious session, and one briefer than usual, the Board adjourned with the benediction by Bishop Fowler.

The Board of Managers met in regular session December 17 at 3 P. M., Bishop E. G. Andrews presiding. Twenty-three ministers and eighteen laymen were in attendance.

Devotional exercises were conducted by Dr. S. O. Benton, of Fall River, Mass.

The minutes of the special session of December 3 were read and approved.

The treasurer's statement for November was read, and ordered on file.

The Rev. W. H. Lacy, of Foochow, China, was introduced to the Board.

Rev. W. N. Brewster, of the Hinghua Mission, China, having asked to be relieved of the duties of the treasurership, and to have Rev. F. L. Guthrie appointed, the request was granted, and Mr. Guthrie was appointed treasurer of the Hinghua Mission.

The Finance Committee of the Central China Mission was authorized to pay for such repairs as are necessary, owing to damage done by recent floods, out of the unexpended balances of 1901.

An appropriation was made for furniture for the residence of Rev. G. R. Davis, who is soon to return to North China, to be repaid from the Indemnity Fund when received.

A special grant of \$500 was made to replace the lost instruments of the Medical Mission at Chungking, in West China. These instruments were lost by the wrecking of a steamer on the river when Rev. Spencer Lewis returned from Shanghai, after the troubles of last year.

The outgoing of Rev. John Gowdy, of Drew Theological Seminary, to the Foochow Mission, as a teacher in the Anglo-Chinese College at Foochow, was provided for from the appropriation for 1901.

Provision was made for the traveling expenses of Rev. W. H. Lacy, who was sent by Bishop Moore to the United States to represent him concerning the establishment of a Union Publishing House at Shanghai.

The furlough of Rev. G. S. Miner, of the Foochow Mission, was extended for three months.

The outgoing of Rev. Charles H. Fahs, as a teacher in Nanking University, was authorized under the usual conditions.

A furlough for Rev. George A. Stuart, president of the Nanking University, and his family, during the coming year, was granted.

Arrangements were made for the payment of a small balance due on the outgoing expenses of Dr. E. H. Hart to Wuhu, China, in 1901.

The furloughs of Rev. G. R. Davis and Rev. J. H. Pyke, of North China, were extended until February, and the furlough of Rev. F. D. Gamewell was extended indefinitely.

In view of the exigencies of the work in West China. Brothers Cady, Peat, and Manly proposed, in case the Board would provide for sending them back to the field, to pay one third of the amount necessary for their outgoing. But this would still require an appropriation of \$1,566, for which it does not appear possible for the Board to make provision. The action recommended by the Committee was adopted as follows:

"Your Committee regret that the generous offer of these brethren cannot be accepted in full, as it is not possible to provide the balance that will be needed for the three. We therefore recommend that the offer be accepted, so far as Brothers Peat and Manly are concerned, and that unless special means can be provided for Brother Cady's outgoing, the bishops be requested to furnish him work at home as speedily as possible."

The proposition of Bishop Moore to arrange for a joint Publishing House with the Methodist Episcopal Church, South, at Shanghai, was fully discussed. The proposition is, in brief, that the greater part of our plant for the Mission Press at Foochow be removed to Shanghai, and proper allowance for the same be made by the Methodist Episcopal Church, South, which may be in the neighborhood of from \$30,000 to \$35,000, and which will leave \$15,000 to \$20,000 to be raised, to secure an equality in the proposed joint Publishing House with the Methodist Episcopal Church, South, which has \$50,000 to be put into the enterprise. A concise statement of the case from Bishop Moore's point of view, written by the Rev. W. H. Lacy, was read to the Board. After a full and animated discussion, the action taken was as follows:

1. It is very desirable that we should have a publishing house at Shanghai

2. That we approve of the establishment of a joint publishing house with the Methodist Episcopal Church, South, and if the money needed can be raised, we authorize the joint arrangement proposed.

On motion of Dr. Goucher, a committee of five was ordered to whom was referred the matter of securing the necessary funds, and to report a plan to the Board. J. F. Goucher, Homer Eaton, Lemuel Skidmore, Secretary Leonard, and E. L. Dobbins were chosen said committee.

On recommendation of the Committee on South America and Mexico, Rev. Frank J. Batterson was accepted as a candidate for appointment to Montevideo, and his outgoing approved, on the usual conditions, under the appropriation for 1901.

The salary of Rev. J. P. Jenness, recently returned

from Rosario, Argentina, in broken health, was continued at home rates for October and November.

The outgoing of a suitable young man for the Boys' English School in Pachuca, Mexico, was authorized from the appropriation for 1901, under the usual conditions.

A grant of \$405 gold was made from the appropriation for 1901, to meet the expenses incurred in remedying the drainage of our institute at Puebla, Mexico, which required immediate attention on account of its bad condition, and an epidemic of typhoid fever which had been prevalent there.

The allowance of Mrs. Sarah O. Smith, widow of Rev. Lucien C. Smith, formerly of Mexico, was continued.

On the recommendation of the Committee of Finance, several propositions for placing money with the society on the annuity plan were adopted.

A loan of \$10,000 was authorized to be made to the Chinese Mission in San Francisco at five per cent per annum, to be secured by mortgage on the property recently purchased by Bishop Hamilton for the Chinese Mission, the interest to be charged annually against the appropriations to that Mission, provided not otherwise paid in advance.

A request from I. H. LaFetra, of the Chile Mission, for authority to make a bonded loan on our property in Santiago, of 30,000 pesos, to provide a working capital for the press, was referred to a special committee consisting of Treasurer Eaton, J. H. Taft, and E. B. Tuttle, to examine into the matter, and report at the next meeting of the Board.

On recommendation of the Committee on Japan and Korea, provision was made for the payment of the outgoing expenses of Mrs. A. E. Rigby to Japan.

An appropriation of \$62.50, gold, was made for repairs on parsonage in Nagasaki, recently damaged.

An appropriation was made for the purchase of a paper cutter for our press in Seoul, Korea, to supply the place of one which was damaged on its way there so as to be worthless.

The allowances of Mrs. F. S. Long, widow of Rev. C. S. Long, former missionary to Japan, and of the child of the late Dr. W. J. Hall, of Korea, were continued.

Rev. A. D. Berry, of the Newark Conference, being willing to go to South Japan at his own expense and provide for his support until the close of 1902, with the understanding that in 1903 the Missionary Society will begin to support him there, the Board, heartily commending the spirit that prompted the offer, provided for his outgoing on the terms proposed, he passing the usual examination.

Action was taken favorable to the sending out of Dr. H. W. Swartz and family for Japanese work in Hawaii, in case the Pacific Japanese Mission can provide for their support out of its appropriation.

The furlough of Rev. M. S. Vail, of the South Japan Conference, was continued for one year.

The request for increase in the salaries of the missionaries in the South Japan Conference owing to greatly increased expenses there was declined with regret, on account of the impracticability of such action in view of the lack of funds.

The same action was taken in regard to the missionaries of the Japan Conference.

The Mission in Korea was authorized to divide equally any unexpended balances of the year 1901 between the new church buildings at Chemulpo and Pyeng Yang. Also, to build a book stall on the Bible House compound in Seoul, to be used by the Bible Society, costing about \$50, the expense to be paid from rentals accruing from the premises.

On recommendation of the Committee on Africa an allowance for the coming year of \$150 was made to Mrs. Thomas Waite, whose husband died on his way home from Africa during the past year.

On the recommendation of the Committee on Self-supporting Missions, it was ordered that the Finance Committee of the Chile Mission be enlarged so as to consist of three persons directly connected with the schools, and three directly engaged in pastoral work, together with the bishop in charge; that Rev. W. F. Albright be appointed a member of the Finance Committee; that the Finance Committee be instructed to set apart an amount not exceeding \$3,800 from the appropriation for 1902, for payment of deficiencies in pastoral support for 1901; that no part of the appropriation be designated for new property; that the Finance Committee provide for the work under two heads: first, school and press; second, educational work. That they make provision for deficits in the income of any of the schools, for the transit of teachers and for the press; that they make provision for the pastoral work for 1902 as heretofore; that they be instructed not to make any appropriations for salaries of teachers and pastors: that in accordance with the recommendations of Bishop Ninde, full accounts, including all receipts and expenditures of the schools and press, shall be reported through the treasurer directly to the Board, the surplus to be applied under its direction to the support of the pastoral work, and that all pastors shall report through the treasurer to the Board all sums of money received by them from all sources.

On recommendation of the Committee on Southern Asia, it was ordered that the homecoming expenses of J. F. Wilson, teacher in the Anglo-Chinese School at Penang, Malaysia, who is completely broken down in health, be paid from the Contingent Fund on itemized bill; that authority be granted for the sale of a Hindustani church in the Meerut District, and the purchase of a mission house at Roorki, provided no indebtedness is incurred; that the Finance Committee in the Philippine Islands be allowed to use unexpended balance of the appropriation for 1901 for obligations existing that have been authorized by the Board; that allowances for 1902 be continued to Revs. J. W. Waugh, J. L. Humphrey, G. I. Stone, and to the following widows of missionaries: Mrs. Sue M. Brown, Mrs. Mary Conklin, Mrs. S. W. Eddy, Mrs. Mary F. Davis, Mrs. S. D. McMahon, Mrs. E. B. Goodwin, Mrs. Mary Scott Badley, Mrs. William Butler, Mrs. A. S. E. Vardon, and Mrs. Helen J. Wilson.

Appropriations in the Domestic Missions for relief to the amount of \$200 were made.

A vacancy in the Board of Managers occasioned

by the resignation of Mr. Richard Grant was filled by the election of Mr. James H. Welch, of St. James' Church, Elizabeth, N. J.

Dr. J. F. Goucher was elected as a representative of the Missionary Society to the meeting of the officers and representatives of foreign mission boards of the United States and Canada, to be held at Toronto February 26 and 27, 1902.

The following, offered by General J. F. Rusling, was, on motion of Dr. A. K. Sanford, adopted:

Whereas, It is widely believed by ministers and laymen of our Church, and by others, that we have Missions, both foreign and domestic, that ought now to be self-supporting because of the aid they have long received from our missionary treasury, and also that we have other Missions that have succeeded so feebly and promise so poorly that it would seem to be an indication of divine Providence that they should now be either abandoned or consolidated with others; therefore,

Resolved, That a committee of eight, consisting of two bishops, two ministers, two laymen, the Corresponding Secretary and the Assistant Corresponding Secretary of this Board, be appointed to consider our whole missionary work, both at home and abroad, and report to this Board what Missions, in their judgment, ought now to be held as self-supporting and free from further missionary aid, and what other Missions ought now to be abandoned or consolidated, in order that the money thus saved may be appropriated to other more needy and more promising fields, said committee to make a full investigation of this whole subject, and to report to this Board on or before the September meeting of the Board, with a view to our action upon said report, and our recommendation accordingly to the General Missionary Committee in November next.

The chairman appointed Bishops Foss and Walden, C. S. Wing, W. F. Anderson, J. F. Rusling, and C. C. Corbin to constitute, with Secretaries Leonard and Carroll, said committee.

The Committee on the Open Door Emergency Movement presented a report, the first item of which provided for the grouping of the different Conferences and Missions into eight groups:

The first including the New England Conferences, the Troy and the Northern New York Conferences.

The second taking in the New York East, the New York, Philadelphia, New Jersey, Washington, Newark, Baltimore, Wyoming, Genesee, Central New York, Eastern Swedish, Virginia, Delaware, Wilmington, East German, and Central Pennsylvania Conferences.

The third to consist of the Indiana, Ohio, Cincinnati, East Ohio, West Virginia, Southern Illinois, Kentucky, Erie, Pittsburg, Central Ohio, Central German, North Ohio, and Lexington Conferences.

The fourth to include the Conferences in Illinois, Michigan, Wisconsin, Minnesota, and Iowa, excepting the Des Moines and Northwest Iowa Conferences; also the North Indiana, Northwest Indiana, Northern German, Chicago German, Northern Swedish, Central Swedish, and the Norwegian and Danish Conferences.

The fifth to include the Conferences in Missouri, Kansas, Nebraska, the Des Moines, and Northwest Iowa Conferences, the Iowa, Colorado, Oklahoma, North Dakota, South Dakota, Montana, Wyoming, St. Louis German, the West German, and the Northwest German Conferences.

The sixth to take in all the Conferences on the Pacific Coast, and Idaho, Arizona, Utah, Alaska, the Pacific Japanese Mission, and the Western Norwegian-Danish Conferences.

The seventh to include all the Conferences south of the Potomac and the Ohio Rivers, except the Virginia and Lexington Conferences.

The eighth to include all foreign Conferences.

2. That three field secretaries be appointed, whose respective salaries shall not exceed \$2,500, inclusive of house rent, exclusive of traveling expenses.

3. That Dr. E. M. Taylor, of Cambridge, Mass., be invited to accept the position of field secretary for the New England Division.

4. That Rev. Frank D. Gamewell be appointed field secretary for the Middle Division.

5. That Rev. Homer C. Stuntz, of Manila, P. I., be appointed field secretary for the Kansas City Division.

6. That Bishop Thoburn be requested to take charge of the Cincinnati Division, and that he be authorized to expend not to exceed \$1,500 to employ such assistance as he may need.

7. That Assistant Secretary Rev. W. F. Oldham, D.D., have charge of the Chicago Division.

8. That Assistant Secretary Rev. G. B. Smyth, D.D., have charge of the Pacific Division.

9. That it is expected that the traveling expenses of field secretaries will be paid by churches and conventions where their services shall be rendered.

10. That an Open Door Emergency account be opened, to which all the expenses of this movement be charged.

11. That no field secretary be appointed for the remaining districts, and that the Office be instructed to supervise the holding of conventions and the carrying out of this plan in said districts so far as may be practicable.

12. That this Open Door Emergency Movement be under the supervision of a commission consisting of twelve persons, as follows: Bishops, E. G. Andrews, chairman, C. H. Fowler, J. M. Thoburn; Secretaries, A. B. Leonard, H. K. Carroll, S. L. Baldwin; Revs. J. F. Goucher, J. O. Wilson, F. M. North; J. M. Cornell, Esq., Charles Gibson, Esq., and John Beattie, Esq.

The above report was adopted, and an appeal to the Church presented by the Committee was also adopted. The appeal will be found on pages 1 and 2 of this number.

The Board adjourned, with the benediction by Bishop Andrews.

In one of the cities of ancient Greece there was a statue known as Opportunity. It stood on tiptoe to indicate that it tarried but a moment. Furthermore, it had wings on his feet to manifest the speed with which it passed by. Long hair hung down on the

forehead of the statue to impress the thought that one must seize the opportunity when it approached; for the back of the head was entirely bald, enforcing the truth that when opportunity is past it is impossible for it to be caught.

Notes on Missionaries, Missions, Etc.

THE Rev. W. S. Spencer and family sailed by steamer *Yucatan* from New York December 10 for Vera Cruz, on their return to Puebla, Mexico, where Mr. Spencer will resume his important work in the presidency of the Mexico Methodist Institute. They were accompanied by Mrs. Gaffield, the mother of Mrs. Spencer.

Mrs. C. W. Drees sailed by steamer *San Juan* from New York December 7 for Porto Rico, accompanied by her sister, Miss Coombs.

Mrs. A. E. Rigby sailed from San Francisco November 26 by steamer *Hongkong Maru*, to join her husband in Nagasaki, Japan.

Rev. S. A. Beck and family are to sail by steamer *Gaelic* from San Francisco January 21, on their return to Seoul, Korea, where Mr. Beck will resume the charge of the Mission Press.

Rev. J. O. Denning, of Narsinghpur, India, now in America on furlough, has changed his residence from Evanston, Ill., to Delaware, O. He is still available for missionary addresses in Illinois as well as in the East.

Rev. O. P. Peterson, the founder of our Mission in Norway, died in Brooklyn, N. Y., on December 20. His funeral services were held in the Norwegian Methodist Episcopal Church in Brooklyn, December 23. Dr. J. S. Chadwick, presiding elder, had charge, and Rev. Andrew Hansen, Danish pastor at Perth Amboy, Bishop E. G. Andrews, and Secretary Leonard made appreciative addresses. Rev. H. G. Smeland, pastor of the Church, and Rev. E. L. Thorpe also took part in the exercises.

Rev. Homer C. Stuntz, D.D., presiding elder of the Philippines District, is on his return to the United States, and will arrive before the end of January. It is expected that he will be able immediately to take up the work assigned him as one of the field secretaries for the Open Door Emergency Movement, with headquarters at Kansas City, Mo.

Rev. John F. Wilson, who arrived in Malaysia in January, 1900, was obliged to leave Penang October 25, on account of his health, returning to America.

Miss Delia Fuller, of the New York Branch, died in November. She had been helping Mrs. Louise Blackmar Gilder in the difficult pioneer work at Sironcha, Southern India. This is a new field with wonderful openings, and her loss is deeply felt.

Bishop John H. Vincent, who for the past two years has been resident in Switzerland in charge of the work of the Methodist Episcopal Church in Europe, has been appointed as a delegate to the Wesleyan Conference in England next June. In July Bishop Vincent will sail for the United States and spend August in his old work at Chautauqua, with which he is still officially connected.

GOSPEL IN ALL LANDS.

FEBRUARY, 1902.

MISSIONS OF THE METHODIST EPISCOPAL CHURCH IN CHINA.

The Foochow Conference.

THE Rev. W. A. Main sends the following report of work for 1900-1901:

During the first part of the Conference year, owing to the unsettled condition of affairs in China, I was only permitted to make occasional visits to my field of work at Kucheng. Not until March of this present year was permission given to again take up residence at Kucheng, but since that time, however, we have been able to go forward with our work uninterruptedly.

There have been signs of depression and lack of interest resulting from the troubles in the North last summer, but the Church is beginning to regain its strength and vigor and will soon be ready for a forward movement. On a few of the charges considerable interest is already being manifested, and there have been a number of conversions and additions to the Church.

The Kucheng District contributed most largely to the colony that went to Borneo, nearly three hundred of our members going out in that party. This large loss of membership has been seriously felt, and it will make a great difference in the contributions and other statistical showing for the year.

During the year I made a trip to the Iong Bing District, of which I also have charge, and found the work especially prosperous and encouraging. We have been successful in securing at Iong Bing city a splendid site for a missionary residence, and it is hoped that this coming year a mission station can be opened and a missionary appointed to this important and promising field.

The Hinghua Mission Conference.

THE Rev. W. N. Brewster, superintendent, reports as follows:

The year that closed stands in striking contrast to the previous year, 1900. Then our work was tried in the fire of the Boxer uprising. This year there has been little

that could be considered at all like persecution. Old cases have been settled to the satisfaction of all. No serious new troubles have arisen. Instead of the sneers and contumely that our people had to endure constantly last year, they have been met with good will almost everywhere. It is not because of any marked merit of our own that this change has been wrought. It is simply the widespread change in the political situation which is more or less general throughout the empire, and perhaps nowhere more so than in this province.

One would naturally expect that this change in the attitude of the people would be equally apparent in our statistical report; but the figures for this year do not reveal any marked movement toward the Church. There has been an increase of fifty-seven members. We report seven hundred and seventy-nine fewer probationers this year than last. This does not indicate, however, that our Church is growing smaller. In most places our congregations were never larger. New inquirers are being enrolled constantly. But we have adopted more conservative methods this year. We have translated the ritual formula for receiving persons on probation, and require its use by pastors and presiding elders. From among the inquirers, each quarter, the most earnest and consistent are selected, and these are received on probation. Our reports this year of probationers only include those who have been thus received, and the standard is as high as a few years ago we required for reception into full membership. In order to understand the size of our Christian community it is necessary to add to the members, probationers, and baptized children the figures in the new column of *Inquirers*. Formerly these would have been included among probationers. We report one thousand four hundred and sixteen of these. Viewed in this light the year shows a substantial increase numerically of six hundred and ninety-four members, probationers, and inquirers.

It is gratifying to note, at this critical

period of our work, increased carefulness upon the part of nearly all of our workers in the quality of their work, and in the reports they bring in. There is less disposition to exaggerate the facts than ever before. It seems to be very generally realized that, being on the eve of large gatherings, as we doubtless are, we must pave the way for solid advance by very careful foundation laying at this time.

The marked extension of the use of the Romanized colloquial has been a conspicuous feature of the year's work. *The Revivalist* was changed from a monthly to a semi-monthly. It has reached a paid circulation of nearly five hundred, though the nominal subscription price was doubled. There is no doubt about it, *The Revivalist* is being read by preachers and people, and the average intelligence of both is being increased thereby. In several places regularly organized night schools, conducted in our chapels, are becoming not only useful but popular. In Hinghua city a class was organized recently, taught by a student. Over thirty are enrolled, and among these are several non-Christian literary men, who are learning to read along with servants of foreigners and chair coolies. There is no work to which our preachers and laymen can give their time now that will count for more in the end than the teaching of these evening classes. I earnestly advise all the preachers and Bible women to use their evenings in this way wherever practicable. If only one pupil can be secured start a school. Your student will not long be lonesome.

The doubling of the contributions to the Home Missionary Society is the most conspicuous success of the year. Last spring the Executive Committee issued a call for a Twentieth Century Offering to go to the regular collection of this society. The maximum was put at \$2,000 (Mexican), and the sum apportioned to districts and again subdivided to the circuits. The Hinghua City District has about covered its apportionment of \$1,000, while Singiu has gone far beyond it. Instead of \$600 the astonishing figure of \$932 has been reached; being more than three times the amount given last year. This has been done with the utmost cheerfulness. No pressure has been brought to bear. Rival circuits have not been pitted against each other. The presiding elders will give the details. I only mention the

general result and desire to emphasize these two features: (1) The *spontaneity* of the offerings, and (2) the fact that nearly all is from our old substantial members. It is not, to any great extent, from new, untried people. It is an advance that is likely to be permanent.

There has also been an encouraging increase in pastoral support. All the districts have shared in this. The Ingchung work has made the most marked progress, owing in part to the attempt made last autumn to withdraw from that field. Another year like the one just closed will put our evangelistic work upon an entirely self-supporting basis. This consummation may be nearer than any of us has faith to expect.

The bubonic plague has continued for the sixth successive year to ravage our field. Many of our most zealous and useful members and several of our preachers have gone to their reward. Our only comfort in this heavy affliction is the triumph over death that nearly all of them have shown in their last hours. Scores of them have gone "sweeping through the gates, washed in the blood of the Lamb." There have been many detailed accounts of these deathbed triumphs published in *The Revivalist*, which have greatly strengthened the faith of our people. But the constant return of this scourge is one of our most serious problems. Many of these happy but untimely deaths might be prevented if we used the knowledge that science has made available. The houses are not properly disinfected, hence more deaths year after year in the same family. It is the duty of our preachers to personally see to it that the instructions published from time to time in *The Revivalist* are carried out. The death rate of our people might be largely reduced thereby. Before another year passes I hope to see the treatment by inoculation made available here, as it is in Formosa, so near us. Dr. Sampson, of the C. M. S. Hospital, is endeavoring to get serum that will make it possible to thus protect those who are willing to submit to the treatment.

We have begun to erect our much needed high school building on a fine site. Mr. Guthrie will report more in detail regarding it, but he will omit what I here record, that he is furnishing a large fraction of the cost out of his own pocket. Happy is the Mission whose workers sacrifice every personal financial consideration to the interests of their

work, as is being done constantly by both Brothers Guthrie and Owen. Their giving is limited only by their income.

The new Woman's School and Girls' Boarding School buildings now being erected in Hinghua city, and the new buildings about to be built in Ingchung by Miss Todd, are the results of the practical methods of the Woman's Foreign Missionary Society in raising a large Twentieth Century Thank Offering for their property in all parts of their wide field.

Three new missionaries have been added to our number, and one has returned from a well-earned furlough. Dr. Williams arrived in April, and Miss Marriott came with Miss Todd a few weeks ago. These additions to our foreign force are appointed to the Ingchung work. We congratulate Brother Owen upon this large reinforcement. In Hinghua Miss Goetz has arrived, while our force has been reduced by the return to America on furlough of our senior Woman's Foreign Missionary Society worker, Miss Wilson. We can ill spare her, but her going was absolutely necessary to prevent a serious breakdown.

I recently received a letter from one of the most farseeing young men I know. He said: "You have gone to China in the end of the ages, and are destined to see revolutionary movements toward the kingdom such as have not yet entered into the Chinese heart to conceive. We almost envy you your lot." The privilege of working for Christ in China to-day is indeed an enviable one. Every foreigner and native who is called of God to preach or teach in China now is honored above his fellows. The days are precious. The opportunities are unsurpassed in the world's history. Who is sufficient for these things? The battle is not ours but God's, and he has asked, "Is there anything too hard for me?"

HINGHUA BOYS' SCHOOL.

Rev. F. L. Guthrie, principal, reports:

The Boys' School is divided into a high and a middle school, the latter representing grades between primary and high school work. The course of study in the middle school is all in Chinese, while that of the high school includes both Chinese and English. The object of the English work is to give students a fair acquaintance with the language, both written and spoken.

Students who do not pay cash for board

and tuition are required to work from four to five hours a day. This work brings them on an average enough to pay for their board. Thus the Chinese custom for students to despise manual labor is discouraged unless the student can back it up with entire self-support. A few worthy but poor students are given some aid in securing scholarships and clothing. Students' work consists in teaching, typesetting and printing, weaving cloth, making Chinese pockets, and general labor of other kinds. Several of them expect to give their lives to Christian work.

The attendance is no larger than heretofore because we have no room for more, and the building is now shared with the Biblical School. We still occupy an old ancestral hall, with bare earth wall, and in spots earth floors, and dark, dismal rooms, impossible to keep clean. It was a great relief and cause for gratitude to finish up the last school year without any deaths from plague which was raging on all sides, though two of our students died of it during the summer. We hope it will never again be necessary for us to conduct a school in such a building.

Applications are already coming from both Christians and literary men to be enrolled as students for the new year. The recent imperial decree requiring Western subjects to be introduced in the government examinations is resulting in an appeal of literary men for us to give them instruction in these branches. This gives us an open door for the Gospel among this important and influential class of people which should not be neglected.

We are thankful to be able to report a new school building in course of erection to be used as dormitory and recitation hall combined, accommodating about one hundred and twenty-five students. This building and site were made possible through the individual gifts of Christian friends in America in response to an appeal made by Mrs. E. F. Brewster, who has been untiring in her efforts. We still lack about \$1,500 (gold) of having enough to complete the building properly, but we have faith to believe that other friends will come to our aid in this great need.

We have other important needs to which we desire to call the attention of Christian friends. The teaching of scientific subjects goes hand in hand with Christian instruction. In order to give this instruction properly we must have equipped laboratories.

These we now entirely lack, having no apparatus whatever. For this purpose several hundred dollars should be expended immediately to enable us to do the right kind of work. It will not be long before increased numbers of students will require the erection of a new building to be used exclusively as a chapel and recitation hall, to cost at least \$3,000 (gold). This much is needed to aid us in properly training Christian young men to go forth to be leaders in the salvation and enlightenment of their country.

A School for Boys in Ingchung.

BY REV. THOMAS B. OWEN.

THERE are thirty boys, fifteen to twenty years old, who want to go to school. They are Christian boys, or are from Christian homes. They are the hope of the Church. From them will come the preachers and many of the teachers of the years to come. They are free now to give themselves to study for the next few years. Their parents are willing they should, and in many cases very much desire them to prepare for Christian work. A few more years and these boys will all be out of reach. In the natural order of things they will marry, go into business, and give up all hope of an education. We ought to give these boys a Christian education; but we have no school.

To provide such a school will require a suitable building and furnishing, and the securing of competent native instructors, besides other expenses incident to conducting such a school. Then some plan must be made to enable the students to help themselves. Very few families have the means to keep their children in school for an indefinite period, and of those who have the means very few would be willing to do so. So it is necessary for us to support the boys, or provide a way for them to support themselves, which is the better way.

We plan to open such a school, trusting that God will put it into the heart of some who read this to furnish us with the necessary means. To anyone thinking of erecting a memorial to some loved one and who may be looking toward the mission field as a prospective place for it, we appeal and beg of you to consider whether a boys' school would not give you just what you want—a suitable memorial that will bless, and go on blessing

through the years, numbers of bright Christian boys. It will require about two thousand dollars to give us such a building equipped for work. Anyone who will give \$1,000 toward it may name the building. Anyone who will give \$100 toward it may name a class room. Anyone giving \$50 or \$25 may name a student's room, large or small.

The work in Ingchung is separated from that of Hinghua by a distance of three days' travel and a distinct language. People from the one region removing to the other can scarcely make themselves understood; so that we are altogether without school privileges in the Ingchung District.

Teachers for China.

BY REV. THOMAS B. OWEN.

CHINESE civilization boasts of its sages, its literature, its schools, and its teachers. The child of the lowest and poorest has, in theory, at least, if not in practice, an equal chance with the son of the nobleman for governmental position, literary honor, and social standing. The gateway to these coveted honors has been the governmental examinations. These are examinations in the Chinese classics, the works of Confucius and Mencius. A passage is chosen from one of these books and given to the literary aspirants. They are required to write essays upon this passage. The man who has the best command of classical expressions and is a good writer, other things being equal, gets the coveted degree.

Thus it will be seen that it is not the man with the best education, with the broadest culture, who gets the degree and with it the privileges named above, but it is the man who is the best memorizer of the classics. He may know absolutely nothing about the most important subjects and yet get the highest literary and civic honors.

From this one may form a conception of the kind of schools one finds in China and of the teachers who have charge of them. As the classics are all that is needed to pass the literary examinations, scarcely anything else is taught, nothing else is wanted, and the teacher usually knows how to teach nothing else.

With the new order of things a broader education is required. Men are wanting their children taught the sciences, civil gov-

ernment, etc. There are no teachers who can teach these. Now comes the opportunity of the missionary to make the nation indebted to him and at the same time do an inestimable amount of good in the way of instilling into the minds of the educators of the new China a vast amount of Christian truth. This opportunity is to establish schools for giving these Chinese teachers a start in the elements of Western education. The missionary thus comes into touch with the best minds, with those who desire to get hold of new ideas. Many of these teachers will likely be converted while in this normal school. Others will have their minds broadened and the fruitage will come from among their pupils a few years later.

But it will require some means to establish such a school. Will not some of the Lord's stewards consider whether or not he does not want some of his money used in this way? To establish one such school will require about \$200 a year for running expenses alone. Such a school is much needed to prepare teachers for our own schools, and it seems to me \$200 could not easily be more profitably expended. When we remember that "they that turn many to righteousness shall shine as the stars forever and ever," who is there who does not want to help turn the people of China to righteousness and to God?

This is not a hopeless task. During the first ten years of Protestant mission work in China not a convert was made. After that they began to come by ones. Recently we have seen them come by the hundreds. According to the last report of the Missionary Society there was an increase of over a thousand members and probationers in the Methodist Episcopal Church alone in China during the year reported. Yes, China is coming to Christ, but let not him that soweth withhold the hand. As never before schools and equipments are needed to train the oncoming hosts of men and women who shall lead in the greatest movement toward Christ of all the ages. There never has been a time when money invested in this way would bring so quick returns. Much has already been done, but the great bulk of the work lies before us undone.

Ye who are the Lord's stewards, consider whether it is not the will of your Lord and mine that you should invest a portion of his wealth in this field, and, by so much, advance the bringing in of his kingdom.

The Influence of the Church on Heathen Morals.

BY REV. THOMAS B. OWEN.

THIRTY years ago it was an ordinary thing for the Chinese to put to death their own infant daughters. At that time something like one third of the female children born were brutally murdered by those who brought them into the world. Why? The reasons given were various. Some, because they were not able to support them; others, because the girl was not born a boy; others, because girls were not profitable, the price of one being less than the cost of her support; others, because, forsooth, if nurtured and cared for at an expenditure of considerable trouble and money, the child would ultimately go into some other family and thus contribute to the welfare of that family. The rich and poor, the ignorant and the educated were alike guilty.

To illustrate this condition of affairs, the leading pastor of the Inghung District told me not long ago that near his village there used to be a bit of vacant ground where these infant girls were thrown and where the village dogs congregated and fought over their bodies, tearing them to pieces and devouring them.

To-day, through the influence of missionary work, such sights never appear. The practice has ceased. Public opinion has undergone a mighty change to cause such a practice to be given up. On the other hand the treatment of little girls is not noticeably different from that of their brothers.

That awful, cruel fashion of binding the feet of the girls till they become distorted into the hoofs of animals, as it were, and in many cases till the bones of the feet are crushed and broken, is also losing its hold upon China. Many families have given it up altogether. The few Christian women have had to bear a great deal of contumely and their daughters much scorn and heart-ache because they refused to be dominated longer by such a cruel and senseless fashion. But their sufferings and the constant, steady, pitying influence of the Church is having its effect, just as the spring sun, with constantly increasing power, first faintly, then more perceptibly, melts the frost and snows of the long, cold winter. By and by its power becomes such that the waters from a thousand hills flood the valleys, break up the rivers, and carry away with them the snow and ice of many months, and lo! the hills,

that so short a while since were all covered with snow are now bursting with life and beauty. Even so the time is near at hand when this foot-binding, with all its tortures, will be only a hideous memory.

The worship of idols is also fast losing its hold upon the people of Sinim. Even now, scarcely a man will engage in an argument supporting idolatry. He still believes in a half-hearted way that somehow they are able to help him. But his reason tells him it is all folly.

The Church of Christ, though hated and despised and few in numbers, has had and is having a marvelous influence in breaking the power of the idols. Many have already broken loose from their bands. Even though not yet ready to yield obedience to Christ, they are bold to declare their disbelief in the efficacy of idols.

Let the Church go on working and praying. The time is not far distant when China shall, as a nation, cast her idols which she has made to the moles and bats.

The same Church—the same Saviour—that transformed the savages of Europe into Christian peoples is working in China.

The same power that changed the cannibals of the Fiji Islands to the most devout and sincere Christian men and women is molding China. Christianity is here with the highest ideals, with its noble endeavors to ease suffering, prevent disease, care for the fatherless, uplift the fallen, and bring China, transformed and saved, to present it, a trophy of grace to Him whose name is Love.

Who would not have a part in this glorious work?

Who would not want to engage in this conquest for Christ?

Ingchung, China.

China's Need Your Opportunity.

BY MRS. W. N. BREWSTER.

DR. THEODORE L. CUYLER said, "The specter that I am most afraid of at the last is the specter of lost opportunities." This needs to be pondered deeply by all friends of China, for here lies the greatest danger in the situation to-day. The "open door to Christianity," which such men as Captain A. T. Mahan, U. S. N., insist upon, exists in fact. The door is open to Christianity, which Sir Robert Hart gives as one of the two things in which China can hope.

Some think the Allies should have accomplished more to revenge the blood of so many of the faithful, but we cannot ask for anything more than what God has wrought, China open to Christianity. People are ready as never before to hear the direct message of Christ. Preachers are in demand, but they must be leaders, educated in a new way; for to them will the people look for help in the new education.

The Holy Spirit working through our schools for Western learning is the power, is the leaven in this large measure of meal. We here in Hinghua need not wait for peace to be restored. We have never had to leave the work. Prominent men are coming to us in regard to their sons. The magistrate has consulted us about the education of his son. To all we must say, "Wait until we get new buildings."

The new edicts of the throne are in tone like those of the emperor before he was confined to the island in the imperial grounds. Western science and history are required in the examinations. This opens before us a great opportunity for work in our schools.

Are these to be lost opportunities? Are these men to be left without, until they grow weary and build their own school in which Christianity will be ignored, if not opposed?

Or are we to turn from Christian friends, having pleaded in vain for help to build up an out-and-out Christian school? Turn empty from you to our heathen friends for help? In the beginning this would be fatal. "If we found a school we want to have voice in its conduct," they would say to us.

Who will found a school and voice his desire in the control of it on something like these lines? This school shall be first for the education of our Christian Chinese boys on the lines of knowledge of self and the highest responsibility to God and their fellow-men; second, to lead the non-Christian youth to Christ, thus giving them the same advantages accorded to Christian young men.

Is there not a Christian man in America who can give \$5,000 to do this great work for Christ?

Will this not rise up before some one as a specter of a lost opportunity, if it is not given?

A Twentieth Century Thank Offering to the Hinghua Anglo Chinese School of that

sum would be an untold blessing at this juncture.

We need this for a recitation hall and other buildings. We would want in this building, aside from recitation rooms and laboratory, a hall for Young Men's Christian Association meetings, a room for the meetings of the school, a library for the use of the students. We would have a place to entertain all who came by exhibits of scientific and mechanical appliances, which are so strange to the Chinese. A lecture course to reach many non-Christian literary men would also be one of the important departments of our school.

Hinghua, China.

An Inspiring Meeting.

THE Singiu District Conference has just closed. We feel like singing,

"The coming of the kingdom draweth nigh."

It was an earnest body of young preachers, with a very small sprinkling of middle-aged men. They came together to rejoice over victories already won, and to plan for greater things in the near future. The discussion of the educational problem would have done credit to any body of progressives in China. From nearly all parts of the work came reports of increased attention to the Gospel by the non-Christians, and many are asking to be enrolled as inquirers.

An improved sense of responsibility was plainly manifest. An ordained local elder was accused of aiding in the courts in two cases men who had been enrolled recently, and the trouble in each case was not persecution for their new profession of Christianity, but a private matter, in which the inquirer was in the wrong. A careful investigation and hearing of both sides was followed by a removal of this indiscreet brother's ordination and license.

But the most marked feature of the meeting was the missionary spirit, manifested in the Home Missionary Society collection. Saturday evening the Missionary Anniversary was held. Six months ago we issued a call for a doubling of the regular collection over last year as a Twentieth Century Thank Offering. We called for \$2,000 Mexican, or about \$1,000 gold. The response everywhere has been encouraging, but in the Singiu District inspiring beyond our wildest dreams. We made the apportion-

ment high, but in every case except one they have gone beyond it, and in not a few circuits they have doubled it. At the anniversary \$800 were reported, nearly all of which had been paid in, and all of it was considered absolutely sure before the session of the Annual Conference two weeks later. Sunday was a gala day. Joy was on every face. Without any pressure to do so, they began to add to their already large subscriptions. In the love feast more than \$40 were added, and by the close of the day the offerings reached nearly \$100. No exhortation was given, it was as spontaneous as the bubbling of a mountain spring.

Great credit is due to the efficient presiding elder, Rev. Li Diong-sui, who has labored wisely and faithfully at the head of this district for the past five years. The evangelistic work in Singiu bids fair to become self-supporting in the near future. They need a hospital, and a new church at the center of the district. They must have day schools. Who will give \$5,000 for this hospital? or half that amount for a suitable church for these self-helping Christians in this ripe harvest field?

An Enlightened Official.

BY REV. W. N. BREWSTER.

A PROMINENT and enlightened official, the Hinghua Salt Commissioner, recently took dinner with us. He called informally, as it happened, just at our dinner hour. He sat down with us and seemed to enjoy the ordinary meal as much as he would a feast specially prepared. He is, I believe, a Christian at heart. He prays to God. He does not worship nor fear idols. He has long foreseen the tremendous changes that are now upon us in China, even at our very doors. He told us our schools would soon be crowded, and so would our churches. He was deeply interested and pleased to learn that we have closed the bargain for a very fine site for our new school compound. He thinks the price reasonable and location unsurpassed. He says it will all be needed very soon, to accommodate the students flocking to us. Such men are all too few in China, but they are here; and they will come to the front in the new China that is being born out of the birth-pangs of the Boxer uprisings.

Hinghua, China.

The West China Mission.

REV. SPENCER LEWIS, superintendent, reports for 1901:

My last report was made during the compulsory absence from our field caused by the memorable outbreak in North China. About half of the members of the Mission had availed themselves of the opportunity to take a furlough, since the way was not open for them to return. Leaving my wife in Shanghai, I took passage on a German boat—the first passenger steamer to attempt the Yang-tse rapids—on December 15, accompanied by Brother Johanson, who was serving as a supply in the Mission. We congratulated ourselves that at last we were able to make what had been a long, tedious, and dangerous trip from Ichang to Chungking in a steamer; but little did we realize what awaited us. Within a few hours after leaving Ichang our boat struck a rock in the midst of a rapid, and in a short time went down in more than a hundred feet of water. Along with many others I was saved by one of the boats constantly kept manned and ready by the Chinese at the more dangerous parts of the river. Once before my wife had been saved from drowning by one of these boats, and now I, too, was to owe my life to this people whom we have come to save. There was not a second to lose. Even while we sprang upon the lifeboat the ship was poisoning for the headlong plunge which was to carry human beings to a watery grave. With nothing left but the clothing in which I stood it seemed necessary to return to Shanghai to refit. Along with the Mission accounts I had lost the larger part of all I possessed. After a few days in Shanghai I started again, this time having my wife with me, reaching Chungking, February 16, after a trip of unusual peril. Twice we had a hole knocked in our boat, once in the largest rapid of the river, the water each time nearly filling the forward compartments. Once, just after we had retired for the night, a fire broke out on an adjoining boat loaded with cotton and kerosene. Our boat was wedged in too tight to have escaped in time, and if they had not been able to extinguish the flames we should have escaped, if at all, half-dressed and destitute.

During the most of our absence Dr. Hall had been here, keeping things together and the work going so far as he was able.

About two weeks after our arrival Brother Johanson and I started on a hasty visit to our stations. The most of our preachers had remained at their posts, and all might have done so in safety. It was hardly to be expected that the work would advance at such a time, and there was reason for thankfulness that there had been so little retrograde movement. The love of some had grown cold, but few had fallen away. There had been petty persecutions, and some of our country Christians had moved away from their homes for a while, but there had been no mobs and no riots. The only one of our Christians to lose his life was a servant who had gone from Chentu as cook for Lieutenant Watts Jones, and who doubtless lost his life when his master met such a horrible death in North China. He leaves aged parents, a wife, and two small children destitute and the objects of charity.

In April we held our Annual Meeting, and in that month Mr. and Mrs. Curnow, Mr. Beech, the three deaconesses—Miss Collier, Miss Decker, and Miss Manning—together with Dr. McCartney and his family, returning from furlough, arrived in Chungking. Since then Dr. McCartney has been busy in his medical work, Dr. Hall has divided his time between superintending the building of a women's hospital and study and medical work, Mr. Beech has been in charge of the Chungking Institute, Mr. Curnow in charge of his former station, Suiling, and Mr. Johanson, with what assistance I could give him, has been in charge of Chentu and the large Tsicheo Circuit. Owing to consular prohibition and later to sickness, Mr. Curnow has not been able to get his family settled at his station, but has been there himself a part of the time since his return. Miss Collier returned to Chentu in September, and at present writing is quite alone there. Her society seems to think that one single woman is sufficient for its work in the largest city of West China. Miss Decker has charge of school work, and Miss Manning has charge of evangelistic work in Chungking. The woman's work of our Mission is sadly *underwomaned*.

On our trip in March we received few on probation and baptized none. The people were curious, but seldom hostile. They seemed less ready for the Gospel than a year before. In Chungking in April we had a series of special meetings, and at the close

received about thirty on probation. However, nearly as many old probationers were dropped. We were not discouraged, but had no reason to feel especially encouraged. In early June I started out again, spending several weeks in a visit to the stations and baptized thirty-two and received nearly a hundred more on probation. In some of the stations there were more inquirers than before, and there were signs of what we now recognize as a wonderful movement toward Christianity. On my round in September and early October nearly two hundred were received on probation. In spite of the untoward occurrences of the past year our total of members and probationers is double what it was two years ago, and several hundred more will have been added before this report is in print. At last we rejoice to believe the barriers are giving way. Already we reckon fifteen hundred inquirers, and they are increasing at the rate of several hundred a month. Nearly all these are men, and this will be so as long as so little is done for the women. Fully nine tenths of the inquirers are able to read, and they are buying immense quantities of Scriptures, catechisms, etc. The motives of some are not above question, but if they study God's word we may confidently pray for his blessing upon it. This movement is almost entirely self-supporting. Many villages and cities are providing their own places of worship, and in some cases supporting their preachers as well.

CHUNGKING MEDICAL REPORT.

J. H. McCartney, M.D., reports:

After spending one year and eight months very pleasantly and profitably on furlough in the home land we are called upon to give an account of our stewardship during the past six months. I reached Chungking with my family April 13, and after about ten days spent in getting settled, reopened the hospital, which had been closed for nearly one year (the first time since its opening nearly ten years ago).

From the day of its opening down to the present time the number of patients has taxed the capacity of the building to hold them, and we would have been able to have taken in many more if we had had accommodation for them. The out-patients' department has had a larger attendance during this year than we have ever known, an

average of fifty or more per day. Nearly three hundred operations have been performed in the hospital and nearly five hundred in the dispensary during this time.

We are greatly encouraged by the large number from among the patients who have expressed a desire to become Christians, perhaps fifty or sixty, and of this number nearly twenty are regular attendants on church services. The Kiang Peh dispensary is open three days a week.

Five out of nine of our medical assistants have either left or been discharged during the previous year for immorality. We have taken on one new student and lengthened the course from five to seven years.

During the past three months we have had one class each week in anatomy, one in materia medica, and one in surgery, also a class in chemistry and physiology in the high school.

We expect within the next few months to begin work on our new hospital building, which was made possible by the gifts of generous friends in the home land. Brother T. S. Lippy, of Seattle, Wash., gave \$1,500 in memory of a little son; Mrs. Bishop Ninde and family \$1,000, in memory of Bishop Ninde; and Brother Wright \$500, in memory of a grandson. Three beds have been endowed in perpetuity and several supported for one year.

The new hospital will have private rooms and one public ward for the treatment of foreign patients. The members of the foreign community have already subscribed several hundred taels to the building fund.

During this time we have received \$60 from the Roseville Sunday School, Newark, N. J., for the support of a medical student in perpetuity.

The hospital receipts for the six months have been between \$1,200 and \$1,500 (gold).

Rev. Osman F. Hall, M.D., reports:

The missionaries of West China having not yet returned since the Boxer troubles, at the close of the year 1900 I was the only Protestant missionary working in the province of Szechuen, with none in the adjoining provinces of Kansu and Kwel Chow. Of necessity my duties were varied. I tried to give oversight of the boarding school of thirty-six students and two day schools in Chungking, and one in Kiang Peh, with a total enrollment of one hundred and fifty. The native assistants of the two cities con-

ducted, under my direction, forty-seven religious services a week. Dispensing of medicines was carried on in two places with good attendance. A few necessitous cases were kept in the hospital, but many were refused admittance, because I could not care for them. Major surgical operations were conducted every week, and I was able to save the lives of over forty people in six months. Calls were answered daily to see patients in their homes.

Correspondence with native helpers in inland stations, and foreigners of our own and other Missions absent from the field, consumed a large amount of time. Besides keeping the pay lists of our own Mission, I was able to carry on somewhat of an agency for others, paying their preachers, advising their members, and reporting their work. The details of clothes and incidentals for school boys and girls, care of the poor in approaching winter, and care of the property of the Mission seemed ever increasing. My work was never all done, but I did what was most urgent.

The other members of the Mission returned in February and March, and in division of the work I was appointed to building, foreign practice, Kiang Peh dispensary, and study. I found this too much, and was relieved from the Kiang Peh dispensary in August. The foreign practice has consumed an unusually large amount of time, owing to several accidents among the staff of the imperial customs.

The building work consists of the William Gamble Memorial Hospital, a dispensary for women, the general hospital of the parent board, and general repairs of residences. The entire work will take until the end of 1902 for completion. The first of the above will be finished this year. It consists of a main building 53x85 feet, with three floors (one being a dormer story) and a kitchen and laundry building, two-story, 18x60 feet. The construction is all of brick, with tile roof and cypress floors. The labor includes carrying all this material up from the river about eight hundred steps on the backs of men and sawing of all the lumber from the logs by hand on the place. Ten Chinese workmen do about one day's work as estimated at home, and each man needs quite as much oversight; so the work of the superintendent is greatly increased. I think the ignorance, obstinacy, and dishonesty of the average Chinese laborer or mechanic

is proverbial. Their oversight is often avoided by foreigners, yet I enjoy my work and am glad to be engaged to take any part in this great enterprise of evangelization.

THE CHUNGKING INSTITUTE.

Rev. Joseph Beech reports:

The thrill of new life now manifest in all branches of our mission work is nowhere more evident than in the educational department. This is in marked contrast to a year ago. At that time, owing to the Boxer uprising and the exodus of missionaries attendant thereon, our Chungking Institute was closed, and there was a large probability that most of our students would be apprenticed to trades in heathen shops or otherwise engaged before it could be reopened.

The fortunate return of Dr. Hall on the British gunboat *Pioneer*, made possible by the fact that he was medical attendant for the customs staff, in part prevented the loss of our students. He arranged temporary quarters for them at the church, thus enabling them to continue study at our day schools in the city. After our return work was resumed at the institute building with thirty students in attendance, a loss of twenty from the previous year. There is, however, no loss to our work; for our best students remained with us, and a change of feeling has taken place among all classes of Chinese toward us, which compensates for any loss sustained.

Heretofore our work has been confined to the poorest, and limited by the extent of our appropriation. Now the "New Learning," as the Chinese term it, is assiduously sought after, and it is possible to make our educational work a Christianizing power which will extend to all classes. In pursuance of this idea a six years' course of study in English and Chinese has been planned, including a somewhat extensive course in history and the sciences, also a thorough course in Bible study. Circulars announcing this new course of study have been sent throughout the province to the *hsien* (district) officials for distribution. The announcement has met with favor everywhere, one official requesting eight times the number sent him. Another indication of the new position officials are taking is the granting of a *hsiu ts'ai* (first degree) to one of our students, a nongraduate, principally because of his proficiency in mathematics.

Now that those able to pay are applying

for admittance it is possible to put our work upon a new basis, namely, self-support. But in order to give satisfaction to this class of students we must improve our school property. The building was originally intended for industrial purposes, and is almost entirely lacking in proper furnishings for a general school adapted to all classes. Our report of two years ago said, "We are almost wholly lacking in apparatus for teaching the sciences." This lack still exists, and it is impossible to teach these subjects to those who have no conception of them without the necessary appliances. Among our constituency at home we trust there are those sufficiently interested in the educational department of our work to supply these urgent needs. With a building adapted to our work and properly equipped we believe that we will soon be able to relieve the Missionary Society of the burden of supporting this institution.

The value of the institute as a Christianizing agency has never been more marked, notwithstanding the unfavorable conditions of the past year. Of the forty students and teachers thirteen are members of the Church in full connection and seventeen are members on probation. Eight of the probationers and two of the members were received during the past six months. The graduating class, the second and largest in the history of the school, numbers five. All of them are members of the Church, and it is probable that most of them will enter the mission service either as teachers or preachers.

In the absence of Mr. and Mrs. Manly, on furlough in America, this year's work has been carried on by assistance kindly rendered by the Rev. Spencer Lewis in Church history and by Dr. J. H. McCartney in chemistry and physiology.

SEILING CIRCUIT.

Rev. J. O. Curnow reports:

The year commenced under a cloud. By consular command, owing to troubles in the north of China, we were exiled from our station. No local cause existed for our leaving: both officials and people were most friendly. We arrived in Shanghai in August and laid ourselves out for work among the soldiers. We received an encouraging report from our native preacher. This assurance proved hollow, and before Christmas he was removed for neglect of duty.

This disappointment was somewhat compensated for by the faithfulness of other members of our pastorless little church. Our services were held intermittently for several months. But our school was kept steadily running without break and did efficient work during the whole time of our absence.

In December, at the instance of Bishop Moore, we left Shanghai for Wuhu and enjoyed about three months' labor with our brethren of the Central China Mission.

In the spring we went west again, reaching Chungking in the beginning of April, and shared in the labors, sorrows, and joys of a memorable Annual Meeting. Leaving my family, at the request of the consul, I went to my station, five days' journey inland. On arrival I found the faithful portion of our little flock perfectly in peace. Not a straw had been touched in the house; not a scholar had left our school on account of the trouble. Interest in the Gospel had been awakened in several persons for whom we had prayed and labored. From many unexpected quarters I received a hearty welcome back. Our fears were turned into hope and joy; the purposes of evil men had been frustrated and their plans used to the furtherance of the Gospel.

I started at once to build. By the middle of July I had finished the entrance and walls of compound and completed the purchase of a site for our long-desired chapel, schools, and dispensary.

In July two old probationers were baptized and admitted into full membership. Since my return I have received fourteen persons on probation. Allowing for removals, we have gained one member and twelve probationers, with a large number of people asking for admission into the church.

Both our Sunday and missionary collections have substantially increased. The average attendance of the day school is about doubled. Some of the boys show considerable aptitude for Western studies, and, best of all, some have come forward as candidates for membership. The Sabbath school shows an average attendance of fifty-six. The regular services have averaged seventy and are increasing. On the last Sabbath covered by this report one hundred and thirty were present.

Absence has curtailed our itinerant work, but since our return in April one general tour through the three counties we are at-

tempting to evangelize has been completed by our native preacher and myself, each covering different ground.

My most recent journey ran through five counties in the very heart of the vast field covered by our mission itinerations, and everywhere we found universal expectancy, in many places positive appeal for help, pitiful and touching, like that of Macedonia. Our hearts were gladdened beyond measure by determined self-help in many centers.

Our prospects were never so bright. In the Suiling Circuit we are now confronted with a wide-spreading, deep-rooted interest in the work of our Church, to which we can but most inadequately respond even with manifold more aid from the home churches.

Who will help?

WORK IN THE CITY OF CHENTU.

Rev. J. August Johanson makes the following report:

Last year, owing to Boxer troubles in the north and consequent unrest all over the empire, the Chentu representatives of the Mission were obliged to leave. Personally, I was anxious to remain behind, as I felt how sorely the Christians would feel it if all of us left. Hence, when the others left, I stayed on in the hope that things might turn to permit my remaining, but eight days later it was deemed wisest for me, too, to leave. This was on August 1. From this date on, to the middle of March of this present year, the work then was without the usual foreign supervision. I returned in company with Mr. Lewis. He came up with me from Chungking, visiting all the outstations en route. Needless to say we were glad to be able to return, and the thought that filled our minds, as we drew nearer Chentu, was that of longing to know how the Chentu work had stood. Had last year's trouble affected it for the worse or not? It was with great gratitude we found it had held well. True it had made no aggression, but it had made no retrogression. It had held its own. God had kept his little flock. Being the only worker available for Chentu and district, the city work has not had the attention one would like. My time has been divided between here and the Tscheo Circuit; yet I cannot but say how Mr. Lewis has come, relieving me of much of the labor and care of the work, prolonging his visits to considerable length, and thus conjointly the work has been carried on.

First it was necessary to visit our Annual Meeting. That my time might be spent to the best I went to Chungking overland via our country outposts, spending some time at each place. At the Annual Meeting I was appointed to attend to the Chentu work and that of the Tscheo Circuit. On my return I spent some more time in our Tscheo District. So many things come up for decision, so much needs superintending, that much of one's time is required if the work is to succeed as one wishes it should. But the Chentu work also wanted my presence, and it was not so easy to know how to apportion one's time faithfully between them. Two further visits I paid to the country, and the remainder of my time, including the two hot summer months of July and August, I spent in this city. I have already said how the Church here had held its own, and emerged from last year's conflict whole and entire, though it had not made progress. One cheering thing I have to say, and that is the advent of the foreign missionary again was the signal for advancement. Seven have been baptized, one readmitted to the Church, and many inquirers added to the lists, and twenty taken on probation. Being alone here my hands have been full, but who speaks of that when such gratifying results attend it? Nevertheless it may be interesting to relate the amount of work there was. We had five meetings on Sunday, street chapel preaching on Mondays and Fridays, class meetings on Tuesdays and Thursdays, and a prayer meeting every Wednesday. In addition we had two boys' schools and a girls' school that claimed my oversight. Add further to this the daily duty devolving on me of receiving guests and attending to the many trifling things, yet important, that keep constantly cropping up. One verse sums it up. It is meet I should state it and give God the glory. "As thy day, so shall thy strength be." "Who is sufficient for these things?" Paul asked, and the answer follows close on, "Our sufficiency is of God." The work is his. He hath begun and he will perform. What are the future prospects of the Chentu work? How bright are they? "They are as bright as the promises of God."

TSICHEO CIRCUIT.

Rev. J. August Johanson reports:

This circuit includes the stations of Tscheo, Liu-kiang, Fieu-ku-ch'iao, Yang-

hsien and Chien-cheo. These have each one resident native evangelist. Last year on the departure of the missionaries, the full weight of responsibility of course fell on them. What this means only experienced persons know. It means a multiplied strain that tested the men themselves and their measure of faith and loyalty to the Gospel. The year has gone now and we are in a position to look back and see the result. There have been eighteen baptisms, about fifty probationers accepted, and several hundred souls inquiring into the truth. The work is spreading on all hands. Not only is it taking root in the centers, but it is penetrating into the smaller villages. On calculating a little I find I have traveled about fifty-five hundred li during these seven months. Mr. Lewis accompanied me on several of my journeys, and hence in spite of the scarcity of workers, owing to their absence on furlough, the work has been fairly well attended to. The children of the Christians at three of the centers, Tsi-cheo, Yang-hsien, and Chien-cheo, have the opportunity of attending our day schools. The children of heathen are also allowed to come. They read our Christian books, and we hope that through them likewise the Gospel will find its way abroad and prosper. In conclusion, it can be said, the prospects of the work are brighter than ever before. Encouragements meet us on every side. Let us expect still greater things.

The North China Conference.

PEKING DISTRICT.

DR. H. H. LOWRY, presiding elder, reports:

A memorable year has passed into history. Those who were present at the last Conference will not forget the excitement in which they met, conducted their business, and adjourned. Immediately, and for three months thereafter, Peking became the center of the world's thought, anxiety, and sympathy. The nations of the West were startled by the seemingly unpremeditated suddenness with which China defied their combined power and all international obligations, and attempted the destruction of every vestige of the presence of foreigners.

The causes which led to this delirium of national madness we need not discuss. They are multifarious and run through the

entire history of foreign relations with China. The events themselves have been too momentous and far-reaching in their influence, and have too intimately involved missionary work to be passed by in silence. The effect upon our work has been most disastrous. On the Peking District every foreign building has been destroyed, and every native building used for church purposes has been either partially destroyed, or so badly damaged as to be unfit for use without extensive repairs. The property of our Church members has suffered in like manner. I do not know of a house on the district that has not been either destroyed or seriously injured, except in cases where ransom was procured at a large price.

The same is true of the live stock and the products of the farms of our members. More serious than the loss of property has been the loss of life. Some circuits have been almost entirely obliterated — not enough members remaining to perfect a church organization.

To the south of Peking are four circuits, Tung-an, Han-ts'un, Pa-chou, and Huang-ts'un. These places have all been visited by myself once, and by Brothers Yang and Kung several times. These two brethren have been of the greatest assistance in preparing for the reopening of our work. No attempt has been made to do more than to effect a settlement of the indemnity claims of our members who suffered in the general persecution. I called on the magistrate in each district city and arranged for the payments to be made. The lists of the claimants were previously carefully examined by me and the native preachers, and all the magistrates commented on the reasonableness of the demands, and made satisfactory arrangements for their settlement.

The chapel at Pei-yin was not greatly injured. The doors and windows were taken away, but were afterwards replaced, and the premises were occupied by the Boxers as their headquarters for that district. I regret that, so far as I have been able to gather, the evidence does not show much of the martyr spirit among the members in this region. A few men were called on to give up their lives, but a large number purchased immunity by contributions of money to the Boxers. I have heard of only three cases of real recantation, and of seven who suffered death. Neither can I find it in me to condemn very severely those who

chose rather to contribute to the funds of the Boxers than to suffer the loss of their property and the lives of themselves and families, though I am gratified that others took a more heroic stand.

A mistake was made in regard to the settlements of the claims on this circuit. It was the first place taken up, and that at a time when it was not safe for a foreigner to visit that region. This was, therefore, committed to one of the members, a chapel keeper. Although there have been no specific charges of dishonesty, a serious suspicion has arisen that a majority of the members are better off financially than they were before the persecution. This has made me careful in other places to allow no payments to be made on indemnity until I had made a personal investigation. This, however, should be said in favor of the villages around Pei-yin, they were the first to seek a settlement with the Church. They invited the members to return, promised them protection, and sent carts to carry them from their refuge in Peking to their homes in the country.

The buildings in Han-ts'un were partially destroyed, but the people relaid the roofs, though the work was so poorly done that it will have to be done again. The windows, doors, and all the furniture have disappeared. The members showed little more faithfulness than at Pei-yin. Ten lives were sacrificed, but the majority saved themselves by contributions to the Boxers. The conduct of those who suffered death for their faith enrolls them among the unnumbered heroes of whom this world was not worthy.

Brother Chang An, one of our stewards, was taken by the Boxers who demanded that he recant and worship the idols. He replied, "I will not, you can do as you please with me, but I will not deny the Lord." He died the death of a martyr.

Tou Tang, a faithful intelligent Christian, had poor eyesight. When his friends urged him to make his escape, he said, "I cannot flee; I shall be taken." The Boxers gave him an opportunity to recant and save his life. He firmly refused, and early in the morning they took him out and killed him. A shoemaker and his wife, both faithful members, were killed on the streets of Han-ts'un.

These, with many others, have obtained a good report through faith. In these south-

ern circuits, twenty-one are known to have lost their lives, and five others are missing.

The chapel building at Nan-kuan was not greatly disturbed, but at Pa-chou the destruction was complete. The magistrate, though he has been disgracefully treated by the foreign soldiers, has done all that could be asked to make restitution. The losses of the members have been made good, and enlarged premises have been given for a chapel, besides one thousand taels to erect the building.

At Huang-ts'un the chapel was pulled down, as burning would have endangered the neighboring houses. The indemnities have been only partially settled, as the local official has had no jurisdiction, the district having been continuously under foreign police.

To the north of Peking are three circuits, Ch'ang P'ing-chou, Yen Ch'ing-chou, and Huai Lai. I have visited Ch'ang P'ing-chou twice, and each of the other places once. The magistrate at Ch'ang P'ing-chou has suffered more than any of the others on account of the number of foreign troops passing through the city, or being quartered there. His yamen was burned, his clothing and valuables taken away, and he himself was severely dealt with. Though he only assumed office after the Boxers had been suppressed, he was punished as though personally responsible for the outrages committed. Notwithstanding these facts he has shown himself very friendly, received us cordially, entertained us, and promptly paid all claims for losses of the native Christians, and gave enlarged premises and two thousand taels for rebuilding the chapel. Forty-one Christians were killed on this circuit, among whom were Li Te-jen and his family. He had gone from Conference to visit his wife's relatives when the storm overtook them. They escaped and hid for some time in a small village in the mountains, but were discovered and put to death.

Our treatment and reception by the Yen Ch'ing-chou magistrate were royal. I had received several letters from the magistrate announcing the fact that he had pacified the country, and promising me full protection if I would come and settle the church affairs. Some idea of the virulence of the attack in this region may be inferred when it is stated that our own church was practically obliterated, forty-six being put to

death, and about a thousand Catholics killed in an adjacent town.

On the occasion of my visit the magistrate sent his sedan chair thirty miles to meet me, and had apartments and feasts prepared for all the party at the imperial rest houses on the way. Beyond the Great Wall we were met by an escort of armed soldiers, and later by the official chair and red umbrella, while the magistrate himself, dressed in his official robes and accompanied by the gentry of the city, met us outside the city gate and escorted us to the rooms which had been prepared for our reception in the hall occupied by the literary chancellor on his visits to the city. Soldiers were stationed at the door, and uniformed attendants waited upon us. Our church had been destroyed and our members massacred, but it must have been impressed upon the people that we were returning under official authority, and the whole city seemed to have turned out to see us enter. The indemnities were adjusted to our mutual satisfaction, and we now have extensive premises with good buildings for our work in the most favorable situation in the city.

Rev. Ch'ên Ta-yüng, our first helper, and our first ordained elder in North China, was pastor of this charge. He attempted to escape to the mountains. With him were his wife, youngest son and youngest daughter, and the chapel keeper. They were seized near a village about four miles from the city, and all were put to death. The bodies were recovered last winter by the son and buried, though the heads of the father and mother could not be found.

Were it not for making this report too long, I would like to relate more in detail the faithfulness of Mrs. Yang, one of our members on this charge. She was a pale, delicate, timid woman, with two little girls, one aged ten, and the other two. They were taken by the Boxers, then released. She fled to relatives in the mountains and was again taken. They tried to make her recant and worship the idols in the temple to which they took her. An attempt also was made to compel her to marry one of their number and thus save her life. To all these demands she gave a firm denial, and herself and daughters were cut down with swords. Surely hers is a crown of life.

At Hui Lai we were also received with every attention, and were entertained in the same apartments occupied by the empress

dowager and emperor in their flight from Peking last August. Our chapel in this city was in a portion of a rented building which was entirely destroyed. Twenty of our members were killed, and the others escaped to Peking, but lost all their property. Arrangements were made with the magistrate to pay for all the losses incurred and to assist us in securing another chapel.

What shall I say of Peking, to me the most interesting place on earth? Not for what it is now, but for its vast possibilities, and its intimate relation to the evangelization of China. It might become the most magnificent capital of one of the mightiest empires in the world. The uncertain element in the fulfillment of such a grand possibility is whether it accepts or rejects Christianity. It is this uncertainty of choice and consequent destiny that makes its appeal to the Church that it may become the force to turn the scale in favor of righteousness and the perpetuity of the nation, for the voice of history and prophecy declares that the nation that *will not* serve God and his Church shall perish—though many centuries may roll by ere the probation is ended.

When I looked upon the miles of charred and broken walls, and passed through the Ch'ien Men, the most massive gateway in the world, from which the once lofty towers had disappeared, and when I had seen the desolated houses and the distress and sufferings of the people, my lamentation was, "Alas, that the rulers knew not the day of their visitation!" but raised their murderous arm against their best friends, and spurned the Saviour who only could bring to them salvation.

On my return, last autumn, all the material portion of our mission in Peking was a heap of ruins, and it was difficult even to locate the situation of the former buildings. That was not the most trying condition we had to face. Many of our members had been slain, and of those who remained some seemed more intent on improving their temporal affairs than interested in spiritual work. There was also a large number of refugees to be cared for, and plans had to be formed looking toward the reestablishment of their homes and normal conditions. The students were scattered, and some were in positions which necessarily exposed them to great temptations, which increased our anxiety for them. If Asbury Church and

Durbin Hall had been spared, where we could have gathered our broken and scattered church together, and where we could have collected the students, we should have been thankful.

The first service I attended, which was conducted by Bishop Moore, was held in an open court. Brothers Davis, Hobart, and King had secured good Chinese houses, which have served for church, school buildings, and residences for missionaries and native Christians. One building, which had been used as a Boxer headquarters, and which contained quantities of their uniforms and arms left behind in their flight, was repaired and opened for a church. It had to be enlarged, by removing the partitions, to its utmost capacity. We had no benches, and the congregation was seated on the floor, and even then, all through the winter, some of the people had to stand outside in the court, while inside it was too crowded to allow the people to kneel in prayer. Most valuable have been the services of Brothers Ch'en Wei-ping and Liu Ming-ch'uan. Though other demands were made on their time, they never refused to cheerfully accept any church work that was offered them. The conditions under which we were compelled to work made it impossible to properly arrange for the prayer and class meetings, the Sunday schools, Epworth League, and other services which are so vitally important for the spirituality of the Church, though we have done what we could in all these lines of work.

We have had the care of nearly three hundred refugees who escaped to the city with their lives. The mutual love and sympathy of our brothers and sisters in all parts of the world have made this work possible by their contributions for the support of our distressed members. Besides funds collected in the United States, and forwarded through the Mission Rooms, we have had contributions from Japan, from Brother J. L. Cowen, Mr. and Mrs. Schwartz, from Korea, from Bishop Moore, from Shanghai, from Dr. Beebe, Nanking, Miss Kaufman, Foochow; Brother Brewster and Brother Ohlinger, Hinghua; Rev. J. E. Robinson, of the *Indian Witness*; Rev. Ernest Lienhard, Zurich; and from Mrs. Pilcher and Drs. Hopkins and Longden from home. Special acknowledgments and thanks have been sent to the kind donors, and to *The Christian Advocate*, but we know this Conference will

wish to make a permanent record of their gratitude in the Minutes.

All our Church records have been lost, which makes it impossible to give detailed statistics. We shall remedy this defect as rapidly as possible, but we must continue to labor under great disadvantages and inconveniences until Asbury Church can be rebuilt. We are glad that our people have not allowed their own distresses to obliterate their interest in the spread of the Gospel throughout the world, on the selfish plea sometimes made that "charity begins at home." The missionary collection for Asbury Church is gold, \$128; for other purposes, \$47.

In this brief review of the work in its present disorganized state, we believe we see many more reasons for hopefulness and faith and renewed effort than for discouragement. We have passed through the deep waters of affliction, but underneath have been the everlasting arms. We have sown in tears; the times of rejoicing are before us. The glory of our God will yet be seen in the redemption of China, and mighty multitudes will rejoice in his salvation.

LAN CHOU AND SHAN-HAI-KUAN DISTRICTS.

Rev. W. T. Hobart, presiding elder, reports:

"If it had not been the Lord that was on our side, when the Boxers rose up against us, then they had swallowed us up quick. Blessed be the Lord, who hath not given us as a prey to their teeth." Through his mercy and care, though the heathen raged and stormed at us with shot and shell and rifle fire, not a hair of any missionary of our Church was injured. The angel of the Lord must have encamped about us.

The storm had been gathering for months, but, though there were signs of danger and cases of local persecution, I could not believe that the Chinese government would be so insane as to attempt the extermination of all foreigners and those connected with them. Yet the unexpected happened. The storm broke before I was able to leave Peking, so I stayed there, doing what I could, until November.

The helpers on the two districts were unable to return home by train as the track was torn up, so they hired carts and went across the country, and all arrived safely at their homes. But, soon after their arrival, the storm burst upon them, and they, to-

gether with all the Christians, were obliged to flee for their lives. They hid in the fields, they wandered on the mountains; they hid in dens and caves of the earth; were hungry and thirsty; were destitute, afflicted, tormented. Our native presiding elder, Te Jui, had a reward of one hundred taels offered for his capture, but, after a number of marvelous escapes, he arrived safely in Tientsin. But not all were able to escape. In many cases, when taken, no chance to save their lives by recanting was given. But in some cases, where the opportunity was given, they recanted. One deacon on the Lan Chou District led all the members in the place where he lived to the village temple and burned incense. They did this as a precautionary measure; so that, if the Boxers came, they could say there were no Christians there! One local preacher on the Shan-hai-kuan District was compelled to kneel over a bench, a basin was placed beneath to catch the blood, a sword was put to his throat, and he was told to recant or die. He recanted. But others were faithful unto death. Six Christians were killed on the Shan-hai-kuan District, and several were killed on the Lan Chou District, outside of Ch'ien An, but at Ch'ien An the slaughter was terrible. Ninety-one were killed, chopped to pieces, and burned! Our helper at Ch'ien An, Yang Nien-tseng, was seized, and the first time released. Then the Boxers came again, and said he or his son must go with them. He replied, "I will go." They took him and killed him, but allowed his friends to take away his body. But when they brought it to his village the people there would not allow it to be taken into the village. Finally the Boxers came again, took the body, and burned it with the coffin.

The chapel keeper, Liu Ming-ch'in, was taken by them and bound to a pillar at the temple of Yü Huang. He kept preaching to them after he was bound there, when a brute said to him, "You still preach, do you?" and then he slit his mouth from ear to ear. A Bible woman, Mrs. Wu, was taken to the same temple and bound to a pillar. She was beaten across the breast, but never uttered a cry. Then a bunch of lighted incense was held to her face until the flesh was all burned off. Then her feet and hands were cut off. Finally she was led outside the temple, hacked to pieces, and burned. One man was buried alive; another was

killed by pouring water down his throat. One schoolboy, Wang Chih-shen, was taken and given the opportunity to save his life by worshiping some tablets. The village elders even begged him to do it, and then they could secure his release. But he said: "I can't do it. To say nothing of disobeying God, I could never look my teacher and my schoolmates in the face if I did it." So he died, not accepting deliverance, that he might obtain a better resurrection.

At P'o Ch'eng some were even burned alive, and went up to receive their reward in a chariot of fire. We trust that most of those who perished have joined the noble army of martyrs who stand nearest the great white throne and sing the praises of the Lamb that was slain. The destruction of property on these two districts was not as great as in some other places. Chapels were destroyed at Shan-hai-kuan, Shih-men-chai, Huang-t'u-ying, and Ch'ien-wei and a few small country chapels on the Lan Chou District. Many of the homes of the Christians were burned or pulled down or looted, and many Christians were released by the Boxers on payment of a fine. In November, as soon after the Allies occupied Shan-hai-kuan as possible, Brother Pyke and the native presiding elder, Te Jui, went up there by steamer. Brother Pyke returned the latter part of the month. About the middle of December Brother Pyke and myself went out again, visiting Lan Chou, Shan-hai-kuan, and Ch'ien An. I returned in January, but Brother Pyke stayed on. Since then I have made three trips to different parts of the work.

These last six months have been consumed in straightening out affairs, arranging for payment of losses, and distributing to the Christians where payment has been made. Claims are not all adjusted yet, but most of them are in process of settlement. It is a vexing and difficult problem. The officials wish to give as little as possible, and in some cases the Christians want too much. We have not tried to exact full payment for all losses, but have been content to get back only a part of the loss incurred. What of the future? The native Church has been terribly shaken and tried. Some have not stood the test. What shall we do with those who denied the faith and who now wish to return to us? Others have shown a vengeful or covetous spirit. We must proceed carefully and wisely. We trust the

net result will be a Church established on a foundation that cannot be moved, made up of members ready to die for their faith. We hope the blood of the martyrs will be here, as elsewhere, the seed of the Church. We hope to see a Church purified by fire, a Church worthy of the martyrs who suffered here, a Church ready to suffer and die for her divine master.

We look to the Church at home to sustain and encourage us by its prayers, its faith, its money, and its best sons and daughters, who shall count it all joy to come out here and lay down their lives, as so many did last year, if need be, for the cause of Christ in China. To cease giving, to withhold its sympathy and prayers, to turn away from the martyr Church of China, to desert it in its hour of trial and peril would be an infamy only second to that of Judas who betrayed the Christ.

It is said that thirty thousand Chinese, most of them Christian converts, have been slain. Shall the Church of God desert the remnant that are left? Never! But sustain them by sympathy, prayers, and gifts not only of money, but of sons and daughters, until the Church of Christ in China shall accomplish its mission, heathenism be overthrown, and China, regenerated, shall be a Christian nation.

TSUNHUA DISTRICT.

Dr. W. F. Walker, presiding elder, reports:

The assignments of last Conference gave this district to Rev. J. F. Hayner, but upon the adjournment of Conference, he with the missionaries barely escaped from Peking. Upon returning to Tsunhua, an urgent message was sent from Tientsin pressing the missionaries then in Tsunhua to escape for their lives. This they did with as much dispatch as they could command, and their departure was the signal for outbreak in that region. Mission property, consisting of chapels, school buildings, hospitals, residences, with the homes of the converts, were given to the flames, many Christians were seized and killed, but many others escaped, saving themselves by flight. Brother Hayner, with others, took his family, and after a short stay in Tientsin returned to the United States. For two months or more the persecutors hunted the Christians in every direction, putting them to death or extorting ransom from them.

On the 14th of August the Allies entered Peking, and the court with the Chinese army escaped, fleeing to the west. On the 21st of the same month a company of Americans came away under escort of United States troops, reaching Tientsin on the 26th.

Bishop Moore visited North China in October, and by arrangement then made Tsunhua District came under my oversight for the balance of the year. Chaotic conditions prevailed throughout the boundaries of the field for several months, rendering impossible personal visitation by the foreigner, since no foreigner except at the risk of his life could go beyond the lines of the Allies without military escort. However, when the Boxer bubble burst and people began to see the impracticability of the plan for annihilating the foreigner, they began to desire a return of their neighbors, the Christians, and a settlement of the troubles. Both preachers and people after a time found their way back, but the converts only to find that they had no homes to which they could go. In some sections the magistrates and village elders seemed anxious to right the wrong done, but in other sections, which were by far the larger number, nothing was to be done toward restitution except what necessity demanded. Few, if any, gatherings of Christians for united worship took place until about the close of the year 1900, and then, and up to the present, only in a very few places, as they feared such assemblies might provoke fresh irritation, arouse a new suspicion, and possibly precipitate another attack on them. Most of them were houseless and penniless, living where and how they could. Representation secured some relief from the local magistrates and also help from the Church in America, and in one or two instances contributions from native churches in other parts of China. The matter of readjustment has been steadily making progress since that time up to the present. Through either the magistrates or village elders, the Christians in most places on the district have received, in part or in full, compensation for their losses; and though it will require some time for the country to become what it was before the outbreak, the indications are more encouraging than a few months ago. I have made three trips into the district since January 1; the first time, in company with Rev. Mark Liu, I went as far as Fengjun, where we found the magis-

trate in such a frame of mind that we thought it wise to proceed no farther, and so returned to Tientsin, having, apparently, accomplished nothing. We went again in March, visiting Fengjun, Tsunhua, and Yütien, met the magistrate in each place, and made what we regarded as satisfactory adjustments with them in regard to claims of the native Christians; and these adjustments have been, on the whole, carried out by those in charge. We made a final visit a short time before the meeting of this Conference to see how affairs were, and to render any needed assistance in cases that might need special attention. Brother Mark Liu went along to Yütien to consult and settle some matters with a man specially sent by Viceroy Li Hung Chang into that district for the purpose. They arranged some matters, and referred others until I should be able to see the viceroy's agent. I met Brother Liu at Tangshan, after which we visited Fengjung and Tsunhua, spent Sabbath with the church at the latter place and returned home.

All that our people have suffered will probably never be fully told or known. The tortures inflicted on some, who fell into the hands of their persecutors rival the revolting scenes of the persecutions under the old Roman emperors. Men were hacked to pieces, cut limb from limb, were disemboweled while still alive. Women were tied to stakes, wrapped in cotton, the cotton secured by wire, then saturated in oil and thus were burned alive. Babies were spitted on sword points, played with for a while, and then thrown into the fire to be consumed with their mothers. In various ways, about one hundred and seventy-eight Christians perished in their faith on the Tsunhua District. Some twelve hundred and more houses of all descriptions were either burned or torn down for these people. Our mission compound, when I visited it in March, consisted of scorched and cracking walls. Everything had been burned, the contents of the houses having been first carried off by the mob of people who entered the place. The chapels, with but three or four exceptions, were burned or leveled with the ground. In Yutien Chinese soldiers utterly wiped out everything.

In Ya Hung-ch'iao and Fengjun they did what damage they could without tearing the buildings down, smashing windows, doors, and furniture. In the chapel centers,

in most cases, other property has been given us for temporary use until arrangements can be made either for rebuilding or repairing as the case can be. In Ya Hung-ch'iao repairs, I understand, are completed. In Fengjun they are well under way, being done in each case under the directions of the local magistrate. In other places the money for rebuilding has been contributed, and we can hope soon to be occupying our own property again. In addition to the losses mentioned already, I may add that there are some others in the membership occasioned by apostasy in the presence of threatened death. I am happy to say these were so rare as to be exceptional, and some of them, like Peter of old, have confessed with bitter weeping their infidelity, and have sought the Lord in pardon. I have been surprised, amazed, at the steadfastness of this people in the hour of danger, and have rejoiced and praised God to hear of the testimony of those who sealed their faith with their blood. They belonged surely to the long list of Hebrews the eleventh chapter, of whom the world was not worthy. Their blood is the seed of promise sown in North China soil, which shall yet furnish the garners of heaven with the best that China can offer to the Lord of the whole earth. I do not know that there has been a single candidate received on probation in the bounds of the district throughout the entire year, nor one baptized, and as a consequence the statistics, because of deaths and other reasons, will show a marked decrease. But missionary collections and self-support have not been altogether forgotten, and from indications among the outside people there are numbers waiting to be enrolled among us, and I shall not be surprised, if our preachers are allowed to pursue their work undisturbed during the year to come, if we shall witness such a turning to Christ and the Church as we have not seen at any time in the past.

TIENTSIN DISTRICT.

The condition of the country has been such that itinerating was impracticable, unless escorted by soldiers. With an American guard, I visited Wang-chia-k'eo twice and Tai-ch'eng and Yang-liu-ch'ing once.

The regular work on the district has been suspended during the Conference year, except here in Tientsin. All the preachers and their families, except the one at Wes-

ley Chapel, were obliged to flee for their lives.

Brother Li Tê-ren, a teacher in the Tientsin Boys' School, was killed, with all his family, north of Peking. He was a faithful and conscientious teacher and an earnest preacher.

Our two chapels in Tientsin and one at Wang-chia-k'eo were destroyed. At Tai-ch'eng two buildings were demolished, the front gate changed about, and a temple built on our premises. At Li T'au, Ch'ing Hsien, and Nan-P'i, our places were looted, and at Yang-liu-ching, furniture stored in the house of a church member was burned.

Except at Tientsin, compensation has mostly been paid at these places for damage on church property; preachers and members have also been reimbursed for the most part. Thirty-six of our people fell victims to Satan's rage, and others died of fright.

It could hardly be expected that people who had been looted and driven from their homes could do much for the support of the work, though at Tientsin such have been the fortunes of war that the members were enabled to pay more than usual.

The experiences of the Christians during the year have been exceedingly trying. During the summer months their faith was tested—almost to the point of breaking, to recantation—and during the fall and winter in the opposite direction, again to the danger point, by the unusual opportunities offered for getting unrighteous gain. How well the tests were borne we cannot tell. In some cases we have cause to hang our heads in shame.

As we look into the future unprecedented successes are in view, and also unusual dangers as well. "Ye have not passed this way heretofore," was said to the Israelites as they were about to cross the Jordan. It is patent to all that the Church in China has reached a remarkable crisis in its history. But we believe that the same God who has led it through the Red Sea will guide it through the desert, provide manna in the wilderness, bring water out of the Rock, Christ Jesus, and lead it triumphantly into Canaan. "Jesus, still lead on."

SHANTUNG DISTRICT.

Rev. George W. Verity, presiding elder, reports:

The Church in Shantung has suffered less

than it has in Chihli, in fact the persecution has been comparatively light. A number of families were blackmailed, a few plundered, and houses burned. The officials make good promises, but have yet left several cases unsettled.

Had it not been for the firm stand taken by Governor Yuan Shih-kai the province of Shantung would, without doubt, have been as greatly disturbed as Chihli has been. But in spite of the curses of his people, the entreaties of his subordinate officials who besought him to join the uprising, and even the orders of the imperial government, he held out firmly and refused to join in the attack on foreigners.

His people and subordinates in office, seeing the disaster which has befallen the province of Chihli, are now exceeding grateful to him for having preserved the peace in their province, and we as Christians should also be grateful for the measure of protection which he has afforded us during this time of extreme peril.

The Tai An Hsien, Mao Ta Lao Yieh, also deserves our thanks for the stand taken by him. Had he not resisted the pressure brought to bear upon him, our people and property would have fared much worse.

The Fu, P'an Ta Ren, ordered him to apprehend all those connected with the Church, but he not only firmly refused to do so, but when the Boxers began to practice near the city of Tai An he promptly arrested and decapitated the leaders.

At the mention of Shantung, however, our hearts are filled with sadness. Memory recalls two familiar faces which we miss to-day. One, of a brother beloved, who for many years has been a faithful colaborer with us in the Lord's vineyard; whose bright face, cheerful disposition, manly ways, and sterling Christian character won for him the respect of his acquaintances and the love of his friends.

The other, our Timothy, just entering on a life of usefulness. But while the thought of the widows and orphans left behind, and of our loss in these our two brothers and fellow-laborers, makes us sad, yet the knowledge that they have gone to be with Jesus cannot but make us rejoice, for there "the wicked cease from troubling and the weary are at rest."

It seemed improbable during the winter that I should be able to visit the district this year; but in March a party of sixteen

concluded, in view of Governor Yuan's invitation to return, to avail themselves of the opportunity. The journey was a long, tedious one and various modes of locomotion were used—steamers, canal boats, mule-carts, wheelbarrows, sedan chairs, horses, mules, and donkeys, and, when all these failed, going afoot. Though the country was perfectly quiet, the officials insisted on sending an escort wherever we went, and received us officially from Tai An.

Brother Liu Chi-hsiang and Mrs. Liu Chi-hsien were both obliged to flee and our property was sealed. Near Ning-yang, the year before last, many families were blackmailed, but last year the depredations were confined to the robbing of one family, and at Chi-ning-chou only wild rumors disturbed the peace.

Brothers Li and Kao were thus enabled to remain at their posts during the year.

Nothing serious occurred at Chang Ch'eng and Hsia Hsüeh, though Brother Yang P'ei-hua was also obliged to flee.

Mrs. Wang Ch'eng-p'ei and children were sent by the official to Tai An from Fei Ch'eng, and from Tai An they were sent to their home at An-chia-chuang.

At An-chia-chuang the church has not prospered for the last few years. The majority of the one hundred and fifty who formerly attended service have ceased to come, and for the last two years only a few have gathered for Sunday service.

The church records and all Christian books were burned last year. The church members were blackmailed, and all but an old lady, Wang, fled to the fields and hills to hide when a band of Boxers entered the village. Brother Li Shao-wen did not arrive till November. His family fled from Tung-p'ing-chou, and our place was officially sealed.

There was but one case of recantation as far as I could learn.

We need a stronger force in this great field. One cannot at all form any adequate conception of the work, its needs and possibilities, until he has seen with his own eyes the country and people for himself. My heart was stirred within me as I traveled hundreds of miles among these sturdy people, as I saw, by faith, Christian churches flourishing in all these villages, and heard the songs of triumph from lips hitherto strangers to the name of Jesus.

I wish to record my profound gratitude

to God for his great mercy to me and mine during the year. With others I was caught in Peking at the close of Conference last year, and with them passed through the siege. Four of us came up from Shantung, but only two returned. Yet it might have been much worse. When we think of what befell our brethren in Shansi we can but thank God that we are spared to labor still in his vineyard, and see still greater triumphs of his grace.

PEKING MEDICAL REPORT.

Dr. Y. K. Tsao reports:

The medical work is just the same as other work. I have not much to report. The Boxers began their troubles right after the last Conference. Although we were driven into the legation, there we medical men had much to do. Dr. George D. Lowry was made surgeon of the United States Marine Corps, because their doctor was wounded not long after we were shut up in the legation. He received a good name, for all the marines highly appreciated his service, as did the United States minister, Major Conger. I had charge of all the Chinese sick and wounded, and my hands were pretty nearly full all the time. After the siege I wished to start the dispensary at once, but I am sorry to say that I had no drugs, for everything had been destroyed. Fortunately the order we sent to England last spring had reached Shanghai, and Mr. King brought the drugs up with him when he returned. Though the order was not complete it enabled me to start the dispensary. I opened the dispensary work on the Legation Street on the 31st day of last December. The daily attendance was small, and I have seen not more than four hundred patients. I have had some practice among the American soldiers, for which service I received \$94, more than enough to pay for the drugs sent from Shanghai. I sincerely hope that everything will be settled soon, and our new hospital built again, so that we can do a good work.

PEKING UNIVERSITY.

Dr. H. H. Lowry, president, reported May 20, 1901:

One year ago the semester closed amid scenes of excitement which culminated in the most remarkable siege of history. Many of our students were shut up within the area defended by foreign troops. It is a gratifi-

cation to record that during these memorable fifty-six days of peril and anxiety they acquitted themselves with credit, and by general testimony rendered valuable service in the defense. Some received special mention for their bravery and faithfulness, and their intelligent and ready response to the call of duty under such trying experiences. Those who could speak English were in constant demand as interpreters and messengers.

One of our alumni, Liu Chi-hsien, of the class of 1898, lost his life while assisting at the barricades in Prince Su's palace, having been instantly killed by a bullet wound in the head.

Others of our students and alumni perished in the massacres that occurred in various parts of the country. Li Tê-jên, of the class of 1893, and for years in charge of the Intermediate School in Tientsin, was killed while on a visit to his relatives near Ch'ang P'ing-chou.

Wang Chih-shên, a member of the present senior class, deserves a special memorial for his faithfulness unto death. He was taken by the Boxers, and was offered the choice of recantation or death. To make it easier for him to recant it was proposed that some of his friends should worship the idols in his stead. He constantly refused to be untrue to his convictions, and exhorted his persecutors to personal repentance and an acceptance of Christianity. They cut off his lips to prevent his preaching to them, and then cut off his arms and legs, and finally cut his body to pieces. We consider it an honor to the Peking University to have had a part in the development of such an heroic and noble character.

Tou Lien-ming, of the freshman class, and Ch'ên Wei-yüan, of the Intermediate School, were also among the victims of Boxer outrages.

On my return in October it was uncertain whether we could open our work before peace should be finally settled. Many of the students were employed as interpreters in the various camps, and it did not seem best to have them leave their positions to resume their class work. It was finally decided to begin with the boys who were unemployed, and November 2 the semester opened with twenty-eight in attendance. The number of students increased rapidly, and we soon had to refuse admittance to applicants from lack of room, and we close the present semester with a total of one hundred and sixty-four

boys in the different departments. The inconvenience and unsuitableness of the Chinese buildings have prevented the perfect organization and discipline that are necessary to the best work, though we have reason for gratitude at the results. The boys themselves have appreciated the difficulties of the situation, and have applied themselves diligently to their work.

Whatever of success that has been attained under these peculiarly difficult conditions is due in large measure to the enthusiasm, tact, and organizing ability of Professor King. He generously postponed his furlough, though just recovering from a fever which attacked him after the siege, in order to assist in the adjustment of the classes. After this was accomplished, and he had completed his own work with the senior class, he started for home on his well-earned vacation.

Very valuable have been the services of Rev. Liu Ming-ch'üan. His church in the southern city had been demolished, and he was able to devote his time to teaching, which he has done freely and efficiently. Ch'ên Wei-ch'êng, who was receiving a good salary as interpreter, gave up his position to resume his class work, for which he receives only one tenth as much pay. Tien Shu-nien taught his classes during the early mornings and evenings without salary from the university. Lu Wan-t'ien and Ch'in Lung-chang have given their entire time to teaching and general management of the students, and their work and devotion to the interests of the institution have been most satisfactory.

We note with great pleasure the honors deservedly bestowed upon Professor Game-well. While we rejoice in the public and official recognition of his distinguished services in the siege, we are especially gratified that his scientific attainments and professional abilities have been recognized, Columbia University having bestowed upon him the degree of Master of Arts, and Dickinson College having given him the degree of Doctor of Philosophy.

Miss Terrell is now taking her vacation in the States, but will return in time for work in the autumn. We are glad to extend a hearty welcome to Professor Headland, who has just returned. He also returns with well-earned literary and academic honors, the degree of Doctor of Philosophy having been conferred upon him by his alma mater.

Since our last meeting all the material part of the university has been completely destroyed, but we are thankful to be able to report that its work has been carried on without very serious intermission. The members of the senior class have completed their required studies, and would be recommended at this time for graduation, but it was thought best to give them their degrees at the close of the college year, next January.

I found Durbin Hall a mass of ruins, and in clearing off the debris discovered a ghastly sight in the cellar. Six skeletons and decayed bodies of Christians were taken out and buried in the well, where were four others who had been killed by the Boxers. We hope some friend will donate sufficient funds to erect over them a suitable memorial.

It is of prime importance that Durbin Hall be rebuilt, and enlarged according to the original plan, completing the quadrangle. This would give sufficient accommodation not only for dormitories, but also for dining rooms, assembly halls, and recitation rooms, all in the same building. The defect of the former building was the difficulty and expense of properly heating it. This defect can be effectually avoided in the construction of the new building. The slight increase in cost of heating, over that of native dormitory buildings, does not compare with the advantages secured in other respects. The attractiveness and architectural effect of the large two-story structure should not be without weight in deciding upon a university building where Western thought and methods are to prevail; but far more important is the convenience, economical use of space, better ventilation and sanitary arrangements, cleanliness, and control of the students to be secured, without the fearful risk of occasional loss of life from asphyxiation incident to the heating of native buildings. No matter what pains are taken, or how strict the instructions, among a large number of boys there will always be some who will be careless and thoughtless, and against their acts the greatest precautions will sometimes fail. We hope the rebuilding may be commenced in the early autumn.

Some years ago the Board of Managers authorized the purchase of a tract extending eastward to the street. An unexpected opportunity was offered to make the purchase

at a reduced price, which was accepted, and other lots were secured later to complete the square, nearly doubling the size of the campus. I have had authority from the trustees in New York to proceed with the building of the wall inclosing the campus, and to prepare material for rebuilding Durbin Hall in the autumn.

It is a source of deep regret that every tree on the campus was cut down. When the walls are rebuilt we can begin replanting the trees, which add so much to the attractiveness and comfort of the grounds.

There have been several meetings with the representatives of the North China College to consider the feasibility of a union institution. After considerable discussion it did not seem possible to unite on a common basis. They were willing that we should join them in theological training, and their proposition was tentatively accepted on the condition that the two colleges should unite in the arts course. This condition they could not accept, and our deliberations resulted in failure.

As we are in the process of reorganization, it may be well to restate that the aim and object of the Peking University is to maintain an educational institution of high grade on a distinctly and uncompromisingly religious foundation; that while it is neither sectarian nor denominational, every effort will be made to maintain a high spiritual atmosphere in all its departments and work; that its doors shall be open to any properly qualified candidate, whether member of the Church or not, to share all the advantages it can offer; that its aim shall be, through the superiority of its courses of study and teaching, to qualify young men for responsible positions in Church and State, in commercial life, or any honorable vocation in the new China. We believe scholarship to be only one of the objects of education; culture, manhood, integrity of character, are of no less importance to a well-rounded life. And it is worthy of note that in no other educational institution in China has so large a proportion of graduates chosen some form of Christian activity as their life-work.

We recognize three essential requisites for the accomplishment of these aims—the character of the men recommended for its faculty, funds for current expenses and proper equipment, and time for growth. With godly, capable men to teach, and with funds

to support the institution, and time for development, there is no question as to the future position and influence of the Peking University. China needs a new social order, which can only come by the multiplication of Christian, intelligent, patriotic young men. The part that this university shall have in this regeneration depends upon the support, moral and financial, it receives from its friends.

The treasurer's report, which will be presented, shows a remainder on the 31st of December of 519.33 taels at credit. Besides the report, the following items, which were not in the possession of the treasurer, will be of interest: During his vacation Professor Headland secured three perpetual and twenty-four annual scholarships. Dr. M. L. Taft reports \$500 (gold) donated by Judge William M. Ingraham to endow a perpetual scholarship. The courier, Cheng Tien-fang, who was successful in carrying a message from Peking to Tientsin and returning during the siege, contributed one half of his reward of 1,000 taels to found a scholarship. And the magistrate at Ch'ang P'ing-chou gave funds to found three scholarships for the support of three lads left orphans by the Boxers. Only the interest of these funds can be used, and thus the donation continues its power to bless during all the future history of the university.

In closing this report we can say we have been distressed, but not destroyed. As the tree, while it bends beneath the storm, clings closer to the rock and drives its roots deeper into the soil, so we believe the fearful experiences of the past year have only planted the Peking University deeper in the affection of its friends, both foreign and Chinese; and, as it rises again in the calm and sunshine, it will possess greater power to give spiritual and intellectual pabulum to the young men who shall be attracted by the beauty of its harmonious development and ever-expanding usefulness.

THE heroic conduct of the great mass of Chinese converts when facing horrible death has disposed of the talk about "Rice Christians." Miss Gertrude Howe says:

"How often we hear foreigners in China say, 'I never saw a Chinese Christian.' The Boxers were able to find them, however, and hold them up as a spectacle to the world. They declared they could discover the trace of a cross upon their foreheads. But upon how many humble ones, of whom we make little note, hath our God set his mark."

Self-sacrifice of Young Men in North China.

BY REV. I. T. HEADLAND.

(Letter to Epworth Leagues.)

MAY I tell the Epworth Leagues, through you, of some of the self-sacrificing service that is being given to the Christian Church by educated young men in North China, especially as connected with the North China Mission.

We have in Peking what we call the Peking University, in which we have one hundred and fifty young men, while the Woman's Foreign Missionary Society in connection with the same mission has a girls' school in which there are an equal number of girls. While these boys and girls are in school we try to develop a spirit of self-sacrifice which is done in somewhat the following way:

On one occasion I remember when we were taking our missionary collection, one after another of the boys and girls arose and said they would give one, two, three weeks or a month. On inquiring what this meant, I was told that they proposed to give up the little cakes which they had for their noonday lunch and contribute the amount they cost to the missionary cause.

When the first class of these young men graduated from Peking University, there came an offer from Sir Robert Hart, the Inspector General of the Chinese Customs, offering them positions in which they would receive fifteen ounces of silver* a month the first year, twenty ounces the second, and twenty-five ounces the third, with opportunities to double this amount by teaching English to Chinese, or Chinese to foreigners, or by translating for the newspapers. One of the five accepted this offer and at present is teaching in the Tientsin Imperial University on a salary of fifty ounces of silver a month.

One of the others was tempted to accept the same offer, but his wife, a graduate of the Girls' High School, felt that he was called to preach the Gospel though the salary offered was but five ounces of silver a month, one tenth of what he would receive in the customs service. For days the young man was in the balance, but his wife with the five ounces of silver and the call of God, was heavier than the young man and fifty ounces with the temptations of the world, and the scales tipped in favor of the Church,

* \$1 gold is equal to 1¼ ounces of silver.

and after nights of prayer the young man came and offered himself as a preacher of the Gospel.

After three years on this small salary he offered to preach for nothing and teach English in officials' families for a living, as Paul had made tents. This, with some misgivings, we allowed him to do, fearing that as teaching was such a lucrative employment, he might eventually be led to give up his church work. During his first year, however, in this work he subscribed ten ounces of silver toward the building of a much-needed street chapel in Peking, ten ounces more toward the building of a dispensary in connection with the church in which he was preaching, and collected two hundred ounces more from heathen official friends, which completed the building of the dispensary. After continuing in this work for three years he submitted to being removed to the church in the west of Tientsin, the most difficult church in the Conference—a church from which thirteen members were dragged by the Boxers and beheaded because they would not recant.

Another of these young men was offered, when he graduated, a salary of \$40 a month in business, but without for a moment considering the temptation, he accepted a salary of \$2.75 per month, and went beyond the Great Wall as a preacher of the Gospel, and when the Boxers came to Peking he was assistant pastor of our large church in Peking, a church in which there is a heathen Sunday school which has numbered fifteen hundred pupils.

When the brother of this young man graduated he passed the examinations and received his appointment in the customs service, but before entering upon his duties regretted what he had done and accepted a position as teacher in Peking University on a salary of five ounces of silver a month. Before he had been teaching three months he was asked to teach the grandsons of Li Hung Chang (who are now in Vanderbilt University) two hours a day for thirty ounces of silver a month. This offer he accepted, and when he received his pay brought it and put it in the treasury of Peking University for the education of a student.

Another, who graduated from De Pauw University, Greencastle, Ind., and had an offer of \$1,000 a year, returned to China and began preaching for \$84 a year, and out of

that gave enough to support a boy in the university.

Another of these young men who began preaching for five ounces of silver a month had seventy-five baptisms during his first year, and one hundred and thirty who united on probation; while at the same time he collected from his church members a whole cupboard full of pipes and wine-cups because of his temperance principles, while at the same time he established a self-supporting school in connection with his church.

There may be those who feel inclined to say that these are isolated cases, and that such cases of self-sacrifice may be found in all communities. To such I would say that, out of twenty-eight graduates from the Peking University twenty have entered educational or evangelistic work on salaries ranging from one third to one tenth of what they could have gotten in business. These are regular graduates, and not theological students, and, I believe I am safe in saying, represent a larger proportion in church work, and a greater amount of self-sacrifice, than can be found among the graduates of any other college in the world.

I say this to the credit of these young men and women, for almost all of them have married girls from the High School who are often influential in their husbands' decisions, because the Chinese are often accused of being "rice Christians," and it is the more to their credit that in spite of temptations and persecutions they remain faithful to the Lord and the Church.

May the present Boxer trouble be the instrument in the hands of God of calling the attention of the Western world to the character of the "Real Chinaman," and not allow him to be judged either by conservative officials or Boxer fanatics. And may the League be blessed in its study of China.

The Field We Seek to Occupy.

BY REV. W. C. LONGDEN, D.D.

CHINKIANG is situated on the south bank of the Yangtze River, one hundred and sixty miles from its mouth, and is accessible to ocean-going vessels the year round. The situation at the junction of the Grand Canal with the river gives the city direct water communication with the principal points of the eighteen provinces. Sev-

eral lines of steam launches now ply regularly between this and points northward on the canal to a distance of one hundred and forty miles. The trunk line railway, which the English and German syndicates will build southward from Tientsin, will have its southern terminus at Chinkiang, unless, as is already discussed, it shall continue onward to Canton, the great southern mart of the empire. The foreign population, including customs' officials, is about sixty, and probably never will be large, but a few facts concerning the native population shows plainly the importance of this place as a center of Chinese life. In 1848 the population was reckoned at five hundred thousand. Then followed the desolating *régime* of the T'ai-p'ing rebels, which left the city a mere shadow of its former self; and in 1860, including military encampments, there were scarcely more than twenty-five thousand. Freed from the T'ai-p'ings the city at once began to recover itself, and in 1883 could boast nearly two hundred thousand inhabitants. To-day four hundred thousand is a conservative estimate.

Fifteen miles northward, on the canal, is Yangchow, one of the wealthiest inland cities of China. Its population of five hundred thousand contains large numbers of gentry and retired officials. The conditions of these two places are, in very many respects, representative of China, as was Antioch of the pagan East in Paul's day. The great plain which reaches northward from the river seven hundred miles to Tientsin, is dotted everywhere with farm hamlets, interspersed at frequent intervals with walled cities. This region is intersected by one of the great highways between Peking and the Yangtze River. And the churches of the North China Conference of the Methodist Episcopal Church occupy the northern part. It will not be wasted energy if the forces of Methodism in Central and Northern China make a determined effort to join hands across this tract which nature has made so accessible.

Trade naturally fills a large space in the minds of the inhabitants. A large silk filature and manufactory stocked with modern machinery is in operation at Chinkiang. The people respond as readily to the same kind of mission work as in other parts of China. No better girls' boarding school is to be found in this country than the one under the conduct of the Woman's Foreign Missionary

Society at this place. The following items from the report of the principal, Miss Robinson, are interesting: "The number enrolled at present stands at fifty, the largest yet under instruction since the school opened. A new dormitory and a new school room now give accommodations for sixty girls. For the first time we are able to say that every girl outside the orphan family pays something toward her schooling—all the way from the minimum, \$2, to the maximum, \$24. Over \$150 in fees was collected during the year." This report covers the year just previous to the outbreak. A good woman's medical work is also established, and the report of the physicians—Drs. Hoag and Taft—shows that between five and six thousand patients were seen during the year ending July 1, 1899. A tremendous prejudice had to be overcome before the men of China would come freely to the hospitals of the General Board. It has been even a more difficult task to induce women to come, and the above figures, both as to the school and hospital, stand for the clearing away of much superstition and ignorance. On the part of the General Board, only evangelistic work has been reopened since the outbreak, and the writer, who returned from vacation last January, was transferred from North China and placed in charge. We have chapel work, with daily preaching by native helpers and the missionary, at Chinkiang, Yangchow, and Kao-yin. The interest on the part of the public may be gauged by the attendance at the chapels. My record shows that during the period from April to July, the congregations at chapel services, when I was present, aggregated 2,500. The services conducted by native preachers, when no foreigner was present, would aggregate as many more. The domestic services on Sunday morning have also been well attended, the congregation at Chinkiang sometimes numbering above one hundred. This interest is not an unalloyed hungering after righteousness, but the interest exists, and a faithful and zealous presentation of the Gospel must win many of them to Christ.

But how shall they hear without preachers, and how shall they preach, except they be sent? And how shall they be sent, except there be senders? The Board has never been able to put into this part of the field an adequate working force. We have a good plant, sufficient for the accommoda-

tion of three missionary families. And we have to-day one missionary and two native preachers doing what they can to occupy this great and important wide-open field. The outlook is toward the sunrise. We are promised an experienced colleague in the way of reinforcement this autumn. And we believe that through the generosity of the home churches it will come to pass that this force may be increased, but shall never be diminished, until this district is so filled with the knowledge of the Lord that missionaries will be no longer needed.

THE POLITICAL SITUATION.

Let those who can describe it. If we new just how far Russia and France will proceed in their efforts to attain certain ends; if we could accurately estimate the possibilities of that very interesting little pagan—Japan, and the influence the Japanese seem destined to exert on the future development of Chinese thought and organization; if we knew the attitude which the United States, England, and Germany will assume; and, lastly, the firmness and consistency with which they will carry out their policy, we might with some propriety attempt a forecast of the political situation. Powerfully as that situation must affect mission work for good or for evil, we can only take it on faith and proceed with a cautious boldness. Not too cautious, nor yet too bold. Yet better an excess of boldness than paralysis of mission activity. October 6 is the day now fixed for the court to set out on its return to Peking. If nothing happens, and it does not rain—but, enough! the consensus of native opinion in this locality is, that the court really intends to return at an early date, and there appears to be nothing in the immediate situation in Central China to cause apprehension.

Notes from Central China.

BY REV. F. S. BROCKMAN.

“ONE of the two valuable lessons which the experiences of the past five months have taught me,” said one of the professors in Nanking University to me the other day, as we were discussing our enforced absence from Nanking during the summer, “is how vastly more precious and blessed is my work than I had before realized. I had had moments,” he continued,

“when the difficulties and discouragements here made me think of what one might have been able to do at home, but it can never be so again. The privilege of being back here is so great that I feel that I never want to leave again for any reason.” It was a most impressive sight, as one passed through Shanghai, to notice the longing on the part of everyone to get back to his station. The consuls were being well-nigh worried out of patience with requests to get into the interior. Did one escape narrowly with his life? Had everything been destroyed? No matter, there is the uncontrovertible passion to be back with the native Christians, and to comfort them during these times.

I am afraid it will be impossible, at this distance, to describe it otherwise than to make you think it narrow and irksome. Things are very different from what I outlined to you in my letter of last May. Our charming missionary community of over fifty was scattered to Shanghai, Japan, America, Canada, and other places, and only five have returned. Of the three missionary institutions only one is open, and that with a much diminished attendance. Any work in the government colleges is out of the question, as is also the work for the young men of the city. And yet the days are full! This is, of course, an excellent time to continue with one's language study. While it is possible after eighteen or nineteen months' study to get along fairly well in conversation, you are still, at the end of that time, but a baby in the use of the language for the conveyance of deep religious thoughts. I began holding prayers with the servants more than a year ago, but I never attempted explanations of Scripture until this month. As Mrs. Brockman and the family are not here the coolie is allowed to live in the yard. He has a family of seven, five of whom are large enough to come to prayers, which makes quite a party. He is only less ignorant than his wife and children, but I suspect my Chinese and their mental capacity are about of a kind. Our lesson the other night included John 3. 16, and I had a revelation of the newness of the old, old story which will last me through life. That God loved the good they would at once assent to, but that he loved all men; the ignorant, who can't read, the poor, the bad; that he even *loved them*; that all their fear of devils, and the necessity of appeasing their wrath, was but a horrid nightmare;

this was all too strange, too new, too good to be true. The cook has been a Christian for years, but it was too much for him at first, that God loved any but the just. Another night we had John the Baptist's words, "He must increase, but I must decrease." The cook's application of the words was striking: "Perhaps before long we may be brought up to be punished for being Christians. They may say that they will kill us if we don't recant. Are we willing to decrease that he may increase?" It reminds one of apostolic days to read the Bible with these people now. One's very life goes along with the exegesis. It is hard to tell you what a joyous day Sunday before last was, when this same coolie knelt before the chancel and was baptized. The children of the world have said of these Christians that they have mixed motives; that they haven't sense enough to understand what Christianity is, and so on. I can only say that his six months as a probationer have covered the time when the life of the Christians was threatened at every turn on the street, and that even now he has thrown in his lot with those who are more despised than the beggars.

But there is no need denying it; this thing of being "born over again," in your Christian work, is a trial of patience which it is hard to overestimate. I led the chapel exercises last week in the university. There are less than seventy students back. The exercises are very simple, but I never took so long to prepare for a speech before an International Convention of the Young Men's Christian Association, or a Student Volunteer Convention, as for that morning's chapel exercises. And to get up in prayer meeting to give in my testimony makes my legs tremble as it did when I was a fourteen-year-old boy. For several years to spend the whole morning over reading lessons about like McGuffey's Third Reader, and the afternoon in trying to learn how to write your letters, and for a year more—if not for life—to go halting and stammering in speech—this is the hardest thing in many ways about being a missionary. But it has its blessings. One begins to realize the force of Paul's words to the Corinthians about the uselessness of man's wisdom, or the excellency of human speech. The Chinese can probably say things more beautifully than any other people on earth, but there is no place where mere words are so

cheap. They have the finest civil service system imaginable; but the greatest corruption in civil service. They have an almost perfect system of ethics, with the least conscience against sin. Is it any of these things we would give them? It is but carrying water to the ocean.

It is such a pleasure that some of you have met Mr. Hwang. The letters telling of the favorable impression which he made in France, England, and America have been most gratifying. He is the type of the man in whom China's hope lies, and, thanks to the influence of Christian colleges, there are a number of such men in the empire.

But I must stop. It is already dark. Ging Tsu Shan, which looms up in the East beyond the Taiping Gate, and the royal tombs of the early Mings, has lost its purple and its gold, and the mighty Yang-tse, Son of the Ocean, seems plunging into fathomless darkness yonder where he pierces the horizon on his unconscious but irresistible way to the bosom of the sea. We know, however, that he will find the ocean and the dawn together beyond the darkness. But this is also an allegory. The purple and the gold of China's past are gone; the dawn and the infinitude of God's destiny await her there beyond the gloom. Let us not doubt God.

Nanking, China.

Needs of China.

BY MR. Y. L. HWANG.

MR. S. EARL TAYLOR introduces the letter as follows:

The following letter is from Mr. Y. L. Hwang, who is in charge of our academy in connection with the Nanking University.

Mr. Hwang during his recent visit to this country, created a very favorable impression, and was of very great assistance to the missionary work. Dr. Buckley, in an editorial in *The Christian Advocate*, spoke of an hour spent with Mr. Hwang as one of the most pleasant and profitable interviews that it had been his privilege to enjoy.

Mr. Hwang in submitting this letter to us requested that the English of it should be corrected, but we feel that to make any alterations would detract from the simple power of the appeal, and trust that Mr. Hwang will pardon us if we pass it on to the

Epworth League just as it was originally written by him:

"MY DEAR FRIEND IN CHRIST: China was sleeping for a long time, since Mr. Morrison stepped in. No friend of Christ will adopt Napoleon's motto, 'There sleeps a giant, let him sleep.' The responsibility of foreign missionaries is not how to evangelize China, but how to make China evangelize herself. The question is not only how to lead them to be Christians, but how to make them know, How is Christian? and Why should I be a Christian? The way of dissolving these difficulties is as follows:

"China needs theological schools very much. Educating and preparing the young men for the service of God is the plan of strengthening China to evangelize herself. One of the high scholars of Nanking realized to me: 'I read through the Old and New Testaments. I know your religion is good and whole, but your Church lacks able preachers. I asked one of the preachers about a biblical fact. What is the meaning of "baptism"? He couldn't answer, and I then asked another thing from the Chinese book he couldn't answer, too. How can he make the unbeliever convince of his doctrine?' We know although this man was a little proud of his education, but his saying is reasonable. The missionaries in Foochow got hold of this idea. They opened a large theological seminary. Their native helpers are graduates of this school. Their work is much more successful than in any other part of China.

"China needs more schools of modern education. The schools in the interior are necessary. The young men of China will be future tools of the government. If they will be well trained with Christian teachings and modern education the Christian influence will be increased, and they will show their light to the heathen people. Rev. G. S. Miner, of Foochow, adopted this idea and opened two hundred and twenty day schools of this kind. He is selecting the good and capable boys among these schools to the theological seminary, preparing them to be servants of God. Lo Chung Yao, a Christian man, our consul of Singapore, said to me, 'Protestant missionaries cannot accomplish the thing which they want to do without educating and cultivating the young men.'

"China needs more religious books and books of modern education. This can be

done first by foreign educated young men who wish to devote their lives to master the language. The good translators in China are C. W. Mateer, LL.D., Young J. Allen, D.D., Rev. Timothy Richard, William A. P. Martin, LL.D., John Fryer, LL.D., Henry Blodgett, D.D., E. Faber, D.D., and some others. These men have done lots of good to both Church and Chinese government. They are convinced by most of the Chinese



A CHINESE GENTLEMAN.

high scholars, but still few in number among such large number of population. Our ambassador, Lo Fung-luh, of the legation in London, said to me, 'Protestant religion doctrine cannot be evangelized among the Chinese scholars without publishing good religious books.'

"China needs mission schools of art for poor men. The first thing is to make men depending upon themselves, not depend upon the Church. The poor people became Christians, not because of seeking the

mercy of salvation of souls, but because of seeking the bread of life. If you lose them, their Christian faith will be lost. This circumstance often meets in China. If they have been well trained, both in arts and Christianity, they can work their own lives, and they will also bring their Christian action to their fellow-men.

"China needs young Christian men to be educated in foreign lands. They will get higher knowledge of Western education, and higher Christian standard, mentally as well as spiritually. These men can succeed in doing all different works of Christ which the foreign missionaries started.

"China needs that strong, and spiritual men of your country often travel in different parts of China and strengthen and wake and interest the native workers and believers. Their faith may be built up by the warm words of the new visitors.

"These things are the materials and means of making China evangelize herself. Now this is the most critical time China has passed through during the past four thousand years. Some people say there will be a great change in China after this war. We are not now concerned as to whether she will be partitioned by the Powers or ruled by her own rulers, but this only is God's will to bear forth the fruits of the Gospel. It is only preparing to open the door of evangelization. We should be concerned that there are still four hundred and twenty-eight million souls in China. I want only to save these souls more than any particular government. The sins destroy their bodies, destroy their souls, destroy their families, and destroy the nation. The only way of saving them is to teach and evangelize them. The golden time of saving them is the time starting right away after the disturbance is stopped. I hope you will pray and work for China. Thus Thy kingdom will come, thy will be done on earth as it is in heaven. I thank God that I have the privilege of writing to you. 'Let us love in deed and in truth.' With sincere love.

"P. S.—Any questions may be sent to the writer, Nanking University, Nanking, China."

Awakening in West China.

BY MRS. FLORENCE BROWN MANLY.

TWO letters recently received from Mrs. Spencer Lewis have been as fuel added to burning coal, setting my heart afire to

give all to the Lord's work in West China, and to kindle the Church at home with the stirring facts from the field where God is building up his kingdom.

The Methodist Church has a territory about three hundred miles long. Three cities—Chungking, Chentu, and Suiling—have foreign missionary residents. A new station—Tsicheo—is to be opened for a missionary center from which will be worked many villages and towns.

Money is needed for this new station (part has already been given); money is needed for native workers; money is needed for a college to meet demands for Western learning. Here are opportunities for Church people at home to become fellow-laborers with missionaries in the field. The twentieth century is opening auspiciously in West China, and God is calling for the thank offering of his people to perfect the work.

Mrs. Lewis writes: "Inquirers coming in by hundreds. Villages one after another asking for workers and furnishing places of meeting themselves. Inquirers are buying Bibles and Scripture portions, hymn books and catechisms as never before.

"In Pisan District (north of Chungking) are thirty villages, in all of which we have inquirers. In fourteen are probationers and regular services in eight. Calls came from five new villages for a visit from the superintendent on his last tour of the stations.

"Never were we in such need of workers and money to carry on the work which is being pressed into our hands—not that which we must go out and seek for. Those days seem of the past.

"The desire for Western learning is also great. (An official in a city near Chungking offers \$700 a year to a missionary who will come and teach Western studies and English a part of his time.)

"Nearly one hundred and ninety probationers were received this last quarter, making our statistics now for the Mission 298 members, 357 probationers; total, 655. Who dreamed of such figures last year? (The total shows more than one hundred per cent increase.)

"You will see by this how imperative is the need for helpers and preachers. Pray the Lord to raise up those who shall be fired with zeal for souls, and will teach and lead this people to see Jesus, and work to get support for native workers from friends at home."

With such tidings from the Church's battle front can the home army help responding with sympathetic activity?

"They came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work."

Our Missionary Society is asking for a large increase in the contributions to missions. The need in the mission field is great. The call is imperative. What shall the answer be?

Estimates received from the missionaries in Sianfu, China, who investigated the results of the famine, place the number of victims at probably twenty-two million five hundred thousand. The stricken area is almost equal to the entire province of Shansi. The native and foreign relief funds are being distributed, but assistance must be maintained until the next harvests. Wealthy Chinese in adjoining provinces have made large contributions to the relief fund, in recognition of which the court is conferring rank upon them.—*Northwestern Christian Advocate.*



A CHINESE SCHOLAR.

THE FORTIFICATIONS OF PEKING DURING THE SIEGE.

THE most remarkable, interesting, and comprehensive book issued in regard to China since the siege of Peking is the splendid work in two volumes by the Rev. Dr. Arthur H. Smith, twenty-nine years a missionary of the American Board in China. This work is issued by Fleming H. Revell Company, in their best style. It has numerous illustrations, which are brought out with great distinctness, and many of them are exceedingly beautiful.

The first volume deals with the causes leading up to the Boxer movement, going back to the remote sources of Chinese antipathy to foreigners, and dealing with the international complications of past years, reviewing the respective work and methods of Protestant and Roman Catholic Missions in China, examining the antifeign riots as they occurred from time to time, and the growth of the antifeign propaganda among the Chinese. The aggressiveness of what the writer well denominates "The Commercial Intrusion" is fully set forth. Then the territorial aggressions by different nations are considered, and the consequent reaction against reform is explained. With such an

ample groundwork, the beginning of the Boxer movement and its rapid spread, the events which followed in quick succession, the beginning of the siege of Peking, and the attack on the legations, and the long struggle, with many of its terrible incidents, are very graphically brought to light.

The second volume gives numerous interesting particulars concerning siege life, and the difficulties and trials of the beleaguered ministers and missionaries until the relief column made its way into the city. The remarkable dealings of God in his providence during the siege are shown, and the events which followed the relief are narrated. Much valuable information is given concerning the capital itself—the transformation which has been going on, the condition of Tientsin after the siege, the situation and conduct of foreigners in the interior, the terrible catastrophe to the native Church, with many personal narratives of absorbing interest. The book closes with a valuable, though very brief, discussion of the outlook.

Through the kindness of the publishers we give the following account of the fortifications, and the defense of the members of

the legations and of the missionaries during the fearful time of the siege. We commend the book most cordially to all who are interested in Missions, and to all who desire reliable information concerning the most notable period in the history of the great empire of China. The price of the two elegant volumes is \$5.

Under the abnormal conditions of the siege the exigencies of domestic life (if such a thing could be said to exist) deserve to be depicted by a woman's pen. Every building on the ground was crowded, sometimes almost to the point of suffocation. The mess of Lady MacDonald was generally about thirty-five in number, and the whole establishment was literally turned inside out for the benefit of the besieged. Sir Claude's office and library became a hospital, the smoking room was occupied by gentlemen at night, and the ballroom by the ladies, while for weary officers there was, during the day, an overflow into the sleeping apartments of the ladies of the house. It would have been difficult to suggest anything for the comfort of the sick, or for the welfare of the besieged, which was not prompted by the administrators of this hospitable establishment.

The quarters of the legation doctor, ordinarily occupied in the summer by one European, or at most two, suddenly became the abode of eight and twenty men, women, and children, distributed into four different messes. Their servants' quarters absolutely swarmed with Chinese, and the minute back yard was always overflowing with eager candidates for participation in the next kettle of rice, always just about ready for distribution.

The Customs mess (in the Escort quarters) was of variable size, the number ranging between thirty and forty, and as the dining room was small it was necessary to serve the meals in five different detachments when all were on hand. But a large part—perhaps one half—were members of the Customs volunteers, assigned to duty in various parts of the defenses, oftenest in the Su Wang Fu, for a period of twenty-four hours at a time. This greatly augmented the care of so large a family, yet two capable English ladies ably and successfully managed it all.

The number of American missionaries who came in from the Methodist compound was about seventy. They were assigned to the occupancy of the church, a rectangular structure situated near the median line of the compound, measuring forty-three feet in length by twenty-five in width. On each side of the entry was a small closet, and one of these was provided with a winding stairway to the loft. The rear of the audience room was occupied by a platform, surrounded by an altar rail, and furnished with a lectern. Passages on each side led to a small robing room in the rear. Most of the available space in the main room was absorbed by more than a dozen wooden seats, each with a book support in front.

Trunks of all sizes were piled at the entrance, and outside under the projecting eaves. The mattresses were spread for the night wherever there was room,

the disposition for sleeping much resembling the ground plan of a box of sardines. Some of the gentlemen found temporary and precarious lodgement on the edges of one of the pavilions, and later, as already mentioned, in the smoking room of the minister's house. The two closets on each side of the entrance were soon cleared out, and turned into wash-rooms, every superfluous article being relegated to the loft.

At a later stage this attic itself was transformed from a lumber room into a dormitory. A high platform in the middle (representing the arch in the ceiling of the church), and the surrounding spaces in front, in the rear, and on either side, were found choked with the accumulation of the entire legation for decades. Among the mass may be mentioned the balls and pins of the bowling alley, huge packing cases, iron bedsteads without their ropes, scores of windows used for winter fittings to the dwelling houses, punkah fans, shelves, trunks, boxes, relics of the Queen's Jubilee in the shape of transparencies, lanterns by the hundred, theater scenery, rush mats, reed screens, cubic yards of copies of the somewhat useless treaty between Great Britain and China, and piles of legation archives and accounts running back to the ancient days of the East India Company, all profusely decorated with hoary cobwebs accumulated under successive ministries.

Under the energetic superintendence of a few gentlemen and ladies much of this material was removed elsewhere, leaving space for narrow bedrooms in which nearly twenty persons found much better accommodation than had been before available. The loft was built to conform to the general Chinese architecture of the legation, having windows upon the east side only, making a circulation of air an impossibility—a circumstance little adapted to promote comfort in the heats of July. Yet, despite a due allowance of sand flies, fleas, and mosquitoes, it was discovered that the inconveniences almost amounted to luxuries, and by mutual exchange of quarters the sick and the weary could always find some haven of comparative rest and quiet.

The small room in the center of the church, already mentioned, was made to do duty as the only storeroom for such provisions as had been gathered, or at any later period turned up. At first even a part of this was used as a ladies' bathroom, which was replaced later by the little lamp room at the front entrance. Sergeant Herring obligingly gave the mess his own kitchen—a tiny one at the back of his quarters, with a small Chinese range—and had his own meals prepared on a Chinese stove on the doorstep, or wherever he might be.

In the effort to get all the needed articles cooked at once on this minute range the cooks were forced to exert themselves to the utmost every hour of the day. A small kerosene stove and a little spirit lamp were in constant use as accessories, but as there was no oven it was only possible to bake biscuit in a kerosene tin. To get quantities of food cooked at one time, under such conditions, without perpetually having some of it scorched, would appear out of the question—yet it was accomplished.

One of the greatest and most serious perplexities, sufficient to drive an occidental cook to distraction, was the incessant demand upon the kitchen for hot water. It was wanted for cooking the regular meals, it was called for by the occupants of the house to which the kitchen belonged, by the marines, by the mothers of sick babies, and by the Chinese ad libitum.

The indispensable utensils for cooking on a large scale were happily provided from the stock distributed by the owners of the foreign stores. Yet the provision was far from complete. There was a great lack of large dishes, and it was sometimes necessary to soak beans, or to make biscuit, in a washbowl. The dishes must often be washed in cold water,



From *China in Convulsion*. Copyright, 1901, by FLEMING H. REVELL COMPANY.

SIX FIGHTING PARSONS.

Fortunately, two large braziers were brought, which materially relieved the pressure on the kitchen, so that tea, coffee, and a certain amount of hot water could be provided near to the church—the kitchen being distant from it half the width of the legation compound. It is to be borne in mind that while many were able to drink the water from the principal wells without even filtering, perhaps half of the company were less fortunate, and had to be supplied with that which had been thoroughly boiled.

when there was no other; for it must be remembered that the first contingent of about thirty-two persons were summoned to breakfast at 6:30, and must finish their meal and make way for the second section, who at long intervals gave way to the third. (Later the three divisions were condensed into two.)

Sideboards for this large company there were none, except the altar, and all the surfaces—seats, book-rests, windowsills—were uniformly aslant, affording no support for crockery, which had to be

continually passed out through the window to be rewashed, a task of some difficulty during the frequent rains. A similar embarrassment was felt on rainy days in drying the dishcloths, the supply of which never seemed to run short, being mysteriously recruited from odds and ends which turned up (tablecloths and napkins being practically and happily unknown).

All this unceasing round of work was carried on by three different sets of cooks and servants, each of which had always to hasten its work so as to be out of the way of the next relay; yet there was never a quarrel, and no friction worthy of name.

During the height of the rainy season the only place in which to put away food was a small wire-screen safe, about a foot and a half square—there was no ice box and no ice. A few rods distant was the slaughter place for ponies, haunted by millions of flies, and the only way to keep meat from their attack was to have it always covered with a cloth—a very temporary device in the hot, damp days of July.

There was a standing committee of three ladies, who planned the menu for the three daily meals, and two others—changed each day—attended to setting the tables and saw that each meal was ready on time. The ingenuity of this committee in so planning an extremely limited diet as to make the most of it was positively marvelous—a housewifery that frequently served up the flesh of tough mules so that no one would have suspected its origin, and that made tasty puddings without milk, butter, or eggs.

The lady in charge of the hospital kitchen also showed great skill in making palatable dishes for the wounded, and if at any time there happened to be a little left which would have spoiled before the next morning, she was invariably able to make such arrangements as to forefend that catastrophe. Little committees of the foreign Christian Endeavor children busied themselves in carrying around whatever might be left on hand, distributing to those in need, and to the sick Chinese, who were always so hungry after their perpetual diet of porridge that all scraps from a foreign table were welcomed with joy.

Much of the time there were sick ones among the mess who could not eat the coarse brown bread and the old yellow rice, and for such, whatever the stress of other work, appetizing dishes were always ready. There were also wan little babies, for whom their mothers had to cook in a passageway so narrow that if one stooped down no one else could pass, and for many, many nights these tired mothers were kept awake by the moaning of their own infants, or perhaps by the cries of some of the others, for whom no other place was open, and for whose ills there was no respite and no help. In the recapitulation, all these advantages and inconveniences appear most formidable, but at the time they were submitted to with a patience and a courage which never once failed, and which was not a little promoted by a daily half-hour service of prayer and praise in which many passages from the Psalms, the prophecies, and the epistles were made to become luminous with a new light, glowing like a diamond in the dark.

Although this is in no sense a military history of the siege in Peking, yet a few words in regard to the fortifications of the British Legation must not be omitted. These it may be remembered were early in the siege put in charge of the Rev. F. D. Gamewell, whose education as an engineer proved a unique qualification for a unique work. At the request of Sir Claude MacDonald he also undertook in a few instances work outside of the area of the legation and its precincts; but this was exceptional.

The barricade on the west side of the Legation Street bridge was made eight feet thick, with five feet of earth intended to stop cannon balls, for which it is probable it would have sufficed. One of the military engineers considered that such an elaborate defense, each of the double walls being of the thickness named, was quite unnecessary, but after the German losses had become very heavy he wished it continued. There was a similar experience of change in military opinion as to the value of thorough-going fortifications, in the Mongol Market, where the bullets penetrated fifteen and eighteen inches of rubble, or common Chinese wall.

The Russian legation was practically not fortified at all, for what reason it is difficult to comprehend, although there were barricades in some part of the premises.

At the south end of the Mongol Market lane the barricade built was five feet thick, and solid. The north and south walls were reinforced so as to be always eighteen inches thick, and in no case was dependence placed on a single line of bricks, where there are sure to be many cracks, and where there is always a chance of penetration by a stray bullet. This reinforcement continued up to a point opposite the house of the first secretary. Beyond that the outer line began with a thickness of two feet. The importance of this was illustrated by the fact that on the very day on which Mongol Market defenses were finished, at 11 A. M. by 4 P. M. the Chinese had every house opposite loopholed, and twelve loopholes in a single building.

The ordinary penetrating effect of the Mauser bullets on Chinese bricks was from one half to three quarters of an inch; but in the case of the Mannlichers, used during the closing days of the siege, the damage was much greater, the bullets leaving deep pits and rapidly cutting away any wall. On the last Monday morning of the siege Mr. Gamewell was called up to build extra walls to check this destructive and corrosive fire.

The courts next beyond the one last mentioned were protected in the same way, under constant attack. During the building of fortifications, at which probably an average of fifty men were employed every day except Sunday, only one man was killed, and that was due to his total disregard of repeated cautions not to expose himself unnecessarily. The barricade immediately to the west of the south stable court was four feet in thickness, aside from the outer yard wall, and was one of the strongest in the whole line, as it was one of the most exposed to attack. It was a marvel that the two-storied house

in the stable court did not fall. Behind the stable-yard gate was a barricade three feet thick, slanting to the northwest, and next beyond that was a platform built for the Italian gun, the wall being very solid, and eight feet thick. The next wall was twenty inches thick, independent of the original outer wall, and very strongly built. Beyond this was a sort of fort, with five loopholes, very securely put up, and after that a rubble wall four feet in thickness, reinforced by still another substantial wall.

Farther to the north stood "Fort von Strauch," which was the situation of the "international" gun at the close of the siege. The gunner, Mitchell, stood behind it when he was wounded, and not to one side. Directly to the west of this, and not more than fifty feet distant, was the Chinese barricade. Still farther beyond is a court which is directly under the wall of the Carriage Park.

The death of the marine who was killed at the stable court early in the siege first called the attention of the military men to the need of sand bags. Before that time they said they had enough, but it was discovered later that the director of the work of fortification was right in his consistent declaration that there would never be enough of them until the relief column reached the legation. After a time every officer was converted to the value of sand bags, and made frequent and liberal calls for them.

Behind the Students' Library a deep trench was dug as a countermine, between ten and twelve feet deep, and only ten inches from the wall of a two-storied building, whose foundations were only three or four feet below the ground. Digging this trench was at great risk of undermining the building, but the risk of being blown up was also a serious one, and it was risk against risk. The trench was not absolutely continuous, but the main sections were connected by cavities which went from one to the other, or as nearly so as the roots of a large tree would allow. It was almost certain that this digging would have detected any Chinese mine, as it was twelve feet deep, and at that time of the year the water line was thought to be about thirteen feet. In the Hanlin grounds the line of defense was at first weak. The second line, however, had a two-foot brick wall very strongly propped, and reinforced to stand artillery fire. Being short of bricks, the workmen used a great number of the wooden plates of books, mostly poetical works in the Hanlin Library. From this point eastward to the north stable court the whole line of wall was likewise reinforced for withstanding artillery, and there was a trench twelve feet deep just behind the defense for the whole length.

In case this should have been rushed by the Chinese the pavilion immediately to the rear had a loophole three and a half feet in thickness to enfilade the enemy. This pavilion itself, by the way, was perforated with solid shot from the batteries on the Imperial City wall, seven shots striking within the space of ten feet. One of them went through a heavy post sixteen inches in diameter and shattered one of the marble tablets let into the wall. The bookcases of the Hanlin had been set up in the

yard and covered with tar paper simply as covering screens, so that the Chinese should not be able to detect the movements of the defense. A smaller pavilion in front was loopholed to prevent the approach of the enemy unseen, and there was a second strong line of defense behind. The larger of the two pavilions (called the Ching I T'ing) was named "Fort Strouts." Another smaller one to the north was loopholed in the same manner.

At the east end of the Hanlin the artillery defenses were carried up two thirds of the way to the top, but were never wholly completed. The most eastern of the fortified positions was styled "Fort Oliphant." Immediately in front of this the defenses were very strong, consisting of an enormously thick wall, eight feet through at the base, and a trench thirteen feet in depth. The steps up to the elevated sentry posts were made of the wooden cases which when found contained the great Ming Dynasty Encyclopedia, *Yung Le Ta Tien*, but were now packed solidly with earth. The strength of the Hanlin position as finally fortified was great, and if the Chinese had been able to screw up their courage to the point of a desperate charge the positions could have been captured only with the greatest difficulty, and with the sacrifice of a great number of lives, for which, happily, they were at no time quite prepared.

The defenses of the eastern side of the legation (the Hanlin being on the north) received perhaps more laborious consideration than those of any other quarter. On June 29—only nine days after the siege began—Colonel Shiba informed Sir Claude that at the outside he should not be able to hold the Su Wang Fu more than two or three days longer. Sir Claude communicated to Mr. Gamewell the information, with the comment, "You should know this." The result was a most elaborate plan of defense which was a surprise alike to Chinese and to foreigners, who were perpetually asking, "What is the use of all this work?" The use was to guard the British Legation at its weakest point in case the Su Wang Fu should be abandoned and the Chinese should plant artillery on the high mounds of the flower garden belonging to the Fu, which was separated from the legation only by the width of the canal road. The Chinese would have been able to mount guns within fifty yards, or less, of the residence of the British minister, and it was difficult to see how any part of the legation grounds could have then been held for an hour.

The fortifications by way of defense against this danger began at the end of the north stable court, and extended in an unbroken line to the escort quarters, a little north of the main gate of the legation. The post on the roof of the cow house at the north end was a very strong position, and a very exposed one, being much nearer to the batteries on the wall of the Imperial City than any other, as well as close to the enemy's positions which attacked the northern end of the Fu. The wall of the stables, themselves on the canal front, was about fifteen inches thick, and with great labor this was reinforced by a wall five feet thick, strongly braced both at top and

bottom throughout its whole length. At the upper end of the stable court there were countermines, lest the Chinese should attempt to blow up the post. The tunnel was run to the west about five feet, thence north twenty-five feet, and then east the same distance, but no sign or sound of Chinese mines was found, and the very existence of the countermines was not generally known. From the stables to the escort quarters the same plan of defense against possible cannonading was pursued throughout—thick and high walls made of earth, well rammed down and stoutly braced by the heaviest available timbers against the buildings opposite at every point.

The cannon balls and shells of the enemy received on this side did much damage. One of the three brick columns in the second story veranda of the minister's house was knocked down into the yard below, but extra posts were put in under the supports of the roof, so that it did not give way. On the last night of the siege one of the smaller roofs of a room adjacent to a bedroom in the minister's house was crushed in by a shell, as already mentioned, but the injury throughout the siege from this source was surprisingly small.

The discerning reader will perceive that, amid so many military men at a time of peculiar strain, the task of a civilian charged with one of the most important duties of the defense was one of peculiar difficulty and delicacy. The sense of responsibility at times was almost overwhelming, and, aside from sometimes working twenty hours a day, the necessity of having the most discouraging military secrets confidentially imparted was enough to wear out the constitution of one in the most robust health.

Perhaps in no other order throughout the siege did Sir Claude MacDonald exhibit to better advantage sterling good sense than in placing Mr. Game-well in a position absolutely free from military interference of any kind, with responsibility to the commander in chief only. When this fact was thoroughly established all occasion for friction disappeared, and the civil and the military defense dovetailed into one another in an admirable and most effective way. At the close of the siege Mr. Game-well received a cordial letter from Sir Claude acknowledging the common obligation to him for his services, and Mr. Conger in a similar note justly added that "to you more than to any other man we owe, under God, our preservation." A few days after the relief forces arrived one of the British subjects who had been through the siege took occasion to ask General Gaselee what he thought of "our infant fortifications." General Gaselee replied that he was greatly surprised at the extent and effectiveness of the defense conducted, and especially with the amount of work done in the time at the disposal of the besieged; and that the fortifications and everything connected with the defense were "beyond all praise."

In the official report of the events connected with the siege of the legations Sir Claude MacDonald states that an important effort to betray the legations was only discovered after they had been

relieved. "Among some documents seized by the German troops was found a letter addressed to the general commanding at the Ha Ta Gate on the subject of mines. The writer had been a teacher in the British Legation, in the employ of her majesty's government for four years, and was well known to the student interpreters; together with all other teachers he disappeared about the middle of June. The letter was dated the beginning of July, and pointed out that the general's methods of attacking the legation were faulty, and were bound to lead to considerable loss in the future as they had done in the past. The proper method of attack, the writer said, was by mining; to assist the general in his attack he inclosed a correct plan of the British Legation, with which he was well acquainted, and marked on the plan the most suitable place for the mine to be driven. Eager inquiries have been made since the siege was raised for the writer of the letter, but as yet he has not been found." The fact that with such detailed treachery as this freely offered to the Chinese they failed to drive a single mine under any part of the long front of the British Legation adds one more to the already long list of surprises connected with the defense.

In view of the supreme importance of the subject it may be worth while to devote a little space to a brief summary of some of the foregoing aspects of the defense of the legations, by a competent military authority, Lieutenant-colonel Scott-Moncrieff, of the Royal Engineers, who contributed an article on the subject to the *Royal Engineers' Journal* (April, 1901). Only a few points can be selected. The reader is indebted to him for the excellent map of the defenses which accompanies this volume.

"The first thing which strikes one on looking at the plan of the whole defensive position is the enormous number of buildings crowded together on the ground. Even in this respect the plan comes short of the truth, for if the houses had all been actually drawn it would have added to the confused mass of buildings shown in such a way as to obscure essential points.

"Some of the legation compounds and yards have many trees standing in them. The trees were both a help and a hindrance to the besieged. They obscured the lookout, tended to spread conflagration when a fire broke out, and falling branches were often a source of danger; but they afforded some protection, and prevented the enemy from seeing in. The massive and heavy roofs of the Chinese buildings, though giving considerable command, were not much taken advantage of by the assailants. The two-storied houses in the legation, though heavily bombarded, acted most efficiently as traverses, so that it was quite possible to move about freely inside the defended area. This was very much noticed by the relieving force when they entered. The noise of the musketry and machine guns was incessant, projectiles of all sorts were whistling overhead, yet on the lawn-tennis court of the British Legation ladies were moving about so freely that it was like a garden party. The defenses of the British Legation were, by all consent, the strongest and

best of any of the works in any part of the position. The engineer who devised them was an American missionary, the Rev. F. D. Gamewell. He was one of a considerable number of American missionaries who were sheltered during the siege in the chapel of the British Legation, and whose skill in organization and cheerful energy contributed largely to the comfort and well-being of the garrison.

"There were no engineers, military or civil, among the garrison of the British Legation. Mr. Gamewell made it his business to be always working at and improving the defenses. Walls liable to artillery fire were strengthened and strutted. Walls supporting roofs, or in any way doubtful, were propped and buttressed; traverses were made in every possible passage; openings and communications were made freely throughout the defensive line; barricades and flanking caponiers were made in every place where it was possible they might be needed; deep trenches were sunk across every part where the enemy might be expected to mine; the upper stories of houses were barricaded, loopholed, and strengthened; and above all, in every place ample head cover was given to the firing line, so that only as much of the man as came opposite the loophole was exposed.

"On the west of the British Legation, in one of the large sheds of the Imperial Carriage Park, the enemy began a mine, the failure of which is very instructive. They started in the direction of a strong barricade and breastwork inside of our works in the Hanlin. They were heard at work, and a countermine was started, which, however, did not go far. The enemy apparently heard the countermine, and changed direction to their right, heading for the students' quarters, a double-storied building close to the boundary wall. They seem to have lost their bearings, and kept edging off to the right, so that they worked round in an almost complete semicircle, and ultimately were heading away from their objective. This was afterward discovered, when, after the relief was accomplished, the mine was opened. It was found that the atmosphere in the mine was so foul that it was impossible to keep a light burning, and as the Chinese were probably working in the dark it is little wonder that they missed their way. The difficulty of keeping the true direction of a small mine gallery, even when one has the aid of a lantern and compass, is well known, and in this case the enemy were probably unable to use any such assistance. Some empty powder boxes and powder hose were found in the mine, out no charge.

"The last and most furious assault on the legations was delivered on the 13th and 14th of August, when the enemy knew it was their last chance. But the defenses were sound and the hearts of the defenders good, for relief at last was near. The closeness of the attack may be gauged by the fact that when Major Scott and his Sikhs, who were the first to enter the legation, relieved the marines of the legation guard at the Mongol market barricades, and were greeted with cheers, they received a volley of brickbats from the enemy a few yards off.

It was gratifying intelligence to all who were interested in the work of the siege and its results to

know that so many who took an active part in it were promptly rewarded by a due recognition of their services.

The last six pages of the British White Book, (*China*, N. 4, 1900) are exclusively occupied with dispatches from Sir Claude MacDonald to the Marquis of Salisbury, calling attention to the singular services of a great number of individuals, both military and civil, including almost every nationality. Among those selected for honorable mention were Captain Halliday, already mentioned, who fought with conspicuous courage at close quarters; Captain Poole, who was not absent from duty a single day or night during the whole fifty-five days; and Captain Strouts, who was killed. The British volunteers, among whose number David Oliphant and Henry Warren were killed, are highly commended.

Mr. Dering, second secretary of the British Legation, was in charge of important defenses. He was always alert, and had also the difficult task of deciding what ponies or mules should be killed for food, each of the owners naturally being desirous of reserving his own as long as possible. Mr. Cockburn, Chinese secretary, was both a volunteer and in charge of the very important correspondence between the British minister and the enemy. His house was an especial target of shells and rifle bullets. He was ably seconded by Mr. Ker, the second Chinese secretary. Captain Percy Smith, a retired officer, was especially useful on the city wall in difficult and dangerous circumstances. Mr. Clarke-Thornhill, formerly of the diplomatic service, was an active and willing volunteer.

The Rev. Frank Norris, chaplain of the legation, rendered invaluable services outside of his especial duties, in work with pick and shovel in the trenches and on the barricades; and also in taking charge of and encouraging the Chinese converts in their work on the defenses. He was also ready, willing, and cheerful. Though severely wounded by the explosion of a shell in the Su Wang Fu, he stuck to his work, and was at all times a splendid example to those about him.

Mr. Tours, of the consular staff, and Mr. Tweed, of the Hong Kong and Shanghai Bank, were indefatigable as captains of the fire brigade, which several times saved the legation. The former had such arduous duties that at the close of the siege his health gave way completely, and for a long time he hovered between life and death.

Dr. Morrison, correspondent of *The Times*, acted as lieutenant to Captain Strouts, and rendered most valuable services. Active, energetic, cool, he volunteered for every service of danger, and was a pillar of strength when matters were going badly. By his severe wound on July 16 his valuable services were lost to the defense for the rest of the siege.

All the student interpreters are warmly praised. They behaved with pluck and dash, yet a steadiness under fire worthy of veteran troops. The volunteers belonging to the Imperial Maritime Customs likewise distinguished themselves, and soon after the siege received the promotion which they so well earned.

Mr. Nigel Oliphant took an important part on several occasions until he was seriously wounded on July 18.

In addition to these, the skill, tenacity, and courage of Lieutenant-colonel Shiba, of the Japanese contingent, are mentioned as worthy of all praise. His dispositions were taken with the greatest skill, and he contested every inch of ground, thereby giving time for the defenses of the British Legation to be put in order; and as a direct effect of this the lives of very many of the garrison were saved.

Don Livio Cattini, second secretary of the Italian Legation, is commended to his government for his devotion and ability, having never once quitted his post, which was a barricade exposed to a very severe shell and rifle fire. M. von Strauch, a member of the Imperial Maritime Customs, formerly an officer of the Prussian Army, was in command of the Customs Volunteers, and was of the greatest assistance to Sir Claude, who was much struck by his zeal and intrepidity. He and Dr. Veldé of the hospital are especially commended to the German government. M. Filche, a French ex-officer, was an orderly constantly under fire, and for his gallantry was recommended to the notice of the French government.

The United States has few methods, aside from the vote of special thanks by Congress, of accomplishing the highly desirable objects aimed at in the decorations and honors thus worthily bestowed. It was, therefore, the greater gratification to the besieged and their friends to find in Washington telegrams of January 4, 1901, the following: "The British ambassador has communicated to the secretary of state a dispatch recently received by him from the Marquis of Lansdowne commending the gallant conduct of certain Americans who distinguished themselves last summer during the attacks on the legation quarter in Peking. The text of the dispatch is as follows:

"MY LORD: With reference to my preceding dispatch of this day's date, I have to inform you that Sir C. MacDonald has brought to my notice the conduct of certain gentlemen who particularly distinguished themselves during the attacks on the legation quarter, and who gave invaluable assistance both to him personally and to the defense in general.

"Sir Claude mentions the names of the Rev. F. D. Gamewell, of the American Methodist Mission, and Herbert G. Squiers, secretary of the United States Legation. He states that the Rev. F. D. Gamewell carried out the entire defenses of the British Legation, and that these defenses have excited the admiration of the officers of the various nationalities who have since inspected them. As a tribute to their excellence he mentions that, notwithstanding a constant rain of rifle fire during the five weeks of the siege, not a single woman or child in the legation suffered. He adds that a deep debt of gratitude is owed to him by all the besieged.

"Herbert Squiers acted in the capacity of Sir Claude's chief of staff after the death of Captain Strouts, of the Royal Marines. Sir Claude says that his earlier services in the United States army were

of great use in the defense, and that he cannot speak too highly of his zeal and ability. The barricades on the Tartar wall were designed and carried out by him, and under Sir Claude's orders he drew the plan for the entry of the troops, which was conveyed to General Gaselee by a messenger let down from the wall.

"I request that you will bring the names of these two gentlemen to the favorable notice of the United States government, and express the appreciation felt by her majesty's government of their eminent services. (Signed) LANSDOWNE."

This series of graceful recognitions of merit is fitly concluded by the following dispatch to Sir Claude MacDonald, published in the White Book relating to the siege in Peking:

"FOREIGN OFFICE, February 10, 1901.

"As the present report completes your account of the siege and relief of the legations, I desire to take this opportunity of stating how highly his majesty's government value these admirable and exhaustive records of an episode of the deepest historical interest. The gallantry with which the siege was maintained by all the foreign forces engaged, most especially after the failure of the first relief expedition, and the consequent disappointment of the besieged, coupled with the energy and courage with which the efforts of the regular forces were seconded by the legation staffs and other civilians, has commanded the admiration of the whole civilized world.

"His majesty's government desire also to place on record their appreciation of the important part borne by yourself throughout this crisis. On June 22, at the request of your colleagues, you took charge of the defense, a position for which, from your military training, you possessed exceptional qualifications; and from that day you continued to direct the operations of the garrison until the relief took place on August 14.

"Information has reached his majesty's government from various sources that the success of the defense was largely due to your personal efforts, and more particularly to the unity and cohesion which you found means of establishing and maintaining among the forces of so many different nationalities operating over an extended area. Competent eye-witnesses have expressed the opinion that if it can be said that the European community owe their lives to any one man more than another where so many distinguished themselves, it is to you that they are indebted for their safety.

"I cannot conclude this dispatch without asking you to convey to Lady MacDonald the thanks of his majesty's government for her unceasing and devoted attention to the welfare of the sick and wounded. Her work, and that of the ladies who assisted her, have earned the lasting gratitude not only of those who were benefited by her ministrations, but also of their relatives in Europe who were kept for so many weeks in a condition of most painful anxiety and suspense. "LANSDOWNE."

OUR HOME AND FOREIGN MISSIONS.

BY REV. HENRY COKER.

THE meeting of the General Missionary Committee, recently held at Pittsburg, was full of soul-stirring interest, deepening into intense anxiety when it was revealed that a debt of \$96,556.83 stood in the way, and had to be disposed of or provided for before the appropriations for the ensuing year could be voted. After a careful discussion of the problem, it was wisely decided to reduce the amount to be voted eight per cent below the total expenditure of last year. This "cut," like the "cut" of the flesh, or the "cut" of a friend, was very painful, especially to those who realized the sorrow and suffering which would be inflicted upon the faithful men and women in the work; the field to be abandoned, and the valuable property lost, which had taken years to acquire. The devoted superintendents see the work of years sacrificed by this cruel cut, when they hoped that the appropriations for 1902 would be more liberal, so that they could not only hold their own but make a solid advance in all directions in the home and foreign fields.

The readers of GOSPEL IN ALL LANDS know that the missionary appropriations are made on *faith*, that is to say, that, as a rule, when they are made there is no money in the treasury, and often, as in this instance, a debt instead. The question, therefore, is, Why did the total income for the year fall so far below the needs, when the country is groaning under the weight of wealth and prosperity that is without precedent in the history of the world? Evidently there is something wrong somewhere.

In the year 1884 Chaplain C. C. McCabe was appointed secretary of the Missionary Society. He found a debt of \$200,000. He then, in his enthusiasm, sent out the trumpet cry, "*A Million for Missions.*" Conservative financiers in the councils of the Church, wise men, pillars of the Church, were alarmed, fearing the cry would make an injurious impression. But instead, in two years the debt was paid, and the income was over \$1,000,000 a year. This great success was hailed by the Church with triumphant alleluias.

It is pertinent at this point to ask, Why is there a deficiency? Is the Church asleep? No, wide awake! Is she inactive? No, full of life. Is she indifferent? No, she

raises her \$1,000,000 a year. Is she ignorant of the needs of the field? Yes, in a large measure. The missionary bishops, with the presiding elders and teachers under them, have been lengthening their cords and strengthening their stakes, securing property, building schools and churches, making converts at such a rate that they are short of pastors to baptize them and care for them. It would appear that from bishop to janitor the home Church has been taken by a great surprise. This appears from the amazing variety of opinions expressed so fervently by sagacious men, who, without any question, know thoroughly all the avenues of the work, from the appointing bishop to the humblest worker, and from the income into the treasury to its distribution in the field.

But there was a deficiency, which had to be provided for, to which most of this talk and time, now lost, is amenable. The question is, What caused it? Permit me to say that, in many instances, the pastor in charge is often under several financial cross-fires: he must keep an eye on the stewards, to issue a good report for the Quarterly Meeting; he ought to urge the congregation from time to time to bring their Sabbath day offering to the Lord, to receive it at the hands of the ushers, and, in a brief collect, present it to Him. It is a solemn act of worship, well pleasing to God, when sacredly performed. But what about the benevolences? At the Annual Conference the pastor must meet the bishop; this haunts him, yet he postpones the ordeal; if he takes them one at a time he dreads their frequency, so he thinks he will bunch or omnibus them through later; he fixes the day, fortifies himself for the ordeal; if the congregation is large, the weather fine, he may succeed; if unpleasant, and the attendance small, he fails; how can he face it again? The third Quarterly Meeting is past, the time is short before Conference, what can he do?

Dr. Baldwin very explicitly said, "If the bishops would make themselves felt through the presiding elders, and on down through the pastors, the whole Church would be aroused to a forward movement on to victory in this work."

Bishop Thoburn said that it would be a

great help if the regular provisions of the Discipline for raising missionary money were carried out by the presiding elder, pastor, and people.

The Field: Never before in the history of the world has the Church of God had such an open door as she now has; every tribe and nation can be reached to-day by the Gospel; and, moreover, the Bible, in whole or in part, has been translated into about two hundred and fifty languages and dialects, and in many cases a dictionary and a grammar have been printed, thus laying the foundation for educating the heathen by means of a printed literature. All this, under Providence, has been prepared by the devoted men and women who labored under the most painful conditions, and in many cases gave their lives a sacrifice, and have gone to their reward.

Ever since Luther hurled his thunderbolts at the Church of Rome, and declared that salvation was by faith in Christ and not by the indulgence of the Church; ever since the Pilgrim Fathers landed on the inhospitable shores of America to secure *freedom to worship God*; ever since the time of Milton, when the Dissenters erected a building in a wood which served as a chapel, a house, and a stable, to which they resorted once a month, going singly by various roads or lanes for fear of being arrested, to hold a brief religious service and partake of the Lord's supper; ever since John Bunyan was imprisoned twelve years in Bedford Jail for preaching, and his flock arrested by the constable if found praying in their homes; ever since John Wesley was forbidden to preach in the parish church, and then preached outside, using his father's tomb for a pulpit, who said "The world is my parish" (to-day the influence of this distinguished divine has extended to the most remote parts of the earth); indeed, ever since the ascending Lord said "Go, and disciple the world," the Church has been earnestly praying for permission to preach the Gospel with freedom to worship God. These centuries of agonizing prayer, persecution, and death are past. God has graciously answered them, the door is wide open for Christian civilization to leaven all nations. The fields are white and ready to harvest; a host of laborers are in the field; another host of trained young men and women, some with a medical education, are anxious to be sent. These matured events, momen-

tous in their completeness in answer to the prayers of the Church, seem to come upon us as a great surprise. What, then, is needed, if *praying* for "freedom to worship God" has been answered and is not in order any more?

The present need of the Church is *money*, liberal gifts of money from the well-to-do, the wealthy men and women of the Church. For as already stated, never before in the history of the world has the earth groaned under such an enormous weight of wealth as at the beginning of this twentieth century, evidently suggestive that, in the providence of God, *a wide open door and a wealthy Church* have met together on the threshold of the year of our Lord 1902.

The problem now is, What is the best method to use to bring the wealth of a rich Church as the Lord's consecrated agent to win and redeem the world for Christ? The movement must begin with the Board of Bishops, and be authorized by them. It is suggested that the collections for missions in all the churches be taken in the usual way, and an extraordinary effort be made to secure voluntary contributions from the well-to-do and wealthy of gifts from five dollars to one million dollars each.* How can the Church reach these wealthy stewards of the Lord's bounty? Let the bishops appoint one of their number, having the enthusiasm and missionary soul of Bishop McCabe; then let him prepare a tract for the vest pocket, have it neatly printed, setting forth the facts as stated above in courteous but forcible language. Let the last page have the names of all the bishops appended, preceded by an earnest appeal. The Lord has evidently raised an issue for the Church to solve, by members and friends giving largely out of their abundance for his glory. It would also be in order for the tract to contain a brief prayer or collect, calling upon the Lord to incline the hearts of his people to join heartily in this glorious campaign.

In this connection it would be in order to impress all these well-to-do and wealthy men and women with the fact that they are stewards of the Lord's bounty, and without dictating to them how much each one ought to give, endeavor to set in motion such a

* As a special thank offering to God for his especial goodness to them in such a wealth-producing age, and locating them in the midst of such wealth-accumulating environments.

tidal wave of enthusiasm that a sum of \$5,000,000 could soon be raised, first in cash, by check, or bank-draft, or by an annuity, or by bequests. It is said of a certain rich man who died that two of his friends met on the street; one said, "So, neighbor so-and-so is dead. I suppose he left a large sum of money. How much did he leave?" "Yes," replied the other, "I know, *he left it all!*" The wise man said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." To the first the judge will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you." To the last he will say, "Give an account of thy stewardship, for thou mayest be no longer steward." The injunction is: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I would suggest that the name of the new movement be called, "A Perpetual Thank Offering Fund," to celebrate the maturity and conjunction of two great events unique in history. They are the *accumulation of unprecedented amounts of wealth*, and the *open door to the mission fields*, and by the cooperation of these two agents win the world for Him who said, "And I, if I be lifted up, will draw all men unto me," and thereby bring in the glorious reign of a Christian civilization, of which the learned scientist and critic Renan said: "Christ for the first time gave utterance to the idea which he proclaimed at Jacob's Well. The words of Jesus were a gleam in thick night. It had taken eighteen hundred years for the eyes of humanity (what do I say? of an infinitely small portion of humanity) to learn to abide by it."

Now, then, is the auspicious time in the history of the Methodist Episcopal Church, by means of her varied and comprehensive form of government, and the acquisition of some of this surplus wealth, to bring in the dawn of the millennium, when the proclamation shall be made: "Alleluia! The kingdoms of the world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then a mighty triumphant shout will ascend from the earth: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and

mighty, the Lord mighty in battle; he is the King of glory. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Hammond, Ind.

Matchmaking Mr. Wu.

MANY amusing stories have been told of the inquisitiveness of Wu Ting Fang, the Chinese minister at Washington. His running fire of interrogation, though at times exceedingly embarrassing, has been known to result happily for the victim, as the following story, told by the *New York Tribune*, indicates:

"Mr. Wu was a guest at a large gathering, and, in the course of the evening, was introduced to one of the debutantes of the season, a modest and charming little maiden of nineteen. The diplomat immediately took an interest in her past, present, and future, and after inquiring as to her age, asked: 'And you're not yet married? Why aren't you? Wouldn't you like to be?'

"The girl blushing replied that she had no objection to wedded life, but that nobody had yet offered himself as a life partner. She thought that satisfied Mr. Wu, who hurried away—but not so. A little while later the popular minister reappeared, accompanied by a young naval officer lately out of the academy, whom he introduced something after this fashion:

"'Miss Washington, let me present Mr. Turrett. He's not married either, and he wants to be, for he just told me so. You'd make a fine young couple, just suited to each other. I hope you'll be happy,' and with that the representative of the Celestial empire withdrew, leaving an embryo admiral, and possibly a future society leader, blushing crimson and speechless with embarrassment.

"The best part of the story is that within a half year Wu's matchmaking bore fruit, and the young people were married."

THE Epworth League friends can help the cause of good literature along by sending prepaid to B. C. Prout, Eveleth, Minn., their old papers and magazines. Mr. Prout is in a position to supply about twenty camps with good literature. He is in touch with railroad camps, lumber camps, and mining camps, and he desires to supply all these camps with good, wholesome literature. French, German, and Scandinavian papers, as well as English, will be gratefully received.—S. Earl Taylor.

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 Tuesday, January 21, at 3 P. M., Bishop Andrews presiding.

Devotional services were conducted by Dr. James B. Faulks.

Dr. Carroll announced that Dr. Leonard was absent because of illness, and special prayer was offered for him by Dr. B. M. Adams.

The minutes of the session of December 17 were read and approved.

The Treasurer's statement for December was read and ordered on file.

Dr. Carroll was appointed to represent the Society in a conference with officers of other Missionary Boards to prepare a paper on Mormonism, to be given to the Church and the public.

Several matters presented by the Committees on Finance and Lands and Legacies received due attention.

Africa :

The return of a young brother of Rev. J. C. Sherrill from Monrovia to the United States for education was approved, provided Bishop Hartzell gives his approval.

South America :

An appropriation of \$449.48 was made to provide for improvements ordered by the government at three places where missionary property was concerned.

China :

Provision was made for the return of Rev. E. B. Caldwell and wife to the United States on account of Mrs. Caldwell's illness, if the Finance Committee deem it necessary.

The redistribution of the Central China appropriations was approved, with the exception of an item for new property.

Authority was given to use certain receipts for rent in Central China for making necessary repairs.

At the suggestion of Bishop Moore, Brothers Longden, Maclean, and Rowe were added to the Finance Committee of the Central China Mission.

In order to continue the rebuilding of our Mission premises at Peking, the Treasurer was authorized to advance an additional sum of \$20,000, to be reimbursed from the Indemnity Fund, provided it be approved by a special committee, which was appointed, consisting of Treasurer Eaton, Mr. C. C. Corbin, and Mr. J. H. Taft.

Japan :

The approval of the Board was given to a plan for the organization of a Methodist Union Theological Seminary in Tokyo, Japan, provided that our share of the expense for the current year be met within the appropriations to the Japan Missions.

A grant of \$400, gold, was made from the Contingent Fund to meet cost of rebuilding of the residence of the Anglo-Japanese College at Tokyo.

Self-supporting Missions :

An appropriation was made for the homecoming of Miss Clara M. Iwan from the Chili Mission.

Italy :

After consideration of the reports of the Committee on Europe, the whole matter of the condition and needs of the Italy missions was referred to a Special Committee of Five to make full investigation and report. F. M. North, P. A. Welch, C. C. Corbin, Homer Eaton, and W. F. Anderson were appointed said committee.

Dr. N. W. Clark's proffered resignation was not accepted, but his furlough was continued indefinitely, his salary to be paid from the regular appropriation.

A special appropriation of \$60 was made from the Contingent Fund for the relief of the wife of Rev. E. Stasio of the Italy Mission.

A request from Norway for an appropriation as a loan to pay the debt on the Christiania church was declined on account of lack of funds.

Southern Asia :

It was resolved that when a suitable person is secured to supply the place of Dr. Stuntz at Manila, and has duly passed the examinations required, his outgoing be authorized, and his support to the end of the year be paid from the Contingent Fund.

It was resolved that an allowance equal to half salary be made to Dr. Henry Mansell from the Incidental Fund, in order that he may at once return to India, and do such service as he may be able to render.

Arrangement was made for sending out a young lady as the bride of Rev. Homer Wroten, of the Bengal Mission.

The arrangement for Mrs. Parker, widow of Bishop Parker, to go into the service of the Woman's Foreign Missionary Society not having been carried out, it was resolved that an allowance of \$600 per annum be made to her from the Incidental Fund, she to continue in the active service of this Society.

The furlough of Rev. J. O. Denning and wife was extended until the end of September.

Requests from the Northwest India Conference that the return to the United States of Rev. J. C. Lawson and family, and the daughter of Rev. James Lyon, be provided for outside of the appropriations to that Conference were not complied with, for lack of funds, and it was suggested that they consider whether they cannot remain on the field during the present year.

The Committee on Domestic Missions recommended grants for relief in various Conferences be made, amounting to \$515, and they were approved.

Advertising arrangements for the present year for *World-Wide Missions*, with Mr. William Baldwin, were agreed to.

The Committee on Audits reported that they had thoroughly examined the accounts of the treasurer and of the Annuity Fund, and found them correct.

The Finance Committee was instructed to consider and report upon the propriety of employing a public accountant to examine and report upon the accounts of all our foreign and domestic missions.

In view of the faithful service rendered for fifty years, as a member of the Board of Managers, by Mr. J. H. Taft, a committee was appointed consisting of Dr. W. V. Kelley, Mr. A. J. Stitt, and Dr. J. O. Wilson to prepare appropriate resolutions of recognition.

The meeting adjourned with the benediction by Bishop Andrews.

Week of Self-denial and Prayer for Missions.

AT the earnest request of a pastor, whose heart is moved by calls of opportunity for the spread of the Gospel at home and abroad, all pastors, churches, members are urged to observe passion week—the week of our Redeemer's greatest humiliation and self-denial—as a week of self-denial and prayer, from Palm Sunday to Easter Sunday inclusive.

Prayer to God mightily for the outpouring of his Holy Spirit upon all our efforts for the conversion of sinners everywhere, for a deeper work of grace in the hearts of all believers, for the consecration of pastors and people, missionaries, and members, to the work of the Lord.

Deny yourselves, in the spirit of love and humility, for one week, of all the luxuries, of things you can do without, and lay the result on God's altar on Easter Sunday. The Church, as the heir of the Master's kingdom in the world, is straitened until his work shall be accomplished. As heirs of God and joint heirs with Jesus Christ, let us think more, pray more, work more, give more for this cause of causes.

As special reasons, therefore, we name the following:

1. God has heard the prayer of the Church for an open door. This means increased responsibility upon all Christians and Methodists.

2. God has put it into the hearts of many young men and women to consecrate themselves for this work. They are willing to go, but the means is not at hand to send them.

3. The heathen are willing to hear. Gospel heralds are ready to proclaim. But, alas! our funds are exceedingly limited.

4. The Church at home is enjoying great temporal prosperity. What is her duty? It is easy to find the answer. One word will suffice—give.

Self-denial collections should not supersede but supplement the regular missionary collection. They may, of course, be credited on the apportionment. Self-denial envelopes will be furnished free from this office.

A. B. LEONARD,

H. K. CARROLL,

Corresponding Secretaries,
Missionary Society Methodist Episcopal Church,
150 Fifth Avenue, New York.

The Open Door Emergency Movement.

THE action taken by the General Missionary Committee, recommending the Board of Managers to constitute an Open Door Emergency Commission, was reported in the December number of the GOSPEL IN ALL LANDS, and the plan adopted by the Board of Managers in accordance therewith was given in the January number.

The Commission as constituted by the Board consists of Bishops Andrews, Fowler, and Thoburn; Secretaries Leonard, Carroll, and Baldwin; Drs. J. F. Goucher, F. M. North, and J. O. Wilson, and Messrs. J. M. Cornell, John Beattie, and Charles Gibson. This Commission held its first session at St. Andrew's Methodist Episcopal Church, New York, beginning on Thursday, January 2, and continuing throughout the day and evening of Friday, January 3. It was a time of much careful thought, earnest discussion, and sincere prayer. Several times in the course of the session the Commission suspended its business while one and another led in earnest prayer.

Several items were recognized as constituting the necessity for the movement, chief of which was the great success of our missions in the foreign field, which have brought in an increase of one hundred and eight thousand two hundred and seventy-six communicants in the last ten years, this being a gain of nearly one hundred and forty-five per cent. It is safe to say that more people are now knocking at the doors than the whole number enrolled in the membership of the churches in the mission fields, and there is much reason to believe that if our forces could be adequately increased the membership might be doubled in twelve months.

Along with this fact it clearly appeared that the Church had not kept pace with the demands of its great success in these fields, that the General Committee had been unable for ten years to make any particular appropriation for the purchase of property or the erection of new buildings, or even to keep in thorough repair those already existing. It also appeared that, although the contributions of last year were equal to those of any year of our history, except one, it would be necessary to make a cut of eight per cent in the appropriations to our mission fields. In view of these facts, the object of the Open Door Emergency Movement was stated to be:

1. To increase the regular missionary contributions of the Church for 1902 to one and one half million dollars.

2. To do this largely through educational work in relation to missions, so as to make a permanent basis for future advance, and prevent a reaction.

3. In all this work to emphasize the spiritual element, to seek and claim the special baptism promised by our Lord to all who obey his last command.

In the details adopted for carrying out the plan of the Commission it was decided that each field secretary should arrange for one or more divisional councils in the limit of his territory, these councils

to be held at some central place, and representatives to be present from all the Conferences included in the division. The composition of these councils, and their general purpose, will soon be placed before the Church in full.

Next, it was decided to hold missionary conventions in all the presiding elders' districts, the field secretaries to cooperate with the presiding elders in organizing them, and secure the attendance of representative ministers and laymen from the districts.

Further, it was decided to organize local missionary rallies, where presiding elders, pastors, leading laymen, representatives of the Epworth League and Sunday school should get together to awaken missionary interest and zeal and further the work. It was also decided to arrange for printing of special matter to be furnished to all connected with carrying on the work, and samples of it to be sent free on application to the office in New York.

It is especially desired that the entire membership should unite daily in prayer for the guidance of the Holy Spirit in carrying forward this work to complete success; and it is hoped that our members generally will make cheerful offerings in addition to what they have been accustomed to doing, helping in every way possible to supply the great demands of the hour, and help our work forward in every field we have entered.

We subjoin a list of the divisions of the work, with the names and addresses of the field secretaries:

First Division: Headquarters, Boston, Mass. Field Secretary, Rev. E. M. Taylor, D.D., Cambridge, Mass. Conferences: East Maine, Maine, New England, New England Southern, New Hampshire, Northern New York, Troy, Vermont.

Second Division: Headquarters, New York city. Field Secretary, Rev. F. D. Gamewell, Ph.D., 150 Fifth Avenue, New York. Conferences: Baltimore, Central New York, Central Pennsylvania, Delaware, East German, Eastern Swedish, Genesee, New Jersey, New York, New York East, Newark, Philadelphia, Virginia, Washington, Wilmington, Wyoming.

Third Division: Headquarters, Cincinnati, O. Field Secretary, Bishop J. M. Thoburn, 220 West Fourth Street, Cincinnati, O. Conferences: Central German, Central Ohio, Cincinnati, East Ohio, Erie, Indiana, Kentucky, Lexington, North Ohio, Ohio, Pittsburgh, Southern Illinois, West Virginia.

Fourth Division: Headquarters, Chicago. Field Secretary, Rev. W. F. Oldham, D.D., 57 Washington Street, Chicago, Ill. Conferences: Central Illinois, Central Swedish, Chicago German, Detroit, Illinois, Iowa, Michigan, Minnesota, North Indiana, Northern German, Northern Minnesota, Northern Swedish, Northwest Indiana, Norwegian and Danish, Rock River, Upper Iowa, West Wisconsin, Wisconsin.

Fifth Division: Headquarters, Kansas City, Mo. Field Secretary, Rev. Homer C. Stuntz, D.D., Kansas City, Mo. Conferences and Missions: Black Hills, Central Missouri, Colorado, Dakota, Des Moines, Kallispell, Kansas, Missouri, Montana, Nebraska, North Dakota, North Montana, North Nebraska, Northwest German, Northwest Iowa, North-

west Kansas, Northwest Nebraska, Oklahoma, St. Louis, St. Louis German, South Kansas, Southwest Kansas, West German, West Nebraska, Western Swedish, Wyoming Mission.

Sixth Division: Headquarters, San Francisco, Cal. Field Secretary, Rev. George B. Smyth, D.D., 1087 Market Street, San Francisco, Cal. Conferences and Missions: Alaska, Arizona, California, Columbia River, Idaho, Nevada, North Pacific German, Oregon, Pacific Japanese, Puget Sound, Southern California, Utah, Western Norwegian-Danish.

Seventh Division: Headquarters, New York city, under charge of the corresponding secretaries, 150 Fifth Avenue, New York. Conferences and Missions: Alabama, Arkansas, Atlanta, Atlantic Mission, Austin, Blue Ridge, Central Alabama, Central Tennessee, East Tennessee, Florida, Georgia, Gulf Mission, Holston, Little Rock, Louisiana, Mississippi, Mobile, New Mexico English, New Mexico Spanish, North Carolina, Porto Rico, St. John's River, Savannah, South Carolina, Southern German, Tennessee, Texas, Upper Mississippi, West Texas.

Eighth Division: Headquarters, New York city, under charge of the corresponding secretaries, 150 Fifth Avenue, New York. Conferences and Missions: Bengal, Bombay, Bulgaria, Burma, Central China, Denmark, East Central Africa, Finland and St. Petersburg, Foochow, Hinghua, Italy, Japan, Korea, Liberia, Malaysia, Mexico, North China, North Germany, North India, Norway, South America, South Germany, South India, South Japan, Sweden, Switzerland, West Central Africa, West China, Western South America.

Other meetings of the Commission will be held as they are needed. The field secretaries will be glad to hear from all who desire help in their missionary work, and all who desire specimens of the literature to be used in the movement can secure the same by addressing the corresponding secretaries. We hope to see a vigorous movement inaugurated throughout the whole Church that will relieve the necessities of the Missionary Society, and provide for entering the many wide open doors, and supplying the multitudes who are waiting for the Gospel in many of our fields.

The North Korea District.

BY REV. W. A. NOBLE.

THE district is 1,000 miles in extent, and within this section there are 2,000 Christians who come from homes representing 3,000 more who are more or less interested in Christianity. It takes the presiding elder seven weeks to make the round of the district, while new centers of worship are springing up continually. Within this section we have 20 churches wholly self-supporting. Practically the whole work has grown up within five years. At the rate of increase of last year we shall have 10,000 members and probationers within five years on this district alone. Now what have we for the support of this work from the Missionary Society? It amounts to \$382, while \$72 is appropriated for the support of a school in Pyeng-Yang, which leaves

\$210 for the support of the evangelistic work in the whole north Korea. The amount is distributed as follows: \$150 for native preachers and \$60 for theological classes. In this exhibit the amount received by the missionary personally and the hospital is not reckoned. While hospitals and schools are indispensable and do a great work it is the personal contact of the evangelists that fills our churches. The great distress is the need for men to visit the classes in the interior. Our success is limited only by the paucity of workers. The Missionary Society is unable to send us additional missionaries. The next best thing is the native preacher. The Lord has raised up such men among us and they are asking to be sent out to preach the Gospel. If I could obtain their support I could place five preachers on the frontier in a month. The salary of such a man for one year is \$49. Every church I enter there is an appeal for a "teacher." In many cases if they are denied pastoral care the class will go to pieces and the work lost.

A second great need is an increase of our theological class fund. As above stated the Society grants us \$60. This sum is to be distributed through a period of five months and is expected to aid 500 students of the faith. In other words the leaders and most advanced Christians among the classes are invited to gather at central points to study the Scriptures with the purpose of returning to their home villages to impart the truth to others. This work has grown to vast importance. Indeed, it may be regarded the fountain of our Church life. Will not some one add \$100 to this sum. Surely that is a small amount, but the aid to God's work here will be great.

Anyone contributing or aiding in this fund or for the support of a native preacher will receive a report of the work to which the aid is made. Every dollar for this work means many messages of truth. It is not a gift for dead brick and mortar but living words and work.

Our people are worthy of aid which an incident in our work will illustrate. Five families in a village of Sam-wha became Christians, and as is usually the case the neighbors began persecuting them. The persecutions began with insults and social ostracism, and ripened into personal assaults. On certain occasions neighbors of the baser sort would enter their homes, pull down their doors, break up the furniture, drag out the Christians and beat them. On one occasion a widow woman was dragged from her home, beaten till wounded and bleeding she was left half dead. During a visit to the village later on I asked of the endurance of her faith. She replied, "Jesus has suffered for me and I am willing to suffer for him." Then beneath her breath added, "I shall remain true to him even though they kill me." Her declaration did not come from an effusive sentimentality, but from the fruit of faith born of an awful experience. No one of the five families, though suffering persecutions for two years, have lost their zeal in the faith.

They do not ask us to build their churches, to protect them from cruelty nor feed them. They simply

ask for the privilege of hearing the word. Will not the fathers and brethren of the great Church in America help feed these children of the faith?

Pyeng Yang, Korea.

Meeting of the Foochow Conference.

BY REV. M. C. WILCOX, PH.D.

THE twenty-fifth Annual Session of this Conference was held in the Tieng Ang Dong church, Foochow, October 31 to November 4, inclusive, Bishop Moore presiding. Among those chosen to serve the Conference in an official capacity were M. C. Wilcox, interpreter; W. A. Main, English secretary, with H. R. Caldwell for assistant; E. B. Caldwell, statistical secretary; J. Simester, Conference treasurer.

Many parts of this broad field have been afflicted with the bubonic plague, which has taken away quite a large number of our members and probationers. Still there has been a gain in membership, and the reports of eight presiding elders are full of cheer as regards the future of Christianity in this part of the empire.

Rev. F. Ohlinger was transferred to us from the Hinghua Mission Conference. His experience as an educator and his ability in literary work in the *wenti*, or Chinese "literary style," will undoubtedly enable him to render valuable service.

Two members of the Conference—Sia Heng To and Li Ko Dung—died during the year; also the wife of Jiong Hok Ju and the widow of Sie Huo Mi, for all of whom appropriate memorial services were held.

Our United States consul, Rev. S. L. Gracey, D.D., of the New England Conference, was introduced and gave the preachers some good advice concerning litigation. He exhorted them to do all in their power to prevent disputes between the native Christians and their heathen neighbors, but promised to do what he could for Christians who are really suffering persecution, as this term is defined by treaty. At a later session the Conference adopted resolutions expressing appreciation of the services Dr. Gracey is rendering as our consul at this port.

Several young men were received on trial, including H. R. Caldwell, who was also elected deacon and elder under the missionary rule and ordained with the other candidates on Sunday afternoon.

As is generally the case, the reception of fraternal delegates was an occasion of great interest and profit. The Church Mission (of England) was represented by the venerable Archdeacon Wolfe, one of the veteran missionaries of China, and by Rev. L. Lloyd; the American Board by Rev. Mr. Guoh, an eloquent native pastor; the Hinghua Mission Conference by Rev. Thomas B. Owen and Rev. Li Diong Jui. The addresses by our visitors and the reply by Bishop Moore were all of a genuinely fraternal and affectionate character.

The report of our Mission Press, or Anglo-Chinese Book Concern, as we now call this institution, shows that, despite the troubles of last year, there has been no falling off in the general patronage of our books

and periodicals, including the *Chinese Christian Advocate*.

Bishop Moore's presidency over the Conference gave great satisfaction, and the same has been the case with his general administration of our Church affairs in this part of Fookien Province. He carefully weighs all the pros and cons of every question, and then kindly but firmly obeys his conscience and godly judgment. So no person, whether missionary or native preacher, can hardly fail to receive his just reward.

The Conference expressed profound sorrow on account of the death of President McKinley, "who," as the resolution states, "ranked among the greatest and best of the world's rulers and was one of the truest friends of China."

Rev. Jiong Hok Ju, more generally known as Paul, was transferred to the Malaysia Mission Conference and will work among the Chinese in Manila.

Greetings were gladly received from Rev. G. B. Smyth, D.D., and Rev. W. H. Lacy. Dr. Smyth, as is well known, is detained in America by ill-health, and is meantime ably representing the Missionary Society in the Conferences on the Pacific slope. Brother Lacy was sent to New York in the interest of the union publishing house which it is proposed to establish at Shanghai.

The vote on adopting the proposed Constitution for the Church was forty-one in favor and none against. A number of preachers were detained by illness in their families, or the vote would have been considerably larger.

The annual session of the Foochow Woman's Conference was held at the same time as the ministerial Conference. The reports show that the ladies have had a successful year, and they are planning still greater things for the year to come.

The appointments of the missionaries now regularly connected with this work are as follows:

W. H. Lacy, Superintendent Anglo-Chinese Book Concern, Treasurer and Business Agent of the Mission.

James Simester, President of the Anglo-Chinese College.

Franklin Ohlinger, Dean of the College of Theology and Translator of Books.

Instructors in the Anglo-Chinese College: Professor B. H. Marsh, Miss Bosworth, Mrs. Lacy, Mrs. Plumb, Mrs. Simester, Mrs. Marsh, Mrs. Caldwell.

B. H. Marsh, Principal Boys' School and Missionary-in-charge of Haitang District.

Mrs. Marsh, Matron of the Boys' High School.
Miss S. M. Bosworth, Missionary-in-charge of Mingchiang District.

E. B. Caldwell, Superintendent of the G. S. Miner "Special Gift Day Schools" and Missionary-in-charge of Ngucheng District.

W. A. Main, Presiding Elder Kucheng District and Missionary-in-charge of Iongbing District.

H. R. Caldwell, Missionary-in-charge of Kude District and Principal of the Schell-Cooper Academy.

J. E. Skinner, M.D., Superintendent Wiley General Hospital, Kucheng.

Mrs. S. Lawrence Skinner, M.D., medical work among women.

Miss Kathryn Kauffmann, Principal of Foochow Graded School.

M. C. Wilcox, Presiding Elder Foochow District, Missionary-in-charge of Hokchiang District and Editor *Chinese Christian Advocate*.

Buddhist Inquirers in Japan.

BY REV. JULIUS SOPER.

PRESIDENT HONDA, by special invitation, delivered an address in a Buddhist monastery, of the Zen sect, near Aoyama, on December 9. About sixty priests, young and old, were present. They listened to his address with great attention and respect. This is significant!

Mr. Honda took for his subject "Some Impressions About Japanese Character." He said there were not a few defects or flaws in Japanese character, but would only mention two: Lack of truthfulness, and a lack of the sense of responsibility. After giving facts to sustain his statements he gave the following as the great reason for this condition of things: namely, the lack of a true sense of personality in Japanese thought, this being one of the great national defects. Then he said that the reason for this defect was the failure—for generations past—to recognize a supernatural personality, a supreme being. He expatiated kindly, but forcibly, upon this thought, and tried to lift his hearers to higher levels.

It is hoped that this was "a nail driven in a sure place." One of the greatest hindrances to Christian work in Japan is the pantheistic and materialistic caste of the Japanese mind, especially among the educated classes. Buddhism is largely responsible for this state of things. President Honda is to be congratulated upon having had an opportunity of speaking on such a subject before such an audience. Times are changing, and men's minds are changing, too!—*Tidings from Japan*.

Bombay District Conference and Mela.

BY REV. FREDERICK WOOD.

THIS year a Christian *mela* was held in connection with the Bombay District Conference of the Methodist Episcopal Church, from November 15-19, in the city of Poona, in the tent used during the Epworth League convention. It was admirably planned and successfully carried out. Rev. D. Osborne is a masterhand in *mela* work. He marshalled the troops at his command well, and the results were very gratifying. Three evangelistic meetings were held daily, and nearly every night a *kirtan* closed the day. There was a large attendance of Indian Christians throughout, from Poona, Telegaon, Bombay, and Igatpuri.

There were about forty members of the Conference present. Fifty-two local preachers' and exhorters' licenses were renewed. Of these thirty-six are unpaid (honorary workers) and sixteen paid in regular mission employ. Of these fifty-two also twenty-eight are English speaking, thirteen Marathi, seven Gujarati, and four Hindustani.

All was so good that it seems invidious to particularize; but there were some special features. Those Leaguers who attend the late convention will be pleased to hear that a splendid evening's program was given by the local and district Leaguers in the tent without the rain to mar it.

On Sunday morning the English Sunday school held its Children's Day service, and a delightful, entertaining, instructive program was gone through. The special collection (made by the children) for this special object realized over 270 rupees. The meetings of the *meta* had reached high-water mark by the Sunday morning, when over thirty Marathi inquirers from the Dhond-Manner villages were baptized. On the last morning's gathering over one hundred and twenty testimonies, in various vernaculars, were given to blessings received at the *meta*.

In the reports from the Conference committees special stress was laid upon Sabbath observance, self-support, and temperance. It was also decided to have the minutes printed in both English and Marathi.

During the year two local preachers, four exhorters, and the wives of two regularly employed local preachers passed to their reward—four being by plague. It was the unanimous opinion that hereafter the District Conference and a *meta* be combined.—*Indian Witness*.

Notes on Missionaries, Missions, Etc.

Rev. S. A. Beck and family sailed from San Francisco January 21, returning to Korea.

Rev. W. E. Lowther, who sailed from San Francisco November 17, for Malaysia, has taken charge of our school at Ipoh, Perak.

Rev. I. H. Correll, D.D., formerly a Methodist Episcopal missionary in Japan, is now at work in the Episcopal mission at Nara, Japan.

Rev. W. H. Lacy was in the United States during November and December, and sailed from San Francisco January 4, returning to China.

Miss Jennie S. Vail, of our Japan Mission at Tokyo, has a Bible class in the Kudan church of from seventy to eighty young men and is said to be accomplishing great good.

Rev. W. E. Manly and family sailed from Tacoma January 13, returning to the West China Mission.

Rev. George R. Davis and family expect to sail from San Francisco February 7, returning to North China.

Rev. Henry Jackson and family, of the Bengal Mission, are expected to leave India this month, returning to the United States.

Rev. J. F. Wilson, of the Malaysia Mission, who was reported last month as being obliged to leave Penang on account of his health and was on his way to the United States, is now reported as having met Bishop Moore in Japan, and appointed by him to Kiukiang in the Central China Mission.

Mr. J. L. Cowen writes from Tokyo, Japan, December 25, 1901: "Mission work in Japan is more promising than it has been for many years. The Tokyo churches of our own Mission have over one thousand new names as inquirers and converts. But mission money was never more needed here than now because of such prosperity. The people among whom we work have little or no money, and just now there is great depression in business in Japan, the worst for many years, and this makes it hard for our churches to keep up expenses."

The *Bombay Guardian* of December 14, states that on December 7 "a large party of missionaries of the Methodist Episcopal Mission arrived in Bombay. They were returning missionaries, Dr. and Mrs. Rudisill, and Miss Grace Stephens, accompanied by Sooboonagam Ammal, all for Madras; Rev. D. O. Ernsberger, Raichur; Mrs. Neeld and son, Shah-jahanpur; Mrs. Core and three children, Moradabad; Miss C. H. Lawson, Bombay. New missionaries were: Miss Bennett for Jubbulpur; Miss Winslow for Lucknow; Miss Woods for Kolar; Miss Henkle for Calcutta; Rev. J. P. Hyde for the English Church, Lucknow; Rev. J. Schulthels for the Methodist Press, Lucknow."

Rev. George Heber Jones writes from Chemulpo, Korea: "The Koreans make good Methodists, because they make good Christians. They are in earnest in preaching repentance toward God, faith in our Lord Jesus Christ, a consciousness of pardon and acceptance, the new birth, and the presence of the Holy Spirit in the heart. They make good local preachers, exhorters, class leaders, stewards, and Sunday school superintendents. We have just held the Conference for the West Korea District. Every member of the Conference, with only one or two exceptions, presented his report in writing, and many of the reports were most interesting. Though but five months have elapsed since the Annual Meeting a net gain in membership of over three hundred was reported."

A contributor to the *Indian Witness*, writing from Rangoon, Burma, says: "While traveling not long ago, I came upon a well-proportioned *zayat* or rest house, springing into existence near a roadside station, and was informed that it had been erected by a Karen who had founded his own religion and church. The man is known as Maung Paiksan, a shrewd business man, at one time a servant to a missionary, but now owning a mill at Nyaunglebyin, above Pegu. He at one time professed Christianity, and was received by the American Baptists. He has since founded his own creed, based on charity, sobriety, and moderation, and his tenets are a mingling of Buddhism and Christianity. He strictly prohibits the taking of animal life, has a large following, is very influential, and has built several *zayats* for public use."

Rev. S. W. Siberts writes from Buenos Ayres, Argentina, November 19, 1901: "In Mercedes we have reopened the seminary owing to the personal aid of Bishop McCabe. Several very promising young men have entered, and we have other applicants. We need support for at least fifteen theological students. In Chacabuco we have just bought a fine lot on the Plaza for a church. The congregation is composed of Italians and Hollanders. Some have been members of the Waldensian Church in Italy. One man, a poor bricklayer, gave \$100 to help buy this lot. In Junin, where I have been preaching for a year to an English colony, I have opened a self-supporting school of fifty scholars. We could pay some bright young man who could teach that school and preach to the people a full salary within six months."

Acknowledgment.

WE are greatly indebted to Dr. S. L. Baldwin, Recording Secretary of the Missionary Society, for his work on the magazine this month. He prepared and edited the previous pages during the temporary sickness of the editor.

Monthly Missionary Concert.

THE subject of the Missionary Concert this month being on the Methodist Episcopal Missions in China, we have been favored by having the aid of Dr. Baldwin, who was for twenty-five years one of our missionaries in China. It will be seen that he has devoted thirty-eight pages to the topic. This number may be considered supplementary to the September and October numbers of 1900, and the three will give ample material for the concert.

Topic next month—"KOREA."

Recommended Books.

Fifty Missionary Programmes are contained in 119 pages of a book published by the United Society of Christian Endeavor at 35 cents. They are prepared by Miss Belle M. Brain, and will be found helpful to those who seek to make missionary meetings interesting. An introductory chapter is on the "Ideal Missionary Meeting."

Centennial Survey of Christian Missions is the supplementary volume of *Christian Missions and Social Progress*, by Dr. James S. Dennis. It will be published by the Fleming H. Revell Company this month, and the price has been advanced from the announced \$2.50 to \$4 net, on account of the unexpected size and expense. It will doubtless be of great value to all students of the history of Christianity.

Men of Might in India Missions, by Helen H. Holcomb, gives sketches of the lives of leading missionaries from 1706 to 1890. They are Bartholomew Ziegenbalg, Christian F. Schwartz, William Carey, Joshua Marshman, William Ward, Henry Martyn, Gordon Hall, Charles T. E. Rhenius, John Scudder, John Wilson, Alexander Duff, John Anderson, Robert T. Noble, Isidor Lowenthal, Samuel H. Kellogg. Some of these are familiar to us. All of them deserve study and the honor here given. The reading of the book is inspiring, and will be found instructive as to some of the phases of mission work in India, especially the educational. Published by the Fleming H. Revell Company. Price, \$1.25 net.

Adventures in Tibet, by William Carey, is published by the United Society of Christian Endeavor. Price, \$1.50 net, the postage being 20 cents additional. Mr. Carey is a missionary in India, and the great grandson of the William Carey who was the pioneer of missions in India. More than one half of the 285 pages is devoted to the description of the country and people of Tibet, and the balance is a diary written by Miss Annie R. Taylor, giving an account of her perilous journey through the country. There are seventy-five excellent illustrations. The book

will prove of value to anyone who desires to know more about the mysterious land which has been kept so jealously closed from the observation and examination of the "barbarians."

History of Protestant Missions, by Dr. Gustav Warneck, edited by Dr. George Robson, is published by the Fleming H. Revell Company. Price, \$3. This is the seventh edition of a book that has had a large circulation, and which is justly considered a "standard history of missions." It is particularly valuable in its history of the missions of the European Missionary Societies, as in the United States we have had comparatively a limited acquaintance with them. The introduction gives a view of the apostolic, post-apostolic, and medieval period of missions. We then have chapters on The Age of the Reformation, The Age of Orthodoxy, The Age of Pietism, The Present Age of Missions, History of the Foundation and Growth of Missionary Societies. These are followed by chapters on the missions in America, Africa, Asia, Oceania, and among the Old Oriental Churches, and one on an Estimate of the Results of Evangelical Missions. There are also twelve maps of the mission fields. Every student of missions will here find information that will greatly aid him in an understanding of the subject, and the cause of missions will be greatly aided by an extensive circulation of the book.

How Missionary Money is Used.

BY H. K. CARROLL, LL.D.

THE report of the Treasurer of the Missionary Society of the Methodist Episcopal Church for 1901 shows that the disbursements for the year were \$1,279,930, exclusive of \$96,964 special gifts sent directly to the fields designated by the donors. The distribution of the \$1,279,930 was as follows:

Foreign Missions.....	\$722,186
Domestic Missions.....	473,205
Publication Fund.....	31,300
Salaries and traveling expenses of Secretaries and others	21,032
Interest (on loans in anticipation of receipts)	14,716
Office expenses	14,087
Postage, rent, telegrams, General Committee expenses, etc.....	3,404
Total.....	\$1,279,930

Of every dollar expended the distribution was as follows:

Missions, Home and Foreign	93.4
Salaries of Secretaries, office expenses, etc.....	2.7
Publication Fund.....	2.4
Interest.....	1.2
Postage, telegrams, General Committee expenses, etc.....	0.3
	100.0

Expended in the Missions....	\$1,195,391
Received from Conference Collections.....	1,184,628

Contributors will please observe that the money which went direct to the Missions exceeds by \$10,763 the amount received from Conference collections.

GOSPEL IN ALL LANDS.

MARCH, 1902.



REV. DENNIS OSBORNE, OF INDIA.
(Died in Poona, India, January 25, 1902.)

A GLIMPSE OF OUR HINGHUA WORK.

BY BISHOP DAVID H. MOORE, D.D.

THE parent Missionary Society of the Methodist Episcopal Church is represented in the Hinghua Mission Conference by Brother and Sister Brewster, Brothers Owen and Guthrie, and Dr. Williams. Brother and Sister Ohlinger were transferred to the Foochow Conference. Brother Guthrie is in school work; Dr. Williams is student of the language; Brother Brewster, besides his manifold duties as superintendent, manages the mission press and various industrial works, while Sister Brewster is well-nigh omnipresent.

Great and model workers these, but sadly in need of reinforcements. In the Ing-

which the entire face of the walls can be swept by musketry. The gates are ponderous; everything is adapted to desperate and prolonged resistance and defense. In some villages there are fortresses especially constructed for the protection of the people in time of war.

The blood of southern Chinese is hotter than that of their more northern and western brethren. Vendettas are common. Last autumn one of the villages where we have a flourishing work was the scene of a protracted combat with the fighting force of a rival village. The fighting did not cease until nineteen were slain and one hundred



REV. W. N. BREWSTER JOURNEYING IN HINGHUA.

chung region there should be at least two more missionaries. The dialect is so different from the Hinghua that an interpreter is needed. Brother Brewster requires a man for the press and two for the evangelistic work.

This field will not be adequately manned until thus reinforced. All the northern portion, over which Brother Ohlinger presided, has now only the supervision that the superintendent can give, and not for a long time can the foreign missionary be dispensed with in any section of China.

Fuhkien Province everywhere shows more evidences of tribal warfare than I have noticed elsewhere. Some of the great houses are fine fortifications; with massive and high walls, with towers at the angles from

wounded—a casualty list that would compare well with Filipino or South African annals.

Before now, Brother Brewster has been going along a trail across which the clans were blazing away at each other, when by tacit consent they would cease firing until he was out of range. The same amenity they would extend to all neutrals.

It must not be supposed that our members engage in such pastimes. So far as I know or have heard, they are free from it.

The same spirit, however, most unfortunately breaks out now and then among the members of different missions. But in nearly every case the exciting cause is some suit before the native magistrate, the parties to which try to draw in the influence of

the native churches to their support. Sometimes it grows out of crowding a new work into a village already amply provided for. Of this, too, we are happily free.

There is a constant temptation throughout the empire for the native pastors to espouse the cause of some litigant and back him with the powerful name of a foreign Church. In one case a man offered to donate toward a church a large portion of a \$1,200 claim if our pastor would press it in the yamen. Against the advice and authority of the missionary he persisted, the salutary result being that he has been languishing in bonds for several months. This was in another Conference. But the strong and increasing sentiment is against it, the Hinghua Conference, by the votes of native preachers, suspending one of its members for complicity in some such transaction.

The transfer to the Woman's Foreign Missionary Society of the portion of the compound owned by the parent society, enables them to clear off old structures and build needed new ones, and thus have a commodious and attractive property. The new compound, on which the building for the Boys' School is rapidly approaching completion, is only a hundred yards or so away. It is well chosen and will put a new face on all our work.

The Woman's Annual Meeting was well attended, and the reports were most encouraging. I sincerely trust that the sisters will take over the Rebecca Orphanage in Antau. It is a fine property, built by the liberality of Bishop McCabe and given his wife's name. The parent society is not prepared to carry it on. Our sisters have a nice piece of ground adjoining, well-suited to hospital purposes; the residence

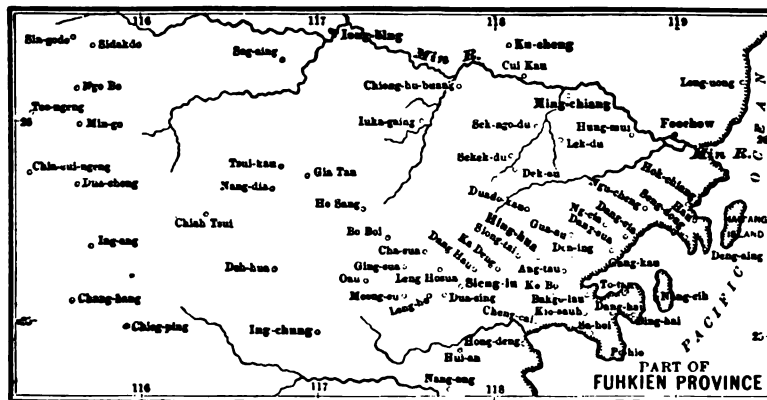
already there being ample for the superintendent of the orphanage and the physician in charge of the hospital. Antau is a seaport, and is more prosperous even than Hinghua.

Hinghua can now be reached from Foochow by a line of Japanese steamers. But who would go by sea and miss the ruins of prehistoric civilization, the quaint and myriad types of present Chinese life, and the exquisite beauty of Chinese scenery? Mrs. Bishop might have written this of the region between Foochow and Hinghua as truly as of Wan:

"The wealth of vegetation is wonderful. Not a barren or arid spot is to be seen from the water's edge to the mountain summits which are the limits of vision. The shiny orange foliage, the dark, formal cypress, the loquat and pomegranate, the gold of the plumed bamboo, the deep green of sugar cane, the freshness of the advancing grain crops, and the drapery of clematis and maidenhair on trees and rocks, all delight the eyes."

I hope to give at least a month next summer to the hill country of Hinghua, and to pass thence through the Iong Bing region of Foochow and through Kiangsi Province to Nan Chang Foo, on Poyang Lake, where the Central China Mission is to hold its next session. I write this on the China merchants', spic and span, *Kwei Lee*, nine hundred miles up the Yang-tse, toward the famous gorges and dangerous rapids that guard the way to far-distant West China, where Spencer Lewis heads another noble band of our missionaries. Happy our party will be if fifty days' travel brings us safely to our destination in Chungking.

December 13, 1901,



THE HINDU'S REFUGE.

BY REV. HOMER WROTEN.

THERE is one portion of India's sacred literature to which an orthodox Hindu, when hard pressed, will universally resort. His pride and patriotism often blind his eyes to any beauty or help which might come to the unprejudiced from the simple story of the Gospel. The last appeal is usually made to the *Bhagavad Gita* (or similar books), a devotional song of Krishna. It teaches a union with deity through a subdual of all personal energies. The aim is an equilibrium in which there is neither pleasure nor pain, desire nor aversion, hope nor despair. The real good is nonentity for the soul, and it is reached by carrying out the duty imposed by circumstances without interest in the event.

For the sake of convenience the *Gita* is divided into eighteen chapters, called discourses, and the discourses further divided into paragraphs and numbered as the verses of the Bible. The whole is carried forward in the form of a dialogue, in which the disciple asks questions and Krishna answers in wonderful Hindu advice.

The first great doctrine of the *Gita* is the transmigration of the soul. Krishna says: "At no time were we not, nor verily shall we ever cease to be hereafter. The dweller in the body, casting off wornout bodies, entereth into others that are new." He advises man to live this life stoically, for at best it can only be called a misfortune. The well-poised man will withdraw his senses from all external relations as a tortoise draws into protection all its feet. The soul is defined as "perpetual, stable, all-pervasive, immovable, ancient, unmanifest, unthinkable, immutable."

The inconsistencies which may appear are no obstacle to a Hindu. A sustained consistency in his ratiocinations are unnecessary if he can only find a temporarily tenable position. It is no argument against transmigration of the soul to assert that no one remembers experiences of a former existence. To argue that, a forgotten previous existence can have no disciplinary value either to warn or attract is ineffectual.

Although many Hindus profess great admiration for scientific research and discoveries, yet, whatever may be advanced concerning the *law of heredity* as a difficulty in the way of a belief in transmigration is

easily thrust aside. They assert the law that no soul is inferior in a present state to some former existence without having egregiously blundered hitherto. They do not seem to see the disaster such a law brings to their theory of the incarnation of Krishna. To catch a Hindu in argument is similar to shooting a squirrel up some big tree when there is no dog. He is always behind the limb.

The next noticeable doctrine taught is that there is salvation in two ways—the continual exercise of wisdom, and lifelong performance of right action. Only a few will be able to save themselves by wisdom, but all have the opportunity to escape a separated existence by faithful performance of duty. I quote from the fourth chapter, "Even if thou art among all evil men the most evil-doing, yet shalt thou escape from all sin by the raft of wisdom."

Evidences of wisdom are seen in passionless contemplation, in a man who has much faith and has mastery over his senses. A Hindu sage is one who is never disturbed; his meditations have produced such complacency that he is utterly dead to success or failure. "For him there is no interest in things done in the world, nor any in things not done." With the most careful study it is difficult to discover traces of *wisdom* in this advice concerning salvation by wisdom. But herein is the marvel to a Christian that a Hindu can find satisfaction in senseless ramifications of his wandering thought.

If we complain, the Hindu *Guru* will reply that no translation could possibly convey in modern language the original Sanskrit meaning. Besides, only the high caste Brahman is capable of understanding the Sanskrit, and he would teach only those equal with himself in rank. Lower caste men may be able to master Sanskrit grammatically and orthographically, but this does not initiate the student into the mysteries of ancient Indian sacred scriptures.

He will even acknowledge that a Western representative may know something technically concerning this oriental literature, but as to appreciating in any way its religious significance, the thing is impossible. The source of all revelation is thus confined to the Brahman in two ways, (1) he will not teach its mysteries to a lower caste or for-

eign man, (2) the unfortunate man could not understand it if he did. A Brahman has a monopoly on brains, social prestige, religious information, and no weapon will pierce his iron-clad bigotry. And he is saved by his wisdom!

The *righteousness* which saves may be either positive or negative. Positive, however, leads to higher bliss. Winning promotion by stern Hindu merit in positive action is not attractive to many, but the life of an ascetic is more easily followed. If a person can but unattach himself to all external things and wander aimlessly over India his death will bring him speedily to the Nirvana of Brahman. That man who can "fix his gaze between the eyebrows, having made outgoing and incoming breaths equal, and having cast away hope, fear, and passion, is verily liberated forever." It is necessary to practice most rigid subdual. The devotee must find "a pure place, fix himself on a seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin, and kusha grass; there, with thought and functions of the senses subdued, steady on his seat he can practice meditation for purification of the self." "The senses must be curbed by constant practice and by indifference." These are some of the hints given concerning the way of salvation by personal action.

Not long ago I saw a great-demonstration made over the body of a deceased Hindu ascetic. He had wandered hither and yonder until he could go no farther. He had subsisted on herbs and refuse until his shriveled frame was a sight to behold. His lonely and miserable existence called for honor at his death. So the people had made a gaudy bier upon which they hoisted the body and were bearing it with music and triumph to the place of cremation. The procession danced and shouted about like demons. As we would say, a saint had been gathered home.

There are three qualities which bind to the flesh and force an earthly existence. These are earthly knowledge, passion for life, and a love of indolence and sloth. If a complete separation can be had from all these the self is lost in the Great Self. By different courses of action a soul may lose connection with any one of the three and remain bound by but two. When wisdom increaseth then

passion and indolence die. When indolence increaseth darkness and ignorance fill the soul. If wisdom prevails when a man goes to dissolution, then he emerges in "the spotless worlds of supreme knowledge." "When the dweller in the body hath crossed the three qualities (knowledge, passion, sloth), whence all bodies have been produced, liberated from birth, death, old age, and sorrow, he drinketh the nectar of immortality." That man has reached supreme bliss who has found a neutral place unshaken by these qualities, and is balanced between all the "pairs of opposites." A person's actions are divided, and named after these three qualities.

Krishna tells how each quality manifests itself in almsgiving; he also declares what kind of food the predominant quality will unconsciously demand. "Free, not egotistical, endued with firmness, unturned by success or failure, such a person is called *sattvic*, or wise. Passionate, greedy, harmful, impure, sensible of joy and sorrow, such a person is *rajasic*, or sensual. Listless, vulgar, stubborn, malicious, and procrastinating, such a person is said to be *tamasic*, or vile." This shows the morality of Hindu scriptures—that is, the most respectable and readable part of them.

A careful study will show that Hindu scriptures have no help outside of humanity to offer. Their Shastras are books of rules for human action—advice concerning the best way for a man to use his abilities and strength. Salvation from sin, all the sin a Hindu recognizes, is by human endeavor. God never bends to assist; man is unable to reach any superhuman ear.

Some of their boasted morality is beautiful, but the beauty is that of the marble—cold and dead. Sacrifices are necessary for atonement, but no sacrifice which a man may not make for himself. The end is annihilated identity, an insensate, irresponsible condition. When one studies these sacred books he can readily account for indifference to plague, famine, and leprosy. In these very books he finds cause of inertia, stagnation, and sluggish superstition. India needs a Saviour, an atoning Saviour, a sympathetic Saviour, a light-giving Saviour, a lifting, inspiring, energizing, interceding Saviour.

Calcutta, India, December, 1901.

PASSION WEEK AND GOOD FRIDAY IN MOUNT LEBANON.

BY MRS. GHOSN-EL-HOWIE.

THE week before Easter is one of the busiest in the whole year, for the spring has begun and the young leaves already deck the trees, and those who are going to raise silkworms have a great deal of work to do by way of preparation.

The life of the village at this season can be best observed by ascending a flat roof and looking around for a few minutes.

The first thing one observes is the beautiful landscape. A magnificent amphitheater rising from a great depth to a great height, the several trees, from top to bottom festooned with green, as the tender vine puts forth or the mulberry begins to display its thick foliage, while above all the tall pine, with its evergreen bushy top, stands sentinel, holding aloft an umbrella-like sunshade over the tender flowers beneath.

On one side of the amphitheater the village of Shweir, clinging to the mountain-side, is decidedly picturesque in its *tout ensemble*, while *ris à ris* the little hamlet of Ain Sindiany (the Fountain of the Oak) is also picturesquely situated, while, to crown all, "our Hermon," Mount Sunnin, looks serenely upon us through a diaphanous azure haze, with a cooling effect, as the snow still clings in thick folds around his ancient brow.

No gladiatorial combats take place in the arena before us, but the scene is not wanting in life or sound.

Besides the twittering of birds and the crowing of cocks we hear the Druze talking to his oxen in a language only he and they understand, as with difficulty he guides the plow in and out among the mulberry trees on the narrow terraces.

At the fountain a few paces from our house, some women have been washing last year's dirt off their wicker trays, and are now getting them ready for the approaching silkworm season.

Our neighbor, Im Yusuf, has just been coating some trays with cow dung to fill in the interstices and make them smooth for the leaves and worms.

A little farther on I see Im Khattar washing a four-year-old boy in front of her house. He has not a shred on, and the early morning air is still cool, but I suppose she must take time by the forelock. The grandmother is taking a little girl in hand,

and washing her head in an equally public manner.

Beyond, Im Setim and Im Abdallah have turned all their beds, cushions, and rugs into the open, and the sound of beating carpets, or rather straw mats, reaches our ears.

Some of the women have already got their washing out on the line, for this is the general wash day, and in a short time the whole place will be draped with the linen that is to be donned to-morrow.

Dressmakers are busiest of all, for every woman wants to come out in a new dress on Easter Sunday.

The village children have a holiday today, and their voices at play blend with the multitude of other sounds.

There is no want of animation, and yet there is no hurry or bustle; all are about their work in the most orthodox fashion.

The special service of the Greek Catholics on Good Friday, last year, was held as usual in the evening. Shortly after sunset the church was full, and by the time we arrived the service had commenced.

In the body of the church, which was occupied by the men, an erection, a kind of reredos, composed of pictures of the Madonna and saints, was placed in the center. A semicircle of old men, each holding a taper, stood in front, while a youth with a large missal in his hands made the tour of the semicircle reading in a loud voice a few sentences, which the old man nearest "caught on" to and chanted, while the next one got his portion and took up the burden in turn until the round had been made, when the first youth was relieved by another and the performance was repeated, and thus the service was conducted, the priest standing by most of the time, superintending as it were, and at intervals passing round the church swinging the censor.

The women's gallery was crowded almost to suffocation, and on account of the close lattice separating their portion from the main body it was difficult to see what was going on. My companion, however, secured me a place in the front row, and I had an excellent opportunity of observing everything.

The service, as rendered by the old men, was most monotonous. I don't suppose anybody understood anything about it, and

it is quite safe to say that nobody was there expecting to hear or understand. The hum of voices whispering and talking, and the general commotion rendered any disposition to hear futile.

After standing over an hour in a stifling atmosphere a change in the program occurred. The tapers in the three large glass candelabra were lit, and then a different scene was presented. The dull chanting ceased and the bell tolled solemnly as, proceeding from behind the anastasis, a slow company, chanting a funeral dirge, moved in mournful procession, headed by the priest and a youth bearing a flag surmounted by a silver crucifix. All eyes were turned in the direction of the procession, and those nearest fell into line and, arming themselves with lighted tapers, followed in the wake.

At length the object that everyone was looking for appeared. It was a wooden bier draped with priestly vestments of embroidered silk for a pall. The lid was covered with scarlet tulips, while the white iris, like waving plumes, alternated with erect wax lighted tapers around the edge.

This pseudo funeral cortege twice made the complete circuit of the church. On its third appearance it was deposited in front of the temporary reredos, and, after a few words from the priest, a general rush was made to secure a flower or a leaf from the bier "for a blessing."

On the road home a woman with a flower in her hand asked me if I had got a *barakee* (blessing), and on my saying "No" offered to secure me one, which service would have been one of supererogation, as my faith in the potency of the charm was altogether nil.

I asked Im Muckbill what was the use of the *barakee*, and she, smiling at my pitiful ignorance, replied that it was "a remedy in case of sickness."

This reminded me of a now almost extinct custom in my native Yorkshire, where, on the carrying round of the "vessel cup," or "Advent Images," anyone who gives a small gratuity is entitled to take a leaf or a flower from the box in which the images lie to be carefully preserved as "a sovereign remedy for the toothache."

Shweir, Mt. Lebanon, Syria.

OUTLOOK OF THE JAPAN METHODIST EPISCOPAL MISSIONS.

BY REV. JULIUS SOPER, D.D.

THE first year of the new century in Japan has been one of intense interest. There has been progress in Christian work all along the line. The Twentieth Century Movement has enlisted the sympathy and active cooperation of nearly all the Protestant churches and missions. Our own churches have been greatly blessed and prospered. Hundreds have signed cards as inquirers and scores have already been baptized into the Christian faith. Our pastors and laymen were never so earnest and faithful. A new spirit has taken possession of the church members.

Our hearts are filled with rejoicing and thanksgiving as we look back over the past year. If this good work goes on, as we have every reason to believe it will, great changes will take place in the next five years.

Now is the time to strike in Japan! Never were the prayers, sympathy, and financial help of our home churches more needed than at the present. The next five years will largely decide the character and destiny of the Christian Church in Japan.

This has been a year of revival in all our churches. Not only has the membership increased, but self-support has kept pace with the revival movement. We now have five self-supporting churches and several on the border land. About one third of pastoral support now comes from the Japanese churches.

While we are fostering and strengthening our old work, we are unable to take up much new work, owing to our limited missionary grants for such work, and to the increasing cost of living in Japan.

We have a noble band of Japanese preachers—earnest, faithful, loyal, and self-denying. A number of them could secure larger salaries as teachers and government officials if they would accept positions within their reach. The temptation to leave the ministry is very great. Not a few in other churches have done so. We should stand by this faithful band of preachers, and in every possible way encourage them. They ought to have larger salaries.

Our educational work has taken on a new

lease of life during the year. All the restrictions placed upon us two and a half years ago by the Department of Education have been removed. We have all the privileges we once enjoyed, and also full liberty to teach our religion in our schools. Our great need is a new building for our academy and college at Aoyama, Tokyo. Unless we can secure funds for rebuilding our earthquake-injured building in the near future, our work will be greatly crippled, if not entirely brought to naught. Would it not be a good thing for our Epworth League, during this year, when it is to give special attention to missions, to raise a thank offering fund for our educational institutions in foreign lands?

The work of the women of the Foreign Missionary Society within the bounds of the Japan Conference is very encouraging and prosperous. Their five boarding schools are doing excellent work, and the graduates

from the Yokohama Training School are laboring faithfully and efficiently as Bible women in many of our circuits and stations. Their work among the women and children is telling mightily for our cause in Japan.

Temperance work has exercised a strong influence for good. Three of the chief leaders in the movement are members of our Church: Hon. Taro Ando, Hon. Sho Nemoto, and the Rev. K. Miyama, the last named a member of the Conference, is the temperance evangelist employed by the National Temperance League, of which Mr. Ando is president. Through this temperance movement many have been brought in touch with the Gospel and scores led into the fold of the Church itself. Our Church has the enviable reputation of being the leader in all social reforms as well as the most active in Sunday school work.

Tokyo, Japan.

THE BIBLE IN KOREA.

BY REV. E. M. CABLE.

PERHAPS the readers of GOSPEL IN ALL LANDS would be interested in knowing how the Bible is received in Korea and what a powerful influence it has upon the lives of the people who read it. There is no greater force in the world for transforming men's lives, elevating society, establishing righteousness, both temporal and spiritual, and ushering in the universal brotherhood of man than the grand old book. I do not discount the heroic and unselfish labors of God's faithful servants, who are girdling the globe with their righteousness, teaching, and holy living. We must have the teacher, preacher, and missionary. God hasten the day when Korea shall get her share of these noble men and women. But the greatest pioneer to-day in missionary enterprise is the Bible.

In Korea we have many examples and illustrations of the effective work the reading of the Bible has upon the hearts and lives of the earnest inquirers of its sacred pages. The sale of the Bible or portions of it is very encouraging. Thousands of New Testaments are being sold into the homes of the Koreans every year. A desire for a knowledge of the Word is increasing. Men and women are asking for the Bible.

One case that came under my observation

quite recently will interest you, no doubt, as it did me, and give you some idea of what power the Bible possesses and what Christianity means to these poor Koreans.

There is a man by the name of Mr. Kim-eung-soo living in a little village in the province of Whoang-hai-do in the northwestern part of Korea. From a Korean standpoint he is well-to-do and has considerable influence and authority in his own village and neighborhood. A few days ago he had occasion to come down to Chemulpo on business. On returning home the little boat in which he was being conveyed encountered a severe storm, and the little bark, unable to weather the heavy gale, was forced to take shelter at a little village along the way. The storm continued to rage for three days and Mr. Kim was compelled to take refuge in one of the village inns. At this place transpired the event that has changed his whole life.

The first night Mr. Kim had a very strange dream, and like Pharaoh he awoke the next morning very much troubled in mind, but unlike the king of old he had no Joseph at hand to interpret the mysterious vision. There were other men in the inn that day, but none of them knew of the anxiety that gnawed away at Mr. Kim's heart.

“ God works in mysterious ways his wonders to perform.”

The strange dream was as follows: “ During the night Mr. Kim saw a man dressed in long black garments and wearing short hair approach him and hand him a book. This was very strange to Mr. Kim, because the national dress of the Korean is white, and they wear their hair long and tied up in a little knot on the top of their heads, and their books are very much different from the one the nightly visitant had handed Mr. Kim. The Koreans are quick to attach evil interpretations to dreams and let them pass as a mere matter of course, but this dream made a deep impression upon Mr. Kim and he wanted to know the interpretation. Mr. Kim had never met the missionary, read the Bible, or heard the Gospel story. He was a heathen living in all the darkness and hopelessness of idolatry. The day wore slowly away all too much so for Kim.

Toward evening it happened that one of our Bible colporters was also driven to this same village by the storm, which had not ceased to spend its violence. Fortunately he went to the same inn in which Mr. Kim was staying. The two men met, but nothing was said until after they had partaken of their evening repast, when the Bible colporter brought out his books and began to tell the wonderful story they contained and offered them for sale. The colporter in the course of his preaching handed a copy of the New Testament to Mr. Kim, which the latter took and scanned carefully.

Mr. Kim listened very attentively to all the colporter had to say, and then the remembrance of his mysterious dream flashed upon him. He at once approached the colporter and told him his dream. The colporter listened to the strange story with intense interest, and when Mr. Kim had finished he replied: “ O, that is easy to interpret. I am the man that you saw in your dream last night, and I have been sent by the Holy Spirit to speak to you and sell you this book. You must now become a Christian. The book you saw was the Bible.”

This was a very striking coincidence. The Bible colporter corresponded to the man Mr. Kim had seen in his dream. He wore a long black coat and had his hair shorn. He presented Mr. Kim a copy of the New Testament in the same manner Mr. Kim had seen the man do in his dream.

The dream was now no longer a mystery.

Mr. Kim read his Bible, and after hearing the Gospel story from the lips of the colporter at once decided to become a Christian. He inquired concerning the Christian life and what he would be required to do.

Three days after this experience the storm had ceased and Mr. Kim again set out for home. He was not the old man any more, but the new Mr. Kim who had found Jesus in such a strange way. When Mr. Kim reached his own village again he at once related the wonderful story of his conversion to his neighbors and showed them the little volume which he had purchased. This strange proceeding caused no little excitement on the part of his neighbors.

He burned the evil spirits in his own house and then went out into the village and destroyed the fetiches in a number of his neighbor's houses. He began to preach in the village, and the people all gladly listened to him. He was a devoted student of the little volume he had purchased, and the neighbors saw that he possessed a peculiar power. His countenance revealed the secret, for it fairly beamed with the love of God.

A few days ago I visited this village, and I cannot express the joy I experienced in finding all the families of this village Christians except one, and Mr. Kim informed me that it would not be long before this one would decide for Christ. Before I left the village I baptized Mr. Kim and twenty of his neighbors and received a large number of probationers into the church. This was the first time a missionary had ever visited Mr. Kim's village. We have at this place one of the most enterprising and thriving churches to be found on all my big circuit. I have appointed Mr. Kim class leader here, and he is doing a grand and noble work for God. It does my soul good to meet with him and hear him talk and pray.

Think, dear reader, what that little volume Mr. Kim saw in his dream has done for Korea. A whole village converted which six months ago was the abode of heathen darkness. Not only that, but the flame he kindled is spreading, and in time all the neighboring villages will feel its influence and turn to Christ. Only the light of eternity will reveal what the Bible in the hands of Mr. Kim has done for the world. This is only one of the many interesting examples of how the Bible reaches the hearts of the Koreans.

Seoul, Korea.

THE ABBOT OF SUK-WANG-SA, KOREA.

UM-SUL-HA is the abbot of Suk-wang-sa.

He is a man of ponderous physique, and yet the mortal part of him is insufficient to lodge the soul, for he gasps and wheezes and pants from internal pressure. He is between seventy and eighty years of age, and so heavy are all his alignments that his eyes have scarcely lifted their lids for a quarter of a century. Though a man of peace he has the voice of a bloodhound, and though born son of the Buddha he has the expression and countenance of an eighty-ton gun. Mass, weight, and volcanic pressure attend him in this life, while *Nirvana* of material nothingness awaits him in the world to come.

Once, after twenty miles across the plains, hot and malarial with rice fields, we entered the shady avenues of the monastery and passed the gateway into the outer guest-chamber. Priests and monks welcomed us, and a moment later the abbot himself squeezed his way through the narrow door and in a voice of distant thunder said, "Peace!" He lifted his eyes and looked long and inquiringly at the strangers. "Could our honorable stomachs," he asked, "tolerate the fare of his humble abbey?" We replied that our depraved digestion would be delighted to refresh itself on the viands of his holiness' table, and thus, the necessary formalities being completed, we were left to converse freely.

The doctrine we brought was of special interest. Was it like that of Buddha, and did we pray in Sanskrit and Pali, "*Suri suri su suri saba*" just as he did, and they did in China and Anam and India? He called the monks in to hear what we had to say, and maintained that a doctrine so simple and plain as ours ought to do everyone good.

We were interrupted by the piping of a mosquito that circled about seeking some one to devour, when the abbot motioned a monk not to kill it, but to shoo it from the room as you would a chicken, in order to be careful to take no life for the glory of the Buddha.

Our evening meal of rice, pressed seaweed, and roots was over, and then we sat and read from the Gospel till late into the night, all the monks listening, questioning and repeating, till the abbot reminded us that it was late and they must let us rest

from our journey. He pointed me to an inscription on the wall, a charm, he said, against biters, bugs, and unclean insects of every kind, so "rest ye in peace."

It was after midnight and I had just dozed off, when the drums of the monastery, big and little, awoke, each answering to the other, slow and loud at first, but with dwindled flutterings at the end. Then all the monks in consonance of prayer began: *Namu Amita Bul! Namu Amita Bul!* "I put my trust in Buddha! I put my trust in Buddha!" I looked through the chink of the doorway, and there they were with faces to the stone floor, repeating with all the go of a steam praying wheel, faster and faster, "I believe in Buddha, I believe in Buddha!" while the brass-faced, crazy-eyed god leered at its worshipers in the dim monastic twilight.

Through the sounds of worship came the rich, sonorous voice of the chief of all the monastery, "I believe in Buddha, I believe in Buddha!" Seventy years of searching through the wilderness had brought him no voice nor answer, nothing but the leering face of his loudly painted god. Then the worship ended with bells of different tones, soft and silvery, and once more gods and men slept.

A week after my return home, two monks came with a present of wooden bowls from the abbot, bowls that he himself had used on his table for years, and would I accept them in remembrance of an old priest whose soul was soon to transmigrate. He also wished the monks to stay and learn of the Jesus Buddha, who, I had said, was greater than Sukamoni.

But a question came into the abbot's life, for one day a foreigner, a follower of Jesus, he claimed, alighted at the monastery, brass-faced and iron-fisted. He poked the Buddha with a club, told all the monks they were destined to outer darkness, and when the gray-haired abbot sat by dignified and respectful, he caught him by the back of the neck, and, chucking his head to the floor, said, "Bow to the image, you old heathen, bow!" In the abbot's mind Sukamoni was, after all, more to be desired than this Jesus Buddha.

On a hot, sultry day, with staff in hand, the abbot walked twenty miles to pay me a call and inquire concerning these things.

He admitted that his Buddha had not answered the questionings of his heart; there was still a great interrogation mark on his soul, but he said that sometimes he almost arrived at peace, when he beat the drums, rang the bells, and said one hundred and eight times, "I believe in Buddha, I believe in Buddha!" And how could Jesus be good,

worship them? A small harmonium, he thought, would be an admirable charm to wake the Buddha, and then the books with the strange letters written in them, and a mirror or two, and the beautiful glass windows, and such fine dishes we ate out of, and chairs and curtains, beautiful as *Nirvana*.



BUDDHIST MONKS OF KOREA.

for there was this man with the club and the iron fist? I besought him to see that Jesus was all in all, that the mischief was with us, his followers, not with him. The abbot's eyes are not large, but they have seen into life for a space of seventy years, and they are not to be deceived by a sham of godliness.

One request he had, would I show him the house we lived in; and, my wife and family being absent, I took him through alone. The pictures on the walls, did we

When we were through I asked the abbot what he would like best of all he saw. "Preserve me from covetousness," said he, "but the glass dish in the 'wall-box,' with the crystal cover and a knob on the top like a jewel in the lotus." "It is yours," I said, "only a paltry present that cost us almost nothing." The abbot took his departure, his monk carrying a new Testament for him, and his precious preserve dish, "clear as crystal."—*Rev. Jas. S. Gale, in Woman's Work for Woman.*

CONFUCIANISM IN KOREA.

BY HON. T. H. YUN,

Minister of Education, Seoul, Korea.

[APPROACH the subject with reverence. Whatever may be the weak points of Confucianism it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher (which I don't pretend to be), but as a Korean who has paid some attention to its practical results. A brief outline of the life of Confucius may not be out of place here.

He was born 550 B. C. Loo, which was in his time a small dukedom in northeast China, enjoys the honor of being his birth-place. Even in childhood the future sage was remarkable for his sagacity, love of knowledge, and for filial piety. At the age of nineteen he married. From this time on we find three distinct periods in his life.

The first period extends from 550 to 495 B. C. During this time he traveled through different states in the hope of persuading princes to adopt his system of politics. Upright was his character, pure were his motives, wise were his plans. Notwithstanding these noble qualities, nay, on account of these very qualities, he was rejected wherever he went.

The second period is from 495 to 482 B. C. Finding that he could not reform the princes, he devoted his time in this period to instructing his disciples who came to him from all parts of the country. The last five years, which we may call the third period of this noble, but, in some respects, sad career were given to the revision of the classics of China. He died at the age of seventy-three, having survived his wife and an only son.

Confucius wrote no books of his own. He only revised and systematized the maxims of morality and politics handed down to him from the sages of ancient China. His principles are set forth in the conversations his disciples collected in a book called *Discourses and Conversations*. Here we find that he was a teacher of morality, and not a founder of a religion. He teaches nothing about God and the future. When a disciple asked him how to serve gods or spirits he said, "We cannot serve men; how can we serve gods?" His answer to an inquiry about death was, "We know not what life is, how can we know death?"

Loyalty to the king, faithfulness to friends, conjugal fidelity, and fraternal love are inculcated as the cardinal virtues of man. Above all, filial piety is emphasized as being the root of all moral principles. The ancestral worship every man is enjoined to observe is the result of extending filial piety to the dead rather than the outcome of any positive belief in a future state.

I am unable to say when Confucianism was introduced into Korea. However, the credit of having brought the ancient classics of China to Korea belongs to Choi Chi Won, who lived about seventy years B. C.

During the dynasty of Ko Rio, between 917 and 1319 A. D., Confucianism gave place to Buddhism. But the abuses of the latter became so bad that the founders of the present dynasty made Confucianism the national standard of morality to the utter neglect of Buddhism.

Thus Confucianism for twenty centuries, especially for the last five hundred years, has had an unlimited sway over mind and heart of the Koreans. It is noticeable that while Buddhism and Christianity are divided into sects many, and denominations not a few, Confucianism is practically the same in all countries. The different views which scholars hold concerning certain trivial points in the system are of so little importance that very few people know or care to know about them. This uniformity may be due to the early and free circulation of the classics, and to the significant fact that the system teaches nothing that goes beyond what is Korean and seen. On the doctrines of predestination, which assign a man to heaven or hell before he was born, and of Universalism, which maintains the final salvation of the devil himself—on such questions as these, lying beyond the definite grasp of reason, opinions naturally differ, thus giving rise to various schools. But it requires no exercise of faith to believe or deny any of the matter-of-fact teachers of Confucianism.

At any rate the system is one "ism" in Korea. Its hold on the people may be seen in the universal practice of ancestral worship, the reverence with which all classes speak of Confucius and his disciples, the

essential parts which Confucian principles play in the liturgies, laws, and literature of the nation.

What has Confucianism done for Korea? With diffidence, yet conviction, I dare say that it has done very little, if anything, for Korea. What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we too well know. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or godlike person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or a little over. On the other hand, a Christian, having God to look unto as the author and finisher of his faith, is a man all the way up, however small he may be in himself. In other words, a Confucianist begins in man and ends in man. A Christian begins in man, but ends in God. If, through human imperfections, a Christian fails to reach Godlikeness, the possibility remains nevertheless the same.

4. Confucianism is selfish, or rather encourages selfishness. It never says go and

teach, but come and learn. In trying to make men to keep the impossible "doctrine of the mean," it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses, and never given to generous enterprises.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius the reigning princes were, most of them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short-sighted Confucianists seem to be not to have seen the folly of committing the moral welfare of a nation into the hands of absolute monarchs whose surroundings and temptations were, and have been, notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems to have never crossed their minds.

7. The hunger and thirst after office for which Confucius himself set a conspicuous example. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet, as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it sanctimoniously tells you that he is following the steps of Confucius.

A system of ethics yielding the fruit of

agnosticism, selfishness, arrogance, despotism, degradation of women, cannot be pronounced a good one. If other countries can make a better use of it Korea is, or ought to be, willing enough to part with it; the sooner the better.—*Korean Repository*.

THE KOREAN MIND.

THE great problem that confronts missionary work in the far East is the oriental mind. It is comparatively easy to reach the heart, to gain the affection and esteem of the people, and at the same time to be perfectly mystified by the peculiar mental make-up that is the groundwork of it all. So much of life seems reversed, or standing on its head in the universe of thought, just as it actually exists in the universe of matter. The Korean says if it is true that the world is round then we in the West must have power like flies to walk on the ceiling of the underworld; while we answer: "No! the heavens are above us. It is you who are upside down." Thus are we born hopelessly reversed, and thus must we ever continue to be unless we are given the gift to be all things to all men, to stand on our heads, too, and learn something of our brother oriental eye to eye.

To this end we have to review many of our axioms of life, for here in the East we find them sadly upset. With all due respect to Korea, one cannot but see that love has yielded up the ghost to what is called necessity. Unselfish love does not appeal to the oriental mind. In fact, the Korean has no word for "love" in his whole vocabulary. You have to arrive at the thought by a combination of terms. He talks of kindly condescension, reverence, esteem, etc., but he has no true word for love. The husband marries a wife whom he does not love, and this is proper in the mind of the Orient. On the death of the first he takes a second, whom he does love, and it is all wrong; in fact, is a sin, and he feels that he has indeed outraged his conscience. The wife was not meant to be loved, but simply as an inanimate object to serve its use, in supporting one span of the family line from father to son. Planted deep in the mire she stands, bearing her portion of the weight of this ancestral bridge connecting the ages.

Once, out walking, my wife and I came on a man like the Ancient Mariner, sitting alone on a stone, weeping in a most hopeless way. What was the matter? He lifted his eyes for a moment, and then bowed his

head again and gave himself up to his grief. We persisted in our inquiry. His wife had left him, he said, "*aigo! aigo!*" At last a true case of love it seemed, but we said, to try him with the philosophy of this world, "If she does not love you, why should you love her?" "Love! Who loves her? But she made my clothes and cooked my food. How can I live without her?"

Neither does the independence of the West appeal to the Korean. The glory of the American eagle, with his *E pluribus unum*, he thinks to be sheer madness. Why men should ever think of such a horse race existence he cannot imagine. He conceives of life as a condition of subjection only. Independence to him suggests suspicion, mistrust of each other, lawlessness, etc. "Where are you going?" is the ordinary question of the street. "What's your business?" usually follows. "Whom is your letter from?" they demand, while all join in helping read it. It would be an insult not to share these commonplaces with every comer.

A native would rather have a companion at his tasks than take twice the pay and do it alone. So we find them hitched three and four to one shovel, doubling up over work that is mere child's play, bearing the inconvenience of companions where they might be doubly comfortable alone were it not for their dread of independence, which seems to run contrary to the flow of all their mental faculties.

In education, too, we are at the antipodes. We aim at the development and preparation of the student in a practical way for life before him. The Korean has no such thought. He aims to fix or asphyxiate the mind in order that he may shut the present out from him and live only in the past. Development is our idea; limitation his. A Western student rejoices at a variety of attainments, and the number of branches to which he has been introduced, while he in Korea in the fact that he knows nothing of any subject but the reading and writing of Chinese characters only. Twenty years of separation from the rest of life in order

that he may be able to read and write, and many fail even in this after so long a time. With us education is an exercise of the faculties in order that the mind may grow; in Korea it is like a foot bandage or plaster-of-paris jacket for the mind—once fairly put on, and all growth and development is at an end. Hence the fact that Confucianist scholars, more than any others, oppose the teachings of Christianity and seldom condescend to study it.

However shiftless an American may be, he feels, deep down in his heart, that labor

is ennobling. In theory, at any rate, children are taught the dignity of labor, while in Korea there exists the very opposite idea. The word for labor is *il*, and its secondary meanings are damage, loss, evil, misfortune, all of which ideas are associated with and expressed by the word. An idle existence brings with it no stings of conscience; in fact, the native who can scheme to do nothing proves by all the logic of antiquity his right to be classed among the gentry.—*Rev. J. S. Gale, in Church at Home and Abroad.*

A JOURNEY TO THE NORTH OF KOREA.

BY REV. F. HILLARY.

THE stores and bedding, and everything having been procured and packed in convenient sized packages, the ponies are sent for. They had been procured through the medium of a Korean friend of the mission. They are brought round, and prove to be two little Korean ponies, in good condition, but remarkably ugly, and too small, you think, for a six or seven hundred mile journey, and for the heavy loads they will have to carry. The *mapus* (grooms) explain that they are not at all too small for their work, and on further examination one finds that they are full of fire and wickedness, and ready to take a piece out of anybody at the shortest possible notice. Furthermore, they seemed to be possessed with a temper which is not likely to give in over anything, however difficult. At the end of the journey I found that the *mapus* were right, the ponies were perfectly able to do their work, and they were in quite as good a condition when they returned as when they started.

The Korean pony is ugly, but he is wiry; he possesses a remarkably bad temper, and at the same time a playful disposition, which he reserves for the benefit of his own species at night time when one tries to sleep. He is a strong conservative, and heartily despises men, especially foreigners, and their foreign bridles; but he puts up with them for the sake of the beans he is likely to get when he reaches the inn. He has a habit of playing pranks on the front pony, much to the discomfort of the rider. He is also given to meditating while on the road, and sometimes kneels down so suddenly that it causes his rider to give an impromptu ac-

robatic performance. When the inn is reached the *mapu* becomes his slave, and, should his wants not be attended to to his liking, or if his beans are insufficient, he stamps with his feet and bites everybody within reach. The Korean pony is an indispensable animal when traveling in Korea, so his little peculiarities have to be put up with.

The scenery in Korea varies only in minor details, that is to say, most Korean scenery is hilly, and the only variation is a difference of soil or a difference of bare or wooded hills. From Seoul to Songdo, a distance of about fifty-three miles, some of the scenery is pretty and wooded, and some is bare and ugly. At Songdo we get again into the rotten granite country from which we parted when we left Seoul.

After leaving Songdo we go through some of the prettiest country in Korea. The soil is rich, and the barley looked fresh and green; the hills are of many fantastic shapes, and covered with pines and other trees. We pass through narrow, winding valleys which remind one of a puzzle garden, past clear running streams which make one thirsty, past rugged gray rocks clothed with trees and shrubs, glorious in their new foliage, and throwing their branches over the cool, shady stream beneath. Sometimes we passed by hills which are perpendicular, and which have the look of something which has been blasted by a curse. "They are awesome," the *mapu* said, and we were glad to get into another valley where things looked less awful.

At length we arrived in the slate country,

and we saw what is never seen near Seoul, and that is slate-roofed houses. The slates are very badly split, and much thicker than ours, but they looked better than thatched roofs. The scenery here is rugged, but the wild apricot blossom gives a pleasing touch to it. Here also pheasants are remarkably plentiful. From the rugged scenery we pass on to the red earth country, with its bald hills, and here traveling is not particularly interesting. The hills are lower, and washed by the rain. The red earth, too, after a rain, cakes hard, and the road becomes abominable, and as far as Pyeng Yang, with the exception of one steep pass, there is nothing very interesting. Before getting into Pyeng Yang, however, there is a plain about nine miles across, and this is only interesting because plains are rare in Korea, otherwise it is the ugliest piece of country one could possibly see.

Beyond Pyeng Yang there are two characteristics of the country which impress themselves vividly on the mind of the traveler, and they are the number of streams which have to be waded and the steep passes which have to be climbed. I went from Pyeng Yang ninety miles to the northeast, and saw some rather remarkable scenery—steep hills, rugged rocks ornamented with apricot and peach blossom, up the bank of a river running between high hills, and full of rapids, and which in the rainy season has a rise of thirty feet. Here the country was very stony, and the population thin and scanty.

From there we were advised to take a short cut to the American mines, which I intended to visit, and in our innocence we took it. It proved to be a road through the mountains; generally through long, winding valleys with high hills on each side, and running on till the valley came to an abrupt ending, and then there was a steep pass to climb over, and then down again into another valley, and the same thing was repeated.

From the American mines down to Pyeng Yang the crossing of streams seemed to be the special characteristic of the journey. The whole country there is intersected by rivers and small streams. Some had primitive bridges over them, but they were generally in a very bad state of repair, and could not be used by the ponies, so that our horses were constantly in and out of the water. At one place, the stream having

been swollen by the rain, we thought we should have to swim the horses, but we managed to find a shallow part and only got our packages a little wet. Over some streams there were ferryboats running, so that crossing was easy and only required patience enough to wait for the ferryboat.

Traveling in Korea might be the most enjoyable thing in the world but for two things, namely, the inns and the curiosity of the native. The accommodation in an inn consists of a room, or part of a room, and a floor to sit upon. The floor is mud, the walls are mud, and the roof is mud. The floor is covered with a dirty reed mat, and when the mat is lifted up the floor becomes a convenient spittoon for those staying at the inn. The innkeeper also kindly provides chunks of wood for the weary traveler to rest his head upon, and a wooden lamp-stand, covered with oil and dirt, with a lamp which emits a very unpleasant smell and gives very little light. The room, as a rule, opens out on to the stables, and the smell of the stables pervades the room, mixes with the smell of the lamp and the smell of the Korean pickles, and produces a smell which is new to most people outside Korea.

Sometimes a foreigner is able to get a room to himself, but at other times he has to sleep with the rest of the travelers staying at the inn. Sleeping with other travelers is not without its trials. During the night one is apt to get mixed up with other people. On one occasion I woke up and found a man's feet in close proximity to my face, and on another I found that the *mapu* had got his feet mixed up in my blankets.

The Koreans, too, dislike fresh air, and as soon as everybody is inside, the doors are tightly shut and every chance of fresh air coming in is blocked, and it generally happens that one wakes up with a bad headache. In other ways, too, the inns are a trial to the foreigner, for he can get nothing he wants readily. If he asks for a fire to boil his kettle, or water to wash in, or wants his plates and dishes washed, it is as if he were asking a favor, and in some places his requests are refused.

He suffers, too, from the curiosity of the natives. As soon as he arrives at an inn people begin to steal in in twos and threes for the purpose of seeing the foreigner. They view him in much the same way that we should view a dancing bear, with a certain amount of amusement and a certain

amount of fear. They want to handle his food, his clothes, his toilet requisites, especially the sponge. They crowd into the room till the foreigner has no room to move, and they almost suffocate him with their vile tobacco smoke. I am a smoker myself, but it takes a long time to get used to the smell of Korean tobacco.

All the foreigner's doings are criticised. When he undresses or dresses they solemnly sit round and watch the performance. If he should try to read or say his prayers they look over his shoulder, blow tobacco smoke into his face, and ask what it is all about. The women folk, too, peep through the doors, and it is difficult to make any change in one's clothing. On one occasion I arrived wet and wanted to change my clothes,

and I suppose they had been looking down on the passers-by for centuries. At Songdo, the ancient capital of Korea, I saw the foundations of the old palace, and it must have been a very extensive place. The granite flights of steps and walls still remain, and they have probably been there for nearly a thousand years. At Songdo there are also the ginseng gardens, a herb on which both the Koreans and Chinese pin the whole of their medical faith. It is grown under little sheds which, while they shade it from the sun, do not keep out the rain. The ginseng is supposed to be very valuable, and is a government monopoly.

I saw also walled cities, the two largest being Songdo and Pyeng Yang. Pyeng Yang might be called the northern capital.



MEN OF KOREA.

but there seemed no chance of getting rid of the women. At length only one persistent little girl about fourteen remained, and I, conceiving a parental tenderness toward her, presented her with an empty milk tin and biscuit. She instantly went off to show them to her mother, and I was soon out of my wet clothes into dry.

There is no chance of privacy when on a trip. Everything one does must be before the eyes of men. One's morning ablutions are often performed in the street, so they are not very extensive. The Koreans cannot understand a man wanting privacy, and they think that if he wants privacy he is up to some mischief.

There were a few objects of interest on the journey. About twenty miles from Seoul there are two huge Buddhist images cut out of the rock. They had the usual placid smile with which Koreans endow their

statues, and I suppose they had been looking down on the passers-by for centuries. It stands on the edge of a river, and is a very busy place. It was the city in which, during the late war, the Chinese settled themselves, and were surrounded by the Japanese, who advanced on them from three or four different points.

Perhaps the most interesting of the things I saw were the gold mines. The Koreans have been gold mining for years, but their methods being so primitive they have never succeeded in going very far beneath the surface, and so have contented themselves with crushing and washing the quartz which was most easily obtained. Their contrivances are very simple. They dig up the ore, and it is crushed between two stones; the lower one is flat and the upper round. It is rolled backward and forward over the ore, crushing it to powder. They then wash the powdered ore in pans over a stream, and the gold being heaviest remains at the bottom

of the pan, and the lighter sediment is washed away. They do not earn a great deal, but they are said to be the best placer miners in the world. Concessions in the gold country have been granted to Americans, Germans, and English.

I went down a mine by ladder about four hundred and eighty feet, and saw the workings. The miners drill holes in the rock and then blast it with dynamite. The ore is then run either in trolleys on rails or in wheelbarrows to the bottom of the shaft and hauled by the steam hoist. The miners are all Koreans, superintended by foreigners. They are well paid, and from the good feeling I saw existing between themselves and superintendents I should say they are well treated, at any rate as well as Koreans can be treated without being spoiled.

There is a great deal of difference between the northern Korean and his brethren living nearer Seoul. The northern houses are a different shape and not so inclosed; they are also more primitive in construction. The dress (a very conservative thing in Korea) of the women is different, and in manners the people are rougher, and in social standard lower, than the Koreans nearer Seoul. I believe, however, that at the core they are better and much more independent. The climate, too, goes more to extremes. During the last winter the thermometer went down to thirty degrees below zero, and the summer is much hotter, almost tropical. The spring breaks very late, and I noticed that, while the barley up north was only three or four inches high, the barley nearer Seoul was in the ear.—*The Mission Field.*

BEGINNINGS OF CHRISTIAN WORK IN KOREA.

BY REV. C. F. REID, D.D.

AS has been too frequently the case in these Eastern lands, Rome had a full century the start of Protestantism in making the name of Jesus known to the Koreans. In 1777 an earnest Korean student of Confucius, who, by certain characteristics, had won for himself the name of Stonewall, obtained possession of several publications issued by the Jesuit Mission in Peking. Among these books were tracts on the "Existence of God," "The Immortality of the Soul," "The Seven Deadly Sins and Their Opposite to Virtues," and others of like purport.

Stonewall was delighted with the new doctrine, and at once began to practice its teaching to the best of his meager knowledge. At his first opportunity he opened correspondence with the priests in Peking through a friend who was going to the Chinese capital in company with the Korean embassy. This friend was converted and baptized while in Peking, and returned to Korea well stocked with books, crucifixes, images, pictures, etc.

Stonewall received his share with delight, and became more devoted to the new religion than ever. He soon began to preach, and make many converts, both among the nobility and the common people. This, of course, attracted considerable attention and brought about a series of bitter persecutions

and a series of noble martyrdoms which, as exhibitions of sublime faith and heroic endurance under the most cruel tortures and in death, have never been surpassed in any age or country.

Coming off the streets of Seoul, where hundreds of ease-loving, work and pain-hating natives are constantly lounging, one is fairly bewildered by a perusal of the record of firmness under intense suffering, the willing self-sacrifice, and all the eminent Christian virtues which, during the last hundred years, have been illustrated thousands of times in the lives and deaths of Korean believers.

The first victim was a gentleman by the name of Kim, who had received, when baptized, the name of Thomas. For destroying his ancestral tablets he was tortured and sent into banishment, where he shortly died. Next were two more of the same surname. These were publicly tried, and, refusing to recant, were beheaded. Their death was the signal for a general and relentless persecution which had for its end the utter extermination of the new faith.

Men were beaten with rods until the flesh hung on them in bloody rags. Their bones were disjointed until their limbs dangled limp and useless from their quivering bodies. One man, sixty-one years old, after wearying his torturers with his endurance,

was bound around with cords and thrown upon the icy ground. Then water was poured over him, freezing as it fell, thus covering his body in a coat of ice. In this condition he was left to wait for death, which, more pitiful than his torturers, quickly relieved him of his sufferings.

It is not surprising that under persecution of such extreme rigor many should fall away; and yet, in spite of persecution and apostasy, it is estimated that ten years after the baptism of the first Korean convert in Peking there were four thousand Christians in Korea.

In 1791 the first attempt of a foreign missionary to enter Korea was made. A Portuguese priest named Jean dos Remedios made the perilous overland trip from Peking; but, after waiting ten days in vain at the border gate for an opportunity to enter, he returned to Peking, where he soon died.

Three years later a Chinese priest determined to make the attempt, and, after an eventful journey, he reached Seoul in safety. This was the first foreign missionary to visit Korea. After six years of secret but successful labor he suffered martyrdom. During the greater portion of this time he was hid in the house of a noble Korean lady, but when the government outlawed him by public proclamation he left the house of his protectress, bravely refusing any longer to endanger the lives of his friends. He voluntarily surrendered himself, and was beheaded May 31, 1801. His hostess was then thrown into prison, and while waiting death wrote out his life and works on the skirt of her silk dress. At her execution she begged that she might be allowed to die in her robes, and not be stripped of them in accordance with the usual custom. Her request being granted, she laid her head upon the block with a meekness and grace as pathetic as it was inspiring.

In the winter of 1835 the first French missionaries, after much trouble in running the guards at Eui Ju, entered the city through a water drain in the city wall. After three years of indefatigable labor, they suffered martyrdom, September 21, 1839. On the day of their death they were led to the execution ground, pinioned, and stripped of their upper garments; a stick was passed between their elbows and back, an arrow was run through the fleshy part of each ear, and their faces were wet with water and powdered with chalk. A dozen

soldiers then began a sham fight over them, delivering their blows upon the bodies of their kneeling victims instead of on each other, while the crowd shouted with delight and mockery as the cruel game went on. Wearying at length with this sport, the executioners struck the victims' heads from their bodies, and thus perished the first European missionaries to Korea.

Still the work went on. The terrible persecution of 1866, during which large numbers sealed their faith in blood, is of so recent date that I merely make mention of it in passing to show that within the lifetime of many of those who will read this article the sands of Korea have often been wet with the blood of Koreans who, by some, are represented as hardly worth the saving. The man who directed this horrible butchery only recently died, and the memory of his deeds is to-day fresh in the minds of many whom we pass upon the streets.

The work of promulgating Protestant Christianity did not begin until 1883. In that year a Chinese soldier, a convert of Dr. Douthwaite, well known at Vanderbilt University, was ordered with his regiment to Korea. Before leaving Chefoo, he went to Dr. Douthwaite and asked for a supply of gospels and Christian tracts for use in Korea. They were, of course, given to him, and immediately on his arrival in Seoul he began to distribute them and to teach their doctrines as best he could.

So active was this Chinese soldier in publishing the Gospel that he soon fell under the observation of the government and was arrested. The foreign office at once communicated with General Yuen, commander of the Chinese troops in Seoul, asking that the man might be decapitated. General Yuen, however, being a strong sympathizer with, if not an actual believer in, Christianity, refused to accede to this request; and after a long and painful imprisonment, he was finally released, and returned to his home in Chefoo.

In the month of September, 1884, Dr. H. N. Allen, of the Presbyterian Mission in Shanghai, came to Seoul as physician to the American Legation. This was the first American missionary to arrive in the country. The following year he was joined by Drs. Underwood and Heron, of the same mission, and by Dr. Scranton and H. G. Appenzeller, of the Methodist Episcopal Church.

The medical work of Dr. Allen began almost at once. Soon after his arrival, the *Emente* in connection with the establishment of the postal service occurred, and the doctor was called to attend one of the high Korean officials, who had been badly wounded in the affray. The treatment was successful, and as a result the doctor was soon flooded with applications for medical attention, and at the end of the first year he could report over 10,000 cases seen, 265 in-patients, and 150 surgical operations. As has so often been the case on mission

fields, the medical work proved to be the entering wedge for the evangelist. On the second Sunday in July, 1886, Dr. Horace G. Underwood baptized the first convert to Protestant Christianity, and from that time the growth of the work has been rapid and steady. Both the Presbyterian and the Methodist Missions have been doubling their memberships for the last several years. As in the beginning of the Roman Catholic Mission, work is largely self-propagating and self-supporting.—*The Review of Missions.*

THE SEVEN WONDERS OF KOREA.

KOREA, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin-Shantoa, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious.

The second wonder is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold-wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots

of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes.

The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot stone," which from remote ages has lain glowing with heat on top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined not a blade of a grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy. These are very great wonders if true.—*Outlook.*

AN, THE BLIND KOREAN PREACHER.

IN his recently published compendium of Presbyterian Foreign Missions, Robert E. Speer describes a blind preacher whom he met in Korea:

The first time I saw him he was coming up the path from the gate to Mr. Lee's house. He did not carry a cane, but felt his way along with his great wooden shoes with turn-up toes. There was no light in his eyes, but on his face was the peace of God, and he brought an air of quietness and rest into the room, where he sat down and

clasped his hands and lifted his sightless eye to the two visitors from a far country, who had come "several ten thousands of miles" to see his people and bring to them the greetings of their fellow-Christians in a strange land.

"Shepherd," said he to the missionary, "it is good that these visitors have come. They have come through many troubles. Our hearts are encouraged by them." And this was An's story:

"I am twenty-four years old, and lost my

sight when I was three years old. For two and a half years I have been a Christian. When I first heard the Gospel I said: 'This is Catholic doctrine. If I believe it, I shall die.' But as I heard it over and over I lost my fear that I would be crazed by it, and soon I wakened to the sense of my sins.

"Life is very different now to me. The words of Jesus are very sweet. What ones do I like best? 'Ye cannot serve two masters,' and 'Thou shalt love the Lord thy God with all thine heart.' And of all the incidents of Jesus's life I love most the story of the healing of the man who was born blind. It is in the ninth chapter of John.

"Do you know all your Bible so well?" I asked.

"I know it well," answered An.

"Do you know what is the fifteenth chapter of Luke?"

"O, yes," he replied; "the parables of the lost sheep, the lost coin, and the prodigal son."

"And do you know in which chapter in Matthew is the story of the feeding of the five thousand?"

"Yes; in the fourteenth," was his instant reply.

"You see," he said, "I think of the gospels all the time. In my little room at the gate others read them to me. Is it possible that anything else could be so sweet to me?"

"And do you have in your mind a picture of Jesus?" was inquired.

"Yes," he answered. "I think of him as a man, but full of color, of brightness, and glory."

"Does Jesus help you?"

"If Jesus did not help me, I could not live!"

The evening before we left Pyeng Yang An came to say good-bye. We should never meet him again here, he said, but we would meet him above. He had been turned out of his home when he became a Christian, but there was a home of many mansions there. He could not remember the sight of us when we were gone, but he wanted something by which to recall us. So I gave him my card that he might feel that. If he should write to us in America, would we be able to get anyone to read it to us? Soon, he went on, he would be laying aside his poor body, which he would be very glad to do, and in heaven he would see.

What would he wish to see first? we asked. "First, Jesus," he answered, "then God, then all the believers. I must see Jesus first, for he has been the mediator between my soul and God."

I see dear An still, as early in the morning of the next day he stood in the path that led down to his little room by the gate, gently waving his hand to us as we walked off southward toward Seoul and smiling after us with that quiet, patient smile which I hope to see again some day, beaming with new joy, in the land where the eyes of the blind are opened and the Lamb is their everlasting light.

A CHILDREN'S HOLIDAY IN KOREA.

KOREA is a land of curious customs. Every few weeks our foreign-trained eyes are surprised with some new and novel custom of the people, which in a day springs into life, and, after running its interesting course for a number of days, suddenly and universally it disappears in the same mysterious manner in which it came. If customs rule the world, it is doubly true of secluded little Korea. Among the countless negative virtues which darken the lives of the people, one trait of tender beauty shines forth in the national character. It is the relation of parent and child. This national thoughtfulness for the happiness of their children has once more been impressed on my mind as I witnessed the events of a children's holi-

day to-day. The festival lasts for two days. The books tell us that it is Buddha's birthday. But if you ask an average Korean about it, he will shake his head and say, "No, it is only the children's festival."

To-morrow night, they tell me, that the fishes will be taken down from their poles. For the last two weeks they have been flying from their masts, to the delight of not only the children, but of the older people as well. Two have been visible from my study window, swaying about in their airy element. Permit me to explain that the original substance of the fishes mentioned is nothing else than painted tissue paper. And very clever is the effect. From a pole twenty-five feet long dangle seven or eight feet of tissue

paper fish. He may be pink, or purple, or brown in his general hue, but physiologically he resembles closely the scaly tribe. Scales, tail, side fins, under fins, dorsal fins, and staring eyes are all present. In his wide open mouth is the secret of his career. The wind pours in and gives him flesh, and then begin his movements. He seems like a fish with no urgent business on his mind. Now he poises, like the fish with his mouth at the top of the water. Then, straightening out, his fins flash for a time or two. Now he has turned on his back; then, reversing, he sways about with an undulating motion, which, as a gust of wind strikes him, becomes very rapid; and then the motion looks for all the world like the impulsive darting of a live fish. To-morrow, however, he will be a thing of the past, like the fish of flesh and bones that are eaten in such quantities during these days.

In company with a friend this morning I visited Chong No, the crossing of the streets where the great bell is situated that tolls the curfew every evening. *En route* we saw children without number on the streets. They all looked clean, and many of them were gorgeous in bright new clothes. It was evident that it was their day. Arrived at the spot, there was a mass of dust, children, grown people, venders, and bright objects to be seen. A merry traffic was in progress. Chinamen were busy selling firecrackers, and the children were industriously putting in their time with their purchases, as I learned to my sorrow when a small pony, frightened with the noise, nearly knocked me over.

Some of the toys that were for sale were interesting enough to merit description. Here is a toy sedan chair, a perfect model of the conveyances that are as common to our eyes as carriages are to yours. The closed, roofed box, its curtained windows, and two poles were in fine miniature imitation. Some reveal a Korean lady within, with her smooth hair and brilliant garments. Now small boys are investing in unmusical pipes—pipes that are tied together, with the finger holes opposite—and the air is shrieking with the noise they make.

The lady and the tiger are present in a small painted toy, which represents a Korean lady with a red parasol in her hand, sitting astride of a fierce-looking tiger, in which, I suppose, is represented, as in an allegory, a tribute to the power of woman. Paper flow-

ers of very clever workmanship were exhibited for sale. Among these flowers, arranged in bouquets that were stuck in their exhibition cushions with a single bit of straight wire, I remember roses, azaleas, violets, forget-me-nots, and lotus buds. The taste displayed in their arrangement was pleasing. These were all being purchased by children, or by their elder representatives.

However, the principal traffic has not yet been mentioned. This festival is also known by another name, the "lantern festival." A countless profusion of lanterns is present in the middle of the street, not for illumination, but for sale. Let us single out one stand of them.

A pole, perhaps ten feet long, with two cross pieces that look like the spars on the mast of a boat, has been planted in the street. From the cross pieces hang down strings of paper lanterns. We counted as many as forty on one pole. There is a variety in their shapes, but most of them have a tendency toward a globular form, describing, in fact, a many-faced geometrical figure. We will examine one of the lanterns. Its framework is made of small strips of wood, looking something like bent whalebone. The prevailing color is white. Along the edges made by the framework is a tracing of red. In the little compartments thus marked off are bright Chinese characters, or other ornamentation. Dangling down below are strips of bright paper forming little tassels. On some of its edges, not unlikely, are fastened diamond-shaped bits of paper looped to the lantern by their narrower corners. One variety of lantern was peculiar. Almost a cube in shape, its sides were painted to represent the black seeds and luscious pulp of the watermelon. These lanterns were being bought in great quantities, in preparation for the night. Some say that the children are presented with as many lanterns as there are years in their age.

On our way home we saw troops of old ladies coming in from the country to see the sights. Like all Korean women, whose charms have become a thing of memory, they were freely privileged to show their faces. All bore staffs; all wore white kerchiefs over their heads; and many, in the place of shopping bags, had little cloth-covered bundles tied to the tops of their heads.

In the afternoon I saw, at the royal gov-

ernment school, two magnificent lanterns, which had been sent to them as a present by the king. They were elaborate beyond description. Their general appearance was that of a bottle with a wreath around its neck. Many were the bright paper ornaments that bedecked them. Inside were a number of paper figures, set on rods that revolved about a center like the spokes of a wheel. At the palace the display at night, I understand, is very fine. From a bit of elevated land, the city in the evening presented a pleasing appearance.

Usually Seoul looks like a cemetery of tombs, after the darkness has fallen; but not so is it to-night. Here, there, everywhere, lanterns are shining; sometimes alone, or

in strings of three or four, one above another, or in a horizontal line, they illuminate the city. As on the Fourth of July, every now and then rockets are curving aloft, and Roman candles are spluttering forth their globules of flame, while the small boys, omnipresent with their firecrackers, are making a merry din. Many are the weary heads that sink to rest with happiness this night.

So we see that the children of Korea have their Christmas and their Fourth of July consolidated into two successive days, and that thoughtfulness for the pleasure of their children is one of the commendable traits in the character of the natives of Korea.—*Rev. D. L. Gifford, in the Interior.*

A COUNTRY CHURCH IN KOREA.

BY REV. H. G. C. HALLOCK, PH.D.

REV. S. A. MOFFETT, D.D., and I are out on an itinerating tour. My host is one of the first of the very successful missionaries in this wonderful Pyeng Yang work in Korea. Many have an idea that the whole work in Korea is alike successful; but it is not so.

This country church in which I am writing is a very interesting example of the churches in this field. It began very successfully, each village around having a group of inquirers led by one of their number, without wages, and meeting in one of their homes—probably of the leader himself. These homes getting too small, they wished a church building, and would, had it been in some fields, have asked the mission to build them a church and send them a pastor.

Not so in Korea. They were urged and encouraged to build their own church, four or five groups joining to help. Just at that time the helper, who was taking care of this whole district, fell into the sin of disobedience and deceit, and was suspended, and later excommunicated. This was a trial and temptation through which this church had to pass, and it put it into a "slough of despond;" but Dr. Moffett encouraged them to go on as best they could.

There was a ruined government building that they could buy cheaply (for 150 Japanese dollars), and then they had to add about \$200 more to repair it. They had not the

money, and asked for help; but, in answer, were urged to go ahead alone, doing a little at a time. It was suggested that possibly the neighboring churches would help, which they did—a little. This encouraged them, and they went on and fixed up a little at a time, now fixing the roof, and meeting in the building without walls. Then they added other parts: now the walls in part of the building were put in, then the windows and doors; then they finished up the outer walls, then the floors, and then the partition walls and doors. Dr. Moffett says that the next time he comes they will probably have the house papered. Thus they work on it, a step at a time, until faith and works complete it.

One of the interesting advances was the building of a mud and stone wall around the yard of the church. They had not the money to pay for it, so decided to build it with their own hands, each man being responsible for six feet of wall. At a slack season they came together to the work of fencing in the house of God. They finished the work in three days, seventeen men coming the first day, twenty-three the second, and fourteen the third. How much better that was than paying the money for it! And how much more they prize it!

Dr. Moffett allowed them to get help from the other native churches, as that was Koreans helping Koreans, and so would not militate against the principle of self-support.

The help, however, was not a great amount, so that this building is really built by the people themselves, and is precious because of the treasure and effort they have expended on it. When I mentioned their work last night their eyes sparkled in pleasure.

To-day a big crowd gathered, perhaps one hundred and sixty, to worship. Dr. Moffett received sixteen catechumens (six women), and baptized five (three women). There are about sixty baptized members and sixty catechumens connected with this church. What a privilege it is to be with them!

The officers to-day have agreed to raise a larger proportion of a helper's salary and selected two deacons. So they take another step toward complete organization, without expense to the mission.

After the meeting a young man arose and wanted to confess his sin. Dr. Moffett allowed him time, when he made a very touching confession of sin, the people listening humbly. Then they were requested to pray for him. This was a new thing to me, as the Chinese very seldom thus confess their sin.

After service the people gathered around and asked us, in the most loving, interested way, if we had "come in peace," and wished that we might remain in peace and wished for me, "the China Pastor," that I might continue my journey in peace, by the grace of God. One can hardly help but love this people, even though he should struggle not to do so. The Christians exhibit much of the spirit of Christ.—*Presbyterian.*

THE BIRTHPLACE OF MISSIONS AND MISSIONARIES.

BY ERNEST G. WELLESLEY-WESLEY.

NEVER can the Church of Christ succeed in carrying forward any spiritual work when it departs from God's plan. Every movement based upon a departure from the declarations and principles of the word of God must end in failure unless there be a return to such principles. There must be a continued dearth of missionaries, of means to push the work, of success in the fields themselves unless we hold to the plan and methods of the Most High.

Looking into the word we find but one birthplace for missionaries and for missions. This one place is the place of prayer. None have more need to pray, "Lord, teach us how to pray," than do those who seek to see the advance of the hosts of the Church to victory over every possible opposition. Our Lord spent hours in the place of prayer before he selected his chosen twelve.

The apostles appear to have prayed for laborers before they were themselves sent forth. Philip was in the place of prayer when commanded to begin the evangelization of Africa. Paul was in the place of prayer when commissioned by Christ as his apostle. Peter was in prayer when sent to the Gentiles. The church of Antioch was in prayer when told by the Holy Spirit to commence her great missionary campaign.

There is good reason to believe Paul and his companions were in the place of prayer when forbidden to preach the word in Asia

that they might enter Europe, from which England, from which America, from which the world. It was when the apostles resolved to spend much time in the place of prayer that multitudes were added to the Lord.

The student of missions well knows that as it was in the days of the apostles so it has ever been. Much time spent in the place of prayer has ever meant great blessing. Could we but know the prayer history of Iona, of Wartburg, of Herrnhut, of the "Holy Club," of every source of heroic endeavor, we would indeed have a most wonderful record before us.

It is abundantly proved that there has never been any marked advance in missionary work without much prayer before that advance. Failures have been due, in all likelihood (so also periods of spiritual declension), to failure on the part of the Church, as a whole, to be much in prayer.

Every missionary outpouring, from Pentecost to the present year, has been born in prayer, cradled in the arms of prayer, nurtured by prayer, energized by prayer. Does anyone ask for proof? Proof abounding can be found in the lives of Judson, Carey, Morrison, Moffat, Livingstone, Mackay, Pilkington, Williams, Selwyn, Patteson, Paton, Thoburn, Muller, and the whole host of those who have led the battle line.

A praying denomination means a success-

ful missionary work. Success in the Lord's work depends far more upon prayer than upon education, wealth, human influence, or any other possible factor. Prayer is the force which attracts and deepens the tides of faith, zeal, effort, heroism. Were the various missionary boards and committees to give their testimony they would be found unanimous in their witness to the power of prayer.

As the Church realizes her "intercessorship," the high calling of God, men and money are at her command, within reach, abundantly offered. There is no other method of procuring these essentials.

Where there is lack of prayer no new fields are entered, talk is heard of retrenchment, frantic and unsuccessful efforts are made to obtain laborers and funds, conditions become worse, the home church becomes less spiritual, foreign work is crippled, the hand of spiritual paralysis seems to be choking all life, and the dark clouds of failure begin to blacken the skies.

Such clouds cannot be dispersed by missionary secretaries, by boards, by conventions, by enthusiasm, by Ecumenical gatherings, by any possible merely human methods. These clouds are to be met and dispersed by the whole Church giving herself up to prayer.

True prayer is answered. True prayer must be answered. The promises of God are and must be fulfilled. In what he promises there can be no failure. The trouble is with the Church. The Church has forgotten how to take hold of the horns of the altar. Prevailing with God, as Elijah prevailed, is well-nigh a lost art.

Few people know what it means to take heaven by force. Withdrawal into the place of prayer, aloneness with God, mountain-top pleadings, all night prayer with God—how many of us know what these things mean? We must come back to the place of supplications with groanings unutterable if we would prevail. The windows of heaven are not opened by runaway raps.

Let the Church fill its place before the throne as the Lord's remembrancer. Let the Church realize that ceasing to pray is to "sin against God;" let this be done and the spiritual drought will pass away before our prayer as did the drought of Israel before the cries of the prophet from the summit of Carmel.

Let the Church pray and the windows of heaven will swing wide open. Abundant will be the showers of blessing. Springs of prayer will be opened in every dry place: the springs will form rivulets; the rivulets, streams; the streams, rivers; the rivers, oceans; the oceans, such mighty reservoirs of prayer force that floods, inexhaustible and continuous, will descend until heaven has no more.

A revival born in prayer means something. A revival (?) born anywhere else means no more than the clatter and noise of complicated machinery with no production. Let one begin to pray, two will soon be heard, increase will follow in spiritual progression, hundreds, thousands, tens of thousands—as in the great religious movements of which we read about, fifty years ago.

Our success in foreign fields needs, more than anything else, a revival of earnest, whole-hearted, continuous intercession.

Every Christian must become a prayer-force center. Around the individual will grow the family in prayer; about the enlarged prayer center, the church; around the church, the denomination. This is God's way. Prayer which is to prevail, prayer which is to become the birthplace of missionaries and missions must be a hundred-fold more universal, more strenuous, more heaven besieging than it is.

With a praying church the neighborhood will soon be touched. With a praying denomination the world will soon be touched. Prayer will awaken the Church from her sleep. She will then put on her beautiful garments. She will take to herself the whole armor of God. She will go forth terrible as an army with banners. The slain of the Lord will be many. Soldiers of Christ will flock to her standards. The munitions of war will be plentiful. There will not be found a weak one within her borders.

Every child of God will be as a giant, strong in the might of Jehovah. Great will be the rejoicing as the walls of earth's Jerichos fall, as the captives are wrested from the hands of the mighty. Loud will be the song of them that triumph. Complete will be the defeat of the enemies of the Lord our Redeemer.

This is no dream. It is to be yet verified. It cannot be brought to pass until the Church learns to pray.

THE TITHE—NOT GIVING, BUT PAYING TO THE LORD.

BY REV. S. R. RENO.

"My own hope is, the sun will pierce
The thickest cloud that ever stretched."

LET us, in the first place, discriminate between **GIVING** and **PAYING** to the Lord. I deem the discrimination real and important. Contributing to the support of the pastor, presiding elder, superannuated preacher, and the bishop is not **GIVING**, but **PAYING**, just as remunerating any other servant for service rendered, or is now rendering, is not **GIVING**, but **PAYING**.

Many a hard-worked and faithful pastor has been humiliated by a thoughtless steward saying, "I have been out begging for you." A moment's reflection will show the unreasonableness of such a statement. The servant does not "beg" his wage; he simply asks for that which is due him. He would lose his sense of self-respect, and it would degrade the dignity of labor to the lowest plane of an alms to tell the servant his wage is so much money **GIVEN** him. He has earned it and should not be humiliated by being told it is so much alms given to him.

The man whom God has called and the Church approved and sent into the community "to preach the unsearchable riches of Christ," and who is also to enforce the divine precepts of the Gospel by his godly life and conversation is a servant of the Church and the community and does not come as one asking an alms, but his honest and well-earned wage. If such an one adequately comprehends the nobility of his calling he will devote all his time and expend all his energies to the sacred office and is, or should be, paid upon the same just principle that the physician is paid for his attention to his patient, the lawyer for defending his client, the teacher for instructing the pupil, and the farm hand for tilling his master's soil. Here, as in every honest occupation, "the laborer is worthy of his hire." And the fearful condemnation and anathema of James, in the fifth chapter of his epistle, abides upon him who withholds that from the servant which is his due.

I do not pause here to discuss the tithing system of the Old Testament, and which I believe has never been abrogated in the New; for then we should have to put **ALL** our contributions toward the benevolences upon the basis of **PAYING** and not upon the

basis of **GIVING**. For, as I understand it, according to that system no one can be said to have **GIVEN** until he has first set aside the tenth for the Lord. He **PAYS** the tenth, and from the remainder **GIVES** as much as the spirit of benevolence prompts him to give.

Or, We may put it in another form: When one has set aside the tenth specifically for the Lord, to be distributed as one's own wisdom, assisted by the wisdom of God, may direct; then he is really **GIVING** when he disburses from the remainder (nine tenths) such sums as his spirit of benevolence may prompt him to give, and the needs of the community require.

For example: You owe an individual \$10 and pay him. You immediately have an opportunity to contribute to some worthy enterprise, and duty prompts you to respond. Would you recall the individual to whom you have just paid the \$10 and ask him to return part of it as you feel you would like to give to such enterprise? The argument is inconsistent.

In like manner the tenth is what we owe to God and should pay him. You cannot boast that as benevolence which is a debt. Benevolence is what you give from your own, and not from God's. The point I seek to emphasize is that the tenth is **PAYING**, and not **GIVING** to the Lord.

"Every man according to his ability" is the uniform measure of giving. God certainly means for us to give, for we receive. And to receive and not give is repugnant to every sense of justice and degrading in the extreme! God honors us with a share in his work and gives success in proportion that we cooperate with him. Were it his plan to ignore us in the matter he would create at hand and ready for use the gold and silver, and order us to draw upon it at pleasure. **BUT CLEARLY THAT IS NOT HIS PLAN.** On the other hand, he commits it to us to give according to the prosperity he has allowed us to enjoy. This makes money a talent; and, like every other talent, it is to be used for his glory.

It is my firm conviction that many thousands do not prosper either temporarily or spiritually simply because they disregard so wholly God's claim upon them in this matter of giving. It is as true of property as of life, that God gives it and can take it

away. As there are many forms or ways in which men are removed from the earth, so there are a multitude of ways in which he can take away property or prevent one from acquiring it by taking away the source of its increase. Be just with God if you would have his smile of approval upon all you do!

Systematic, liberal, cheerful, prompt, and intelligent giving is the thought I have sought to set forth. The tithe is systematic and just and will lead to cheerful giving, and that implies prompt giving and intelligent giving, and with such sacrifices God is well pleased, and the spiritual growth and development will follow as day follows night

when God's people come up to this standard!

Furthermore, his cause will not languish when his people come up to this standard. May the dear Lord who sits over against the treasury to-day watching his people give as he did in the temple nineteen hundred years ago be an incentive to his people to give NOW as the poor widow gave THEN! Such GIVING, such PAYING of the debt we owe the Lord would work miracles to-day and hasten the spreading of the Redeemer's kingdom, and finally lay the world at his feet, a trophy of his redeeming grace.
Topeka, Ill.

MISSIONARY CULTURE IN THE HOME.

RELIGION is not a dogma, but a life. It is the things that are believed in, talked over around the table and about the fireside, the things that are prayed over, and read about, that leave an indelible impress upon the child's mind. The papers and the magazines upon the library table fix permanently the literary tastes. If daily papers and secular magazines crowd out the religious and missionary, there will be neither knowledge nor interest in the latter. Practical piety must pervade the home in manner, conversation, and reading, if the growing life is to breathe such an atmosphere.

The distinctive traits of our Christ are essentially religious and missionary. To fail to make such kindred topics attractive and interesting in the family circle is to allow other than Christian influences to predominate. To shun such, or to lack interest in such things, is to substitute purely secular influences and aims. To converse intelligently and interestingly on the various phases of missions at home or abroad, is to mold a generation. The Church has made rapid progress in these matters, and the largest business ability and activity are being enlisted in them. The means for keeping in closer touch with these things is at hand. It were not only puerile, but criminal to slight these things. Soul culture is of infinitely more value than mind training or body caring. For symmetry of character all these are essential. The lesser should not be neglected. The more important must be emphasized. The home in the end is the foundation school of culture. Im-

mortal destinies are at stake. The happiness and usefulness of the individual are here determined. The strength and interest and intelligence of the Church in the next generation is here outlined. Seek to conceal it as we may, the awful and yet inspiring responsibility no parent can throw off. No greater incentive, no more divine inspiration could be bestowed upon parenthood than the silent and subtle, yet permanent influence of the home on child life.

The child is worthy of the best. Nor has any parent a right to rob him of this. Many children of worthy sires have only secular aims and ambitions to-day, because nothing else was talked of or read about at home. The Church will thus sustain frightful loss, and the personal larger, heaven blessings be forfeited. Tastes cultivated at home in literature, conversation, and companionship will control the life. It is of greatest importance that the higher topics in life be clothed with keenest interest for the young mind. This will prove a fruitful study.

Many facts in modern missions, home or foreign, are as strange and enchanting as fiction. It is ours thus, not only to be identified with the immediate progress and power of religious and missionary life, but to provide a larger work for the generation that is to come.—*Rev. J. B. Thomas, in The Standard.*

O MAKE me useful in this world of Thine,
In ways according to Thy will, not mine;
Let me not leave my space of ground untilled!
Call me not hence with mission unfulfilled,
Let me not die before I've done for Thee
My earthly work, whatever it may be.

TRUSTEES FOR GOD.*

WE are trustees for God. He is the absolute owner of all, and whatever we have he has given to us in trust for him. This is illustrated by our Lord's parable of a man traveling into a far country, who called his servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one, to every man according to his several ability. After a long time the lord of those servants cometh and reckoneth with them.

Each one's personality, his position and endowments, his advantages of mind, of body, and of possessions constitute a trust from God to be used for God. It is our highest duty to employ this trust for doing God's work, for God's glory. Everyone should come face to face with this truth and keep it in view always. There is constant temptation to lose sight of it, to forget it, to hide from it. We are God's, all we have is God's, and to God we must give account.

I like exceedingly the answer to that first question in the Westminster Catechism: "What is the chief end of man?" "To glorify God and enjoy him forever." It means that the Christian heart should be a spring of joy. There is no virtue in being sad or miserable: the real virtue of heaven is joy, joyousness, rejoicing in God; and this flows from living for God's glory.

There is a parody on the answer to the question: "What is the chief end of man?" in these words: "To keep all he gets and get all he can." It is more than a witticism. It is a pernicious falsehood. It substitutes self for God and degrades man from his exalted destiny. It touches the very point of danger, namely, in regard to possessions. It teaches men to think that what they get is theirs to keep; God has no right to it; not to recognize that they are God's trustees, but to make money their god, and "trust in uncertain riches rather than in the living God, who giveth us richly all things to enjoy."

A wealthy layman, in conversation with his friend, who was a learned professor, remarked, "I am at a loss how to invest my income." "How to invest your income!" said the professor. "Why, invest it in do-

ing good, invest it in providing for the sick and needy, invest it in building up God's kingdom, invest it in preaching among the Gentiles the unsearchable riches of Christ, invest it in helping souls out of darkness into light. That is the best way to invest your income; laying up treasures in heaven rather than heaping up riches, not knowing who shall gather them."

I wish I might hold up before this generation the example of Amos Lawrence, of Boston, a merchant prince in the first half of the century. He was a man who feared God and gave much alms to the people. His charities were boundless and incessant. For years he gave away all his income. He felt that he was a trustee for God, and was anxious to discharge his trust with fidelity.

To him giving became a luxury. The pains and sorrows which he suffered had their counterpart and found their relief in doing good to others. He wrote: "How can I enjoy life better than by distributing the good things intrusted to me?" President Mark Hopkins, after Mr. Lawrence's death, said he thought no man had lived on this continent who approximated him in the amount of money that he gave during his lifetime.

To his brother Abbott, who had made a single gift of \$50,000, a great sum fifty years ago, he wrote: "It is to impress on unborn millions the great truth that our talents are trusts committed to us and to be accounted for when the Master calls. It enriches your descendants in a way that mere money can never do, and is a better investment than any you have ever made." He made the following quotation in a letter to one of his partners: "The good there is in riches lieth in their use, like the woman's box of ointment; if it be not broken and the contents poured out for the refreshment of Jesus Christ, in his distressed members, they lose their worth; the covetous man may therefore truly write upon his rusting heaps, 'These are good for nothing.' He is not rich who lays up much, but he who lays out much; for it is all one not to have as not to use. I will therefore be the richer by charitable laying out, while the worldling will be poorer by his covetous hoarding up."

Our society has recently received a legacy from the estate of J. Sullivan Warren, of Boston, who died some thirty years ago. It

* Part of an address by Rev. William S. Langford, D.D., at a drawing-room meeting in Philadelphia, March 18, 1897.

was a part of the residue of his estate after the death of his wife, which occurred a few months since. Mr. Warren was a son of the eminent surgeon, Dr. John C. Warren. He inherited a competence and lived in comfort in his home on Park Street at the head of the Common. He did not engage in business, but devoted himself assiduously to doing good. He was the most modest and unostentatious of men, always open-handed and liberal, ever seeking opportunities to exercise charity and going upon errands of mercy. All he possessed was consecrated to God's service. He was a trustee to the utmost, and when he died, after making a life provision for his wife (they had no children), his will distributed his entire estate to various religious and charitable objects.

I remember, upon one occasion, when I asked him for money for charity he refused, but in such a manner that his refusal made a more lasting impression than the many times when he gave at my request. His reply was: "I cannot give to-day, but I thank you for asking me. Always ask me when you know of a case of need." He was never frotted by appeals, but welcomed them as opportunities.

Both of these men felt that they were trustees for God. There are others like them, but they are exceptions to the rule, and the truth which now most needs to be uttered and reiterated and emphasized is that we are all trustees to the full measure of what we have received.

There are certain questions which everyone, as a trustee for God, ought to consider anxiously: How much can I give away? What proportion of my income should go for charity and religion? If I have a competence, should I not be content therewith and give away all my increase? Should I not find joy hitherto unknown if my attention were largely given to the wise disbursement for my fellow-men of all I receive beyond my needs? We must, sooner or later,

leave all behind. Would it not be wise now to do all the good we can with all the means we have?

The Gospel is a special trust which has been committed to us. We are charged to make it known and send it with winged speed to those who have not received it. Not to celestial beings was this trust committed, but to us who have known the Gospel as the power of God unto salvation, that we should carry it with the accents of human love and with the energy of strong conviction to bless all men. This is a sacred, solemn trust, and woe to us if we fail to fulfill this trust for God.

A few nights ago, as I lay thinking of this meeting, I fell asleep and dreamed a dream. In my dream I went from place to place, and everywhere I observed unusual religious earnestness. This impression grew in strength and volume, until it seemed that the spirit of the world had wholly given place and the Spirit of Christ was everywhere in the ascendant. As I thought on these things I met an officer of one of the large missionary societies, which has been very much embarrassed in its finances, and I inquired how the society was getting along. "Never better," was the reply. "Our debt is all paid and the work is flourishing." "Why, how is that?" I asked. "You astonish me. I feared this would be the worst year for missions. How do you account for it?" "I do not know," he replied, "money has come in most unexpected ways."

I awoke and then found it was all a dream. But I quickly put the two things together—the spiritual awakening and the setting free of money to do the Lord's work. They stood to each other as cause and effect, and I thought if only such a spiritual stirring up should come and make us realize that we are trustees for God, debts would be lifted from the missionary society and God's kingdom advanced with ever-unceasing power.—*Quarterly Message.*

THE NEEDS OF MISSIONS.

WE do not hesitate to admit that the missionary enterprise still has great needs which must be recognized and met before it can fully accomplish its ultimate design. There is need, for one thing, that the Church should clarify and simplify her

conception of the Gospel which is to be preached to every creature. We must make it plain to ourselves that this Gospel cannot be an abstract and complicated thing. It must be level to the capacity of all men and suited to the wants of the human heart.

To teach that God is a personal Spirit, whose essential character is holiness, and whose central motive is love; to teach that Jesus Christ is the Son of God, the brightness of the Father's glory and the express image of his person, who died for all sinners and rose again that all men might live forever; to teach that the Holy Spirit of God is the source of all true goodness and everlasting life—that is the essential Christianity as it is revealed in the Bible. That is the faith which we have to teach all nations, and into which we are to baptize them in the threefold Name.

If any human speculations have obscured this faith in the heart of the Church, or if any human forms of speech make this faith difficult of acceptance to heathen races, the sooner these obscurities and difficulties are left behind the more rapidly the work of foreign missions will progress.

There is need, also, of the exercise of a continually increasing practical wisdom in the use of the proper means to accomplish the end of missions. That mistakes have been made on missionary fields by almost all Churches in the past no one can deny; that the Churches have not learned wisdom, even by their mistakes, would be highly improbable.

It is a simple matter of fact that the methods of propagating Christianity in heathen lands have improved wonderfully in the past fifty years. They have at least kept pace with the improvement of modern methods of exploration, travel, and commerce. But what we desire is that they should outstrip even these secular enterprises. Just as the purpose which they are designed to carry out is grander and better than any other, so should the means which it employs be wiser and more perfect. The day for sending flannel petticoats to the Hottentots and water-coolers to the Eskimo has passed. We must now send out our missionaries trained and equipped for

life in the countries to which we send them. We must provide them with such tools and instruments as shall make them welcome and useful among the peoples with whom they are to live both for this life and the next.

Another need of foreign missions at the present day appears to be a full and frank recognition of the fact that their object is not to transplant European Christianity or American Christianity to other lands. It is something very different. It is to plant Christianity in other lands so that it shall spring up into a native growth, and take the form and bring forth the fruits which are appropriate to its new environments. When we once get it deeply and thoroughly into our hearts that the religion of Jesus is really fitted for all men, and for all countries, and for all modes of human life, then we shall be willing to concentrate our effort more closely and vigorously upon the work of sowing and watering the seed, and shall rest in a firmer faith upon God's ability and willingness to give the increase according to the laws and in the form which Almighty Wisdom has appointed.

But the great need of missions in this age is a revival, in the hearts of the Church, of that large and noble passion which may be called the patriotism of Christ's kingdom. This will draw the most generous and heroic minds into an adventure which promises the most splendid success within the range of human expectation. This will inaugurate, we dare to hope and pray, a new crusade for the twentieth century, a crusade of the Cross, without the sword, grander and more beautiful than any that the world has ever seen. The men and women who shall go out in loving hosts to preach and teach and live the Gospel will go, not merely because all nations need Christianity, but because Christianity, for perfect development, needs all nations.—*Henry Van Dyke, D.D., in The Outlook.*

A PERTINENT QUERY ABOUT MISSIONS.

An intelligent Christian asks:

"Why on earth do not the officers of our Church insist on the pastors living up to the Discipline about monthly missionary programs, sermons, etc., instead of adopting an eight per cent reduction? I have been in the Methodist Church nearly ten years and can truthfully say I have not heard ten missionary sermons in that time. If it were not for

the women's societies I should hardly know there was any missionary work. As to the 'parent board,' I have never heard their work presented except for the annual 'lump' collection for 'benevolences,' and I have no knowledge of their mission fields. Do you wonder the average church member is not enthusiastic regarding missions? 'Whatsoever a man soweth that shall he also reap.' I was accustomed

in the Congregational and Presbyterian churches to the monthly missionary prayer meeting."

The above query is entitled to serious consideration. As a Church we are confronted by the startling fact that in these most prosperous times a deep cut in our missionary appropriations has been found necessary. The work cannot be carried on without funds, and the requisite amount of funds have not been forthcoming. The difficulty, we believe, is in the lax observance of our system.

The Discipline provides for more stirring missionary endeavor than the average pastoral charge has ever known. A live committee on missions is supposed to be appointed at each Fourth Quarterly Conference to aid the pastor in carrying into effect the disciplinary measures for the support of missions, yet the "aid" rendered by this committee has not been sufficient to save the Church from the aforesaid humiliating cut.

The support of missions is committed to the churches, congregations, and societies as such, but to the pastor is committed a great responsibility in setting in motion the ways and means for success. It is his business, aided by the above-mentioned committee on missions, to provide for the diffusion of missionary intelligence among our people: to institute a monthly missionary prayer meeting or lecture in each society, for the invoking of God's blessing, the diffusion of intelligence, and to afford an opportunity for missionary offerings; to appoint missionary collectors who shall make monthly returns; and above all this to present the missionary cause annually before each congregation and ask public collections and contributions.

There are other duties assigned not necessary to mention here, but which ought to be made as familiar in their exercise and enforcement as anything of a benevolent character in the Church.

It is true of hosts of our adherents that they know almost nothing about our splendid missions. They are not kept informed. The missionary plan is not executed. Somebody is responsible for this. The Missionary Society ought to be finding out who it is. Some way should be devised for discovering who the faithful pastors are, and then going for the unfaithful ones. It is a shame to us that for the lack of energy in observing our system so much money is lost to the

Church. Let the pastors wake up those mission committees, or let the committees arouse the pastors, or both.—*Michigan Christian Advocate.*

Call of the Heathen.

HARK! a wail comes from the distance!
List! the cry comes back again!
'Tis the wail of heathen nations,
Shall their calling be in vain?
Listen now to what they're saying
In their cry so full of pain;
As they call out from their darkness,
Where they're bound in error's chain.

"Send the Gospel to us faster,"
Hear you not the heathen's cry?
Grant the boon we meekly ask for,
Do not pass us longer by.
You have heard that Christ, your Master,
Bade you send to all the word,
Bade you tell of all the message,
Can it be you have not heard!

"Know you not that we are dying?
Care you not our souls to save?
Why do you withhold the message
When for it we humbly crave?
Send the Gospel to us faster,
We are dying in our sins;
You can save our souls from ruin,
Here your charity begins."

Yes, they're calling; you have heard them;
Now, my friends, what will you do?
See, the fields are white to harvest,
But the laborers—O! how few;
Up, my friends! Be up and doing
For the cause while yet 'tis day;
Let each one of us be willing
To help bear the news away.

If Christ gave his life for missions,
Suffered death upon the tree,
Then endured death's dark prisons—
Did all this to make us free;
Ought not we from our plenty,
Give for this work something more
Than a mite from all our treasures,
Than the crumbs from off our floor?

Then awake, O! sleeping Christian,
Follow Christ, God's only Son;
It is not a time for resting,
When so much is not yet done;
If you care not for the lost ones
You are living yet in sin,
For you would be sure to love them,
If you had Christ's love within.

Yes, they're calling. Listen! Hear them!
Hear their cry from out the gloom!
"Send the Gospel to us faster,
Come and free us from our doom.
Come and tell us of that Jesus
Who has died poor souls to save;
Come and point out souls up higher.
Than the cold and silent grave."

Christians, you have heard them calling,
Do your duty, live for good;
Send the poor, benighted people
That which to the soul is food.
Do not now withhold your offering,
God demands it at your hands;
Send the Gospel faster, faster!
Speed it on to heathen lands.

—*Rev. H. S. Riggs.*

INCIDENT AND NARRATIVE.

Converting Power in Korea.

BY REV. GEORGE HEBER JONES.

MRS. JONES has had entire charge of the work among women on the Chemulpo Circuit in the Methodist Episcopal Mission in Korea. She has supervised the Bible women throughout our territory, directed the girls' day school at Chemulpo, visited and carried on a correspondence with the outstations and cared for and planned for spiritual needs of the women in our charge. This has been a task encumbered by many perplexities and anxieties, for the lot of the average Korean woman is a pitiful one. Imprisoned in dingy, dark, unwholesome mud-huts, and hedged in by the barriers of heathenism, their whole life is passed on a very low and narrow level.

One day Mrs. Jones found an old Korean woman in a miserable hut, helpless with paralysis and slowly dying of starvation. The woman had a profligate son whose evil life only added to her bitterness. The case was taken up and the Korean women in our church undertook to care for her and her immediate wants were relieved.

She recovered from her sickness so that she could with some effort get about, and from the very first day she became marked for her love for the house and worship of God. She was ever faithful at the services, and, rain or shine, summer or winter, she would drag her crippled body to the chapel, being generally the first to arrive and the last to leave. This all touched the heart of the son, and after a time he, too, became a Christian, and a new joy was added to the life of his old mother.

But one day Naomi, for such was her baptismal name, fell ill, and it soon became clear that she was going to leave us. Sunday morning Brother Chang on his way to church called to see and pray with her. She told him that her only regret was that she could not get to the chapel once more, but she knew that she would shortly worship God before his throne in heaven, and she was content.

Then she called her son to her and told him to give her her wallet hanging on the wall. From it she took a few pieces of money, and giving it to Chang, said: "I cannot go to the church myself, but I want to give my little mite to the Lord as usual.

When the plate is passed please put it on for me." Our hearts were all moved when Mr. Chang told us about it.

About noon it became clear that the end had come. But shortly before she left us she called her son to her, and her last words were, "Son, whatever happens, never let go of Jesus," and then the redeemed soul of Naomi winged its way to worship God in the grander temple above. The wonderful influence of that paralytic Korean woman, in her life and death, on our whole Chemulpo church no human scale can adequately measure.

A Korean Class Leader Obeying Christ.

BY REV. GEORGE HEBER JONES.

IT is very hard for people in Christian lands to realize how much a good book stands for in a country like Korea. Books, being scarce, are prized highly, and when a book like the Bible falls into the hands of one who really undertakes to study it, the result is most beneficial to the man. Sometimes they understand it in a literal sense, which leads them into strange interpretations, as when one man, reading that Christ had cured a blind man by mixing mud, attempted a modern reproduction of the miracle.

Sometimes this very literal interpretation leads them to do a beautiful deed, which in its final essence may not be contrary to the teachings of Christ. The following is an illustration in point:

One of our class leaders on the Kangwha Circuit is a man of some means. One day he read the story of the servant who, though his lord had forgiven him a heavy debt, failed to manifest the same spirit toward a fellow-servant, but was unjust and harsh to him (Matt. 18. 23-35), and it made a great impression on him.

He immediately made a literal and personal application to himself. God was his Lord, and to him he had owed a terrible debt of sin, which God for Christ's sake had forgiven him. But here were several poor people, his fellow-servants, who owed him a sum paltry in comparison to the debt God had forgiven him, and if he took warning by the story of Christ must he not freely forgive them their debts to him?

So he called to his home all who were in his debt, and when they had assembled he read them the story and told them the application he had made of it. He freely released them from their obligations to him, and bringing out the papers he held against them burned them before their wondering eyes.

Modern exegesis would say that the humble Korean class leader had not made the proper application of the teaching of Christ in the parable. This may be true. But who shall say that Christ did not visit that Korean hamlet the day young Chong burned up his neighbors' notes and look with joy on a man seeking to follow him.

Experience of a Korean Christian Boy.

(Dr. W. B. McGill gives the following as the related experience of a Christian boy at a meeting he held at Wonsan, Korea :)

I AM a Korean boy, but I have something to say. I find that in trying to be a Christian one is persecuted where it is known. After I heard your talk on the "Fig Tree" last Sunday I fully repented of my sins. I have been very bad. I have done what ought not to be mentioned. I have stolen and lied, but Christ died for my sins, and was crucified for my sins, and I must be a witness for him. So I decided to cut off my hair so that all may know that I am a Christian.

If they insult and even beat me I will call it all joy for Christ and bow my head, receiving blows, knowing that Christ received blows for me. I am greatly tempted, but the word says, "Casting all your anxiety upon him, because he careth for you."

When I said that I would cut off my hair, the devil said, in the person of a man that works with me, "That is good; you can sell it and buy a hat." I said, "I will not sell it, for I am cutting it off to show that I am a Christian."

I talked to another boy whom you baptized, and he has not fully repented. He cried and said he would cut his hair off too, and he did. He said, "My master is a bad man, and he drinks, and I am bad too." I said, "I was bad too, but Jesus saves me, and he will save you."

I work at a bathhouse, and the bathers used to bribe me to make me do different from what the master told me, but now I

don't take bribes. The Lord gives me peace and joy and a desire to be a witness before everyone.

I wanted to pass the Japanese graveyard the other night, and I thought what a change has come over me. I used to get a cold place in my back, and my hair would stand when I passed such a place at night. But now Jesus takes away all fear, except to be evil, and gives me joy and peace. I want to be a witness for him always.

A Hindu Fakir Baptized.

BY BISHOP WARNE.

I LATELY visited our mission in Phalera. On the circuit are two thousand Christians and great orphanages for boys and girls. I was pleasantly entertained in the home of Dr. and Mrs. Ashe, and at a religious service on their veranda I had a most interesting baptism.

A Hindu fakir came in with one of our preachers ten miles to be at the Christian service and to study what the Christians were doing and teaching. On the last morning I was there he came and sat in the front row in priestly robes, turban, and long hair.

In the midst of the address I asked him directly why he was there. He said, "I am here because I want to be a Christian." I said, "When?" He replied, "Now." I said, "Are you willing to forsake all Hinduism and idol worshiping?" He said, "Yes." Then I asked him, "Are you willing to have your hair cut off?" He answered, "Yes." I then said to Dr. Scott, "What shall we do?"

He said, "Our workers have known him for months. He has come here asking for baptism, and I think we should baptize him."

He was a man of above forty, well built, with fine appearance, and he stood up and with his own hands unfolded his long hair, letting it fall to the floor, and said, "Cut it off." Dr. Ashe went for scissors and we cut it off, and in the presence of all I baptized him. It was a most solemn and impressive service.

Dr. Scott, I think, wisely declined to employ him, but told him to go back among his own people where he was known as a fakir, and earn his living. When I last heard of him he was faithful and true, working with his people, and had other Brahman inquirers, and our workers are hopeful that he will bring a great multitude of people into the Christian Church.

There was also another Hindu religious teacher who had once been a Christian and who went back into Hinduism for a considerable sum of money. He told our workers that he was weary of Hinduism and was going again to give up everything and cast his lot with the poor Christians. The workers are also expecting that he will bring with him some hundreds of his followers.

MISSIONARY CONCERT—KOREA.

A Plea for Korea.

HEARD ye the voice from over the sea,
Not far from the "Flowery Land?"
'Tis the "Hermit Kingdom" that calls to thee
From the land of the "Morning Calm,"
"Come over and help us." Heard ye the cry!
"Come quickly, the harvest is white;"
"Say not 'four months,'" or by and by,
Korea asks now for the light.

Millions of hands are outstretched there
To receive the living bread;
And multitudes by her rocky shores
Stand waiting to be fed.
Heard ye the voice? 'Tis the Master now
As he speaks the word of command;
Hearken attentive, and to it bow,
"Go ye into all the land."

"Why stand ye idle?" "The harvest is white,"
And the laborers—O! so few.
Hasten, young man, to do with thy might,
The Master is calling for you.
The day declineth, O slothful Church,
And the night cometh on apace,
Awake and heed the voice of thy King,
"His business" requireth haste.

Korea.

KOREA has an estimated area of 82,000 square miles and an estimated population of 12,000,000. The capital, Seoul, has 200,000 inhabitants, and Pyeng Yang, 40,000. The foreign population is about 15,000 Japanese, 4,000 Chinese, 200 Americans, and 100 British.

The worship of ancestors is generally observed. Confucianism is held in high esteem by the upper classes. There are many Buddhist monasteries.

The emperor, whose surname is Yi and name Heui, succeeded to the throne in 1864. He is an independent sovereign, "but his power is to a certain extent modified by the cabinet, which passes resolutions and frames laws which must be submitted to the emperor for ratification."

Roman Catholicism was introduced into the country about one hundred years ago, and there are now about 30,000 adherents to that faith.

Protestantism commenced regular work in Korea in 1884, although in 1832 Rev. C. Gutzlaff, of the Netherlands Missionary Society, and in 1873-1876 Rev. John Ross, a Scotch missionary, did some mission work on the borders of Korea, and Rev. J. W. MacIntyre baptized in Manchuria in 1876 the first Protestant Korean convert. Rev. John Ross translated one of the gospels into Korean. About 1880 Mr. Ross and Mr.

Webster of Manchuria visited Northern Korea and met with a cordial reception and baptized 85 persons.

In 1884 the American Presbyterians commenced mission work, followed in 1885 by the missionaries of the Methodist Episcopal Church. The missionaries now in Korea represent the Presbyterian Churches of the United States, North and South, Presbyterian Churches of Australia, Methodist Episcopal Church, Methodist Episcopal Church, South, Church of England, Baptist Church, Union Mission of Canada.

Methodist Episcopal Missions in Korea.

DR. R. S. MACLAY, superintendent of Japan Mission, visited Korea in June, 1884, and "received permission and authority to commence Christian work among the Koreans in the interest of the Methodist Episcopal Church." As the result of his recommendation, the Missionary Society appointed Rev. William Scranton, M.D., in October and Rev. Henry G. Appenzeller in December, 1884, to be the first Methodist Episcopal missionaries to Korea. These



missionaries, with their wives and the mother of Dr. Scranton, arrived in Japan in February, 1885, and in May following they were settled in Seoul, Korea.

The first Annual Meeting was held August 17, 1885, and was presided over by Mr. Appenzeller. At the Annual Meeting in 1886 there were reported: "1 probationer, 100 adherents, 12 Sunday school scholars, 30 pupils in the day schools, and a hospital well patronized."

MISSIONARIES.

	Arrived.	Address.
Rev. Wm. Benton Scranton, M.D.....	1885	Norwich, Conn.
Mrs. Louise Arms Scranton..	1885	Norwich, Conn.
Rev. Henry G. Appenzeller..	1885	Seoul
Mrs. Ella Dodge Appenzeller	1885	Seoul
Rev. George Heber Jones...	1887	Chemulpo
Mrs. Margaret Bengel Jones	1890	Chemulpo
Rev. Wm. B. McGill, M.D....	1890	Wonsan
Mrs. Lizzie Johnson McGill..	1890	Wonsan
Rev. W. Arthur Noble.....	1892	Pyeng Yang
Mrs. Mattie Wilcox Noble...	1892	Pyeng Yang
Rev. Dazell A. Bunker.....	1895	Seoul
Mrs. Annie Ellers Bunker, M.D.....	1895	Seoul
Rev. E. Douglass Follwell, M.D.....	1895	Pyeng Yang
Mrs. Mary Harris Follwell..	1898	Pyeng Yang
Rev. Wilbur C. Swearer	1896	Seoul
Rev. Stephen A. Beck.....	1899	Seoul
Mrs. S. A. Beck.....	1899	Seoul
Rev. Elmer M. Cable.....	1899	Chemulpo
Rev. Charles D. Morris.....	1900	Pyeng Yang

The following were formerly connected with the Mission: Rev. Franklin Ohlinger, now in Foochow, China; Rev. George C. Cobb, now in Nebraska; Rev. A. M. Brooks, now in Japan; Dr. W. J. Hall, died 1895; Dr. J. B. Busted, died 1901; Dr. Harry C. Sherman, died 1900.

The names of missionaries of the Woman's Foreign Missionary Society are given in the appointments.

ANNUAL MEETING.

The seventeenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church was held in Seoul, Korea, May 9-14, 1901. Bishop Moore presiding.

E. M. Cable, of the Northwest Iowa Conference, was continued on trial in studies of the second year. C. D. Morris, of the Newark Conference, and W. B. McGill, of the North China Conference, were continued on trial in studies of the third year.

Edward Douglass Follwell, Kim Chang Sik, and Kim Keui Pom were ordained deacons under the Missionary Rule. William B. McGill was ordained elder under the Missionary Rule.

Dr. Harry C. Sherman and Dr. J. H. Busted had died during the year.

The statistics reported 948 full members.

3,820 probationers, 40 Sunday schools with 1,696 teachers and scholars, 15 local preachers. During the year there were 580 baptisms and contributions of the native Church amounting to \$1,455. The gain in members and probationers was 871.

Resolutions were adopted expressive of appreciations of Bishop Moore; commending the publication called *Wolpo*, a new Korean monthly; urging the building of a new church in the city of Pyeng Yang and completion of church in Chemulpo; expressing sympathy for members of North China Conference on account of the Boxer troubles; gratitude to Miss Mead of Stamford, Conn., for erecting Mead Memorial Church in Seoul; sorrow for the death of Dr. H. C. Sherman and Dr. J. B. Busted; gratitude for recent addition to missionary force and asking for eight new evangelistic workers and for two men in the Publishing House; congratulating the Bible Societies on the appearance of the completed New Testament; soliciting cooperation in mission work in China, Japan, and Korea, especially in the furnishing of literature.

The following were the appointments:

WILLIAM B. SCRANTON, M.D., Superintendent.

SOUTH KOREA DISTRICT.—W. B. Scranton, P. E. Seoul: First Church, H. G. Appenzeller. Mead Memorial, W. B. Scranton; East Gate Baldwin Chapel, to be supplied by No Pyeng Sun; Agoi, to be supplied. Suwon Circuit, Kwang Chu and Ichon Circuit, and Kong-chu Circuit, W. C. Swearer. Paichai College, H. G. Appenzeller, President, and D. A. Bunker, Lecturer. Methodist Publishing House, D. A. Bunker, S. A. Beck. Woman's Evangelistic Work, First Church, Seoul, Mrs. H. G. Appenzeller, Mrs. A. D. Bunker.

NORTH KOREA DISTRICT.—W. Arthur Noble, P. E. Pyeng Yang City, W. A. Noble. Pyeng Yang Circuit, to be supplied by O. Syek Hyen. Chinampo and Anchu, C. D. Morris. Chinampo City, to be supplied by Whang Chung Mo. Yopo Circuit, to be supplied by Edward D. Follwell. Sam-Wha, to be supplied. Chung-san, to be supplied by An Keul Hyeng. Wonsan, to be supplied. Wonsan Circuit and Wonsan Medical Work, W. B. McGill, M.D. Su An Circuit, to be supplied by Kim Chang Sik. Medical Work, Pyeng Yang, E. D. Follwell, M.D. Ham Kyeng Do, to be supplied. Kang Won Do, to be supplied. Woman's Evangelistic Work, Pyeng Yang, Mrs. W. A. Noble. Woman's Evangelistic Work, Pyeng Yang, and Day Schools, Mrs. E. D. Follwell. Woman's Evangelistic Work, Wonsan, Mrs. M. B. McGill.

WEST KOREA DISTRICT.—George Heber Jones, P. E. Chemulpo, G. H. Jones. Puyyeng, Inchon, Namyang, to be supplied by Pok Chung Chai. Kang Wha Circuit, to be supplied by Kim Sang Nim.

Kang Wha City, to be supplied by Pak Nung Il. Kyodong, to be supplied by Kwon Sin Il. Yunan City, to be supplied by Kim Keui Poin. Editor of the *Wolpo*, G. H. Jones. Evangelistic work and day schools, Chemulpo, Mrs. G. H. Jones.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Ewa Haktang and Day Schools, Miss J. O. Paine. Ewa Haktang and Evangelistic Work in First Church, Miss L. E. Frey. Chong Dong Hospital and Dispensary, Mrs. R. S. Hall, M.D. Chong Dong Hospital and Dispensary, Mrs. Esther Kim Pak, M.D. Baldwin Chapel Dispensary, East Gate, Miss E. Ernsberger, M.D. Pyeng Yang Hospital and Dispensary, Miss L. N. Harris, M.D. Pyeng Yang Evangelistic Work, Miss Ethel Estey. Bible Woman's Training School and Evangelistic Work in South Korea District, Miss Nellie Pierce. Evangelistic Work in Mead Memorial Church, Day Schools, and Evangelistic Work South Korea District, Mrs. M. F. Scranton, Miss Alice J. Hammond. Evangelistic Work, Chemulpo, Miss Mary R. Hillman. Home on leave, Miss E. A. Lewis, Miss L. C. Rothweiler, Miss M. M. Cutler.

EXTRACTS FROM REPORTS AT ANNUAL MEETING.

From Rev. W. B. Scranton, M.D., Superintendent.

Day schools are a great need with us at present. We cannot train our young people for lack of them, and this means that while we are gathering in adults we are losing their children. We greatly need money for these native day schools. This need has been generously met in two cases by the *Paul Andrew Memorial Fund* in the hands of Brother Beck. We have a day school of 33 boys in San Dong, Seoul, and another in Chinampo supported by this fund.

The time has come when the foreigner must hand over the details of church administration and baptisms and training of catechumens to the native ministry, and give himself to the higher educational work of training for the ministry, and the preparing of books for a Christian reading public. Education and literature go hand in hand, and we must not close our eyes to the fact that we are not facing this great difficulty.

The most practical work in education as far as Mission needs are concerned has been carried on by the theological classes. There is the theological class proper, and the district classes, the private class which we are all conducting, and I held for six weeks a special class for the training of our workers on the Seoul Circuit.

From Rev. W. Arthur Noble.

On the Pyeng Yang Circuit there have been received 690, and a real gain of 412. Total number of baptisms for the year 238, and total number of baptized probationers 349. Some of our loss in the probationer list was the result of the Chinese war. The officials in different places were emboldened to assume aggressive action against the Christians, which also encouraged the people in their persecutions. In some instances our people were driven from their homes under the threat of having their houses pulled down upon their heads. It is note-

worthy that when the Christians remained firm to their faith there has been a remarkable forward movement. Losses have also occurred from the lack of room to accommodate our people in the city church.

The past record of self-support has been maintained and \$335 have been contributed. The day schools are flourishing. No greater problem confronts us at the present than the education of men to carry on our work. The question is not how are we to obtain disciples of our faith, but where are the men to train believers and care for the numbers that are appealing to us daily for help. Nor yet is the question, where are the men? but How shall we teach the men who are at our doors begging to learn for that purpose? Give us trained natives, and we will cease asking for reinforcements from America, and we will support them from our own native resources.

We need in the city of Pyeng Yang a church that will seat at least twelve hundred people. A building of native architecture, able to accommodate such a congregation, may be built with \$3,000 American gold). Now we are compelled to divide the congregation and hold services at different times, excluding the one while the other is at service. At our last Sabbath service over six hundred people of our church gathered in the open air in front of the church. At the close of a sermon preached by Bishop Moore they subscribed \$617 toward the building of the new church.

From Rev. George Heber Jones.

The Korean people are heathen in spirit, thought, customs, laws, and language. Confucianism has done much to introduce a sort of communal rectitude among the people, which keeps up the outward appearance of goodwill and morality among them, but in the hidden heart life mammon and lust reign and rage. How dark is that heart in which the knowledge of God is displaced by reverence for and trust in broken pots, and strips of paper, and decayed heads of fish, and cast-off shoes, and yet these are the household gods of the Koreans! For centuries Shamanism, that cult of evil spirits and brutish fetiches, has molded and shaped the Korean's heart until to-day it is dark and deformed, far from God, sunk in carnality, and lost in sin. It is hard to convince them of sin. Religion and morals are not related in that great cult of spirit worship which is the real religion of the Korean people.

The work in Chemulpo city has been the best in its history. The old chapel has been removed to another location, and a new chapel, called "Wesley," has been started, and we need \$2,500 to finish it. The Korean Christians have already paid \$175 toward it.

Local preacher Chang Kyung-wha has greatly aided us, giving his services freely. We cannot be too grateful for the fact that our Korean Church is a Church of workers for the Lord. As soon as a Korean becomes converted he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result the missionary

instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him.

Our boys' day school, in spite of the wretched quarters in which it is housed, has had a successful year under the efficient management of Mr. Son Seung-yong, who was at one time a member of the emperor's privy council. We might just as well be teaching one hundred boys to become useful, strong, upright men as the small number we can now accommodate. Three hundred dollars would erect a building which would project itself for usefulness into the lives of countless Korean boys. The school has thirty-two boys in attendance.

Chemulpo Circuit, including Chemulpo city, reports 119 members and 289 probationers, 3 Sunday schools, with 246 scholars, and it has raised for self-support \$677. A comfortable little chapel has been erected in Tambangni.

Kang-wha Circuit has had a good year. Our work is well distributed throughout the island. Much of the success of the work is due to the ability and wise oversight of local preacher Kim Sang-nim, who does excellent pastoral work. I held a Bible institute at the So-sa Church of the workers throughout the island. It lasted ten days, and was attended by twenty-four persons, including three women. At the end of the sessions I gave them a written examination on our text-book, which was the Gospel of Luke, and most of those who attended the class passed this examination creditably, but the highest honors in the examination were borne off by one of the women, who was only a farmer's wife, and before she became a Christian was ignorant of letters. She is a woman of much ability, and Christ has lifted her to a level in life denied her by heathenism.

The Yonan Circuit has had a hard year. There have been heavy losses in the membership, and severe trials have been laid on those who remained faithful. On this circuit we have nine churches, and have made arrangements for the opening of two more points. There are now 32 members and 435 probationers, 6 Sunday schools, with 85 scholars, and \$122 has been contributed for self-support.

From Rev. Wilbur C. Swearer.

On the Su-won and Kong-chu Circuit work has been opened in eleven new centers, making in all twenty-four centers. At some of these centers as many as eight or nine surrounding villages contribute to the membership, some of these villages being ten miles from the center. There are in all about eighty such villages. We have 103 full members and 884 probationers, a gain over last year of 277. There are 16 Sunday schools, with 302 scholars, and 2 day schools. A theological class was held in January, with 72 men and 14 women present.

The difficulties of the work are the awkwardness of working in a difficult language; the tendency of the people to strive after and use political power or force in their dealings with each other; the persecutions the Christians meet here and there; the wide extent of territory to be covered and the distance

between the different sections of the work; and the task of training efficient helpers to care for and direct the classes in the different centers.

The encouragements are the ready sale of Bibles and tracts, and the natural curiosity of the Koreans to know what they contain; the ready acceptance of the Gospel, especially by the middle and lower classes; the beautiful change in heart and life of those who believe, and the evident working of the Holy Spirit in his Church, fulfilling the promise, "Lo, I am with you always."

From Rev. E. M. Cable.

In addition to my work in Pai Chai I have been pastor of Baldwin Chapel, East Gate, Seoul. There has been an increasing interest and better attendance at the chapel. The attendance upon the school Sunday morning has averaged forty-five. The school is divided into four classes. The average attendance upon the church services, immediately following the Sunday school, has been sixty. There are 22 members and 14 probationers. The congregation is mostly composed of poor people, and they have contributed \$19.60 to the church. The prospect for the work the coming year is very encouraging.

From Dr. W. B. McGill.

In Wonsan we have three services Sunday and one during the week, and there are three places in the country where services are held on Sunday. We have in Wonsan a girls' day school with six scholars. The total membership in villages is 121. The number baptized this year, 14. Number of patients treated during the year, 1,156. Drug receipts, \$257. The total receipts of Wonsan have more than paid for the plant. I have been in the country forty-two days during the year. On my last trip a man said, in a crowd, "You can laugh if you wish, but you had better laugh at the worship of our spirits; as for me, I am going to be a Christian, and I wish the proper books to commence." This illustrates the attitude of many others.

From Rev. C. D. Morris.

I arrived in Korea in October, 1900. I first taught two weeks in Pai Chai, at Seoul, and then was stationed at Pyeng Yang, and have spent the greatest part of my time in study. I have made three trips into the interior, and have become acquainted with most of the work on the Pyeng Yang District. I have preached several times, and helped in the teaching of the theological class.

From Rev. D. A. Bunker.

In the Pai Chai High School we have sixty-five in the English and thirty in the Chinese departments. The attendance at chapel and at class room work has been satisfactory. The branches added to the curriculum during the past year have been general history, algebra, international law, and political economy, and our upper classmen have taken hold of these branches eagerly.

The usual amount of work has been done by the scholars in the bindery and in the compositors' room. The boys have been able to earn all or part



KOREAN SOLDIERS.

of their livelihood, learn a useful trade, and get an education at the same time. With one or two exceptions our older and better students are Christians—members of the Church or probationers. Students come and go, but those who remain usually become Christians in the end. The monthly subsidy from the government continues to come regularly.

From Dr. E. Douglas Follwell.

The Hall Memorial Hospital at Pyeng Yang has been opened during the past eleven months, and I have treated three thousand one hundred and twenty-five new cases during that time. One by one these sick ones in body return to their homes, often healed in soul, and interested in the truth they have heard, and with enlightened ideas as to who we are, and our object in coming among the people.

The influence of our medical work is far-reaching. A man living one hundred and ten li from the city came to the hospital for surgical treatment. After the operation the man returned to his home cured. He felt very happy over the result, and heard for the first time with us of the Great Physician, Jesus. He took our catechism and gospel with him when he left, and since that time over twenty patients have come for treatment as a result of the one who had previously been cured, and this means twenty people influenced for good. There are many other such cases.

Religious exercises are held daily with the patients, and gospels and Christian books sold at every opportunity, and in this way the seed of the kingdom is scattered over this needy land.

From Rev. S. A. Beck.

The Methodist Publishing House at Seoul has had a successful year, and made a gain of over \$1,600.

A burglary on the Korean New Year took from us some valuable matrices which cost us \$650. We greatly need two thoroughly trained printers. Our English work is increasing in variety, quantity, and importance, and we must have a better assortment of type to meet the demand.

Korea Mission of the Methodist Episcopal Church, South.

THE Annual Meeting of the Korea Mission was held in Seoul, September 14-19, 1901. Rev. C. F. Reid, superintendent of the Mission, gives the following summary:

It was found that during the year 16 new societies had been organized, 157 adult and 109 infant baptisms had been administered, and that our little five-year-old Mission already had the care of 424 communicants and 492 probationers. Ten out of our 13 chapels have been provided by the native Christians; all of the 26 classes are practically self-supporting, and the contributions for the year amounted to \$544.01.

We also found that, with most inviting open doors and golden opportunities all about us, we are compelled to stay our hands because the work already undertaken is more than enough to tax all the time and strength of our workers.

APPOINTMENTS.

KOREA DISTRICT.—J. R. Moose, presiding elder. Seoul Circuit, J. R. Moose. Songdo Circuit, C. T. Collyer. Songdo North Ward Chapel and Songdo School, C. G. Hounshell. Songdo Medical Work, Dr. J. B. Ross. Wonsan Circuit and Dispensary, Dr. R. A. Hardie. Absent on leave, C. F. Reid.

WOMAN'S WORK.—Carolina Institute and Woman's Work in Seoul, Mrs. J. P. Campbell. Woman's Work in Songdo, Miss Fannie Hinds, Miss Sadie Harbaugh. Woman's Work in Wonsan, Miss Arrena Carroll, Miss Mary Knowles.

Go Ye.

THERE's a call from the far-off heathen land,
O, what can we give for the great demand?

We have not wealth, like the rich man's store;
We will give ourselves; we have nothing more.

We will give our feet; they shall go and go
Till the heathen's story the world shall know.

We will give our hands, till their work shall turn
To the gold we have not, but can earn.

We will give our eyes the story to read
Of the heathen's sorrow, the heathen's need.

We will give our tongues the story to tell,
Till Christian hearts shall with pity swell,

We have little to give; but by and by
We may have a call from the voice on high—

“To bear My Gospel o'er land and sea,
Into all the world go ye, go ye.”

Though of silver and gold we have none at all,
We will give ourselves, for we hear that call.

TIDINGS FROM MISSION FIELDS.

The East Central Africa Mission Conference.

BISHOP HARTZELL arrived in Umtali, Rhodesia, Southeast Africa, last November, and was given a public reception November 15, which was largely attended by the citizens and officials. The *Rhodesia Advertiser* of December 5, published at Umtali, contained the following account of the Conference, over which Bishop Hartzell presided:

The daily sessions of the Methodist Episcopal Mission Conference, begun in Umtali on November 16, were continued at Old Umtali till the 25th, the Rev. John M. Springer acting as secretary.

While in each daily session, which lasted three hours, there was freedom of discussion, many items of important business were transacted. The organization of the East Africa Mission Conference of the Methodist Episcopal Church was completed. This marks an important event in the religious history of aggressive church forces in eastern Rhodesia. This great branch of the Protestant world has a compact and efficient organization, suited to every department of evangelistic, educational, and philanthropic work among both civilized and barbarous people of all races.

In a letter dated March 21, 1898, Earl Grey, then the Administrator of Rhodesia, in writing to Bishop Hartzell, expressed the great satisfaction he and his colleagues felt in knowing that through American Methodism the people of the United States proposed to unite with the people of England in developing Anglo-Saxon civilization in this region, where for thousands of years there had been only barbarism.

There are eighteen Christian workers—ten men and eight women—connected with the Umtali branch of this new organization. Mr. and Mrs. Ehnes have gone to America on a year's vacation. The work in this Conference has two centers: Old and New Umtali in Mashonaland and Inhambane in Portuguese East Africa. From these centers, as the way may be open and workers and financial resources increase, work will be extended among both Europeans and natives.

Three of the ministers, the Rev. John M. Springer, the Rev. Frank D. Wolf, and the Rev. R. E. Beetham, were elected to orders and ordained by Bishop Hartzell, assisted by elders. The written reports of the revival workers giving accounts of their coming to Africa and of their work were very interesting.

Dr. Richards and his wife gave a full story of the good being accomplished in the ten mission stations in the Inhambane District, where great progress is being made in the development of native literature. A good printing outfit is being utilized in publishing Scriptures, Sunday school and day school literature. This Mission press will print the proceedings of the Conference.

The Rev. R. Wodehouse reported that the church work in New Umtali was encouraging in its outlook, but a new church edifice was greatly needed. The natives are greatly pleased with the house built for

school and church purposes, and the native teacher was reported to be doing good work. Mrs. Wodehouse was greatly blessed in her work as the pastor's wife and assistant.

The school work in Umtali, under the Rev. R. Emory Beetham and Miss H. E. Johnson, has recently been highly commended by Mr. Duthie, the supervising inspector, who spent a day carefully studying the work. The attendance has been larger during the past term than ever before, and the kindergarten department is heartily commended by all. Another teacher is greatly needed. The patrons of the school met Bishop Hartzell, Mr. Duthie, and the teachers in consultation over the school. The result was excellent in promoting good feeling and unity of purpose to make the school more and more a success. In his address Mr. Duthie spoke well of the school work being done, and said he would ask the government for another teacher.

The Rev. J. L. De Witt and his wife have been granted a year's vacation. Mr. De Witt's report on the work at Old Umtali Industrial Mission indicated a steady growth in many ways. A daily school for natives is maintained, and gradually the various industrial departments are being equipped, though for some time the work will still be preparatory. The work of mastering the language, securing the confidence of the natives, adjusting methods, and securing full equipment of departments would, of course, require time.

Mr. G. M. Odlum, an expert farmer from the Michigan Agricultural College, arrived a few months ago and entered upon the study of the situation and planning for the future. Bishop Hartzell's desire is, if possible, to make the farm help support the mission work. There are on the place seventy head of cattle, fifty sheep and goats, thirty pigs, and a good supply of agricultural implements. Thirty-five acres of land have been plowed and about one thousand bushels of mealies were raised last year. Sixteen hundred colonial fruit trees, including many varieties, have been planted, while much has also been done during the past three years in putting the buildings and lauded estate into shape. The complete founding of the Mission for successful work has only begun.

Mr. Duthie spent a day with the Conference and joined in the discussions relating to the natives, especially as regards their education on industrial lines. He was greatly interested in the experimental work that has been done by Mr. Greeley in economic and ornamental plants and trees. Already a great variety of native and foreign shrubs and flowers are growing.

The Conference was well entertained at the Mission Home, Mrs. Greeley making a most efficient hostess.

Mrs. Rasmussen, who spent some time in mission work on the Congo, has entered upon the work of caring for the native girls. She is supported by the Woman's Foreign Missionary Society.

The first half hour of each day's session was given

to Scripture reading and exposition, Mrs. Wodehouse leading. The bishop gave daily addresses on topics of interest relating to the organization, methods, and outlook of the Church, and its work in East Africa. The Sabbath services were exceedingly interesting and impressive. There were services by the bishop and others; ordinations, baptisms, and song and prayer services.

At the closing session the bishop assigned all the workers to their fields of service for the coming year, and gave an address in which instruction as to the methods of work and inspiration for the future were mingled.

Mrs. Helen E. Rasmussen, writing from Old Umtali, Rhodesia, about the meeting of the East Central Africa Mission Conference, says: "In arranging the appointments the bishop divided the work into three centers, Inhambane, Umtali, and Old Umtali. At Inhambane Dr. E. H. Richards is in charge, and with him are his wife, Mr. Frank D. Wolf and wife (Edith Hornberger Wolf, M.D.), and several native preachers and teachers. In Umtali is Rev. R. Wodehouse, who is pastor of the English Church, and Mrs. Wodehouse, who has charge of the native night and English Sunday schools; Rev. R. Emory Beetham, who is principal of the white day school, which is self-supporting, assisted by Miss Harriet E. Johnson, who has charge of the kindergarten and music; George Mpondo is native preacher and teacher. Old Umtali Industrial Mission is in charge of Rev. John M. Springer; Mr. E. H. Greeley has charge of the native school and Mrs. Greeley of the Mission Home; Mr. G. M. Odlum has charge of the farm and agricultural experimental work, in which department Mr. Herman Heinkle will assist. The Woman's Foreign Missionary Society is represented by Mrs. H. E. Rasmussen, who is in charge of the girls' school."

A Visit to Our Missions in North Korea.

BY REV. GEORGE HEBER JONES.

I AM just back from a visit to our work in the north of Korea on Brother Noble's district. During my stay Brother Noble held a Bible Training Institute for the male workers in his district, which was attended by over one hundred class leaders, stewards, Sunday school teachers, and others, and in the instruction of these I was able to give him some help.

The work in that section continues to grow beyond our power to follow it up. Under the consecrated and able leadership of Brother Noble it has grown from nothing to a vast district with over two thousand members and probationers, with companies of believers at the strategic points over a circuit that covers a thousand miles.

I was impressed with the character of the workers that assembled for the Training Institute. Sturdy, fearless men, with a dash of the self-reliant spirit that is not altogether conspicuous in the average Korean. I have never met men more eager to learn, and among them were men whose ability to take in

instruction was remarkable, and it was a delight to teach them.

The course centered about the Bible, its doctrines, geography, Gospel history, Paul's missionary journeys, with some instruction in our Methodist economy. The interest and enthusiasm maintained itself at white heat until the very last hour, and then they all separated to their homes with new treasures to give to the people during the coming year. By these institutes we try to reduplicate ourselves many times.

All our workers in the north are in good health. Brother Noble begins to show the wear of the incessant toil of the last six months, but keeps in good health. Mrs. Noble stands it excellently. She is doing a great work among the women. A Bible Training Institute for the women of the district was attended by seventy women. Mrs. Noble helped us in our Men's Institute interpreting Brother Morris's lectures on the life of Paul. Brother Morris is in excellent health and is getting hold of the language in fine shape. In the younger men of our Mission—Swearer, Cable, and Morris—we have a choice company.

Aid is greatly needed toward the erection of a church building at Pyeng Yang. The people themselves have given heroically. Six hundred dollars is a sum for a poor Korean congregation, to give which it will be hard for the friends at home to appreciate in all its magnitude. The people have given beyond their ability out of deep love for Christ. Back of it stands Bishop Moore, whose timely help and words of encouragement have made possible the success of the enterprise.

Chemulpo, Korea, December 16, 1901.

Baptisms in West China.

REV. W. E. SMITH, M.D., of the China Mission of the Canada Methodist Church, writes from Kiating, West China, November 5, 1901:

"I have just returned from a two-weeks' trip to Uin H'sien. I found many faithful ones who had given up opium, and had taught their wives the Gospel, and also unbound their daughters' feet. They were holding meetings in one of the probationers' homes, and to all appearances living godly lives.

"Several wanted to be baptized, but I am very conservative along the line of taking people into the church. I studied the matter as best I could, and asked the magistrate if these people were good citizens, and he said, 'Yes, they had certainly reformed.'

"I baptized seven of them, four women and three men. They were all well up in Scripture and the Catechism, with the exception of one woman seventy-three years old, but she was the mother and grandmother respectively of two of the men baptized.

"This old lady had been a very ardent worshiper of the idols, and at first opposed Christianity very much, but she said it had reformed her sons, so she had to believe.

"All the idols were removed from the home, and

she told me she believed Jesus had saved her from her sins, and asked to be baptized with her sons. It was the most childlike, simple faith I have seen in China, and, I thought, can anyone forbid that she be baptized. Thus I baptized three generations.

"The magistrate came to our preaching place, and I told him, before them all, that these people were still his people and subject to his law; that the Church exhorted people to keep the law of the land."

The Foochow District of the Foochow Conference.

BY REV. M. C. WILCOX, PH.D., PRESIDING ELDER.

THE year has been one of sorrow as well as of joy. The bubonic plague has taken away quite a number of our most devoted communicants, including the wife of Rev. Clong Hok Cu, or Paul, our pastor at East Street. Two honored members of this Conference have also heard the Master's word of welcome, "It is enough; go up higher," namely, Rev. Sia Heng To, for several years a superannuate, and Rev. Li Ko Dung, who was preacher-in-charge of the Gang-cia Circuit. All these promoted ones left clear testimonies that Jesus gave them power to triumph over "the last enemy," and thus justified Wesley's saying, "Our people die well."

Despite these sad circumstances, there has been much to cheer all of us in our labor of love for this people. The Church has made steady advance in what pertains to its real welfare. On most of the circuits there has been a deepening of spiritual life. Notwithstanding the unusual mortality, there has been a net increase of fifty members on this district.

There has also been a gratifying advance in self-support on this district during the year, though, according to the figures in the statistical report, there has been a slight decrease. Two facts account for this anomaly. First, about a hundred day schools failed to be reopened at the beginning of the year. As it was the custom for each teacher to pay \$3 a year toward the local pastor's support, there was a large falling off of money from this source.

Again, I have strenuously insisted that no subscriptions for preachers, or for any other purpose, should be reported at Conference unless they have actually been paid. I doubt not that this requirement has cut down the self-support figures as much as a hundred dollars. So it is evident that there has been a large increase in the amount really contributed for preachers by the native members.

The native communicants and their pastors are gradually learning the difficult yet important lesson not to depend so exclusively upon the missionary and the foreign consul, but rather upon the living God. Time and again, in sermons and addresses, have I told about the terrible and long-continued persecutions heroically endured by the early Church in the Roman empire, and the great victory thus won over heathenism; also how the Church became weak and corrupt after it began to lean upon the

secular arm. "Not by [human] might nor by [human] power, but by my Spirit, saith Jehovah," should be the motto of every missionary, native preacher, and communicant, otherwise history will repeat itself in the deterioration of the Church in this land.

I have rigidly adhered to my invariable practice in other parts of the field and firmly, but kindly, refused to recommend for consular consideration any dispute that did not have its origin in persecution, as defined by the treaty. Our workers now in the field are substantially a unit in thus dealing with troubles between native Christians and the heathen population.

I want to thank our United States consul, Hon. S. L. Gracey, for the valuable service he has rendered during the year, though they related principally to the Hok-chiang District. Time and again he has secured redress for those who are really persecuted, while very properly refusing to entertain questionable cases.

One of the most cheering features of the work during the year is the interest shown in Christianity by literary men and others of the gentry who formerly, almost without exception, despised everything pertaining to the "foreign religion," and who have been prominent instigators of persecution.

Since last Conference I have received from such men of wealth and influence repeated invitations to open work in their communities, with the understanding that it was to be entirely self-supporting; also that no secular or consular help was to be rendered in case of litigation. In two cases we have already begun work under such auspices, and we could enter other "open doors" of a similar character if we had suitable men to spare from the work already established. I trust that this "new departure" will prove one of the brightest chapters in the history of Foochow Conference.

The Methodist Mission in Perak, Straits Settlements.

BY REV. H. L. E. LUERING.

OUR Chinese church in Ipoh, Perak, is in a hopeful and prosperous condition. We rejoice over the conversion of quite a number of precious souls, and our weekly meetings are inspiring. The attendance has quite outgrown both our English and our Tamil congregations, though even these have grown to some extent. A specially pleasing feature of our Chinese work is that the number of families is increasing.

It is no rare thing to see twenty women present at our morning service, while even eighteen months ago we had not as much as one regular female attendant at the service. The majority of our membership here are Cantonese; next come the Hakkas or Khehs, among whom we have a few female members; the least are the Hokkiens, among whom we have but two women.

It is therefore seen that our greatest success, as far as numbers are concerned, and, thank God, also

as far as influence goes, is among the people who are most difficult of access in other stations in Malaysia. Our grand old Chinese preacher, Mr. Leong Kin Kong, whom our dear Bishop Warne asked a short time ago to write down his remarkable life history, has done yeoman service in preaching and praying to this end.

I am also glad to be able to report that our Chinese work in Kampar, commenced last year, continues to be prosperous. A few of our members have returned to China for a change, but they all hope to be back early in the new year, so as to be on the ground when the new church and school is dedicated. In spite of our losses by departure to China we have yet over twenty church members, almost all Henghoa people, left.

The land office is very busy getting the titles of the land ready, which a Chinese gentleman presented to us for a church and school compound. The plans of the new church, in the style of our other peninsular churches, has just been completed, and is being submitted to the contractors for an estimate with a view to its erection. Kampar ought to have a missionary of its own at an early date; one who has mastered the Amoy—or, better yet, the Henghoa (Sien-in) dialect would be here just in his element.

Our schools, now approaching their annual examination, are in a flourishing condition. The Girls' School, under the management of Mrs. Luering and Mrs. Paul, again records a small increase in numbers, having reached the highest attendance since its commencement.

The Anglo-Chinese School in Teluk Anson has had to undergo a change of teachers, as Mr. Goh Yin Foo, who for two years presided over that school with such marked success, has joined the government's staff of interpreters. We have filled his place with a young man converted and baptized during the year, who has discontinued his work as a teacher under Mr. Wood.

Little needs to be said in praise of our largest school, the Anglo-Chinese School in Ipoh. Mr. Wood took nine of his pupils to Penang for the various branches of the Cambridge Local Examination, to whom we wish good success.—*Malaysia Message.*

Rocky Mountain Methodist Notes.

BY REV. J. D. GILLILAN.

SINCE the day Thomas Benton in the National Congress thanked God the Rocky Mountains were set by him as the natural and divine western boundary of our domain, Methodism has been no unimportant factor in the development of this mightiest empire of the West. Finley, Lee, Cartwright, and others have been the fathers of many worthy sons, who with the same inherited and ineradicable fearlessness, have faithfully followed in their steps.

Throughout these mountain fastnesses the herald of the cross is the pioneer of civilization. From El Paso to the Fraser the snow-capped hills ring with

the din of the battle royal and the shouts of the ever-victorious hosts.

The bearer of *lux benigna* to the darkened inhabitants of the Spanish-speaking area, the defender of the American and Christian home system in Utah, the advance agent of sobriety and civil law in the mining camps of Idaho and Montana has in the great majority of cases been Methodism, because as a Christian system it has been backed by a polity that has made such work easily possible.

The new town of Mackay has just been founded in central Idaho, and the first house erected was that of the Methodist parson. The church is the best house in the town. This is named only as a sample of the work still doing in these inter-mountain regions.

There are the mighty men, the superintendents of the work in Arizona, New Mexico, Utah, Wyoming, and Idaho who are as truly laying the foundations of civil empires and erecting buildings upon them as did Dido of old Carthage. They are busy in all this region trying to keep pace with the constant "trekking" of the prolific Mormon, who has a nose for the undeveloped possibilities of the many well-watered, walled-in canyons and valleys so abundant all through Idaho, Montana, Wyoming, and eastern Oregon.

There was the experimental stage and the reign of the curious for many years in the manning of the missionary stations, but now with the greater degree of care exercised in the selection of men, wives, and teachers, this has been largely overcome.

Many a man was so opinionated that he honestly believed he and he alone was necessary to the solution of the "Mormon problem" for instance; but when after having been on the field a while he found the question bigger than ever, he has had grace enough to "accept a call" to a field and pasture more inviting. The men now doing yeoman-like duty on our frontier are worthy of the vocation to which they are called.

Death of Rev. Dennis Osborne.

A CABLEGRAM received at the Mission Rooms January 25 from India, announced the death of Rev. Dennis Osborne, presiding elder of the Bombay District of the Bombay Conference. He had held this position for several years, and was reappointed at the Conference in December. The religious meetings conducted by him during the Conference were very helpful to the members. He was an Eurasian, sometimes called an Anglo-Indian, and was converted under the preaching of William Taylor at Lucknow in January, 1871. Soon afterward he resigned his appointment as assistant secretary in the Public Works Department, North-west Provinces, joined the Methodist Episcopal Church, and became one of the most effective preachers in the India Mission. For twenty-two years he was a presiding elder. He opened up work in Allahabad and Mussoorie, and has represented the India Church in the General Conference of the Methodist Episcopal Church. He was very successful in evangelistic services.

MISSIONARY READINGS, RECITATIONS, AND EXERCISES.

Wanted for the King.

"For the service of the King—
Wanted!" Let the summons ring!
Wanted over Afric's strand,
O'er the burning desert land!
Wanted out on India's plain,
Way in China and Japan,
In the market, on the river,
Wanted now and wanted ever!
Let again the echo ring,
"Wanted, wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright the word?
I who am so weak and poor
Naught can bring of earthly store;
Empty vessel though I be,
Canst thou make me meet for thee?
Use me as thou wilt my Saviour;
In thy presence grant me favor.
Help me now my life to bring
"For the service of the King!"

Consecrated Jewels.

"WHAT does it mean? I wonder if it can mean that," and Charlotte Platt sank back in her chair with a troubled, far-away look in her eyes. She was a Christian girl, quiet, retiring in her nature, but for some days her heart had been strangely stirred. She had listened a few evenings before to an address by a young lady about her own age, who had been accepted by the Missionary Board to go out as a foreign missionary, but there was no money in the treasury to send her, and she must wait. Wait, while the souls she longed to teach the way of salvation were swiftly passing away! What can be done? Plenty of money in the Christian Church and thousands dying every day without a knowledge of the only Saviour!

No wonder Charlotte's heart was heavy as she thought of these things; and as she sat she had listlessly taken a volume of Miss Havergal's poems from the table, and was slowly turning the leaves when she had suddenly come upon that well-known consecration hymn:

"Take my life, and let it be
Consecrated, Lord, to thee."

The verse that particularly attracted her attention, and called forth the exclamation with which our story opens, was this:

"Take my silver and my gold,
Not a mite would I withhold."

"Take my silver and my gold," said Charlotte, "what silver and gold have I?" and as she glanced down there flashed back from the hand resting on the open page a brilliant light from the jeweled finger, that seemed to answer her question in a way that almost startled her—that beautiful ring, which

was the valuable gift of a much-loved aunt, and which had so delighted her eyes, as she glanced frequently at it admiringly.

"Can it mean *that*?" she asked herself again; "I wonder what Jesus himself would say," and there came into her mind a dim recollection that she had read somewhere in the Bible something on the subject, and she searched until she found these words in 1 Tim. 2. 9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;" and in 1 Pet. 3. 3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"I wonder," she thought, "how much money is represented by the jewels which our ladies and girls wear. I surely never thought of it before. This ring of mine must have cost fifty dollars, at least, and here it has been, looked up on my finger, when it might have been the means of converting some souls. I wonder if aunty would care if I turned it into money? No, I am sure she wouldn't. She would wish the gift to be that which would please me most, and it did at the time, but now I feel that I want it consecrated to the Lord's work and help to bring forth true jewels for his crown," and she slowly slipped it off her finger and tucked it away in a little box, feeling that she could not look at it again with just the same satisfaction with which she had often gazed at its fascinating brilliance.

"It is consecrated to the Lord," she said, "and I pray that he will show me how to use it for the saving of some precious souls."

It happened to be the evening for the Farther Lights meeting, and Charlotte longed to speak of what had been in her heart, but it seemed too hard. "What will the girls think of me?" she thought; "they will say I am foolish to even think of such a thing."

But all the while there kept ringing in her ears:

"Take my silver and my gold,
Not a mite would I withhold."

and the determination kept growing in her heart that she would speak, no matter what might be said.

She did not enjoy the first part of the meeting very well, for her heart was beating so loud she could almost hear it.

Just before the close the president said: "Now, girls, are there any suggestions as to how we can raise more money this year? How I wish we could raise enough to support one young lady, and have our own missionary on the field; but, of course, that is more than we could possibly do. It does seem, though, as if we ought to try harder to do more."

There was a pause, and then Charlotte bravely

told them how she had been led that afternoon. "Dear girls," she began, "I have had a revelation this afternoon, and I believe God's Holy Spirit has been teaching me how we can *do* more and *be* more in his service. Do you know, girls, I never thought until this afternoon how much *real* consecration means, and it was the little lines of Miss Havergal's

Take my silver and my gold,
Not a mite would I withhold,

that taught it to me. You know I have been very fond of nice jewelry, and how I have delighted in the beautiful ring which dear Aunt Eunice gave me last Christmas. Well, it all came over me as a flash that it was all the price of so many souls, and I felt I could never look at it again with the joy that I had before, so I have decided to turn it into money and give it to the missionary work. What do you suppose, girls, would be the result if all God's children should consecrate their jewels to his service, and henceforth resolve not to spend more for themselves than is *necessary*, and to give the rest for the salvation of the world? Nothing that we have is really ours; everything belongs to God, and so have we a *right* to use what he gives us so much for ourselves? Why, I really felt ashamed when I wrote on my pledge card ten cents a week for missions when I spend so much more than that for myself. What can we do, girls, to really consecrate *all* we have and are to the Master?"

"I'll tell you what, girls," said Marion Brown, "let's have a consecration evening and bring all the silver and gold that we are willing to consecrate to the Master, and see how much we have been keeping back; and who knows but we shall get enough to send out dear Miss A—, who so longs to go to her chosen work. What say, girls, shall we do it?"

Some were willing, others felt they must think about it, but an evening was appointed, and when the time came all the girls were present with their offerings. A little basket had been provided and the girls stepped up one by one and laid their treasures, small and great, on the Master's altar. What was their astonishment at their next meeting to learn that their gold and silver had brought \$350. How happy they were.

And the result? Influenced by their example, the whole church had a consecration meeting, and enough was raised to send their own missionary to bear the good news to the perishing heathen.

"Girls," said Charlotte, "our consecrated jewels will be changed into precious jewels, which shall adorn the Saviour's brow, and that is so much better than wearing them ourselves, isn't it?"—*Harriet J. Burt, in Helping Hand.*

What Will You Do?

A Missionary Exercise, requiring Six Scholars and a Chorus.

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."

All who have taken part now stand and join in singing, "Give, said the little stream."—*Julia H. Johnston, in Westminster Junior Quarterly.*

"In little faces pinched with cold and hunger,
Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother kisses,
Marred, bruised, and stained, His precious image
lies!
And when ye find Him in the midnight wild,
Even in the likeness of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless,
Your myrrh of tenderness!
For, 'as ye do it unto these,' saith He,
'Ye do it unto me!'"

The Word She Remembered.

"You remember the sermon you heard, my dear?"

The little one blushed and dropped her eyes;
Then lifted them bravely, with look of cheer,
Eyes that were blue as the summer skies.

"I'm afraid I forgot what the minister said;
He said so much to grown-up men.
And the pulpit was way over my head;
But I told mamma that he said 'Amen.'

"And 'Amen' you know, means 'Let it be,'
Whatever our Lord may please to do;
And that is sermon enough for me,
If I mind and feel so, the whole week through."

I took the little one's word to heart,
I wish I could carry it all day long—
The "Amen" spirit which hides the art
To meet each cross with a happy song.

—Selected.

A Chinese Boy Leading Others to Christ.

AT the commencement of the last Chinese New Year a lad of about ten years of age was entered on the books of our Boys' School in Sien-tientsi. He was not a very bright laddie, and like all other heathen boys in China, knew nothing of the true God, but had been trained all his life to worship the idols which are to be found in every house, as well as "on every high hill and under every green tree."

He had never been to school before, and gave us some trouble at first, but soon took to his reading and writing, making good progress. The Scripture portions and hymns taught him were well committed to memory, and he showed great interest in all that was told him about them. We often spoke together of the way in which he laid hold of truth.

During the early months of the year he had evidently, on his return home at night, repeated to his parents and friends what he had learned through the day, and pressed upon them the truth of it all. His parents were the more pleased with him on account of his progress in his ordinary studies, and listened the more readily to what he told them of God and his word.

After a time his grandmother commenced attending our Sunday services and classes. At first my wife found her very dense and difficult to get to understand a thing, but the Holy Spirit had begun a work and would finish it. She, too, very soon began to rejoice in the Saviour, and brought her brother-in-law. I was particularly struck with the simple, quiet earnestness of this man from the first time he came, and the Lord gently led him to his feet too.

After a while they all saw that to go forward meant severing all connection with idolatry, and one Saturday afternoon the little lad came with beaming face into my study carrying under his arm his grandmother's idol, which she had had the courage to take down from its position in the home. It was brought to me to be destroyed at the next public service.

It was my custom there to have a fixed day, namely the first Sunday in each month, for destroying these things, and to take the names of any who desire to know the way of God more perfectly. This is done before the whole congregation, and I have found it to be a great help to the candidates to make a stand in public from quite the very beginning.

Before the day came round the old lady's brother had followed her example, and himself brought his idol. Never shall I forget the Sunday when we committed these idols to the flames while we sang, "O happy day!" nor shall I forget the joyful countenances of the members of that little country church, joyful because more from their midst had learned to worship their God.

We were thus enabled, at the close of the service, to enter their names as candidates for baptism. But the story does not end here. The old lady has brought another, of about her own age, with her, and the man has brought his own son, a young fellow of about twenty years of age. Then the boy's own father is coming now and showing interest. Thus five of the child's immediate relations, all through the faithfulness of this lad, have been brought to the knowledge of our Lord and Saviour Jesus Christ. Truly a little child shall lead them!

"Who can tell whereunto this thing will grow?" True, the seed corn was this little boy, but how big a tree it has developed into! The child's name is Li Hua Chang, which means, "transformed and prosperous." Do you think he could have a more suitable name?—Walter C. Taylor, in *Children's Record*.

Power of a Good Example.

THE *Missionary Herald* tells a story of a Scotch woman, whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat on learning that she had not lately enjoyed that luxury. She thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed a thousand pounds additional, and others of the party followed his example, till the sum of two thousand pounds was raised before they separated. This is a good illustration, not only of the power of example, but also of the fruitfulness of self-sacrifice.

In this matter [of giving] we are not under the law, but under grace. Yet under the law the servant gave a tenth, besides what the sacrifices and gifts and offerings cost, and that was more than another tenth. Love is a poor thing if it can't get more out of anybody than the law can.—*Rev. Mark Guy Parre*.

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 February 18, 1902, Bishop Foss presiding. Devotional exercises were conducted by Rev. J. L. Hurlbut, D.D.

It was stated that the Board of Home Missions of the Presbyterian Church in the United States of America was to celebrate its centennial of home mission work on May 20 in the Fifth Avenue Presbyterian Church in New York city. There is to be a fellowship meeting, at which representatives of Home Missionary Societies of other denominations will present greetings. The Missionary Society is requested to send a representative to that meeting who shall bear a message from the Society. On motion, Bishop Andrews was appointed the representative, with Secretary Carroll as alternate.

The report of the Committee on Publications was adopted, which it is believed will result in a vigorous and effective campaign in the circulation of missionary intelligence.

Mr. S. Earl Taylor was appointed to represent the Missionary Society at the General Meeting of Young People's Representatives at Toronto.

The redistribution of the appropriation to East Central Africa was approved.

Rev. R. Wodehouse was approved as treasurer for Umtali District, and Rev. E. H. Richards as treasurer for Inhambane District, East Central Africa.

The return to the United States from Umtali of Rev. J. L. DeWitt and family was approved.

The homecoming of Rev. E. H. Richards and wife from East Central Africa, in 1902, was approved.

A furlough of six months was granted Rev. H. A. Bassett and family, of the Mexico Mission, on account of health.

Rev. G. E. Rainsberger, of Newcomerstown, O., was approved as a missionary to Mexico provided he be recommended by the Committee on General Reference.

The redistribution of the appropriation to the Mexico Mission was approved.

The redistribution of the appropriation to the Hinghua Mission was approved. This includes the approval of a grant toward the erection of a building for the Biblical Training School in Ingchung.

An allowance was granted for year 1902 to Mrs. Mabel S. Hayner, widow of Rev. J. Fred Hayner, of the North China Mission.

The sailing this month of Rev. H. O. Cady and wife from the United States, returning to West China, was approved.

The Committee appointed to consider the request of the North China Mission for an advance of money to purchase lumber and hardware needed for rebuilding operations in Pekin, reported its approval.

The redistribution of the appropriation to the Japan Mission was approved.

The outgoing of Rev. Charles S. Davison to Japan was approved provided he pass the usual examinations.

The return to the United States from India, in the fall of 1902, of the family of Rev. W. L. King was approved if Bishop Warne and the Finance Committee of the South India Conference deem it necessary.

The request of the Finance Committee of the South Japan Mission, that some aid be given them to enable them to sustain the work as it is, was referred to the further consideration of the Committee on Japan and Korea.

The salaries of Rev. G. K. Gilder and Rev. Ellis Roberts, of the South India Conference, were ordered to be continued at field rates while they are on furlough, inasmuch as they pay their own transit expenses.

The attendance of Jesse Oliver Ernberger, son of Rev. D. O. Ernberger of the South India Conference, at the High School, Orange, N. J., was approved.

Repairs were ordered to be made on a mission house in the Sambhal District and on mission property in the Pillbhit District, North India Conference.

It was ordered that \$1,000 be advanced by the Treasurer toward the erection of the church building in Guayama, Porto Rico, to be returned from special gifts or from future appropriations to the Mission, provided that not more than \$2,000 of debt shall remain on the property.

Several appropriations were made for the benefit of the Foreign and Home Missions.

On motion, three months' leave of absence was granted Secretary Leonard, and sympathy was expressed for him in his sickness, and the hope expressed that he would steadily increase in strength.

Notes on Missionaries, Missions, Etc.

Secretary Leonard, who has been seriously ill, is now slowly improving, and it is believed that in a few weeks he will be fully restored to health.

Mrs. Mabel S. Hayner, widow of Rev. J. Fred Hayner, of the North China Mission, has returned to the United States, and is at 598 Norwood Avenue, Cleveland, O.

Rev. H. O. Cady and wife, of the West China Mission, who have been on furlough in the United States for a year, sail this month from Seattle, returning to China.

Rev. A. M. Brooks and family, of the Japan Mission, are expected to return to the United States in July.

Dr. Homer C. Stuntz, of Manila, arrived in San Francisco January 27. His headquarters will be Kansas City, Mo., as field secretary for the Middle West.

Rev. Frank John Batterson and wife (Nettie Russell Batterson) sailed from New York February 8 for South America. Brother Batterson will be the pastor at Montevideo.

Rev. J. L. De Witt and wife left Umtali, Rhodesia, December 24, 1901, returning to the United States.

Rev. C. H. Holland, of our South America Mission, who returned to the United States last fall on account of his health, died in Milton, Ia., February 3.

Rev. W. H. L. Batstone, M.D., of the South India Conference, sailed with his family from Bombay January 14, returning to the United States.

On December 22 a new Methodist Episcopal church was dedicated at Skagway, Alaska, by Rev. W. H. Selleck, superintendent of the Alaska Mission. The new house of worship and the lot and parsonage are valued at about \$6,000, all free of debt. The pastor is Rev. M. A. Covington. Skagway is near the head of Lynn Channell, fifteen hundred miles in a direct line north of Seattle.

The Methodist Episcopal Mission in Kuala Lumpur, Straits Settlements, reports increasing prosperity. Christmas festivities were held on December 26, in which carols were sung, addresses made, and presents given the children. The annual inspection of the Girls' School resulted in high commendation. Music has been adopted as one of the studies of the school.

Dr. William Burt, of the Italy Conference, was received at the Quirinal Palace in Rome, January 14, and had an audience with the king and queen of Italy. The reception was very cordial. Dr. Burt gave the king an account of the work of the Methodist Episcopal Church in Rome and throughout Italy.

Rev. Spencer Lewis, writing from Chungking, West China, in December, says: "About twenty new stations have been opened in our mission the past few months, the expenses nearly all being met by the inquirers themselves. Fully one thousand are under regular instruction who had shown no interest in Christianity six months ago. Nearly as many more were desirous of being enrolled. We seem to be in the beginning of a wonderful movement, which stirs one's blood. Almost all of Hocheo and Pisan Districts are calling for teachers and preachers."

Mrs. Rutledge writes from Singapore, Straits Settlements: "We now have more than a thousand boys in daily attendance upon our Anglo-Chinese schools, and about two hundred girls in their school. The kindergarten work, begun less than a year ago, has a daily attendance of sixty little ones. The Malay church, with Rev. J. R. Denyes, pastor, is now in its new building, and a deeper spiritual experience is resting upon the congregation, which has grown perceptibly since Conference. The English church is busy with its Twentieth Century Thank Offering, which has now grown into about \$3,000. It is the purpose of this church to raise \$5,000 to pay for the parsonage, repair the church, and purchase a new organ. The English Sunday school has an attendance of about one hundred, and the Epworth League is growing both in interest and in attendance."

Rev. B. Luke, native pastor at Sironcha, Central Provinces, India, writes, January 6: "Our work here is very hopeful. The souls in these jungle places are

very hungry for the Gospel, but the workers are very few. Miss D. A. Fuller died November 14, after ten days' touring with me in the jungle roads. I conducted the funeral service in Telugu, and all the people of the town, rich and poor, were present."

The *Bombay Guardian* notes that "Rev. J. H. Messmore has consented to write the life of the late Bishop Parker. The book promises to be of great interest, for the long and contemporaneous missionary lives of biographer and subject, both having spent more than forty years in India, renders Mr. Messmore the more likely to give the intimate touches which only can make a biography lifelike."

Rev. Fawcett Shaw, writing of the appointments of the South India Annual Conference made in December, says: "There are but a few changes in the appointments. Rev. W. H. L. Batstone, who has been filling the place of Rev. J. H. Garden, goes to the United States on furlough for a year, while Mr. Garden, who is returning from the United States, will resume his duties at Vikarabad. Rev. Ellis Roberts, too, is granted a year's furlough to visit his children in England. Rev. and Mrs. G. K. Gilder were not with us owing to Mr. Gilder's ill health. They too will leave India for the United States on a short furlough."

Dr. J. E. Scott writes about his district in the Northwest India Conference: "The outlook never was so great in Rajputana as now. Now is the accepted time. The iron is hot. The next five years will make or mar this work. I have sent a man north of Bikanir to Suratgarh, and one to Merta, and am pushing south toward Abu. The great triumph in this Conference will be in Rajputana."

The *Indian Witness* of Calcutta, in its issue of January 9, says: "Rev. Dr. and Mrs. Rudisill received a royal welcome on their return to Madras from their lengthy absence in America. An address was presented by the employees of the Publishing House, couched in the language of technical arts practiced in the establishment. The Rev. F. W. Kellett, M.A., of the Madras Christian College, presided, and made appreciative remarks concerning the notable development of the Publishing House and the meritorious services rendered by Dr. Rudisill in connection therewith. A deserved tribute was also paid to the Rev. M. Tindall, who had acted so efficiently as Agent during Dr. Rudisill's absence. The latter returns from America with improved equipment for carrying on the publishing work, which he has already brought to such a degree of perfection, so that we have no difficulty in believing that the Methodist Press at Madras will continue to stand second to none in the Indian empire."

Rev. Henry Jackson, of the Bengal Conference, is returning to the United States. The *Indian Witness* says: "It is forty-one years since Mr. Jackson entered upon mission work in India. He spent an interval of nine years in pastoral work in America, so that he has actually put in thirty-two years of active service in India. As a lad in India he was led to Christ by the late Naryan Sheshadri, D.D., the well-known native minister of Western India. Mr. Jackson carries with him to his well-earned retire-

ment the love and esteem and confidence of his missionary brethren. The Conference passed most appreciative resolutions in his honor, and they and their friends presented him with a valuable token of their regard for Mrs. Jackson and himself.

A correspondent of the *Bombay Guardian*, writing of the Bombay Conference, which met at Jabalpur, December 19-23, Bishop Warne presiding, says: "The reports of the presiding elders were very encouraging. Bombay records an important break among the Mahrattas near Igatpuri, under the faithful ministry of Gyanoba Khanduji. Over one hundred persons have been baptized and a spirit of earnest inquiry is abroad. The Central Provinces District reports a year of progress. A fine Deaconess Home is now being opened in Jabalpur; many of the girls in the large orphanage there under the care of Miss Hyde have taken a definite stand for Christ and much work is being done for God all over the district. In Gujerat the marvelous work which began some years ago still continues. The inquirers and candidates for baptism are numbered by thousands. During the past year 6,291 persons have been baptized, the majority of whom have been under preparatory instruction for two years, so that undue haste has not been made. The villages which are worked are closely grouped around the missionary centers, so that easy and careful supervision may be kept. The morning devotional services were conducted by Rev. Dennis Osborne and were hours of great helpfulness and inspiration to the workers."

Dr. J. H. McCartney writes from Chungking, West China: "In the six months since my return to the work here, over four hundred have been treated in the hospital wards, and we have had a daily average attendance of fifty at the dispensary. During the last six months several literary men who have degrees have been led to accept Christianity while undergoing treatment in the hospital. This is an occurrence which we have never known before in the history of the medical work. The West China Mission is receiving probationers at the rate of one hundred per month, and the problem of how to supply sufficient teachers is confronting us. God has wonderfully used the medical work in paving the way into the hearts of the people. The new Woman's Hospital is nearing completion, and it makes a new era in the work for women in this part of China. It will have accommodations for seventy-five patients."

Methodist Protestant Mission in Ohina.

MISS ANNETTE E. LAWRENCE, of the Methodist Protestant Mission in China, writes:

"When Miss Hill and I went to Wuhu, in September, we prayed that the Lord would open up the way. We both longed to go to the province of Hunan. Several denominations have missionaries at work in Hunan, but there are no Methodist missionaries residing in the province.

"There is one open port in the province, Yohchau, and we thought it best to go there until the Lord opened up the way for us to go farther in. We arranged to have a house rented for us.

"We started to go there, but at Hankow met Dr. K., a medical missionary of the Cumberland Presbyterian Church, from Changteh, in Hunan. He wished us to go to Changteh, and gave us a very pressing and cordial invitation to go up the river with him and his wife and another medical missionary and his wife.

"We are now on our way. There are about twenty million people in Hunan and not twenty missionaries. Changteh is a city of about three hundred thousand people, and a splendid center for missionary work. The Methodist Protestant Church has the honor of having the first Methodist missionaries to reside in Hunan. We regret that it is only represented by women."

Southern Methodist University in China.

THE *Nashville Christian Advocate* of January 23 gives the following information:

The incorporators of the Central University of China held their first meeting at the Publishing House on the 14th inst. Bishop C. B. Galloway, Chancellor J. H. Kirkland, and Drs. J. D. Hammond, James Atkins, and W. R. Lambuth were present. The Board of Trustees composed of these gentlemen was enlarged by the election of the following new members: Messrs. Murray Carleton, of St. Louis; J. R. Bingham, of Carrollton, Miss.; Bishop E. R. Hendrix, of Kansas City; Rev. W. F. McMurry, of St. Louis; Rev. C. F. Reid, of Buffington, Ky.; Drs. Young J. Allen, D. L. Anderson, A. P. Parker, W. B. Burke, W. B. Nance, J. W. Cline, and W. H. Park, all missionaries in China.

Dr. W. H. Park, who has just returned from China, was present, and made a very interesting talk. Just before leaving China he was entertained with a series of banquets by millionaire Chinamen, who seemed anxious to show an American citizen every distinguished consideration. While in Soochow, Dr. Park called on the governor of the province, who made another donation of \$1,000 to the university. He then called on other officials of the city of Soochow, and presented the proposed enterprise to them. As a result they contributed \$3,000 more to the university, and thus within three days he collected \$3,000 in cash.

The contract for the main building of the university, which is to cost \$30,000 in gold, has been let, and the work of erection already begun, and will be opened for students within eighteen months. The trustees contemplate an investment of \$150,000 in the way of buildings, equipments, and endowment fund. The endowment fund will be invested in buildings on the property of the Board of Missions in Shanghai, the finest property in that great city.

The plot of land for the university at Soochow contains eight acres. This plot originally contained two Buddhist temples, and native Chinese purchased the ground and temples and conveyed it to the Board for university purposes. The old temples have been torn down, and the ground leveled and inclosed in a magnificent stone wall.

GOSPEL IN ALL LANDS.

APRIL, 1902.



THE ANVIK, ALASKA, PROTESTANT EPISCOPAL SCHOOL IN WINTER.
The boys are standing at the right and left, the girls are seated in the center.



THE ANVIK, ALASKA, PROTESTANT EPISCOPAL SCHOOL IN SUMMER.
The boys shooting for sugar on the closing day of school. Each boy is required to choose a lady with whom he divides his winnings.

FACTS ABOUT ALASKA: ITS PEOPLE, VILLAGES, MISSIONS, AND SCHOOLS.

BY REV. SHELDON JACKSON, D.D., LL.D., GENERAL AGENT OF EDUCATION FOR ALASKA.

(Abridged from a pamphlet issued by the Woman's Board of Home Missions of the Presbyterian Church.)

SCATTERED over this vast North Land in clusters of small settlements, is a population composed approximately of 15,000 Innuits, or Eskimo, 2,145 Aleuts, 1,756 Creoles, 5,100 Tinneh, 3,000 Thlingets, 788 Hydah, and 2,000 whites (not including the miners), making a total of 33,623.

THE INNUIT.

The Innuits occupy the entire coast line of Alaska with the outlying islands along the Arctic coast to Bering Strait; thence southward to the Alaska Peninsula, over the peninsula and eastward and northward along the Pacific coast to Mount Saint Elias, with the exception of a small territory on Cook's Inlet and at the mouth of Copper River, where the Tinneh from the interior have forced their way to the coast. Occupying the coast line, they are bold navigators and skilled fishermen and sea hunters.

The term "Innuits" is the native word for "people," and is the name used by themselves, signifying "our people." The term "Eskimo" is one of reproach, given them by their neighbors, meaning "raw fish eaters." The Innuits of Alaska are a finer race physically than their brethren of Greenland and Labrador. They are tall and muscular, many of them being six feet and over in height. They have small black eyes, high cheek bones, large mouth, thick lips, coarse brown hair, and fresh yellow complexions. In many instances the men have full beards and mustaches. In some sections the men wear a labret under each corner of the mouth, in a hole cut through the lower lip.

They are a good natured people, always smiling when spoken to. They are fond of dancing, running, jumping, and all athletic sports. While they speak a common language from the Arctic to the Pacific, each locality has its own dialect.

The native dress is the parkas, made of the skins of animals and sometimes of the breasts of birds and skins of fishes. However, where they have access to the stores of traders the more progressive buy ready-made clothing.

Their residences have the outward appearance of a circular mound of earth cov-

ered with grass, with a small opening at the top for the escape of smoke. The entrance is a small and narrow hallway to the main room, which is from twelve to twenty feet in diameter, and is without light or ventilation. Those of the Kadiak district have one or two small bedrooms opening into the main room.

The diet consists of the meat of the moose, reindeer, bear, and smaller fur-bearing animals; also fish, the white whale, the walrus, seal, and various water fowl. In the northern section they have a great aversion to salt. While they will eat with great relish decayed fish or putrid oil, they will spit out with a wry face a mouthful of choice corned beef.

Men, women, and children are inveterate smokers.

While they travel continually in the summer, they have permanent winter homes.

Their religious belief is quite indefinite. In a general way they believe in a power that rewards the good and punishes the bad, by sending them to different places after death. They are barbarians, and, with the exception of those in southern Alaska, have not had civilizing, educational, or religious advantages.

From the boundary line of Bering Strait, along the bleak Arctic coast, villages are placed here and there, wherever there is a sheltered harbor with good hunting or fishing; the population of these aggregates 3,000.

At *Point Barrow*, the most northern portion of land on the continent, there is a village (Nuwuk) of 31 families and 150 people. They inhabit houses or tupecs that are built partly under the ground for warmth. The upper portion is roofed over with dirt, supported by rafters of whale jaws and ribs. Eight or ten miles south of Nuwuk is *Ootke-ah-ve*, with a population of 300 to 400.

This is one of the villages selected by the United States Bureau of Education for the establishment of a school, the contract for which was given to the Board of Home Missions of the Presbyterian Church for the Woman's Executive Committee of Home Missions. The money necessary for its es-



DR. SHELDON JACKSON.

tablishment was generously contributed by Mrs. Elliot F. Shepard, of New York. The first teacher was Professor M. L. Stevenson, of Versailles, O., who reached the place on July 30, 1890.

In 1892 Mr. Stevenson was appointed by the government keeper of the Refuge Station.

This station, after a Russian mission in Nova Zembla and a Danish mission at Upernavik, Greenland, is the third northernmost mission in the world.

Mr. Stevenson reports it very interesting to see the black eyes of the scholars flash and their dusky countenances brighten as they learn a new word or a new combination of figures. They seem to pride themselves on knowledge of English, but manifest little desire to speak it, as that would be breaking off from their traditions, and their Im-ut-koots (doctors) would let the evil one take

full possession of them for thus abandoning the style of former days.

In 1896 Mr. Stevenson returned to his family in Ohio and the Rev. H. Richmond Marsh, M.D., and wife took charge of the mission. The home of Dr. and Mrs. Marsh is the first Christian home ever seen by the natives in that section, and they are quick to imitate the missionaries in all Christian ways. A society of 114 was organized, the old storehouses of the mission were remodeled and changed into a house of worship. On Easter, 1899, a church was organized with 13 native communicants. In the summer of 1899 the Mission was reinforced by the arrival of Rev. Samuel R. Spriggs and wife. During the winter of 1897-98 mission work was much interrupted by the necessity of housing a number of stranded whalers, whose vessels had been crushed in the ice.

Three hundred and ten miles south of Point Barrow on the Arctic coast is *Point Hope*, with a population of three hundred. At this village is a successful mission and school conducted by John B. Driggs, M.D., under the auspices of the Protestant Episcopal Society. During the winter of 1890-91 the attendance at the school numbered sixty-eight.

The school was opened October 1, 1890. The day brought with it a blizzard and snowstorm that lasted for nine days. During the morning the teacher occupied the schoolroom alone, but as time wore on and no pupils came he put on his furs and started for the village to hunt up the children. Upon going outside the house he found a boy walking the beach. Taking him into the schoolroom, he commenced school. At the close of the afternoon he presented his pupil with a couple of pancakes left from his own breakfast. The effect was equal to any reward of merit. That boy proved one of the most regular in attendance during the entire winter season. The next morning four presented themselves, and from that the school grew to sixty-eight. A mixture of flour, molasses, and water made a sort of cake, a little of which was given to the pupils each evening, proving not only a very cheap and efficient method of securing regular attendance, and promoting discipline, as they had to be both present and perfect in their deportment and recitations to be entitled to cake. The scholars usually arrived from six to seven in the morning and remained all day. The sun disappeared on December 10 and returned January 3, giving them a night of twenty-four days. Lamps were required in the schoolroom from November 12 to February 9. The thermometer varied in the coldest weather from 27 to 31 degrees below zero, the average of the winter being probably about 15 degrees below zero.

Two hundred and twenty miles south of Point Hope is situated the village of *Cape Prince of Wales* on the American side of the Bering Strait. It contains a population of 539 Eskimos. In 1890 the American Missionary Association (Congregational) established a station at this place, with Messrs. W. T. Lopp and H. R. Thornton, teachers. School was opened August 18, 1890, with only about one fourth of the population returned to the village from their summer's hunt.

The school being established among a wild people who had known no restraints, and who could not comprehend the language or purposes of the teachers in coming to them, at first, through misapprehension, there was a great deal of trouble.

The danger to the station was greatly increased by an epidemic of the grip, which carried away 26 persons in two months. This was by the superstitions of the people attributed to the presence of the white men among them. However, through tact and good management and the providence of God, hostilities were prevented, and by January the strained situation was greatly relieved. Mutual confidence sprang up between the natives and the teachers. A schoolhouse was built to hold about 50 pupils, and it was thought that if 50 pupils could be obtained among such a people it would be a very great success. But to the astonishment of the teachers themselves and to the astonishment of the friends of education interested in these Arctic schools, it was found that the total enrollment for the first year was 304 pupils, out of a population of 539 people. The average daily attendance for the last seven months of the school was 146, and the average daily attendance for the whole session of nine months was 105. As the schoolroom would hold only about 50 at a time, the teachers were compelled to divide the pupils into three classes, and hold morning, afternoon, and evening sessions of the school. And then, to prevent the children who belonged to the afternoon or evening school from smuggling themselves into the morning session, or the morning children from remaining to the afternoon or evening session, it was found necessary to build two parallel snow walls some distance from the schoolroom door, and when the bell stopped ringing for school the teachers sifted the children that were trying to get into the schoolroom.

In the summer of 1893 Mr. W. T. Lopp was appointed superintendent of Reindeer Station at Port Clarence, and with his wife removed to that place, leaving Mr. and Mrs. H. R. Thornton in charge of the mission. On August 19, 1893, Mr. Thornton was assassinated by two young men whom he had expelled from school for disorderly conduct. The community at once showed their horror of the act by summarily killing both the murderers.



A HERD OF REINDEER IN ALASKA BY THE SEA.

After the death of her husband Mrs. Thornton returned to her parents in Maine, and the mission was closed for the season of 1893-94.

In the narrow strait, separating Asia from America, is a small group of islands called the Diomede. On these islands are three hundred Innuits.

The larger of the Diomedes Islands belongs to Russia and the smaller one to the United States. They are both inhabited, and at this point the inhabitants of Russia and the United States are only separated by a channel two miles wide.

The Eskimo of the Diomedes, with those at Cape Prince of Wales, are the great smugglers of the north. Launching their walrus-skin boats (umniak) they boldly cross to and from Siberia, trading the deer skins, sinew, and wooden ware of Alaska for the walrus, ivory, skins of tame reindeer, whale blubber of Siberia, firearms, and whisky.

Nearly midway between Cape Prince of Wales and Point Hope is *Kotzebue Sound*, around which are a number of villages of the Arctic Eskimo. Some of the hills surrounding this sound rise to the height of a thousand feet, and are covered with a species of wild cotton that, in its season, gives the appearance of snow.

The Noatak and Kowak Rivers, both large streams, and also the Salawick, empty into the sound. This is one of the places where the people come in July from all sections of the country for the purposes of trade and barter. The Innuits of the coast bring their oil, walrus hides, and seal-skins; the Tinneh their furs from the interior, and the Chukchees their reindeer skins, firearms, and whisky from Asia.

At this gathering place of the tribes, The Friends' Yearly Meeting of California has established a Mission, the missionaries being, in 1900, Mr. and Mrs. Robert Samms, Mrs. Anna H. Foster, and Miss Martha Hadley.

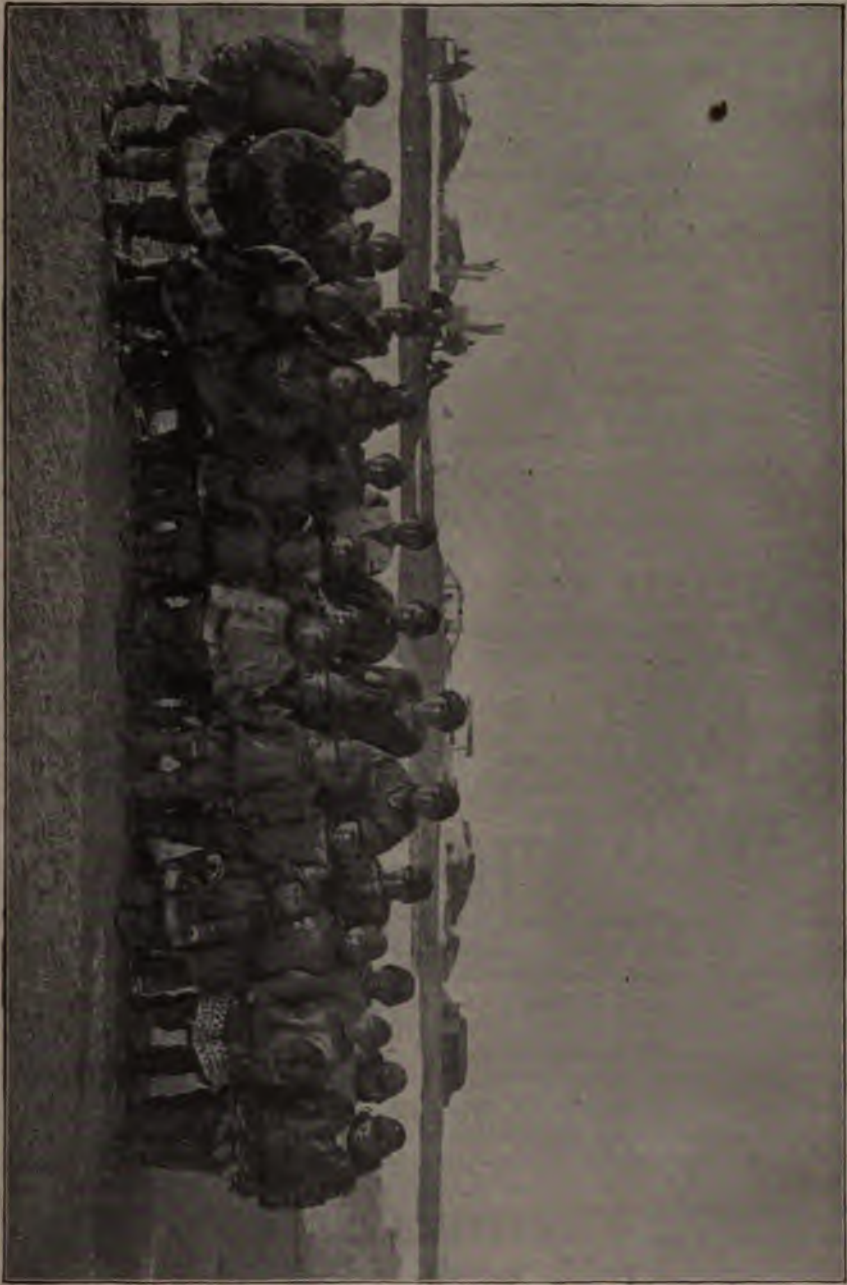
Sixty miles east of Cape Prince of Wales is Port Clarence. At the head of this bay is located, for the government, the central station and main distributing point for the domesticated reindeer, which are being introduced into Alaska. This station was named *Teller*, after United States Senator Teller, of Colorado, who, from the beginning, has proved a firm friend of the reindeer enterprise.

On King's Island, south of Cape Prince of

Wales, is a village of the cave dwellers numbering two hundred. This is one of the most remarkable settlements in America. The island is a great mass of basalt rock, about a mile in length, rising from the sea with perpendicular sides from seven hundred to one thousand feet above the water. On the south side the wall is broken down by a ravine rising at an angle of forty-five degrees, and is filled with loose rock. A great permanent snow bank fills the ravine from the bottom to the top of the mountain. On the west side of the snow is the village of Ouk-ivak which consists of some forty dwellings or underground houses, partly excavated in the side of the hill, and built up with stone walls. Across the tops of these walls are large poles made from the driftwood that is caught floating around the island. Upon these are placed hides and grass, which are in turn covered with dirt. A low tunnel or dirt-covered hallway, ten to fifteen feet long, leads directly under the center of the dwelling. This is so low that it is necessary to stoop and often creep in entering. At the end of the hall directly overhead is a hole about eighteen inches in diameter. This is the entrance to the dwelling above.

Frequently in summer these caves become too damp to live in. The people then erect a summer house upon the top of the winter one. The summer house consists of walrus hides, stretched over a wooden frame, making a room from ten to fifteen feet square. These summer houses are guyed to rocks with rawhide ropes, to prevent them from being blown off into the sea. The entrance is an oval hole in the walrus hide, about two feet above the floor. Outside of the door is a narrow platform about two feet wide, leading back to the side of the hill. Some of these platforms are from fifteen to twenty feet above the roofs of the huts below them.

South of King's Island is that of St. Lawrence, the largest island in Bering Sea. On the extreme northwest corner is the village of *Chib-u-Chak*, with 21 houses, containing a population of 270, of whom 125 are under twenty-one years of age. The houses are from twenty to fifty feet in size. For a distance of five or six feet above the ground the walls are built of driftwood, whalebone, or timbers and planks from shipwrecked vessels. These are placed on end, side by side, forming an inclosure in a circular or



GROUP OF ESKIMO BOYS ON ST. LAWRENCE ISLAND.

oblong form. The cracks between these planks are stuffed with moss. The rafters are covered with walrus and seal-skins, forming the roof. Some roofs are in the shape of a cone and others of a dome. The interior is partitioned off around the sides with deerskin curtains, forming sleeping apartments. All around, inside and outside, are fish, dirt, sleds, spears, snowshoes, and household utensils. The houses and tents are located with no reference to order or street lines. The sleds are shod with bone. On a few small ones the runner is made of a walrus tusk.

If the building is a very large one there is a row of supporting poles on each side, midway between the center and sides. Over the rafter poles are stretched walrus hides. These are held in position by rawhide ropes, attached to which and hanging down the sides of the building are the vertebrae of whales, large stones, and old iron from shipwrecked vessels. This anchorage both stretches the skins and prevents them from being blown off. These skins, being translucent, let in a great deal of light. There are no windows in the house, and but a small opening, about two and a half feet above the ground, for a door. Fire, when they have any, is made on the dirt floor in the center of the room. Each building is occupied by several families. Near the house is a scaffold, made of posts of the jawbones of the whale. These are seven to ten feet high and ten feet wide. On these are placed the skin boats, harness of the dogs, meat, etc., so as to be out of the reach of dogs. Upon one of these, attached to the whalebone crossbeam, was a child's swing, made of walrus rope.

In 1891 I erected a good schoolhouse and teachers' residence at the village, and in July, 1894, Mr. V. C. Gambell, of Wapello, Ia., was appointed to open a government school on St. Lawrence Island. For three years Mr. and Mrs. Gambell did faithful, efficient work among the half-civilized natives of this barren island, with no communication with the outside world during eight months of the year. In August, 1897, they returned to Iowa in order that Mrs. Gambell might receive necessary medical treatment. Mrs. Gambell's health having been restored, they decided to return to their work on St. Lawrence Island, leaving Seattle May 19 on the sailing vessel *Jane Grey*. Off Cape Flattery a gale was en-

countered, and at two o'clock of the morning of the twenty-second the alarm was given that the vessel had sprung a leak and was sinking. Twenty-six persons succeeded in embarking in a launch and subsequently reached Vancouver Island and were saved. In ten minutes after the alarm was given the *Jane Grey* sank, taking with her Mr. and Mrs. Gambell and about thirty other passengers.

During the year 1898 and 1899 the mission was in charge of William F. Doty, a student from Princeton Theological Seminary. In the fall of 1899, Mr. Doty returning to his studies at Princeton, P. H. Lerrigo, M.D., was placed in temporary charge, it being understood that F. H. Gambell, M.D., a brother of the deceased missionary, will ultimately take up his brother's work in that important village.

From Bering Strait around the shores of Norton Sound are a number of villages, aggregating a population of six hundred and thirty-three.

On the northern side of Norton Sound is Golovin Bay. At the *Golovin village* the Swedish Evangelical Mission Union erected a building and established a mission in the summer of 1893. The present (1900) mission force consists of Rev. J. Hendricksen and Miss Amanda Johnson. Eighty-five miles east of Golovin Bay, on the east coast of Norton Sound, is the village of *Unalaklik*. A mission station was established at Unalaklik in 1886 by the Swedish Evangelical Mission Union, with Rev. Axel E. Karlson in charge, assisted by the Rev. Julius Quist, Miss Selma Peterson, Mr. and Mrs. Stephen Ivanoff (native), and Mrs. O. Rock (native). During the past winter a number of Eskimos were baptized and admitted into the church. They have a home school, with forty-seven pupils.

Some of the pupils came from distant villages, one family coming three hundred miles across country from the Arctic region. During the long winter evenings the children are taught various kinds of industrial work, and a number of the boys, as well as the girls, take lessons in sewing. Invitations have been received by the teachers for the establishment of branch schools in distant villages.

It is a matter of interest to know that the celebrated gold mines of Nome were first discovered by Rev. Mr. Hultberg, of this mission. Being the discoverer of the dis-

trict he and his associates took up a mine for their missionary society in Chicago of their Church. That society, like many others during the late financial depression, had incurred a debt of \$20,000, with the usual result of the withdrawal of missionaries and teachers and the reduction of missionary work. During the summer of 1899 the missionaries took from their mission mine \$75,000 in gold dust, which not only paid all the debts of the Mission Board but has enabled it to commence a process of rebuilding the mission buildings in Alaska and furnishing greater facilities for their work in that region.

Six miles east of Unalaklik is the second United States government reindeer station, named *Eaton*, after the Hon. John Eaton, LL.D., for many years United States Commissioner of Education.

Forty miles south of Unalaklik is *St. Michael*, a trading post, originally founded by the Russians in 1835. The place consists of a few log houses, inclosed by a stockade, the property of the Alaska Commercial Company, and a chapel of the Russo-Greek Church, with an occasional service by a priest from Ikogmute. This is the point where the ocean-going steamers transfer freight with the small steamers that ply on the Yukon River. To this point the furs collected at the trading posts of the interior, some of them two thousand miles distant, are brought for reshipment to San Francisco. This is also the dividing line between the Innuits of the Arctic and the Pacific. Half a mile from the trading post is a native village of thirty houses and one dance house, or town hall.

The discovery of rich placer mines in the Forty-Mile and Birch Creeks commenced the development of a line of travel from the States to central Alaska by the way of the Yukon River, and awoke *St. Michael* from its sleep of nearly three quarters of a century and made it a place of importance as the transfer from ocean to river travel. The opening up of the celebrated mines of the Klondike in 1897 still further stimulated the growth, so that in summer there is a floating population of from three to four thousand people, and a permanent population of a few hundred through the winter. Large warehouses and hotels have been erected to accommodate this influx of miners.

In July, 1886, an agreement was entered into between the Commissioner of Education

and the Missionary Society of the Protestant Episcopal Church for the establishment of a school in the great Yukon Valley. Owing to the impossibility of getting the supplies into that inaccessible region, the school was maintained for 1886-87 at *St. Michael*, on the coast, by the Rev. and Mrs. Octavius Parker. In the summer of 1887 the Rev. John H. Chapman was added to the mission, and the station was removed to *Anvik*.

In the summer of 1889 the Rev. Mr. Parker retired from the mission on account of the health of his family. In 1890 Mr. Marcus O. Cherry was commissioned to *Anvik*, remaining two years.

In the summer of 1891 the Rev. Jules L. Prevost was sent out to take charge of *St. James Mission*, near the junction of the Yukon and Tanana Rivers, which had been previously established by the Rev. and Mrs. T. H. Canham, of the Church of England.

The rush of miners into the Yukon Valley has greatly stimulated the work of the Protestant Episcopal Church in that region. Rev. J. L. Prevost, who in the summer of 1891 was sent to the mouth of the Tanana River, and afterward for a season occupied the church at *Circle City*, where he established a hospital, spent 1899 at *Rampart City*. The *St. James Mission* at *Tanana* is at present occupied by A. A. Selden. The station at *Circle City* is occupied by J. L. Watt, M.D.

Mr. Chapman is assisted at *Anvik* by Miss B. W. Sabine and Miss L. Proebstel and I. Fisher, a native catechist.

Around the head waters of the Yukon River the Church Missionary Society of London has established three missions on the borders of Alaska, one at *Rampart House*, on the Porcupine River; another at *Burton*, near the mouth of "Forty-Mile Creek," and the third at *Harper's Trading Station*. The latter is occupied by Rev. and Mrs. T. H. Canham. Mrs. Canham was the first white woman to cross the Rocky Mountains on snowshoes north of the Arctic Circle in midwinter.

Buxton is the headquarters of Bishop Bompas, the mission school being taught by Miss Susan Mellett.

Rampart House was the field of the Rev. G. C. Wallis, who in 1893 returned to England on account of his wife's health.

In 1886-87 the Roman Catholics entered the Yukon Valley and established missions

and schools at Nulato, Kosoriffsky, and Cape Vancouver.

At Kosoriffsky they have seventy-three pupils in the home school. Their missions are in charge of four or five priests and nine Sisters of the Order of St. Ann.

In 1892 they opened a mission in the valley of the Kuskokwim.

South of the Yukon River, and running parallel with it, are the valleys of the *Kuskokwim* and *Nushagak Rivers*, occupied by the Moravian missionaries.

In the spring of 1885 the Rev. and Mrs. W. H. Weinland and the Rev. and Mrs. J. H. Kilbuck and Mr. Hans Torgerson were sent to the Kuskokwim River as the first missionaries to the Eskimo of Alaska.

That fall Mr. Torgerson, the carpenter, was accidentally drowned, and Messrs. Weinland and Kilbuck were left alone to erect the mission buildings as best they could before the Arctic winter set in.

In the winter of 1886-87 Mr. Weinland's health so far failed that he, with his family, left the station, and in the summer of 1887 returned to California, where he has been doing valuable service among the mission Indians.

During the winter of 1887-88 the Rev. and Mrs. Kilbuck alone bravely held the fort. In spite of the thirty degrees below zero and perils of storm and hostile shamans, Mr. Kilbuck would walk twenty-five miles on snowshoes to preach at a neighboring village. It was a long, dark winter, but the dawn was at hand. On Good Friday, preaching on the crucifixion and explaining that Christ died on the cross to take away the guilt of sin, some of the older men exclaimed: "*Kou-ja-nah!* [thanks]. We, too, desire to have our badness taken away by that blood."

Mrs. Kilbuck's health becoming impaired under the great hardships which she was heroically enduring, in the summer of 1849 Mrs. Bachman, wife of Bishop Henry T. Bachman, volunteered to give a year at Bethel. She was accompanied by Miss Carrie Dettner, who went out as a permanent laborer. In 1890 the mission force was again increased by the arrival of Miss Lydia Lebeus, and in 1892 by Miss Mary Mack, and in 1893 by Mr. and Mrs. B. Helmich and Miss P. C. King.

In 1893, in addition to the six American missionaries, there were two native helpers and twenty-six native communicants.

At the native villages of *Kikichtagamute* and *Akaigamute*, the Christians, owing to the persecutions of the shamans, are preparing to leave their homes and establish a Christian village.

At *Ongarigamute*, the uppermost preaching station on the Kuskokwim River, a log mission house, 18x20 feet, has been erected. This station is being cared for by the Rev. and Mrs. Weber. Another station has been established at *Quinehaha*, at the mouth of the Kuskokwim.

In the summer of 1886 the Moravians located and erected a mission station at the mouth of the Nushagak River. The mission was formally opened in the summer of 1887, with the arrival of the Rev. and Mrs. Wolf and Miss Mary Huber.

In 1889 the new station at *Carmel* was strengthened by the arrival of the Rev. John Herman Schoechert, and in 1890 by Miss Emma Huber.

At *Carmel* is an industrial home, with eighteen pupils, and a church, with seventeen communicants.

In 1893 a sawmill was erected near *Bethel*.

In 1897 J. H. Romig, M.D., was made superintendent of all the Moravian missions in Alaska.

In the summer of 1898 the Rev. Mr. and Mrs. Weber and child, returning from a visit and rest in the States to their station were drowned, on June 27, in passing from the ship to the shore.

A short portage across the *Alaska Peninsula* brings us to the settlements of the civilized Innuits and Creoles.

In 1784 Gregory Shelikoff formed a settlement on *Kadiak Island* and commenced the subjugation and civilization of the people. Soon after he organized a school, which was the first in Alaska. The first church building in Alaska was also erected on this island. For a long time it was the Russian capital, the chief seat of their power and operations. A tombstone in the Russian cemetery bears date of 1791. The present village of *Kadiak* (Saint Paul) numbers three hundred and twenty-three persons. They have a few cattle, and cultivate small gardens. They have a large church and a resident priest; also stores of the Alaska Commercial Company; a deputy collector of customs, and a register of the tides. *Kadiak* is the headquarters of the Alaska Commercial Company for the district comprising Cook's Inlet and Prince William's Sound.



A PORTION OF KADIK, ALASKA.

The Russian school has been extinct for more than a quarter of a century, and for years the people have been anxiously looking for another.

It was, therefore, with peculiar pleasure that on September 22, 1886, an experienced teacher was landed, with the necessary school books, etc.

Professor W. E. Roscoe, with his wife and baby, received a warm welcome from the people. He was not in the village twelve hours before a delegation of the citizens waited upon him to know if a night school could not be established for the married people to learn English. A trader one hundred miles away, reading in a San Francisco paper that the government would open a school at Kadiak, sent his wife and two half-grown daughters to attend the school. In their eagerness not to lose a day, they reached Kadiak six months in advance of the teacher.

Professor Roscoe and family returned to California in 1891 and his place was taken by Mr. O. O. Salter, who remained until the close of the school year of 1893. He writes: "Most of my pupils have been industrious, and have made satisfactory progress. They have done work in drawing and writing of which any school might be proud. A few have made commendable progress in language, history, and geography. We had a Christmas festival, as usual. The house was crowded with visitors; all spent a very pleasant evening and went home happy. It was the only exercise we had to remind us of the meaning of the day. The Russian Church has Christmas services, but their Christmas comes twelve days later than ours." The teacher for 1900 is Mrs. Anna Hill, who reports an enrollment of fifty-eight.

Opposite Kadiak is *Wood Island*, with one hundred and twenty-five persons, of whom fifty are children. In 1893 a large, substantial building was erected on Wood Island by the American Baptist Woman's Home Mission Society, as a mission for orphans, waifs, and other children of that region.

The workers at present are Rev. Curtis P. Coe, superintendent, and wife, Mrs. Campbell, and Miss Hattie Denniston. There are twenty-six children in the home, and at least fifty have received care, attention, and training for a shorter or a longer time since the beginning of the work. These children are collected from extremes of about fourteen thousand miles, five being from Kayak

Island and two being natives of the Seal Islands.

The children are docile and tractable, and most of them have confessed privately their faith in Jesus, but they have been as timid as other children in making a public confession and asking for baptism. That a large proportion of them are really Christians cannot be doubted by those who come in contact with them daily.

Near by are the two villages of *Afognak*, with a population of three hundred and twenty-one, of whom one hundred and forty-six are children. These cultivate one hundred acres in potatoes and turnips. They have a large Greek church.

September 25, 1886, I landed through the breakers school desks and supplies for a school.

In 1890 a comfortable school building and teachers' residence were erected by the government. In 1891 the teacher reported that, while the people were quiet and inoffensive, yet a hundred years of misrule has broken their spirit and left them without hope or courage to better their condition; intemperance is very rife among them, and many of the pupils of the school, during the winter, were on the verge of starvation because their parents had wasted nearly all their living on intoxicating liquors. On visiting his pupils at their homes, he often found both parents dead drunk and the hungry children shivering with cold. Until some efficient means can be employed to prevent the introduction of liquors among them, the school work will be carried on under very great disadvantages.

The teacher during 1899 was a native Aleutian, Miss Matrona Salmatoff, who was trained in the California State Normal at San Jose. She reported an enrollment of fifty-nine.

ALEUTS AND CREOLES.

From the Inuit we pass to the consideration of the Aleuts. The origin of the word "Aleut" is not known. They designate themselves by the term "Unung-un," the native word for "our people."

They occupy the Aleutian chain of islands and portions of the Alaska Peninsula, from the Shumagin Island sixteen hundred and fifty miles westward to Attu.

The average height of the men is about five feet six inches. They have coarse, black hair, small eyes, high cheek bones, flat noses, thick lips, large mouths, broad faces,



ESKIMO CHILDREN FROM HEHING STRAIT AFTER ONE YEAR AT CARLSLE INDIAN SCHOOL.

and light yellowish-brown complexions, with a strong resemblance to the Japanese.

The marriage relation is respected and as a rule each family has its own house, with two to three rooms. They use in their houses a small cast-iron cookstove or neat wrought-iron cooking range, granite-ware kettles, white crockery-ware dishes, pewter or silver-plated ware, and feather beds covered with colored spreads. Their walls are adorned with colored pictures, and their houses lighted with kerosene in glass lamps. Many homes possess an accordion, a hand organ, or music box, some of the latter costing as high as \$200. They dress in American garments, and their women study with great interest the fashion plates, and some try to imitate the latest styles.

The village of *Unalaska* has a population of 60 white men and 5 white women, and 251 Aleuts and Creoles, of whom 132 are children. They have a church, priest's residence, stores, residences, warehouses and wharves of the Alaska Commercial Company, 18 frame residences, and 50 barrabaras. It is the most important settlement in western Alaska, and the commercial center of all trade now in that region or that shall develop in the future. It is the natural outfitting station for vessels passing between the Pacific and Arctic Oceans. In the mountains back of the village is a volcano in eruption.

In September, 1889, Mr. John A. Tuck reached the village and opened a day school. The following season a few girls were taken into his family, and a mission home opened under the auspices of the Methodist Episcopal Woman's Home Mission Society. In 1895 Misses M. E. Mellor, Agnes S. Sowle, and Sarah J. Rinch were added to the mission, and in 1896 Mr. and Mrs. Tuck returned to the States. In 1898 Miss Sowle was married to A. W. Newhall, M.D., who removed to the mission with his wife.

Two hundred and twenty-two miles north of Unalaska are the celebrated Pribiloff, or, as they are more popularly called, Seal Islands.

The village of Saint Paul, on an island of the same name, is laid out in regular streets like an American village, and has 64 houses, and a priest's residence. The population is 18 white men, 4 white women, and 222 Aleuts.

Twenty-seven miles to the southeast is the companion island of Saint George, with

eight white men and eighty-five Aleuts. They have a church and school. These islands are leased by the United States government to the North American Commercial Company.

The revenue of these islands since 1870 has returned to the government the entire sum paid to Russia for the whole country.

From these two islands come nearly all the sealskins of commerce. There is a small school on each island, supported at the expense of the company, with ninety-eight per cent of the children in attendance.

In the immediate vicinity of Unalaska, on the island of Spirkin, is Borka. This village is noted for its cleanliness. With their white scrubbed and neatly sanded floors, their clear windows, neat bedding, tidy rooms, and abundance of wild flower bouquets on tables and window sills, they may properly be called the Hollanders of Alaska.

To the eastward, near the southern end of the Alaska Peninsula, is Belkoffski, with a population of 185. In addition to the buildings of the great trading firms, the village has 30 frame houses and 27 barrabaras.

One half of them can read and write in the Aleutian language, and they support a small school. West of the village is the magnificent volcano Shilhaldin, in active eruption, and to the north Pavloff volcano is throwing out smoke like the smokestack of an ocean steamer.

At Unga, with its seventy-four children, I established a school October 20, 1886, Professor John H. Carr, the teacher, and his wife belonging to the Methodist Church.

The Methodist Woman's Home Mission Society has erected a teachers' residence, and named it "The Martha Ellen Stevens Cottage," in memory of Mrs. Carr, who died there.

For the southern coast of Alaska, between Sitka and Unalaska, there is a monthly mail during the seven summer months of the year. To the north of the Aleutian Islands there is only one mail a year.

In the Aleutian District are eighteen hundred and ninety Aleuts and four hundred and seventy-nine Creoles.

TINNEH.

"Tinneh" is the native word for "people." The Tinneh of Alaska are tall, well-formed, strong, and courageous, with great powers of endurance. They are great hunters and fishers. Polygamy prevails among them, the men frequently having more than



MISS M. E. MELLON, TEACHER, AND PUPILS, UNALASKA, IN 1898.

one, but seldom more than three wives. Wives are taken and discarded at pleasure. Among some of them female infanticide is occasionally practiced. The bodies of the dead are buried in boxes above ground. Shamanism and witchcraft, with all its attendant barbarities, prevail. They also believe in a multitude of spirits, good and bad.

On the lower course of the Yukon and Kuskokwim Rivers, and in the great range of country north and south bordering on the Innuits of the coast, are the western Tinneh, the Ingalik of the Russians, numbering in three bands about eighteen hundred.

From the junction of the Yukon and the Tanana Rivers, westward to the British line, from the Innuits on the Arctic shore, almost to the Lynn Canal on the south, is the home of the Kutchin families. They number, with the Ah-tena, on Copper River, about thirty-three hundred. Some of these people have been taught to read by the missionaries of the Church Missionary Society of England.

For years the Church Missionary Society of England has had stations at Fort McPherson and La Pierre House, bordering on northwestern Alaska, and their missionaries have made occasional trips on the Upper Yukon and its tributaries.

THLINGET.

The Thlinget, composed of ten clans, occupy the islands of the Alexander Archipelago and coasts adjacent. They number fifty-eight hundred and thirty-four.

Immediately associated with these are seven hundred and eighty-eight Hydah occupying the southern end of Prince of Wales Island.

The Thlinget are a hardy, self-reliant, industrious, self-supporting, well-to-do, warlike, superstitious race, whose very name is a terror to the civilized Aleuts to the west as well as the savage Tinneh to the north of them.

At the base of Mount Elias is *Yukatat*. This is a station of the Swedish Evangelical Union, with Rev. and Mrs. Albin Johnson, Rev. K. J. Hendrickson, and Miss Selma Peterson, teachers. Mrs. Johnson (Agnes Wallin) was from Jankapin, Sweden, and made a journey of nine thousand miles to join Rev. Mr. Johnson, to whom she was married upon her arrival at the mission, on May 18, 1891. A large substantial boarding house, 35x14 feet in size, and two and a half

stories high, erected in 1891, was burned in the winter of 1892-93. A new building was at once commenced.

CHILKAT.

Occupying the extreme northern section of Lynn Canal and the valleys of the Chilkat and Chilkoot Rivers, is the Chilkat tribe, numbering nine hundred and eighty-eight. They are great traders, being the "middle men" of their region, carrying the goods of commerce to the interior and exchanging them for furs, which are brought to the coast, and in turn exchanged for more merchandise. Their country is on the highway of the gold seekers to the interior.

In the summer of 1880, a trading post having been established among them, I arranged for a school, to be taught by the wife of the trader, Mrs. Sarah Dickinson, native.

The mission proper, however, commenced July 18, 1881, with the arrival of Rev. Eugene S. Willard and family.

In 1882 Miss Bessie M. Matthews, of Monmouth, Ill., was sent out to take charge of a boarding department, which was opened in 1883. The station is called *Haines*. Thirty miles up the Chilkat River, for a time, a school was taught by Louis and Tillie Paul, both natives.

During 1885-86 Mr. Willard and family returned east to regain their health, injured by exposure and hardships, and the mission was closed. It was reopened again in 1887 by Mr. and Mrs. F. F. White, who remained two years. In 1891 Rev. W. W. Warne and wife were sent to Haines and the work resumed. In 1893 the converts asked to be organized into a church.

The rush of miners to the rich gold diggings of the Klondike in 1897 and 1898 was instrumental in the establishment of an American village at Haines.

HOONAH.

One hundred miles southwest are the Hoonahs, occupying both sides of Cross Sound, and numbering nine hundred and eight. In 1881 I erected a schoolhouse and teachers' residence at their principal village, on Chichagoff Island, and placed Mr. and Mrs. Walter B. Styles, of New York city, in charge. In 1884 Rev. and Mrs. John W. McFarland were sent from Wrangell to *Hoonah*.

In 1893-94, while at Juneau on business,

Mr. McFarland was taken suddenly ill and died. Mrs. McFarland has remained in charge of the school to the present.

In 1896 Rev. Alvin C. Austin and family were commissioned for Hoonah, where, in 1899, he was succeeded by Rev. W. M. Carle and family.

One of the peculiarities and discouragements of this and several other stations in Alaska is that, in summer, the people all leave their houses in search of work and provisions. Dr. and Mrs. McFarland partially overcame this difficulty by taking a canoe and following their people to their hunting and fishing camp.

There, as elsewhere, faithful work bears fruit, and in 1893 Mr. McFarland reported a church of one hundred and sixty-one native communicants redeemed from heathenism, which has since been served by Messrs. Austin and Carle.

AUKES.

A few miles to the eastward, on the Admiralty Island, are the Aukes, numbering six hundred and forty. In that region valuable gold mines have been opened and an American mining village established in Juneau. A summer school was taught by Mrs. W. H. R. Corlies during 1882 and 1883.

In the spring of 1886 the Board of Home Missions of the Presbyterian Church commissioned Rev. Joseph P. White missionary to the whites at Juneau, and Rev. E. S. Willard to the natives.

During that season Mr. Willard took down the mission premises at Tsèk-nùk-Säuk'y, removed them to Juneau, and from the materials erected a neat church for the natives.

A small house (which has since been replaced by a commodious building) was erected adjacent to the church for a Mission Home for Native Children. Assisted by Mrs. Willard, Miss Elizabeth Matthews, and Miss Margaret Dunbar, Mr. Willard built up a church of fifty-two native communicants (1893), and a flourishing Mission Home, from which a number of children have been sent to the training school at Sitka.

Owing to poor health, in 1894, Mr. Willard and family returned to the States, and was succeeded by Rev. and Mrs. Livingston F. Jones. The native church has grown to about one hundred and fifty native members. For a few years past Mr. Jones has had a native assistant, Mr. Frederick Moore.

Mr. Moore was educated in part at Mr. Moody's school at Mt. Hermon, Conn.

The growth of Alaska has created a large village at Juneau. With the establishment of a flourishing white church, under the ministry of Rev. James H. Condit, a handsome and convenient church building and parsonage were erected.

The pastor, in 1899, is Rev. William S. Bannerman, formerly a missionary to Africa.

DOUGLAS ISLAND.

Just across a narrow ocean channel from Juneau is *Douglas Island*, the seat of mammoth gold quartz reduction works. This place is occupied by a mission to the native population, conducted by the Kansas Yearly Meeting of Friends, the missionaries in charge being Mr. and Mrs. Charles Replogle and Miss Jennie Lawrence. The Congregationalists, Methodists, and Roman Catholics have churches for the white miners, and the government has three schools.

TAKU.

A few miles to the south, on the mainland, is the Taku tribe, numbering two hundred and sixty-nine. A summer school was held among them in 1880 by Rev. and Mrs. W. H. R. Corlies, of Philadelphia. In 1882, pressed by the importunities of the leading men of the tribe, he took up his abode among them, and erected school and residence buildings at Tsèk-nùk-Säuk'y.

In 1884 circumstances required their return to Philadelphia. The people in the meantime had removed to Juneau. In 1886 the mission buildings were taken there by Mr. Willard.

KAKE.

To the south, on Kuiu and Kupreanoff Islands are the Kakes, numbering five hundred and sixty-eight. In the winter of 1892-93 a school was opened for the Kakes, with Charles H. Edwards in charge. A few months afterward, Mr. Edwards being shot by whisky smugglers, the school was closed, and has not yet been resumed.

After the death of Mr. Charles H. Edwards the mission continued under the auspices of the Oregon Yearly Meeting of Friends, the missionaries being Mr. and Mrs. Silas R. Moon.

STIKINE.

Eastward, around the mouth and lower course of the Stikine River, are the Stikine. They number three hundred and seventeen.



AN ESKIMO SCHOOLGIRL, POINT BARROW, ALASKA, TAKING LESSONS IN COOKING.

Their principal village is at *Fort Wrangell*, on an island of the same place.

In the fall of 1877 I opened, for the Presbyterian Board of Home Missions, a mission school, with Mrs. A. R. McFarland in charge. In 1878 Rev. S. Hall Young, of West Virginia, was sent out. The same season a boarding department for girls was established by Mrs. A. R. McFarland. In 1879 Miss Maggie A. Dunbar, of Steubenville, O., was added to the teaching force. The same year the erection of a suitable building was commenced, which was finished and occupied the following year. Also the same year Rev. W. H. R. Corlies and family arrived from Philadelphia. Mrs. Corlies opened a school on the beach for visiting natives, and her husband a night school for adults. He also served as missionary physician to the place until his removal to the Taku.

In 1882 Rev. John W. McFarland and Miss Kate A. Rankin were added to the missionary force. In the fall of 1884 the Girls' Home was removed to Sitka, together with Mrs. A. R. McFarland and Miss Rankin. Mr. J. W. McFarland and his wife (née Dunbar) were given charge of the mission at Hoonah.

In 1888 the Rev. S. Hall Young was succeeded by Rev. Allan McKay, and in 1892 he in turn was followed by Rev. Clarence Thwing.

In 1898 the town received a large accession of population on account of the prominence given to the place as a transfer from the ocean steamers to the route which was being laid out by the Canadian government from the sea to the Klondike, by the way of the Stikine River. To meet this incoming population a Presbyterian Church was established for the whites. In 1899 Dr. Thwing was succeeded by the Rev. Harry P. Corser, who had entered upon his work with great energy.

One hundred miles south of Wrangell is *Saxman*, the latest mission established by the Presbyterian Church in southeast Alaska. It is a new place, modeled on the lines of Metlakahtla, and composed of members of the two native tribes of Cape Fox and Port Tongass. The mission was opened by Mr. James Young, a brother of Rev. S. Hall Young, of central Alaska. In the summer of 1898 the Rev. Edward Marsden, the first Alaska native to receive a thorough college and theological course and be fully or-

trained to the Gospel ministry, was sent there by the Board of Home Missions. Mr. Marsden has a small steam launch named *Marietta*, after his Alma Mater. In this launch he visits various native villages and mining settlements throughout that whole region, preaching the Gospel.

METLAKAHTLA.

In the spring of 1887 the Tesimpeans, who had been civilized and Christianized by Mr. William Duncan at Metlakahtla, British Columbia, becoming alarmed at the encroachments of the Colonial Government and the arbitrary measures of the Church of England, gave up their comfortable homes, abandoned their improvements and property that they could not carry with them, and, emptyhanded, went out into the unbroken wilderness for conscience' sake. Crossing the international boundary line into Alaska, they settled upon *Annette Island*, sixty miles north of their former home.

On August 7 Mr. William Duncan arrived, and, amid general rejoicing and the firing of guns, the "Stars and Stripes" were floated over this people, that thus publicly transferred their allegiance from Canada to the United States.

During the first season the heavy forest was felled, and over a hundred log houses were erected for a temporary shelter of the inhabitants.

Through the pecuniary assistance of friends in New York, Boston, Portland, and elsewhere, a sawmill, salmon cannery, and other industries have been established, a church, schoolhouses, and other public buildings erected, and the old log dwellings are being rapidly replaced by comfortable, painted frame dwellings.

The census gives this model village a population of eight hundred and twenty-eight.

TONGASS.

Two hundred miles south of Fort Wrangell are the Tongass, numbering two hundred and seventy-three. Some of these cross over to British Columbia, and find school privileges at Port Simpson, a station of the Wesleyan Methodist Church of Canada. In 1884 a school was established among them, with Louis and Tillie Paul as teachers.

In December, 1886, Professor S. A. Saxman was placed in charge of the public school. Mr. Saxman and Mr. Paul being

drowned a few months after, the school and mission were discontinued.

This mission and school were afterward transferred to Saxman.

HYDAH.

West of Tongass, on the southern half of the Prince of Wales Island, are the Hydah, numbering seven hundred and eighty-eight. They are a large, well-formed, and handsome race, with light complexion, and have long been noted for their bravery and ferocity in war. Terrorizing all the neighboring tribes, they were known as the "Bulldogs" of the North Pacific. Years ago they did not hesitate to attack and plunder English and American vessels. In 1854 they held the captain and crew of an American vessel in captivity until ransomed by the Hudson Bay Fur Company. Their villages are remarkable for the number of totem sticks. These are carved logs, from one to two feet in diameter, and from twenty to sixty feet high. Some of them contain hollow cavities, in which are placed the ashes of cremated dead chiefs; others are heraldic, and represent the family totem or orders. In some cases a large oval opening through one of these sticks forms the entrance to the house; in others the pole is at one side of the entrance. The house is a large, low, plank building, from forty to fifty feet square, with a fireplace in the center of the floor and a large opening in the roof for the escape of the smoke. Some have inserted windows and doors in their buildings, and procured bedsteads, tables, stoves, dishes, and other appliances of civilized life.

Their food consists largely of fish, dried or fresh, according to the season. Wild berries and deer are plentiful. The berries are preserved in fish oil for winter use. Their coast also abounds with good clams. They raise large quantities of potatoes.

The Hydah are noted for their skill in carving wood, bone, gold, silver, and stone. The finest of the great cedar canoes of the northwest coast are manufactured by them. They practice polygamy and hold slaves. The husband buys his wife, frequently while a mere girl, from her parents. If she does not suit she can be returned and the price refunded. They are inveterate gamblers.

On August 22, 1881, a mission was established among them in connection with the Presbyterian Board of Home Missions, at

the village of Howkan, with Mr. James E. Chapman in charge as a teacher. The station was called *Jackson* by the missionaries. In the spring of 1882 Rev. J. Loomis Gould and family, of West Virginia, were sent to the Hydah. The same fall of that year Miss Clara A. Gould was added to the teaching force.

In September, 1885, the mission day school was changed into a public school, Miss Gould continuing the teacher. In 1886 Mrs. A. R. McFarland removed from Sitka and established a home for girls, with Miss C. Baker as assistant. Mr. Gould has gathered around him a native church of fifty-four communicants.

A few years ago, under the pressure of debt by the Mission Board, the "Home" of the mission was discontinued. Such of the girls as desired a religious or a training home were transferred to the Sitka school. The public school was continued, in charge of Miss C. Baker as teacher.

HANEGAH.

In the northern portion of Prince of Wales Island are the Hanegah, numbering five hundred and eighty-seven. Their winter village is Tuxikan. In summer they congregate at the salmon cannery and saw-mill at Klawack.

In November, 1889, I left at *Tuxikan* Rev. L. W. Currie, of Texas, to establish a public school. Mr. Currie was a minister of the Southern Presbyterian Church, with a large experience among the Indians of the Indian Territory and of Texas. As no white man had ever lived in their village, there was no comfortable house to be had, and the mission family were compelled to go into a native house.

It was a large building, 80x37 feet in size, with plank sides and a rotten-bark roof. On the inside of the building a raised platform, about eight feet wide, extended around the four sides of the room. Inclosed by this platform, and three feet below it, was the main floor, forming a pit 21x22 feet in size. In the center of the pit a space eight feet square was left unfloored and covered with gravel. This was the fireplace. The smoke, circling around the room, passed out of a hole six feet square, which was left in the roof for that purpose. The hole that permitted the escape of the smoke allowed the free descent of the rain. The south side of the house extended on

piles over the tide. Into this building, which an Eastern farmer would consider unfit for his cattle, a choice Christian family moved without a murmur. A partition of sheeting was erected along the edge of the platform, forming a partition between them and the pit. The pit was set apart for the school and church rooms, and the platforms on two sides divided into rooms for the teacher's family. On the other two platforms lived the native who owned the house. He had a family of six.

In 1887 Mr. Currie removed to *Klawack* and erected a school and residence building. Dying in 1887, his wife returned to Texas.

For a couple of years the mission was continued by Mr. H. C. Wilson, a layman, but in 1893 was unsupplied.

Of late years this place has been supplied occasionally with a teacher during the summer and preaching by the missionary at Jackson.

SITKAS.

To the north, on the western coast of Baranoff, are the Sitkas, numbering seven hundred and twenty-one. Their chief village is at *Sitka*, the old capital of the Russian possessions in America. It was their political, commercial, religious, and educational center. As early as 1805 a school was opened at Sitka. It held a very precarious existence, however, until 1820, when it came under the charge of a naval officer, who kept a good school for thirteen years. In 1833 this school came under the direction of Etolin, who still further increased its efficiency. Etolin was a creole, who, by force of ability and merit, raised himself to the highest position in the country, that of chief director of the fur company and governor of the colony. He was a Lutheran, the patron of schools and churches. While governor he erected a Protestant church at Sitka and presented it with a small pipe organ, which is still in use.

In 1840, beside the colonial school at Sitka, was one for orphan boys and sons of workmen and subaltern employes of the fur company, in which were taught reading, writing, arithmetic, grammar, mechanical trades, and religion.

In 1839 a girls' school of a similar character was established, and the number of boarders limited to forty.

In 1841 a theological school was established at Sitka, which in 1849 was advanced to the grade of a seminary.

This made five schools at Sitka—two for the children of the lower class, two for the higher class, and one seminary.

About the time of the transfer of the country the teachers were recalled to Russia and the schools suspended.

In the winter of 1877-78 Rev. J. G. Brady was appointed to Sitka, and in April, 1878, a school was opened by Mr. Brady and Miss Fanny E. Kellogg. In December, owing to a combination of circumstances, it was discontinued. In the spring of 1880 Miss Olinda Austin was sent out from New York city, and commenced school April 5 in one of the guard houses, with 103 children present. This number increased to 130. Then some of the parents applied for admission, but could not be received, as the room would not accommodate any more.

In the spring of 1884 the faithful labors of Rev. Alonzo E. Austin and teachers bore fruit. The Holy Spirit was poured out and nearly all the adult pupils were brought to Christ. The work extended to the native village, and many of the parents accepted Jesus as a personal Saviour.

On the 12th of August, 1884, I took charge of the mission and school, and in connection with Mr. Austin on the 7th of September organized a church of 44 natives and 5 white communicants. The church has since grown to over 541 members.

On September 14 to 16 the Presbytery of Alaska organized at Sitka and held its first meeting. During the same month Mrs. A. R. McFarland and her Home for Girls were removed from Fort Wrangell to Sitka, and the united schools made a Government Contract Industrial Training School.

To meet the growth of the school a second large building, 130x50 feet in size and two and one half stories high, was erected, and so far finished that it was occupied January 1, 1885.

In the spring of 1885, on my being appointed United States General Agent of Education in Alaska, Professor A. J. Davis, of Pennsylvania, was appointed superintendent of the school. Family matters requiring his return East, he was succeeded by Mr. William A. Kelly, of Pennsylvania.

As the school grew, the steam laundry, boys' and girls' hospital wards, two industrial buildings, church library and museum, eight model cottages and other buildings were erected.

In 1891, Mr. Kelly resigning in order to

secure needed rest, he was succeeded by Mr. Alfred Docking, and he in a few months later by Rev. A. E. Austin, who in his long service at Sitka has built up a native church of three hundred and forty-one communicants.

In 1898 the Rev. Alonzo E. Austin, who had been with the church from its beginning with his devoted wife, left for the States to spend his declining years in the neighborhood of his children. He was succeeded by the Rev. M. D. McClelland, who has charge of both the native and white churches.

The mission force in 1900 consisted of Rev. M. D. McClelland, minister; Superintendent William A. Kelly, Miss Susan Davis, Miss S. Martindale, Miss Anna M. Sheets, John E. Gamble, M. A. Carty, Mrs. E. C. Heizer, Mrs. M. A. Saxman, B. K. Wilbur, M.D., Miss Esther Gibson, George J. Beck, Miss Anna Wakefield, Miss Olga Hilton, Mrs. Matilda K. Paul, Miss Mabel Skeli, Miss Anna Hines, Howard George.

A recent report from the Sitka Training School gives the names and post office addresses of former pupils who are engaged in the following pursuits: Eleven are boot and shoemakers, three are engaged in boat building, two as carpenters, three as coopers, two as clerks in stores, four in canneries, two as cooks, four in dressmaking, two in steam engineering, three in mining, four are merchants, two are hospital nurses, one painter and paper hanger, four are engaged

in sawmilling, one is a silversmith, six are teachers in public schools, four are missionaries, and the names of twenty-eight young women are given who have married and preside over Christian households, while a large number of others are unmarried and live with their parents.

In addition to the Training School, the Greek and Papal Churches each have a school and the government two schools at Sitka.

But of all the schools at Sitka, the Presbyterian Training School is the "City of Refuge" for those fleeing from death—the "House of Hope" to those sitting in the habitations of cruelty—the "House of Help" to the starving, homeless, friendless waif—an asylum to the escaped slave—the protector of helpless girlhood.

Thus, at points hundreds of miles apart, a few central stations have been established, from which the story of the cross can be told to the people of those far away regions.

While communication is made with the outside world by means of steamer twice a month at some of the more important stations in southeastern Alaska, the stations in Arctic and central Alaska are cut off almost entirely from the great busy outside world. Once a year the curtain lifts, and they receive their supplies of provisions, clothes, letters, papers, etc., and then it shuts down and they are closed in for another twelve months.

The Rev. Sheldon Jackson, D.D., LL.D.

MUCH of the educational and Christian work that has been done in Alaska is due to the wise foresight, earnest effort, and Christian zeal of Dr. Sheldon Jackson.

Graduating at Union College in 1855 and at Princeton Theological Seminary in 1858, he entered upon missionary service first in the Indian Territory and afterward in Minnesota. In 1870 he was commissioned by the Board of Domestic Missions Superintendent of Presbyterian Missions from Mexico to Canada and from Nevada to Nebraska. In 1872 he established and for ten years conducted the *Rocky Mountain Presbyterian*.

In 1877 he visited Alaska as the first ordained missionary from the United States and located a teacher, Mrs. A. R. McFarland, at Fort Wrangle. Under his lead the Presbyterian Church established several schools and missions in Alaska. Largely through his influence a territorial government was given to Alaska.

In 1885 Dr. Jackson was appointed General Agent

of Education for Alaska under the Bureau of Education in the Interior Department of the United States Government, which position he still holds.

In 1887 he established the *North Star* newspaper published at Sitka, and the same year organized at Sitka the Alaska Society of Natural History and Ethnology, and erected a building for the museum. Since 1891 he has introduced into Alaska from Siberia several thousand reindeer which have been of great help to the natives as well as to the Christian missions.

The United States government appropriates each year \$30,000 for education in Alaska. The money is expended under, and schools directed by, Dr. Sheldon Jackson, general agent of education for Alaska; William Hamilton, assistant agent; William A. Kelly, superintendent of schools for the southeastern district of Alaska. There are 25 public schools under the immediate supervision of the agent with 27 teachers, and an enrollment of 1,753 pupils, and the government also pays the salaries of five teachers in the Sitka industrial school, which has 151 pupils.

CHRISTIAN CLASS ORGANIZATION AND WORK.

OF INTEREST TO PHYSICIANS.

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

IN the parable of the husbandman going into a far country, Christ says, "he gave to every man *his* work." The Church



DR. L. B. SALMANS.

is learning of the late years something more of the meaning of this statement. We are finding out not only that *every man and every class of men* have their special work for God, but that even the women have *their* work.

How great a work theirs is, and what a surprise it would be to the generations of Christians gone by were they to wake up to earth's realities once more, and see what a work they are doing!

Among the Woman's Foreign Missionary Societies of the earth to-day, look at that of our own Church, raising and directing the expenditure of more than a third of a million dollars a year, and only a little more than a quarter of a century since it was organized! Look at the Home Missionary Societies, the Deaconess Movement, and the Woman's Christian Temperance Union! What wonders have these women wrought in the solution of the temperance problems since they got at it in their own peculiar and powerful way!

At first the ministry was almost the sole active agent in organized and official Methodist activities. Laymen were called into the work, however, and soon made themselves important to the movement as class leaders, local preachers, and exhorters. Other denominations delayed somewhat longer in bringing the layman into prominence. The Sunday school among all Christians has become a great and mighty opportunity to every age and condition of laymen.

The Quarterly Conference and Official Board present a work chiefly of laymen. The General Conference has equal numbers of ministers and laymen in its make-up. The missionary and other societies, and the trustees and faculties of colleges are largely of lay composition.

But the women, especially of the United States, have been showing us a new element of power. All these other forms of work on the part of laymen are executed mostly under the initiative and leadership of the ministry. The *new element* found in the late temperance and missionary work of the women is that which inheres in the idea of "to each man *his* work," that is to say, that there is a work in which each man or class of men can best excel when doing it under an inspiration peculiarly their own, acting on their own initiative and under their own leadership.

The practices that have prevailed throughout the centuries in the Christian Church have been too closely allied to the military idea, that the initiative should be in the general at the head of things. In the reign of physical force this is perhaps a correct idea, but Christ has planned for conquest not "by might nor by power," but by the work of the Holy Spirit in his use of the individual units whom he has called to be his disciples. To these by the selfsame spirit he has given different gifts, while he has retained to himself the place of pope and bishop supreme. All are inspired by him, commissioned by him, guided, blessed, carried to the end of the warfare by the Master himself, and crowned by his own right hand. He is the personal Chief of us all. "Every man shall give an account of *himself*," and to him. Of course, we will not be understood to object to organization, but only to too close a following of the Latin military form of it.

Now, as Christ has given to every man "his" work, so, in the execution of the work, that we may have the immeasurable benefits of organization, there is the greatest advantage in organizing together men and women whose sympathies or work is the most similar—"their work." For instance, the women have a place of suffering

peculiar to themselves in relation with drunken fathers, brothers, husbands, and sons; and so they have been able to organize themselves against the drink traffic with a power for good not before found in mixed organizations nor in the organizations of men.

Likewise there has been found in the exclusiveness of women in certain mission fields a work that these women can best do under their own organization. This work among those of their own sex awakens in them a special sympathy and effort for its accomplishment, and they have shown special adaptation therein for securing and administering the means, as well as for educating at home and directing on the field the women whom they make their agents. Our Lord seems to have had to wait centuries for their awakening and organization before he could accomplish this work.

And now, what about the physicians? Are they to be less godly than other classes, callings, or professions? Have they not special adaptations giving them great opportunities and imposing serious responsibilities? Whatever may have been the case thus far in the development of religiousness and participation in religious work on the part of doctors, we believe their proper place of opportunity, privilege, and duty is nearer to Christ than even that of the women taken together promiscuously and as such, and that it is second only to the place of the preacher, if, indeed, it is not on an exact par with it when the doctor dedicates himself exclusively to evangelism as

does he. When not doing that, however, the peculiar relations of themselves and their services to humanity in its sufferings are such as to give them a choice place for services on behalf of the Master. The hardest of mission fields are sometimes opened only by the medical missionary, as witness Kashmir and Manchuria.

Equally it may be said that the present problems of city evangelization in Christian lands are more easily solved in connection with the use of the philanthropies, in the which the doctor is easily the chief master workman. Christ himself, the Wise and the Good, worked through healing. In his instructions to the twelve apostles as to how to carry on their work, he said, "As ye go, preach, saying: The kingdom of heaven is at hand; heal the sick," etc. (Matt. 10). Likewise in his instructions to the seventy preachers whom he sent forth, he said: "Into whatsoever city ye enter, heal the sick that are therein and say unto them, the kingdom of heaven is come nigh unto you" (Luke 10).

From the beginning there were different gifts of the same Spirit bestowed upon the different individuals who formed the early Church, and among them is mentioned the "gift of healing." All the first evangelists practiced the gift of healing, as this was the one they were most strictly commanded to use, and the one named in most intimate relation with preaching. But surely something more than this miraculous gift was meant in the case of Luke when Paul called him the "beloved physician."

AN APPEAL TO OUR CHRISTIAN PHYSICIANS.

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

FORTUNATELY for the purposes of our appeal, we are not shut up to theory and the experiences of other class organizations for our guidance. Since 1841, when one of our American physicians, Dr. Peter Parker, returning from his evangelistic labors in China, told his story in Edinburg, the god-fearing doctors of that city and region resolved to organize and undertake something for Christ on their own account, and in the use of the means which only they were in a position to offer and dedicate to his service. They established a home and training institute in their city, opened a dispensary in

the Cowgate slums, where the vicious, including many Irish Catholics, were huddled together; and, besides directing the young men in the daily use of the practices and arts peculiar to themselves in bringing men to Christ, they also directed them as students of medicine in the Edinburg University, at the same time helping as many of them as had need in the way of support and school expenses.

They builded better than they knew. They had also undertaken something far more difficult than they supposed. Together they struggled with the questions raised by their

own innovations on the practices of modern times while the Christian world slept quietly on. When God had led them out to wonderful light, and had cleared up in their minds and practices some of the gravest problems which would inevitably arise in treating these new questions, then the Lord of the Harvest began to touch the hearts of his servants in all Christian lands on the use of the healing art.

There has been great variety of administration. The women have perhaps done better than anybody else in our country, and this may be due in part to the fact that they educate, send forth, support, and direct their workers wholly under the auspices of laymen; that is, they are not subject to nor directed by those who are themselves occupied in other lines of evangelistic effort.

With one other exception (that of the "London Medical Missionary Association," which has followed exactly in the tracks of the one in Edinburgh, even thus far using Scotch medical missionaries at the head of their activities in London), all other use of the medical profession for evangelism has been on the part and under the leadership and direction of preachers and of the societies in which their influence is paramount and that of doctors almost wholly absent.

"The Church Missionary Society," situated at one of the two chief seats of these British activities, has, during the past ten years, discovered and undertaken to make use of the important principle of calling upon the doctor to do "his" work, and has organized what they call the "Medical Missionary Auxiliary" of their board, placing eight doctors in it, and two medical men as its corresponding secretaries, separating the collections from all others, and having them publish a special literature, periodical and otherwise, for their part of the work. The results have been wonderful, and speak volumes in favor of calling the physicians together to do their own work, associated with the other church missionary enterprises, instead of the preachers using one and another doctor under their own direction, and quietly consenting in the sleeping tendencies in Christ's work of all other physicians.

Efforts have been made in the United States to organize, something after the English style, but some twenty years' effort at and near New York has failed to crystallize matters. The writer conversed everywhere he went, five years ago, with those who were

or could be interested in this subject. He found some manifestations of interest in Chicago, and had his attention called to the very special facilities of Methodism at that center for undertaking and carrying on the work of Medical Missionary Training, either alone or associating with itself those able to be interested from among other denominations.

There you have a large city where one or two more Christian dispensaries would be welcomed, and find an ample and inspiring field for the labors peculiar to our profession. There is to be found a numerous representation of Methodism who are strong in all things that appertain to Christ's cause, and besides, there is the great advantage that it would probably not be necessary to begin by organizing a medical college, for you have the medical and dental colleges of the Northwestern University and various others, and it seems probable, that if properly approached on your part, they would enter into hearty cooperation with you.

In that or in some other city you could organize and carry on the work of the "Home and Training Institute" much after the European style, and so provide our Church, and perhaps others, with a sort of laborers until now very hard to find, for the simple reason that there are no provisions on our part for their training, as there is for every other sort of workers used by us.

Our medical missionaries on the foreign field in their pressing needs for those who shall help as well as succeed them in their growing work have been sending home for medical education such as seem to be most promising, and the test upon their spiritual lives and purposes is something terrible. Not understanding well the language nor the customs, they find it hard to get as much help out of the public means of grace as native Americans receive, and still harder to occupy themselves in those evangelistic activities in which it is all but essential that they should be kept occupied during all the years of their training to keep the fires of consecration to evangelism burning upon the altars of their hearts. But ours is a missionary nation, and ours the duty to rightly train and send out to other nations the different sort of evangelizing agents whom Christ calls.

Medical colleges everywhere in our land are coming to object to favoring isolated medical missionary candidates, because,

though the Church has not yet found it out, they have observed that those who study with them with medical missionary purposes nearly all backslide and settle down to a medical practice in the United States, sometimes having the affrontery to do so right in the city where they were medically trained with the remission of their fees because of their declared purpose to devote themselves to foreign mission work.

"The Medical Missionary Home and Training Institute" is necessary for the safe landing of a larger number of these consecrated youths in their respective fields of labor, as well as also for finding out, while it is yet time, who among them are mistaken as to their particular calling.

If their inspiration to the medical missionary life is a mistake, let them begin such work in the slums of our home cities and they will find the work not to their taste and will soon retire from it. Such an institute will be a protection and a blessing both to those who are correct and to those who are mistaken in their calling; to the medical colleges themselves who are now continually importuned for consideration in the matter of fees by this class of students; to the Church at large; and to the mission field where the pain is deep and keen when a wrong man gets into the direction of a hospital or a dispensary.

And now, who shall be called upon to undertake the organizing and carrying on of this work? Shall it be the Missionary Society, or the Northwestern, or some other university, or some Annual Conference, or some Methodist Preachers' meeting? Are the Christian doctors unwilling to take up "their" burden and do "their" work themselves? We do not believe it, nor do we believe that anybody else can do it so well. Nor ought anybody else to be burdened with your work, brethren. They have great

and mighty works of their own to accomplish, and they are at them, and would have to neglect those enterprises to take up yours. They would be glad to welcome you as fellow-workers.

The medical men of Edinburgh have been doing their duty for sixty years, and those of London have been following their inspiring example for a quarter of a century. I will never believe that the American doctors are less capable or less willing than these who have led the way, as much as I respect and love my Scotch and English ancestors.

Who will start the ball to rolling? How will you get into communication with each other? I will agree to put into communication with all the others every doctor or other person interested in this enterprise who will write to me at the address mentioned below.

In the meantime I would urgently request you to purchase and read two volumes; one entitled, *Medical Missions; Their Place and Power*, by the late Dr. John Lowe, for many years secretary of the Edinburgh Medical Missionary Society and superintendent of its training institution, and *Reminiscences of Medical Missionary Work*, by Dr. W. Burns Thompson, the man who had more to do with molding medical missionary education into its present status than any other man. This last has a preface written by Dr. James L. Maxwell, one of his students, and the present superintendent of the training institute in London.

If, after reading these, you wish to read still more, secure the biographies of Drs. Mackenzie and Roberts, medical missionaries in Tientsin. The Fleming H. Revell Company of New York and Chicago publishes the first of these, and probably has the others on sale.

Guanajuato, Mexico.

SELF-SACRIFICE AMONG CHINESE CHRISTIANS.

BY REV. ISAAC TAYLOR HEADLAND.

WE have in Peking the Peking University in which we have one hundred and fifty young men, while the Woman's Foreign Missionary Society in connection with the same mission has a girls' school in which there are an equal number of girls. While these boys and girls are in school we try to

develop a spirit of self-sacrifice which is done in somewhat the following way:

On one occasion, I remember, when we were taking our missionary collection, one after another of the boys and girls arose and said they would give one, two, three weeks, or a month. On inquiring what this

meant, I was told that they proposed to give up the little cakes which they had for their noonday lunch and contribute the amount they cost to the missionary cause.

When the first class of these young men graduated from Peking University, there came an offer from Sir Robert Hart, the Inspector General of the Chinese Customs, offering them positions in which they would receive 15 ounces of silver (\$10 in gold) a month the first year, 20 ounces the second, and 25 ounces the third, with opportunities to double this amount by teaching English to Chinese, or Chinese to foreigners, or by translating for the newspapers. One out of five accepted this offer and at present is teaching in the Tientsin Imperial University on a salary of 50 ounces of silver a month.

One of the others was tempted to accept the same offer, but his wife, a graduate of the Girls' High School, felt that he was called to preach the Gospel, though the salary offered was but 5 ounces of silver a month, one tenth of what he would receive in the customs service. For days the young man was in the balance, but his wife with 5 ounces of silver and the call of God was heavier than the young man and 50 ounces with the temptations of the world, and the scales tipped in favor of the Church, and after nights of prayer the young man came and offered himself as a preacher of the Gospel.

After three years on this small salary he offered to preach for nothing and teach English in officials' families for a living, as Paul had made tents. This, with some misgivings, we allowed him to do, fearing that as teaching was a lucrative employment, he might eventually be led to give up his church work.

During his first year, however, in this work he subscribed 10 ounces of silver toward the building of a much needed street chapel in Peking, 10 ounces more toward the building of a dispensary in connection with the church in which he was preaching, and collected 200 ounces more from heathen official friends, which completed the building of the dispensary. After continuing in this work for three years he submitted to being removed to the church in the west of Tientsin, the most difficult church in the Conference—a church from which thirteen members were dragged by the Boxers and beheaded because they would not recant.

Another of these young men was offered when he graduated a salary of \$40 a month in a business, but without for a moment considering the temptation, he accepted a salary of \$2.75 per month and went beyond the Great Wall as a preacher of the Gospel, and when the Boxers came to Peking he was assistant pastor of our large church in Peking, in which there is a heathen Sunday school with fifteen hundred pupils.

When the brother of this young man graduated he passed the examinations and received his appointment in the customs service, but before entering upon his duties regretted what he had done and accepted a position as teacher in Peking University on a salary of 5 ounces of silver a month. Before he had been teaching three months he was asked to teach the two grandsons of Li Hung Chang (who are now in Vanderbilt University) two hours a day for 30 ounces of silver a month. This offer he accepted, and when he received his pay brought it and put it in the treasury of Peking University for the education of a student.

Another who graduated from De Pauw University, Greencastle, Ind., and had an offer of \$1,000 a year, returned to China and began preaching for \$84 a year, and out of that gave enough to support a boy in the university.

Another of these young men, who began preaching for 5 ounces of silver a month, had seventy-five baptisms during his first year, and one hundred and thirty who united on probation; while at the same time he collected from his church members a whole cupboard full of pipes and wine cups, because of his temperance principles, while at the same time he established a self-supporting school in connection with his church.

There may be those who feel inclined to say that these are isolated cases, and that such cases of self-sacrifice may be found in all communities. To such I would say that, out of twenty-eight graduates from the Peking University twenty have entered educational or evangelistic work on salaries ranging from one third to one tenth of what they could have gotten in business. These are regular graduates, and not theological students, and, I believe I am safe in saying, represent a larger proportion in church work and a greater amount of self-sacrifice than can be found among the graduates of any other college in the world.

SOME SPECIMENS OF HINDU THINKING.

BY BISHOP FRANK W. WARNE, D.D.

DR. WELLDON, the late Metropolitan Bishop of Calcutta, and a representative of the Brahma Samaj (practically the Unitarian Church of India) have had some correspondence concerning the Christianization of India, and Dr. Welldon wrote, "It is a favorite thought of mine that if the Brahma Samaj had become a distinctively Christian Society it would have been the center of such a Hinduized Christendom as you (The Brahma Samaj) contemplate in India."

A long editorial in *The Arya Patrika*, the organ of the Ara Samaj, commenting on this, says the following among many things. The Ara Samaj represents a movement in Hinduism to save it by going back to what Hinduism was. It will be interesting to note, in the editorial from which I quote, the admissions made about the present degeneration of Hindu society and the low moral tone of the present age. I send it more particularly, however, as a sample of Indian arguments used by the higher class of Hindus against Christianity. It is talk like the following that the Christian missionary in India constantly hears:

"What higher destiny can Christianity give India than that it has had in the past? What grander intellectuality and spirituality can it bestow upon it than those which we possess and have had the high privilege of possessing from times immemorial? Has Christianity a higher conception of the all-pervading, omnipotent, and omniscient character of the Deity than the Arya Samaj? Is the God who used to walk about in gardens with a pair of human beings, who could not hear what was talked when he happened to be standing at some distance from the pair, who was afraid of being assailed in his heavenly stronghold by the builders of a high tower, who would partake of roast lamb with old women and decrepit old men, who would go into paroxysms of rage when such and such a thing did not please him, who day after day repented of his doings like erring mortals—is such a God superior to the *formless* all-knowing, almighty Being who rules over *countless* worlds and whose will the universe obeys?"

"Shall we quote from the Vedas and

from the Upanishads, so that the doctor might see the contrast? But where is the need? For the learned prelate *will* believe only what he does. The Christians may talk as loud as they will; but that deep, soul-entrancing, all-absorbing communion with the Supreme of which the Vedas and the Upanishads speak, they have the poorest possible idea of. Their prayer must never be confounded with contemplation and communion (that is, *Upasna*), and it is little more than prayer of which Christian spirituality is cognizant. The missionary is supremely ridiculous when talking of the ancient Hindus (we should say, Aryas) he claims for the Christian superiority over them in intellectuality. Greater and sounder thinkers than they were the world has never seen, nor will. Their works prove this. And if the modern Hindus are to rise intellectually, to be worthy of their ancestors, it is not Christianity that is destined to achieve the feat, but the study of ancient literature. Was Swami Dayanand a disciple of Christianity?

"We do not mean to say that the Hindus should not study modern literature and science, or that these cannot assist them in understanding their ancient literature. They should study these by all means, but to assert that modern literature and modern science are the offspring of biblical teaching, is an absolute mockery. A greater joke was never indulged in.

"The Bible may and does contain some excellent moral precepts, but we would challenge the doctor to cite from his Scriptures a single moral precept which is not to be found in the Shastric literature. Is there aught in Christianity which we, the followers of the Vedic religion, should assimilate? The Brahma Samaj is welcome to assimilate as much of Christianity as it would. Mr. P. C. Mozumdar and his followers may look upon Christ as *the* incarnation of God and exult in their passionate and whole-hearted devotion to his personality, but the believer in the old Aryan religion, however fallen he may be in these days, will hold to the original, all-comprehensive and perfect truth.

"So this is what we are to specially believe in—the faith of Christ's divine person-

ality; his incarnation, his resurrection, and his atoning and redeeming love. What can be a greater insult to the glory and majesty of the Supreme than that one of his humblest creatures be placed on the same level with him? Can man in his blindness go farther?

"The most convincing proof that the Bible is a human composition is that it requires its followers to have faith in such absurdities. As to Christ being an incarnation of God, we contend that he was no greater incarnation than Krishna or Ram Chandra. If the Hindus must believe in an incarnation, why should not they believe in Krishna or Rama, why must they go out of their way to believe in Christ?

"But God, according to the real Scriptures of mankind, is formless and unborn (*Yajur, Vide*, chapter 40) and he can have no incarnation. The doctrine of resurrection is a pure myth, the grave has never given up its dead, *instinct with life* nor will, unless its occupant was or is not yet *really dead*. With regard to the doctrine of atonement and of redemption, they are an outrage upon justice and must always be discarded by unbiased minds.

"We have already said that Christianity can teach us no lessons in spirituality, for true, profound, all-thrilling spirituality can never be the outgrowth and fruit of religions founded by human beings. When a person does not know the methods by which the highest stages of spirituality may be reached, how can he expect to see it exemplified and illustrated either in his own life or in the lives of those who have adopted his creed?

"As to Christian societies having more of the element of truth in them, it may be allowed that they are more voracious in the present day than the Hindus, but this admission will not warrant the conclusion that the biblical teaching lays greater stress on the necessity of truth speaking than the Vedic faith does. Is Dr. Welldon aware that the regard of the ancient Aryans for truth has elicited the admiration of some of the best men in the West?

"It is admitted on all hands that the Hindu society had little of the moral greatness of its forefathers at the time when Alexander the Great's invasion of India took place. And yet what was the state of this same society even in those days? Magesthenes tells us that no Indian in those

days was ever known to tell a lie. To what was this passionate, uncompromising loyalty to truth on the part of Hindus attributable? Had we then Christian societies existing side by side with Indian *sabhas* and *panchayats*? It all was traceable to the study of ancient literature and to the results of this study as manifested in the practical life of the people.

"Our sages, guided by the primeval revelation, held that truth was the basis of all progress and prosperity in this world and of enduring happiness in the next. And hence nothing was so loathsome in their eyes as lying. When a great king came to a sage and put him the question, 'Can you, sir, tell me what the *swarup* of Ishawara is?' the sage said he did not, adding, 'I cannot utter what is not truth, for by telling an untruth a man is withered down to his very roots,' meaning that he is utterly exterminated. '*Idmah anritat satya mupaimi.*' says the Veda, 'May I, O Lord, always speak the truth.' Dr. Welldon would do well to read even Griffith's translation of the earlier of the two immortal epics of India.

"We are certainly poor off as regards the elements out of which *liberty and progress* grow. But this is because we have fallen away from the Vedic truth. If we followed this truth, our females would be the reverse of ignorant, and they would be rich in virtues which, through the offspring of good mothers, contribute to the elevation of nations and insure the permanence of this elevation. If we were faithful to this truth, we should be affluent in that manliness and uprightness of character in which we are so wanting; we should be diligent, energetic, and pushing; we should be self-denying and self-sacrificing.

"Can the doctor set bounds to that material prosperity which this country enjoyed in the ancient days, and even so late as when the Muslims commenced their invasions of India? Cities like Mathura and others by the hundred, which cut but a sorry figure in the present day, rivaled the richest and most popular of cities of the present West in times gone by. And as to social and moral liberty and progress, we had the true *varuna* system in ancient times, and our trade extended far and wide—'over the *black waters*.' But enough. The doctor will not heed our remarks. When the mind's bias is immutably fixed, it will not listen to reason."

PROTESTANT MISSIONS IN ALASKA.

The Beginning of Christian Work in Alaska.

THE first organized Protestant Christian work in Alaska was begun by an Alaskan.

Educated and brought to Christ in a Methodist Mission in British America, where he had gone for work, he returned some years later to Fort Wrangel, in Alaska, to cut wood, for, unlike our native Indians, the Alaskan is a willing laborer.

Wrangel, a military trading post, was a center of immorality and ignorance. With few exceptions the white men were of the lowest type, had brought and taught vice of all kinds, introduced liquors, and led the Indians in diabolical orgies and inhumanities.

Phillip, for so was the Indian called, an apostle chosen of God to his kindred, turned an old dance room into a schoolroom and preaching place. We learn how the commandant of the Fort protected him; how the few decent whites, too timid or indifferent to have started such work themselves, rallied around him, how discouraging for a long time were the fruitless efforts of all, including the Christian wives of some army officers, to interest, to the extent of practical aid, the people "down below."

Inseparable as the name of Carey with India, or Elliot and Brainard with the Indian in the East, is the name of Sheldon Jackson with Alaska. Sent by the Church to investigate the needs, and to return before navigation closed, he felt he could not take the hungry souls up there nothing but promises; he must take with him and leave some one ready for instant self-sacrifice.

That one was a woman, Mrs. A. R. McFarland; she went on a five days' notice, having been trained to conquer emergencies in twenty years' missionary labor, and already consecrated to her work by bereavement and sorrow. She consented cheerfully to remain alone on the Alaskan coast, the one missionary in Alaska, the sole representative of the thirty million Protestants of the United States.

These two arrived at Wrangel in time to take the work from the dying hands of the Indian Phillip. Then Dr. Jackson must return, and that brave woman, the only Christian white woman in the country, with an Indian woman as interpreter, with twenty-seven books, no schoolhouse, and the probability of a boat from below once a month, began Christ's work in Alaska.

The military force had been withdrawn, so she was left with a few whites and a thousand Indians, in a place without law or order.

She became nurse, doctor, undertaker, preacher, teacher, practically mayor, and administrator generally, for all came to her, and burdened almost beyond endurance she kept writing for help, for a magistrate of some sort, or an ordained minister. Such a thing as a marriage ceremony was unknown, polygamy common, and domestic complications appalling.

Tribes around began to hear of her and came for help. One old Indian of a distant tribe came and said: "Me much sick at heart, my people all dark

heart, nobody tell them that Jesus died. By and by, my people all die and go down—dark, dark!"

The young girls especially appealed to her care. It is thrilling to read how she fought to save them from being sold by their parents to white scoundrels; how she rescued two girls from the horrors of the devil dance; how, finding them bound, naked in the center of fifty dancing, frantic fiends, who with yells cut them with knives and tore off pieces of their flesh, she rushed into the midst, and after hours of pleadings and threatening with the wrath of the United States, she took off the half-dead girls to her own house, only to have one of them recaptured and killed during the night.

Finally, aid came through the strenuous efforts of Dr. Jackson. The fearful year of lonely work was at an end, though the work was but begun. Mrs. McFarland has since done similar pioneer work farther north, where she is still living.—*Jessie W. Radcliffe, in Leaflet.*

Methodist Episcopal Mission in Alaska.

THE Missionary Society of the Methodist Episcopal Church is represented in Alaska by the following missionaries:

Rev. W. H. Selleck, superintendent, and pastor at Juneau:

Rev. Milo A. Sellon, Kluckwan.

Rev. F. A. Barton, Douglas.

Rev. W. J. Rule, Ketchikan.

Rev. M. A. Covington, Skagway.

Rev. M. A. Sellon writes from Kluckwan, December 12, 1901: "We have here one hundred and seventy-five members, mostly in full connection. The average standard of morality will compare favorably with any white congregation, while there are some jewels among them. I teach in the day school, preach twice a week, conduct two week night prayer meetings and one Sunday school regularly at Kluckwan, and go to other villages or camps to hold services frequently. I live in an old log shack, one room of which I have papered, and I try to keep warm by the help of an old cook stove. We hold services in a large unfurnished house owned by one of the native families. We greatly need a parsonage and church, or a general mission building."

There is a good church property in Juneau, and the church was blessed with a revival last fall.

A new church building was dedicated at Skagway December 22, 1901. McCabe College had been built at Skagway, but conditions changing, it was deemed best to discontinue the educational work. The property was sold to the government for a court house, and the money obtained for it, together with \$500 raised by the Ladies' Aid Society, was sufficient to erect a church and parsonage, and the church was dedicated free of debt.

The Woman's Home Missionary Society of the Methodist Episcopal Church is represented by the

following missionaries at Jesse Lee Industrial Home, Unalaska, Alaska:

Albert W. Newhall, M.D., superintendent.

Miss Elizabeth Schwab, matron.

Miss Harriet L. Barnett, matron assistant.

Miss Ella A. Darling, kindergartner.

The report of the Woman's Home Missionary Society published in February, 1902, says:

Changes in the administration of the Jesse Lee Home have marked the past year. Dr. and Mrs. Newhall are at their home in Hagaman, New York, where Mrs. Newhall is recuperating. Miss Elizabeth Schwab has taken Mrs. Newhall's place as matron, and Miss Harriet L. Barnett has gone to assist her. Miss Ella A. Darling is the kindergarten teacher. Dr. Newhall will return in July as general superintendent and physician. Mrs. Newhall returns, but will hold no position, nor receive a salary, only

We have thirty-eight in the mission and more are expected. There are ninety-two in the government school. The boys who are studying to be priests in the Russian school come half a day. Our school and mission have a fine reputation all along the Aleutian Islands and are gaining friends wherever known. The priests are more tolerant, and we are winning our way after hard-fought battles. The Lord is with us.

There have been three deaths. One was that of a waif two years old, who was in the home only a short time. One of the girls, thirteen years old, passed on triumphantly, and made an especial request that no priest should come. She wanted to go from the home to the grave, while the children sang Gospel hymns. One of the boys went home while repeating the Lord's Prayer. They die well. It pays.



TOWN OF JUNEAU, ALASKA.

doing what she is able in the hospital and visiting the natives.

Four more children were taken to Carlisle, Pa., last August. One girl is in Hagaman, N. Y., in a good home, and goes to school. One of our boys is spending the year with Dr. and Mrs. Newhall at their home. He paid his own way there, and will work his way back. It is "Adloot," an Eskimo, who was brought to Christ when ten years of age. He attended school a little while, but had to spend most of his time hunting. He determined to go to the Jesse Lee Home, where he could have better advantages. When asked why he came, he replied, "To learn about God plenty." "But do you not want to learn books also?" was asked. He said, "Yes, some; God more." He is a noble example of what God can do for these people. He expects to return to Cape Prince of Wales to teach his own people.

Appropriations for Jesse Lee Home for 1902.

Salary of superintendent and teacher..	\$1,580
Travel.....	200
Repairs.....	150
Hospital building (conditional).....	5,000
Student aid (conditional).....	2,000
	<hr/>
	\$8,930

Protestant Episcopal Mission in Alaska.

BY RIGHT REV. PETER TRIMBLE ROWE, D.D., MISSIONARY BISHOP OF ALASKA.

THE following are the missions:

Christ Church, Anvik (native).

Christ Church, Chageluk (native).

Christ Church, Grayling (native).

St. James's, Fort Adams (native).

Our Saviour, Tanana (native).
 Our Saviour, Fort Gibson (native).
 Our Saviour, Nowikakat (native).
 Our Saviour, Toh-tee-lah (native).
 St. Andrew's, Rampart (native).
 St. Andrew's, Rampart (white).
 St. Andrew's, Fort Hamlin (native).
 St. Andrew's, Dahl River.
 St. Stephen's, Fort Yukon (native).
 St. Stephen's, White Eye (native).
 St. Stephen's, Chundelar (native).
 The Heavenly Rest, Circle City (native).
 The Heavenly Rest, Circle City (white).
 St. Thomas's, Point Hope (Eskimo).
 St. Mary's, Nome (white).
 St. Mary's, Fort Davis (white).
 Epiphany, Valdez (white).
 Epiphany, Copper River (white).
 St. Peter's-by-the-Sea, Sitka (white).
 Trinity Church, Juneau (white).
 St. Luke's, Douglas Island (white).
 St. Agnes's, Ketchikan (white).
 St. Agnes's, Ketchikan (native).
 Our Saviour, Skagway (white).

Fourteen (central) missions.

LIST OF CLERGY.

The Rev. John W. Chapman, Anvik.
 The Rev. Jules L. Prevost, Tanana.
 The Rev. L. H. J. Wooden, Fort Yukon.
 The Rev. C. H. H. Bloor, Nome.
 The Rev. James G. Cameron, Skagway.
 The Rev. H. J. Gurr, Juneau.
 The Rev. C. H. Reinsberg (without charge), New York.

Clergy, including the bishop, 8; postulant, 1, Dr. John B. Driggs, Point Hope; candidate for holy orders, 1, A. R. Hoare, Anvik.

LICENSED LAY READERS—16.

Mr. E. J. Knapp, St. Andrew's, Rampart.
 Mr. A. B. Wright, St. Mary's, Nome.
 Mr. J. N. Dudley, St. Peter's-by-the-Sea, Sitka.
 Mr. A. R. Hoare, Christ Church, Anvik.
 Mr. A. A. Selden, St. Saviour's, Tanana.
 Mr. J. M. Davis, Trinity Church, Juneau.
 Mr. Charles Riga, Our Saviour, Skagway.
 Mr. John B. Driggs, St. Thomas's, Point Hope.
 Mr. H. B. Pearson, Epiphany, Copper River.
 Mr. James Fish, Sr., Epiphany, Valdez.

Natives.

William Loola, St. Stephen's, Fort Yukon.
 Joseph Kwulwul, Heavenly Rest, Circle City.
 Paul Bolah, St. Saviour's, Tanana.
 Stephen, St. James's, Nowikakat.
 Isaac Fisher, Christ Church, Anvik.
 William Pitgu, St. Andrew's, Rampart.

WOMEN WORKERS.

Miss B. M. Sabine, Christ Church, Anvik.
 Miss E. M. Deane, Heavenly Rest, Circle City.
 Miss Agnes Edmond, St. Agnes's, Ketchikan.
 Mrs. Bow, Hospital, Skagway.

Miss H. Lidstrom (resigned), Hospital, Skagway.
 Miss A. C. Farthing (just appointed), Anvik.
 Miss M. Leighton (just appointed), Anvik.
 Five engaged at work for year ending June 30.

Day Schools for Natives.

Christ Church, Anvik. Two schools.
 Heavenly Rest, Circle City.
 St. Stephen's, Fort Yukon.
 St. Andrew's, Rampart.
 St. Saviour's, Tanana.
 St. Thomas's, Point Hope.
 St. Agnes's, Ketchikan.

There are hospitals at Circle City, Rampart, and Skagway. A monthly mission paper is printed at Skagway called *The Cross Bearer*. New churches have been built at Valdez, Skagway, Douglas Island, and Tanana.

The statistics report 394 communicants, 2,259 baptized persons; 12 churches, 7 residences, 8 school houses, property valued at \$84,000; 355 Indian and 84 Eskimo day school pupils, 14 Indian boarding school pupils; 81 white, 274 Indian, and 84 Eskimo Sunday school pupils. In 1901 there were 64 baptisms, 64 persons confirmed, 36 marriages, 103 burials.

I have visited all the missions within the year excepting St. Thomas's, at Point Hope, and in some cases have made two visits, and have traveled 10,552 miles. I have had a year very full of interesting work—was able to carry the message of salvation to some hitherto unreached places, traveling through the frozen North behind dogs some eighteen hundred miles.—*Annual Report of Missionary Society.*

Moravian Missions in Alaska.

The annual report of the Moravian Missions for year ending August 25, 1901, furnishes the following:

There are three principal stations: Bethel, with four outstations; Ugavig, with two outstations; Carmel, with three outstations. These report 229 communicants. During 1900 there were 17 persons confirmed, 14 couples were married, and 32 members were placed under discipline. There was a decrease in the membership owing largely to the epidemic of influenza, which carried off many of the natives, there being 283 deaths reported and 28 removed and dismissed.

The missionaries are:

Adolph Steicker and wife, Bethel.
 J. Hermann Romig, M.D., and wife, Bethel.
 Joseph Weinlick and wife, Bethel.
 Benjamin Helmich and wife, Ugavig.
 Samuel H. Rock and wife, Carmel.
 John H. Schoechert and wife, Carmel.
 Paul Zucher and wife, Carmel.
 Mary Huber, Carmel.
 Philippine Cecelia King, Carmel.

There are eleven native assistants who hold services, and seven other male and three female native helpers.

Bethel has been the Mecca of the Kuskokwim. Hither the natives come for counsel and medical care, and from this center the Mission extends its helpful influence in all directions.

The two large villages, Akiagamiut and Akiatshagamiut, remain, as in the past, faithful Christian villages. Through pestilence and famine they have remained, with but few exceptions, faithful Christians, and, as far as their light goes, have done their best to serve God.

Ugavig and the allied villages are doing well,

trons; Mr. John E. Gambell and wife, industrial teacher; Mr. Howard George (native), shoemaker. Sitka Hospital: Miss Esther Gibson, nurse.

There are also four native interpreters and six government teachers connected with the missions, one of the teachers being Mrs. J. W. McFarland at Hoonah.

In the missions have been gathered about twelve hundred members. Most of the missions are in southeastern Alaska. The church at Skagway is self-supporting.



SHELDON JACKSON MUSEUM AT SITKA, ALASKA.

though the loss from the epidemic of last summer was very heavy.

At Carmel there were twenty deaths, and at some of the villages one half the people died. The school is flourishing. The miners who have been exploring for gold in the vicinity so far have found none.

Presbyterian Missions in Alaska.

The following are the missionaries and their stations:

Dr. Sheldon Jackson, Presbyterian Missionary.

Chilkat: Mr. A. R. Mackintosh.

Port Wrangel: Rev. Harry P. Corser.

Hoonah: Rev. William M. Carle and wife.

Hydah: Rev. D. R. Montgomery and wife.

Juneau: Rev. James H. Condit and wife, Rev. L. R. Jones.

Klawak: Rev. David Waggoner and wife.

Point Barrow: Rev. H. R. Marsh, M.D., and wife, Rev. Samuel R. Spriggs and wife.

St. Lawrence Island: Dr. E. O. Campbell.

Saxman: Rev. Edward Marsden.

Skagway: Rev. Norman B. Harrison and wife.

Sitka: Rev. W. S. Bannerman and wife. Sitka Training School: Mr. William A. Kelly, superintendent; Mr. Dean W. Richards, assistant; Miss Susan Davis, boys' matron; Miss Sadie Martindale, girls' matron; Miss Anna May Sheets, Miss Lucile Owen, and Miss Frances H. Willard (native), assistant ma-

Rev. S. Hall Young, D.D., writes: "When, in 1883, I carried to the General Assembly a petition that the Presbytery of Alaska be constituted, none of us who were then set apart as that Presbytery dreamed that in a few years another Presbytery would be necessary within the bounds of the Territory.

"The Presbytery of Alaska has grown to larger proportions than we then deemed probable, having nine missions, fourteen ministers, and eleven organized churches; but it is still confined to the archipelago in the extreme southeast of the Territory.

"The great body of the Territory, in extent almost as large as the United States east of the Mississippi River, is embraced within the bounds of the Presbytery of Yukon, organized in 1899. With the exception of the two missions among the Eskimo of St. Lawrence Island and Point Barrow, are all to the white population of the mining towns. The Eskimo missions, though among the least prepossessing of those to Alaska races, have been successful in a marked degree.

"The missions to whites are at Eagle, Dawson, Rampart, St. Michael, and Nome. The chief interest of the Yukon Presbytery centers around the work in the mining camps. At Teller a town is rapidly growing into large proportions, and services are being held by an earnest Presbyterian elder. They are asking for a minister. It is possible that the Teller Church could be made self-supporting the first year, as were Dawson and Nome."

The report of the Woman's Board of Home Missions of the Presbyterian Church, issued in 1901, says:

"As in the year previous, the Woman's Board again assumed the support of the entire Presbyterian missionary force in southeastern Alaska. The two churches for whites at Juneau and Skagway have made gratifying progress. The other seven churches are composed entirely of natives, and are each presided over by a missionary of the Board, all being Americans save Rev. Edward Marsden, the first native Alaskan to be thoroughly educated and ordained to the Gospel ministry, who has charge of the church at Saxman. These ministers are each assisted by a native interpreter, who is also supported by the Woman's Board."

The Woman's Board supports Dr. Marsh at Point Barrow, the most northern station in Alaska, being on the border of the Arctic Ocean.

"The Sitka Training School for native boys and girls has been successfully conducted, and is turn-

soldiers of the post, have been established, and carried forward with large interest."

The Woman's American Baptist Home Mission Society reports an orphanage at Kadiak with 30 children. In the day school are 61 children and in the night school 28. The station is Wood Island. The workers are Rev. C. P. Coe and wife, Mr. and Mrs. Firby, Mrs. M. Y. Campbell. There is also Mrs. Evans, who is a government teacher.

Congregational Church Missions in Alaska.

THE American Missionary Association reports that it has in Alaska a mission station at Cape Prince of Wales with two outstations. The missionaries are Mr. and Mrs. W. T. Lopp, who were aided last year by five Eskimo missionaries, the latter carrying on the work in Eskimo villages, and as far as possible at different points.

"The natives have shown encouraging development. In industrial development, such as printing,



PRESBYTERIAN MISSION AT SITKA, ALASKA.

ing out numbers of young men and young women who are not only well trained in the industrial arts, but are grounded in Christian principles. The Sitka Hospital is widely known, and many natives come from long distances to receive treatment. Much good is accomplished by the religious instruction which is imparted along with the help given to the body."

Baptist Missions in Alaska.

THE Baptist Home Missionary Society supports a mission at Skagway, Alaska. The missionary is Rev. G. S. Clevenger, who preaches in Skagway and at one outstation. There are thirty church members and a Sunday school with forty-four scholars. Four were baptized last year.

"During the year some decided improvement has been made in the property, including the building of a comfortable parsonage, and there has been a general development of the work. Large audiences have been gathered, weekly lecture courses, both for the general public, and in the New Testament for the

carpentering, and in the care of the reindeer herd, great advancement has been made. In the school work and Christian instruction of the people two native missionaries have been employed at Mitletok. The people are gentle and receptive, and the work among them is very hopeful. A printing press, on which the *Eskimo Bulletin* is printed, is also one of the important features of the Mission. An original and unique feature is the establishment and care of a reindeer herd, which has increased in numbers and proved of very great value, providing milk, meat, and transportation."

The Congregational Home Missionary Society reports in Alaska three missions and the following missionaries: Nome, Rev. W. C. Fowler and wife; Douglas Island, Rev. William Devries and wife; Valdez, Rev. D. W. Cram and wife.

At Valdez a very good church building has been erected, and in a log cabin, 16x20 feet, a reading room established, with papers and a library, which has been well patronized. The town is growing fast, and has a newspaper, a bank, and stores.

Other Missions in Alaska.

THE Friends were represented last year at Kotzebue by Mr. Robert Samms and wife and Miss Martha Hadley; at Nome by Mrs. Anna H. Foster; at Douglas by Mr. Charles Replogle and wife and Miss Jennie Lawrence; at Kako by Mr. Silas R. Moon and wife.

The Swedish Evangelical Mission Covenant are represented at Yakutat by Rev. Albin Johnson and wife; at Unalaklik by Rev. Julius Qvist, Rev. A. E. Karlson and wife, Miss Selma Peterson, Mr. Stephen Ivanoff and wife, and Mrs. Ojeark Rock; at Golofnin Bay by Rev. J. Hendrickson, N. O. Hultberg and wife, Miss Amanda Johnson, and Rev. P. H. Anderson and wife.

The Roman Catholics have missionaries in Juneau, Dawson, Koserefski, and Nulato.

The Orthodox Russo-Greek Church is represented by missionaries at Sitka, Juneau, Killisnoo, Nuchek, Kenai, Kadiak, Afognak, Belkovshy, Unalaska, St. George, St. Paul, St. Michael, Ikogmiut, Kuskokwim, and Nushagak.

Miss Willard, Native Missionary in Alaska.

THE interest in Alaska as a country is constantly increasing, and that in the people keeps pace, for no more interesting mission field can be found in which to work than that which is afforded by this far-away Territory.

Among the small beginnings was the establishment of a "Home" at Fort Wrangle, where, under the loving care of Mrs. McFarland, the first Presbyterian missionary in that country, were gathered several Alaskan children, whom she had taken from their native homes to educate and Christianize. Among them was one belonging to the Thlingets, who was considered particularly bright and promising even at an early age. Her native name was Shik-sha-ni, but her mother called her by the English name "Fannie," and Miss Willard, of Auburn, New York, who was interested in the school, and in this scholar, added to "Fannie" her own name "Willard."

In 1885 Mrs. McFarland came to the States, bringing Fannie with her, in order that she might place her in some good school if the way should open. By visiting and addressing societies, Mrs. McFarland awakened an interest in the Alaskan work, and also in her small charge, who sang her little hymns with a sweetness of voice that compelled attention. Miss Willard signified her willingness to continue Fannie's support in whatever school she might be placed, and the Ladies' Society of the Brown Memorial Church, Baltimore, kindly offered to furnish clothing; this they did during the four years of her school life, thus maintaining an interest in her which has never been lost.

Mrs. McFarland placed her in a home and day school in Elizabeth, N. J., where she won the love and confidence of both teachers and schoolmates. Bright, apt, quick of perception, diligent in her studies, she ranked equally in her class with those

of more favored homes and opportunities, and was a credit alike to her teachers, her school, and her friends who kindly made provision for her during her school life.

In the school room she was a general favorite; in the home a loved and loving member of the family; and a great vacancy was felt when she went out from it in the fall of 1890. She returned to her native Alaska and began her first work as assistant teacher in the Sitka Industrial School, to which position she had been commissioned by the Woman's Board of Home Missions of the Presbyterian Church. She was successful from the first, the Alaskan boys and girls calling her "Our Miss Willard," because she was indeed one of their number, and they felt a certain proprietorship in her.

To a discouraged pupil she would often say, "If I learned it, you can." The effect would invariably be renewed courage and a "try again."

The Alaskans find it hard to say *R*, using an *L* instead. When Miss Willard's little class sang "Down the liver of life we glide," she insisted that it must be "river," not "liver," and over and over again they said, "We can't say it as you do, Miss Willard." "Yes, you can," she answered, "You know I learned to say it right, and you must."

Thus they looked up to her as an example of what was possible, and would sometimes ask, when making extra efforts, "Can I ever become like Yonkitti Thlinkitti (our Thlinget lady)?" That she was one of them, understanding the obstacles they must overcome, smoothing their prejudices, and not antagonizing them, gave her influence with her own people, and aided her greatly in her work as a classroom teacher as well as in the Sunday school.

For three years she did excellent service in the Sitka school; then for a time the work was set aside, but was taken up again in a spirit of deep humility, and with the consciousness that the Master himself had called her again to work in his vineyard.

A teacher and interpreter being needed at Chilkat, Miss Willard was recommissioned by the Woman's Board, and entered upon her new work in the spring of 1894. As a teacher she did excellent work, and as an interpreter she was almost invaluable to Rev. W. W. Warne, who had charge of the mission at Chilkat.

In order that she could be more helpful to the natives in time of sickness, Miss Willard gave up her position at Chilkat and took a short course in a training school for nurses in Oakland, Cal.

In 1899 she was recommissioned as assistant matron and scholarship correspondent at the Sitka Training School. Here she has proved herself most helpful. In the absence of the nurse of the Sitka Hospital, she had charge of the patients. Of her efficiency, Dr. Wilbur, the physician, wrote: "I cannot commend Miss Willard's work in the hospital too highly. She has shown much interest in the work and kept the house in excellent order and condition of cleanliness. With the patients she has an especially tender and gentle manner, so that they all seem very fond of her."—*Leaflet*.

DIRECTORY OF PROTESTANT FOREIGN MISSIONARY SOCIETIES IN THE UNITED STATES.

THE following are extracts from the *Centennial Survey of Foreign Missions*, by James S. Dennis, D.D., published by the Fleming H. Revell Company. Some of the societies are engaged in both home and foreign mission work, and the income for foreign mission work is given. The date generally shows when the foreign mission work commenced. The reports are, as a rule, for the year 1900, or those made in 1900:

Baptist.

AMERICAN BAPTIST MISSIONARY UNION. 1814. Headquarters: Tremont Temple, Boston, Mass. Secretaries, Rev. Henry C. Mabie, D.D., and Rev. Thomas S. Barbour, D.D. Income, \$1,148,336, including auxiliaries. Fields: Burma, Assam, India, China, Japan, Africa, France, Germany, Spain, Sweden, Russia, Finland, Denmark, Norway.

Woman's Baptist Foreign Missionary Society. 1871. Auxiliary. Tremont Temple, Boston, Mass. Secretaries, Mrs. H. G. Safford and Mrs. N. M. Waterbury. Income, \$78,830. Fields: Burma, Assam, India, China, Japan, Africa, France, Sweden.

Woman's Baptist Foreign Missionary Society of the West. 1871. Auxiliary. Secretary, Mrs. F. Clatworthy, 1535 Masonic Temple, Chicago, Ill. Income, \$31,804. Fields: Burma, Assam, India, China, Japan.

Woman's Baptist Foreign Missionary Society of California. 1875. Auxiliary. Secretary, Mrs. M. E. Bamford, 621 East 15th Street, Oakland, Cal. Income, \$2,090. Field: Japan.

Woman's Baptist Foreign Missionary Society of Oregon. 1878. Auxiliary. Secretary, Mrs. E. S. Latourette, Oregon City, Ore. Income, \$444. Fields: India, China.

GENERAL CONFERENCE OF FREE BAPTISTS. 1833. Secretary, Rev. Arthur Given, D.D., Auburn, R. I. Income, \$31,514, which does not include income of Woman's Society. Fields: Provinces of Bengal and Orissa in India, Liberia in Africa, United States.

Free Baptist Woman's Missionary Society. 1873. Secretary, Mrs. S. C. G. Avery, Wells Branch, Me. Income, \$10,551. Fields: India and United States.

United Society of Free Baptist Young People. Auxiliary. 1888. Secretary, Mr. Harry S. Myers, Hillsdale, Mich. Income, \$2,900. Fields: India and United States.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. 1842. Secretary, Rev. O. U. Whitford, Westerly, R. I. Income, \$11,841. Fields: China, Holland, England, United States.

Woman's Executive Board Seventh-Day Baptist General Conference. 1884. Auxiliary. Secretary, Mrs. Albert Whitford, Milton, Wis. Income, \$3,705. Fields: China, United States.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION. 1845. Secretary, Rev. R. J. Wil-

lingham, D.D., 1108 Main Street, Richmond, Va. Income, \$116,377. Fields: China, Japan, Africa, Mexico, Brazil, Italy.

Woman's Missionary Union. 1888. Auxiliary to Southern Baptist Convention. Secretary, Miss Annie W. Armstrong, 304 N. Howard Street, Baltimore, Md. Income, \$64,112, of which \$24,152 was for foreign missions. Fields: China, Japan, Brazil, Africa, Italy, Mexico, Cuba, and home missions among the native and foreign populations of the United States.

FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION. 1880. Secretary, Rev. L. G. Jordan, 547 Third Street, Louisville, Ky. Income, \$5,208. Fields: Liberia, Cape Colony, Cuba.

GENERAL MISSIONARY AND TRACT COMMITTEE OF THE GERMAN BAPTIST BROTHERS CHURCH (Dunkards). 1884. Secretary, Mr. Galen B. Royer, Elgin, Ill. Income, \$44,316, of which \$13,680 was for foreign missions. Fields: India, Asia Minor, Switzerland, Sweden, Denmark, United States.

ELLA THING MEMORIAL MISSION OF THE GORDON MISSIONARY TRAINING SCHOOL. Secretary, ——. Income, \$3,000. Field: Korea.

Brethren.

HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY OF THE UNITED BRETHREN IN CHRIST. 1853. Secretary, Rev. William M. Bell, D.D., Dayton, O. Income, \$74,093, of which \$18,000 was for foreign missions. Fields: Africa, China, Japan, Germany, Canada, United States.

Woman's Missionary Association of the United Brethren in Christ. 1875. In connection with United Brethren in Christ. Secretary, Mrs. B. F. Witt, Room 12, United Brethren Publishing House, Dayton, O. Income, \$19,189. Fields: Africa, China.

Young People's Christian Union, United Brethren in Christ. 1890. Secretary, Rev. H. F. Shupe, Dayton, O. Income, \$1,240. Fields: Porto Rico, and assists individual missionaries in various lands.

FOREIGN MISSIONARY BOARD OF THE BRETHREN IN CHRIST (River Brethren). 1896. Secretary, Elder W. O. Baker, Louisville, O. Income, \$1,222. Field: South Africa.

Christian.

MISSION BOARD OF THE CHRISTIAN CHURCH. 1886. Secretary, Rev. J. G. Bishop, D.D., Dayton, O. Income, \$17,822, of which \$9,798 was for foreign mission. Fields: Japan, United States.

Woman's Board for Foreign Missions of the American Christian Convention. Auxiliary. 1886. Secretary, Rev. Ellen Grant Gustin, Attleboro, Mass. Field: Japan.

Church of God.

THE WOMAN'S GENERAL MISSIONARY SOCIETY OF THE CHURCHES OF GOD. 1890. Secretary, Mrs. Ella Jeffries, El Paso, Ill. Income, \$1,000. Fields: India, United States.

Church of the Disciples.

FOREIGN CHRISTIAN MISSIONARY SOCIETY. 1875. Secretary, Rev. F. M. Rains, LL.D., Cincinnati, O. Income, \$152,727. Fields: China, Japan, India, Africa, Turkey, Europe, West Indies, Philippine Islands.

CHRISTIAN WOMAN'S BOARD OF MISSIONS. 1874. Secretary, Mrs. Helen E. Moses, 152 E. Market Street, Indianapolis, Ind. Income, \$101,343, of which \$46,473 was for foreign missions. Fields: India, Jamaica, Mexico, United States.

Church of the New Jerusalem.

BOARD OF HOME AND FOREIGN MISSIONS OF THE GENERAL CONVENTION OF THE NEW JERUSALEM CHURCH IN THE UNITED STATES OF AMERICA. Secretary, Rev. Willard H. Hinkley, 259 Savin Hill Avenue, Dorchester, Mass. Income, \$5,708. Fields: United States, Sweden, Denmark, Italy.

Congregational.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. 1810. Headquarters: Congregational House, 14 Beacon Street, Boston, Mass. Secretaries, Rev. Judson Smith, D.D. Rev. Charles H. Daniels, D.D., and Rev. James L. Barton, D.D. Income, \$780,372, including receipts from Women's Auxiliaries. Fields: Africa, Turkey, India, Ceylon, China, Japan, Hawaiian Islands, Micronesia, Mexico, Spain, Austria.

Woman's Board of Missions. 1868. Auxiliary. Secretary, Miss Abbie B. Child, 14 Beacon Street, Boston, Mass. Income, \$133,286. Fields: Africa, Turkey, India, Ceylon, China, Japan, Micronesia, Spain, Austria, Mexico.

Woman's Board of Missions of the Interior. 1868. Auxiliary. Secretary, Miss M. D. Wingate, 59 Dearborn Street, Chicago, Ill. Income, \$80,402. Field: Japan, India, Ceylon, Africa, Turkey, China, Micronesia, Mexico.

Woman's Board of Missions of the Pacific. 1873. Auxiliary. Secretary, Mrs. W. J. Wilcox, 576 East 14th Street, Oakland, Cal. Income, \$5,242. Fields: Africa, Turkey, India, Japan, China, Micronesia, Spain.

Episcopal.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. 1835. Headquarters: Church Mission House, Fourth Avenue and Twenty-second Street, New York city. Secretaries, Rev. Arthur S. Lloyd, D.D., Rev. Joshua Kimber, Mr. John W. Wood, Rev. Robert B. Kimber. Income, \$613,595, of which \$232,504 was for foreign missions, a portion of the receipts of the Woman's Auxiliary being included. Fields: Africa, China, Japan, Haiti, Mexico, Porto Rico, Alaska, United States.

Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. 1871. Secretary, Miss Julia C. Emery, Fourth Avenue and Twentieth Street, New York city. Income, \$220,807, of which \$52,988 was for foreign missions. Fields: Africa,

China, Japan, Haiti, Mexico, Porto Rico, Alaska, United States.

AMERICAN CHURCH MISSIONARY SOCIETY. 1860. Secretary, Rev. William Dudley Powers, D.D., 381 Fourth Avenue, New York city. Income, \$78,802, of which \$22,555 was disbursed for missions in Brazil and Cuba. Fields: Brazil, Cuba, United States.

BOARD OF FOREIGN MISSIONS OF THE REFORMED EPISCOPAL CHURCH. 1894. Secretary, Rev. C. F. Hendricks, 1617 Dauphin Street, Philadelphia, Pa. Income, \$6,949, including receipts of Woman's Auxiliary. Field: India.

Woman's Foreign Missionary Society of the Reformed Episcopal Church. 1889. Auxiliary. Secretary, Mrs. L. C. Kinsler, 221 Queen Lane, Germantown, Pa. Income, \$3,424. Field: India.

Evangelical.

MISSIONARY SOCIETY OF THE EVANGELICAL ASSOCIATION. 1876. Secretary, Rev. G. Heilmiller, Cleveland, O. Income, \$154,345. Fields: United States, Canada, Germany, Switzerland, Japan.

Woman's Missionary Society of the Evangelical Association. 1891. Auxiliary. Secretary, Miss Mary Grimm, 402 Wayne Avenue, Dayton, O. Income, \$4,374. Fields: United States, Europe, Japan.

MISSIONARY SOCIETY OF THE UNITED EVANGELICAL CHURCH. *1899. Secretary, Rev. F. Hell, Allentown, Pa. Income, \$50,757, of which \$3,150 was for foreign missions. Fields: United States and China.

Woman's Missionary Society of the United Evangelical Church. 1899. Secretary, Mrs. S. P. Remer, Lewisburg, Pa. Income, \$6,352, of which \$2,641 was for China. Fields: United States and China.

Friends.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS. 1873. There are fourteen Yearly Meetings carrying on foreign mission work, and they report statistics to the Central Board. Secretary, Mrs. Mahalah Jay, Richmond, Ind. Income, \$41,498. Fields: China, Japan, India, Armenia, Palestine, Syria, Jamaica, Mexico, Alaska.

German Evangelical Synod.

MISSION OF THE GERMAN EVANGELICAL SYNOD OF NORTH AMERICA. 1867. Secretary, Rev. Paul A. Menzel, 1920 G Street, N. W., Washington, D. C. Income, \$33,906, of which \$16,406 was for foreign missions. Fields: Central Provinces in India, Canada, United States.

Lutheran.

BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES. 1841. Secretaries: Rev. Marion J. Kline, D.D., Rev. George Scholl, D.D., 19 W. Saratoga Street, Baltimore, Md. Income, \$52,945. Fields: Southern India and West Coast of Africa.

Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States. 1879. Auxiliary. Secretary, Miss Mary Hay Morris, 406 N. Greene

Street, Baltimore, Md. Income, \$20,500, of which about one half was used for foreign missions. Fields: India, Liberia, United States.

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES. 1854. Secretary, Rev. E. H. Caselmann, Charles City, Ia. Income, \$10,613, of which \$3,100 was used for foreign missions. Fields: United States, and helps toward support of Teluga Mission of General Council, and New Guinea Mission.

FOREIGN MISSION COMMITTEE OF THE NORWEGIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA. 1858. Secretary, ——. Income, \$2,480. Aids in support of missions in South Africa, China, India.

BOARD OF FOREIGN MISSIONS OF THE GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA. 1867. Secretary, Rev. William Ashmead Schaeffer, D.D., 137 West School Lane, Germantown, Pa. Income, \$18,751. Fields: India, Porto Rico.

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES. 1884. Secretary, Rev. J. H. Schneider, 48 E. Frankfort Street, Columbus, O. Income, \$28,623, of which \$3,016 was for foreign missions. Fields: United States, and contributes to Hermannsburg Missionary Society of Germany, and to work for Syrian orphans at Jerusalem.

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA. 1885. Secretary, Professor D. Nyvall, North Park College, Chicago, Ill. Income, \$30,301, of which \$10,255 was used for China. Fields: China, Alaska.

BOARD OF MISSIONS AND CHURCH EXTENSION OF THE UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH. 1886. Secretary, Rev. L. K. Probst, 876 Spring Street, Atlanta, Ga. Income, \$10,361, of which \$4,000 was used for foreign missions. Fields: Japan, United States.

HAUGE'S SYNOD CHINA MISSION. 1891. Secretary, Rev. C. O. Brohaugh, 298 William Street, St. Paul, Minn. Income, \$6,073. Field: China.

FOREIGN MISSION OF THE UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA. 1892. Secretary, Rev. Peter Dreyer, Harmony, Minn. Income, \$20,000. Fields: Madagascar, and aids in support of missions in India and China.

LUTHERAN BOARD OF MISSIONS, in connection with Lutheran Free Church. 1895. Secretary, Professor George Sverdrup, Minneapolis, Minn. Income, \$9,019. Field: Madagascar.

INDIA MISSION OF THE GERMAN EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES. 1896. Secretary, Rev. A. Rohrlack, Reedsburg, Wis. Income, \$7,200. Field: India.

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA. 1896. Secretary, Rev. A. M. Andersen, Viborg, S. Dak. Income, \$9,775, of which \$295 was for foreign missions. Fields: United States, and aids in support of missions in China and India through Danish Missionary Society.

Methodist.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. 1819. Headquarters: Mission House, 150 Fifth Avenue, New York. Secretaries, Rev. A.

B. Leonard, D.D., LL.D., and H. K. Carroll, LL.D. Income, \$1,312,831, of which \$756,387 was for foreign missions, not including receipts of Woman's Auxiliary. Fields: United States, Africa, China, India, Malaysia, Japan, Korea, South America, Mexico, Norway, Sweden, Denmark, Finland, Germany, Switzerland, Italy, and Bulgaria.

Woman's Foreign Missionary Society of the Methodist Episcopal Church. 1869. Auxiliary. Secretary, Mrs. J. T. Gracey, 177 Pearl Street, Rochester, N. Y. Income, \$300,338. Fields: Japan, Korea, China, Malaysia, India, Burma, Bulgaria, Italy, South America, Mexico.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH. 1846. Secretaries, Rev. Walter R. Lambuth, D.D., and Rev. J. H. Pritchett, D.D. Income, \$365,008, of which \$269,878 was for foreign missions, not including receipts of Woman's Society. Fields: China, Japan, Korea, Brazil, Mexico, Cuba, United States.

Woman's Foreign Missionary Society of the Methodist Episcopal Church, South. 1878. Auxiliary. Secretary, Mrs. S. C. Trueheart, Nashville, Tenn. Income, \$83,587. Fields: China, Korea, Brazil, Mexico, Cuba.

PARENT HOME AND FOREIGN MISSIONARY SOCIETY OF THE AFRICAN METHODIST EPISCOPAL CHURCH. 1847. Secretary, Rev. H. B. Parks, D.D., 61 Bible House, New York city. Income, \$21,000, including receipts from Women's Auxiliaries, of which \$16,000 was used for foreign missions. Fields: South and West Africa, West Indies, Canada, South America, United States.

Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church. 1872. Auxiliary. Secretary, Mrs. Mary L. Wilmore, Philadelphia, Pa. Income, \$908. Fields: Africa, West Indies, Canada, South America, United States.

Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Church. 1892. Auxiliary. Secretary, ——. Income, \$350. Fields: Africa, West Indies, etc.

GENERAL MISSIONARY BOARD OF THE FREE METHODIST CHURCH OF NORTH AMERICA. 1892. Secretary, Rev. Benjamin Winget, 14 North May Street, Chicago, Ill. Income, \$34,929, of which \$27,929, including receipts from the Woman's Auxiliary, was for foreign missions. Fields: Africa, India, Japan, United States.

Woman's Foreign Missionary Society of the Free Methodist Church. 1894. Auxiliary. Secretary, Mrs. E. L. McGeary, Greenville, Ill. Income, \$8,544. Fields: India, Africa, Japan, United States.

BOARD OF FOREIGN MISSIONS OF THE METHODIST PROTESTANT CHURCH. 1898. Secretary, Rev. T. J. Ogburn, Summerfield, N. C. Income, \$11,231. Field: Japan.

Woman's Foreign Missionary Society of the Methodist Protestant Church. 1879. Auxiliary. Secretary, Mrs. D. S. Stephens, 802 N. Seventh Street, Kansas City, Kan. Income, \$4,400. Fields: Japan, China.

Missionary Society of the Wesleyan Methodist Connection of America. 1860. Secretary, Rev. W.

H. Kennedy, 316 E. Onondaga Street, Syracuse, N. Y. Income, \$7,000. Field: Sierra Leone in West Africa.

PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA. 1896. Secretary, Rev. Daniel Savage, Plymouth, Pa. Income not given. Money raised is used to aid the missions in Africa of Primitive Methodist Missionary Society in England.

HOME AND FOREIGN MISSIONARY SOCIETY OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH. Secretary, Rev. A. J. Warner, Birmingham, Ala. Income, \$3,000. Fields: West Indies, Africa, Canada, United States.

Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Zion Church. 1880. Auxiliary. Secretary, Mrs. C. C. Pettey, Newbern, N. C. Income, \$450. Fields: United States, Liberia.

Moravian.

SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN (Moravian Church in the United States, Northern Province). 1787. Secretary, Rev. M. W. Leibert, Bethlehem, Pa. Income, \$12,251, of which \$7,751 was used for Alaska. Fields: Alaska, and the fields of the Moravian Missionary Society of Germany.

MORAVIAN CHURCH IN THE UNITED STATES, SOUTHERN PROVINCE. 1823. Treasurer, J. C. Lineback, Salem, N. C. Income, \$1,685, of which \$1,235 was forwarded to Mission Board in Germany. Fields: Those of the Moravian Missionary Society and Missions in the United States.

Presbyterian.

BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA. 1836. Secretary, Rev. David Steele, D.D., 2102 Spring Garden Street, Philadelphia, Pa. Income, \$4,800. Fields: Northwest Provinces and Punjab in India.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. 1837. Headquarters, 156 Fifth Avenue, New York city. Secretaries, Rev. Frank F. Ellinwood, D.D., Mr. Robert E. Speer, Rev. Arthur J. Brown, D.D., Rev. A. W. Halsey, D.D. Income, \$895,081, including receipts from Women's Auxiliaries. Fields: Western Africa, China, Philippine Islands, Chinese and Japanese in the United States, Guatemala, India, Siam, Syria, Japan, Korea, Mexico, Persia, South America.

Woman's Foreign Missionary Society of the Presbyterian Church. 1870. Auxiliary. Secretary, Mrs. J. R. Miller, 501 Witherspoon Building, Walnut Street, Philadelphia, Pa. Income, \$153,741. Fields: Africa, China, Japan, Korea, India, Siam, Persia, Syria, Brazil, Chile, Colombia, Mexico.

Woman's Presbyterian Board of Missions in the Northwest. 1870. Auxiliary. Secretary, Mrs. W. B. Jacobs, 40 E. Randolph Street, Chicago, Ill. Income, \$75,000. Fields: Africa, China, India, Japan, Korea, Mexico, Persia, Siam, Syria, South and Central America.

Women's Board of Foreign Missions of the Presbyterian Church, New York. 1870. Auxiliary. Secretary, Miss M. L. Blakeman, 156 Fifth Avenue, New York city. Income, \$69,545. Fields: Africa, China, Japan, Korea, India, Persia, Siam, Syria, Brazil, Mexico.

Women's Presbyterian Foreign Missionary Society of Northern New York. 1872. Auxiliary. Secretary, Miss E. A. Darling, Auburn, N. Y. Income, \$8,354. Fields: Africa, China, Japan, Korea, India, Siam, Persia, Syria, Brazil, Mexico, Chinese Mission in California.

Woman's Occidental Board of Foreign Missions of the Presbyterian Church. 1873. Auxiliary. Secretary, Mrs. W. H. Thomas, 920 Sacramento Street, San Francisco, Cal. Income, \$12,637. Fields: Africa, China, Japan, Korea, Siam, India, Persia, Syria, Brazil, Mexico, Chinese in California.

Woman's Presbyterian Board of Foreign Missions of the Southwest. 1877. Auxiliary. Secretary, Mrs. G. W. Weyer, 1516 Locust Street, St. Louis, Mo. Income, \$11,255. Fields: India, China, Japan, Korea, Siam, Persia, Chile.

Woman's North Pacific Presbyterian Board of Missions. 1888. Auxiliary. Secretary, Mrs. H. C. Campbell, 741 Hoyt Street, Portland, Ore. Income, \$6,409, of which \$3,902 was used for foreign missions. Fields: Japan, Korea, China, India, United States.

CUMBERLAND PRESBYTERIAN BOARD OF MISSIONS AND CHURCH ERECTION. 1852. Secretary, Mr. J. M. Patterson, Holland Building, St. Louis, Mo. Income, \$50,000, of which \$29,079 was for foreign missions, including receipts of Woman's Auxiliary. Fields: Mexico, Japan, China, United States.

Woman's Board of Missions of the Cumberland Presbyterian Church. 1880. Auxiliary. Secretary, Mrs. D. F. Clarke, Evansville, Ind. Income, \$18,364, of which \$10,239 was for foreign missions. Fields: China, Japan, Mexico, Mountains of North Carolina, Chinese on the Pacific Coast.

BOARD OF FOREIGN MISSIONS OF SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA. 1856. Secretary, Rev. R. M. Somerville, D.D., 325 West 56th Street, New York city. Income, \$40,202, of which \$27,350 was for foreign missions. Fields: Northern Syria, Asia Minor, Cyprus, China, United States.

BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. 1859. Secretary, Rev. W. W. Barr, D.D., 1425 Christian Street, Philadelphia, Pa. Income, \$159,233, including receipts from Women's Auxiliary. Fields: Egypt, Punjab in North India.

Women's General Missionary Society of the United Presbyterian Church of North America. 1883. Auxiliary. Secretary, Mrs. W. J. Reid, 244 Oakland Avenue, Pittsburg, Pa. Income, \$60,733, of which about \$25,000 was for foreign missions. Fields: Egypt, India, United States.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES. 1861. Secretary, Rev. S. H. Chester, D.D., Box 457, Nashville, Tenn. Income, \$150,736.

Fields: China, Japan, Korea, Africa, Mexico, Brazil, Cuba.

MISSIONARY SOCIETY OF THE CALVINISTIC METHODIST CHURCH OF AMERICA. 1860. Secretary, Rev. W. Machno-Jones, Lake Crystal, Minn. Income, \$5,626, of which \$1,665 was for foreign missions. Fields: Assam in India, United States.

Board of Foreign Missions of the Associate Reformed Church Presbyterian Synod of the South. 1875. Secretary, Rev. W. L. Pressly, D.D., Due West, S. C. Income, \$9,790. Field: Mexico.

Reformed.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA (Dutch). 1832. Headquarters, 25 East 22d Street, New York city. Secretaries, Rev. Henry N. Cobb, D.D., Rev. J. L. Amerman, D.D. Income, \$173,204, including receipts of Woman's Board. Fields: China, India, Japan, Arabia.

Woman's Board of Foreign Missions of the Reformed Church in America. 1875. Auxiliary. Secretary, Mrs. A. L. Cushing, 25 East 22d Street, New York city. Income, \$34,066. Fields: China, India, Japan, Arabia.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES (German). 1881. Secretary, Rev. S. N. Callender, D.D., Mechanicsburg, Pa. Income, \$31,558, including receipts of Woman's Auxiliary. Fields: Japan, China.

Woman's Missionary Society, General Synod of the Reformed Church in the United States. 1884. Auxiliary. Secretary, Mrs. T. H. Sonnedecker, Tiffin, O. Income about \$6,200, of which about \$5,000 is for foreign missions. Fields: Japan, United States.

Seventh-Day Adventists.

SEVENTH-DAY ADVENTIST FOREIGN MISSION BOARD. 1887. No information received.

International Medical Missionary and Benevolent Association. 1898. Secretary, J. M. Craig, M.D., Sanitarium, Battle Creek, Mich. Income, \$37,681, of which \$20,884 was for foreign missions. Fields: India, Africa, Australasia, Oceania, Hawaiian Islands, West Indies, British Guiana, Dutch Guiana, Mexico, Europe, Egypt, Turkey, United States.

Unitarian.

AMERICAN UNITARIAN ASSOCIATION. 1825. Secretary, Rev. S. A. Elliot, 25 Beacon Street, Boston, Mass. Income, \$78,962, of which \$4,300 was used for foreign missions. Fields: Japan, United States.

Universalist.

UNIVERSALIST GENERAL CONVENTION. 1890. Secretary, Rev. G. L. Demarest, D.D., Manchester, N. H. Income, \$57,545, of which \$9,802 was used for foreign missions. Fields: Japan, United States.

Woman's National Missionary Society of the Universalist Church. 1860. Secretary, Mrs. Ella E. Manning, 6123 Monroe Avenue, Chicago, Ill. Income, \$2,927, of which \$100 was used for foreign missions. Fields: Japan, United States.

Woman's Universalist Missionary Society of Massachusetts. 1865. Secretary, Mrs. Elnor B. Lothrop, Melrose, Mass. Income, \$2,067. Fields: Japan, United States.

Interdenominational and Independent Organizations.

American Bible Society. 1816. Headquarters, Bible House, New York city. Secretaries, Rev. John Fox, D.D., Rev. William I. Haven, D.D., Rev. Edward P. Ingersoll, D.D. Income, \$352,617, of which \$152,066 was expended in foreign service. Fields: Cuba, Porto Rico, Mexico, Central America, South America, Turkey, Siam, China, Japan, India, Philippine Islands, United States.

American Tract Society. 1825. Headquarters, 150 Nassau Street, New York city. Secretaries, Rev. William W. Rand, D.D., Rev. George L. Shearer, D.D. Income, \$383,876, of which about \$10,000 goes to foreign missions. Fields: All Lands.

American Seamen's Friend Society. 1828. Secretary, Rev. W. C. Stitt, D.D., 76 Wall Street, New York city. Income, \$28,808, of which \$6,211 was expended for foreign work. Fields: Sweden, Denmark, Germany, Belgium, Italy, Madeira Islands, India, Japan, Chile, Brazil, Uruguay, Argentina, and seventeen ports in the United States.

Woman's Union Missionary Society of America for Heathen Lands. 1860. Secretary, Miss S. D. Doremus, 67 Bible House, New York city. Income, \$44,415. Fields: India, China, Japan.

American McAll Association. 1877. Secretary, Rev. S. B. Rossiter, D.D., 750 St. Nicholas Avenue, New York city. Income, \$40,000. Fields: France, Corsica.

International Medical Missionary Society. 1881. Medical Director, George D. Dowkontt, M.D., 298 Lexington Avenue, New York city. Income, \$4,500. Fields: All Lands.

Central American Mission. 1890. Secretary, Rev. C. I. Scofield, East Northfield, Mass. Income, \$7,588. Field: Central America.

Scandinavian Alliance Mission in North America. 1891. Secretary, Rev. C. T. Dyrness, 1084 North Francisco Avenue, Chicago, Ill. Income, \$25,683. Fields: Japan, Mongolia, India, South Africa, East Africa.

The Gospel Union. 1891. Director, Mr. George S. Fisher, 415 Oak Street, Kansas City, Mo. Income, \$13,826, of which \$4,963 was disbursed for foreign missions. Fields: Morocco, Ecuador, among Navajo Indians in Arizona, United States.

Hephzibah Faith Home Association. 1892. Secretary, Mrs. H. W. Kelley, Tabor, Ia. Income not reported. Fields: Greece, Mexico, Africa, Japan, India, United States.

Philadelphia Missionary Council Representing the Africa Inland Mission. 1895. Director, Rev. Charles E. Hurlburt, 926 N. Broad Street, Philadelphia, Pa. Income, \$1,907. Field: British East Africa.

Christian Unity Association. 1896. Secretary, Rev. W. D. Fowler, Hawleyville, Conn. Income,

\$7,660, of which \$4,440 was for foreign missions. Fields: British East Africa, Brazil, West Indies, United States.

Pentecost Bands of the World. 1897. Secretary, Mr. George E. Bula, Indianapolis, Ind. Income not given, but about \$3,000 is disbursed for foreign missions. Fields: Central Provinces in India, United States.

Christian and Missionary Alliance. 1897. General Superintendent, Rev. A. B. Simpson, 690 Eighth Avenue, New York city. Income, \$164,845, of which \$98,000 was for foreign missions. Fields: Africa, India, China, Tibet, Japan, Palestine, Arabia, South America, West Indies, United States.

International Union Mission. 1900. Secretary, Mrs. Richard Tjader, 1 East 86th Street, New York city. Income not given. Fields: India, China.

Miscellaneous and Special

Syrian Protestant College, Beirut, Syria. Secretary, Rev. D. S. Dodge, D.D., 11 Cliff Street, New York city. Income, \$37,250, of which \$17,250 is from the United States.

Robert College, Constantinople, Turkey. Secretary, Rev. Edward B. Coe, D.D., 42 West 52d Street, New York city. Income, \$43,361, of which \$10,244 is from the United States.

Jaffna College, Batticotta, Ceylon. Secretary, Rev. J. L. Barton, D.D., 14 Beacon Street, Boston, Mass. Income, \$4,000.

Foreign Sunday School Association of the United States. President, Rev. Henry C. Woodruff, 67 Schermerhorn Street, Brooklyn, N. Y. Income, \$2,832. Fields: Europe, Africa, Japan, Central America, South America.

Central Turkey College, Aintab. Secretary, Rev. Judson Smith, D.D., 14 Beacon Street, Boston, Mass. Income, \$2,850.

Euphrates College, Harpoot, Turkey. Secretary, Rev. J. L. Barton, D.D., 14 Beacon Street, Boston, Mass. Income, \$8,885, of which \$3,899 is from the United States.

International Institute for Girls in Spain. Secretary, Miss Caroline Borden, 382 Commonwealth Avenue, Boston, Mass. Income not given.

Brotherhood of St. Andrew. Secretary, Mr. Carleton Montgomery, 281 Fourth Avenue, New York city. Income, \$1,800. It provides for support of a man in Japan, and has chapters in Japan, Spain, and Alaska.

World's Woman's Christian Temperance Union. Secretary for America, Miss Anna A. Gordon, Evanston, Ill. In 1898 the society disbursed \$1,714 for work in foreign lands.

United Society of Christian Endeavor. President, Rev. Francis E. Clark, D.D., Tremont Temple, Boston, Mass. It is estimated that about \$70,000 is contributed yearly for foreign missions through churches and denominational missionary societies.

Order of the Daughters of the King. Secretary, Miss Elizabeth L. Ryerson, 281 Fourth Avenue, New York city. Income, about \$900. Fields: United States, China, West Indies, etc.

Canton Christian College, Canton, China. Secre-

tary, Mr. W. Henry Grant, 156 Fifth Avenue, New York city. Income, about \$4,000.

International Order of the King's Daughters and Sons. Secretary, Mrs. Isabella Charles Davis, 136 Fifth Avenue, New York city. Income not reported. Circles have been founded in India, China, Japan, Turkey, United States.

Church Students' Missionary Association. Secretary, Rev. R. L. Paddock, 130 Stanton Street, New York city. Income, about \$1,500, of which \$850 was for foreign missions.

Brotherhood of Andrew and Philip. Secretary, Rev. C. E. Wyckoff, Irvington, N. J. Income not reported.

St. Paul's Institute, Tarsus, Asia Minor. Secretary, Mr. D. W. MacWilliams, 195 Broadway, New York city. Income, \$10,000, of which \$8,000 is from the United States.

Student Volunteer Movement for Foreign Missions. Secretary, Mr. Fennell P. Turner, 3 West 29th Street, New York city. Income, about \$16,000.

International Committee of the Young Men's Christian Association. Secretary, Rev. Richard C. Morse, 3 West 29th Street, New York city. Income, \$163,028, of which \$33,220 was for foreign missions. Fields: India, Ceylon, Japan, China, Brazil, Canada, United States.

Epworth League of the Methodist Episcopal Church. Secretary, J. F. Berry, D.D., 57 Washington Street, Chicago, Ill. Income not reported. There are four hundred and forty-three chapters in foreign fields, exclusive of those reported in Europe.

Epworth League of the Methodist Episcopal Church, South. Secretary, Rev. H. M. DuBose, D.D., Nashville, Tenn. Income, about \$20,000, was contributed in 1899 to the Church Board for foreign missions. It has forty-five leagues in China, Japan, Brazil, Mexico, and Cuba.

Peking University, Peking, China. Secretary, Rev. S. L. Baldwin, D.D., 150 Fifth Avenue, New York city. Income not reported.

American College for Girls, Constantinople, Turkey. Secretary, Miss Abbie B. Child, 14 Beacon Street, Boston, Mass. Income, \$12,454.

Mackenzie College at Sao Paulo, Brazil. Secretary, Mr. William Dulles, 141 Broadway, New York city. Income, \$36,500, of which \$8,500 was from the United States.

Asia Minor Apostolic Institute. Acting Treasurer, Mr. George S. Hickok, Cashier of the National Park Bank, 214 Broadway, New York city. Income, about \$8,000.

Franco-American Committee. Secretary, Mr. E. Twyeffort, 1 West 29th Street, New York city. Income, \$3,000. Fields: France, Belgium.

World's Young Women's Christian Association, American Department. Treasurer for America, Miss R. F. Morse, 74 West 124th Street, New York city. Income, \$4,183, of which \$2,658 was for foreign missions. Foreign fields: India, Burma, Ceylon.

Mission Among the Higher Classes in China. Director, Rev. Gilbert Reid, Peking, China. Income not reported.

Miss Emily C. Wheeler, 40 King Street, Worcester, Mass. Income, \$16,248, for the benefit of Armenian orphans in fourteen stations in Turkey.

Philafrican Liberators League, founded by Mr. Heli Chatelain. President, Rev. L. T. Chamberlain, D.D., 223 West 23d Street, New York city. Income, about \$2,000. Field: Angola, West Africa.

American Ramabal Association. Secretary, Miss A. P. Granger, Canandaigua, N. Y. Income, \$16,837. Field: India.

Theological Section of Students' Young Men's Christian Association. Secretary. T. B. Penfield, 3 West 20th Street, New York City. Income, \$7,393. Fields: United States, Canada, India, Ceylon, Japan, China, Brazil.

God's Call to Missionary Service.

BY ETTA MURRAY STRETTON.

FAR from mountain, stream, and vale,
From woodland haunts, and forest dale,
Alike remote from bay and sea—
Yet God through nature calls to me.

I hear his voice, and glad reply,
"Speak, Lord, I hear, for here am I."

No Jethro's flocks I leave behind,
Nor burning bush in Midian land,
Nor proof I need that I am called,
As serpent rod or leprous hand.

My burning bush is burning zeal,
Long has it burned within my breast,
Consumed by naught these many years,
But, filling me with strange unrest.

Thy people now in Afric's soil
Are captive still to sin's dark ban:
Lord, I would lead these to thyself
To find in thee the promised land.

West Bend, Wis.

Hints to Church Financiers.

AMONG the rules to be emphasized in church finance are the following:

1. Let *everyone* give. Every member, probationer, adherent; the wife as well as the husband, the children as well as the parents.

2. Let everyone give to *all* the objects. All the general objects as well as all the local objects. The local objects are represented by the local boards, including the Board of Stewards, the Board of Trustees, etc. The general objects are represented by general boards, including the Missionary Society, Board of Church Extension, Freedmen's Aid Society, Board of Education, Sunday School Union, Tract Society, American Bible Society, etc.

3. Let everyone give to all the objects *frequently*. Weekly, monthly, or daily. Thereby the interest in all the objects will be kept up and the aggregate greatly increased. Weekly and monthly payments are not uncommon in business. Little daily expenditures are not much felt.

4. Let everyone give to all the objects frequently

and *liberally*. Proportionate giving should be explained. Show the duty and the privilege. Point to the great commission, the perishing millions, the open doors.

The following cards for *weekly* subscriptions are adjusted to the above rules. A change, in each card, of three words will adapt it to *monthly* or *daily* subscriptions:

METHODIST EPISCOPAL CHURCH.

Weekly subscription to local boards, ending
March 29, 1903.

Name.....No.....
Amount per week.....Beginning.....

Place amount in Manila envelope and drop in collection on Sunday.

Sunday Calendar and Pay Record.

Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.
6	4	1	6	3	7	5	2	7	4	1	1
13	11	8	13	10	14	12	9	14	11	8	8
20	18	15	20	17	21	19	16	21	18	15	15
27	25	22	27	24	28	26	23	28	25	22	22
			29	31			30				29

Write number of weeks for which you pay opposite date on which you pay. For example: If on May 4 you pay for five weeks, opposite 4 write 5.

METHODIST EPISCOPAL CHURCH.

Weekly subscriptions to general boards, ending
March 29, 1903.

Name.....No.....
Amount per week.....Beginning.....

Place amount in white envelope, and drop in collection on Sunday.

Sunday Calendar and Pay Record.

Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.
6	4	1	6	3	7	5	2	7	4	1	1
13	11	8	13	10	14	12	9	14	11	8	8
20	18	15	20	17	21	19	16	21	18	15	15
27	25	22	27	24	28	26	23	28	25	22	22
			29	31			30				29

Write number of weeks for which you pay opposite date on which you pay. For example: If on May 4 you pay for five weeks, opposite 4 write 5.

The envelopes alluded to are of the same size, and are called "Drug No. 1." The envelopes should be numbered, not on the address side, but on the opening side, a little above the place of sealing. This facilitates the work of opening.

If some subscribers or contributors do not pay promptly visit or notify them. Any plan will fail that is not worked.

The writer knows a church that planned and worked as above suggested, with the following result: The local expenses were duly paid, and the contributions to the *general benevolences were tripled* in a single year.

For samples of cards and envelopes and prices of cards, envelopes, and church finance record, address the writer, Rev. J. C. Thomas, Methodist Library, 150 Fifth Avenue, New York City.

The Conversion of Scandinavia to Christianity.

THE Norsemen came originally from Bactria, in Central Asia, and the cold climate of Scandinavia helped to make them a vigorous race. They worshiped *Odin*, the "All Father," *Thor*, the "God of Thunder," *Baldur*, the "Summer God," and many others. They believed in a future life; in a heaven with two apartments—Walhalla was for heroes, *Giruli* was for the virtuous and brave; in a hell with two apartments—one a kind of purgatory, the other a place of continued torment.

St. Boniface carried the Gospel to some of them in the eighth century, but made little impression.

Anskar was the greatest and most effective missionary to them. He was the son of a Frankish nobleman and deeply religious. He became a monk and an inmate of the monastery of Corbey, near Amiens. When the monastery of New Corbey was founded as the basis of missionary operations for those living farther north, he was chosen prior A. D. 822.

When missionaries were needed for Scandinavia, he and another volunteered, and in 826 they began their work at Hadeby, on the borders of Schleswig, founding a school, buying and educating Danish youths, and preaching the Gospel in the interior of the country, but Harold, the king of Jutland, who had become a Christian, was driven away by his pagan subjects, and the missionaries were obliged to retire.

In the year 830 Anskar and several companions undertook a mission into Sweden. They reached Birka on Lake Malar and had remarkable success. The governor of Birka was baptized and built a Christian church at his own expense. After eighteen months Anskar returned to Germany to seek new recruits. Louis the Pious, of Germany, made Anskar a bishop, with headquarters first at Hamburg and afterward at Bremen. He sent new missionaries into Sweden, but an uprising of the heathen drove them out.

Bishop Hurst, in his *History of the Christian Church*, writing of Anskar, says: "In 850 he again ventured into Sweden, with rich presents for the king, Olaf. The king finally consented to leave the decision as to accepting Christianity to the assembly of the people. The sacred lot was cast, and the decision was in favor of Christianity.

"Then in the Folk-thing, after many disputes, an old man arose and said, that the God of the Christians had been propitious to him in saving him from shipwreck and from pirates: 'It would be much wiser, since our own gods are not so favorable, to have this God also, who is so mighty and so ready a protector? This mercenary argument won the day. The assembly declared for Christianity. The work of conversion, however, proceeded slowly.

In Denmark, Anskar again set up the cross and founded a church at Sliasvig and one at Ripe, and the work made progress, but suffered from persecution until under Eric II in 855, toleration was granted to the Christians.

Neander, writing of Boniface and Anskar, the two

most noted Christian missionaries to Scandinavia, says: "In Boniface there was a resemblance to the apostle Peter, in Anskar to the apostle John; in Boniface there was more of ardent, impetuous power, in Anskar more of quiet but active love." Anskar died in 865 "without his coveted crown of martyrdom."

Hacon, son of King Harold Haafagef of Norway, was educated in England, where he became a Christian. He returned to Norway in 934 and tried to introduce Christianity among the people, but the fierce opposition of the chiefs prevented it.

When Olaf Trygvessen became king of Norway in 995 he waged war against the Odin worship and endeavored to persuade the people to accept the Christianity he had found while traveling in England and Ireland, and was partially successful. Under his son, Magnus the Good, Christianity became the national faith of Norway about 1065.

Canute, king of Denmark, and afterward king of England from 1016 to 1035, a believer in Christianity, sent English missionaries to Sweden and Denmark, and through their efforts the Christianization of these countries, which had been progressing for a hundred years, was completed.

The Scandinavians were brave and heroic while they were heathen; they have exhibited the same traits as Christians, associated with a loving and gentle spirit.

Some Events Connected with Christianity in the Ninth Century.

801 THE emperor Charlemagne seeks to reform the Christian Church.

802 Monastic Institutions greatly increased.

Alcuin of York, an Anglo-Saxon, established Christian schools at Tours that were patronized by Charlemagne. He died in 804.

813 Leo V, an Armenian, though but an officer of the palace, ascends the throne at Constantinople as ruler of the Eastern Empire.

814 Emperor Charlemagne dies and is succeeded by Louis I.

817 The College of cardinals founded.

824 The monk Anskar preaches Christianity in Denmark.

826 Harold, king of Denmark, and his queen are baptized.

830 Anskar carries Christianity into Sweden.

842 Michael III becomes emperor at Constantinople and reigns with his mother Theodora, who restores the worship of images.

844 Christians are persecuted by the Moslems in Spain.

850 Christianity earnestly preached and propagated in Denmark and Sweden.

861 The brothers Cyrillas and Methodius were sent from Constantinople as missionaries to Monrovia by the emperor Michael.

Prince Bogaris of Bulgaria baptized through the influence of his sister, who had been converted to Christianity while a captive at Constantinople.

Schism between Roman and Greek Churches.

- 4 The Bible translated into Slavonian.
- 5 Anskar, the great missionary to Scandinavia died.
- 7 The Eighth Great Christian Council was held at Constantinople.
- 7 Joannus Scotus Erigena died. He was a great scholar, thinker, and writer.
- 9 Charles III of Germany added the word, "In the Year of Our Lord" to his proclamations and decrees. He was the first sovereign to do this.
- 10 Leo VI, the philosopher, becomes Emperor of the East.
- 10 Arnould, Emperor of Germany, takes Rome. Southern Italy becomes subject to the Greek empire.

The Great Mission Field.

(A missionary exercise for six children.)

BY MRS. JESSIE C. GROSENBAUGH.

America :

Watchman, who on Zion's watchtower
Looks o'er lands and seas afar,
Send us word of distant China,
"What its signs of promise are."

China enters :

China now is not far distant,
We are standing at your door,
And our longing eyes are watching
For the light that floods your shore.

Girls and women sit in bondage,
Suffering with their crippled feet,
Sadly sighing for that freedom
That to you has grown so sweet.

Parents leave their helpless infants
In the street to starve and die ;
Girls are sold to lives of sorrow
That shall know no pitying eye.

Riot's reckless course is running,
Idols still their power retain,
Opium slays its countless victims,
Yet the Gospel seeds remain,

That by loving hands were scattered,
And shall yield their sheave of grain.
China holds out its arms toward you,
Do not let her plead in vain.

America :

China came with her sad story,
And our hearts within us stirred.
Send us news from darkened India
Of the progress of God's word.

India :

India hears the Gospel message,
Gladly will its call obey.
Schools are teaching heathen children
Of the Life, the Truth, the Way.

Orphan homes are sheltering
Little waifs in His dear name ;
Doctors visit sick and dying,
And the joyful news proclaim.

In the darkened, drear zenana,
Where no sound of joy is heard,
Comes the cheery Christian worker,
Reading from the precious word.

Twenty million little widows,
Who though children yet they be,
All their lives are doomed to sorrow
Unless Jesus they shall see.

Surely India needs the Gospel,
Let it come in glorious might,
Breaking down its heathen darkness,
Ushering in the morning light.

America :

Now we listen for the message
From the distant land of flowers.
Is Japan, like China, India,
Waiting for this Christ of ours ?

Japan :

Japan rouses from her slumbers,
Looks around at other lands,
And in search of Christian progress
Gladly reaches out her hands.

More than eighty thousand Christians
Bow the knee to him we love,
And rejoice in sending upward
Praise to God, who rules above.

America :

We will haste the joyful message
Till all Asia hears its sound.
Now we'll hear of Afric's millions,
Have they yet the Saviour found ?

Africa :

The many millions lie in darkness,
Know not of your Christ and King ;
Long has superstition ruled them,
Firmly do its evils cling.

To the horrors of the slave trade,
That has cursed this sunny land,
Comes an added sin and sorrow
That shall crush with cruel hand.

Your own nation sends its cargoes,
That are filled with deadly rum,
To the rescue of our country
Will you then not quickly come ?

America :

Last of all, O watchman, send us
News from Islands of the Sea.
Are they still in sin's dread bondage,
Or in Christ the Lord are free ?

Islands of the Sea :

Many islands, Sandwich, Fiji,
Have now heard of Christ the Lord,
And have turned from nature's darkness
To the following of his word.

(All join in singing :)

"Waft, waft ye winds His story," etc.

Petoskey, Mich.

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 March 18, 1902, Bishop Walden presiding. Devotional exercises were conducted by Dr. F. D. Gamewell.

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

The outgoing of Rev. J. P. Hauser to Oaxaca, Mexico, was approved, provided he pass the usual examination.

The Secretary in charge of Mexico was instructed to send a communication to the official board of the church in Guanajuato, Mexico, expressing the gratification of the Board that the church in Guanajuato has become self-supporting.

The general plan was approved which provides for the consolidation of the two Methodist papers in the city of Mexico, the *Evangelista Mexicano*, representing the Methodist Episcopal Church, South, and the *Abogado Cristiano*, representing the Methodist Episcopal Church.

The return of Rev. G. S. Miner to China was approved, the return to be as early as practicable.

The furlough of Rev. J. H. Pyke, of North China, was extended until August.

The redistributions of the appropriations to West China and to Finland were approved.

The following were approved as members of the Finance Committee of the North India Conference: Bishop Warne, J. C. Butcher, D. L. Thoburn, J. W. Robinson, W. Peters, S. Tupper, F. L. Neeld, H. A. Cutting, L. A. Core, H. J. Adams, W. A. Mansell, J. H. Messamore, S. S. Dease, T. J. Scott, S. Knowles, W. R. Bowen, J. Jacob, H. L. Mukerjee. Alternates: J. N. West, N. L. Rockey, Ganga Nath, S. B. Finch.

The return expenses to Japan of Rev. K. Hihara and one other Japanese student in Drew Seminary were authorized to be paid, provided they agree to enter the regular evangelistic work on the same basis with their brethren in the Conference, and provided they reach the field not later than the end of July.

The return from Korea of Mrs. George Heber Jones was approved.

The report of the Committee to which the redistribution of the appropriation to Italy was referred was received, amended, and adopted. The indebtedness of the Mission was referred to the next General Missionary Committee.

The redistribution of the appropriation to Porto Rico was approved, provided that the \$840 over and above the appropriation, needed to carry on the work, be specially contributed for this purpose. The Washington Institute is to be closed after June, unless special funds are furnished sufficient for its support.

It was ordered that the Mission among the Chilcat Indians of Alaska, established at Kluckwan, be transferred to the Presbyterian Board of Home Mis-

sions, and it was considered advisable that the agreement between the Missionary Societies entered into in 1879 and 1890 as to the division of the Alaska field should be revised, and notification to that effect should be given the several societies.

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

Notes on Missionaries, Missions, etc.

Miss Dorothy M. Richard has returned from Concepcion, Chile. She is at Newport, Vt.

Miss Clara M. Iwan, of the Chile Mission, is now in Europe. Her address is Netzthal, Posen, Germany.

Miss May E. Finney left Chile January 7 and arrived in San Francisco February 17. She is at Ogden, Kan.

Mrs. Louise Kellogg Taft, wife of Rev. Marcus L. Taft, D.D., formerly of the North China Mission, died in Adams, N. Y., March 1.

Rev. C. C. Kelso, formerly of the Malaysia Mission, is now the assistant pastor of St. James' Methodist Episcopal Church, Chicago, Ill.

Professor W. E. Curtis and wife, of our Malaysia Mission, have returned to the United States, and their address is Phoenix, Ariz.

Rev. H. Olin Cady and Rev. J. F. Peat with their families sailed from San Francisco February 25, returning to West China.

Miss Edith M. Farrell sailed from New York March 18 for Concepcion, Chile. She is to teach in the Concepcion college.

Rev. E. B. Caldwell and family, of the Foochow Mission, arrived in the United States last month. They are at Highland Park, Tenn.

Professor C. S. Buchanan, of the Anglo-Chinese School at Singapore, returned to the United States in February. He and his wife are at Delaware, O.

Rev. J. L. De Witt and wife and little daughter, of our East Central Africa Mission, arrived in New York February 27. Their address will be Newcomerstown, O.

Rev. D. W. Proseus, wife (Jennie M. Proseus) and children sailed from New York February 22 for South America. Mr. Proseus has been appointed pastor of the church at Lomas de Zamora, Argentina.

Bishop Moore writes from Chungking January 20: "The Annual Meeting of West China Mission has just adjourned after a profitable session. There is real prosperity and solid success everywhere. We have great possibilities here."

Rev. Robert Shields writes from Loanda, Angola, February 8: "We are now stationed in this city, which has twenty-eight thousand inhabitants and offers great opportunities for missionary work. The work here is encouraging, although the station has only been reopened only a little over a month."

Bishop Moore arrived in Chungking, West China, January 13. Rev. Spencer Lewis writes from Chungking, January 14: "Two hundred and eighty-

four persons have been received on probation in the Mission the last quarter. Last April we had three hundred and seventy-two members and probationers. We now have over nine hundred."

The *Malaysia Message* for February says, "About April or May Rev. W. G. Shellabear will bid farewell to Malaysia for about two years, and after visiting England, will rejoin his family in the United States.

The Ninth Meeting of the Officers of Foreign Missionary Societies of the United States and Canada was held in Toronto, Canada, February 26 and 27. Among the topics discussed were, "How to Develop the Missionary Spirit in the Home Church," "Methods of Finance," "The Deputational Department of Home Agencies," "The Young People's Movement," "Higher Education in China." Dr. S. L. Baldwin represented the Missionary Society of the Methodist Episcopal Church.

The Convention of the Student Volunteers in Toronto, Canada, the first week of March, was one of great interest. Twenty-nine hundred delegates from Canada and the United States were present. They represented the leading colleges, and the instruction received from the addresses and the enthusiasm produced will be followed by an increase in the volunteers for missionary service. Among the leading speakers from the Methodist Episcopal Church were Bishop Thoburn, Drs. S. L. Baldwin, J. F. Goucher, F. D. Gamewell, W. F. Oldham, and Mr. S. Earl Taylor.

About twenty-five miles northwest of Tokyo lies the old castle town of Kawagoe. At a District Conference held there the Methodist Episcopal pastor reported that at two of the points on his extended circuit were factories run by Christian men. He gave an account of the spiritual life of the girls employed, many of whom have become Christians. Though some of them cannot read or write, they seem, nevertheless, to have gained a clear conception of Christian truth. In the silk reeling factory, where there are about one hundred girls, the Christians have daily meetings among themselves and take turns in leading. Considering that their working hours are often from 5 A. M. to 8 P. M., it would seem that they are doing very well.—*Rev. G. F. Draper.*

A correspondent of the *London Christian*, writing from India, says: "At the American Methodist Episcopal Mission at Aligarh we found Rev. and Mrs. J. C. Lawson superintending three departments of work as the result of recent famines, 336 boys under the care of Rev. E. B. Lavalette, over 200 girls in the orphanage directed by Miss Bodenhouse, and the Women's Industrial Home with 300 inmates, of whom the majority were widows, and at the head of which is Mrs. Matthews, a woman of remarkable energy, who has learned herself every industry that she wishes her women to be efficient at. The buildings are not completed yet, but they have already made a fair start in weaving, lace, basket making, etc. The boys are taught shoemaking, bricklaying, and carpentering by native men who understand the work but imperfectly, and Mr. Lawson is endeavoring to secure better instructors."

Hopeful Outlook in East Central Africa.

BISHOP HARTZELL writes from Salisbury, Rhodesia, January 3, 1902:

I am here at the capital of Rhodesia for the second time in the interests of our work. From here I go to Buluwayo, three hundred miles by stage; and from there to Cape Town by rail 1,100 miles, then to Madeira Islands, Liberia, the Congo, and Angola, thence to England in August, and to New York perhaps in September.

I have been in Rhodesia two months and have organized the East Central Africa Mission Conference. The outlook is very hopeful.

The development of work among Europeans at Umtali is cheering. We have six lots given us worth at a low estimate \$6,000. A committee has been organized to build a church and parsonage, the church to cost about \$7,500.

The Umtali Academy has three teachers and over fifty pupils, some in high school grade. The government pays half the salaries of the teachers and the tuition fees pay the rest, so no missionary money is used. The people also pay half the salary of the pastor, Rev. R. Wodehouse.

I have bought a fine academy property for the school for \$12,500. The government gives us \$5,000 and loans us the balance until I can raise it. The three schoolrooms have already been furnished with desks, laboratory, maps, etc., at a cost of nearly \$2,000, all of which has been paid for by funds as special gifts, and by the government. The property is deeded to the Missionary Society as represented by me and my successors in office.

The hopeful outlook of our work among whites in East Africa is giving great strength to our general work among the natives, which is in a very encouraging condition.

Advice to Pastors about Collections for Missions.

REV. DR. D. C. JOHN, presiding elder of the Milwaukee District, Wisconsin Conference, and Rev. Dr. A. S. Gilbert, the district missionary secretary, unite in sending out a leaflet to the pastors on the Milwaukee District, which shows what each of the thirty-three charges gave for missions in 1900 and 1901, and the apportionment for 1902, and gives excellent reasons why the full apportionment should be met. The following are extracts from the leaflet:

"There may be rare exceptions, but as a rule, any charge that does not contribute fifty cents per member for missions—the average of the church at large—is depending upon its neighbors for the evangelization of the world."

"Any pastor who fails to raise ten per cent of his cash salary for missions compels his brethren to make up his deficiency."

"Many of our people know nothing about missions, and consequently are indifferent toward them. Knowledge must precede conviction, and conviction action."

"Sow your charge knee deep with missionary lit-

erature, now abundant, attractive, and cheap. Especially use *World-Wide Missions* and **GOSPEL IN ALL LANDS**. The latter is rich in suggestions and methods for aggressive work.

"Preach, sing, pray, and talk missions. Make yourself a storage battery of missionary knowledge and enthusiasm. Generate a missionary spirit by education, by contagion, by personal influence. To do this you must glow with it yourself. Some radiant forces act only at high temperature."

Study on Christianity 800-1800.

THE Woman's Foreign Missionary Societies of the United States have united for the year 1902 in the study of Christianity from its foundation to the close of the eighteenth century as based upon and aided by the excellent book *Via Christi*, prepared by Miss Louise Manning Hodgkins, M.A., and published by the Macmillan Company.

Desirous of aiding in this study the **GOSPEL IN ALL LANDS** will present the following brief articles and notes each month:

APRIL. *Conversion of Scandinavia to Christianity.* Some events connected with Christianity in the ninth century. (See page 188.)

MAY. *Conversion of Russia to Christianity.* Some events connected with Christianity in the tenth century.

JUNE. *The Crusades.* Some events connected with Christianity in the eleventh and twelfth centuries.

JULY. *Papery at the Height of Its Power.* Some events connected with Christianity in the thirteenth and fourteenth centuries.

AUGUST. *Protestant Reformation in Germany and Switzerland.* Some events connected with Christianity in the fifteenth and sixteenth centuries.

SEPTEMBER. *Protestant Reformation in England.*

OCTOBER. *Christianity in the Seventeenth Century.* Notes.

NOVEMBER. *Christian Missions in the Eighteenth Century.* Some events connected with Christianity in the eighteenth century.

DECEMBER. *Methodism in the Eighteenth Century.*

"Centennial Survey of Foreign Missions."

The Centennial Survey of Foreign Missions is a Statistical Supplement to *Christian Missions and Social Progress*, being a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century. Rev. James S. Dennis, D.D., is the author, and it is published by the Fleming H. Revell Company at \$4 net.

It is the most accurate, complete, and impressive survey of Christian missions that has yet been published. We are astonished at the vast amount of information it contains, and we know something of the great labor attending its preparation by Dr. Dennis. We have given extracts from it on pages 181-186.

Among its special features are the following:

1. Statistical tables giving the returns of missionary societies.

2. A full and classified *resume* of educational institutions in mission fields.

3. A digest of the literary output of missions, especially a detailed statement of Bible translations with a brief historical sketch of the origin and present status of the more important versions.

4. A survey of medical, philanthropic, reformatory, and cultural agencies in all mission fields.

5. A list of missionary training schools in Christendom, and of mission steamers and ships in service.

6. Complete summaries giving in a condensed form the statistical totals, and stating many authoritative facts ready for use at short notice.

7. A Directory of Foreign Missionary Societies in All Lands, with official addresses, statement of income, and list of fields. Important historical comments are given in connection with many societies. A table giving the number and distribution of societies in different mission fields follows the Directory.

8. Several specially prepared mission maps, and very complete indices of subjects, societies, and proper names.

9. A number of striking illustrations of mission scenes.

10. The size of the book is 11x9, with 426 pages, substantially and handsomely bound.

Missionary Editor.

REV. CHARLES H. FAHS has been elected by the Board of Managers Missionary Editor for the Missionary Society. He will relieve the Missionary Secretaries by editing *World-Wide Missions*, the Annual Report, Missionary Tracts, and send out missionary notes to the Methodist press. He has entered upon his duties, comes well recommended, and will doubtless be an important factor in the Mission Rooms.

Acknowledgment.

WE are indebted to the *New York Observer* for use of the cut of Dr. Jackson on page 147; to Dr. Sheldon Jackson for the cuts that illustrate the article on Alaska; to the Woman's Home Missionary Society of the Presbyterian Church for the cuts on pages 176, 178, 179, and to the Protestant Episcopal Missionary Society for the cuts on page 145.

The First International Missionary Conference of the Christian Church is published by the Mission Board of the Christian Church at Dayton, O., at 25 cents in paper covers, or 50 cents in cloth. The Conference was held in Piqua, O., last October, and the book contains an account of the proceedings, the addresses made and papers read, pictures of the foreign missionaries, and some of the home missionaries of the Christian Church and pictures of most of those who made addresses. Containing over two hundred pages, it is valuable to anyone interested in missions, and especially to those who wish to know what this branch of the Church is doing and is proposing to do.

GOSPEL IN ALL LANDS.

MAY, 1902.



METHODIST EPISCOPAL CHURCH, NAGOYA, JAPAN.

This church is the finest building in the city, and one of the best in Japan. It was built under the superintendence of Rev. C. S. Long, D.D., and completed in 1889. It stands on one of the best-located lots in the city, and across the street stands the Capitol building of the province. It will seat six hundred people, and its spire is a constant advertisement of our work.

MISSIONARY EXPERIENCE IN INDIA.

BY REV. A. E. COOK.

"And a little child shall lead them."

AMONG our first converts in Bidar were two brothers, Barabu and Jotu, who were the religious leaders of the people in their village. They each wore a rosary about their neck and marked their faces and bodies with ashes in accordance with the rules relating to the worshipers of Siva. They made their living by begging, going from house to house playing on a one-string instrument, and singing the praises of Siva. From most of the houses they got about half a cent, or a little bread or grain or vegetable.

When they became Christians they had to give this sort of thing up and go to work like other men. All went smoothly for a while. One day I discovered that they had some little brass idols in their houses to which they were privately making daily worship. I explained to them that they could not be Christians and worship idols. It was surprising how difficult it was to get them to understand this, but when one comes to know how many inconsistent things the Hindu accepts in his religion it is not much to wonder at that he should think it possible to embrace all creeds in his religion.

I spent many hours in trying to get those idols. At one time they agreed to give them up if I would give them the cost of the idols. I consented on their promising not to buy any more, but when it came to handing them over they backed out. I then told them firmly that they could not be Christians. They were not fond of hard work anyway and concluded that the old way was best after all. So I sorrowfully wrote in the church register after their names and after the names of their wives, "Did not stick."

Time rolled on and I had concluded that they were lost to us. But Jotu had a bright little boy by the name of Siva Ram who wanted to come to school with the other boys. He asked me for a primer, and I told him to get the price of the book from his father. I waited a long time, but the father would not give it. However, he finally brought me the price of the book.

I was a little surprised and asked him where he got it. Before he could answer

the other boys broke out laughing, and all answered for him at one time, "He went begging and got it." Then I remembered that his father had been teaching him this trade before they became Christians, but after they all gave it up the little fellow did not want to go back to it. However, it seems he resorted to it long enough to get the price of his primer.

This led me to take special interest in the boy, and I tried to persuade the father to let me send the boy off to one of our boarding schools. I felt that it was necessary to get him away from his relatives if I would succeed in making a good man out of him. So I showed the father what a great advantage it would be to his son if he was educated, and offered to give the boy food and clothes and educate him free. After a time the parents consented. At the same time I got a letter from Kate Brown, Newark, N. J., offering to support a boy in school. Siva Ram became her boy at once, and she has supported him well ever since. Siva Ram did not like his name, as it was the name of Hindu gods, so of his own accord he took the name Jacob, and I believe he is called Jacob in the boarding school, but among his people he is Siva Ram, and probably always will be.

Jotu had also a little girl, younger than Siva Ram, whose name was Narsamma. As the Hindus get their daughters married while they are very young, I was much worried for fear we would lose this bright little girl. So I began at once to try and get the little girl also. Jacob liked the school, and wrote nice letters home to his parents.

So on one occasion when I was sending a number of famine children off to Gulbarga, I prevailed on Narsamma's parents to let her go also. But it was such a struggle for the parents to part with the child that they accompanied the cart about a mile on the road, and then their hearts failed them, and they brought the child back home.

Another time I was more successful, and the little girl is now in our Woman's Foreign Missionary Society school in Raichur. She too disliked her name and requested that we call her Martha. We are supporting this child ourselves, but if we find anyone who would like to support her, we will not object

to giving them this privilege. Soon both children were writing letters home and pleading with their parents to be Christians.

One day I was in the parents' village, and I saw a little boy who was just able to walk, with a string about the neck of a little wooden bull, dragging it around. I recognized it as an idol and inquired about it. They informed me that it was one of Jotu's idols, and that he had given it to the children as a toy.

But Jotu still wore his rosary, and when he came to see me it seemed as though he took special pains to put all the ashmarks on his face and body. Later on I noticed that Yallamma, the children's mother, was coming to Sunday school quite regular. I asked what it all meant, and they told me that it was the children's letters.

Then I noticed that Jotu was not putting

the ashes on his body, and finally he removed the rosary. So that this year, when I made up my statistics, I had to erase the "Did not stick" after their names. And now he wants me to baptize two other little children which the Lord has blessed them with.

I think Jacob will some day make a good preacher and probably turn many unto righteousness. Martha is a fine little girl. If you saw her, I am sure you would love her. She will some day make some native preacher an excellent wife.

"And how about Parabu, the other beggar?" I must leave him for another letter.

Dear reader, I wonder if you have any share in this glorious work that is going on here in India. You surely pray for us at least, do you not?

Bidar, India.

THE STUDENTS OF THE ORIENT.

BY MR. JOHN R. MOTT.

(Mr. John R. Mott, the noted and able leader of the Student Missionary Movement, has lately visited Japan, China, India, and Ceylon, holding missionary conventions. He arrived in New York on his return February 11, 1902, and the *Intercollegian* for March gives the following answers made by him to several questions:)

How extensive has been your tour?

From the time I left my office late in August until I reached New York to-day it has been just five months and a half. Nearly, if not quite, half the time has been spent in travel, principally on the sea. The distance traveled was over thirty-two thousand miles. Although other countries have been visited, my fields of work were Japan, China, Hongkong, Ceylon, and India. I suppose I ought to add the high seas as another field, because, as a matter of fact, on each ocean liner and coastwise or river steamer we virtually had an office or study and at times a committee room.

What was your object in making this trip?

First of all, to make a study of the students and other young men of Asia, and of the problems involved in planting, developing, and supervising Christian Associations among them. Then it seemed to be my duty to respond favorably to the earnest invitations which had come from the leaders of our student movements and from missionaries to go out and help to give a fresh spiritual impetus to the work of Christ among students.

In so short a time how were you able to get into touch with such a vast field?

The conference and convention plan was adopted, and never, so far as I recall, has it been more effectively worked. This is due to the remarkably thorough—I might almost say, ideal—preparatory work done by the Association secretaries in the different fields. Our aim from the start was to hold down the size of these gatherings, and make them select and truly representative. As a result the national conventions of Japan, China, Ceylon, and India constituted the most representative and most influential meetings ever held in the interest of the religious life of the young men of these lands. Through the seven hundred and more official delegates and the thirteen hundred others who attended the sessions it was possible to spread the ideas and much of the inspiration of the conventions throughout the length and breadth of the oriental student movements.

Possibly my most helpful touch with this great field has been accomplished by the plan I carried out of spending what might seem to some a disproportionate amount of time with the leaders of these movements.

In each country the national secretary was with me practically all the time from the day I reached his field until I went on to the next country.

Which of the oriental countries impressed you most?

Japan as by great odds the most attractive, brilliant, and progressive nation. India as the most religious and the most bewildering country, and the one most difficult to understand. China as the land having the greatest latent strength and possibilities.

What are the principal student centers of Asia?

In Japan, Tokyo and Kyoto; in India, Calcutta and Madras; in China, at present, Shanghai and Foochow. If the antiquated competitive examination system of China be taken into account certainly Nanking and Peking would be included. I am not yet clear in my own mind as to which is the greatest student center in Asia. Calcutta, which claims to have 12,000 students and 30,000 schoolboys, has that reputation. On the other hand, one classification gives Tokyo at least 50,000 students and schoolboys.

Wherein does student life in the Orient differ from that of the Occident?

In the Eastern countries, as in Western lands, the students of some colleges and universities live in dormitories, and those of other colleges live in homes and boarding houses scattered throughout the communities. In the lecture and recitation halls, laboratories, and examination rooms of the Orient the student of the Occident would feel almost as much at home as he does in his own land—that is, so far as the subjects studied and methods employed are concerned.

Bearing on the physical side of student life, one may say that the students of the East do not begin to go in for athletics as much as they do in the West. The students of China remind one of those of the continent of Europe in this respect. The students of India and Ceylon are becoming more and more interested in athletics, and naturally follow the lead of the English and Scotch universities. I noticed that Japan also has become decidedly more keen on the subject of sports since I was there a few years ago.

In the colleges and universities of Asia one misses the literary and debating societies which are such a prominent factor in

the student communities of North America and Great Britain, although there are such societies in several Eastern centers, and some of them are flourishing.

In the Orient there is practically nothing in the social life of students corresponding to the fraternities in American colleges, the student corps in German universities, and the provincial societies of Swedish students. But although the social life is not so highly organized as one finds it in the West, it manifests itself strongly in other ways. The Japanese and Indian students in particular are remarkably warm-hearted and social. The strongest, and in some centers the only, student organization is the Young Men's Christian Association, which is now firmly entrenched in nearly all the colleges and universities of any importance.

What is the attitude of the students of Japan, China, and India toward the non-Christian religions?

In Japan the principal and, strictly speaking, the only non-Christian religion is Buddhism. I do not think I met a Japanese student who told me that he believed in Buddhism as a religion. It was the general opinion of all the leading men with whom I conversed on the subject that Buddhism as a religion has lost its hold on thinking men. As a philosophy it holds the attention of a few students. Owing to the grip that Buddhism often has on other members of their faculties, it doubtless does affect the lives of some students in practical ways.

In China, Buddhism and Taoism have no hold on the beliefs and convictions of modern students. Certain superstitions in connection with these religions, however, unconsciously exert a greater or less influence over them. If ancestor worship be regarded as a religion it has a tremendous hold on Chinese students as well as on all the other classes.

In India, Hinduism as a religion does not grip the convictions and consciences of any considerable number of students, but its social hold through the system of caste is still most powerful. Moreover, in very recent years in different parts of India there has been a revival of Hinduism as a result of racial and patriotic considerations, but this cannot be said to have strengthened its position among students as a practical religious force. So far as Mohammedanism is concerned, I could not learn that its hold on Indian students was greatly weakening.

What is their attitude toward Christianity?

It is an attitude of increasing interest and favor. In all these countries students are investigating the claims of Christianity more than at any time in the past. They are also acknowledging its claims, and becoming Christians in greater numbers than ever. This is notably true in Japan. Even in India I am persuaded that there are a great many secret disciples of Christ among the students. The proportion of them who are Christians in all these oriental lands is far, far greater than that among young men who do not belong to the student class.

Did you meet many of the former members of our student movement while you were in the East?

I met them everywhere. With the exception of the voyage from Hongkong to Colombo I was in no place on land or sea from the time I reached Japan until I sailed from India where I did not see men who used to be active workers among students in the West. This should not be surprising when we remind ourselves that there have already gone to the mission field fully twenty-five hundred Western volunteers. Take, for example, the first week spent in India. Soon after I reached the country I was met by a Yale man, who was formerly a traveling secretary of the American Volunteer Movement, who rode with me to Madras to cooperate in the conference we were to hold there. In Madras I was the guest of a Wesleyan man who was at one time college secretary of Illinois. The two men who bore the brunt of the conference arrangements there were a Glasgow man, who was one of the founders of the British Student Movements, and a graduate of the University of Copenhagen, who traveled with me a few years ago through the Scandinavian universities. From Madras I made a railway journey of fourteen hundred miles to my next appointment in Allahabad. My fellow-passenger was a Princeton man who has served the student movements of North America, Great Britain, and Scandinavia. An Edinburgh man, who has been a traveling secretary in the colleges of America and Britain, joined me on the way, and traveled with me several hours to discuss problems. On arrival at Allahabad in the middle of the night I was met by a McGill man, who, together with an Oxford man and a Cambridge man, both former leaders of the British movement, were the moving spirits in

the arrangements for the national convention held in that city. All these men, and over a score of others whom I had known as active workers in the colleges of the West, were met within one week, and this week was not so exceptional as might be supposed.

What facts give you most encouragement in connection with the religious life of oriental students?

The fact that they have so largely come out from under the sway of their old religions; that on every hand they are so open and so accessible to Christian effort; that the religion of Jesus Christ is winning more adherents among them proportionally than among uneducated men; that the Holy Spirit has as mightily shaken student communities in the difficult fields of Japan, China, Ceylon, and India as in the case of the universities and colleges of America and Europe; that the Christian Student Movement has become so well established throughout the East and has made such remarkable progress—having more than doubled in extent, efficiency, and fruitfulness within the last five or six years.

Have you any special message to the students of the West in the light of your recent experiences and observations?

I would like to express my deep gratitude to the students who have been backing me up throughout this tour by their prayers. Time after time have grave difficulties been removed from my path in a way which was clearly inexplicable apart from the fact that the power of God was being brought to bear in answer to the prayers of men of faith.

A far larger number of the best qualified students of the West than are now planning to enter missionary service are needed imperatively in Asia in order to enable the Church to meet the present unexampled opportunity before her on that continent. So far as one can see, this is the work most needed in the world. Let no student who is ambitious to place his life where it will be most largely useful to his generation decide upon his lifework without facing fearlessly and prayerfully the facts about the present needs of the Orient.

My conviction is even stronger to-day than it was six months ago that every Christian student whom God calls to stay in a Christian land should stay there for the sake of the evangelization of the whole world and to make every energy bend toward the realization of this object in this generation.

To volunteers I have this word of counsel: Let them secure the best possible preparation. The more guns they can carry with them the better. But of first and transcendent importance is it that before they go abroad they form right habits of secret prayer and personal Bible study, and that they acquire a passion for and practice in winning men to Christ. Otherwise they are doomed to work at a serious handicap when they reach the field. This point was emphasized more strongly than any other in hundreds of personal interviews, especially with students.

A BRAHMAN ON CHRISTIANITY AND HINDUISM.

BY REV. A. A. DIGNUM, OF SALEM, INDIA.

THE following is a brief report of a very interesting interview I recently had with a Brahman, a graduate of the Madras University, and professor of science in a Hindu college. His answers to my questions were, I believe, given in good faith, and will be of interest to many readers of this magazine as representing the opinion of a large number of educated Hindus:

I. Do you think that Christianity is making progress in this country (a) among the educated classes, and (b) among the masses?

(a) Evangelical Christianity is making little or no progress among the educated classes. But Christian ideals are gaining more and more hold of these classes. This is the direct result of Christian missionary education. The teaching of these ideals, accompanied as it is by criticisms on current practices and beliefs, has led the thoughtful to a critical study of Hindu religious literature, in which they believe they find sanction for such ideals.

The Christian idea of a personal God is opposed to the inherited and current philosophical conceptions of the higher classes of Hindus, and this, I believe, is the chief obstacle to the progress of evangelical Christianity among them. There is, however, a growing feeling of reverence and respect for the personality of Christ, who is recognized as one of several great teachers who have contributed to the moral and spiritual elevation of mankind. Of late years I do not recollect having heard any educated man speak disrespectfully of Christ as the representative of a foreign religion, as I used to hear in earlier years.

(b) Among the masses, however, Christianity is progressing, though slowly. Their fetich worship and belief in the intervention of the various gods and goddesses in the daily affairs of life is giving place to the more rational conception of one omni-

potent personal God. The spread of education, the growth of towns, the influences of urban life, and the equality of laws to which the masses are getting accustomed have produced among them an ardent desire for social elevation. They find that the present Hindu society does not afford them any hope of such elevation in the near or distant future. Here and there some classes are trying to fight their way up within the pale of Hinduism. But their experience, so far, is not of a character to encourage the initiation on a large scale of similar movements for social upheaval based on Hinduism. But Christian example and teaching hold out to them hopes of social improvement by individual merit and exertion. Hindus of the lower castes exhibit a tendency to ally themselves with communities of other religions in matters social and political to enable them to gain ground as against the exclusiveness of the high-caste Hindus. In the promising social outlook which Christianity holds forth is its most potent power of influencing the masses.

II. Is there any hope of Hinduism becoming more tolerant in its policy toward the outcaste population?

I do not think there is much hope of Hinduism, as such, becoming more tolerant. But the spread of education among the masses, and the consequent intensification of the social struggle, may lead to the growth of an entirely new religion based on the union of Hindu philosophy and Christian sociology, a religion which may call itself "Hinduism," but without the distinctive features of present-day Hinduism.

III. Is idolatry losing its hold upon the people?

Idolatry based on belief is becoming rare. But it continues to be practiced as a formality or social observance, a family or caste custom.

IV. *Is the rigidity of the caste system being relaxed?*

Yes. Inter-dining among the subcastes is becoming the rule, and inter-marriage among them is coming into vogue. There is also visible a growing feeling of fellowship and community of interests among men of different castes. Difference of caste is ceasing to be a bar against social intercourse between friends.

V. *What is your opinion of theosophy?*

In so far as theosophy has tended to create an interest in and promote the study of ancient Hindu literature it has done its work. But I believe it to be opposed to progress in other directions. Its tendency to explain and reconcile the various and distinct chronological strata of religious ideas and philosophical thought which the evolution of Hinduism presents, and its attempts at discovering a rational basis for current practices and beliefs, are casuistic in their nature, and are likely to retard further intellectual and social evolution.

VI. *Is it likely to gain many more adherents?*

No. Theosophy has ceased to be militant. Generally speaking, theosophists do not now exhibit that tendency, apparent a few years back, to obtrude their ideas on others. I believe that the spread of theosophy so far has been due to the exclusively literary character of the education given in our schools and colleges. The cultivation of the observing powers of the pupils, the

organization of experimental teaching in schools, and a closer acquaintance with modern science are likely to widen the vision and correct the tendency prevailing in many people toward blind acceptance and belief.

VII. *Do you approve of government making grants to mission schools?*

I do not disapprove of the government making grants to mission schools in general on any ground of abstract principles. The question of educational grants to quasi-religious institutions is one which must be settled exclusively by the exigencies of state policy in matters of education. The higher classes of the Hindu community have not yet shown a proper appreciation of their responsibility to educate the masses. The local authorities have neither the means nor the inclination to accept in full such responsibility. Under these circumstances the imposition of a "conscience clause" in general will strike at the root of the only voluntary organization in existence in this country which has undertaken a part of such responsibility. It is, however, quite conceivable that the progress of education and the possible organization of educational agencies on a large scale by local authorities and voluntary indigenous effort may render the universal imposition of a "conscience clause" necessary for the proper protection of the interests of all parties concerned.—*Chronicle of the London Missionary Society.*

THE FIFTH ZIONIST CONGRESS.

(The Fifth Zionist Congress was recently held in Basle, Switzerland, and Rev. A. Sternberg, a converted Jew and Christian missionary among the Jews, was present and gives an account of the meeting in the *Jewish Missionary Herald* for March, from which the following extracts are made:)

THE importance of the congress may be gathered from the fact that about two hundred and fifty papers were represented, the correspondents of which sent their reports in manuscripts, others flashing the news by wire to the remotest parts of the earth; and nearly a thousand messages were received by wire or dispatches from Jewish communities, including a most friendly telegram from the Sultan of Turkey, for Abdul Hamid looks upon the Zionist movement with a sympathetic eye, as evidenced by the audience of two hours' duration granted to the now world-wide famous president, Dr. Theodor Herzl.

PERSONALITY OF THE LEADER.

From the very first congress I was deeply impressed with the striking figure of Dr. Herzl. His commanding presence, penetrating large eyes, earnestness of purpose, extensive oratorical powers, business capacity, and thorough knowledge of parliamentary usages—these qualities combined in one person, free from pride or haughty imperiousness, gentle in his rebukes, but firm in his decisions—these and many other qualities are fully appreciated by at least one tenth of the Hebrew race, and already one million one hundred thousand Jews acclaim him as their leader, as the Moses of the

twentieth century, to lay the foundation for a return to the Land of Promise by the surplus Jewish population in the world, whom some nations persecute, and against whom other nations are in the course of enacting restrictive laws to prevent their immigration in their respective territories. If the wilderness and the solitary place shall rejoice; if Palestine is again to become a land flowing with milk and honey; if a home is to be found for the children of the "wandering foot and weary breast," Israel without a country is to repossess a country without a people. This to me is clear scripturally, economically, and rationally. It is a noteworthy fact that since the commencement of this Zionist movement Jerusalem, after centuries of suffering from scarcity of water, has received the glad tidings of great joy—that the sultan has granted a firman for bringing water by aqueducts from the almost inexhaustible Pools of Solomon into the city of peace.

OPENING OF THE CONGRESS.

The vast halls placed at the disposal of the congress by the Basle authorities resounded days before its official opening with Jewish voices in many languages. Messengers were running to and fro, carrying piles of manuscripts, books, and papers; men were working in different groups—all was animation, all done out of love to the cause; no salaried officials. There was an air of cheerful hopefulness filling every breast.

Amid storms of applause Dr. Herzl opened the congress, giving an account of work done during the year, and the many additions of strength the cause has gained. One interesting feature was the opening of the Jewish Colonial Bank, its local habitation being in Wall Street, London, E. C., to which Jews not only from the richer classes, but from the poorest also, have subscribed £250,000, expecting no interest—simply to help the good cause. This amount was raised in one-pound shares, to which Christians may have the privilege of becoming shareholders. I had the pleasure of meeting here a Christian baroness, who is doing loving service for the Master in testifying for the Saviour among the Jews in many lands, and whom I saw entering the office of the Colonial Bank to register her name for shares. In addition to this Colonial Bank a national fund is now formed for promoting the welfare of the nation in various ways.

When at the service on Sabbath, at the beautiful synagogue of this city, Dr. Herzl was called up, according to Jewish custom, to the reading of the law, considerable free-will offerings were made by him and others, which, instead of going to the synagogue expenses, were this time devoted to the national fund. Sir Francis Montefiore also made his offering, wearing his talith in the usual way. The synagogue was crowded to overflowing, owing to the large number of delegates present. I noticed with satisfaction that the Zionists are growing more and more spiritual with every returning congress, the president openly stating that he looked for success in this undertaking by the help of God (*mit Gottes Hilfe*); and the congress was suspended owing to the Sabbath coming between, which was a great sacrifice to many, as the sittings through it were prolonged for a day.

CONDITION OF THE JEWS THROUGHOUT THE WORLD.

Dr. Nordau described the state of the majority of the Jews as simply appalling. No nation in the world is so poor as the Jews, and instead of saying "as rich as a Jew," it ought in reality to be "as poor as a Jew." He described the Jews living in Galicia, Roumania, Russia, and even other countries as *Luft Menschen*—that is, "air Jews." They have no country or territory, no property, oppressed and persecuted, belonging to no one, because no country wants them. People ask of what real use is the Jew to the world. Even savages and Eskimos have their rights, and are allowed to live in their respective habitations and to do as they like. Only the Jew has no place to call his own, and no habitation where to rest his foot. Zionism is the remedy for all these misfortunes. It brings, in the first place, a self-consciousness to the people that they still exist as a nation. Then it seeks to lift them from their depth of misery by classifying real workmen from mere *Luft* workmen (air workmen). It will raise their status, train them for industry, and help them to find markets for their real and honest work, thus saving them from the sweater, and enable them to deal direct with the buyers.

Zionism says to them: "Do not leave your respective countries for the present. Do not pay away your money for railways and steamships to go to America or Britain,

where only fresh misery awaits you. Stay at home and unite yourself with other workmen for the money you would spend in emigration, and thus finding a market for your wares, you will tide over the time until the grand idea of returning to Palestine will become a reality; and instead of only being air Jews, or half-educated workmen, thousands will have learned their trades perfectly, and Palestine will then be inhabited by a competent people in every branch of art, science, literature, industry, and agriculture."

Zionism is a grand elevator and educator, and therefore a benefactor to the whole Jewish race.

Such an important change cannot be accomplished in a day. We must wait patiently. Zionism does not advise the Jews to return to Palestine just now. We must make first great preparation for the ultimate restoration, otherwise we shall only increase pauperism, and fill the land with "air Jews."

"Do not leave your countries," is the call of Zionism. We Zionists will do all we can to help you—not by pauperizing you, but by making men of you—fit to occupy, when all is ready, your former land.

MR. ZANGWILL.

This Jewish Charles Dickens spoke in English, which was ably translated by Dr. Nordau into German. He blamed the late Baron Hirsch for wasting his millions in sending the Jews to the Argentine Republic, which almost resulted in a failure. Mr. Zangwill declared that had Baron Hirsch lived to-day to see the great Zionist movement his ten millions of money would have been handed over to this movement, which has in it every germ of solving the Jewish question; but even now it is not too late. The executors could, by an act of Parliament, cause the money to be handed over to this enterprise.

Mr. Zangwill here made a remark in reference to the societies for the conversion of the Jews. "They, too," he said "have their millions" (I suppose he meant francs). "The cost of a Baron Hirsch's colonist and that of the conversion of a Jew is about the same." (This remark was not received very enthusiastically by the congress, seeing that so many Jewish families have one member, or even more than one, who passed over to the Christian faith). He also said, "The conversion societies say, 'Baptize;' Baron

Hirsch's colonists say, 'Beg;' but Zionism says, 'Work.'"

I have reason to believe that Mr. Zangwill is not an enemy to Christianity, but he was led to make the above remark about conversion societies, owing, no doubt, to the annoyance caused at the last congress, when held in London, by some unauthorized persons who had more zeal than knowledge, and, with a want of tact, offended many of the Jews as they were going in or coming out of the congress. Our motto ought to be in all our dealings with our beloved Jewish brethren: "Let all things be done decently and in order."

ATTITUDE OF THE ZIONISTS TOWARD US MISSIONARIES.

I can only speak in the highest terms of our reception by all the individuals, and there were hundreds of them, with whom we came in contact, both during the Young Israel conferences previous to the official opening, and also during the grand congress itself. I find it always best to tell my brethren who I am and the object of my mission.

The languages spoken at this congress were Russian, German, French, English, Italian, Hebrew, and Yiddish Jargon. The addresses were delivered by the delegates in all these languages; and we had a quantity of New Testaments in the languages mentioned. Our friends will be delighted to know that this most interesting and highly cultured assembly of university men, doctors, lawyers, merchants, and people of Basle and other cantons, ladies and gentlemen, received the Scriptures with the greatest politeness and sincere thanks. Being people of cultivated minds, pursuing after knowledge, they did not hesitate to read a book which hundreds of millions consider as the guide of their life. In offering the New Testament to a Russian student he exclaimed, "Why, this is the very book I was wishing for," which cheered Mrs. Sternberg and myself greatly. Those who knew already something about the New Testament were glad to receive it, and those who had never seen it were pleased to read it for the first time. These precious volumes will now be conveyed by themselves to the remotest parts of the earth, and several of them were already occupying themselves in reading these Scriptures during the congress intervals, and demand for them was greater than we could supply.

One important English delegate asked the congress to adopt the Salvation Army system of setting apart a day for "self-denial," and the money thus saved to be given to the national fund to lift their poor brethren from their unhappy condition. He alluded to General Booth and his work in sympathetic language, and asked earnestly the assembly to follow the example of the Salvation Army.

My heart goes out with intense interest for this Zionist cause. I find that in these young and warm-hearted Israelites we have a fine field for tactful, genuine, and earnest

Gospel work. Though we are believing Jews and followers of the Messiah, they do not despise us, but consider us still as their own, because we are of the same race.

In arguing with them on the claims of the Messiah as our Saviour I told them that although the majority in Israel are still rejecting him, it does not follow that they are in the right, since the majority of Jews stand aloof from the Zionist movement as yet; but the true Zionists are fully persuaded that their cause is right, and that the opponents of it are wrong. The Lord bless this movement toward the Holy Land.

CHRISTIAN WORK IN SOUTH JAPAN.

BY REV. HERBERT B. JOHNSON.

THE territory of the South Japan Mission Conference comprises the island of Kyushiu, with a population of about seven millions, and the smaller islands lying south and west of the main island. Formosa and the Loo Choo group are, of course, included.

Protestant Denominations at Work.—The following denominations have work within this territory, having taken it up in about the order given. The figures will be useful in indicating the stations occupied by each Church, as shown below. The Protestant Episcopal Church of America early took up work at Nagasaki but soon retired. (1) Reformed Dutch, three stations and another about to be entered; (2) Methodist Episcopal, two stations and plans to occupy two more soon; (3) Church of England, five stations; (4) Methodist Episcopal, South, two stations; (5) Congregational, one station, but formerly two; (6) Lutheran, four stations and another to be entered soon; (7) Southern Baptists, four stations. The Presbyterian Church also has a little native work in the island, but no missionaries.

Mission Stations.—Nagasaki, in the west, occupied by Churches 1, 2, 3, 6, and 7; Saga, farther north, 1 and 8; Fukuoka, northwest, 2, 3, and 7; Nakatsu, north, 4; Oita, north, 4; Kurume, near Saga, 8; Kumamoto, center, 1 (soon), 2 (soon), 3, 5 (formerly), 6, and 7; Kagoshima, south, 1, 2 (soon), and 3; Nobeoka, east, 3; Miyazaki, east, 5. The figures represent residences of foreign missionaries only. Several denominations not indicated have Japanese workers in some or all of these places and in smaller places

surrounding. While no missionaries reside in Loo Choo, the Methodist Episcopal, the Church of England, and the Northern Baptists have work there, our Church being in the lead with twenty-seven members and eleven probationers. The Presbyterians have an important work in Formosa, but are operating from China.

Nature of the Work.—With the exception of the Reformed Dutch Mission and our own, all of the work is exclusively evangelistic. We have a very successful school for young men at Nagasaki and equally good ones for young women there and at Fukuoka. The Reformed Dutch Church has smaller but very excellent schools for both sexes at Nagasaki. These, of course, form an important arm of the work. The other Churches act on the belief that evangelistic work is *the* work. If we have erred, it is not in having too much school work, but in doing too much in proportion to the evangelistic work. A few years ago, as in the Hokkaido, we had the whole field almost entirely to ourselves. As indicated above, we hope to put missionaries in Kumamoto and Kagoshima soon. We must reinforce this branch of our work strongly and at once.

Cooperation in Evangelistic Work.—Nearly all are familiar with the Forward Movement known as Taikyo Dendo. As in other parts of Japan, we have held union meetings in all, or nearly all, of the larger places with varying results. The greatest success has been at Nagasaki, Fukuoka, Saga, Kumamoto, and Kagoshima. There has been a general awakening everywhere, but the in-

terest is widespread rather than deep. There have been comparatively few cases of deep conviction and thorough conversion. But there is much to encourage in the hundreds of inquirers. We have not known anything like this in years, and if the work is faithfully followed up, in dependence upon the Holy Spirit, great results are sure to follow. Mr. John P. Mott's special meetings for students at Kumamoto and Nagasaki were a great inspiration and help.

The Methodist Episcopal Church.—While the above showing by stations indicates that some other denominations occupy more places with missionaries than we, with the exception of the Church of England no Church is so widespread, and numerically we stand at the head. We have at present eight hundred members and three hundred and fifty probationers. We also have two presiding elders' districts, centering at Nagasaki and Fukuoka, but both will probably soon be divided, with additional centers at Kumamoto and Kagoshima. Both of the District Conferences have recently been held, and the reports from both are very encouraging. It is too early yet to estimate the number of baptisms compared with last year, but the outlook is hopeful. The pastors and Bible women are hard at work, and the Spirit is honoring their labors. An unusually large number of changes were necessary at the last Conference, particularly on the Fukuoka District, and this will have an important bearing on the ingathering this year. Some changes have also been found necessary since Conference. All have now nicely settled into their new environment and are taking good hold. With this new adjustment, the outlook for next year is fine.

Self-support.—While much yet remains to be done, we are proud of what has been accomplished in the past two or three years in the matter of self-support. In order to make the pastors more dependent upon the churches and the churches feel more for the pastors, we deduct contributions for self-support once each quarter, except in cases of churches that are nearly or quite self-supporting. The plan with these is the same except that we deduct in other months also. This month seven churches are entirely self-supporting and several others nearly so. And as this same thing happens four times a year, the self-supporting idea is being rapidly developed.

The following table is interesting, and shows the monthly contributions for pastor's salaries this year as against 1898, when the Conference was divided:

	1901	1898
Fukuoka	Yen* 13 00	} 8 00
Hakata and Koga.....	7 50	
Kumamoto.....	5 00	} 4 50
Yatsushiro	80	
Kutami and Waifu.....	2 75	50
Moji and Kokuro.....	3 00	} 2 00
Wakamatsu.....	6 00	
Omuta and Yanagawa.....	4 50	3 00
Saga and Kurume.....	1 00	1 00
Kagoshima.....	6 00	2 00
Kajiki	1 30	50
Nagasaki-Deshima	+30 00	17 00
" Kojiyamachi.....	+27 00	12 00
Okinawa.....	6 00	.....
Sendai.....	1 50	1 00

Besides these amounts, which were promised at Conference, the churches are now making a special contribution as last year, Okinawa giving 15 yen, Fukuoka and Kumamoto each 12, several 6, etc. The Christians are poor in this world's goods and their numbers are few, *but they give*. A widespread and genuine revival, for which we are all laboring and praying, will bring self-support in sight soon in many churches.

Immediate Needs.—In order to bring about the results indicated above, our foreign force must be sustained so that we can soon place men at Kumamoto and Kagoshima. The Woman's Foreign Missionary Society are already occupying the latter place, as they long occupied Fukuoka before a male missionary was sent. Another, and a very pressing need, is money sufficient to pay rents and circuit travel for work in the towns and villages surrounding the centers occupied. While we need many more native preachers, these we now have could greatly enlarge their sphere of influence had we the money to send them out. The village and country people are very receptive at present, and these opportunities should not be neglected. I need hardly add that our influence could be doubled and quadrupled had we neat churches in place of our changeable and unattractive preaching places.

"THE Japanese staff at Chinzei Seminary, Nagasaki, Japan, has been reinforced by the coming of Professor H. Yoshizaki, who has returned from America, where he graduated from the University of the Pacific, and from the Biblical Department of the Northwestern University, and later took post-graduate studies in the Chicago University."

* Fifty cents. † Self-supporting.

A BEAUTIFUL LIFE IN JAPAN.

BY FANNY GRAY WILSON.

ON a June day ten years ago fourteen girl graduates received their diplomas from the Aoyama Jo Gakuin. Among them Misao Miya was chosen to represent the class. Her oration on "The Flowers We Bring" was an expression of her character, where holiness, love, and courage had begun to bud and blossom. She went forth from the school to cheer many a weary heart by the fragrance of her life, and then one glad morning she was transplanted to the garden of the Lord.

Born in 1872, she was left an orphan at fifteen. The eldest among six children, her life was by no means free from care. After graduation she rendered valuable service for eight years in educational and evangelistic work in Osaka, Tokyo, and Nagoya. She established the Yotsuya Poor School, and for a time had entire charge of the evangelistic work on Nagoya District. Three years ago when going to meet an appointment in a mountain village, no other conveyance being procurable, she rode on a springless wood cart. On the way the horse took fright, the cart was upset, and she was wedged in between the cliff and wagon in such a way as to injure her heart and lungs. Thereafter a constant sufferer, she worked as long as strength permitted, often hearing classes in her own room.

After spending some months in the Akashi Hospital she was taken last spring to her childhood home. Knowing the end to be near, she could not endure the thought of dying among unbelievers and of having a

Buddhist burial, so requested to be brought to Tokyo.

As she lay in a noisy house in the city, still among unbelievers, I asked if she would like to come to the Red Cross Hospital, near the school. Tears of thankfulness filled her eyes. Praying for guidance, I returned home. By the next day a friend willing to bear all hospital expenses was found. For nearly three weeks she lingered in the hospital, a blessing to the nurses and to all who ministered to her.

Our girls promised to pay for an extra nurse, and a few hours later received from work sold in America more than enough money to cover all expenses.

Twenty yen from other American friends defrayed all funeral expenses.

Miss Miya's last hours were beautiful. She rejoiced at the thought of being always with Jesus. She joined with friends in a hymn, and listened gladly to favorite passages of Scripture. At times she folded her hands over her breast, saying, "I am waiting; why can't I go to sleep?" Once the nurse replied, "You will be all right without sleeping." She replied with a smile, "O, it is not *that* kind of sleep that I mean."

Early on the morning of the emperor's birthday her desire was granted, and she fell asleep in Jesus.

Her beautiful life, her peaceful death, and the prayers answered in her behalf have brought blessing to our school, and with grateful hearts we thank God that our girls die well.—*Tidings*.

REPRESENTING AND PREACHING CHRIST TO THE HEATHEN.

BY BISHOP J. M. THOBURN, D.D.

(Bishop Thoburn delivered an address at Toronto in February, 1902, to the Student Volunteer Convention on "The Universal Mission," from which the following are extracts :)

IF you go as a foreign missionary you go with a special commission. You are to let the people see Christ in you. To do that you must be perfectly natural. When the serpent poison is out of Christianity it is very simple, has no lordly instincts, recognizes no distinctions. The most aristocratic person in the community may have a babe a year or two years old, but you can always

notice that the babe makes no distinctions. When we become little babes in Christ we have that instinct that makes us recognize everyone that Christ would recognize if he were here on earth.

Another thing when you go to your foreign land you not only represent Christ, but you go to preach him. Don't do it in a perfunctory way or in stylish lan-

guage; don't do it in the way of difficult argument. Learn a little of Christ's simplicity. I have known men to try to imitate the great orators, have heard men say, "That man reminds me of so-and-so or so-and-so; he preaches almost like such a one." Just once in my life have I heard anyone say that the preaching of a certain person reminded him of what his ideal was of the preaching of Jesus Christ. Are we so little like him, are we so afraid of simplicity of style and language, that we will shun it and become artificial to any extent that we can, in order that we may show a degree of culture such as is expected to be seen in the pulpit? If you have such an idea, before you go to the foreign field take it out of your heart and cast it away forever.

Then, I will say one or two things that will surprise you. Don't preach against idolatry. Don't preach against the Mohammedan religion. Never preach against any religion as a religion, for you merely shut up the hearts of the people who hear you, without accomplishing any purpose. And I am speaking now from experience, for if I could recall a thousand sermons I have preached, I should gladly do it. Never ridicule the religious practices or ideas of the people; that was not our Master's course in this world.

But, on the other hand, take that which is common—don't understand that I think that which is common to all religion is going to save the world—but take that which is common, and you can always assume, wherever I have ever been, that there is a Supreme Being; and nobody ever denies his exist-

ence, unless he has been educated in that form of unbelief; and generally the people who are atheists at the present time are found in England or America or France or places where they have been educated into that belief. Instinctively, if you point to the mountains and the stars and the forests and say, "God made all these," the people will not contradict you. But you can put it in such language that they will.

I didn't know enough to do that in earlier days, but I think for the last twenty years in India I never was contradicted by anyone in public; whereas in earlier days I was rather proud of the fact that I could debate for two hours at a time with learned Hindus. But when I appealed to their hearts, after giving them my message, I would say to them: "This is not my word at all; I am giving you a message from God. While I am doing it his Spirit is making you feel in your hearts that what I say is true; and if there is a man here who does not believe that I have been speaking the truth as God has given it to me, I wish he would speak up and tell me." Never has anyone done it.

But if I should say at once that Jesus Christ is the only Son of God there would be a dozen Mohammedans on foot to contradict me at once. But keeping to God's message, he prepares the way of the people; and when you go among the people always go as a witness of Jesus Christ; always tell them that you know him, that he came with you, that he sent you. Tell them of his love, of his power to save; tell them of the world to which he will take them when life's journey is over, and make it all practical.

THE SPEEDY BRINGING OF THE WORLD TO CHRIST.

BY ROBERT E. SPEER.

THE problem of the salvation of the world reduces itself to the problem of the prayerful effort speedily to take Jesus Christ to the world.

There is not one of us who dare allege that it is an impossible duty. We are able to make Jesus Christ known to the world at once, so far as the world is concerned. It is open now to the Gospel as it never has been before. A few hundred years ago the world was a sealed world, as sealed against the Gospel as was the heart of the Church against the purpose to proclaim it. Now

we stand before a world with all its gates ajar. We have no right to say of any single country longer that it is barred against the Gospel. If we say this still of Afghanistan, Tibet, or of any other land it may be truly answered that the Church has no right to call any door closed which she has had neither faith nor courage to attempt to open and pass through.

There is nothing in the equipment of the Church to forbid. It was reported at the Ecumenical Conference that there are now five hundred and thirty-seven missionary

societies, representing hundreds of branches of the Christian Church. It is a pathetic commentary upon the prayer of our Lord, "That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me," but it is evidence that the Church possesses all the necessary missionary agencies.

She has also sufficient agents. It was reported at the Ecumenical Conference that these missionary societies have already at work upon the foreign field fifteen thousand four hundred and sixty missionaries. It is declared also that in this generation there will go out from our higher institutions of learning two million young men and women. A fraction of this immense multitude added to the force upon the field and properly supported by an army of native agents would suffice to make Jesus Christ known to every creature before the younger generation now living has passed away.

Not alone has the Church the agencies, the agents, and the means; she has also available omnipotent resources. The power of the Holy Spirit, using her present equipment, would carry at once on the lips of a Church made up of truly earnest men, the Gospel of the world's Redeemer to all the multitudes for whom he died.

Whatever may have been the Church's position in any earlier day, her position now is one of perfect competence to obey literally the last command of Jesus Christ.

If this were a human venture men would not be wasting their time in the discussion of its practicability. Men and money in unstinted measure would be poured out if this were a war for the acquisition of territory, for the subjugation of nations, for the suppression of disorder. We are already maintaining in the Philippines an army of fifty thousand men, three times the number of all the missionaries sent out by the whole Protestant Church for the evangelization of the world. The Standard Oil Company sends its flickering lights throughout the length and breadth of Asia, and laughs at the difficulties that must be overcome. There will be thousands of households lighted by our oil to-night in the villages of Asia where the true Light has never shined.

There will creep about in our hearts, lurking where the light cannot reach, the un-

christian doubt: "Is it necessary for us to concern ourselves with this thing? Suppose we can evangelize the world, why should we? In the providential ordering of history, eighteen hundred years have passed by, and the thing has not been done. What is there to show that a duty that lay dormant for these centuries by the will of God is acute and pressing now?" That view is intelligible on the lips of unconverted men whether in or out of the Church, but it is not intelligible on the lips of Christians.

If the world has no need of Christ we have no need of him. If the evangelization of China must be left to Providence unaided by the Church the evangelization of America and the support of Christian ministers here may be led to the same kindly unaided beneficence. Whatever Christ is to me he can be to every man in this world. If I cannot live without him no other man can live without him. As he only has healed our lives, comforted our hearts, broken the chains of our sins, and given us assured hope of what lies beyond, he only can do these things for all mankind.

And not only does the world need him now, but we need to give him now to the world. The world will not more surely die without him than we will die with him if we refuse to obey him, and look with careless, Christless hearts upon the world that waits for him. Can there be anything more fatal, more monstrous, more immoral than a doctrine which declares men lost without Christ, and then refuses to make Christ known to them?

The Church that proclaims its belief in the Lord of all, and declares that there is none other name under heaven given among men whereby we must be saved than the name of Christ, and does not at once make it its supreme business to make Jesus Christ known to the whole world, is either insincere in its professions of belief or it presents a spectacle of a debased sense of moral integrity than which I can conceive of nothing more despicable and loathsome.

And if the world needs the Gospel and we need at once to give the world the Gospel Christ also needs the immediate preaching of his Gospel to the world. Our delay is not alone the source of loss and death to ourselves and to men; it prolongs the travail of the soul of Christ, and defers the long-expected day of his triumph.

"The restless millions wait
The light whose dawning maketh all things new,"
is only a half truth ;

"Christ also waits, but men are slow and late."

And what are God's present dealings with us designed to teach us if not that he is ready to do great things? Bishop Moule, of Hangchow, told me when in China that when he came to Hangchow there were forty Protestant Christians in the Chinese empire. He has seen in his lifetime the Protestant Church in China multiplied two hundred and fifty thousand per cent, and penetrate to almost every prefecture of the empire.

"The world to be evangelized in this generation—can it be done?" asks George Pilkington, of Uganda. "Kyagwe, a province fifty miles square, has had the Gospel preached, by lip and life, through almost every village in the space of one short year, by some seventy native evangelists under the supervision of only two Europeans! The teacher on Busi has by this time probably accomplished his purpose of visiting every house in that island with the message of salvation on his lips. Soon we may hope that there will be no house left in Uganda that has not had God's message brought thus to its very threshold."

We need to recall in this matter that it is for God that we are working. I have said that if this were a human enterprise men would scorn to waste time in discussing its feasibility. Shall we have less faith in God than men have in themselves? If the work of evangelizing the world at once as a human enterprise is practicable does it become impracticable when we realize that it is a divine enterprise? Who sent us this work to do? On whose errand is it that we are going? Whose kingdom is to be established? It was the Lord of heaven and earth to whom power was given, and nothing is impossible with him, who, when he said, "Go ye," said in the same breath, "And I am with you."

And now, if we can, and we ought, shall we? The general duty of world-evangelization the Church has acknowledged for years, and neglected. Is this not the hour to acknowledge our duty once again, and perform?

Just when India or any other land is ready to swing over to Christ we may not tell. That this is the day when the trial should

be made and the opportunity given we dare not doubt. For one hundred years the forces which are pouring into the world still from the pierced hands of Christ have been fashioning in heathen lands the thoughts of men, shattering their superstitions, cutting away old restraints, and shaping the whole course of their unresting movement.

But all this, so to speak, indirect evangelization is but preparatory to that supreme discharge of her duty by the Christian Church, which shall show to the whole world that God has been making it ready to become the kingdom of his Son. To do this is the duty of this generation.

This is the vital need of the Christian Church. There was a time when the Church had to fight doctrinally for her life; when heresy after heresy, involving the most fundamental issues in the evangelical faith assailed her, and so hedged her in that the mere struggle for existence consumed all her strength. That day went by long ago. For the Church now to spend her whole strength on that battlefield is to war with phantoms, save as the neglect of personal living duty will furnish the very soil in which fresh heresies will grow.

Let her hear the call of the Lord of the harvest bidding her go out now into the highways and the hedges and the ungarnered fields, and compel men to come in. A Church wholly surrendered to Christ's personal leadership, utterly bent upon the largest human service, filled with the passion of a great and divine love, will escape heresy by subduing unbelief. Our Church needs a supreme world purpose that will forbid our trifling away the time of God, playing with details while men die.

It cannot be denied that the work is enormous. But its difficulties are its glory. "I will tarry at Ephesus until Pentecost," said Paul in one of his epistles, "for a great door and effectual is opened unto me, and there are many adversaries." We should have said "*but*." But no such thought polluted Paul's spirit.—"and adversaries;" they constituted his opportunity; they did not qualify it. They made Ephesus a field of work which he could not resist.

When Xavier looked from Sancian toward the barred gates of China, and cried, "O rock, rock, when wilt thou open to my Master?" he called every heroic heart in the Christian Church to give itself to the evangelization of that sealed land?

Of all the mission fields in the world to-day is there one which stirs the hearts of true men and kindles in their souls again the ardor of the Crusades and the zeal of Raymond Lull as Islam?

Christianity from the beginning has "relished tasks for their bigness," as Stanley said of Glave, "and greeted hard labor with a fierce joy." The immediate evangelization of the world, men say, would involve superficial work; let us be slow and thorough. Slow and thorough is one thing; slow and stagnant is another.

Superficial work! Who proposed that the world should be superficially evangelized? I suppose that in our Lord's parable that husbandman escaped this peril who wrapped his pound in a napkin and hid it in the ground. But the Lord gave his commendation to the man who, having five pounds, traded with them superficially, on the face of the ground, and made with them five other pounds.

We have betrayed our Lord under the pretense of doing thoroughly his work in this land, where we have sown the seed over and over again in ground already sowed, while two thirds of the human race have been allowed to live and die in ignorance of the fact that there is a Saviour or any love of God. And in our folly we have forfeited the richest spiritual blessing at home by deliberately transgressing the plainest divine law. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

It is said that the immediate evangelization of the world is a visionary and childlike project. I think it is. And where there is no vision, the people perish; "and except ye be converted and become as little children, ye cannot see the kingdom of God." It is a project of childlike faith and of glorious vision.

And these are the visions of it: A Church obedient to her Head, warm with the glow of a great love, and thrilled with all the activities of a perfect service; a redeemed world free from the bondage of its sin, and worshiping with glad hearts and in innumerable homes, and with hearts and homes alike purified adoring the world's Redeemer, and a reigning Saviour crowned at last, rejoicing in the love of his Church, and satisfied with the success of his work for the world. These are the visions which the evangelization of the world lifts before our eyes. Is there anything to shrink from in them? Could there be visions more enticing?

Let us go up at once to complete this work. Whether or not the whole Church of Christ will awake to her duty, at least let us not be asleep to ours. Whether the whole Church can evangelize the whole world or not, we can evangelize the fields for which we are immediately responsible. There are many things for which we are not responsible, which sweep out beyond the reach of our influence or direction. But for this one thing we are.

The speedy bringing of the world to Christ is a consequence; the speedy bringing of Christ to the world is the necessary preliminary. The world can never be brought to Christ until Christ is first brought to the world. It is vain for us to ask God for one until we have done the other.

If we bring Christ to the world God will bring the world to Christ. And the fact that God has bidden us to do this thing lifts our duty at once above all cavil and excuse. "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." The fields that were white then are white now if we had but eyes to see and hearts to heed.—*Evangelist.*

HINTS ON HOLDING MISSIONARY MEETINGS.

THE success of a missionary meeting will be in proportion to the organization and preparation that precede it. Success may be spiritual, educational, or financial. Spiritual success will lead to both the others; for it will increase knowledge and promote liberality. What could be a better preparation for a missionary an-

niversary than a special prayer meeting to plead for the divine blessing upon all its services? The connection between prayer and spiritual success is evident.

The interest and attention of the young people of the Sunday school and congregation should be secured. Their attendance is important, not only to give enthusiasm

to a meeting, but because it is from them we must raise our future missionaries and other workers. One or two special hymns, chosen in consultation with the heads of the singing department of the Sunday school, will give life to the meeting, and a definite part in it for the young people. This, however, should not supersede the choir. The organist and his singers ought to be *invited* to be present, and to give either an appropriate anthem between the speeches, or to render missionary hymns with spirit. Hymns should be selected which will inspire devotion and kindle missionary zeal.

The opening prayer should be brief, direct, comprehensive, full of Christian aspiration for the world's salvation. A missionary meeting may be prayed to death at the beginning. A short psalm, or a few appropriate verses of holy Scripture, help to give a right tone to a meeting. A missionary meeting should be cheerful and bright, but devout. Its distinctly religious character should not be overlooked. An amusing speech is better than a dull one, but mere amusement will not deepen the sense of duty or personal responsibility in this work. It will not send the people home to fervent prayer and sacrificial service. The first missionary meetings, when Paul and his companions returned to declare to the Church "what things God had wrought among the Gentiles," were full of religious fervor and the rapture of praise.

Educational success will depend upon the amount of missionary information intelligently given in the sermons or at the meeting. The report should be brief, and packed with missionary facts that will strike and stick. It should avoid unnecessary figures, and references to "lapsed annuities," "dividends to secure annuities," and "interest on centenary grant," etc. These details do not edify a general audience. The most effective *deputation* is a minister who will deal with missionary principles in their relation to home churches, a layman who will deal with finance in a practical and interesting way, and a returned missionary to give personal testimony. The last should never forget that he is *witness*, and should speak of real work, and real difficulty, and real success. Or let him tell the story of *defeat*, where that has been caused by insufficient means and want of support, for that may rally to a new and better sustained effort.

Some missionary speeches need revising and bringing up to date. Where "ministers of the circuit" are to take part with the deputation, let them have an understanding *who is to speak*, and then he should be prepared to occupy the portion of time profitably. Earnestness must characterize the platform if the people are to be interested and impressed. The advocate should take his missionary report as the barrister does his brief. Would a queen's counsel, pleading in court, ignore his brief, and talk on general subjects, or deal in pleasant compliments when his client was in danger of penal servitude for twenty years? As advocates of the crown rights of Him who died for all, can missionary speakers be half in earnest while their clients are losing their birthright? As Methodists we are not going to convert the world by ourselves. The missionary platform is a convenient place for expressing Christian unity. Ministers, however, should remember the law of "Christian courtesy," and not while away the time of the deputation, when in the spirit of brotherliness they are invited to speak on the platform of a neighboring church.

The mayor in the chair, that the meeting may be patronized by the dignity of office, is a mistake. When the mayor is a Christian man, in sympathy with the work of the world's evangelization, he will do *honor* to his office by taking the chair at the missionary meeting. A wealthy chairman will sometimes secure a large collection by giving liberally himself, but that is no indication of the increased liberality of that congregation. The pence of the poor are a power in Methodism. It is well to secure the most suitable and generous chairman, but secure also the sympathies of the people, and the sacrificial givings of the praying poor.

The collection ought not to be delayed after nine o'clock, and should be taken up quickly and quietly. Plenty of collectors should be appointed, and the boxes distributed either *before* or very early in the meeting. Money is not the supreme thing in a missionary meeting. Enthusiasm and prayerful sympathy awakened in Christian hearts will lead to pleading with God for his called and chosen *men*, the laborers in his vineyard. A true missionary is one of God's greatest gifts to his Church. Money cannot purchase such an apostle. For how much gold could you secure such men as

Dr. Coke, Dr. Duff, John Hunt, James Calvert, Bishop Patteson, J. G. Paton, or David Hill? Where the missionary Sunday does not precede the meeting, the preachers should make the *sermons* prepare for, and lead up to the meeting. The missionary anniversary should be well *advertised*, and then let those responsible for success organize for gathering, interesting, and instructing the congregation. Let the people be given to feel their personal responsibility, that they must *meet* the heathen at the judgment seat, that it is their duty to break to the famishing that bread of life of which they have enough and to spare; or if they withhold it, the great Judge will say, "I was hungry, and ye gave me no meat." Let personal responsibility be realized, and instead of missionary meetings dying of dullness, they will be the center of enthusiasm, they will kindle zeal in every department, and lead to large-hearted liberality in the grandest enterprize of the Church.—*Rev. Joseph Nettleton, in Work and Workers.*

II.

It is not easy to tabulate the many reasons why our missionary meetings have ceased to attract as in former days, without seeming to blame those by whom alone they have been kept from dying out altogether.

Human systems and methods are like clothes—they wear themselves out, or we outgrow them, or they become unsuitable to altered conditions and tastes. The popular preaching of thirty years ago cloy on the tastes of this new generation.

We have more to do, and less time to do it in; speeches, as such, are decidedly out of fashion. The platform has been the bane of Methodist missionary meetings. Men without any special knowledge or qualifications have been called on to fill up the time of a missionary meeting when they had nothing to say.

Intelligent Christian people do not relish stale anecdotes, worn-out jests, and shallow conclusions. Clapping of hands and stamping of feet, they know, do not convert the heathen.

But even keener intelligence, greater fitness for the work, and knowledge up to date often fail to fill our chapels on a week night. Why not in such cases *try what the pulpit on the Sunday evening would result in?*

Our working people do not, as a rule, attend week-night services; they begin too early for them. Many a Methodist servant girl is left ignorant of missionary facts, because she is "out" only on Sunday nights, or, if in the week, has other recreations for that single holiday.

The ignorance of our Methodist people, even as to the localities of our mission stations, or the names of the workers in them, is appalling. In our children's "Busy Bees" one might get such questions answered, as it is the aim of all good "Queen Bees" to instruct the little ones on such points, and to make them conversant with the names and, as far as possible, the faces of our missionaries and their helpers.

Except in cases of returned missionaries, or missionary secretaries, who have always special information at their command, it is unnecessary in large towns to send for speakers from a distance, some of whose speeches consist of notes taken while previous speakers are on their feet, and are only suggested by remarks then being made.

How many meetings have been utterly ruined by too many speakers, and too great range of subjects? Who has not "sat on thorns" while some feeble brother, unable to bring nothingness to a close, has talked the clock round, while the missionary, in despair, has at length risen to say, "At this late hour of the meeting I shall not detain you for more than a few minutes?" Let the men who have their tale to tell come first, that those who *must* leave early may get the information they desire.

And here may I give a suggestion to the missionaries themselves, who—new to English congregations—often wonder what will be most acceptable to their hearers? It is a waste of time to descant on the need and value of missions, of which we were long ago convinced, and only require that our convictions should be established by facts. Suppose Stanley had entertained his audiences by a discourse on the value of his explorations, who would not have exclaimed, "Tell us of the incidents of your travel, what you saw, what you did?" There is a fascination in seeing the man who has himself done the work he is to talk about.

Two or three missionary meetings stand out in my mind as models. One in a little Scotch kirk on the Loch-side on a Sunday morning, when Paton himself occupied the pulpit and touched every heart, many eyes,

and many pockets with his story, since given to the world in two of the most interesting missionary volumes ever written.

Another at Union Chapel, Islington, when a secretary of the L. M. S. gave a brief yet complete history of the Madagascar Mission up to the time of the arrival of the returned missionary, who took up the thread and brought the story down to present date. Also, another occasion when, with a large map hung in the chapel, the Rev. David

Hill occupied all the allotted time in making us understand something about China.

These meetings gave us thought, while many have but kindled our satire, roused our indignation, or depressed our spirits.

One thing more—why do not intelligent women visit more country places, talk to the children and young people, set a-going missionary boxes, appoint young secretaries and show them how to do it.—*Rev. S. Petrick Hosegood, in Work and Workers.*

THE CONVERSION OF RUSSIA TO CHRISTIANITY.

WHAT is now known as European Russia was settled by Slavs from the south and southwest with some mixture of Scandinavians from the west and Mongols from the east, the people being at first divided into separate and independent tribes. Dissensions and strife arose, and tradition teaches that three brothers, Rurik, Sineus, and Trevor, sons of a Swedish king, were requested to help in bringing about peace. This was about A. D. 862.

They were able warriors and good counselors, and through their efforts they united the people and tribes, and each became ruler over about one third of the country. On the death of his two brothers Rurik annexed their dominions to his own and also extended his rule. He died in 879 and was succeeded by his son Igor, who was succeeded by his son Sviatoslaff.

Sviatoslaff was a minor, and his mother, Olga, reigned as regent for twelve years. The people were heathen and their religion chiefly nature worship and much like those of the heathen Goths and Vandals.

Queen Olga visited Constantinople in the year 955, received instruction in the Christian faith, and was baptized by the patriarch under the name of Helena, the emperor, Constantine Porphyrogenitus, becoming her godfather. On her return to Russia she wished her son and all the people to accept Christianity. Her son, Sviatoslaff, who was now reigning, could not be persuaded to receive it, but he did not object to Christian missionaries working among his people.

Sviatoslaff died in 972 and was succeeded by his son Vladimir, who for a time exhibited great cruelty and wickedness, and it is said offered human sacrifices to his gods. After a while he became dissatisfied

with his heathen religion and determined to find out something of other religions.

Vladimir sent ambassadors to the headquarters of the different religions—Mohammedan, Jewish, Catholic, and Greek. They made their report, and he was most impressed by what they said they saw and heard at Constantinople of the Christian religion under the name of the "Greek."

Vladimir went to Constantinople in 988, professed conversion to Christianity, was baptized, and married the Princess Anna, sister of the Greek emperor.

On his return to Kief, which was then the capital of Russia, he caused the image of Perun, the Slavonic god of thunder, which had been erected on an eminence, to be cast into the river Dnieper after having been beaten with cudgels by his soldiers.

Then Vladimir issued a proclamation ordering all the people to proceed to the banks of the river Dnieper and there be baptized in token of their acceptance of Christianity. There seems to have been no objection to this, and the priests from Constantinople and the native priests that were appointed to office baptized many, and as the baptisms were so universal it is said that *in the year 988 Russia was converted to Christianity.*

Some historians declare that Vladimir was not baptized at Constantinople, but that "Vladimir and his twelve sons were baptized at Kief in 988, the idol Perun was sunk in the Dnieper, and the whole population immersed themselves in its waters, while the Greek priests read the baptismal service from the banks." Others say he was baptized in the town of Cherzon. It is more probable that the baptism of the king occurred in Constantinople.

Vladimir, after his conversion, founded schools for the study of the Bible and encouraged the observance of all the ceremonies of the Church. The Russians used the translation of the Bible made by Cyril and Methodius from the Greek into the Slavonic tongue.

Vladimir died in 1015 and was buried in Kief by the side of Princess Anna, his wife, and is honored to this day as Saint Vladi-

mir of the Orthodox Greek Church. His son Jaroslan I erected many Christian churches, monasteries, and schools, improved the worship, and enriched the psalmody of the Church. The metropolitan of Kief was the spiritual head of the whole Russian Church under the suzerainty of the patriarch at Constantinople until in the sixteenth century the Russian Church became independent.

RUSSIA AND ITS RELIGIONS.

RUSSIA in Europe has an area of 2,095,616 square miles and a population in 1897 of 106,154,607; Russia in Asia has an area of 6,564,778 square miles, and a population in 1897 of 22,697,469. Of the population about 73 per cent are Slavs, 7 per cent are Poles, 5 per cent are Finns, 9 per cent are Turco-Tartars, 3 per cent are Jews. The population at the present time is about 135,000,000.

It is estimated that the population is divided religiously as follows:

Greco-Russians.....	95,850,000
Roman Catholics.....	12,150,000
Mohammedans.....	12,150,000
Protestants.....	6,750,000
Jews.....	4,050,000
United Church and Armenians	1,350,000
Others.....	2,700,000

Of the Protestants over 2,500,000 are the Lutherans of Finland. Among the Protestants and "others" are included the Raskolniki, or Dissenters, and these include the Stundists and Pashkovites, and some writers on Russia estimate that these Christian sects that do not belong to the Greco-Russian Church number nearly fourteen million. The Lutherans of Finland have been protected by special laws, but the others have been persecuted and punished not only as heretics, but as traitors and apostates, and the persecution still continues.

The reigning emperor is Nicholas I, who was born in 1868, and ascended the throne in 1894, on the death of his father, Emperor Alexander III. He was married in 1894 to Princess Alexandra, daughter of the Grand Duke of Hesse, and has three children—Olga, born in 1895; Tatiana, born in 1897, and Marie, born in 1899.

"The government of Russia is an absolute hereditary monarchy. The whole legislative, executive, and judicial power is united in the emperor, whose will alone is law. The administration of the empire is intrusted to four great boards or councils possessing separate functions: The *Council of State*, which examines into the projects of laws and discusses the budget and the public expenditures; the *Ruling Senate*, which promulgates laws and is a high court of justice, and examines into the state of the general administration of the empire; the *Holy Synod*, which has the superintendence of religious affairs; the *Committee of Ministers*, consisting of the ministers of war, navy, foreign affairs, finance, public instruction, justice, public works, etc."

Rev. M. J. Cramer, D.D., in an article in *The Christian Advocate* in 1893, wrote as follows of

THE STUNDISTS OF RUSSIA:

One of the most remarkable of all the remarkable sects in Russia is the sect known as Stundists, which sprang up unnoticed among the south Russian peasantry about the year 1860. The name Stundists is derived from the German word *stunde*, "hour," plural *stunden*, "hours," applied to them because they met at regular hours for the purpose of singing hymns, offering up prayers, and the reading of the Holy Scriptures and explaining them.

According to the writer of the article "The Tsar Persecutor," in the January (1892) number of the *Contemporary Review*, certain German colonists settled in the government of Kherson since the reign of the Empress Catherine—simple, God-fearing Teutons, faithful to the language, traditions, religion, and modes of thought of the Father-

land, their religion being the simple Protestant religion, and they styling themselves modestly "evangelical Christians," believing in the fundamental doctrines of Christianity, and their religious worship consisting, at regular hours during the week, in offering up prayers, singing hymns, and reading the Scriptures and explaining them, and regulating their daily lives in all respects as the early Methodists used to do.

Some of the degraded serfs, who had been instructed (?) by priests; who, according to the Patriarch Philaretus, "are addicted to crimes unknown to heathen nations and unheard of among peoples ignorant of God;" and who, according to the declaration of the fathers of the Ecumenical Council of Moscow, "are unfit to graze cattle, much less to feed flocks of human souls"—some of the degraded serfs, worse even than their priests, were driven by stress of hunger to seek work on the farms of these German colonists, and by the exemplary lives and practices of the latter they gradually learned to be men and Christians.

In Osnova, in said government, a disreputable tramp, named Onisht Shenko, was one of the first to descry the new light, and between 1855 and 1860 he adopted the teachings of the Gospel, learned to read and write, and to make boots and shoes, and eagerly imparted his knowledge to his comrades; and scarcely were the serfs emancipated before half a dozen native evangelical preachers arose from among his disciples, whose useful and exemplary lives spoke more persuasively in favor of the new views than the most convincing arguments.

Their doctrines were simple and adapted to their hearers, for the Germans who had assisted to restore their atrophied religious sense could do no more than impart a general direction to their efforts. "We must worship God in spirit, and the spirit being free, our worship should be free likewise from the fetters of ceremonies and forms," said these new sectarians, who, with their evangelicalism, had a dash of mysticism in their composition.

"My Saviour is my only priest," they replied to the orthodox priests who had offered to administer the sacraments at a cheaper rate than usual. (In Russia people have to pay certain amounts to have the sacraments administered to them and their children.)

The work accomplished by these Stundists was wonderful, both as regards thor-

oughness and extent. It was a thorough conversion of the men and women, and even of children. All learned to read the Bible, and they became masters in the knowledge and understanding of the spiritual teachings of the Holy Scriptures—masters far superior to the priests.

But whatever differences of opinion may arise among them, they are never allowed to degenerate into anything like bitterness, for amid progressing opinions and varying practices brotherly love is the one enduring doctrine of the Stundists, compared with which everything else is but as dust in the balance. "The service of God," say their teachers, "means our living for others and dying to ourselves." "God is love," exclaims one of them, "and what he asks of us is love for each other, who are his images."

The lofty morality of the Stundists is truly marvelous. In almost every particular they comply with the teachings of Christ; and even the police authorities, who are called upon both by the state and the clergy to persecute or compel them by force to attend orthodox worship, recognize the superiority of their morality over the rest of the population.

And yet they have to endure the most awful and terrible persecution on the part of the State and Church, reminding one of the iniquitous inquisition. These Stundists are the very best citizens, and yet on account of their religion they are treated as if they were criminals. But notwithstanding all hindrances and persecutions, they constantly increase in number and extent of territory, the blessing of God evidently resting upon them.

Another writes:

The Stundists recognize neither a consecrated priesthood, nor sacraments, nor the worship of saints. They hold that all men are equal before God, and that it is the duty of each to instruct others out of the Bible. Marriage is celebrated before the elders of the community, and divorce is not permitted. The most important point in their doctrines consists in the maintenance of brotherly love toward all men and industrious work. The Stundists are everywhere known as thorough and sober workmen. One of their chief precepts is that work is a duty and an honor to men, but that it must not be made subservient to selfish ends. Only so much is to be earned as is necessary for the preservation of their own lives, those of their families, the sick, and those incapable of work. Superfluous earnings are to be avoided, as they would give an impetus to the sinful impulses of human nature. This rule they strictly observe. They renounce personal possessions and recognize only a general community.

THE ORTHODOX GRECO-RUSSIAN CHURCH.

THE Russian Church, generally called the Greek Church or the Greco-Russian Church, calls itself "The Holy Orthodox Catholic and Apostolic Church." It is under the control of government, and is "the largest State Church in the world."

The following are the ten Articles of Religion, which are accepted by all those who adhere to the Orthodox Greco-Russian Church:

1. The Apostolic and ecclesiastical ordinances which were established at the Seven Councils,* and the rest of the Greco-Russian traditions, statutes, and rules, I accept and confess; also the holy writings and the prayers that the Holy Eastern Church has acknowledged and acknowledges, I accept and acknowledge.

2. I believe and confess that the seven sacraments of the New Testament—to wit, Baptism, Unction, Communion, Confession, Ordination, Marriage, and Extreme Unction—were instituted by Jesus Christ and His Church, as the means of receiving the grace and influence that they convey.

3. I believe and confess that in the Divine Liturgy (Mass) the true Body and Blood of our Lord Jesus Christ is verily received in the form of Bread and Wine, for the remission of sins, and for the obtaining eternal life.

4. I believe and confess, according to the understanding of the Holy Eastern Church, that the Saints in Christ who reign in heaven are worthy to be honored and invoked, and that their prayers and intercessions move the All-merciful God to the salvation of our souls. Also, that to venerate their incorruptible relics, as also the previous virtues of their remains, is well pleasing to God.

5. I admit that the pictures of Christ our Saviour, of the Holy Virgin, and of other Saints, are worthy to have and to honor, not for the purpose of worship, but that by having them before our eyes we may be encouraged to devotion, and to the imitation of the deeds of the Righteous Ones represented by the pictures.

6. I confess that the prayers of faith addressed to God are accepted favorably by the mercy of God.

7. I believe and confess that power is

* The Seventh Council was held at Constantinople in 754 and afterward convened at Nice in 786. It is known by the name of the Second Nicene Council.

given to the Church by Christ our Saviour, to bind and to loose; and that what is bound or loosed by that power on earth shall be bound or loosed in heaven.

8. I believe and confess that the Foundation, Head, and Supreme Pastor and Bishop of the Holy Greco-Russian Church is our Lord Jesus Christ; and that from Him all Bishops, Pastors, and teachers are ordained; and that the Ruler and Governor of the said Church is the Holy Ghost.

9. That this Church is the Bride of Christ, I also confess; and that in her is true salvation to be found, and that no one can possibly be saved in any other except her, I believe.

10. To the Holy Synod directing, as to the Pastors of the Russian Church, and to the Priests by them ordained, I promise to observe sincere obedience, even to the end of my days.

In baptism the water is first blessed, which is performed by the priest immersing his right hand in it crosswise three times and blowing on it, then the sign of the cross is made on the surface with a little feather dipped in holy oil. The priest anoints the child on the brow, breast, ears, hands, and feet, then rolling up his sleeves above the elbows, seizes the child, plunges it rapidly in the water, completely immersing it three times. The baptized one is clad in a white garment, and a cross is hung on the neck. The sacrament of unction follows, in which the sign of the cross is made with a feather dipped in holy oil, on the brow, eye, nostrils, ears, lips, breast, hands, and feet.

The *Short Catechism* of the Church contains the following:

Q. What is meant by Communion?

A. The believer receives the very Body of Christ in the form of bread, and the very Blood of Christ in the form of wine.

Q. What benefits does the communicant receive?

A. He becomes one with Christ, and thus is entitled to everlasting life.

Q. What is Confession?

A. The person who has sinned after his Baptism confesses his sins to the Priest, and through him receives absolution from Jesus Christ Himself.

Before partaking of the communion the communicants make the following confession:

"I believe, Lord, and confess, that Thou indeed art Christ the Son of the living God, who camest into the world to save sinners, of which I am chief. I also believe that this is indeed Thy most pure Body, and this Thy Holy Blood. I therefore pray Thee to have mercy on me and to forgive me all my sins, voluntary and involuntary, by word, by deed, by knowledge, or ignorance, and grant me worthily and blamelessly to partake of Thy most pure Sacrament, for the remission of sins and for life everlasting. Receive me this day, O Son of God, as a partaker of Thy Last Supper. For not as a secret enemy I approach, not with the kiss of Judas, but like the thief I confess Thee, 'Lord, remember me in Thy kingdom. And may the Communion of Thy Holy Sacrament be not to my judgment and condemnation, but to the healing of my soul and body.' Amen."

In the sacrament of extreme unction the sick person is anointed with oil, and healing grace is prayed for on his behalf. Insane persons, the unconfessed, and unrepentant are excluded from it.

Baptism is administered by trine immersion. The communion is administered in both kinds, and confession must precede communion. Four great fasts are observed: The forty days of Lent, from Pentecost to the Feast of Saint Peter and Saint Paul, the fifteen days before Assumption Day, and the six weeks before Christmas. Wednesdays

and Fridays throughout the year are fast days. The liturgy is in the Old Slavonic language. Prayers and services for the dead and invocation of the saints are admitted.

The clergy are divided into three classes—the regular clergy, the secular clergy, and the deacons and helpers. The monks, or regular clergy, called the *Black*, form the ruling authority, and to them belong the bishops and higher dignitaries and most of the directors and teachers in religious seminaries. The second order are the secular clergy, or *White*, who are styled popes or fathers, and are married; if a priest loses his wife he is not permitted to marry again and must either become a monk or resign his position as a clergyman. The third order is composed of the deacons, sacristans, clerks, singers, and students of theology.

The emperor is the head of the Church, and appoints all the bishops and leading officials, but permits the bishops and synods to propose candidates. The administration of ecclesiastical affairs is in the hands of a board of bishops called "The Holy Synod," and the procurator of the Holy Synod has wide powers in Church matters.

The Russian Church differs from the Roman Catholic faith chiefly in denying the spiritual supremacy of the pope, in the marriage of the clergy, in administering both the bread and wine in the communion.

The Methodist Missions in Russia.

THE Methodist Episcopal Church commenced mission work in Finland, Russia, in 1884, and the Finland and St. Petersburg Mission was organized as such in 1892. All the appointments at present are in Finland, except one in St. Petersburg.

The last Annual Meeting of the Mission was held in Viborg, Finland, May 15-20, 1901, Bishop Vincent presiding, and Rev. G. A. Hiden acting as secretary. All the preachers in the Mission are members of the Sweden Conference.

The following statistics were reported: 704 full members, 276 probationers, 11 local preachers, 20 Sunday schools with 78 officers and teachers and 1,198 scholars, 7 churches, 4 parsonages. There was an increase of 19 members and 3 probationers. During the year nine children were baptized.

The work is more prosperous than the figures would indicate. There have been a goodly number of conversions, but the fast-increasing emigration has deprived the Church of a large number of members. Vital Christianity has been greatly increased

in Finland by the presence and work of these Methodist missionaries.

The following appointments were made:

HELSINGFORS DISTRICT.—N. J. Rosen, P. E. (P. O., Helsingfors). Abo, to be supplied. Ekenas and Brotorp, A. S. Hultqvist. Hango and Lappvik, K. F. Holmstrom. Helsingfors, Swedish, Albin Janson. Kuopio, to be supplied. Lovisa, K. A. Holmsten. St. Petersburg, to be supplied.

TAMMERFORS DISTRICT.—J. W. Haggman, P. E. (P. O., Tammerfors). Bjornborg, Matti Lehtonen. Helsingfors, Finnish, K. A. Nurmi. Kotka, F. H. Salmi. Tammerfors, J. W. Haggman, H. H. Hoggman. Viborg, Johannes Walkalma.

WASA DISTRICT.—G. A. Gustaffson, P. E. (P. O., Wasa). Gamlakarby and Jacobstad, J. E. Jarl. Kristenstad and Lappfjord, Hjalmar Bergqvist. Narpes and Porton, to be supplied. Wasa, G. A. Gustaffson.

J. W. Haggman, Principal of Theological School and Editor of Finnish Publications. N. J. Rosen, Editor of Swedish Publications. G. A. Hiden, returned to Sweden; and Peter Frost, returned to New England.

THE WORK OF PUNDITA RAMABAI IN INDIA.

PUNDITA RAMABAI was born in India in 1858, her parents giving her the name of the goddess Rama, which signifies "bright." Her father was a learned Brahman, and he gave her an excellent education. She learned to speak Marathi, Hindustani, Kanarese, and Bengali, and could read Sanskrit. Her parents died in 1877, and Ramabai entered the lecture field. When she lectured in Calcutta the pundits were so well pleased that they gave her the title of *Saravasti*, Goddess of Wisdom.

In 1881 she married Bipin Bihari Medhavi, a Bengali lawyer, a graduate from the

India a secular school for the high-caste child widows. An association was formed to assist in promoting this, and money was raised to carry out the plans of Ramabai.

On February 1, 1889, she arrived again in India, where she was warmly welcomed by many of her countrymen, and in a few weeks she opened a school in Bombay named *Sharada Sadan*, the "Home of Wisdom."

The school has since been removed to Poona, where it is flourishing. A farm has also been purchased in the vicinity of Poona and buildings erected where pupils can support themselves in part through industries



From "The High Caste Hindu Woman." Copyright, 1901, by FLEMING H. REVELL COMPANY.

SHÂRADÂ SADAN AT BOMBAY

Calcutta University, but in less than two years he died, leaving her with one child, a daughter named Mano.

In 1883 she went to England, and for nearly three years pursued her studies there while acting as professor of Sanskrit in the Cheltenham Female College. During her residence in England she continued the study of Christianity, which she had commenced in India, and being satisfied as to its truth, she was baptized.

In 1886 she came to America, and while here she wrote *The High Caste Hindu Woman* and continued her studies. She made an appeal for aid in establishing in

of various kinds, and this new Christian home is called *Mukti*, "salvation."

Rev. Albert E. Ayers, writing of the meeting of the Bombay Annual Conference of the Methodist Episcopal Church in December last, says:

"Many stations report spiritual revivals, chief of which is that of Pundita Ramabai's, at Kedgaon, Poona, where more than eight hundred of her two thousand girls and women have been converted. This is not our work properly, but a member of this Conference, W. W. Bruere, is pastor there, and is one of the leaders of the unusual work of grace now going on there. Meth-

odism may well be thankful that this marvelous work of the Pundita is so closely allied in spirit with our Church, as no such opportunity exists anywhere else in Asia for influencing women for Christ."

The Fleming H. Revell Company, of New York and Chicago, has issued a new edition, revised, of *The High-Caste Hindu Woman*, by Pundita Ramabai. The book sells for seventy-five cents, and it contains "A Powerful Presentation of the Infelicities of Child Marriages and Enforced Widowhood." It should be read by everyone who wishes to understand the condition of Hindu women. The following are extracts from the book:

mother of girls is treated indifferently and sometimes with genuine hatred, but it is the child-widow, or childless young widow, upon whom in an especial manner falls the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced.

"Closely confined to the four walls of their house, deprived throughout their lives of the opportunity to breathe fresh healthy air or to drink in the wholesome sunshine, the purdah women become weaker and weaker from generation to generation, their physical statures dwarfed, their spirits crushed under the weight of social prejudices and



From "The High Caste Hindu Woman." Copyright, 1901, by FLEMING H. REVELL COMPANY.

SHÂRADÂ SADAN AT POONA

"Throughout India widowhood is regarded as the punishment for a horrible crime or crimes committed by the woman in her former existence upon earth. The period of punishment may be greater or less, according to the nature of the crime. Disobedience and disloyalty to the husband or murdering him in an earlier existence are the chief crimes punished in the present birth by widowhood.

"If the widow be a mother of sons she is not usually a pitiable object, although she is certainly looked upon as a sinner; yet social abuse and hatred are greatly diminished in virtue of the fact that she is a mother of the superior beings. The widow-

superstitions, and their minds starved from absolute lack of literary food and of opportunity to observe the world. Thus fettered, in ninety cases out of a hundred, they grow to be selfish slaves to their petty individual interests, indifferent to the welfare of their own immediate neighbors, much more to their nation's well-being. How could these imprisoned mothers be expected to bring forth children better than themselves? Consequently we see all around us in India a generation of men least deserving that exalted appellation.

"The mother's spirits being depressed, and mind as well as body weakened by the monotony and inactivity of her life, the un-

born child cannot escape the evil consequences. The complete submission of women under the Hindu law has converted them into slavery-loving creatures. They are glad to lean upon anyone and be altogether dependent, and thus it has come to pass that their sons, as a race, desire to depend upon some other nation, and not upon themselves. The seclusion, complete de-

pendence, and the absolute ignorance forced upon the mothers of our nation have been gradually and fatally telling upon the mental and physical health of the men, and in these times they have borne the poisonous fruit that will compel the Hindu nation to die a miserable and prolonged death if a timely remedy is not taken to them. It is for us to help them."

BESSIE'S MISSIONARY DOLLAR.

BY ANNA MARIA SOHN.

IT was "Mission" Sunday in Mizpah Church. Bessie Brewer, seated away back among the young folks, listened to a most eloquent sermon upon that day—a red-letter day in her calendar, if she but knew it. The members of Mizpah Church were mostly poor folk, who lived on small farms, "let out" by great landlords who lived elsewhere, and farmed their poor tenants for all they were worth without compunction, let, or hindrance.

The congregation was very attentive that morning, and the sweet face of Bessie Brewer, the only one present to-day of her family, grew pensive and wistful, while her large eyes grew larger as she listened to the burning words which fell like coals of fire from the lips of the young pastor to right and left of him, finding their way to many a cold heart and awakening as from a lethargy those who were not really dead, but only sleeping.

Mr. Ellis knew there was not much to expect from his poor congregation, but what they had to give he was bound to have. After the sermon, notebook in hand, he moved up and down the aisles of the church, putting down the offerings of the people. He told them the money would not be required at once; if they were unable to pay immediately he would wait one, two, three, or even four weeks.

He came abreast of Bessie's pew, and stopped; and after looking down the row of bright young faces his eyes rested lovingly on Bessie's downcast face. He saw the trouble there, and knew intuitively what it was. The little book passed from one to another of the girls. Each one had put down something, and as Bessie saw this an inaudible prayer floated right up through the blue of the sky. She did not

frame it with her lips; she did not give it voice, but it blossomed in her heart like a lovely flower, and became at once immortal.

The book was in her hand. With quick decision she put down opposite her name "one dollar." Her young companions looked astonished. They had each promised to give a quarter.

I do not think Bessie saw what they had subscribed. She had no desire to outstrip them. She had not thought of such a thing, for deceit and guile and arrogance had no place in her heart. She sat very quietly through the rest of the service, not seeing, or trying not to see, the unfeigned surprise of her girl friends.

After the meeting the people stood about chatting and shaking hands, as is the habit of country congregations.

Bessie left the house in company with the other girls. Once clear of the church a babel of inquiries greeted her on every side. "Bessie Brewer," said Annie Lee, "where are you going to get your dollar from?"

"You haven't anything to your name except a chicken, and that won't bring you twenty-five cents," said Mary Gray.

"You told me yourself this morning that you needed a new hat very much, and your mother couldn't get it for you," said a softer voice.

"O, Bessie," said laughing Alice Leigh, "I do believe you're in a predicament this time, sure!" But Bessie answered never a word.

"Come, Bess," said sweet Esther Mace, "do tell us what you are going to do about it," and she wound her arm coaxingly about Bessie's waist.

And then Bessie said simply, "'Trust in the Lord with all thine heart, and lean not

unto thine own understanding." There was a momentary silence. "I don't know, girls, where that dollar is going to come from, but my God is not slack in his promises, and he has said, 'The Lord will provide.' You see, I'm taking him at his word." Then she turned in at her own little gate, and the girls could say no more. But her conduct was a nine days' wonder to them.

She said nothing to her mother about the promised dollar, but her sister knew all about it before they slept that night.

If you could have heard Bessie's simple little prayer beside her bed, with her arms about her sister, you would have known it too, dear reader, and might have been moved to tears in the hearing as the sister was. She knew all about Bessie's beautiful faith, as she called it.

The next day Bessie's mother was obliged to go to town to do her trading. May, the elder daughter, accompanied her, but Bessie had to be housekeeper that day, and so she was left behind. That evening, upon their return, May joyfully ran into the house bearing a hat box, which she placed in Bessie's hands.

It contained the much-coveted hat—a white leghorn with a wreath of forget-me-nots and daisies around the crown. It was the prettiest hat Bessie had ever owned, and she went to bed happy that night. May had one nearly like it a week later.

A week went by; two weeks. The dollar had not been provided. Once May had caught a wistful, dreamy sort of look in Bessie's eyes as they stood together in the evening sunset inside their gate.

Instantly she divined her sister's thoughts. She linked her arm in Bessie's, saying lovingly, "But don't lose your beautiful faith, sister; you don't know what it is to me. You don't know how I love you for it."

Bessie smiled and said: "You know when we look to our God for help we must also help ourselves; and when he says, 'Do this or that,' and speaks to us as he did to me in church that day, he places the means within our reach. Now I know how I can procure that dollar, but O, how I hate to give up my pretty hat!"

May stood aghast. "Well, I never!" she gasped.

Then Bessie explained her plan hurriedly: "Belle Green wants the hat and has offered me two dollars for it."

"Then why don't she go to the store for one?" interrupted May, indignantly.

"Because there are no more like it," said Bessie, quietly.

"Mother would never consent to it," said May.

"Do listen to me, sister," pleaded Bessie. "It is the only way out of my difficulty. One dollar shall go for missions, as I promised it should, and with the other I can buy another hat which will do quite as well as this."

"O, Bessie, I shall sell mine, too, if you sell yours. I shall not want mine unless you keep yours."

May sold her hat, too, and gave one dollar to swell the missionary fund, following the example of Bessie, and that summer the two girls wore simple sailor hats, and were happier than if they had kept their leghorn hats at the expense of their consciences.

The Conversion of Vladimir to Christianity.

ENVOYS were sent by King Vladimir of Russia to Constantinople that they might study the Christianity there represented and report to the king. Basil II, who was at this time (987) co-regent with his brother Constantine VII, alive to the political and ecclesiastical importance of the opportunity, directed the patriarch to impress the visitors with an imposing display. "Let them see the glory of God," was the command.

They were conducted to the magnificent church of St. Sophia, emblazoned with gold and splendid with mosaic. The service was conducted by the patriarch arrayed in gorgeous vestments.

The scene was brilliant with sacred tapers; fragrant incense floated on the air; anthems and rhythmic chanting and intoning heightened the effect of the scene on the minds of the dazed envoys. It is said that they mistook for angels the procession of deacons and subdeacons whose shoulders were adorned with white linen wings and who chanted "Holy, holy, holy." "We want no further proof," the envoys said; "send us home."

They told a wonderful story. They were ready to abandon heathenism. Vladimir hesitated. He would first show the Christians his power. He attacked and captured, after a desperate struggle, the city of Cherson, in the Crimea, and then demanded of the emperor Basil his sister Anne in marriage. The demand was granted on condition that Vladimir would accept baptism, to which he had already pledged himself.

He was baptized with many of his courtiers and returned to Kiev with a number of missionaries, where he ordered his twelve sons to be baptized, and began at once to abolish paganism. A proclamation was made that those who did not appear the next day for baptism would be held as the king's enemy. Many were baptized.—*Rev. T. J. Scott, D.D.*

SOME CHRISTIAN WOMEN OF THE FOURTH CENTURY.

BY MRS. MINNIE S. BUDLONG.

THIS sketch is compiled from a charming book, entitled *Women in the Golden Ages*, by Amelia Gere Mason, and published by The Century Co.

The author has grouped therein, in easy and luminous style, the most striking facts which bring out the real quality of the womanhood of many ages and which predicated her present position.

But the woman of Greek poetry, she of Sparta, of Athens, and even the "new woman of old Rome," interest the present-day missionary woman less than those saints and heroines who, revolting against the excesses of an age falling into ruin, "heard the still, small voice of a new faith, and dedicated themselves to it with passionate enthusiasm."

Especially during this year, which marks an epoch in missionary progress, when the women of all denominations are joining in a thorough course of study, taking for their massive theme in 1902 a survey of the first eighteen centuries of the Christian era, this fresh and captivating book comes pat to their need.

The words which follow are closely gleaned from those of the author, and glimpse the character and life of a few representative women who lived near the close of the fourth century. Patrician women are these—wealthy, cultivated, nobly born—who, wearied of the vanities and vices of Roman society, found solace in a life of devotion to a religious ideal.

Of these Marcella was the leading character. When her husband died, although she was still in the fullness of life, young and beautiful, she retired from the world, gave away her jewels, put on a simple brown dress, and devoted herself to religious and charitable work. Born to lead and not to follow, she "had the stamp of a well-poised and distinct personality." She fitted up an oratory in her stately palace on the Aventine, and asked her friends to join her in Christian worship. This soon became a center for the devotional women of Rome, and many fled there from the gay world of splendor and fashion.

Asella, the sister of Marcella, had been drawn from childhood to an ascetic life. "She dressed like a pilgrim, lived on bread

and water, with a little salt, and slept on the bare ground. A cell was her paradise, and fasting her delight."

Fabiana, whose intellect was clear and brilliant, was the idol of patrician society. Bishops, priests, and people were alike touched to tears one Easter Eve at the sight of this once gay lady of fashion, who, clad in coarse sackcloth, unveiled and weeping, with ashes on her head, prostrated herself for public absolution. She gave her large fortune to charity, ministered with her own hands to outcast lepers, and built the first Christian hospital. Saint, philanthropist, nurse, and pilgrim, she died just before Rome was brought low. The galleries, housetops, and public places could not contain the people who came to her funeral. All Rome did her honor.

The most distinguished of the matrons who frequented the chapel on the Aventine was Paula, a reputed descendant of Scipio and the Gracchi. Left a widow at thirty-three, with five children, and inconsolable, she suddenly exchanged cloth of gold for a nun's robe and dressed and lived as poorly as the lowest of her servants. She spent days and nights in weeping over the most trivial faults, real or imaginary, and expressed a wish to be buried as a beggar. Her daughter, Eustochium, was the first patrician maiden to take the vow of perpetual virginity.

Blæsilla was the flower of her family—gay and clever. Both she and Paula loved to sing the Psalms of David in "rugged and majestic Hebrew." Although she had small taste naturally for austerities, she, too, put on the brown gown, and so extreme were her penances that she died of them at the age of twenty. The greatest men of Rome marched in her funeral procession.

These instances indicate the character and position of the women who gathered about Marcella. The author says that to the writings of St. Jerome she is indebted for the most of these particulars.

This was the beginning of the "Church of the Household," out of which grew the "First Convent," "the small beginning of the vast combinations of women, in which Christianity has found a strong support" and "which absorbed their talents and energies

for ten centuries," and still exercises its influence.

When St. Jerome came from the East he was invited to Marcella's home, and testified that to this select circle he owed much of his inspiration, and indeed of intelligent criticism, upon his voluminous writings. Marcella's judgment was so fine that even the pope consulted her upon biblical matters. Upon his return, Paula followed with her daughter and a band of consecrated virgins "to a life of hardship in the far East among the hermits of the desert and the holy places of Syria." The Convent of Bethlehem, built and organized by her, was the most important outcome of the "Church of the Homeless." It is said that Paula and her daughter helped St. Jerome in the revision of the Septuagint and in the translation of the Bible known as the Latin Vul-

gate, and to this circle of women he dedicated many of his books. After seventeen years of work in this convent for the poor and suffering, Paula died and was laid to rest in the grotto of Bethlehem.

Melania, another who exchanged the refinements of life for a wilderness home, established a convent on the Mount of Olives.

Marcella met with a tragical death. During the siege of Alaric she died from the effects of the beatings and tortures she received. Her little group of women were scattered, but this work "expanded into the vast system of convents which soon overspread the known world."

We commend our readers to this beautiful book for the whole unique story, and for its comprehensive summary of the age-long effects for good and evil of conventual life.

MONGOLIA AND ITS PEOPLE.

BY REV. JAMES H. ROBERTS, OF KALGAN, NORTH CHINA.

MONGOLIA is the central part of Chinese Tartary, north of China proper, and of the same size. On the north is Siberia, on the east Manchuria, and on the west Chinese Turkestan, also called Ili. Mongolia has no seacoast and scarcely any navigable rivers. With its sparse population and small amount of commerce, it has not attracted the attention of the civilized world. In recent geological ages Mongolia and Ili were an inland sea. Through the midst of them, from east to west, stretches the desert of Gobi. Its central part is a long belt of sand, one hundred and fifty to two hundred miles wide, and on each side of this is a belt of rocks and gravel, with very little vegetation. Beyond these, on the north and south, are the grassy prairies where the Mongols pasture their flocks and herds.

In the northern and southeastern parts there are large forests, but in other places a tree would be a rare sight. In the north the people move their tents in summer to any place where there is good grass for their sheep and cattle; and in winter they move back to the forest, which shelters them from the wind. Wolves, bears, and deer also find shelter there at the same time.

In the southern part the Mongols have learned from the Chinese to build little houses of turf or adobe, and their homes are

more permanent. Yet the Chinese farmers are encroaching on the grass lands, plowing up the prairie and driving back the less civilized Mongols, so that whole villages of Mongol tents and houses disappear.

The Mongols are dark-complexioned, and their faces are wrinkled, for the climate is dry and cloudless, the sunlight is glaring, and their caps and hoods do not shade their eyes. The men do their work on horseback, and any work that cannot be done in that way must be done by the women.

The chief articles of food are meat, milk, cheese, and butter, besides flour and grain bought from the Chinese. There is no fear of starving, as there is among the Chinese, for if the people are hungry they kill another sheep. If a person owns two cows their milk will be enough to feed his family. Even a poor man will have two horses, one to rest and graze while he rides the other.

The men wear long gowns, made of sheepskins sewed together with the wool on them. In midsummer they wear thinner clothing, but there is little warm weather in Mongolia, because of the elevation above the sea. Americans traveling in the southern part need to wear winter flannels and overcoats in the summer; while an ulster overcoat is not warm enough in the northern part in any month that is colder than May.



A STREET IN OURGA, MONGOLIA.

The weather there is not as warm as that of southern Siberia.

The people are fond of all kinds of animals. If a calf is born it is taken into the tent to keep it warm. Swallows fly in at the sky window and build their nests and rear their young among the rafters. This is a sign of good luck. Only wolves are hated. The men chase them on horseback, catch them with a pole and cord, and skin them alive. They think it would be a sin to kill even a wolf, and that there is a devil inside the wolf which would be let loose if he were killed.

The Mongolian language, unlike the Chinese, is easy to learn, but there are few books to help the learner.

Early in the thirteenth century the Mongols went forth to conquer. They subdued the larger part of Asia, and ravaged the eastern portion of Europe. The pope and other potentates of Christendom were afraid for their safety. Kublai, the first Mongol emperor of China, made Peking his capital in 1264. One event of his illustrious reign was the visit of Marco Polo; another was the enlargement and deepening of the Grand Canal; and still another was the sending of an expedition of one hundred thousand men to conquer Japan. None of these soldiers ever returned.

The later Mongol emperors were weak. They ruled the Chinese for their own profit, disregarding Confucian rules and placing no value upon literary merit. The Mongols had quartered one of their soldiers on each ten Chinese families; this was their method of garrisoning the land. The Chinese at last agreed upon a set time, and in one night killed the soldiers. So the Mongols lost their power and were driven out of China. They gave their attention more earnestly to religion, and accepted the Buddhism of Tibet. As it teaches that no one should take life, it restrained to some extent the savagery of the people, but there was in it no salvation, no power of progress, no spiritual life.

The Mongols are still a rude and barbarous people. By encouraging celibacy their religion has produced vice, for their priests are most licentious. Gilmour says: "The great lama religious centers are the great centers of sin. . . . The temples are gilded cages of unclean birds; the whole system is an utter abomination." It has taught the people to pray by machines, and

to try to buy salvation by going on pilgrimages, and by saying the name of Buddha many thousand times each day! The people all know that they are sinners, but believe that the prayers of the priests will save them. The priests will not kill a sheep, but will eat its meat. They form a hierarchy which will persecute any who become Christians. The Mongols are extremely superstitious and bigoted, and think their religion the only true one in the world.

How many Mongols are there? Two or three millions in Mongolia, and more in Siberia, Turkestan, and the eastern part of Russia. The preciousness of souls does not depend on their numbers. These people are lost sheep that belong to our Shepherd.

What has been done for them? The whole Bible was translated into their language by Stallybross and Swan, English missionaries who exiled themselves in eastern Siberia from 1817 to 1841, when they were driven out by the Russian government. The most noted missionary to the Mongols was James Gilmour, a Scotchman, whose book, *Among the Mongols*, all ought to read. He was a heroic worker, who held on to his task amid dangers, loneliness, and little apparent success for twenty-one long years, and so reached the hearts of his barbarous parishioners that they called him "Our Gilmour."

Of the American Board missionaries Messrs. J. T. Gulick, W. P. Sprague, and myself have tried to shepherd the Mongols. In 1884 a Mongol was received into our church at Kalgan. My first tour in Mongolia was made in 1880, and since that time I have visited the Mongolian plateau nearly every summer.

In 1893 the Scandinavian missionaries went to Mongolia, under the impulse of the cablegram sent to Sweden from Japan: "Make Jesus King!" Now there are in Urga, seven hundred miles northwest of Kalgan, two Norwegian Lutheran missionaries; in Uliassutai, five hundred and forty miles west of Urga, two Swedish missionaries of the Scandinavian Alliance Mission; and in Kalgan two missionaries of the International Missionary Alliance.—*Missionary Herald*.

THE time has come for each church to support two pastors: one for the thousands at home, another for the myriads abroad.—*Rev. Jacob Chamberlain, D.D.*



REV. J. M. BUCKLEY, D.D.



REV. A. E. SANFORD, D.D.



REV. S. F. UPHAM, D.D.



REV. A. H. TUTTLE, D.D.



REV. J. F. GOUCHER, D.D.



REV. HENRY A. BUTTZ, D.D.



REV. B. M. ADAMS, D.D.



REV. J. L. HURLBUT, D.D.

CLERICAL MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY.

**BOARD OF MANAGERS OF THE MISSIONARY SOCIETY
OF THE METHODIST EPISCOPAL CHURCH.**

THE Charter of the Missionary Society as amended by the Senate and Assembly of New York State April 4, 1873, provides that the objects of the Missionary Society are charitable and religious, "designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and Territories, and also in foreign countries."

Also, "The management and disposition of the affairs and property of the Missionary Society shall be vested in a Board of Managers composed of thirty-two laymen of the Methodist Episcopal Church and thirty-two traveling ministers of the Methodist Episcopal Church, appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex officio* members of said Board.

"Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties.

"Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the Managers appointed by an ensuing General Conference; said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with the Constitution of said Society as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be subordinate to any directions or regulations made, or to be made, by said General Conference."

The Constitution as revised by the General Conference of 1900 says:

"The management and disposition of the affairs and property of the said Corporation (Missionary Society) shall be vested in a Board of Managers, consisting of the Bishops of the Methodist Episcopal Church, who shall be *ex officio* members of said Board, and thirty-two laymen, and thirty-two traveling ministers of the Methodist Episcopal Church, elected by the General Conference

of the Methodist Episcopal Church, according to the requirements of the existing Charter of the Society; vacancies in the Board shall be filled as the Charter provides; and the absence without excuse of any Manager from six consecutive meetings of the Board shall be equivalent to a resignation.

"The Board shall also have authority to make By-laws not inconsistent with this Constitution or the Charter; to print books for Indian and Foreign Missions, and Missions in which a foreign language is used; to elect a President, Vice Presidents, and a Recording Secretary; to fill vacancies that may occur among the officers elective by its own body, and shall present a statement of its transactions and funds to the Church in its Annual Report, and also shall lay before the General Conference a report of its transactions for the four preceding years and the state of its funds."

"The Corresponding Secretary and First Assistant Corresponding Secretary shall be elected by the General Conference, but the Board of Managers shall have authority to elect such additional Secretaries as may be necessary. The Secretaries shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed, and their salaries shall be paid out of the treasury.

"At the regular meeting of the Board next succeeding the final adjournment of the General Conference, the officers to be elected by the Board shall be chosen and hold their office for the term of one year, or until their successors shall be elected; or, if a vacancy occur during the year by death, resignation, or otherwise, it may be filled at any regular meeting of the Board."

"Thirteen Managers at any meeting of the Board shall be a quorum."

"Any person paying one hundred and fifty dollars at one time into the treasury shall be an honorary manager for life; and the contribution of five hundred dollars shall constitute the donor an honorary patron for life; any such honorary manager or patron shall be entitled to a seat, and the right of speaking, but not of voting, in the Board of Managers."

"At the regular meeting of the Board in June of each year the standing committees shall be appointed."



REV. HOMER EATON, D.D.



REV. ANDREW LONGACRE, D.D.



REV. S. W. GEHRETT, D.D.



REV. G. F. MAINS, D.D.



REV. J. M. KING, D.D.



REV. C. B. BARNES, D.D.



REV. W. V. KELLEY, D.D.



REV. E. S. TIPPLE, D.D.

CLERICAL MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY.

Meetings of the Board.

"The Board shall hold its regular meetings on the third Tuesday of each month, at three o'clock P. M., at the Mission Rooms of the Society.

"The presiding officer shall preserve order, keep the speaker to the point under consideration, and appoint committees not otherwise provided for. He shall not take part in debate, nor propose any new measure, unless he first leave the chair; but he may vote as any other member.

"All meetings of the Board shall open with reading the Scriptures and prayer, and close with prayer or the benediction, under the direction of the Chairman.

"A Corresponding Secretary, or the Treasurer, or any five Managers, may call a special meeting of the Board."

The following is the Order of Business :

"1. Reading the Scriptures and prayer.

"2. The minutes of the previous meeting shall be read, and, when approved, signed by the presiding officer.

"3. The Treasurer's monthly statement and that of the Assistant Treasurer.

"4. Report of the Corresponding Secretaries.

"5. Reports from the standing committees, in the following order: Finance; Lands and Legacies; Africa; South America and Mexico; China; Japan and Korea; Self-supporting Missions; Europe; Southern Asia; Domestic Missions; Publications; Woman's Mission Work; Estimates; Nominations and General Reference; Apportionments; Audits.

"The reports of each committee to be made by simply reading the minutes of its proceedings, upon which the Board shall take such action as the case may require. When any one of the standing committees may be called in the regular proceedings of the Board it shall be in order to present any miscellaneous business pertaining to the particular matters of which that committee has charge, as well as to receive and consider any reports from the committee.

"6. Reports of special committees.

"7. Unfinished business.

"8. Miscellaneous business.

"The Board shall appoint in the month of October in each year the members of the General Missionary Committee to which it is entitled."

A standing committee meets at the call of its chairman, a corresponding secretary or treasurer.

Clerical Members.

The following are the Clerical Members of the Board, with the year when they were elected, their appointments, and their post office addresses:

AARON K. SANFORD (1870), Pastor of Church of the People and Five Points Mission, 63 Park Street, Manhattan, New York city.

JAMES M. BUCKLEY (1876), Editor of *The Christian Advocate*, 150 Fifth Avenue, Manhattan, New York city.

JAMES M. KING (1880), Corresponding Secretary of the Board of Church Extension, 1026 Arch Street, Philadelphia, Pa.

HENRY A. BUTTZ (1880), President of Drew Theological Seminary, Madison, N. J.

SAMUEL F. UPHAM (1882), Professor in Drew Theological Seminary, Madison, N. J.

ANDREW LONGACRE (1884), superannuated member of New York Conference, 102 E. 57th Street, Manhattan, New York city.

JOHN F. GOUCHER (1884), President of the Woman's College, Baltimore, Md.

JAMES R. DAY (1884), Chancellor of Syracuse University, Syracuse, N. Y.

CHARLES S. HARROWER (1884), Professor in Drew Ladies' Seminary, Carmel, N. Y.

HENRY A. MONROE (1887), Pastor of Zoar Methodist Episcopal Church, 1810 Parrish Street, Philadelphia, Pa.

BENJAMIN M. ADAMS (1887), Pastor of the Methodist Episcopal Church, Bethel, Conn.

HOMER EATON (1890), Agent of the Methodist Book Concern, 150 Fifth Avenue, Manhattan, New York city.

GEORGE ABELE (1892), Superannuated Member of East German Conference. P. O., Rocky Point, N. Y.

CHARLES R. BARNES (1892), Pastor of Centenary Methodist Episcopal Church, 648 Jersey Avenue, Jersey City, N. J.

SAMUEL P. HAMMOND (1892), Pastor of the Methodist Episcopal Church, Haverstraw, N. Y.

STEPHEN O. BENTON (1892), Presiding Elder of the New Bedford District, New England Southern Conference, 498 June Street, Fall River, Mass.

EZRA S. TIPPLE (1895), Executive Secretary of the Joint Commission of Twentieth Century Fund, 150 Fifth Avenue, Manhattan, New York city.

HERBERT WELCH (1896), Supernumerary of New York East Conference, care of Welch & Welch, 121 Broad Street, Manhattan, New York city.

SAMUEL W. THOMAS (1896), Editor of *Philadelphia Methodist*, 1513 Centennial Avenue, Philadelphia, Pa.

SAMUEL W. GEHRETT (1896), Pastor of Centenary Methodist Episcopal Church, 3418 North 19th Street, Philadelphia, Pa.

GEORGE P. MAINS (1896), Agent of the Methodist Book Concern, 150 Fifth Avenue, Manhattan, New York city.

F. MASON NORTH (1897), Corresponding Secretary of New York City Church Extension and Missionary Society, 150 Fifth Avenue, Manhattan, New York city.



REV. C. S. HARROWER, D.D.



REV. S. W. THOMAS, D.D.



REV. S. O. BENTON, D.D.



REV. J. R. DAY, D.D.



REV. H. A. MONROE, D.D.



REV. HERBERT WELCH.



REV. GEORGE AHLE.



REV. F. M. NORTH, D.D.

CLERICAL MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY.

ALEXANDER H. TUTTLE (1898), Pastor of the Methodist Episcopal Church, Summit, N. J.

WILLIAM V. KELLEY (1898), Editor of the *Methodist Review*, 150 Fifth Avenue, Manhattan, New York city.

JESSE L. HURLBUT (1898), Pastor of the Methodist Episcopal Church, Morristown, N. J.

WILLIAM F. ANDERSON (1898), Pastor of Methodist Episcopal Church, Ossining, N. Y.

CHARLES S. WING (1898), Presiding Elder of Brooklyn North District, New York East Conference, Brooklyn, N. Y.

JAMES O. WILSON (1899), Pastor of St. Andrew's Methodist Episcopal Church, 120 West 76th Street, Manhattan, New York city.

GEORGE P. ECKMAN (1899), Pastor of St. Paul's

Methodist Episcopal Church, 550 West End Avenue, Manhattan, New York city.

JAMES B. FAULES (1899), Pastor of the Methodist Episcopal Church, Madison, N. J.

BENJAMIN C. CONNER (1900), Pastor of Ridge Avenue Methodist Episcopal Church, 1000 North 6th Street, Harrisburg, Pa.

JAMES W. MARSHALL (1901), Pastor of Broadway Methodist Episcopal Church, Camden, N. J.

The pictures of all the Clerical Members are given in this number except that of Rev. S. P. Hammond.

Lay Members.

The names of the Lay Members and their addresses, together with their pictures, will be given next month.

THE BASIS OF METHODIST UNION IN JAPAN,

BETWEEN the Methodist Episcopal Church in Japan (*Mesodisto Kantoku Kyokwai*), including the South Japan Mission Conference; the Methodist Church (Canadian) in Japan (*Nihon Mesodisto Kyokwai*); the Methodist Episcopal Church, South, in Japan (*Minami Mesodisto Kantoku Kyokwai*); the Evangelical Association of North America in Japan (*Fukuin Kyokwai*); the Methodist Protestant Church in Japan (*Mi-fu Kyokwai*); and the United Brethren in Christ in Japan (*Dobo Kyokwai*), as adopted by their respective Annual Conferences.

ARTICLE I.—NAME.

The name of the united Church shall be "Kirisuto Hosel Kyokwai" (*The Christian Method—Correct Church*).

Should the name of the Church in the future be changed the substituted name shall embody the idea of Methodism.

ARTICLE II.—MEMBERSHIP.

The terms of membership in the communion shall be the General Rules and the Apostles' Creed.

ARTICLE III.—DOCTRINES, GENERAL RULES, ORDINANCES, ETC.

1. Doctrines.

The Kirisuto Hosel Kyokwai shall be permanently founded upon the fundamental doctrines of Methodism as contained in the Articles of Religion of the uniting bodies, *Wesley's Notes on the New Testament*, and the first fifty-two of Mr. Wesley's sermons printed during his lifetime.

2. General Rules.

The General Rules shall be those found in the Books of Discipline of the uniting bodies.

3. Ordinances.

A suitable Ritual shall 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 General Superintendents, the Laying of a Corner Stone, and the Dedication of a Church.

4. Means of Grace.

The class meeting and love feast and such means of grace for the promotion of Christian fellowship and life shall be duly observed.

ARTICLE IV.—CHURCH GOVERNMENT.

1. General Superintendents.

(a) There shall be one or more general superintendents (*sori*).

(b) The general superintendent shall be elected by the General Conferences, by ballot, and shall be inducted into office by appropriate religious ceremonies; the term of office shall not exceed eight years, and the general superintendent shall not be eligible for reelection. If two be elected at the first General Conference, one of them shall be chosen for a term of four years only, so that there shall be a recurring election every four years.



REV. C. S. WING, D.D.



REV. J. O. WILSON, D.D.



REV. WM. F. ANDERSON, D.D.



REV. G. F. ECKMAN, D.D.



REV. B. C. CONNER, D.D.



REV. J. W. MARSHALL, D.D.



REV. J. B. FAULK, D.D.

CLERICAL MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY.

(c) The general superintendent shall preside at the General and Annual Conferences, and, as far as possible, over all permanent committees of the General and Annual Conferences, and, when present, over the District Conferences.

(d) The general superintendent shall be left without appointment, and shall visit and exercise supervision in all parts of the work.

(e) The general superintendent, after consultation with the presiding elders assembled, shall appoint all ministers and probationers to their charges; but any presiding elder shall have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the presiding elders it shall prevail.

(f) The general superintendent, assisted by the elders, shall ordain all deacons and elders elected by an Annual Conference.

2. *The General Conference.*

(a) The General Conference (Sokwai) shall be a delegated body, composed of ministers and laymen in the proportion of one each for every five ministers in full connection; provided, nevertheless, that a fraction of three fifths of the above proportion shall entitle an Annual Conference to an additional delegate of each order; and provided, further, that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

(b) The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions:

1. 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 privileges of our members of trial before the society or by a committee and of an appeal.

2. It shall not change nor alter any part or rule of our government so as to do away with the office of general superintendent, nor destroy the plan of our itinerant system, or of our itinerant general superintendency.

(c) One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president pro tem by ballot, without debate, from among its ministerial delegates.

3. *Annual Conferences.*

(a) The territory occupied by the Church shall be divided into Annual Conferences as the General Conference may from time to time direct.

(b) The Annual Conference (Nenkwaï) shall be composed of all ministers in full connection within its bounds, and of one lay representative from each self-supporting church, and one lay advisory member from each aided church. When one pastor serves two or more churches, such churches shall be entitled to but one lay representative.

(c) All members of Annual Conference, and those on trial therein, including lay members elected, shall attend its sessions.

(d) Every minister who at the time the union is effected is a full member of a Conference shall be a member of an Annual Conference.

(e) Lay members elected shall have the right to speak and vote on all questions, except the examination of ministerial character and qualifications, and the reception by vote of probationers into full connection, and their ordination. Lay advisory members shall have the same right to speak as lay members, but not to vote.

(f) In the absence of a general superintendent the Conference shall elect a president by ballot, without debate, from among its elders.

(g) Each Annual Conference shall have power to elect to deacon's orders any probationer of not less than two years' standing; and also to admit into full connection and elect to elder's orders any probationer who has traveled four years and fulfilled all disciplinary requirements.

4. *District Conferences.*

(a) The territory occupied by each Annual Conference shall be divided into districts (bu).

(b) The District Conference (Bukwai) shall be composed of traveling and local preachers, within the district, and such lay representation as may hereafter be determined upon by the General Conference, and be held annually for the purpose of hearing appeals, licensing local preachers, recommending candidates for the traveling connection to the Annual Conference, and for promoting religious life and work within the bounds of the district.

(c) The chief officer of a district shall be called presiding elder (bucha). The presid-

ing elders shall be appointed annually by the general superintendent on the nomination of an Annual Conference by ballot, without debate; the number of persons nominated shall be one half more than the number of presiding elders required.

(d) The presiding elder, in the absence of the general superintendent, shall preside in the District Conference, and shall exercise general supervision in his district.

(e) If neither the general superintendent nor the presiding elder be present, the District Conference shall choose its own president by ballot, without debate, from among the elders.

5. Quarterly Conferences.

(a) Each self-supporting church and each aided church may have a Quarterly Conference (Shikikwai), composed of the traveling and local preachers, the exhorters, the stewards, the Bible women working under the direction of the pastor, and the class leaders; together with the first superintendents of the Sunday schools, and the presidents of the young people's societies—the same being members of the Church—and the trustees who are members of the Church within the pastoral charge.

(b) The Quarterly Conference shall have charge of the finances and the general work of the church within its bounds.

(c) The presiding elder shall preside in the Quarterly Conference; but in the absence of the presiding elder the pastor (bökushi) shall preside.

(d) The lay delegates to the Annual Conference shall be elected by ballot at the Fourth Quarterly Conference.

6. Permanent Committees.

Permanent Committees appointed by any of the above Conferences shall continue in their appointments until the succeeding session of the respective Conferences.

ARTICLE V.—CHURCH PROPERTY.

All church and parsonage property of the Kirisuto Hosei Kyokwai shall be legally held in trust for the sole use and benefit of the ministry and membership of the Kirisuto Hosei Kyokwai, subject to the discipline, usage, and ministerial appointments of said church, and if sold the proceeds shall be disposed of and used in accordance with the provisions of said discipline.

ARTICLE VI.—CHURCH FINANCES.

1. Classification of Funds.

The funds connected with the Kirisuto Hosei Kyokwai shall be classified under three heads:

1. Funds appropriated by the Foreign Missionary Societies, for the foreign missionaries and their work; these shall be under the control of the foreign missionaries.

2. Funds raised by the Kirisuto Hosei Kyokwai for the work of said church; these shall be under the control of the Japanese.

3. Funds collected by the Japanese Church for missions, and funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church; these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

2. Classification of Societies.

The societies shall be divided into three classes:

1. Self-supporting churches (jikyū kyokwai).

2. Aided churches (hojō kyokwai): Aided churches are those organized churches which receive aid from outside sources, and in addition pay all their current expenses, and at least one fourth of their pastors' salaries.

3. Missions (dendochi): Missions are those mission stations or societies of believers which have not yet reached the financial status of aided churches. No mission shall be organized into a church with a Quarterly Conference until its membership numbers at least twenty adult full members, and it is able to bear all its current expenses, and to pay at least one fourth of its pastor's salary.

ARTICLE VII.—MISSIONARIES AND MISSION FUNDS.

1. Rights of Missionaries.

The foreign male missionaries shall have *ex officio* all the rights and privileges of membership in an Annual Conference in Japan which they have in the Annual Conference to which they belong, and be amenable to said Japan Annual Conference for conduct, and by arrangement with the proper authorities of their respective missions, the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2. *Missions Supported by Foreign Missionary Societies.*

The missions (dendochi) supported by the Foreign Missionary Societies, shall be controlled by their respective missions (mission councils) under the general direction of the Annual Conferences. Such missions (dendochi) shall be eligible to become aided churches (hojo kyokwai) when they are able to comply with the requirements of Article VI, Section 2.

ARTICLE VIII.—AMENDMENTS.

No amendment to this Basis of Union shall be made except by a two-thirds vote of the General Conference, afterward concurred in by two thirds of all the members of the several Annual Conferences present and voting at their respective annual sessions.

ADDENDA.

When the above Basis of Union shall have been approved by the respective General Conferences of the negotiating bodies, it shall be competent for the respective Annual Conferences to elect delegates to the

first General Conference of the united Church, according to the Basis of Union, Article IV, Section 2; and for each of the uniting bodies to elect its lay delegates according to its present system; and these delegates of both orders shall compose the first General Conference of the said united Church, with powers to perform such acts as may be necessary to carry into effect the provisions of the Basis of Union, and all other acts which come within the province of a General Conference.

It is understood that in the event of the Basis of Union being approved by two or more only of the negotiating bodies, it shall be competent for the bodies to proceed to the formation of a union according to the provisions of the above basis.

The first General Conference shall be held in the city of Tokyo, at such time and place, and with such arrangements for defraying expenses as shall be determined upon by a committee composed of one Japanese and one foreign missionary chosen by the respective Annual Conferences of the uniting bodies.

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, 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, as well as the library, is wholly and exclusively the property of the Missionary Society of the Methodist Epis-

copal 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* representatives elected by each mission represented in this Union, with the proviso, that missions having more than *six* male missionaries be entitled to *one* extra representative for every additional *three* or fraction thereof, whose duties shall be to elect the dean and treasurer, to arrange the work of the professors and teachers and to have general supervision and management of the institution.

The Board of Control shall meet in annual session at such time, prior to the opening of the school year, as may be fixed by said Board. All questions shall be decided by a two thirds' vote of the members present and voting.

Any Mission so desiring may appoint a Japanese to the Board of Control.

ARTICLE III.

The faculty shall consist of the dean and professors, who shall elect annually by ballot at the end of the school year from their number a secretary, a registrar, and a 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 current expenses of the institution, including ordinary repairs, shall be apportioned annually by the Board of Control to the respective missions on the following basis:

The Methodist Episcopal Church, 40 per cent; the Canadian Methodist Church, 20 per cent; the Methodist Protestant Church, 15 per cent; the Evangelical Association, 15 per cent; the United Brethren in Christ, 10 per cent.

ARTICLE VI.

The missionary teaching force of the school shall be supplied by the several missions on the following basis:

The Methodist Episcopal, five tenths; the Canadian Methodist, two tenths; the Methodist Protestant, one tenth; the Evangelical Association, one tenth; the United Brethren in Christ, one tenth.

In the case of the Japanese teachers required, which are to be appointed by the Board of Control, the above apportionment shall apply to meet the salaries of said Japanese teachers.

In case a mission cannot conveniently supply a missionary to furnish the above apportionment of teaching, the Board of Control may make such arrangements in harmony with the above basis as shall meet with the approval of all parties concerned.

ARTICLE VII.

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 bases in Articles V and VI.

ARTICLE VIII.

The faculty shall exercise due authority over all the students, but cases requiring Church discipline shall be referred to the proper authorities.

ARTICLE IX.

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 X.

It is hoped that this 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 intentions.

ARTICLE XI.

These articles shall not be altered except by a two thirds' vote of the Board of Control at its regular annual session, written notice of such proposed alteration having been given at the previous annual session of said Board—the same to be submitted to and approved by the cooperating missions.

The South Japan Mission of the Methodist Episcopal Church is also entitled to the same ratio of representation on the Board of Control.

The above articles of Union in Theological Training Work were adopted at a meeting of the joint committee, representing the five missions interested, at Tokyo, October 10, 1901.

JULIUS SOPER, Y. HONDA,
Methodist Episcopal.

JOHN SCOTT, M. TAKAGI,
Canadian Methodist.

J. P. HAUCH,
Evangelical Association.

E. H. VAN DYKE,
Methodist Protestant.

A. T. HOWARD,
United Brethren in Christ.

After securing the sanction of their respective Missionary Societies, the missions represented are requested to appoint representatives to the Board of Control in accordance with the provisions of Article II.

ALFRED T. HOWARD, Secretary.

Mrs. Thomas S. Johnson of India.

AMANDA RUTH WHITMARSH was born in Lowell, N. Y., May 21, 1831. Her parents were devoted members of the Methodist Episcopal Church, and she was converted and joined the Church in childhood. During most of her childhood the family lived in Watertown, N. Y., where she was educated and became a teacher.

In 1854 she with her parents moved to the State of Michigan, where she met Thomas Stewart Johnson, of Williamsburg, Ind., who was then a student of medicine in the University of Michigan, to whom she was married in 1855.

Her husband gave up the practice of medicine and joined the North Indiana Conference of the Methodist Episcopal Church in 1859, and in 1862 was appointed missionary to India. They sailed from Boston in a sailing vessel September 2, 1862, and landed in Calcutta January 21, 1863, being one hundred and forty-two days on the voyage without even the sight of land save one small barren island.

Their first appointment in India was Shahjahanpur, eight hundred and twenty miles from Calcutta. There was but little railway then in India, and the journey up country was made by railway, dak gari (a kind of stagecoach), and doli, or palanquin, carried by men.

Mrs. Johnson entered heartily upon the study of the language, taking up the same course of study that her husband did, and recited daily with him to their Hindustani teacher. As soon as possible she opened zenana work and a number of girls' schools, which she faithfully superintended during fourteen years in Shahjahanpur (two terms of ten and four years).

She also did faithful work in the Boys' Orphanage during the same time. Many of the boys, who are now gray and have large families, call her mother, and their children call her grandmother. She was a good singer and used her voice to the glory of God.

The appointments to Naini Tal and Budaon were for shorter periods, but her interest in the work was the same as in Shahjahanpur. Then came nine years in Lucknow, where she had charge of several girls' schools in different parts of that great city. The next was to Jabalpur in 1893. Here she opened a girls' boarding school and orphanage with three girls, which number soon increased to sixty, which is now under the care of a Woman's Foreign Missionary Society missionary and numbers more than three hundred, with a property worth \$12,000.

Her husband has been presiding elder for twenty-two years, always of large districts, which kept him away from home much of the time. This added greatly to her responsibility in the care of the local work and of the home.

Her first home-coming from India was in 1874, when she brought her son and remained until 1876, when her husband came on short leave, and they returned together, leaving their son in school. In 1884 she returned home on account of her health, and in 1890, with her husband, who came on leave, and again in 1900—in all, four voyages to India and back. While living in Lucknow she was stricken down by the great heat two different times and never fully recovered, but was able to go on with her work until 1899. When she returned to the United States with her husband in the spring of 1900 she hoped to be able to go back to India, but Dr. Johnson was obliged to return to India alone in the fall of 1900, as her health would not permit her to accompany him. She remained comfortably provided for in the home of her son Charles, at Campbell, Ia.

Her husband told her that if she said so he would ask for extension of leave, or retire and remain with her, but she said he must not leave the Lord's work in India on her account, as he was greatly needed there, and the Lord would care for her and go with him. This she repeated a number of times.

The hope that the home climate might improve her health was not realized, and when the very hot weather of July came on she failed rapidly for some days, and forty-eight hours before the end came paralysis set in, after which she was not able to speak. Before that she often spoke of Jesus and of her trust in him. Of her husband she said, "He is away in India in the Lord's work, and it's all right."

She passed peacefully away from earth to heaven July 22,

1901. The funeral services were conducted by her presiding elder, Rev. J. H. Senseny, and pastor, Rev. Paul Gardner of Wankee. After all her travel and years abroad her grave is in the same cemetery where repose the remains of her father and mother.

Mrs. Johnson cheerfully met all the obligations and sacrifices incident to a long missionary life, and even had a bright, living faith in the promises of the Bible and in Jesus Christ as a personal Saviour. The memory of her faithful and loving labors for the people of India will long abide.

She was the mother of four children—three daughters, each of whom died early in childhood, and a son (Dr. Charles W. Johnson), who graduated from Simpson College and from the Chicago Medical College, and resides in Campbell, Ia. Two brothers survive her—L. D. Whitmarsh, of Des Moines, Ia., and J. N. Whitmarsh, of Tacoma, Wash.

She was a devoted, loving wife, and her husband, Dr. Thomas S. Johnson, bereaved and lonely, continues to toil on in India for the sake of its needy millions, cheered by the thought that the separation is only for a brief season.



Systematic Giving.

I BELIEVE in systematic giving, whether it be "the tenth," the "laying aside on the first day of the week according as God hath prospered you," or the laying aside of your nickels, dimes, or quarters (according to your circumstances) when you return home from marketing or shopping. I prefer any of these to the method which I believe the majority of Christians follow, that of giving freely and gladly of "what they happen to have when the time comes," for many times they "don't happen to have much of nothin'."

I do not think that all Christians are in duty bound to give one tenth of their income for the support of the Gospel—parents, for instance, whose wages are all needed for the support of their children. As all that we have belongs to God, so also our children belong to him, bodies and souls, and if all our "strength, time, and money" are needed to train them for lives of usefulness we are certainly using these talents "in the service of our King."

But let us not use this as a cloak for our selfishness. If we can spare the tenth, and will give it willingly, though it may be some sacrifice to us, we will be greatly blessed by so doing. We will feel that we are not altogether laying up "treasures on earth, where moth and rust doth corrupt," but that we are truly laying up "treasures in heaven," and we will know that God approves of our service.

I am a wife and mother. My husband's work takes him away from home all the week, so most of the money for household expenses (which includes clothing) goes through my hands. Of this I lay aside one tenth, and though it may not be much, I always have something on hand for the cause of Christ, and I wish to testify that I enjoy such peace and contentment as I never enjoyed before. It seems now, all the time, that I can see God looking toward me with a kind and loving smile, yet it makes me feel more and more my unworthiness of his love.

Dear brothers and sisters, I wish I might persuade you to put aside all selfishness, and give, give, because you love Jesus and wish to do more for him. Give in a systematic way. You will be better satisfied to know just what you are doing. Consider it a privilege rather than a duty. I believe if we Christians will turn our attention wisely toward this subject there will be such an outpouring of God's Spirit in our hearts, as well as money in his treasury, that not only the Church, but the world, and even heaven, will rejoice because of it.—Mrs. E. T. Harris, in *Michigan Christian Advocate*.

Easter Morning in Naini Tal, India.

THE mountain peaks are tinged with a radiance not their own;
The glory of the lord of day o'erspreads the valley lone;
Each breeze that ruffles lightly the bosom of the lake,

Where Naini's gentle breathings show that now she is awake,
So softly whispers to me in accents all divine,
"Fear not, for He is risen!" and trusting joy is mine.

The mists arise so gently where but late the glory shone,
And through the rocky gorge they roll in silence so profound;
Eternity comes down, and in its clasp are bound
The mystery and silence of the finite earthly life,
And thoughts of peace have put to flight all restlessness and strife.

And so as I gaze downward to the sunny, smiling plain,
Far into the clear distance, to the fields of waving grain,
My thoughts are full of gladness, of the blessed Easter joy,
Of trust that knows no dangers, of peace without alloy.

Then I run with hastening footsteps in the coolness of the morn
To find my living Saviour by the garden tomb alone.

With joy I look up in his face; no tears bedim my eye.

In tones of tender love he says, "My child! lo, I am nigh."

"My master!" this quick heart responds, "my love is all thine own.

Come in thy resurrection power; come make my heart thy throne."

With a love that thrills and strengthens his arms encircle me;

The tomb left far behind us, his glory now I see!
"KOH-I-NUR."

Old St. George's Methodist Episcopal Church, Philadelphia.

THE pastor of this church, Rev. J. S. Hughes, 324 New Street, Philadelphia, wishes to obtain the names of all persons who entered the ministry from this church, and of preachers of any denomination who were converted in this church, whether or not they entered the ministry directly from it, also of preachers of any denominations who at any time were members of St. George's Church or Sunday school.

Report of Student Volunteer Convention.

THE report of the Student Volunteer Convention, held recently at Toronto, Canada, will soon be published. It will be bound in cloth, contain over six hundred pages, and published at \$1.50. Orders sent in immediately will be taken at one dollar per copy postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York. When the book is ready for delivery subscribers will be notified, and they can then send the money on receipt of which the book will be forwarded promptly.

METHODIST MISSIONS AND MISSIONARIES.

Methodist Episcopal Church.

Rev. Charles Myron Worthington sailed from Seattle, April 22, for Penang, Malaysia.

Rev. A. P. Camphor, D.D., and wife are to sail from New York May 3, returning to Monrovia, Liberia.

Rev. E. E. Wilson and family, of the Chile Mission, arrived in New York, April 14. Their address will be Mount Vernon, Ia.

Rev. W. A. Mansell has become the editor of the *Indian Epworth Herald* as successor to Rev. J. Culshaw, who leaves India on a furlough to England.

Secretary Leonard is rapidly improving in health. He has been spending some weeks at Clifton Springs Sanitarium and is expected to return to the Mission Rooms early in May.

Rev. Joseph H. Gill and wife, of India, arrived at Victoria, British Columbia, March 22, and left for Illinois the same day. They reside at 1645 Aldine Avenue, Chicago, Ill.

Rev. J. W. Robinson has been elected editor of the *Kaukab-i-Hind* (Star of India), published at Lucknow, India, to fill the vacancy caused by the resignation of Rev. J. H. Messmore.

Rev. C. L. Bare and family sailed from India in March, returning on furlough to America. Mr. Bare will seek to increase the endowment to the Reid Christian College, at Lucknow, while in the United States.

Rev. Albert E. Ayers, writing from India, says: "Southern Asia is feeling the throb of the mighty revival that is sweeping round the world, and old missionaries are everywhere saying that they never knew before such widespread and all-pervading spiritual interest as there is now abroad in this land."

Rev. Rockwell Clancy, writing from India, says: "I visited the annual session of the Bombay Conference. It was good to hear of the wonderful mass movement in Gujerat, in that Conference, where, in three days, eighteen hundred converts were baptized by Rev. D. O. Fox and Rev. W. E. Robbins. Five thousand were baptized in 1901. The presiding elder, Rev. Edwin Frease, is a great leader. We expect ten thousand converts in that district within this year, if pastors can be provided to shepherd them."

Rev. Thomas B. Owen writes from China: "Idol worship has begun to give way among the heathen. During the past our Chinese brethren have had to bear much persecution because they would not join in the worship of these wood, stone, and clay images. But, though persecuted, they have borne unceasing testimony against idolatry. Their heathen neighbors are becoming convinced that idol worship is neither wise nor useful."

Rev. F. B. Price writes from Burma: "Most of the reports read at the annual session of the Burma Mission Conference, held at Rangoon in February, showed encouraging increase in all departments of work, the additions to the missionary staff brighten-

ing the outlook. A committee consisting of Presiding Elder Rev. Julius Smith and Rev. F. B. Price was appointed to confer with a similar committee of the Wesleyan Synod regarding joint interests in Burma."

Rev. A. H. Lambert writes from Arecibo, Porto Rico, March 15, 1902: "At the meeting of the Mission last month in San Juan the Arecibo Circuit reported 61 members, 235 probationers, 1 native exhorter, 7 leaders, 5 preaching places—Arecibo, Utuado, Camuy, Hato Viejo, and Aibonito. Collected in Arecibo for Missionary Society, \$10.02; for current expenses, \$61.25; for pastoral support since May, \$30.92. About twenty dollars' worth of New Testaments and books have been sold to our members. We are greatly handicapped by the lack of a church building."

Rev. J. M. Spangler, D.D., writes from Rosario, Argentine, January 16: "I arrived with my family in this beautiful city, with its population of one hundred and twenty thousand, nine weeks ago, after a journey by land and by sea of nearly four ten thousand miles. Our reception was better than an ovation; it was a hearty genuine thanksgiving by the whole Protestant community for the return of an old pastor and friend, for I had been the founder of this self-supporting work years before, coming here first in 1887."

WORK IN BOLIVIA.

We stated in September last that but little had been accomplished in Bolivia, South America, in the way of Protestant work. Dr. T. B. Wood says:

"Much has been accomplished by our colporters in that republic. It is fuller of Bibles than any other part of the Andine Highlands. Hence it is readier to be organized into circuits and small stations at moderate cost.

"Brother Penzotti held many preaching services in the former capital, Sucre. I have preached in the present capital, La Paz, where one of our colporters, Arancet, resided and worked for years. Groups of converts and Bible students could be organized in many places to-day.

"The Canadian Baptists are making a success of their schools in La Paz and Oruro. The former is already self-supporting. It is for boys. A self-supporting school for girls can be founded there by us as a feeder for our higher grade school in Lima.

"Wealth is increasing there and accumulating in the hands of Germans and other foreigners who will send their daughters to Europe to finish their education till we make a school worthy of their patronage in Lima. La Paz has patronized our school in Santiago, but its sympathies and traffic are more toward Peru than Chile.

"Rev. Charles Beutelspacher, our presiding elder in Bolivia, is doing a good work there. Of course he must give chief attention to the Bible work, but that will not prevent him from developing a district if the Church will give him a little financial backing."

Methodist Episcopal Church, South.

Rev. J. D. Hammond, D.D., who has been visiting the Mexico Missions, says: "I have never seen an Annual Conference whose members were more enthusiastically devoted to their work than were those of the two Mexican Conferences I attended. The only sense in which they are place seekers is that each seeks for himself the most difficult work and the one requiring the greatest self-denial. The policy these men urge for the home Church is, for the present, a large reinforcement of their ranks by strong, cultured, consecrated young men and the gradual building up of a native ministry by the help of a good training school centrally located. Such a school might be located in the City of Mexico. It should be equal to the best in the States and devoted to the Christian training of young men, whether for the ministry or for other callings. Such a school is in great demand, and there can be no doubt that it would be well supported from the beginning."

THE CUBAN MISSION.

Bishop Candler, reporting the Cuban Mission, says: "The results of the year show satisfactory progress in spite of many difficulties. The net increase in members and probationers is one hundred and seventy-eight. Besides this increase which has been gathered, obstacles to growth have been removed, which assure a larger increase in the future.

"Plans have been laid for circuit work. This will give us work and membership in towns of the smaller size, intermediate between the larger cities in which we now have stations. The people in these smaller towns and in the rural districts are more open to the Gospel. They have been, and are, neglected by the Roman Catholic priests, and are therefore more ready to accept the Christianity of the Bible.

"Our school in Havana overflows with patronage, which yields an income large enough now to pay all the expenses of the school except the salary of the principal. The teaching force consists of five teachers besides the principal."

Methodist Church of Canada.

Rev. A. Sutherland, D.D., Missionary Secretary, left Canada in March last on his way to visit the Missions of his Church in Japan.

Miss Preston writes of the school at Kofu, Japan: "We close the term with 91 names on the roll, of whom 50 are boarders and 41 day students. Of the boarders 32 attend class, this being understood as an expression of belief in Christ as Saviour, while the others belong to a class for Bible study, held also on Sunday afternoon. In addition to these classes the little girls have their Sabbath evening meeting, when they give the program—Bible reading, some nice story, an experience, singing, and prayer. The girls have formed among themselves an 'In His Steps' meeting, the name indicating its purpose."

United Methodists of England.

Mr. T. W. Chapman has been appointed principal of the new missionary college at Wenchow, China.

The missionary college at Ningpo, China, is in need of a principal, and the secretary of the Missionary Committee is instructed to secure one.

Methodist New Connexion of England.

Between £30,000 and £50,000 has been bequeathed to the Connexion by Mr. John H. Warhurst, of Manchester. It is for extension purposes.

New buildings are being erected at Chu Chia, Shantung, China, to replace those destroyed by the Boxers. New buildings are also to be erected at Tientsin and other points. It is thought that the money received as indemnity will be sufficient for restoration.

Lesson and Study Topics for 1902.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church has had designated by its Literature Committee the following subjects for study the balance of the year 1902:

MAY. Ninth to the Twelfth Century. From the Establishment of the Christian Empire of the West to the Crusading Church.

JUNE. Our Youth at Home and Abroad. Applied and Misapplied Energy.

JULY. Twelfth to the Sixteenth Century. From the Crusading Church to the Reformation.

AUGUST. Out-door Efforts—Camp Meetings, Chautauquas, etc. History of Mission Work in Mexico, and the Relation of Her Religion to America.

SEPTEMBER. Sixteenth to the Eighteenth Century. From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel.

OCTOBER. Ingathering and the Philippines.

NOVEMBER. Eighteenth Century. From Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions.

DECEMBER. Glad Tidings of Great Joy around the World, Especially to Japan and Korea.

The Literature Committee of the Canadian Methodist Woman's Missionary Society has adopted the following as subjects for study May-December, 1902:

MAY. From Charlemagne to Bernard of Clairvaux.

JUNE. China.

JULY. From Bernard of Clairvaux to Luther.

AUGUST. Deaconess Work.

SEPTEMBER. From Luther to the Halle Missionaries.

OCTOBER. French Canadian and Domestic Missions.

NOVEMBER. The Stranger within Our Gates.

DECEMBER. From the Halle Missionaries to Carey and Judson.

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 15, 1902, Bishop Foss presiding. Devotional exercises were conducted by Rev. C. R. Barnes, D.D.

The rules were suspended to hear the report of the special committee in reference to Mr. J. H. Taft, who had been a member of the Board of Managers fifty years. The report was unanimously adopted by a rising vote. Mr. Taft made a brief address, relating some incidents connected with his early membership in the Board. Bishop Foss followed with remarks.

(The report will appear in full next month in connection with the portraits of the lay members of the Board.)

Announcement was made of the death of Alden Speare, one of the members of the Board of Managers, and Dr. A. K. Sanford read a memorial minute, which was adopted by a rising vote, and a copy was ordered sent to the family and the Church papers.

Mr. James H. Taft, vice president, took the chair and presided during the remainder of the session.

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

A furlough was granted Rev. I. C. Cartwright, of Leon, Mexico, on account of his health.

Provision was made for repairs of mission property in Mexico at Guanajuato and Mexico City.

A furlough was granted Rev. Jesse F. Newman and family of the Central China Mission.

The secretaries were authorized to send remonstrance to Congress against the passage of the Chinese Exclusion bill in its present shape.

The furlough of Rev. J. C. Davison, of Japan, was extended until July.

The furlough of Dr. W. B. Scranton, of Korea, was extended to the close of 1902.

The redistribution of the appropriation to Chile was approved, except the item of \$936 for payment on property, and the Finance Committee was instructed to add this to the Transit Fund.

The Switzerland Conference having raised \$630 for church debts, it was ordered that the sum appropriated by the General Committee as grant in aid (\$523) be forwarded.

Permission was granted to the District Conferences in the Bombay Conference to elect one layman to represent the work of the district in the Finance Committee, each layman so elected to have the right to speak and vote.

The Finance Committee of the North India Conference was instructed to bring the redistribution of the appropriation within the amount appropriated by the General Committee and the special relief granted at the March meeting.

Appropriations were made to help in repairs

upon the Grant Road Church, Bombay, and the church in Naini Tal, India.

The distribution to the Malaysia Mission was approved, provided the Board is understood to be in no way responsible for the \$2,504 expected from local receipts.

An appropriation of \$50 was made toward the Missionary Society being represented at the Negro Young People's Christian Congress, to be held in Atlanta, Ga., August 6-11, 1902.

William A. Brown and Mrs. Dora Belle Brown were approved for appointment as missionaries at Manila, Philippine Islands.

The following were approved for appointment as missionaries, provided they pass the usual medical examination: Arthur D. Berry and Charles Stewart Davison for Japan, Charles Myron Worthington for Penang, J. P. Hauser for Mexico, Burton Little St. John for China.

Mr. Costello Lippitt, of Norwich, Conn., was elected a member of the Board of Managers to fill the vacancy occasioned by the death of Mr. Alden Speare, and he was assigned to the Committees on Finance and on Lands and Legacies.

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

Memorial Minute on the Honorable Alden Speare.

(The Board of Managers of the Missionary Society unanimously adopted the following, April 15, 1902:)

BY the death of the Honorable Alden Speare, of Newton Center, Mass., another name widely known and highly respected is transferred from the records of the Church militant to those of the Church triumphant. He was elected a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church in 1880, reelected by each General Conference since, and continued in active service until his final departure.

The Board hereby records its high appreciation of the valuable services rendered and its profound sense of loss in the death of one so wise in counsel, so regular in attendance, and so thoroughly qualified for the duties of his office. The distance from his residence to the place of meeting in the City of New York never deterred him from being present at its monthly gatherings or from attendance upon the meetings, whenever called, of the three important committees upon which he served, unless detained by unavoidable circumstances.

For many years in succession he was chosen as one of the representatives from the Board to perform the arduous and exacting duties of the General Missionary Committee. He was also one of the vice presidents of the society. For the faithful discharge of the important duties of the various positions which he was called to fill he was richly furnished with every qualification for satisfactory service.

His discriminating mind carefully guarded all the interests of the society and Church. He watched

closely the proceedings of the Board, was familiar with all its transactions and details, and conscientiously sought in the distribution of its funds to turn them into those channels where most needed, and where they would accomplish most in the extension of the kingdom of Christ.

He was capable, conservative, trustworthy, and positive in his convictions, which he had the courage to express on all matters of duty—a man of strict integrity and sound judgment, never sacrificing principle for policy. In him the virtues which constitute the Christian gentleman were harmoniously blended. He was firm and decided, yet persuasive and respectful. His liberal giving was characterized by unostentation and modesty.

Not only was the cause of missions but many other religious, educational, and charitable institutions greatly aided by his generous benefactions. Systematic, industrious, economical, faithful to all the trusts committed to him, the great aim of his life was to make such distribution of his Lord's treas-



ures with which he had been intrusted for the welfare of others as to render the final account of his stewardship with joy.

As a friend he was true and constant, allowing no difference of opinion to sever the cord that bound him to the heart and friendship of another. But with all his talents and abilities as a man of business, his faith as a Christian, his sociability and brotherly kindness as a coworker, our esteemed and lamented colleague has left our ranks to answer the roll call of duty in the great beyond.

While we shall miss his manly presence and words of wisdom and counsel in the stated meetings of the Board, yet we have cause for devout gratitude that his useful, active life was continued on earth so long, that we knew him, loved him, and were beloved by him in return.

Blessed be God who hath of his abundant mercy through the Methodist Episcopal Church raised up and called to positions of responsibility and trust both in Church and State so many great and good men who have to the end been true to their trust, true to their God! To this long roll of honor we

to-day add the untarnished name of Alden Speare, a name which will long live in the memory of those who knew him, richly perfumed with the fragrance of the Lily of the Valley.

In behalf of the Board of Managers we extend to his bereaved wife and stricken family our profound sympathy, praying that the God of all comfort may so enfold them in his loving arms and so sustain them by his exceeding grace while passing under the cloud that in peaceful resignation and holy triumph they may repeat, "Even so, Father, for so it seemeth good in thy sight."

Committee. { H. K. CARROLL,
J. H. TAFT,
S. O. BENTON,
A. K. SANFORD.

The death of Mr. Alden Speare occurred at Pasadena, Cal., Saturday evening, March 23, 1902. The *California Christian Advocate* says, "He was only ill from morning until evening, and his death was not anticipated until two or three minutes before the end came." His body was taken to Newton Center, Mass., and buried in the family lot of the cemetery there.

A United Brethren Missionary Society.

LAST month we gave a list of the missionary societies in the United States engaged in foreign mission work. It included in part that of the United Brethren in Christ, but did not include one branch of that Church, which is represented by "The Domestic, Frontier, and Foreign Missionary Society of the United Brethren in Christ," with headquarters at Huntington, Ind. Rev. D. K. Flickinger is corresponding secretary and Mr. S. A. Stemen treasurer. The foreign missions are in Africa and Japan, and the annual income for foreign missions is about \$3,000. There is a Woman's Society, of which Mrs. A. R. Kiracofe, Huntington, Ind., is the secretary, which supports a Chinese school and some missionaries in Africa.

Some Events Connected with Christianity in the Tenth Century.

- 912. The Normans in France embrace Christianity.
- 940. Christianity introduced into Russia by Sviatoslav.
- 955. Queen Olga of Russia converted to Christianity and baptized.
- 957. Norway received Christian missionaries from England.
- 957. Archbishop Dunstan of Canterbury attempts reform the Christian Church in England.
- 988. King Vladimir of Russia and many of the Russians accept the Christian faith and are baptized.
- 992. Christianity introduced into Poland.
- 993. First canonization of saints.
- 994. Christianity introduced into Hungary.
- 995. Christianity introduced into Scotland.
- 1000. King Olaf of Sweden was baptized and urged his people to accept Christianity.

GOSPEL IN ALL LANDS.

JUNE, 1902.

THE GOSPEL IN ALL LANDS.

THE MAGAZINE.

THE GOSPEL IN ALL LANDS was commenced in New York city in 1880 as an undenominational missionary magazine, and was continued as such for five years, the last two years in Baltimore, Md. In May, 1885, it became the organ of the Missionary Society of the Methodist Episcopal Church, and for seventeen years has been published in New York, representing the missions and work of the Missionary Society. That society has had for several years another periodical representing it, and does not now require the services of this magazine.

Hereafter the GOSPEL IN ALL LANDS will be a Methodist magazine, giving some account of all Methodist denominations, particularly recording the work of Methodist missions.

The editor, who has been in charge of the magazine for twenty-two years, and responsible during all these years for its arrangement and contents, will continue at its head, and give it the benefit of his knowledge and experience.

Our aim will be to let each Methodist denomination understand what the others are doing to extend the kingdom of Christ, and present a view of the great mission fields where they are laboring.

The GOSPEL IN ALL LANDS will be an advocate of fraternity and federation.

We hope to see a fraternity which will show itself in an interchange of pulpits and a transfer of preachers from one branch of Methodism to another as readily and as cheerfully as from one Conference to another if preacher and people wish it and the cause of Christ is helped thereby.

The time has come when, maintaining, if preferred, the form of Church government which each has adopted, there should be a division of mission territory and a union in the mission field in publication and educational work. In the home work there should be no struggle to maintain different forms of Methodism in a community where only one

can be properly supported. Methodism as represented by any of the Methodist denominations should have a prior claim when it is first in the field.

The declarations, "We must support our form of Methodism in that place because it represents loyalty to our government," or, "We must support our form of Methodism because it represents loyalty to the principles for which we or our fathers fought," are no longer needed.

Our "loyalty" is due, first of all, to Christ. This magazine will not advocate a "Union of the Methodisms." That will come in time if it is best. "Go-betweens" may have their place in other lands in bringing about marriages, but they generally do more harm than good in America.

If there be true fraternity and federation between the branches of Methodism, and it be believed after a while by the workers themselves that organic union will be for the advancement of God's kingdom among men, then it will come naturally and profitably. A better knowledge of each other, and a working together in some things, may show how much more could be accomplished by union. The Methodist Church of Canada and the Wesleyan Methodist Church of Australasia are examples of what knowledge and grace can accomplish.

Let there now be Fraternity and Federation, and in the future let there be Union, if for man's benefit and God's glory.

THE GOSPEL.

We advocate the Gospel as understood by Methodists and interpreted by their articles of religion. We differ on modes of church government; we agree on Methodist doctrine. We unite in the belief in free and full salvation for all who accept the same through faith in Jesus Christ, a salvation that frees from condemnation and sin, and which may be known and felt by the one who receives it, giving the blessing known as "the witness of the Spirit."

There is not only a Gospel for us and others, but there should be the Gospel in us; a faith that shall establish the Gospel within us as a principle of life and as the basis for right living. We may and should have the "witness of the Spirit;" we may and should show the "fruits of the Spirit."

IN ALL LANDS.

The Gospel should be at work around us—in our own community and nation. Here are Home Missions, "beginning at Jerusalem." Our friends and neighbors and their friends and neighbors need the Gospel. Their indifference should be overcome. Their knowledge must be made effective if they are saved. Am I my brother's keeper? Not any more than Jesus was our keeper, but as much. If Christianity has transplanted Jesus within us, the study of the Gospels, ourselves, others, and our environment will show what Jesus would do if he was in our place.

The Gospel should be at work beyond us—in foreign lands. Here are Foreign Missions. The claim that those we have never seen, but

of whom we have heard and who are without the Gospel, have upon us is measured largely by our comprehension of the atonement of Christ and our relation to it and to those for whom Christ died, and the depth of our Christianity must be measured by the effort we make for others, as well as by the devotional spirit we possess.

To find enjoyment in retiring for meditation, self-examination, and prayer is good; to make that retirement helpful for active work for Christ is better.

Our Gospel is not only needed in all lands, but we are expected to carry or send it there. How shall those who have it not obtain it if those who have it do not give it to them? How much of time and effort and money should we give for this purpose? Need and opportunity and conscience answer.

Can we help you in this?

If you think this magazine is doing a good work we ask your sympathy and prayers and your aid in extending its circulation.

We plead for—

"THE GOSPEL IN ALL LANDS."

THE METHODIST CHURCH IN LOFTCHA, BULGARIA.

BY DORA DAVIS.

LOFTCHA Charge, Bulgaria Mission Conference, is a thriving little church, entirely native in its membership (with the exception of two members), and ministered unto by a native pastor. At this date, March, 1902, the annual reports for the Conference, which opens April 23, are making, and some items are well worth noting as an indication of the character of the life of the church.

The year's work began under the embarrassment of an unavoidable uncertainty in the matter of the pastoral appointment, but this was adjusted as soon as possible, and with the Rev. A. Meshkoff as pastor the church has had a good year.

Considerable annoyance from an element in the city that declares it will "run out the Protestants" keeps things rather lively the greater part of the time and makes it necessary for the members to keep watchful guard over church and mission property to prevent damage. So far nothing more serious has resulted than showers of stones against windows and the ornamentation of the church entrance with tar one cold evening while a meeting was in progress within.

No baptisms are reported on this charge during the year for the same reason that renders baptism comparatively rare on all the charges—that is, every "Orthodox" Bulgarian is baptized in infancy, often before the eighth day. Our church holds baptism in the "Orthodox" Church to be Christian baptism and does not rebaptize.

A glance at the financial report shows how a little mission church tries to live up to its privileges in the giving from its small resources to the work of the Lord. And yet it does not convey any adequate idea of the sacrifice involved (reckoned only as privilege by the givers). At present the membership is twenty-four, and these items give in brief a summary of the year's work from a financial standpoint. (The common currency of the country is a silver one, subject to a large discount; therefore we give here the value of the contributions on the basis of United States gold.)

Amount assessed to Loftcha Charge Conference of 1901, for "support of pastor and benevolences," paid in full, \$101; paid on said assessment over amount required, \$6; raised and disbursed for current

penses other than the foregoing, \$35; contributed by Sunday school and local Woman's Foreign Missionary Society for mission and Bible work, \$20; expended by Epworth League for its library, \$18.60; expended by Epworth League for the poor, aided by the Sunday school, \$8; contributed to the Twentieth Century Fund (not all raised during present Conference year): Epworth League, \$40; Woman's Foreign Missionary Society, local auxiliary, \$50. Total, \$278.60.

The church is thoroughly organized and finds in its accessory organizations a very tangible help. Its Epworth League might serve as a model of fidelity to the League membership everywhere.

Through its local Woman's Foreign Missionary Society auxiliary women are interested who would never think of venturing into a public service of the Protestants.

Isolated from helpful influences of outside Protestantism, surrounded by a people either avowedly given over to the most pronounced infidelity or domineered by a bigoted priesthood, this church and a little group of others like it stands to-day in Bulgaria like a gallantly defended outpost of Protestantism, bravely holding its own against attack on every side. And to its honor and to that of its sister churches it can be said that in Bulgaria, where truth is but a name, the word of a Protestant is unquestioned.

THE GOSPEL IN GUJARAT, INDIA.

BY REV. FREDERICK WOOD.

THE name Gujarat is said to come from the Sanskrit, *Gurjar-rashtra*, meaning "a territory ruled over by a king." It has truthfully been called "the Garden of India," and, being such, has been the objective point of many invaders. The Gujaratees are Hindus—generally peaceful and domestic—yet their capital city bears the name and other distinctive marks of the Mohammedan invader Ahmedabad (the city of Ahmed).

Then, again, the *Gaikwar*, or ruler of the large Baroda State, is a Mahratta, and this reminds us of the time when the armies of *Maha-rashtra* (the great territory) were rivals of the Mohammedans and the invaders and terror of many parts of India, and who left their mark behind them even so far away as Calcutta, to which the Mahratta Ditch is witness to this day. And a member of the great Mahratta dynasty rules in Baroda yet, and the Marathi language is in common use in the city of Baroda.

Gujarat is a part of the Bombay Presidency, immediately north of Bombay, being bounded on the south by the Mahratta country, on the east by Central India, on the north by Rajputana, and on the west by the Indian Ocean. Politically it is divided into British territory and native states under British rule.

The largest state is that of the enlightened Gaikwar of Baroda. It has a population of about 11,000,000; there are several

cities and large towns, and the whole country is studded with villages and hamlets. The language is Gujaratee, which is also spoken by about half the population of the city of Bombay, where it is the commercial language in vogue.

Gujarat is a fertile country and grows many kinds of grain, besides much cotton and tobacco, many fruits and vegetables.

Having just paid a visit to this field of Christian activity, I was delighted with everything I saw of our Methodist Episcopal mission work. The first "break" occurred about nine years ago, and there is now a Christian community of 11,000 baptized converts and over 5,000 inquirers ready and waiting for baptism.

The roll of workers shows 4 Gujaratee members of Conference, 10 local preachers, 70 exhorters, 73 pastor-teachers (unlicensed), 34 women members of District Conference pursuing a regular course of study, and 25 women workers in the preparatory school, who, with the presiding elder (E. F. Frease), 4 missionaries, and their devoted wives, make a total of 226.

At the beginning of the work great opposition and persecution were encountered. These have been patiently borne, and nearly everywhere the Gospel is now listened to gladly and is being received by hundreds.

The Church has no more promising nor more fruitful field of labor.

Bombay, March 25, 1902.

THE METHODIST NEW CONNEXION CHURCH AND ITS MISSIONS.

BY REV. GEORGE PACKER, MISSIONARY SECRETARY.

THE Methodist New Connexion Church was founded in 1797, six years after the death of Wesley, and was the first branch



GEORGE PACKER.

from the parent body. Its founder was Alexander Kilham, who, like Wesley himself, was born at Epworth, in Lincolnshire, and a church reared to his memory stands opposite the Wesley Memorial Chapel in the historic village.

Kilham was the earliest leader of reform in the Wesleyan Methodist Church, and the significance of his movement lay in two principles which he affirmed, and which have been saving elements in the subsequent history of Methodism. By advocating the right of Methodist preachers to administer the sacraments, and of the Methodist people to hold their services at such hours as should be most convenient to themselves, irrespective of hours of worship in the Established Church, he defined the position of Methodism as *a self-governing Church, and not an inferior order within the Church of England*; and by claiming for the laity equal rights with the clergy in the management of the affairs of the Church he laid the foundation of its present-day vigor and expansion.

For advocating these reforms he was expelled with a small group of supporters in 1796. Much sympathy, however, was felt for the reformers, and in 1797 what claims to be the first Methodist Church ever formed was founded in Old Ebenezer Chapel, Leeds, and was called, in distinction from the parent Church, which is still fondly spoken of by Yorkshire adherents as "t'ode body," "the New Connexion."

It may perhaps be desirable to remind American readers that the "New Connexion" is not new, being more than one hun-

dred years old, while "Primitive Methodism" is not primitive, dating only from 1811. It is almost needless now to say that the reforms embodied at so early a date in the constitution of New Connexion Methodism have since been in great part adopted by the Wesleyan Church, while they have been copied by some, and carried to a more democratic extreme by other of the later off-shoots of Methodism. The New Connexion has a present membership (Minutes of 1901) of 35,740 members and 6,589 probationers. It has 674 churches, 207 circuit preachers, and 1,179 local preachers. Its Sunday schools include 83,188 scholars and 10,756 teachers. Its trust property has been valued, inclusive of cost of organs, at £1,138,818, or about \$5,674,100.

Home missionary operations in the Connexion date from 1816. In the early days they were pushed with much vigor, and though at one period they became somewhat languid, there has been a recrudescence of enthusiasm, and within the past ten years, during which the home and foreign mission funds have been separated, great advance has been made. The idea of the society has been to establish churches in new neighborhoods, where the Connexion is unrepresented, and where provision for the spiritual needs of the people is urgent, and also to give aid to such circuits as are weak.

At present there are twelve home mission stations which have been created and are carried on by the energy of the society, with a total membership of twelve hundred and three. Several of these will soon be constituted circuits. The society has much valuable church property. In addition to these stations twelve of the ordinary circuits of the Connexion, which are in depressed condition, are receiving temporary aid from the society. The home mission income for the year is £1,760, or \$8,800.

The Foreign Missionary Society now carries on its operations in Ireland and China. As early as 1823 mission work the sister island was commenced. It proved a hard field, partly owing to rule of the priest, partly on account of poverty of the people, and partly because of constant emigration. The work, however, has been deeply interesting, and a warm

terest in it is still felt in the denomination generally. There are 8 circuits, with a membership of 818 and 254 probationers.

Recent overtures on the part of the Wesleyans in Ireland with a view to amalgamation are not likely to be accepted on account of their one-sided character.

The society has been especially successful in its Chinese Mission, which was commenced about forty-two years ago, the society sending out two missionaries—Rev. W. N. Hall and Rev. J. Innocent.

They fixed upon the large and important city of Tientsin, on the Pei-ho, which is the port for the Chinese capital, as a center for the Mission. Tientsin is a city of a million people. It has a considerable trade with foreign countries and with South China, and many exports which pour in from Mongolia, Manchuria, and the interior of North China generally. Thousands of native junks line the river, while three services of foreign steamers ply on the coast between it and Shanghai. It has become famous on account of its bombardment in the late troubles.

Our missionaries were the first to take up residence in Tientsin, though a previous visit had been paid by Dr. Blodget, of the American Congregational Mission in Peking. They were soon followed by the London Mission, the American Board of Commissioners for Foreign Missions, and the Methodist Episcopal Church. The Mission has since extended southward into Shantung, chiefly within the department of Wuting, and also in a northeasterly direction in the Chili province, in the department of Jungping, an excellent mission station being founded in the departmental city. It now comprises 3 very large circuits, with 2,598 members and 1,276 probationers.

There are in the Mission 217 chapels and preaching places, most of them provided by the members free of cost, and over a hundred paid native helpers, whose whole time is given to the service of the Mission in the capacity of preachers, catechists, and school-teachers. The Training College in Tientsin, which gives a theological course of four years to candidates who have passed through both primary and secondary schools, has turned out some of the most persuasive and eloquent native preachers of North China. Important medical mission work is done at the hospital in Laoling, Shantung, and also at Tangshan, northeast of Tientsin.

The mission field is situated in the very heart of the area swept by the Boxer outbreak of 1900, and about ninety-seven of the members have suffered cruel martyrdom, while the survivors have borne severe suffering with singular but quiet heroism. Much property has been destroyed. The English missionaries in charge of the Mission are Rev. J. Robinson, who went out in 1877; Rev. G. T. Candlin, who went out in 1878 (now on furlough and president of the Methodist New Connexion for this year); Rev. J. Hinds, who went out in 1897 (on furlough); Rev. F. B. Turner (1887), Rev. J. Hedley (1897), Rev. W. Eddon and D. Robson (1901), and two medical missionaries—Dr. F. W. Marshall and Dr. A. F. Jones.

The Methodist New Connexion has had Missions in Canada and also in Australia, which have been absorbed in the union of Methodism in those countries.

The income of the Foreign Missionary Society for the year is £5,876, or \$29,380. The interest in foreign missions is increasing.

A new development is just being organized, entitled "Woman's Auxiliary for Woman's Work," of which Lady Skelton is president. Numerous branches are being formed, and all contributions will be devoted to completing the equipment of the Chinese Mission by sending out first lady teachers, and later lady doctors and nurses.

The present general treasurer is Mr. J. Hepworth, J.P., and during the last few years a large debt which had accumulated has been completely cleared off.

(Rev. George Packer, Leeds, England, is the general secretary of the Missionary Society of the Methodist New Connexion Church. He was president of the denomination in 1895-96, and who during the years 1894-97 was secretary of the Centenary Commemoration Fund, by which the large sum of £137,000 [\$685,000] was raised for local and connectional purposes. Of this amount £1,500 [\$7,500] was devoted to a fund for help to local preachers in sickness and annuities in old age. Mr. Packer for four years discharged the duties of mission secretary in addition to superintending a large circuit, but this dual responsibility being too heavy, the Conference freed him from all circuit work, and appointed him to the secretariat of Home and Foreign Missions. This position he has filled with great credit to himself and the Church which he represents.—EDITOR.)

IQUIQUE, CHILE, AND THE WORK OF THE METHODIST EPISCOPAL CHURCH.

BY REV. GEORGE EDWARD ALLAN.

MY purpose in this article is to place before the readers of **GOSPEL IN ALL LANDS** some information concerning the



GEORGE EDWARD ALLAN.

work of our Church in this important city of northern Chile. It may be of interest to them that I write first something about the city. Iquique, with a population of thirty thousand, is the greatest nitrate port in the world. Not less than

four hundred ships leave the port each year with nitrate for Europe, and some few for the United States. The export revenue is at present the chief wealth of the republic. Without this, from a financial point of view, it would be a very poor country. The town is located about midway of the great South American desert, which exceeds one thousand miles in length.

With all her wealth the province has nothing of which she can boast in the line of natural scenery. One year ago some one asked Bishop McCabe how he would like to live in a place like this. He replied, "There is absolutely nothing but the love of souls that would induce me to live here for any length of time." Back of the city are hills rising to a height of about three thousand feet, and not a blade of grass, or tree, or flower, or anything of the kind is to be seen. Here it can be truthfully said that nature has left off all her beautiful adornments. Some say it has not rained for ten years; others say a less time.

I have seen no rain since coming to the country. It is one of the most desolate regions which human eyes can behold. Some years ago I read of the great beauty and wealth of Chile and Peru. Since then I

have discovered that much of the country west of the mountains is famous for the absence of the former.

There are not many cities in strictly Roman Catholic countries where Methodism is so strongly rooted as here. Great efforts have been made to stop her progress. Have they succeeded? They may have for a little time delayed her growth. Nothing more. She has steadily forced her way upward, until to-day we have a work of which the whole Church might justly feel proud. She has not yet reached the line of her highest possibilities; but she reaches forward, and it seems to me that in due course of time Iquique will be a Protestant city. We have four distinct branches of work—the English College, the Spanish Church, the English Church, the Mission to Seamen.

THE ENGLISH COLLEGE.

It is absolutely impossible to give anything more than a very inadequate idea concerning the influence of this institution. Before going further I must say, after having given the most careful attention to this point, there is no other school or college in the northern half of the republic which presents to its students such a magnificent course of instruction.

You may form some idea of what the college building looks like from the picture on the next page. There are only a few large buildings in Iquique, but the English College is one of the largest and also one of the finest. The side of the building which you see is facing the sea. The site is ideal for such a building. We owe it to the far-seeing director, Mr. Charles S. Winans.

It must be kept in mind that it is "the English College." That is quite an item in a Spanish-speaking country. It would not matter very much what boy or girl a visitor might speak to, if the one spoken to had been in the college for six months, he would be greatly surprised at the amount of English learned in that time. The college has now been at work for some years, and it is largely responsible for the fact that to-day English is so well spoken by very many of the young men and women of this part of the republic.

When one inquires as to the religious influence of the school it must be taken into consideration that the teachers do not have



PROFESSOR C. S. WINANS.

all the liberty to teach the truths of the Bible as could be hoped. We must remember that Rome has a most powerful hold on the mothers of this land, and many of them, rather than have their sons and daughters taught the truths of the "Bible of the heretics," would take them from the school, no matter what their prospects might be for a splendid education. Yet on this point the teachers have much influence, and they have made very good use of it.

I could not say how many have been led to Christ as a result of their efforts, but the number is by no means small. All who are acquainted with the condition of affairs rejoice at the success in spiritual things. There are now in one of our largest universities in the United States young men who would never have been there had they not first been led to Christ in this English College.

We must not forget, however, that the chief work of a college is to give the best possible education. This our teachers are doing. A young man who goes out from the school to a business life in the city does not, as a rule, have any difficulty in finding an occupation where a man of business ability is needed. Some of our young men are at work in several important offices in the city, and, I rejoice to say, living the Christian life.

There are those who question the wisdom of having colleges in some of our mission fields. How they come at such an idea one cannot understand. I am convinced that this school is laying a foundation upon which we shall be able to build in the progress of evangelical work in the northern half of this republic. Our teachers are preparing the way for the spread of the principles of Protestantism. I am pastor of the English Church, and have no work in the college, and am free to say I cannot but admire the heroic work which they are



ENGLISH COLLEGE, IQUIQUE, CHILE.

doing in the face of great opposition. Rome does not like our educational work, but the work goes on.

THE SPANISH CHURCH.

Until recently the native people have held their morning service in the English church building, and their evening service in a tent. They started the new year in their new church. The building seats with comfort over five hundred people, and cost a little more than \$10,000 (silver).

It does not seem to me that this could have been possible had it not been through the aid of Bishop McCabe. The cashier of the "Bank of Faith" must think that the checks bearing the name of our good bishop are very numerous. The bishop says, "This is the only bank from which you can draw more than you have put in."

What a wonderful man he is! What a wonderful faith he has! It seems to be his plan to simply ask God for what is wanted, and he has it. The members of this church will not soon forget him. Besides the help of the bishop, there was very much work to be done. The pastor has been untiring in his efforts, which have now been crowned with such wonderful success.

There are friends who ask, What is your success among the native people in Roman Catholic countries? As for the church of which I now write, the success on every line has been marvelous.

The other evening I was speaking with a very intelligent man, who went with other English-speaking people to the native church the evening on which it was dedicated by the bishop. He was perfectly amazed at what he saw and heard. He said: "Why, I saw some of the street-car conductors and others with their hymn books, and singing with all their might. I did not know that the Methodists had such a work among the natives. I did not know they could sing like that. The preacher must have been training them for this special service." "No," I said, "this is the way they sing in every service."

I am safe in saying that some of these people are as poor as can be in this world's goods, and yet they sing as though they "were heirs to mansions in the sky." Why, that is the very thing that makes them sing so well. They are heirs to a kingdom, and they know it. What they would do if each one had "a thousand tongues to sing" is

more than I can say. There have been hundreds of people converted.

How I wish that some of those people who do not believe in missions could see what has been done in this one church! It is easy to suppose that they would no longer be opposed to this kind of work. This great success is not the work of a few months, but the hard and faithful work of years. The present pastor is largely responsible for this good work.

Before passing from this part of the theme I ought to tell you that the new building is about completed, and the tower can be seen from the distant parts of the city. There are some here who do not in anywise love this tower on the Protestant church, and say it ought never to have been allowed.

The Roman bishop went to the governor and stated his objection. In reply to his complaint the governor said, "Never mind; let them have all the towers they want." "But," said the bishop, "the next thing they will have a bell in it." "Have you seen it?" said the governor. "No," replied the bishop. "Then," said the governor, "when you see it come and tell me."

THE ENGLISH CHURCH.

This is the only "self-supporting" church in the Western South America Conference. The membership is constantly changing. People are going and coming. This makes it very difficult to build up a strong church. Yet at the end of each year the pastor is able to report a slight increase over the preceding year.

It is a very sad thing that when the English-speaking people take up residence in some foreign city many of them, even though at home they attended regularly the means of grace, turn against the Church and are to be found with the backsliders, and instead of attending the divine service to worship God on the Lord's Day will spend that day in doing those things of which they would not even think when in their native land. Many a time some of the natives will say to the missionary, "The English people do this on Sunday; therefore we may."

In all this our little church bears its testimony to the fact that Sunday is the day of the Lord, and it is well known that not one of our members will ever take part in those Sunday games. The congregations are very good. They enjoy the word of God. Many

have been converted and are living the Christian life.

Some of the converts of this church are to be found in many countries, where their testimony is heard. Only the other day I received a letter from a young man who was converted here and is now holding a most important position, in which he says, "I still retain a very warm affection for the little church in Iquique, where I spent so many happy hours, and where I learned so many good and useful lessons." This church is needed and is doing a good work.

THE MISSION TO SEAMEN.

It is not well known at home that we have such a work here. The pastor of the English Church is also chaplain of the port. The work is passing strange. Preaching service is held every Sunday morning on board some vessel. At 8 o'clock on that morning the Bethel flag is hoisted. At 10:30 the service begins. Sailors have their ideas as to how a service for seamen should be conducted. They must have plenty of singing, and, as a rule, they will do it, and with a will. Some of them will do rather strange things during the week; yet they will attend the Bethel on Sunday. They are very liberal with their money and will help such a work.

Every Saturday morning the "sky pilot" is to be seen going from ship to ship, inviting the captains and men to the service on the next day. What is the success? As I do not have the time at present to write much on this work, I will simply relate one instance out of a great many:

One Saturday morning the "sky pilot" had a reception the like of which he had never had before or since. On that morning there was one vessel which had come in only the day before. We will call the vessel the *Sea Dog*. The "pilot" must go aboard. He was at once shown to the captain's room, and said, "Good morning, captain; I am glad to see you. I am chaplain of the port, and have service to-morrow on board the *Dabrymple*, and will be glad to see you and some of your men there."

While the "pilot" was thus speaking he saw that he was in for trouble of some kind. The skipper replied, "O, you are the 'sky pilot,' are you? I have no use for you; you are a bad lot. I have orders from my owners that no 'sky pilots' are to be allowed aboard this vessel." He then began to use

language even more violent than before, and said, "You need not come aboard this ship any more."

The "pilot" thought within himself that it might have been better had he not gone aboard the *Sea Dog* that morning. But there he was and had now to do the best he could. He said, "Captain, I am not used to that kind of language, and as you say that you do not wish me to call I will take you at your word and will not come aboard your vessel again; good morning." The "pilot" was then leaving the cabin, and the captain called him back and said, "You must not take any notice of the 'old man.' Don't forget this vessel the next time you make your rounds." "Thanks, captain; I will call again, then, next Saturday."

When the "pilot" left that vessel he began to ask himself if it were possible for that man to be reached. It was a very hard case. But he resolved to do his best. The next week when he went on that ship he found the captain dangerously sick, and it did not seem that the steward was able to do all for him that was needed. So the "sky pilot" set to work and did everything in his power to make the man comfortable. This little act of kindness was too much for the captain. He could not understand it. The manner in which he had acted toward the "pilot" only one week ago, and now this little kindness he had not expected. He afterward learned that it was but a little part of practical religion.

When he was well again how do you think he acted toward him? Why, he went to other captains and did everything in his power to help the preacher. Just before his sickness he had with terrible words said that no sermon should ever be given aboard his ship. Now he learned that the ship upon which the Bethel was now held was about to leave for Europe, and he went to the preacher and said, "You may send your things over to my ship and hold Bethel there." The "pilot" said, "With the greatest of pleasure, captain."

We held service there for some four weeks. This captain was the best worker, and would even go and invite others to the service. He was the leader of the singing; in fact, a most wonderful change had come over the man. It was the talk of those who had business in the bay what a change had come over him.

The "sky pilot" does not like very much

to have his congregation change so often. Never does he have the same congregation for two weeks together. He sometimes wonders as to the success. Now and then letters reach him from different parts of the world telling him that a certain sermon, or hymn that was sung, or some private conversation he had, was the means of a sailor giving himself to God.

Very much might be written on this line,

but I must not now. We need your prayers that the Lord will bless our work to these men. They need Christ. Their life is a hard one. How they are filled with joy when Christ enters their hearts! Many of the captains are truly glad that some effort is being made here to help these men, and they do what is in their power to bring success to our efforts.

Iquique, Chile.

ON A SEARCH FOR A CHAPEL IN CHILE.

BY INDALECIO ROMERO.

TO illustrate the difficulty in getting a chapel room in Curico, Chile, I relate the following experience:

A friend told me of a lady who had a room to rent, and I went to see her, and we arranged the price. She had some repairs to make before my taking possession, and I wished to have a written contract, but she said it was not necessary, that her word was sufficient; so I returned to San Fernando, awaiting her notification to take possession.

A few days later she wrote me, saying that her verbal contract was withdrawn. Soon after a friend came from Curico and told me that the priests of Curico had been preaching terribly against those who would rent to the Protestants, threatening those who gave them any help in entering the town in this way; so I supposed that these were the reasons why the lady had repented of her promise to rent the room.

About two months later I returned to renew my search for a location, and, going over the town, I found this lady's room still vacant; so I entered the house to speak with the owner, and she herself confessed that she had withdrawn her word because of the fear that the threats of stoning or burning down the house might be realized.

I began to preach the Gospel to the lady, and closed, repeating the beautiful promises which God has given to those who receive the Gospel.

The lady was touched in her heart and returned to the thought of renting me the room. She said to me, "Let me consult with the parish priest." Then I said that as she did not know the Gospel the priest would easily persuade her not to rent, and she would not know how to defend herself, and I had better accompany her.

We decided to visit him at 1 P. M. I felt slightly unwell physically, but resolved to go; so, accompanied by one of the brethren of San Fernando and the lady, we presented ourselves at the priest's door. The lady said, "I will advance," but we followed her softly, when the priest looked out from his study with a smiling face, saying, with a wave of the hand, "Come in; come in."

We entered his study and sat down. And he asked, "In what can I serve you?" The lady said, "I come to consult with you. These gentlemen wish to rent a part of my house." And he said, "This has nothing in particular; it seems all right." "But these gentlemen are Protestants." And he said, "Very well; if they are, they know for themselves." "But they want the house to preach the Gospel in." Then he said, with emphasis and agitation, "O, no, under no circumstances," and, extending his hand authoritatively, said, "In the name of the Holy Mother Church, your soul is condemned if you rent your house to the Protestants." But the lady responded, "Sir, my house is unoccupied a long time, and I need to rent it; I need the money." And he repeated, "In the name of the Holy Mother Church, your soul is condemned if you rent to the Protestants. It is better that you never rent it than to lose your soul."

Then for the first time I opened my lips and said, "That is what you and your Church say, but what do the Scriptures say?" And he angrily answered me, saying, "I have nothing to do with you," and followed, saying, "The lady as a good Catholic has come to consult with me, and I repeat to her that her soul is in danger if she rents to the Protestants."

Then taking my Bible from my pocket,

and holding it toward him, I said, "Show me what evil there is in teaching this book." Then he, directing himself to me with much authority, said, "Where are your priestly robes that authorize you to preach?" I said, "Jesus and his apostles used no distinctive robes." Then he said, "Where are your credentials? show me them." I answered, "I do not carry them in my pocket; I have them at home. And, still, these are not necessary; Jesus, when he sent his apostles, did not give them credentials, but said, 'Go ye into all the world, and preach the Gospel.'"

He, not knowing what to answer, and very much agitated, said, "Your Bible is bad; the true Bible is this," presenting a large gold-edged, illustrated Bible. "This is the true Bible."

I opened the book upon his writing desk and began to read and compare it with mine in Ephesians, showing that it was the same as mine. He was by this time extremely agitated; he was trembling. Several times the lady came near to him, saying, "Sir, do not be agitated; I did not come to disturb you; be calm; be calm." The priest called me all kinds of offensive names—heretic, Protestant, representative of Satan, etc.

I said to him, "Why do you thus offend me? I have given you no reason for such offense, and am not as you say; I am a Christian man, and practice saintliness." Then he said, with irony, "Then you are a saint?" "Yes, I practice saintliness or holiness." "Ha! ha! ha! we have here a saint; then we will put you on altars in the church."

I responded, "I would never consent that you worship me. The commandment of God says, Make no image of anything," etc. And he replied, "So it is; so it is." And I said, "If Saint Peter and Saint Paul were here they would tear their robes and would say, 'Do not adore us; do not worship us; we are men like unto you; worship God.'"

Among many questions was the following: "With whom have I the pleasure of speaking?" I answered, "I am Indalecio Romero, of San Fernando." "O, Indalecio Romero, the shoemaker of San Fernando; yes, I know you; I received the circular which you sent to our priests. Why hast thou gone to preaching the Gospel? better that you return to your shoes."

I said that my work was to preach the Gospel, to teach men salvation; this is my

work; and, remembering that at my side I had a member of the church of San Fernando, I said, "Here is an example of my work; he can speak for himself."

I had noticed that at my left he was standing with his hands clasped and eyes fixed upon the priest in a strange manner. Brother M— then began to give an account of his conduct when he was a Roman Catholic, and when he reached the point where he came to Jesus and Jesus took away his sins the priest did not wish to hear more, and, interrupting the speaker by saying that he was very busy, showed us the door.

Approaching the door, we found that we had had a number of spectators, among them the aged mother of the priest. When we went out into the yard before them the priest wished to have a triumph over us in their presence, and changed his position, threatening and authoritative, into ridicule, to the extreme that I said, in an energetic tone, "In that day, when all are present before the throne of God, I am sure that you will not ridicule me as you do now; you are abusing of your position."

The mother was very excited, and, walking around us, said that these heretics in her town would be stoned out. Now the time had arrived when the priest began to calm his mother, saying, "Do not be excited; do not be excited. These are poor Protestant heretics." Then I returned to say, "I am not a heretic; I am a Christian man. I do not accept any of these titles; I could only accept the title of Protestant in the sense of protesting against sin, and in this case Christ was the first Protestant."

They put their hands on their heads, horrified, saying, that their Lord Jesus never could have been a Protestant. I thought of leaving, and said, "Sir, I had not thought of molesting you; if in any of my words I have offended you, I ask pardon."

Then he took my Bible from my hand and began to turn the leaves, and saw that it had many passages marked with red ink, and wanted to buy it; so, taking change from his pocket, some pieces of money fell to the ground; so I improved my opportunity to show attention to him, and I picked it up and put it in his hand, saying, "I am pleased to serve."

He cried, "Ha! ha! ha! what a fine Protestant!" Not wishing to sell the Bible in hand I left him, promising to bring him another when I returned to Curico.

REV. LESLIE STEVENS, D.D., OF CHINA.

LESLIE STEVENS was born April 24, 1858, at Croton, Newago County, Mich. His parents, Clark H. Stevens and Charlotte Stevens, were natives of Canada and moved to Michigan soon after their marriage. They were active members of the Methodist Episcopal Church and trained their children in the way of the Lord.

Leslie early sought and found the Saviour and lived for him. When he was twenty years of age he went to Nebraska and taught school for one year at Minden. He was afterward principal of the city schools of Sydney and later was elected superintendent of the public schools of Cheyenne County by an almost unanimous vote.

Feeling a call to preach the Gospel, he joined the Nebraska Conference of the Methodist Episcopal Church in 1880. While pastor of the Methodist church in St. Paul, Neb., he married, October 4, 1882, Miss Minnie J. Phillips, a teacher in one of the public schools of the city. After leaving St. Paul he became pastor of the church in Sydney, then presiding elder of the Sydney District, from which he was advanced to the charge of the Kearney District, the largest and most important in his Conference.



Exhibiting special qualifications as an organizer and leader of men, he was appointed to the important post of superintendent of the Central China Mission of the Methodist Episcopal Church, and sailed with his wife for China April 15, 1890, where for four years he labored faithfully and successfully.

The anti-foreign riots of 1891 greatly hindered the work of the Central China Mission, and Superintendent Stevens wrote from China:

"One of the greatest trials the missionary has to bear is to have the people with whom he has been on friendly terms, and who were in the habit of welcoming him with kindly greetings, turn from him with expressions of fear or dislike—not because he is a Christian missionary, but solely because he is a foreigner.

"No one can doubt that God is working

in China in answer to the prayers of his people, and if a political, social, and moral earthquake is necessary to arouse this great empire from its deathlike sleep, induced by centuries of heathenism, let it come. The storm will be followed by a blessed calm; the night by a glorious morning."

In 1892 he wrote that the Church in China was on a more solid basis than ever before. Revivals had strengthened the membership. "The old mourners' bench is here, and many of our native helpers have bowed before it until they have learned its value. I have witnessed conversions in magnificent churches, country schoolhouses, frontier dugouts, tents, and in open fields, among all classes of the people in a Christian land, and now on the other side of the globe among a people who have for many centuries groveled in ignorance, superstition, and idolatry, and the process is always the same, followed by the same clear and pointed testimony, whether spoken in English or Chinese."

In 1893 he was made Dean of the Theological School of Nanking University, and during the year delivered a very able and instructive course of lectures on preaching.

In 1894 the Nebraska Wesleyan University conferred upon him the degree of Doctor of Divinity, but the news did not reach China till after his death.

About the middle of July, 1894, Dr. Stevens went from Nanking to Wuhu to help Rev. W. C. Longden with his summer school for native Christians, and to deliver a course of lectures on Homiletics and the Theory of Preaching. While there he was taken ill with an acute attack of dysentery, and his only son, Clark, a bright child of two and a half years, was stricken down with the same disease.

The father hurried back to his home in Nanking to the bedside of his boy. A few days of anxious watching and suspense were followed by the death of the child on July 20. The father was sick in bed at the time and said that he expected soon to follow his son. He appeared to be improving for a

few days; then he became worse, and it was seen he could not recover.

When told he was dying he said, "I have fought a good fight. I have finished my course. I could have wished for better results, but God wants me, and I must go." A brief farewell was spoken, and on the morning of July 26, 1894, he passed from Nanking, China, to the heavenly home, when but thirty-six years of age.

Dr. John R. Hykes, who was with him in the China Mission and who furnished the

materials from which this sketch is written, knew Dr. Stevens intimately, and thus writes of him:

"Dr. Stevens was the perfect embodiment of everything that is generous, true, and pure. He was as gentle and tender as a woman. He was utterly incapable of a mean or selfish action. He was a man of strong character, unusual ability, and sound judgment and a born leader. He was a man of earnest piety and deep religious experience. To know him was to love him."

THE BOYS' BOARDING SCHOOL AT CHUNGKING, CHINA.

BY BISHOP DAVID H. MOORE, D.D.

ONE of the best of my pleasant days with the noble workers in Chungking, West China, was that devoted to the preparatory school, now under the inspiring management of Rev. Joseph Beech, of the New York East Conference. Brother Manly had bought and improved the extensive grounds, erected suitable buildings, and secured an encouraging attendance, when the Boxer outbreak swept the field of missionaries, many of whom, including himself, returned to America.

As soon as it was possible to reoccupy, Brother Manly not having returned, Brother Beech took over the work, and from the start met with gratifying success.

The commencement was fixed so as to be a feature of the annual meeting of the Mission. In the afternoon there were to be athletic exercises on the campus, five miles out. The day was showery, which interfered somewhat with the outdoor program. The guests were served with a delightful luncheon in Brother Beech's residence, the ladies of the Mission dispensing the hospitality.

From the upper veranda one can look straight down the three-hundred-foot cliff to the blue waters of the Chialiang, always alive with junks and tampons, and vocal with the weird cadences of boatmen and trackers; and far away over the rolling hills, beautiful in their silken embroidery of wheat and bean and poppy, to the silent stately mountains beyond—just the place to meditate and to commune with God.

After song and prayer the students filed out in military order, and were soon marching, wheeling, advancing, retreating, and

fencing with the skill of cadet experts, Brother Beech's New York militia training making him a fine drillmaster. It was a pleasure to inspect the boys and probe their eyes without finding guilt or shame, and to receive a manly, open response. A subsequent inspection of their quarters proved equally satisfactory.

No campus ever witnessed a more loyal scene than their planting the class tree. The speeches, the songs, the bearing of the boys would have done honor to Middletown or Delaware.

At night admission was by card. The church was crowded. The music was furnished by the Mission, with a rousing class song by the students. There were five graduates, whose topics ranged broadly over religion and politics. Three scholarly Chinese gentlemen graded the addresses and announced the prize winners. The applause was quite American.

Diplomas were presented by the bishop, who, though not understanding anything that had been said, was keenly conscious of the familiar stir and thrill of commencement day. All were Christians, and had refused attractive secular offers in order to engage actively in Christian work.

There is great eagerness for "Western learning"—one of the signs that the leaven is working. Brother Beech is as enthusiastic as he is capable, and faces glorious possibilities.

The school needs philosophical apparatus and a library. Perhaps the eye is scanning these lines that will be moved to satisfy these wants. An investment this would be, paying increasing dividends.

THE BOYS' MISSIONARY BRIGADE.

BY MRS. LUCIE F. HARRISON.

THE Boys' Missionary Brigade was organized in Trinity Church, Worcester, Mass., May, 1900, by Mrs. G. W. King, wife of the pastor of Trinity Methodist Episcopal Church. It includes boys between the ages of twelve and eighteen years. They are auxiliary to the General Missionary Society of the church. The meetings are held the second Monday of each month, from seven to eight o'clock in the evening.

The members first learned the workings of our great Missionary Society. This was followed by a study of different countries, in the order in which the field were opened,

sired. Surely our boys ought to be instructed and utilized.

No organization in the church has seemed more enthusiastic, and splendid foundations are being laid. The presiding elder regards this movement with unqualified approval. He remarked that he would like to be pastor of Trinity Church ten years from now, when these boys became men. The parents are delighted and greatly appreciate the work that has been done by Mrs. King in directing the thoughts of these boys into missionary channels, as will be seen by the following letter from one:



WORCESTER BOYS' MISSIONARY BRIGADE.

Africa coming first. The boys write papers descriptive of the country and the people, while Mrs. King tells them of the missionary work done there.

The articles prepared by these boys show how much better they can do than we expect. They have also had a number of debates on missionary topics that would do credit to older people. The regular meetings of the brigade are interspersed with socials at the homes of the members.

Their constitution could be adapted to any Boys' Missionary Brigade, and Mrs. King would be glad to give information if de-

"I have been much interested in the changed attitude of my youngest boy, a lad of thirteen, in regard to missions. About a year and a half ago he joined the Boys' Missionary Brigade of Trinity Church. He always speaks of it as the 'B. M. B.' At first he seemed reluctant to join and little interested. That is all changed now. Any person or thing related to missions challenges his attention at once. He has a clearer conception of the missionary work and its relation to the Church than I had when I was thirty years of age and had been five years an official member of the

church. If this organization could be introduced throughout the Church and made as instructive and interesting to the boys as

here, the cause would be wonderfully augmented when the present generation of boys come to places of responsibility."

OUR ENGLISH WORK IN SINGAPORE.

BY REV. FRED H. MORGAN.

THE success of our English work in such centers as Bombay, Calcutta, Rangoon, Singapore, Lucknow, Allahabad, and other places in the East seems fully to justify the undertaking whereby the missionaries, oftentimes in addition to their other arduous labors, have endeavored to preach the Gospel to those who do not properly come under the term "heathen." There are many reasons why this work should be carried on:

In the first place, one of the greatest obstacles to the spread of Christianity among the heathen in the great ports and centers where the Europeans come in contact with the oriental races is the influence these Europeans exert upon the natives by their dissolute lives and vicious habits, which prejudice them against the religion which they are wrongly supposed to represent. The white race represent to the untutored native, who knows no better, the Christian religion; no distinction is made between them. Hence a bad man, under the name of Christian, oftentimes proves a powerful stumbling-block in the way of the missionary.

To illustrate: One of my house servants one day said to our Ayah, who was a Christian woman, "Why is it that the master does not have whisky on the table?" She replied, "Why, our master is a Christian; he does not drink whisky." "But why? all Christians drink whisky," insisted the man, unable to divest his mind of the impressions made by scenes witnessed in other European families, where the whisky bottle was always in evidence. This pernicious influence is widespread, and these people need to be reached and made to see the error of their ways.

Then there is a large class of derelict humanity, the flotsam and jetsam drifting here and there, to whom we have a mission, and our English services in chapels, seamen's homes, Bethels, and other institutions win many of these from lives of sin to lives of sobriety and usefulness. There is, too, another class, to whom we have as direct a mission as to the heathen—the so-called Eurasian element, the offspring of the

European and the Asiatic, from whose ranks many noble workers have sprung, who have labored acceptably and successfully among their own as well as the heathen peoples of the East.

There is nothing to be ashamed of in the word *Eurasian*, though it is sometimes used as a term of reproach by the pompous, godless European. William Taylor did a grand work among them, and there are many who are to-day living exemplary Christian lives as the result of his labors.

Then there are also the English-speaking natives, many of whom are found in our churches, and who delight in our services. This English work is an agency which cannot be dropped out of our work in the East, and is, in the majority of cases, not only self-supporting, but sometimes giving financial aid and furnishing efficient workers for the other lines.

The English church is also an element in the spiritual life of the missionary workers, who thus have one common rallying point where they can meet and worship God in their own tongue and enjoy the fellowship of the saints to their mutual blessing and edification.

The English work of our church in Singapore was the starting point from which Dr. Oldham and his workers reached out and laid the foundations of all our mission work in Singapore, Penang, Malacca Peninsula, and other points in Malaysia.

Under the able leadership of Dr. Oldham a little band of workers was organized, and with indomitable faith began to plan for the conquest of Malaysia. Their resources were small, but their faith was magnificent. With such noble lay workers as Polglase, Benjafield, Cooper, and others, a substantial church was erected, in which from that date to this the pure Gospel of Jesus Christ has been proclaimed.

The Church has had its ups and downs; sickness has again and again necessitated a change of pastors, but the work continues. The beautiful and commodious church building seats about two hundred and fifty, and was built entirely by local contributions,

several Chinese friends contributing liberally to it.

In fact, our entire plant in Malaysia, worth to-day many thousands of dollars, has practically cost the Missionary Society nothing. Our churches, schools, homes, and orphanages are monuments to the untiring zeal, heroic labors, and boundless liberality of those on the field.

In connection with the English church at Singapore there are a strong Sunday school and a vigorous Epworth League. Its pastor also has always served as acting chaplain to the Wesleyan troops in garrison, holding regular services in the garrison

These men are subject to peculiar temptations, and it was a privilege to counsel and advise them, and, above all, to lead them to Christ, and many letters have come to me from those who remember with gratitude their service in Singapore because there they found the Saviour.

One very unique feature of our English church was the cosmopolitan character of its membership. I remember one particular occasion when at the sacramental service seven distinct races were represented kneeling at the altar at one time.

Our workers held street meetings and Sunday schools, visited the hospitals and



INTERIOR OF METHODIST EPISCOPAL CHURCH AT SINGAPORE.

church. This affords him a special opportunity to influence the soldiers—a class that needs greatly religious influence and help, and they are always responsive to such sympathy and help as the pastor can give.

Our house, while I was pastor in Singapore, was always open to them, and often our efforts to bring a little of pleasure into the dull routine of their lives would be rewarded by such words as these, spoken by a splendid specimen of the British soldier: "Mrs. Morgan," said he to my wife, "this is the first Christian home I have entered during my service in the East; you don't know how much good it does us to come here."

prisons, and distributed tracts on the vessels in port.

The parsonage, christened "Wesley House" on its purchase, is situated on a beautiful hill, overlooking the city and harbor adjacent to the "Deaconess Home" property.

The Methodist Episcopal Mission in Singapore has been exceedingly fortunate in securing one of the most desirable sites in the city for its work, and is doing a work second to none. Modestly nestling in the shadow of the great English cathedral, with none of the pomp and ceremony of the Established Church, it is yet doing the most effective work for God in the whole colony.

Its native work in Malay, Tamil, and several dialects in Chinese is strong and

ably manned. Its educational work, with the great Anglo-Chinese School—the most unique mission school in the world, with over a thousand boys in attendance, representing nearly twoscore of dialects, all learning English and under the influence of earnest Christian teachers, is entirely self-supporting, costing the Church at home not one dollar, and is a magnificent agency in the conquest of the Orient for Christ.

may be won to Jesus. They deserve the support of the Church; they need the sympathy and prayers of the Church while they are laying the foundations of Christ's kingdom on earth.

Our own pastorate of nearly six years in Singapore was most delightful, and it was with feelings of deep regret that we sailed in 1900 for America, little dreaming of the great bereavement that was before us in



METHODIST MISSION RESIDENCE AT SINGAPORE.

Brother Lyons and his splendid corps of teachers are doing heroic work, and are among the most valued coworkers of the pastor of the English church.

Our mission press is another powerful agency, under the able superintendency of Brother Cherry, in disseminating Christian literature and the Scripture among the people.

We now have English work in all the mission centers of the Malaysia Mission. Dr. West and his workers in Penang, Brother Horley at Kuala Lumpur, and Dr. Luerig at Ipoh are carrying on English work in addition to their regular native work, and have won large support among the English-speaking residents.

These are the heroic workers who are tirelessly toiling amid the fierce heat and deadly climate of the tropics, "counting not their lives dear unto them" if only men

the loss of the dear companion, whose work was, all unknown to us, completed, and who was so soon to go to her reward.

Rev. W. P. Rutledge, the new incumbent of the English church in Singapore, is doing valiant work and has already won a warm place in the hearts of the people. May he be spared many years for this important work.

Malden, Mass.

THERE'S nothing so easy as living,
When we've learned the way to live;
And nothing so easy as giving,
When the heart is willing to give.

And our load isn't hard to bear,
If we follow the light within,
For the good is everywhere,
And there is no sorrow and sin.

The way to receiving is giving,
However so little it be;
And love is the keynote of living,
The love that makes everyone free.

A VESTED CHOIR IN A METHODIST CHURCH.

BY REV. WILLIS P. ODELL, D.D., PASTOR.

THE Vested Choir in Calvary Methodist Episcopal Church, New York city, has been singing now for about one year with great satisfaction and profit to all concerned. It meets with the universal approval of the membership. There is absolutely no adverse criticism. All the people are greatly delighted.

We make use of it ordinarily for the morning service on Sunday only. But once a month it sings also on Sunday evening. Occasionally it appears at some special service in the week.

The young people were in training for seven months before we let them appear in public. It was necessary to do much preliminary work. Now they are able to sing quite difficult anthems.

The members range in age from ten to twenty. They number eighty. We have a reserve list of about twenty more ready at any time to sing. They wear robes, as the

picture indicates. They enter the church with a processional and retire with a recessional.

Once a week the choir meets for rehearsal. This is usually on Thursday evenings. The choir master is also organist. We pay him \$1,200 for taking charge of the whole musical work. He has a quartet of adults which receive \$500 each, and a volunteer senior chorus of twenty-five persons not in the Vested Choir. These he meets on another evening for their special rehearsal. He plans to have four regular weekly rehearsals with different members of the musical force. So you see only a portion of his time is given to the young people.

I am sure that the work of the Vested Choir is a valuable aid to our services. It has helped to interest many not previously concerned about us and has increased the congregations.

New York City.

"CAST THY BREAD UPON THE WATERS."

A LITTLE girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why it must be two the child replied that one was for her herself and the other to send to the heathen. She was given the two volumes, and in one of them she wrote: "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on him."

The New Testament went to India, and found its way to a station in the interior. A Hindu lady obtained it. She could read, but was unable to write; and as she longed to be able to write her attention was immediately drawn to the inscription on the fly-leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose, "May not those words have been written just for me?" She began then earnestly to read the New Testament; her eyes were opened, and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up, and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. There she entered one day the house of a Hindu Christian lady. In the course of conversation the Hindu lady showed her visitor a book, a New Testament, and told how she, a Hindu heathen, had been by its means brought to Jesus her Saviour.

You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked him who had drawn them both to himself. "Cast thy bread upon the waters, and thou shalt find it after many days."—*A French Paper.*



VESTED CHOIR IN CALVARY METHODIST EPISCOPAL CHURCH, NEW YORK CITY.

Courtesy of "New York Observer"

AUSTRALASIAN WESLEYAN METHODIST CHURCH.

WITH the advent of the new year the above designation has been changed, and it will be known in future as "The Methodist Church of Australasia." This is in pursuance of a resolution of the Adelaide General Conference in 1894. In settling the plan of Methodist union at that time it was agreed that when such union became general the name should be thus altered. That union is now happily consummated.

In New Zealand in 1896 the United Methodist Free Churches and the Bible Christian Church, with 22 ministers, 1,550 members, and 7,000 adherents, became associated with the Wesleyan Church. Two years later in Queensland 25 ministers of the Primitive Church, with 1,843 members and 12,000 adherents, were amalgamated with the Wesleyan Church, which was then about one third larger.

In 1900 in South and Western Australia a similar union took place. The Primitive and Bible Christian Churches of those colonies, numbering 67 ministers, with 6,952 members and 30,000 adherents, became one body, thus forming a compact Church of about 84,000 adherents, or more than one in four of the whole population. On January 1 of the present year a similar union was effected in Victoria and Tasmania, by which about one hundred ministers with the members and adherents of those Churches united with the Wesleyans.

In New South Wales also on the same date about twenty-five ministers of the Primitive Methodist and United Methodist Free Churches, with their members and congregations, were amalgamated with the parent Church.

A somewhat singular circumstance is that the Primitive Methodists of New Zealand, with about twenty ministers, still retain their own organization, being affiliated to the English Conference. This is the more surprising as New Zealand was the first to move in the matter of union. It is hoped that there also this year will see a resolution in favor of union carried.

Meantime the newly named Church starts upon its career with over 1,000 ordained ministers, 120,000 members, and about 750,000 adherents. Wesley long ago exhorted his followers in America to lose no opportunity of declaring that Methodists throughout the world are one.

This seems a fitting opportunity to repeat the same sentiment. May we not hope that, now the distinguishing prefixes have been dropped and "the people called Methodists" have a common name, the old-time fire will be rekindled and the "soul-converting power" more largely attend the ministry of the word?

The proposed new mission to the Solomon Islands is likely to take shape during the present year. In the *Missionary Review* for December Rev. B. Danks furnishes an interesting article on the discovery and history of the groups of islands included under this designation. He shows that the islands extend over six hundred miles, some of the larger being from seventy to one hundred miles long, and with mountain peaks from seven thousand to ten thousand feet high. He also gives an account of the manners and customs of the islanders.

Dr. Brown, who has recently visited the group for the purpose of fixing on a site for a mission station, points out the great need, as the Melanesian Mission only works a very small part of the whole.

He proposes that the Methodist Mission should have its headquarters in New Georgia, at which place dwell the most notorious head hunters and treacherously savage of all the people. Their degraded and sinful condition only appeals the more strongly to the secretary's missionary instincts. Dr. Brown details how in a somewhat novel fashion he sought to awaken an interest in Christianity by showing them lantern pictures of the natives of New Britain and New Guinea in their heathenish and Christianized states by way of contrast.

It is estimated that the inaugural expense of the proposed mission will be at least £2,000. At a meeting held in Sydney £600 was obtained, and one gentleman promised a further contribution of £100 per annum for five years. With the financial strength of all the colonies the raising of the remainder ought not to be a difficult task, and we may hope that within a few years the triumphs of the Gospel in New Guinea will be repeated in New Georgia. It should be added that this part of the island is under British protection, and the resident commissioner will cooperate with the mission authorities in putting down head hunting.—*Rev. William Morley, D.D.*

THE CRUSADES.

AFTER Mohammed's death his successors entered upon a career of conquest. The condition of the Eastern empire was favorable to the success of their ambition. In every direction the Mohammedans were conquerors; Syria, Persia, North Africa, and Spain were subdued, and an advance was made into India.

In 750 the caliphate was divided. The caliphs of Damascus were overthrown, and a new house, that of Abbas, became supreme. The caliphs of this line chose Bagdad, a new city on the Tigris, for their capital; their rivals of Damascus established themselves in Cordova, Spain.

The Turks now appear in history first as the officers of the caliphs, then as their virtual masters, and finally as their conquerors. They are a Tartar race, widely spread over northern and eastern Asia. In the middle of the eleventh century the Turkish sultan invaded Asia Minor, "a land which the Saracens had often ravaged, but which they had never conquered. He overthrew the Emperor Romanus in battle in 1071, and from this time dates the establishment of the Turks, as distinguished from the Saracens, in the lands which had been a part of the Roman empire."

The Turks were a different race from the Saracens. The latter had been content with restricting the public exercise of the rites of the Christian religion in Jerusalem; but the Turks, who obtained possession of the city in 1076, insulted and put to death the Christian believers. The sanctuaries of the Christians were profaned, their worship interrupted, and their patriarchs thrown into dungeons. The fleets from Italy which had been in the habit of supplying the wants of the pilgrims were driven away.

Peter the Hermit, a returned pilgrim, whose anger had been aroused by the indignities heaped on Christians in Palestine, went through Europe preaching a crusade against the infidel, and Europe was quickly kindled into a flame. Pope Urban II, in the year 1095, at a great meeting held in Clermont, gave his sanction and blessing.

The First Crusade was led by the flower of the chivalry of the West. They were Godfrey of Bouillon; Robert, Duke of Normandy, Raymond, Count of Toulouse; Bohemond, and Tancred.

Before they set out Peter the Hermit gath-

ered two hundred thousand men, women, and children, and started for Jerusalem; only seven thousand of them reached Constantinople, and this fragment was cut to pieces soon after crossing the Bosphorus.

The army under Godfrey reached Constantinople, Christmas, 1096, and crossed over to Asia, May, 1097. They marched through Asia Minor, defeated the Turks in the battle of Dorylæum, captured Antioch in 1098, and after a long delay marched down the coast to Joppa, and then turned toward Jerusalem.

When they came in sight of the city they fell down on their knees and kissed the earth; they made the rest of the journey to the city walls in bare feet and pilgrim dress.

After a siege of thirty days Jerusalem was taken by an assault in which the crusaders displayed a reckless bravery. The Mohammedan inhabitants were slaughtered without mercy; the streets of the city literally ran with blood; worship at the Church of the Holy Sepulcher alternated with the massacre of men, women, and children.

The leaders of the Crusade remained in the East; Godfrey was made king of the Latin kingdom of Jerusalem, which lasted eighty-eight years (1099-1187).

The Second Crusade was preached by Bernard of Clairvaux, in the twelfth century. Its immediate occasion was the fall of the Latin principality of Edessa, in Asia Minor. Its leaders were Louis VII, the king of France, and Conrad, the German emperor. It was unfortunate from its beginning to its end. Shipwreck on the sea and defeat on land diminished the numbers of the armies, and an unsuccessful siege of Damascus (1148) completed its failure. Other disasters followed.

For years the warfare languished. It was revived by Saladin, the nephew of the Caliph of Aleppo, who defeated the Christian army in the battle of Tiberias (1187) and immediately turned his armies against Jerusalem. After a futile resistance the city surrendered, the cross was hauled from the dome of the Mosque of Omar, and the Latin kingdom of Jerusalem was at an end. It never had any promise of stability; for of statesmanship the crusaders had not the slightest tincture. They could fight, they could plunder, and they could be devout after a fashion, and these were about all.

The Third Crusade was more successful, though it did not recover Jerusalem. It was led by Richard of England, the Lion-hearted, Philip Augustus of France, and Frederick Barbarossa of Germany. It was organized in 1188. The German emperor was drowned in a Cilician river, and nine tenths of his army perished.

The remnant encountered Saladin in the neighborhood of Acre and defeated him (1191). Saladin was compelled to surrender what was called the true cross, and to give hostages for the payment of a large tribute. The tribute was not paid, and the hostages, to the number of three thousand, were slaughtered.

But for dissensions among the crusaders Jerusalem might have been taken. The Crusade ended in a truce of three years and eight months between Richard and Saladin; its terms opened the way for all pilgrims to Jerusalem without molestation or tax. The total result was the acquisition of a strip of land on the seacoast which included Joppa and Acre.

The Fourth Crusade was marshaled by the Knights of St. John (1193). The crusaders captured Joppa, which had been lost after Richard returned home, and also Berytus, but their dissensions and folly led to their final defeat and the total failure of the expedition.

The Fifth Crusade had a singular ending; for instead of waging a war on the infidel the crusaders turned their arms against Constantinople and founded the Latin empire of the East. While they were at Venice there came to them Alexius, the younger son of the Eastern emperor, Isaac Angelus, who implored help against a usurping brother who had cast their father into prison.

The crusaders lent a willing ear, sailed in 1203 for Constantinople, took it, and set upon the throne Baldwin, Count of Toulouse, a descendant of Charlemagne. This change was accomplished by such cruelty and bloodshed as to forever alienate the Greek Christians from the Latin Church. The Latin empire of the East only lasted fifty-seven years.

The Sixth Crusade brought into prominence one of the most extraordinary men of the Middle Ages, Frederick II, grandson of Frederick Barbarossa. Though emperor of Germany, he lived in Sicily, where he established a court, of which refined sensuality was the chief feature. Saracen and Chris-

tian were alike to him. He had promised to make the Crusade, and for his delay Pope Gregory IX excommunicated him.

Roused at length, he sailed (1228), and the next year made a treaty with the Sultan Kameel, by which Jerusalem, with the exception of the Mosque of Omar, Joppa, Nazareth, and Bethlehem were restored to the Christians. It is characteristic of the age that the pope was so furiously angry with Frederick for making this treaty that not a single priest took part in the coronation service which once more gave Jerusalem a Christian king.

The Seventh Crusade was brought to an end in 1240 by a treaty which was very favorable to the Christians.

The Eighth Crusade was led by the most remarkable ruler of the Middle Ages, the saintly Louis IX of France. He should have been a monk, but hereditary succession made him a king. He was no general, and in 1249 he was taken prisoner while fighting in Egypt. During his captivity he endured suffering with saintly patience. After his ransom in 1250 he made a pilgrimage, clothed in sackcloth, to Nazareth.

The Ninth Crusade was the last and was led by St. Louis again, in association with Edward, the son of Henry III of England. Louis set out for Africa in 1270 with an army of sixty thousand men. At Carthage a plague broke out among his soldiers, to which he himself quickly succumbed.

Edward disembarked at Acre and took Nazareth, with a great slaughter of the infidels (1271), after which he made a truce for ten years.

Gregory X tried in 1274 to set on foot another Crusade, but failed. The religious military orders which had grown up under the inspiration of the Crusades retired from the Holy Land. The Teutonic knights took possession of Lithuania and Poland; the Knights of St. John occupied Cyprus and Rhodes; the Templars were suppressed by the French king, their property was confiscated, and their Grand Master burned at the stake.

To sum up, the Crusades were productive of good and evil.

1. They helped to destroy the feudal system. While the knights and barons were exhausting themselves in the holy wars the kings were strengthening their authority at home. Many estates which were held on

condition of military service were absorbed by the crown.

2. The weakening of the power of Mohammedanism in the East prolonged the existence of the Eastern empires. Had the Crusaders been more united, or had they possessed any statesmanlike qualities, they might have overthrown the Mohammedan power and changed the course of history.

3. The contact of the East and the West in the Crusades quickened the intellectual energy of Western Christendom and prepared the way for the revival of learning and the Reformation.

4. Against these advantages must be set the gain of the power of the papacy, the enormous increase of wealth and influence of the clergy, and its consequence of moral corruption, the shocking cruelties perpetrated by the crusaders, which were a stain on the Christian name.

In moral worth Richard of the Lion-heart was not a whit superior to Saladin; yet it must be said that the virtues of Tancred and St. Louis, especially their purity of purpose and heroic patience, lift them to a height of almost ideal excellence. They are exemplars of knightly chivalry and devotion, justice, and truth.—*Story of the Christian Church, by George R. Crooks, LL.D.*

The Crusades were a series of wars, waged by men who wore on their garments the badge of the cross as a pledge binding them to rescue the Holy Land and the sepulcher of Christ from the grasp of the unbeliever. The dream of such an enterprise had long floated before the minds of keen-sighted popes and passionate enthusiasts; it was realized for the first time when, after listening to the burning eloquence of Urban II at the Council of Clermont, the assembled multitude with one voice welcomed the sacred war as the will of God.—*G. W. Cox.*

THE CHILDREN'S CRUSADES.

A few words may suffice to tell the miserable story how in France under the boy Stephen thirty thousand children, in the year 1212, encamped around Vendome; how ten thousand were lost or had strayed away before they reached Marseilles a month later; how there they waited under a conviction that the waters of the Mediterranean would be cloven asunder to give them a passage on dry land; how at length two merchants offered "for the cause of God and without charge" to convey them in ships to Pales-

tine, and how the five thousand children, who sailed from the harbor chanting the hymn *Veni Creator Spiritus* found themselves at the end of their voyage in the slave markets of Alexandria and Algiers.

A pendant to this woeful tale is found in the sufferings of the twenty thousand German boys and girls who set out in the same year from Cologne under the peasant lad Nicholas, and of whom five thousand only reached Genoa. Of the rest some had returned home; some marched to Brindisi, and, setting sail for Palestine, were never heard of more. The fortune of those who found their way to Genoa was more happy. Invited to settle there by the senate, many became wealthy, and not a few, rising to distinction, founded some of the noblest families in the state.—*George W. Cox.*

Spirit of Methodism.

METHODISM holds and preaches faithfully the fundamental doctrines of evangelical Christianity, telling men they must turn from sin, love God, and have faith in the Lord Jesus Christ, in order to be saved. It does not shun to declare the whole counsel of God, but its chief care is that the fruits of faith appear in the lives of its communicants. Heart religion is better than head religion. The devils believe and tremble, but intellectual belief is not necessarily of the saving order. We have no trials of lay members for heresy, only for sowing dissension. Our people are quite generally sound in the fundamentals of the Christian religion, though they may differ widely on minor doctrines. Our catholicity in these things is, we believe, the catholicity of Christ. As a denomination we claim no exclusive rights, privileges, authority, or sanctity. We only claim to be a part of the Holy Catholic Church, with equal access to the oracles of God, equal inheritance in the riches of Christ, equal privileges in the ordinances of the Gospel, equal responsibilities in spreading "scriptural holiness over these lands," equal right to preach Christ and him crucified, equal joy in the baptism of the Holy Ghost, and equal part in the communion of saints with Christians of other names. We look upon other Churches with no desire to deny their Christian character or refuse them Christian fellowship. With John Wesley we desire to have "a league offensive and defensive with every soldier of Jesus Christ."—*H. K. Carroll, LL.D.*



JAMES H. TAFT.



WM. HOYT.



GEORGE J. FERRY.



LEMUEL SKIDMORE.



JOHN S. MC LEAN.



GEORGE G. REYNOLDS.



CHARLES SCOTT.



EDWARD L. DOBBINS.

LAY MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

LAY MEMBERS OF THE BOARD OF MANAGERS.

THE thirty-two lay members of the Board of Managers of the Missionary Society of the Methodist Episcopal Church serve without pay either for their time or traveling expenses, and convene at the Mission Rooms once a month at the regular meetings of the Board, and also frequently at other times to attend called meetings or the meetings of the different committees to which they are assigned. They render much valuable service. One has been a member for fifty years, another forty-four years, another thirty-six years. The following are their names, years when they were elected, business, and address:

JAMES H. TAFT (1852), importer of drugs and chemicals, 100 William Street, Manhattan, New York city.

JOHN S. MCLEAN (1858), retired banker, 7 East 63d Street, Manhattan, New York city.

GEORGE J. FERRY (1866), wholesale merchant, 21 West 4th Street, Manhattan, New York city.

GEORGE G. REYNOLDS (1869), lawyer, 16 Court Street, Brooklyn, N. Y.

LEMUEL SKIDMORE (1876), lawyer, 69 Wall Street, Manhattan, New York city.

ANDERSON FOWLER (1880), merchant, 111 Produce Exchange, Manhattan, New York city.

EZRA B. TUTTLE (1880), merchant, 40 Broadway, Brooklyn, N. Y.

CHARLES SCOTT (1880), manufacturer, 1520 Arch Street, Philadelphia, Pa.

PETER A. WELCH (1883), retired banker, 122 West 123d Street, Manhattan, New York city.

WILLIAM H. FALCONER (1884), real estate and insurance agent, 100 Fourth Avenue, Manhattan, New York city.

WILLIAM HOYT (1887), retired merchant, 772 Madison Av., Manhattan, New York city.

J. MILTON CORNELL (1888), manufacturer, corner 11th Avenue and 26th Street, Manhattan, New York city.

ALEXANDER H. DEHAVEN (1888), banker and broker, 40 Wall Street, Manhattan, New York city.

CHESTER C. CORBIN (1889), merchant, Webster, Mass.

EDWARD L. DOBBINS (1890), secretary of insurance company, 752 Broad Street, Newark, N. J.

JAMES F. RUSLING (1891), lawyer, Trenton, N. J.

JOHN E. ANDRUS (1892), manufacturer, Yonkers, N. Y.

JOHN S. HUYLER (1894), manufacturer of candies and chocolate, 64 Irving Place, Manhattan, New York city.

JOHN BEATTIE (1894), painter and decorator, 245 West 46th Street, Manhattan, New York.

RICHARD W. P. GOFF (1896), merchant, 230 South 2d Street, Philadelphia, Pa.

ARCHER BROWN (1896), manufacturer, 71 Broadway, Manhattan, New York city.

SUMMERFIELD BALDWIN (1897), merchant, 1006 North Charles Street, Baltimore, Md.

GEORGE C. BATCHELLER (1898), merchant, 237 West 72d St., Manhattan, New York city.

JOHN R. CURRAN (1898), manufacturer, 400 Ellison Street, Paterson, N. J.

RICHARD B. KELLY (1899), lawyer, 237 Broadway, Manhattan, New York city.

WILLIS McDONALD (1899), printer and stationer, 39-43 Gold Street, Manhattan, New York city.

WILLIAM J. STITT (1899), manufacturer, 745 Broadway, Manhattan, New York city.

GEORGE F. SECOR (1900), merchant, 182 Pearl Street, Manhattan, New York city.

CHARLES GIBSON (1900), wholesale druggist, 415 State Street, Albany, N. Y.

JOHN BENTLEY (1901), retired merchant, 1040 Park Place, Brooklyn, N. Y.

JAMES H. WELCH (1901), merchant, 121 Broad Street, Manhattan, New York city.

COSTELLO LIPPITT (1902), treasurer of Norwich Savings Bank and president of Domestic Missionary Society, New England Southern Conference, Norwich, Conn.

In the Board are 21 merchants or manufacturers, 4 bankers, 4 lawyers, 2 insurance and real estate agents, 1 painter and decorator.

Nineteen are in New York city, 3 in Brooklyn, 2 in Philadelphia, 1 each in Baltimore, Md., Newark, N. J., Trenton, N. J., Paterson, N. J., Ossining, N. Y., Albany, N. Y., Norwich, Conn., Webster, Mass.

They give the same careful attention to the work of the Missionary Society that they do to their own business and are liberal contributors to the funds of the Society. Seven of them are elected each year as Representatives of the Board in the General Missionary Committee, and for a week in the month of November assist in making the appropriations of the Missionary Society for the following year.



ANDERSON FOWLER.



WM. B. FALCONER.



CHESTER C. CORBIN.



JAMES F. RUSLING.



PETER A. WELCH.



JOHN E. ANDRUS.



J. MILTON CORNELL.



JOHN BEATTIE.

LAY MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The Laymen of the Board.

BY REV. FRANK MASON NORTH, D.D.

IT is inevitable that organization should hide the individual. Throughout the Church it is "The Board" rather than the men of the Board to which action and motive are credited. Only on occasion do the personal units stand out in the public mind, and, doubtless, it is better so. Like every other great force, personality works best unregistered and in quietness.

Yet within the organization it is impossible that individuality should not be recognized. How familiar each member becomes with the habitual mental attitude and the method of speech of all the rest! No criticism favorable or adverse from without can be compared for a moment in intensity with what is realized within the circle itself. The men who meet month after month in consultation concerning the Church's most serious problem learn each other.

The classification of the Board into "ministers" and "laymen" gives not the slightest indication of the lines upon which the votes upon important questions divide. Here, at least, the two groups sit as one house, and it is the individual who votes. Nor is it true that to the one are necessarily referred all matters of sentiment and the nice points of administration, and to the other those of finance. It is recognized that there are practical business men among the ministers, and that, on the other hand, the clericals have no monopoly of sympathy and sentiment.

It is true, however, that to the laymen belongs a certain distinction in what may be called the voluntary surrender of their own time to the interests of this missionary administration. What is held to be natural to ministers and is in a way a part of the service expected of them comes from the laymen as a free gift. The hour devoted to this work is for the former regarded as taken from the Church's time; in the case of the latter they seem to be taken from their own time.

How far this distinction is merely artificial, and whether there be any difference among men all of whose time and capacity is assumed to be "not their own," are not questions for discussion here. What is noted is the current feeling that when one sees the committee and Board rooms populous with pastors of great city churches,

presidents of seminaries and colleges, editors of important journals, presiding elders of large districts, and secretaries of influential organizations, one is not expected to feel that the personal sacrifice made for the work of missions is as definite as where is noted the goodly company of bank presidents, lawyers, manufacturers, and merchants who cheerfully surrender themselves to the same service.

An impressive recognition of the great value of the laymen's devotion to the interests of the Missionary Society found expression in the strong words of Bishop Foss when presiding at the regular meeting of the Board of Managers in April. He spoke briefly and weightily. His text was that wise, quiet veteran, James H. Taft. He enlarged upon it until all the laymen of the Board were included. For fifty years this business man has found time to work for missions and love and treasure to lavish upon them. He gave one of his sons for many years to West China. The Board commemorated the semicentennial of this layman's service by affectionate resolutions and a standing vote.

The bishop, after words of personal appreciation of Mr. Taft, whom he gracefully invited to take the chair for the remainder of the session, characterized in apt phrase the unselfish devotion of the laity to this missionary administration. His sentiments found quick response—and the more because there was in this same hour the remembrance of that prompt, faithful, keen man of action and of faith, Alden Speare, who, to our deep sorrow, is to be seen among us no more.

It is good to look upon the portraits of these laymen and, remembering the cause to which they bring so cheerfully their personal service, recall also whence they come and who they are.

Some, indeed, are quite new to this fellowship. The very latest addition is Costello Lippitt, the banker from Norwich, who was elected at the April meeting to fill the vacancy caused by the lamented death of Alden Speare. Known and esteemed throughout New England, representing the New England Southern Conference as one of the lay delegates to the last General Conference, an alumnus of Wesleyan University, successful in business and devoted to the Church, he will find welcome and opportunity in this new circle.



ARCHER BROWN.



GEORGE C. BATCHELLER.



RICHARD B. KELLY.



SUMMERFIELD BALDWIN.



EZRA B. TUTTLE.



RICHARD W. F. GOFF.



JOHN S. HUYLER.



ALEX. H. DE HAVEN.

LAY MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

During 1901 two men of force, intelligent, thoughtful, faithful, long familiar with the church life of New York and interested in the Church's broader enterprises, quietly took their places in the Board. John Bentley has held such relation to old John Street that, with his residence in Brooklyn, he has been identified most helpfully with the church life of both that borough and Manhattan. James H. Welch, now at home in Elizabeth, N. J., was for many years officially connected with churches, old and new, in New York. Both have for a lifetime borne a part in the commercial enterprise of the metropolis, the one as a member of the firm of type founders, Farmer, Little & Co., the other as a produce commission merchant, with offices in the Produce Exchange.

Just beyond these in point of time of election may be found a group of men whose voices are seldom heard in discussion in the Board meetings, but whose presence is frequent in these monthly gatherings, and who by faithful committee work and intelligent voting are becoming ever more necessary to the administration.

From Albany recently came Charles Gibson. How well his father—long a member of the New York Conference—is remembered by many! This son, as gentle in manner as he is firm in principle, has challenged the admiration of all who have watched his career for his fidelity to what is best both in business and religion. Long interested in missions, he comes to the Board not for inspiration, but for service.

George F. Secor is one of the rising young business men of New York, whose residence at Ossining on the Hudson has given him natural leadership in the affairs of our strong church at that place. Willis McDonald, genial in heart and manner, is head of the large printing establishment bearing his name, and, residing in Brooklyn, has been for many years closely identified with that large-hearted missionary church—Hanson Place. W. J. Stitt, long a member of Chelsea Church, in West Thirtieth Street, where in all the struggle for its own life and work the ardor for missions, especially in the Sunday school, has for a half century never been suffered to cool, has more recently contributed of his means and personal force to the building up of Grace Church. He is a manufacturer and merchant, specializing in gloves, which are

made in Gloversville and sold in all possible markets—a keen, enterprising man of trade, to whom the Church already owes much and will owe more.

The same year that brought into the Board these last two active men of business added also a man of law, Richard B. Kelly. The son of a banker, whose generous services to church and charity on New York's East Side are not forgotten, an earnest and aggressive leader in all departments of the church life—musical, social, Sunday school, devotional, with a keen eye for shams and a warm heart for need, R. B. Kelly does not fail where swift analyses or prompt action is necessary, and withal is as truly at home in a prayer meeting as he is in a court of law. He is one of the group of legal lights under whose illumination tangled threads are loosened and straightened.

If we measure by decades we find seven other men who have entered the work since 1892, constituting with those already named just one less than half the lay membership of the Board. Two each were elected in 1894, 1896, and 1898; one in 1897. Three reside in New York city.

Less often than his brethren wish is John S. Huyler found in deliberative meetings of any kind. His benefactions are in a very literal sense a household word, for he cares deeply for the individual and the home. He helps oftenest the obscure and the unknown and in larger enterprises of the Church, though holding strong convictions, is honestly deferential to the opinion of the majority. He is thus less tenacious of plan and discussion and leaves to others the legislation, the purposes of which when determined he is glad to promote. His generous impulse and deed toward missions at home and abroad need no emphasis here.

The large, hearty personality of John Beattie, who in the world of trades is known on both sides the ocean as a master painter and in the world of church work as a master Bible class teacher, wins and holds a place for that stalwart Methodist. Faithful in committee work, he is ever sensitive to the hardships and considerate of the needs of our missionaries.

George C. Batcheller, a merchant of conspicuous success, is one of that band of trustees in St. Andrew's Church who led so devotedly the campaign by which its debt of over \$100,000 was recently destroyed.

Of the other four one John R. Curran,



JOHN B. CURRAN.



CHARLES GIBSON.



JOHN BENTLEY.



GEORGE F. SECOR.



WILLIS McDONALD.



WM. J. STITT.



JAMES H. WELCH.



COSTELLO LIPPITT.

LAY MEMBERS OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

comes from Paterson, N. J., where to manufacture and to church work he gives the same prompt, patient, and exact care which makes him a most reliable committeeman.

Another, Richard W. P. Goff, is at home at Bryn Mawr and at business in Philadelphia—like other Philadelphians, traveling four hours each Board meeting day, with very rare exceptions, that he may be in his accustomed seat to hear and vote; for he seldom speaks though always attentive.

A third, Summerfield Baldwin, takes even a longer journey each month, coming from Baltimore—a man in bearing most courteous, in utterance clear, and in judgment wise.

Archer Brown, the last of this group, also crosses the Hudson from his home in East Orange, though his business interests in New York and Cincinnati are too taxing to permit him as frequently as he and all others desire to share in the counsels of the Board. An authority in the industrial world, a lover of art, familiar with life in other lands, cultured, kind, generous, he will find each year new demands in this missionary work upon his best resources of mind and heart.

To these men of the last decade the space allotted for these notes has been chiefly given, since many of them, known so well in the local circles and the cities where their fruitful effort has been expended, have, it may well be, slighter hold upon the attention of the Church at large than those who are reckoned by length of service the "old guard."

Look at these faces—how familiar and welcome they are! Next to James H. Taft comes in point of time John S. McLean, who was elected in 1858. How many noble men have fallen at his side during these forty-four years! Prompt, faithful, a keen watcher of the treasury, brief and convinced of speech, courteous and conservative, trained for finance by his long experience as a banker, and warm in sympathy where he sees want or opportunity, he deserves and holds the respect of his peers in business and the Church.

Invaluable are these two lawyers—one of whom has graced bench as well as bar—Judge George G. Reynolds, whose fine face and erect form discredit the calendar of years, and Lemuel Skidmore, whose wit and learning have brightened many a perplexed hour, and who with infinite patience has ad-

vised churches, societies, and persons in more kinds of difficulty for less coin of the realm than most or than are known to anyone even to himself.

With longer service than either as a manager is George J. Ferry, who combines with personal force a judicial mind which makes statement clear and strong even when the conclusion is outweighed by other considerations. Like others upon whom the management of great business enterprises has devolved, he loses no time in beating about the bush and is heard as one who need not prove his right to an opinion.

With such strength behind their words are other men who have for a quarter of a century given heart and time and money to missions. There is Ezra B. Tuttle, exact and painstaking, serving on the Finance Committee for many years, and ungrudgingly lending to this and other forms of the Church work the best hours of a busy life.

The same year that elected him brought into the Board that big-hearted friend of Bishop Taylor—that promoter of the principle of self-support in missions—Anderson Fowler, whose gifts are hard to list, whose cooperation as friend and coworker has made many a hard task easy. And with these two in 1880 came Charles Scott, through whom Philadelphia has long found representation in the Board and often upon the General Committee. Few are more constant in attendance and attention than he.

During the last ten years, as stated, nearly half the present group of laymen have been added to the Board. Nine were elected in the decade previous. Thus all but eight—three fourths—belong to the last twenty years. Of the ministers only four were elected before 1882; seven eighths have entered the work during the past two decades.

Among the nine laymen of this middle period are found some of the most effective members. Peter A. Welch, experienced as a merchant and banker, devoted to the church in New York where his influence has been marked, careful in speech, discreet and kind, is never missing from his place except through uncontrollable circumstances.

An authority in matters of real estate and insurance, William H. Falconer has added to his knowledge of local conditions by his journey around the world and frequent visits abroad, in which he never has failed to make himself familiar with the various forms of missionary enterprise.

One name we speak and write gently—William Hoyt—the survivor of a noble group, held from all active service in these later years so that he is no longer seen among us, but revered for himself and for the influence of his life upon the Church in all its forms of endeavor, in parish, in philanthropy, in education.

Two other New York men were elected the same year, 1888. A. H. De Haven, swift in decision, frank in words, hearty in good fellowship, a stanch supporter of St. Paul's in its recent career, and a prompt contributor where his good heart is touched, grows each year in his recognition of the general movements of the Church.

Bearing nobly an honored name, J. M. Cornell, even amid the pressing engagements of a vast business, concentrates upon the world-wide issues of God's kingdom the prayerful thought with which he ever views them, and gives not only his money but himself to the work which he habitually calls his Master's.

Though a resident of Yonkers, where his manufactories are located, John E. Andrus belongs to New York, and is welcome for himself and his helpfulness in any circle into which he can be persuaded to enter. Remarkable for his penetration, he has a mind not only disciplined to cope with the problems of finance as if by an exact science, but richly furnished for the larger themes upon which he at times permits himself to dwell. His opinion always weighs where he feels himself free to express it.

But three now remain; who more devoted than they to every interest, minute or large, which comes before committee or Board?

There is Chester C. Corbin—the incisive, genial, New England manufacturer, who happily lives much of the time in New York—sitting always in the center at the Board meetings where he can be aware of every motion and help by apt question in clearing up obscure propositions. An alert member who has also the grace of suavity and the gift of concession is valuable to any organization.

Near him will be found, with very few absences recorded against him, the fourth of the Board's lawyers—that one who strengthens the judge and the attorney by the persuasiveness of the advocate. "General" James F. Rusling—for thus he is almost invariably called—leaves home and office in Trenton, N. J., as regularly on the third

Tuesday in the month as though he had on that day a case upon the calendar of the Supreme Court. To Edward L. Dobbins, who thinks in figures and finds the real nub of a financial problem while you wait, states the case with earnestness and accuracy, and then enheartens you by a laugh that reminds you of Bishop Harris, the Board is in constant debt. As chairman of the Committee on Finance his service has long been important, and the impression grows that his large experience in the financial institutions of Newark, where he resides, fits him for peculiar usefulness in the administration of the large financial interests of this great society.

What can be read between these lines which briefly characterize the laymen of the Board is a record rich in noble motive, earnest deeds, far-radiating influences, and humble consecration of personality and life to the Gospel of Christ and the Christ of the Gospel.

A Tribute to a Noble Layman.

BY GEN. JAMES F. RUSLING, LL.D.

MAY I say something in behalf of the distinguished layman, Alden Speare, whose loss we have recently been called on to mourn? I know little of his home life in Massachusetts; but in 1891 I first met him in the Board of Managers of our General Missionary Society in New York, and from the first I was peculiarly attracted to him. He was the first to give me a hearty welcome there, and I early discerned him to be a wise and sagacious leader in the Board, not much of a debater, and not inclined to speak, but able, intelligent, and wise in counsel, and looked up to, respected, and deferred to by everybody.

He was on our Finance Committee, and faithful in attendance and devoted to its business. He was on our South America and Mexico Committee, and knew all the details of our several Missions there. But it was on our Lands and Legacies Committee that I was brought into the closest contact with him (my own special committee), and here I was always struck with his sound judgment and prompt decision.

The questions arising in this committee, relating to bequests, legacies, lands, etc., are always interesting and often intricate; but Brother Speare gave his undivided attention to them, and always showed a clarity

of vision and sanity of business sense that were helpful to our conclusions. Several of this committee, of course, are lawyers; but Brother Speare's keen business sense, born of his New England ancestry and trained by his experience with the "Solid Men of Boston," quickly saw through all legal cobwebs, and his judgment in a given case was seldom at fault. He wasted no time in petty details. He never haggled over trivialities. But he quickly grasped the principles of a case, and went straight to the heart of a question, and always sought to safeguard and secure the best interests of the Society. We shall miss him greatly in our committee, and few can take his place, and fill it so wisely and well.

His attendance at the monthly meetings of the Board was almost as regular as clock-work. Month after month for twenty-two years he left his important business at Boston, and regularly as the Board met he would be found in his seat, paying his own railroad expenses and hotel bills, and with no thought except how best to serve the Board and the missionary cause.

In the meetings of the Board he sat, pencil in hand, watching every report and expenditure with an eagle's eye, seldom speaking except to criticize or explain, but always prompt to act when the occasion called for it. When he did speak he was sure to receive the close attention of the presiding bishop and of the Board, and no member of the Board had his words more weighed and heeded.

He was generally on the side of conservatism and economy. But he was not hide-bound and deaf to progress, and could always be counted upon as a man who kept his eyes well to the front and not afraid of the future. He had the true New England thrift; but he had also the New England insight and foresight. He believed thoroughly in God's providence, and His providential openings for missions both at home and abroad, and was always eager to enter in and "possess the land," if possible, to the extent of our ability.

Last November I journeyed with him from Trenton to Pittsburg, to attend the meeting of our General Missionary Committee, and saw much of him during our halcyon week there. I noticed then he was feeble, or at least not so alert and prompt as in former years. But he sat all through our prolonged sessions, and his heart and

mind were just as much in the business of the committee as ever.

He spoke to me of his long connection with the Board and how much he was interested in its operations and business, and, notwithstanding our "eight-per-cent cut" there, was serenely hopeful of the future. He loved Mexico and India. He rejoiced over China, Japan, and Korea; and believed in the Philippines and our great future there. So, also, he was mindful of our domestic field—especially our great cities and the South—and to hear him talk of all these was itself a liberal education in missions.

The Board of Managers will miss him. New England Methodism will miss him. The whole Methodist Episcopal Church will miss him. A true son of Massachusetts, a born financier and philanthropist, a loyal Methodist and a humble Christian, statesmanlike in all his ways and ideas, I am moved to lay this tribute upon his grave as a brother layman, and count it not the least among my honors that I also have known and loved and served with Alden Speare. May God grant the Methodist Episcopal Church more such men to inspire and lead her!

Trenton, N. J., April 30, 1902.

Recognition of Services of James H. Taft.

(The committee, consisting of Dr. William V. Kelley, Dr. J. O. Wilson, and Mr. William J. Stitt, appointed by the Board of Managers of the Missionary Society of the Methodist Episcopal Church to prepare a minute in reference to the half century of service rendered to the Board by Mr. James H. Taft, reported the following, April 15, 1902, which was unanimously adopted:)

IN the history of this Missionary Society only two names have continued on the list of its Board of Managers for so long a period as fifty years. The first instance was Enoch L. Fancher, who was elected to membership in 1849, and the second is James H. Taft, who became a member on April 19, 1852, and who has been one of the vice presidents of the Board since 1867.

In 1852 Brother Taft was assigned to the "Foreign German Committee," afterward known as the "Committee on Western Europe," on which he served seventeen years, being transferred to the "Finance Committee" in November, 1869, on which important

committee he still remains, having given it thirty-three years of continuous service.

He has been on the "Committee on China" for forty-nine years, being now and for a long time its chairman, and no other member of the Board has bestowed upon that vast field such long, large, and attentive service as he.

To China, and especially in recent years to Peking University, he has given his time, his labor, his money, and his own son, Dr. Marcus L. Taft, who for twenty years was one of our missionaries in China.

Brother Taft has especially manifested his interest in and familiarized himself with our work in China by twice visiting it, spending three months there in 1882 and seven months in 1887.

In view of the completion of fifty years of faithful and valuable service on this Board we express to our honored and be-

loved fellow-laborer our affectionate appreciation of the steadfastness of his devotion to the missionary work of the Church, the regularity of his attendance on the meetings of the Board and its committees, and his conscientious attention to every duty assigned him.

He is such a pattern of fidelity that his example should incite all the members of the Board to imitate his faithfulness in all things.

We pray that Heaven's richest blessing may abide with him, and are especially grateful for the prospect that he may fill up a still larger measure of service through future years.

We direct that the minutes of the meeting of April 19, 1852, at which time Brother Taft entered the Board, be now read, and that he be invited to follow with such remarks as he may see fit to make.

METHODISM IN BOSTON.

BY REV. JAMES MUDGE, D.D.

CHARLES WESLEY was in Boston in 1737, on his way home to England from Savannah, and preached repeatedly in King's Chapel. But it was, of course, as a Church of England priest and missionary that he preached, and not as a Methodist. Richard Boardman, Wesley's first missionary to America, in his wide itinerations through the colonies from his headquarters at New York, is said to have penetrated as far as Boston in 1771 or 1772, and formed there a small society, but it soon expired for want of pastoral care. In October, 1784, William Black, a pioneer of Methodism in Nova Scotia, arrived in the city and stayed about three months, laboring with some success. But his converts found shelter in other denominations, and no vestiges of his efforts were discoverable in later times. Freeborn Garrettson, another flaming evangelist, on his way from the North in 1787, passed through Boston and preached several times in private houses. July 1, 1790, he entered the city and spent a week in private and public labors which left no trace behind.

All this was but preparatory. The true epoch of Methodism in Boston dates from the coming of Jesse Lee. He arrived on Saturday, July 9, 1790, and spent the day

fruitlessly searching for a place in which to deliver his message. The next day, Sunday, the 10th, he took his stand under the great elm on the Common at six p. m., and soon had a crowd to which he discoursed.

His stay this time was short, but he came again in November, after the Conference in New York, prepared for a more protracted, determined siege. Everything was discouraging. He could not preach on the Common because of the inclemency of the weather, and every public place—courthouse, schoolhouses, churches—was closed against him; a private house was the only resource. In this place, a simple room, crowded meetings were continued until June, 1792, when the use of a schoolhouse was procured.

The Rev. Jeremiah Cosden had meanwhile become the preacher of the new church, and, following Wesley's usage, held service at five in the morning, which so annoyed the neighbors that the schoolhouse was soon shut against the disturbers. A room in the Green Dragon Tavern was next hired, but they were permitted to occupy it only one Sunday. The situation had become somewhat tense if not desperate, but the many trials only bound more closely together the little band, and they now formed themselves, twelve of them in July, 1792, into

a Methodist society, determined to plant Methodism in the city at all hazards. In a year's time the society had only increased to twenty members, and they were still driven from room to room.

The inconveniences became so great that in 1794, though still but a handful, they resolved to set about building a house. Lee raised for them in the South upward of \$500, and with this encouragement, September 5, 1795, they purchased a lot of land on what was afterward called Methodist Alley, and is now known as Hanover Avenue. The society was but forty-two in number at the time. A wooden structure, 46x36 feet, hardly more than a shell at the time, was dedicated, amid many thanksgivings, by the Rev. George Pickering, May 15, 1796.

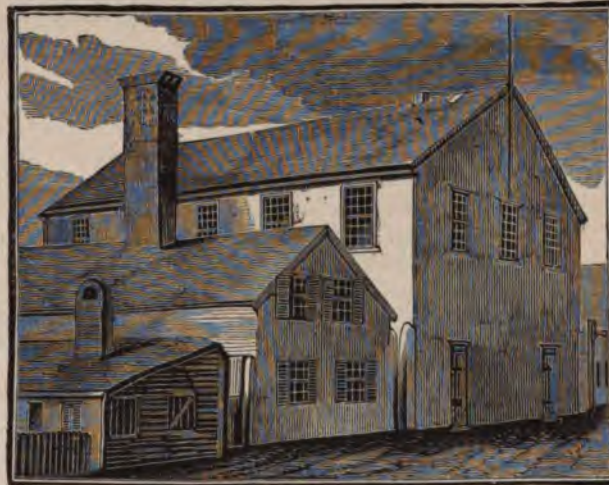
This modest frame building, not completed till 1800, so poor were the people and so few, put a different aspect on affairs, and witnessed many wonderful displays of the saving grace of God. A great mercy also was experienced in the coming of Amos Binney, who joined them in March, 1794, and before long became the chief prop of the feeble enterprise. He was a man of most generous spirit and of extraordinary business abilities, which raised him after a time to opulence and distinction. He became Collector of the Port of Boston and the mainstay of Methodism in the city.

After clearing off the debt on the old church in the alley he led in a movement for a new church on Bromfield Street, built of brick, 84x54 feet. This was dedicated in November, 1806, with a block taken from Plymouth Rock in the middle course of hammered stone in the foundation. The North Bennett Street Church was built 1828, the people removing there from Hanover Avenue. In 1834 the Church Street Church was opened; North Russell Street, in 1838; Richmond Street in 1842, and churches in South Boston and East Boston not far from the same time.

In 1843 a semicentennial of Methodism in Boston was held, and a review taken of the progress made. It was found that the 12 members reported in 1792 had grown to

2,650, and that 9 churches could be counted (besides 2 in the immediate suburbs), 6 of them originating within the previous nine years. It had been, however, a very long, hard, uphill pull. In 1798 there were 86 members, and in 1802 these had decreased to 66; in 1807 there were 249, and after five years there was a gain of only 38; in 1822 there were 680, and in 1827 only 645. These, however, had doubled in ten years more, and then doubled again in five years.

Bishop Asbury was in Boston a number of times before his death in 1816. His first visit was in June, 1791, and gave him little comfort. He had a hard time every way, and says, "I have done with Boston until



FIRST METHODIST MEETING HOUSE IN BOSTON.

Erected in 1795, in "Ingraham's Yard," now called Hanover Avenue. Corner stone laid by Rev. Jesse Lee.

we can obtain a lodging, a house to preach in, and some to join us." He came again in July, 1794, tarrying two days and preaching in an upper room, where he was much discommoded by the noises in the street. He held the first Conference in Boston, June 1, 1807, preaching going on five times a day, and fifty-nine candidates being ordained at the two humble Boston altars.

The earliest preachers stationed in the city, when there were but a handful to be ministered to and little progress possible, were Jeremiah Cosden, Amos G. Thompson, Daniel Ostrander, John Harper, and Joshua Hall. These are to us hardly more than names. A little later came stronger men who have made for themselves a large place in the Methodist annals of New England,

such men as Timothy Merritt, George Pickering, Daniel Fillmore, Elijah Hedding, Enoch Mudge, and Edward T. Taylor.

This last, whose name first appears in the Minutes in 1819, came to Boston (where he had been converted under Hedding, and licensed to preach) in 1829 as chaplain to the seamen. He preached for a while in the old Methodist chapel on Hanover Avenue so successfully that there was soon projected and erected for him in North Square, in 1833, by the citizens of Boston without regard to sectarian distinctions, a Bethel Chapel of granite and brick, 81x53 feet, affording accommodations for one thousand five hundred persons. A spacious seaman's boarding house, Sunday and week-day schools, a store for seamen, and various other auxiliary means of usefulness were soon thoroughly organized under Father Taylor and accomplished much good for many years. He was a truly marvelous man, a real genius, and made his pulpit in North Square the center of attraction for great crowds, which included often people of the very highest distinction. William Ellery Channing, Ralph Waldo Emerson, Horace Mann, Charles Dickens, and others of similar rank paid his eloquence the very strongest tributes. One writer says, "No man in this city's clerical annals, not that of Cotton Mather, Matthew Byles, or Lyman Beecher, will be more historic, or more justly so, for wit, imagination, and oratory, the highest gifts of intellect, no less than of the heart, than the name of Edward T. Taylor."

Among the preachers of more recent years who have adorned the pulpits of Boston Methodism and built up the cause by their effective labors may be mentioned (not to attempt a full list) such representative names as the following: John Newland Maffitt, Abel Stevens, Abraham D. Merrill, Jotham Horton, James Porter, Moses L. Scudder, Jefferson Hascall, Charles K. True, Miner Raymond, Charles Adams, Bradford K. Pierce, Henry V. Degen, William Rice, Mark Trafton, Joseph Cummings, Edward Cooke, Nelson E. Cobleigh, Joseph Denison, J. H. Twombly, W. R. Clark, William S. Studley, George M. Steele, Daniel Steele, Henry W. Warren, Willard F. Mallalieu, Gilbert Haven, Fales H. Newhall, L. D. Barrows, J. A. M. Chapman, S. F. Upham, L. T. Townsend, William Butler, George S. Hare, J. W. Hamilton, John E. Cookman, R. R. Meredith, A. B. Kendig, J. W. Bash-

ford, W. I. Haven, J. R. Day, S. E. Beiler, H. W. Bolton, S. F. Jones, S. L. Baldwin, L. A. Banks, C. L. Goodell, E. J. Haynes, W. N. Brodbeck, and W. W. Ramsay.

As presiding elders, directing the Methodist forces of this new England metropolis, the following have served: Elijah Hedding, John Lindsay, Daniel Dorchester, Edward Hoyt, David Kilburn, B. F. Lambord, Bartholomew Otheman, George Pickering, Joshua Taylor, Charles Virgin, Thomas C. Pierce, Phineas Crandall, Jefferson Hascall, James Porter, Edward Otheman, Loranus Crowell, L. R. Thayer, W. B. Clark, David Sherman, W. F. Mallalieu, John W. Lindsay, George S. Chadbourne, Joseph H. Mansfield, and W. T. Perrin.

The churches and numbers of the first half century, ending in 1842, have been given. What about the sixty years since? They have seen, of course, great changes in Boston Methodism, as they have in the city itself. The city's population has increased from 93,383 in 1849 to 560,892 in 1900, or more than sixfold. Methodism, for good reasons, has not kept pace. Its numbers in 1843, according to the General Minutes, were 2,072; at present they are 7,267.

Tracing it a little more in detail, we find that in 1852 there were 7 churches, reporting in the Minutes a total of 2,095 communicants; in 1862 there were 10 churches reporting 2,430; in 1872, 16 churches with 4,383 members and probatfoners; in 1882, 25 churches with 5,690; in 1892, 29 churches with 7,592 communicants; and in 1902 the same number of churches with 7,260 on their rolls, a loss of 332 in ten years.

The gain in the number of churches within twenty or thirty years is mainly due to the expansion of the city's area, several outlying towns—Roxbury, Dorchester, Charlestown—having been absorbed. The falling off in membership during the decade is largely to be explained by the removal of great numbers to the suburbs and the supplying of their places with foreigners not readily accessible to our ministry.

Boston is now very emphatically an Irish city, many parts of old Boston, including East Boston, South Boston, and Charlestown being largely given up to this class of citizens. The Italians, Portuguese, and Jews have also taken full possession of many quarters once inhabited by the descendants of the Puritans. Under these circumstances it is evident that we work at

great disadvantage and can hardly hold our own. In the past fifteen years, on account of this change of population, two neighboring Methodist churches in South Boston have been obliged to join forces; so have two in Roxbury and two in Charlestown.

On the other hand, during the past sixty years some of the strongest of our present churches have come into existence. In 1849 the North Bennett and Richmond Street societies in the North End combined and purchased from the Unitarians the commodious and historic church on Hanover Street, which for a quarter of a century was

cated. Its pulpit has always commanded the best talent. In 1876 the People's Church enterprise was inaugurated by the Rev. John W. Hamilton, taking somewhat the place of the old Church Street Chapel which was in this neighborhood. The new building was opened for worship, after most heroic labors, February 10, 1884, with a sermon from Bishop Simpson, and has since borne a very prominent part in the religious life of the city.

Without further specification of particulars concerning the changes which have taken place as one society has dropped out



TREMONT STREET METHODIST CHURCH, BOSTON.

one of the best appointments of the Conference. In 1873 the people removed from Hanover Street to Temple Street, uniting at this time with the congregation which had worshiped on North Russell Street, and which seven years before had bought from a Protestant Episcopal society a fine stone church edifice. This, called for a while Grace Church, is now known as the First Methodist Episcopal Church of Boston.

In 1846 beginnings were made for a new society in what was then the remote South End. After worshiping for quite a while in a hall, in July, 1860, the corner stone was laid of the imposing Tremont Street Church, and January 1, 1862, the building was dedi-

and another has come into being in response to the alterations in the population, we append a table giving the names, numbers, and present pastors of the twenty-nine churches that now make up Boston Methodism:

Allston (193), J. H. Waterhouse.
 Appleton (64), supplied by F. W. McConnell.
 Baker Memorial (333), J. M. Leonard.
 Barham Memorial (164), Edward Higgins.
 Bethany (256), G. F. Durgin.
 Bromfield Street (235), John Galbraith.
 City Point (161), W. A. Mayo.
 Dorchester (346), C. W. Holden.
 Eggleston Square (92), supplied by Harry B. King.
 First Church (625), Franklin Hamilton.
 Highland, Mount Bowdoin (299), G. A. Phinney.

Italian (230), S. Musso and G. Conte.
 Jamaica Plain, First Church (132), W. A. Thurston.
 Jamaica Plain, St. Andrew's (104), J. H. Thompson.
 Mattapan (89), M. G. Prescott.
 Meridian Street (450), L. B. Bates.
 Morgan Chapel (137), E. J. Helms.
 Orient Heights (85), supplied by C. A. Atkins.
 Parkman Street (139), J. P. Chadbourne.
 People's Temple (383), C. A. Crane.
 Revere Street (34), to be supplied.
 Saratoga Street (443), G. H. Spencer.
 St. John's (437), George Skene.
 Stanton Avenue (276), L. A. Nies.
 Tremont Street (497), C. E. Davis.
 Trinity (352), R. F. Holway.
 Upham Memorial (126), C. B. Dean.
 West Roxbury (87), J. F. Chase.
 Winthrop Street (491), H. W. Ewing.

An examination of these figures reveals the fact that the average membership in these churches is two hundred and fifty. It also appears from the minutes the average salary paid, including house rent, is \$1,680, the house rent averaging \$510. Only thirteen of the churches have parsonages.

It remains for us to write briefly concerning some of the institutions of Boston Methodism. First in order of time, if not of importance, comes *Zion's Herald*. The first number was issued January 9, 1823, on a small royal sheet, the pages measuring only nine by sixteen inches. In 1831 the Boston Wesleyan Association was formed to own and manage the paper. It was specified in their act of incorporation that the profits of the enterprise should be appropriated among the several Annual Conferences in New England for the benefit of the superannuated ministers and their widows. This has always been done, and a very large sum, sure to increase in the future, as the debt on the valuable building belonging to the association is gradually canceled, has been donated to this most worthy object. The membership is limited to twenty, and the Methodist churches of Boston and vicinity are very carefully scanned to recruit from time to time the number.

The present officers, elected at the annual meeting last December, are as follows: President, Joshua Merrill; vice president, Matthew Robson; secretary, Avery L. Rand; treasurer, Charles R. Magee; auditor, George E. Atwood; directors, Edward H. Dunn, Charles C. Bragdon, Edward F. Porter, Silas Peirce. Among the other members are William Claffin, James A. Woolson, Chester C. Corbin, John L. Bates, and Robert F.

Raymond. Prominent in the management until lately have been Alden Speare, Pliny Nickerson, Oliver H. Durrell, and James F. Almy.

The editors for the last sixty years have been the following: Abel Stevens, Daniel Wise, E. O. Haven, N. E. Cobleigh, Gilbert Haven, B. K. Pierce, and Charles Parkhurst. Franklin Rand was publishing agent for thirty years, from 1838 to 1868, and Alonzo S. Weed for nearly as long a period. The present publisher is George E. Whitaker. That the paper is bright, breezy, progressive, enterprising, in every way a worthy exponent of New England ideas and Methodist principles, is on all sides amply recognized.

The New England Methodist Book Depository was established in 1851, and Mr. James P. Magee, then a clerk in the New York Book Concern, was detailed to look after the new place of business. He remained at this post, conducting matters with great efficiency, until his death, in 1888, when he was succeeded by his son, Mr. Charles R. Magee, who is still at the head of affairs. The Depository was at first located at No. 5 Cornhill, but when the new building of the Wesleyan Association was erected on Brom-



WESLEYAN ASSOCIATION BUILDING.

field Street, next door to the old church, the Depository was removed there, and there abides. It has done great things for Methodism in Boston and New England, furnishing a most convenient headquarters for the denomination, and paying good profits most of the years.

It is in the Book Rooms, now located on the third floor, and in the Wesleyan Hall, on the second floor, that the Methodist preachers of Boston and vicinity assemble for their weekly meetings, and canvass the great issues before the Church and nation. The

meeting dates back to 1845, and during these nearly sixty years has been the scene of many noteworthy occurrences not here to be chronicled.

In 1867 the "Methodist General Biblical Institute," projected in 1839 and established at Concord, N. H., in 1847, was removed to a hired building at 23 Pinckney Street, Boston, named the "Boston Theological Seminary," and put under the guidance of Dr. W. F. Warren, then just returned from his sojourn in Germany. Boston University, founded by Isaac Rich, Lee Claflin, and Jacob Sleeper (on the prompting, mainly, of Gilbert Haven, David Patten, and John H. Twombly), received its charter, signed by Governor William Claflin, May 26, 1869. It adopted the theological seminary as the first of its departments, May 3, 1871, established a law department in 1872, a medical department in 1873, a College of Liberal Arts the same year, a graduate School of Arts and Sciences in 1874. Thus was the university fully organized on far-reaching and somewhat novel plans which have done much to elevate the standard of education in the whole country.

Nearly every feature of organization or administration here first introduced has now become widely adopted. For several years a three years' graded course of instruction in law was found in no other American institution. Now all the strongest schools present such. Here first was introduced the four years' graded course in medicine and four years of required study in order to graduation. This also is now insisted on in all medical schools of the best standing. Thirty years ago there was no institution in New England where a young woman could receive a collegiate education. Now the New England colleges open to women are more numerous than those that are not, and universities as conservative as Harvard and Yale are promptly providing in one measure or another for the popular demand.

The first of American institutions to make provision by which American students could be encouraged to pursue archæological and related studies at Athens and Rome was this in Boston; but now American schools of archæology in Athens, Rome, and Jerusalem are maintained under the direction, and chiefly at the expense, of cooperating American colleges and universities. In one respect the university

still maintains its position in advance of others, being the only one in New England, and almost the only one in the country, in which duly qualified women can freely study all of the so-called learned professions. It was the first ever organized from the start and throughout upon this liberal and equitable basis.

The institution does not probably make the impression upon the city that it would if it were more compactly and prominently housed. The School of Theology, after two removals, found, in 1886, a permanent and fitting home in fine quarters (once a lordly mansion), not now large enough, at 32 Mount Vernon Street, on Beacon Hill. The College of Liberal Arts was suited with attractive quarters, previously a church, in 1882, on Somerset Street, not far from Mount Vernon, but on the other side of the state-house. And still nearer State House Street (very near also to the new courthouse), on Ashburton Place, another disused church was purchased and equipped in 1895 for the Law School. The medical department is some miles away at the South End on East Concord Street.

But though its buildings are not conspicuous or magnificent or close together, the work it has done in something over a quarter of a century is worthy of highest praise. More than four thousand students have already been graduated, and among their names may be found those of eminent preachers, senators, governors, bishops, judges, metropolitan pastors, lawyers and physicians, editors and authors, founders of missions, college professors and presidents of universities, American and foreign. Not one honorary degree has ever been conferred. The graduating class last year numbered 271, of whom 77 were women.

The number at present enrolled in all departments, deducting for duplicates, is 1,336, of whom 329 are young women; 18 foreign countries are represented in this enrollment, together with 37 of the States and Territories of the Union; the students already possessed of literary or professional degrees came from 90 American and foreign colleges, universities, and professional schools.

The School of Theology has been especially prospered. How could it be otherwise with such a location and such a faculty? It has an enrollment now of very nearly two hundred students, and is doing magnificent

work, grappling courageously with every living problem in biblical investigation, presenting clearly the best results of the most-approved modern scholarship, and facing fearlessly the issues of the future. All essential evangelical doctrine is thoroughly safeguarded, while at the same time full responsibility for loyalty to all truth is acknowledged and met.

Both this school and the university in general continue (long may it do so!) under the supervision of the greatly beloved and highly honored President William F. Warren, who has been at the head from the beginning, and has had the satisfaction of watching over all this splendid development. He is assisted by a most competent board of instructors numbering more than one hundred and fifty regular officers, besides numerous lecturers, and by a strong corporation at the head of which for thirty years has been ex-Governor William Claflin.

A very prominent feature in Boston Methodism is the large work under the care of the Boston Missionary and Church Extension Society. A full description of it would require many pages. Morgan Chapel is one large item. This is managed in connection with the Unitarians, who supply the funds, but interfere in no way with the religious labors of the Methodist minister in charge, the Rev. E. J. Helms. The holders of the property, "The Fraternity of Churches," are now putting up a building at a cost of over \$40,000, which, when completed, will furnish the best quarters for institutional church work to be found in the city.

Another important feature of our city missions is seen in the University Settlement (founded by students from the School of Theology and still considerably aided by them) on Hull Street, in the North End, which is now inhabited by an exclusively foreign population. Here are children's industrial work, club work for boys and girls, evening classes, a stamp savings bank, a Sunday school, relief work, summer work, much household visiting, and all other things which go to make up a very busy hive of Christian activity, including a very large medical mission work under the care of the Woman's Home Missionary Society, who have just erected a fine building which overlooks the harbor and the old burying ground on Copp's Hill. An extensive Italian work, Portuguese work, Norwegian work,

and Chinese work might also fittingly be dwelt upon.

The Rev. Joseph H. Mansfield, one of the presiding elders of the Conference, has now for some years superintended these city missions without salary, in order that all the money raised might go directly to the work where it is so greatly needed.

Among the other institutions of Boston Methodism should be mentioned briefly the Social Union, which was organized in 1868, holds monthly meetings, with a supper, at a hotel during most of the year, and has proved useful in bringing together the ministry and laity and drawing their attention to various enterprises of common interest. Its president is now Mr. Roswell C. Douglass.

The New England Methodist Historical Society was incorporated in 1882, and has been, throughout its career, mainly in charge of Mr. Willard S. Allen, a leading Methodist of East Boston and for a long time a prominent member of the Boston School Board. The society has been favored with several bequests and has a room in the Wesleyan Building, where a large collection of rare books on Methodism and valuable manuscripts can be consulted.

In 1888 was founded the Immigrants' Home in East Boston, where tens of thousands of immigrants yearly land from the steamers and have great need of care. The Woman's Home Missionary Society took up this work, provided an excellent house (formally dedicated in 1890), and has since labored most efficiently in supplying to this class of strangers the guidance and protection so loudly called for.

The Deaconess Home and Training School, which has since developed to include a hospital, had its origin in 1889, when trustees were incorporated, with Dr. W. N. Brodbeck as first president. Mrs. Meyer, of Chicago, and Miss Thoburn, of India, aided in the early days, and Miss Mary Lunn was for a long time the exceedingly capable superintendent. A building was bought and fitted up in a very eligible location on what is now Massachusetts Avenue, and many well-equipped deaconesses have here been prepared for service. Early in 1896 an adjoining house was purchased and made over for a hospital, which is still of great value, but as it has only fourteen beds it can by no means meet the demand, and arrangements are in active operation to put up in the near future

farther out in the less thickly settled part of the city a commodious and every way suitable building that shall fully meet this pressing need. The Rev. Dr. W. T. Perrin is now president of the corporation, and Dr. T. C. Watkins is the corresponding secretary, giving all his time to the work.

These brief notes on Boston Methodism can in no way be made complete, for this is not a treatise but an article. Mention should, however, be made that here, in 1866, was held a centennial convention to celebrate the introduction of Methodism into America, and in 1890 another to signalize its introduction into New England.

Boston is also somewhat proud of the fact that here, in 1869, under the leadership of some New England ladies, the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized.

While Boston is not a Methodist city, like Baltimore or Philadelphia, and its churches cannot show the wealth enjoyed in some other centers, and the future of Methodism here is not so bright as we could wish it, for reasons already specified, yet the hasty survey which we now bring to a close will sufficiently show that it has very many points to its credit, that it has deserved marvelously well of the denomination and of the country, and that, considering all the adverse circumstances amid which it has labored, it has made a most noble and successful struggle in behalf of the things that are true and pure and beautiful and just. American Methodism could ill spare that contribution to its history, and those influences powerfully affecting its destiny which have originated in Boston.

Webster, Mass.

A METHODIST CHURCH SUPPORTING A MISSIONARY.

REV. A. M. WILLIAMS, pastor of the Methodist Episcopal Church, South, at Waycross, Ga., gives in the *Wesleyan Christian Advocate* the plan by which his church supports a missionary. He says:

Before my appointment to this charge my predecessor, Rev. T. M. Christian, had induced the church to undertake the work, and for two years had followed it up. As a result of this management there was an enthusiastic sentiment favoring the plan. At the first regular meeting of the board of stewards in January the matter was laid before the board as to the continuance of our support. This liberal and broad-minded body unanimously indorsed the policy.

On the second Sunday in January the pastor preached a special sermon on the subject, and took a subscription payable in monthly installments, or at the convenience of the subscriber. Almost three fourths of the amount needed was easily raised in *bona fide* subscriptions. The balance will be easily met by seeing members not present and through the monthly givings of the Sunday School Missionary Society.

The collection of these subscriptions is turned over to our special missionary treasurers, Misses Maggie Crowley and Genie Reynolds. These young ladies are very faithful, and are succeeding admirably. The collection is the hardest part of the

work and requires a large amount of visiting.

The missionary sentiment of the church is stimulated through a monthly prayer meeting devoted specially to missions. We have held three, and our plans can be best illustrated in a short description of them.

The topic of the January meeting was "Prayer for Missions." Proper Scripture lessons on prayer for this subject were presented. Stirring appeals from the best recent writers urging prevailing prayer were well read. Missionary charts, prepared by artistic young ladies in the charge, were shown, exhibiting the comparative supply of preachers and workers in home and foreign fields. The meeting closed in sentence prayer for specific missionaries or measures, as the volunteer was impressed.

In February "India" was the topic. We had the good fortune to have, on a visit to his wife's parents in Waycross, Rev. W. L. Ferguson, of the Baptist Missionary Union. His field is in India. He is quite a magnetic speaker, has the happy faculty of grasping just the facts the common people need and like, and is deeply spiritual. His presence and talk gave great interest to the occasion. Our attendance almost equaled our Sunday night congregation. It was voted by all present a gracious success.

In March our subject was "Cuba." After

the usual scriptural foundation of the work was laid a very entertaining paper was presented by a gifted lady on Cuba as a missionary field. The next feature of interest was the exhibition of a picture of St. Hederis, which had been the object of admiration of one of the Cuban converts for over fifty years.

The story connected with it as given by Rev. G. G. N. MacDonell was very thrilling. When George MacDonell first went to Cuba several friends gave him sums of money to be used in his work. A number of them were of the First Church in Waycross. Reaching Cuba, he found the native preacher turned out of doors without a place to hold services. With this money George MacDonell rented a room used by a literary club, and the services were continued.

One of the converts reached through the use of this place was a lad of twelve years. Through his agency twelve persons have been converted and joined our church, among them his grandmother, who had used this picture for so many years, praying to this saint to intercede with Jesus in her behalf. She first learned through our missionary that she had a right to go directly to Jesus for herself.

This thrilling instance of gathering bread cast upon the waters deeply impressed the congregation. In addition to these features the presiding elder, who was present, called attention to the fearful havoc done by shipping Georgia beer along with our missionaries to Cuba. The relation of Christian voting and missionary giving was aptly pointed out.

The Spirit of Methodism.

THE greatest perils which await Christianity are not from without, but from within, the confines of Christendom. The coming of Methodism with its spirit of catholicity has been like the coming of spring with its healing breath to some battlefield, when the scars disappear which cruel war had left. It is not her age, but her spirit, that has given Methodism her power. In such times as these, whether Methodism shall be able to still perform her mission of hope and of healing, or whether another great religious movement shall become necessary, will depend not on the doctrinal integrity of Methodism, not on her gifted sons, not on her splendid organization, not on

her "far-flung battle line" in the stronghold of paganism, but on that unflinching love of God, and hence of man, of which she has been from the beginning the steadfast and tireless evangel. Be it ever hers to teach the true and changeless nature of our holy religion: "In essentials unity; in non-essentials liberty; in all things charity."—*Bishop Eugene R. Hendrix.*

Methodist Weekly Papers.

METHODIST EPISCOPAL.

Christian Advocate, 150 Fifth Avenue, New York. \$2.50.

Christian Apologist (German), Cincinnati, O. \$2.

Western Christian Advocate, Cincinnati, O. \$1.60.

Northwestern Christian Advocate, Chicago, Ill. \$1.60.

Central Christian Advocate, Kansas City, Mo. \$1.60.

California Christian Advocate, San Francisco, Cal. \$1.50.

Pacific Christian Advocate, Portland, Ore. \$1.50.

Zion's Herald, Boston, Mass. \$1.50.

Michigan Christian Advocate, Detroit, Mich. \$1.50.

Baltimore Methodist, Baltimore, Md. \$1.50.

Southwestern Christian Advocate, New Orleans, La. \$1.25.

Methodist Advocate-Journal, Knoxville, Tenn. \$1.

Methodist Episcopal Times, Buckhannon, W. Va. \$1.

Northern Christian Advocate, Syracuse, N. Y. \$1.

Christian Uplook, Buffalo, N. Y. \$1.

Epworth Herald, Chicago, Ill. \$1.

New Jersey Methodist, Camden, N. J. \$1.

Pittsburg Christian Advocate, Pittsburg, Pa. \$1.

Pennsylvania Methodist, Harrisburg, Pa. \$1.

The Wesleyan Advocate, Morehead City, N. C. \$1.

Illinois Methodist Journal, Springfield, Ill. 75 cents.

The Classmate, New York. 75 cents.

The Indian Witness, Calcutta, India.

METHODIST EPISCOPAL, SOUTH.

Christian Advocate, Nashville, Tenn. \$2.

Wesleyan Christian Advocate, Atlanta, Ga. \$2.

New Orleans Christian Advocate, New Orleans, La. \$2.

Southern Christian Advocate, Orangeburg, S. C. \$2.

Florida Christian Advocate, Gainesville, Fla. \$1.50.

Baltimore and Richmond Christian Advocate, Richmond, Va. \$1.50.

North Carolina Christian Advocate, Greensboro, N. C. \$1.50.

Arkansas Methodist, Little Rock, Ark. \$1.50.

Alabama Christian Advocate, Birmingham, Ala. \$1.50.

Raleigh Christian Advocate, Raleigh, N. C. \$1.50.

Pacific Methodist Advocate, San Francisco, Cal. \$2.

Western Virginia Methodist, Sutton, W. Va. \$1.

Central Methodist, Louisville, Ky. \$1.

Southern Methodist Recorder, Blackstone, Va. \$1.

Midland Methodist, Nashville, Tenn. \$1.

METHODIST PROTESTANT.

- Methodist Protestant*, Baltimore, Md. \$1.50.
Methodist Recorder, Pittsburg, Pa. \$1.50.
West Virginia Protestant, Harrisville, W. Va. \$1.
Our Church Record, Greensboro, N. C. \$1.
Texas Methodist Protestant, Duffau, Tex. \$1.

AFRICAN METHODIST EPISCOPAL.

- Christian Recorder*, Philadelphia, Pa. \$1.
Southern Christian Recorder, Atlanta, Ga. \$1.
Voice of the Twentieth Century, Argenta, Ark. \$1.

AFRICAN METHODIST EPISCOPAL, ZION.

- The Star of Zion*, Charlotte, N. C. \$1.

COLORED METHODIST EPISCOPAL.

- The Christian Index*, Jackson, Tenn. \$1.

WESLEYAN METHODIST.

- Wesleyan Herald*, Philadelphia, Pa. \$2.
Wesleyan Methodist, Syracuse, N. Y. \$1.50.

FREE METHODIST.

- The Free Methodist*, Chicago, Ill. \$1.50.

METHODIST CHURCH OF CANADA.

- The Christian Guardian*, Toronto, Canada. \$1.
The Wesleyan, Halifax, Nova Scotia. \$1.

WESLEYAN METHODISTS OF ENGLAND.

- The Methodist Recorder*, London, England.
The Methodist Times, London, England.
The Methodist Weekly, Manchester, England.

PRIMITIVE METHODISTS OF ENGLAND.

- Primitive Methodist World*, Liverpool, England.

FREE METHODISTS OF ENGLAND.

- The Free Methodist*, London, England.

IRISH METHODIST CHURCH.

- The Christian Advocate*, Belfast, Ireland.

METHODIST CHURCH OF AUSTRALASIA.

- The Australian Christian Commonwealth*, Adelaide, South Australia.
The Methodist, Sydney, New South Wales.

WESLEYAN METHODISTS OF SOUTH AFRICA.

- The Methodist Churchman*, Grahamstown, Cape Colony.

Some Events Connected with Christianity in the Eleventh and Twelfth Centuries.

1054. The Greek Church becomes independent.
 1063. Seventy thousand Europeans are killed or made prisoners by the Turks in Palestine.
 1065. Jerusalem taken by the Turks.
 1070. Popery claims temporal and spiritual dominion over all the states of Christendom.
 1076. Henry IV, emperor of Germany, deposed by the pope, restored after penance toward the end of January, 1080.
 1084. Asia Minor conquered by the Turks.
 1096. The First Crusade.
 1098. Antioch captured by the crusaders.

1099. Jerusalem taken by the crusaders, and Godfrey made king of Jerusalem.

1104. Acre taken by the crusaders.

1118. Order of Knight-Templars instituted.

1139. Second Lateran or tenth general council.

1147. Conrad III leads a large army to the holy wars, where it is destroyed by the treachery of the Greeks. The Second Crusade.

1167. Rome taken by Frederic Barbarossa.

1179. Third Lateran or eleventh general council.

1186. Guy of Lusignan becomes king of Jerusalem.

1187. Saladin gains the victory of Tiberias and takes Jerusalem.

1188. The Third Crusade.

1191. Saladin defeated.

1193. The Fourth Crusade.

Communicants in Methodist Churches.

UNITED STATES.

Methodist Episcopal.....	2,952,284
Methodist Episcopal, South.....	1,505,241
Methodist Protestant.....	209,316
Free Methodist.....	28,751
Wesleyan Methodist.....	16,496
Primitive Methodist.....	6,834
Congregational Methodist.....	21,000
New Congregational Methodist.....	4,000
Independent Methodist.....	2,569
Evangelist Missionary Methodist.....	2,010

Colored.

African Methodist Episcopal.....	701,922
African Methodist Episcopal Zion.....	536,271
Colored Methodist Episcopal.....	204,973
African Union Methodist Protestant.....	3,563
Union American Methodist Episcopal.....	16,200
Colored Congregational Methodist.....	319
Zion Union Apostolic Methodist.....	2,346

CANADA.

Methodist Church of Canada.....	284,901
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GREAT BRITAIN AND IRELAND.

British Wesleyan Methodist.....	491,897
Irish Methodist.....	23,462
(Wesleyan Foreign Missions).....	62,370
Methodist New Connexion.....	42,329
Primitive Methodist.....	198,874
Bible Christian Methodist.....	31,724
United Free Methodist.....	93,521
Independent Methodist.....	8,805
Wesleyan Reform Union.....	7,192

FRANCE.

French Methodist Conference.....	1,689
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AFRICA.

South African Conference.....	90,134
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WEST INDIES.

West Indian Conference.....	45,936
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AUSTRALASIA.

Australian Methodist Church.....	118,984
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Total..... 7,721,852

A Penny Missionary Exercise.

RECITATIONS FOR FIVE CHILDREN.

No. 1.

Johnny and the Money.

JOHNNY gave a cent to missions,
One whole cent—how large it seemed !
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum ;
"But I know too well I'm booked for
Cigarettes or chewing gum !"

"I would love to help the heathen,"
Cried the dime ; "but, then, you see,
Johnny wants a new dime novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
Johnny would have let us go ;
But for marbles, cakes, or taffy
We'll be quickly spent, we know."

So they sighed and wished ; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he'd freely given a cent !

No. 2.

The Brown Penny.

A LITTLE brown penny, worn and old,
Dropped in the box by a dimpled hand ;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy for just one day ;
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

So far away from the Fount of life,
Living, yet dead in their dark despair,
Waiting to hear of the tidings of joy ;
Go, little penny and lisping prayer.

The penny flew off on the prayer's swift wings ;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light,
Wherever the prayer and message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled, like wavering mists,
From the beautiful dawn of the Christian day ?

And who can tell the blessings that came
To the little child when Christ looked down,
Nor how the penny, worn and old,
In heaven will change to a golden crown ?

No. 3.

Pennies and Prayers.

"A PENNY a week and a prayer"—
A tiny gift may be ;
But it helps to do a wonderful work
For the heathen across the sea.

"A penny a week and a prayer"
From our abundant store ;
It was never missed, for its place was filled
By a Father's gift of more.

"A penny a week and a prayer"—
'Twas the prayer, perhaps, after all,
That the work has done, and a blessing bought,
The gift was so very small.

"A penny a week and a prayer"
Freely and heartily given ;
The treasures of earth will all melt away—
This is treasure laid up in heaven.

No. 4.

To the Children.

HAVE you ever brought a penny
To the Missionary Box,
A penny that you might have spent
Like other little folks ?
And when it fell among the rest
Have you ever heard it ring
Like a pleasant song of welcome
Which the other pennies sing ?

This is missionary music,
And it has a pleasant sound ;
For pennies make a shilling,
And shillings make a pound.
And many pounds together
The Gospel news will send,
Which tells the distant heathen
That the Saviour is their friend.

Then, missionary children,
Let this music never cease ;
Work on, work on in earnest
For the Lord, the Prince of Peace.
There is praying and paying work
For every heart and hand,
Till the missionary chorus
Shall go through all the land.

No. 5.

To the Older People.

Now that was for the children ;
No matter, though you heard,
You richer, older people,
Not one single, blessed word.
'Tis now your turn to listen,
If you'll give your ear to me
And hear of mission music
On a little higher key.

None but children should put pennies
In the mission box, I think ;
Older ones should all drop dollars ;
You can tell them by their clink.

METHODIST MISSIONS AND MISSIONARIES.

Methodist Church of Canada.

At Chentu, West China, the dispensary is opened three afternoons each week, and in three months Dr. Henry and Dr. Kilborn prescribed for over twelve hundred patients. The outlook for the medical work is brighter than ever before. In the orphanage, or Jennie Ford Home, are seven children. In the day school are fifteen pupils. The evangelistic work is giving good results.

Wesleyan Methodist Church of America.

REV. WILLARD C. BOARDMAN and wife (Anna C.) sailed from New York February 5, 1902, for mission work in Africa. On April 2 a cablegram was received, "Boardman dead." Rev. George H. Clarke and wife and Mrs. Danner, of the Africa Mission, arrived in New York May 5. Mrs. Boardman and Miss Marie Stephens remain in Africa. The address of the missionaries in Africa is Kunsu, Sierra Leone. Other missionaries will soon be sent out from the United States.

United Methodist Free Churches of England.

REV. H. T. CHAPMAN is the General Missionary Secretary, and the income for missions the past year was £11,000.

In the China Mission ten years ago there were 5 chapels, 27 stations, and 400 members. Now there are 12 chapels, 129 stations, 3,500 members, 2 boarding schools, 3 hospitals, 9 missionaries, 38 paid and 100 unpaid agents.

The missions in East Africa are prosperous. The missions in West Africa (Sierra Leone) are manned by native missionaries.

Wesleyan Methodist Missionary Society of England.

SECRETARY HARTLEY is visiting the missions in South Africa, especially those in the Transvaal District, "to study the conditions and prospects of church life and missionary work and to arrange for the resumption and extension of work that has been interrupted or disorganized by the war."

The Missionary Committee in London have invited the cooperation of the Methodist Churches in Australia and Canada in the evangelization of India.

The Rhodesia, South Africa, District reports 8 European missionaries, with 17 native evangelists, and 1 assistant African minister. There are 17 out-stations, 9 in Mashonaland, and 8 in Matabeleland.

On January 24 Rev. E. C. Cooper rented premises for a Methodist chapel in Changsha, the capital of Hunan, and Rev. Lo Yu-shan has been placed in charge of the station.

The Missionary Committee at a recent meeting decided that in its judgment the hour had come "for the Wesleyan Methodist Church to adopt sol-

emnly, in the faith and fear of God, a more aggressive policy with regard to foreign missionary work. Recognizing the vast areas of the world still unevangelized, and the unparalleled opportunities now presented in all parts of the foreign field where the society's agents are at work, the committee is strongly of opinion that the call of God is clear and loud for immediate and continuous advance." The committee resolved, "That it shall be the future policy of this society, while adhering to its pledge not to accumulate debt, to keep before the Connection from year to year a definite program of advance."

Methodist Episcopal Church, South.

REV. JOHN C. GRANBERRY, Jr., who has been visiting Mexico, writes: "Our brethren in Mexico are stirring. The building of a great hospital in Monterey, the founding of a large institution for the preparation of our preachers, a General Missionary Conference, and a forward evangelistic movement throughout the country; these are among the enterprises in contemplation for Mexico, that give us hope of an abundant harvest."

The Board of Missions reports that in the various foreign fields during the past four years there has been an increase of twenty per cent in the membership, giving a total of 11,631 members. The aggregate collections for the quadrennium amounted to \$1,232,337.99, an increase over the preceding quadrennium of \$154,849.86. "In China, Japan, Korea, Mexico, Cuba, and Brazil, the work seems to have taken on fresh life and there is a better prospect than ever before."

Rev. A. P. Parker writes from Shanghai, China: "Our missionary work progresses in a wonderful manner. The country is opened to us as never before; our schools are full of pupils, and more are applying for entrance than we can receive. Our chapels are crowded with hearers, and the numbers of probationers and candidates for church membership are constantly increasing. The building of the Suchow College has been commenced and is to be finished in April, 1903. In the meantime the school is being carried on with an attendance of eighty-five pupils. The building for our new publishing house will be finished in July. The death of Rev. C. K. Marshall (Dsan Tse Zeh), in Shanghai, on April 2, is a great loss to our work. He had been for thirty years one of our best and most thoroughly trusted native preachers. He was held in the highest esteem by all who knew him, both foreigners and natives."

Methodist Episcopal Church.

Miss Ida Eastman has been appointed teacher in Santiago College, and will soon sail for Chile.

Rev. D. A. Carson and wife, of the Liberia Mission, have been transferred by Bishop Hartsell to the East Africa Mission.

Rev. U. L. Walker and family and Mr. F. M. Allen and family, of the Liberia Mission, returned to the United States May 1.

Rev. John L. Reeder and family and Rev. E. E. Wilson and family, of the Chile Mission, have returned to the United States.

Rev. A. P. Camphor and wife sailed from New York May 3, returning to Liberia accompanied by Miss Ella B. Dowell and Miss Ida M. Sharp.

Rev. J. A. Johansen, who has been serving as a missionary in the West China Mission, has been recognized as a missionary of the Society.

Mrs. Helen J. Wilson, wife of the late Dr. P. T. Wilson, of India, has been transferred from Bareilly to Agra to take charge of the Agra Medical Home.

Rev. William A. Brown and wife (Dora Belle Taggart) sailed from San Francisco May 9 for the Philippines. Mr. Brown is to be the pastor of the English Church in Manila.

Rev. C. L. Bare, of the North India Mission, arrived in New York April 26 and left the next day for Pleasantville, Ia. He has been president of Lucknow College for several years.

In the Southern Asia Missions (India, Burma, Malaysia) are 35,553 full members, 52,800 probationers, 40,244 baptized children, 109,459 Sunday school scholars. There were 18,627 baptisms of adults and children in 1901.

A Young Men's Methodist League has been organized by Bishop Hamilton in San Francisco. It has two hundred members and is intended for aggressive work in the city.

Rev. Ira C. Cartwright and family, of Leon, Mexico, are at 7444 Normal Avenue, Auburn Park, Chicago, Ill. Mr. Cartwright has been given a furlough on account of his health.

Professor S. H. Wood, of the Malaysia Mission, has returned to the United States on account of his health. He has been in charge of the Ipoh Boys' School. His place has been taken by Rev. W. E. Lowther.

Rev. B. F. West, M.D., has returned to Malaysia from the United States and has been appointed presiding elder of the Singapore District.

At the meeting of the Japan Conference in April it was stated that the gains in membership and self-support were the largest in twelve years. There was an increase during the year of 528 members, and probationers, and six self-supporting churches were reported.

Rev. Gerhard J. Schilling and wife, who were missionaries for five years in Burma, are to sail for Argentina, South America, June 21. Mr. Schilling has been appointed by Bishop McCabe the pastor of the Spanish-speaking church in Mercedes and President of the Theological School at Mercedes.

Rev. Wilbur C. Swearer, missionary in Korea, reports "ready sale for Bibles and tracts and a great curiosity to know what they contain, a ready acceptance of the Gospel, especially by the middle and lower classes, a beautiful change of heart and life in those who believe, and an evident working of the Holy Spirit in his Church, fulfilling the promise to be always with his people."

The *Southwestern Christian Advocate* says: "The colored membership of the Methodist Episcopal Church never felt so greatly interested in the salvation of Africa as they do to-day. We credit this greatly deepened interest to the visit and work of Dr. and Mrs. A. P. Camphor, returned missionaries from Africa, who have been in America about a year and are now returning to Liberia. Their visit has been a benediction to our people wherever they have come in contact with them."

There are now seventy thousand Japanese in the Hawaiian Islands. Rev. G. L. Pearson writes from Honolulu: "Our labors among the Japanese have been successful from the beginning. We now have a church and a mission in Honolulu, and are carrying on work on eight plantations. In addition to our regular services night schools are conducted at every place. There are three day schools for Japanese children taught by the pastors and their wives. Recently two new chapels have been erected, another enlarged, and two small parsonages built at a cost of \$3,500, all of which is paid. The property of the Japanese churches is valued at \$12,000, on which there is no debt. There is pressing need of a new church and school building in Honolulu and three chapels for other places."

Tribute to Bishop William Taylor.

(Adopted by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, May 20, 1902.)

BISHOP WILLIAM TAYLOR was born in Rockbridge County, Virginia, May 2, 1821, and died at Palo Alto, Cal., May 18, 1902. Converted in his youth, he joined the Baltimore Conference in 1843. After serving six years in that Conference, the Missionary Society sent him in 1849 to San Francisco as a pioneer missionary to the Pacific coast. Here he soon became known as the "street preacher," and gave seven years of useful labor to the work in that region, after which he became an evangelist and traveled largely in the Eastern States and Canada.

He then went to Australia, after laboring several months as an evangelist in England and Ireland, and gave about three years of evangelistic service to the Australian colonies, New Zealand, and Tasmania.

He was then led to go to Africa and engage with missionaries in evangelistic work among the Kaffirs, speaking through an interpreter. It is believed that about seven thousand of them were converted in less than a year in connection with his services. Afterward he made a successful evangelistic tour in the West India Islands and British Guiana in South America, going again to Australia, and then to a very successful work of the same kind in Ceylon.

About the close of the year 1870 he began to work in connection with our missionaries in India, and in 1872 commenced in Bombay his work of self-supporting missions, establishing in four years churches in Bombay, Poona, Calcutta, Madras, Bangalore, and other stations. He thus laid the

foundation of what is now our South India Conference.

From India he went to South America and began his self-supporting work on the western coast. While thus engaged, and holding the relation of a local preacher, he was elected to the General Conference of 1884, and by that body was chosen Missionary Bishop of Africa.

He accepted this voice of the Church, calling him to that particular work, and gave twelve years of unremitting effort to the establishment of missions on the African continent, having charge also of our work in Liberia. He endeavored to make his missions self-supporting, and although he was not able to secure this as fully as he had expected, yet he



laid the foundation of much useful and successful work.

When the General Conference of 1896 thought it best that he should be released from the burdens of an active ministry, he gratefully yielded to the decision, and most heartily handed over his work, with his blessing, to his successor, Bishop Hartzell.

Bishop Taylor was a man of great original thought, unique in his ideas and his methods, persistent in the work to which he believed himself called, self-denying, consecrated, energetic. He has left a record of apostolic zeal and diligence, of earnest and successful evangelistic work on two continents that is unparalleled in the history of the Church. The memory of his life and work will be an enduring blessing to the Church, which will remember him with abiding gratitude.

The Board directs that this memorial minute shall be entered upon its records, and that a copy of the same be sent, with expressions of our deepest sympathy, to his widow.

Woman's Work.

THE Women's Foreign Missionary Societies are this year studying Christianity from its foundation to the close of the eighteenth century.

As an aid to this study there will appear in this magazine articles on the following subjects:

JULY. Popery at the Height of its Power. The Inquisition.

AUGUST. The Protestant Reformation in Germany and Switzerland. Martin Luther. Ulrich Zwingli. Phillip Melancthon.

SEPTEMBER. The Protestant Reformation in England. John Wyclif. William Tyndale. John Knox.

OCTOBER. Christianity in the Seventeenth Century. Oliver Cromwell. John Bunyan. John Eliot. Roger Willams.

NOVEMBER. Christian Missions in the Eighteenth Century. The Halle Missionaries—Bartholomew Ziegenbalg, Henry Plutschau, Christian F. Schwartz. The Moravians. Hans Egede.

DECEMBER. Methodism in the Eighteenth Century. John Wesley. Charles Wesley. George Whitefield.

Recommended Books.

Call, Qualification, and Preparation of Missionary Candidates is a collection of papers on the subject written by Secretary Robert E. Speer, Dr. Jacob Chamberlain, Isabella Thoburn, Bishop Thoburn, Dr. A. H. Smith, Dr. John Clifford, Secretary Eugene Stock, Secretary J. L. Barton, and several others. It is a good book for those who are thinking about engaging in mission work. Published by the Student Volunteer Movement for Foreign Missions at forty cents.

Primitive Semitic Religion To-day is a record of researches and studies in Syria, Palestine, and the Sinaitic Peninsula, by Professor Samuel Ives Curtiss, of Chicago. The author furnishes the most complete record we possess of the present habits and belief of the people who under several different names inhabit the land made sacred to us by our Bible history. Those interested in the mission work conducted among the Mohammedans and believers in oriental religions will find here much of value, and every student of the Bible is indebted to Dr. Curtiss for the information given by him. The book is published by the Fleming H. Revell Company at \$2, net.

Mosaics from India was issued last month from the press of the Fleming H. Revell Company. Price, \$1.25, net. The author, Mrs. Margaret B. Denning, served for twelve years, with her husband, John Otis Denning, as a missionary of the Methodist Episcopal Church in India. The 19 chapters, 28 illustrations, and 300 pages present an interesting account of the customs, habits, and beliefs of the people of India, especially in West and Northwest India. The book increases our knowledge of India and should stimulate our zeal and effort in behalf of the mission work in that land. We hope it will have a large sale.

GOSPEL IN ALL LANDS.

JULY, 1902.

AN ADDRESS TO METHODISTS.

The Third Ecumenical Methodist Conference, held in City Road Chapel, London, in September, 1901, at the close of its sessions adopted an address to Methodists throughout the world. From this the following extracts are made, which should be of interest and value to all Methodists:

It is computed that there are now nearly eight million members in our different Methodist folds, not including upwards of twenty-eight million adherents, an increase of more than one million members and three million adherents during the past ten years.

Our foreign missions are fast spreading throughout all heathendom.

The twentieth century funds indicate not only the growing wealth, but also the cheerful liberality and the aggressiveness of our people.

There has also been progress in the culture and scholarship of Methodism, and especially has this progress been with regard to our colored brethren, who, for eloquence, thought and power have surpassed all expectations.

Untrodden areas are being occupied one after another by the Methodist preacher. Methodism is now a world fact, the largest of all the English-speaking Protestant communities, a potent agency everywhere working for civilization, an incomparable instrument, humanly speaking, for the evangelization of the race.

It was, of course, to be expected that in our Conference the sentiment of Methodist union should receive an impetus. All the choice spirits of Methodism are praying for it, even though for the present they may deem it to be impracticable.

The story of the progress and triumphs of United Methodism in Canada is itself the strongest of all arguments for union, and since the last Ecumenical Conference, partly as a result of what took place in that Conference, Methodist union has been consummated in Australasia.

Dreamers are already dreaming of a united, or at least federated, Methodism on each side of the Atlantic. Dreamers are often the truest prophets. The trend of Methodism is in the right direction. The secret of this dream of union and the desire for it lies in a deep, rich, common spiritual experience, for the nearer we get to God the nearer do we get to one another.

Methodism is destined to play an influential part in the future expansion of the whole English-speaking race. How can the Anglo-Saxon race in all its branches be truly Christianized?

Methodism must have a voice in answering the momentous question. Into politics, as such, it must not intrude. But politics are ultimately determined and controlled by spiritual forces, and Methodism is a world-wide spiritual force.

Methodism deals with the individual. It works for the conversion of the man. It creates happy homes. It befriends the poor. It preaches the stewardship of wealth. It believes in the kingship of Jesus Christ. It stands by the ethics of the Sermon on the Mount. It is the inveterate foe of drink, gambling and social impurity—the three deadly scourges of the people.

Emphatically would we call on Methodists to stand by the cause of temperance. The drink trade debases, corrupts and desolates all classes of society. It is the arch enemy of morals and religion.

The genius of Methodism is evangelistic and missionary. Evangelism made Methodism. John Wesley lived to save souls. He was imbued with missionary enthusiasm, for missions and evangelism are essentially one.

We rejoice to know that the work of foreign missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power.

The duty of evangelizing the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism today are intensely evangelistic.

We would impress upon you how suitably in this work you may enlist the ministry of good, sympathetic and consecrated women. Methodist culture and refinement must be laid at the foot of the Cross.

We counsel you to value your membership with the Church. Put into it your best—not wood and hay and stubble, but gold and silver and precious stones. Believe in the communion of saints.

We plead also for the greater efficiency of the Methodist pulpit. Promote in every way you can a wider reverence for the Sabbath. Recognize the sanctity and dignity of the ordained Sacraments of Baptism and the Lord's Supper, and avoid all that is unseemly and irregular in the observance of them. The loving care of the young people in the Church was never more important than it is

today. The old-fashioned prayer-meeting and class-meeting are of commanding importance.

Guard the sanctity of the home. We enjoin upon you the duty of family prayer and the definite religious instruction of the children.

The true strength of Methodism lies in the individual, happy, confident experience of God.

The Methodist saints of old, carrying about with them the assurance of pardon, enjoying the witness of the Spirit, realizing in their own lives the victorious power of Christ to conquer inbred sin, gifted with the power of long continuance in prayer, deeply versed in the Word, consumed with holy passion for the conversion of their fellow-men, were the men who built Methodism.

Why should there not be a league of prayer by all Methodists for this crowning blessing of perfect holiness? Then should we have a revival of religion which would fill the coming decade and encircle the whole world.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE Methodist Episcopal Church, South, has thirteen bishops. The health of two of them, Bishop Keener and Bishop Fitzgerald, prevented their attendance at the session of the General Conference in Dallas, Texas, in May last.



BISHOP KEENER.

The *Texas Christian Advocate*, during the session of the Conference, gave the following sketch of the nine bishops who were present

and presided before the election of the new bishops:

"Bishop Wilson is the legal mind in the College of Bishops. He thinks slowly, but accurately and clearly. When he decides a point of law his decisions are rarely ever questioned.

"Bishop Hargrove has aged in appearance since his last visit to Texas, but his mind is alert, and his amiableness never changes. Even when he turns a point against a brother, he does it so blandly that the brother is made to feel pleasantly.

"Bishop Duncan has a keen mind, a twinkling eye, and an unique way of getting off good-natured repartee at the expense of those who ask him questions. Such is his spontaneous humor that he is very entertaining while presiding. He knows how to handle the gavel with excellent effect.

"Bishop Granbery is the St. John of the Episcopal College. He does not know how to be stern, yet he is master of assemblies. His voice is mild, his face is benignant, and his whole bearing is that of a very refined, cultivated and lovable Christian gentleman.

"Bishop Galloway is the Apollos of the episcopacy. In the pulpit he has but few



BISHOP WILSON.



BISHOP GRANBERY.



BISHOP HARGROVE.



BISHOP DUNCAN.



BISHOP GALLOWAY.



BISHOP HENDRIX.

BISHOPS OF THE SOUTHERN METHODIST CHURCH.

equals and no superiors. His temperament, his voice, his expressive face are all indicative of the orator. When he faces an audience there is that indefinable something about him that excites expectation, and when he speaks there is a rhythm in his intonation that thrills the listener. And in the chair he is a delightful presiding officer.

"Bishop Hendrix has the face of a student, and his brow tells of deep thought and serious reflection. To look at him is to see a matured man with versatile attainments and well equipped for the position he fills. There is an imperial bearing in his manner, and as an executive officer he guides the business of the Conference with firmness and discretion.

"Bishop Key has a deeply spiritual face, a wonderfully kind voice, and there is an ease about his presidency that imparts assurance to the Conference. He is a fine judge of human nature, has a firm grasp of practical matters, and he holds the brethren down to business lovingly, but with intelligence and directness. He has the appearance of a patriarch, and his very presence inspires confidence.

"Bishop Candler is the most original man in his general make-up among all the bishops. He does not look like any of the rest of them in his personal appearance, and his methods of thought and expression are just as original. His mind is as sharp as a razor, and his utterances are like minie balls shot out of a rifle. He does his own thinking, and he puts his thought into his own words. His pronunciation is his own, and when he strikes a proposition he does it with a trip-hammer. Whether in the chair or on the

platform, he is a mighty interesting man.

"Bishop Morrison has a well modulated voice, a handsome face, and a pleasing manner in the chair. In the pulpit he is a pleasant orator, and his sermons are delightful and uplifting. He presides with ease and is quick to see the first man who claims the floor."

NEW BISHOPS.

Two bishops were elected by the General Conference in May last—Rev. Elijah Embree Hoss, D. D., LL. D., 53 years of age and since 1890 the editor of the *Christian Advocate* at Nashville, Tenn.; Rev. Alexander Coke Smith, D. D., 53 years of age, pastor of Epworth Church, Norfolk, Va.

The editor of the *Pittsburg Christian Advocate*, of the Methodist Episcopal Church, writes of the new bishops as follows:

"Bishop Hoss is a man of unquestioned ability and decided force. He knows many things, and knows that he knows them, and is not afraid to say so. He is fearless, aggressive, at times almost belligerent. No one doubts that he is a Southerner, for he does not allow that fact to be forgotten. But withal he is manly, open and fair. He will make a good, strong, fearless bishop; but we must be allowed to say that we think the best field for his powers was the editorial chair. It is easier to find a bishop than an editor.

"Bishop Smith is one of the most scholarly and popular men of that church. He is tall, spare, of fine social qualities, and makes friends everywhere. As a pastor and preacher he has been very successful, and his training fits him admirably for the episcopacy. He will make his mark in his new office."

ADDRESS OF THE BISHOPS OF THE M. E. CHURCH, SOUTH.

(The following are extracts from the address of the Bishops to the General Conference of the Methodist Episcopal Church, South, at Dallas, Texas, in May last.)

The missionary work of the church is the greatest of all her enterprises and movements. The church not truly missionary in her spirit, plans and purposes is radically defective and not in sympathy with her great head, and therefore not entitled to be called a part of the Church of Christ. Where there is a living, loving union with the Son of God, there will be an intelligent conviction and a missionary conscience in the church, manifested in the regular annual

contributions to missions. At this point there has been a decided advance during the quadrennium, the regular collections having increased from \$230,494 in 1898 to \$297,057 in 1902. The increase during the last quadrennium over the preceding one was \$113,159.

We rejoice that our China Mission has taken on new life. By a gracious providence, the whole of Central China remained undisturbed during the Boxer insurrection, and



BISHOP KEY.



BISHOP FITZGERALD.



BISHOP CANDLER.



BISHOP MORRISON.



BISHOP HOSS.



BISHOP SMITH.

BISHOPS OF THE SOUTHERN METHODIST CHURCH.

our workers, both foreign and native, are at their posts and in the midst of a forward movement, which includes the establishment of a large educational enterprise in Soochow, and the widening of our evangelistic work until it includes several walled cities, and a hitherto unreached population numbering from five to ten millions.

A great revival has recently swept over Japan, quickening especially the centers of student life. In Korea the doors are opening everywhere, and there are no limitations to the possibilities for reaching the people, save the smallness of the missionary force.

Brazil stands foremost in growth of membership, in self-support and in contributions to the Twentieth Century Thank Offering. The transfer to our Board of the Rio Grande do Sul Mission by the authorities of the Methodist Episcopal Church is suggestive of missionary comity and practical federation at other points. The addition of this territory gives increased emphasis to the necessity for building and equipping Granbery College, our only institution for training native preachers.

In Mexico the building of several churches and the adoption of a policy of self-support, together with the opening of medical work in Monterey and at San Luis Potosi, are the best indications of complete adjustment and of a hopeful and aggressive spirit.

By an understanding between the Boards of the two churches, the Methodist Episcopal Church entered Porto Rico, and our own was left to the complete occupation of Cuba. This field has been a difficult and expensive one, but the returns are amply justifying the outlay.

With the opening of land in the Indian Territory, our Western work has assumed greater importance. An entire district was added last year to the Indian Mission Conference.

WOMAN'S MISSIONARY SOCIETIES.

The fostering care you have bestowed upon the Woman's Foreign Missionary Society and the Woman's Home Mission Society has greatly encouraged and has been exceedingly helpful to them in carrying forward the good work in which they are engaged at home and in foreign fields. In the missionary work of the church they are not in any sense rivals, save in that of provoking each other to love and good works. While

in the foreign field the Woman's Foreign Missionary Society has been a faithful and successful colaborer, and its administration has shown rare skill as well as marked energy in its work, the Woman's Home Mission Society has been equally as distinguished in its devotion to its work and its wise management of the interests committed to its oversight.

The work of these societies has developed a power in the church long latent, and it is impossible to estimate the beneficial results from the ever-increasing activities of so large a number of consecrated Christian women. We commend them to your most kindly consideration, trusting that you will in your legislation do all you can to strengthen and increase their efficiency within their chosen Scriptural limitations.

The Scarritt Bible and Training School for missionaries and other Christian workers is so well meeting the expectations of its founders and liberal benefactors that, after ten years of faithful work, its enrollment shows over three hundred students as having been in attendance, and nearly one hundred graduates have gone out from its halls.

EPWORTH LEAGUE AND MISSIONS.

The Epworth League deserves special recognition for the splendid service rendered the missionary cause. It has enabled the Board, by special contributions, while burdened with its missionary debt, to enter Korea, to maintain its own in China, and to throw its first contingent into Cuba. Since 1895 the Leagues have contributed \$29,000 in "specials." By active co-operation with our presiding elders and pastors invaluable service has been rendered in working out a plan for securing the regular collections in full. The most valuable and permanent contribution, perhaps, has been the adoption of a systematic study of missions looking to the creation of a missionary conscience among the young people.

EDUCATIONAL WORK OF C. M. E. CHURCH.

We are thankful that we can report healthy development of the educational work carried on jointly by our church and the Colored Methodist Episcopal Church America, as represented in those two excellent institutions, the Paine Institute, located at Augusta, Ga., and the Lane College, Jackson, Tenn. We feel assured that th



BISHOP KEY.



BISHOP FITZGERALD.



BISHOP CANDLER.



BISHOP MORRISON.



BISHOP HOSS.



BISHOP SMITH.

BISHOPS OF THE SOUTHERN METHODIST CHURCH.

Chicago, Ill.; Bishop J. M. Walden, LL. D., Cincinnati, Ohio; Bishop C. D. Foss, LL. D., Philadelphia, Pa.; Rev. J. F. Goucher, D. D., Baltimore, Md.; Rev. R. J. Cooke, D. D., Chattanooga, Tenn.; Rev. H. G. Jackson, D. D., Chicago, Ill.; Hon. R. T. Miller, Cincinnati, Ohio; Judge Thomas H. Murray, Clearfield, Pa., and T. B. Sweet, Esq., Topeka, Kansas.

The commissioners on the part of the Southern Methodist Church were: Bishop J. C. Granbery, LL. D., Ashland, Va.; Bishop R. K. Hargrove, LL. D., Nashville, Tenn.; Bishop W. W. Duncan, LL. D., Spartansburg, S. C.; Rev. E. E. Hoss, D. D., Nashville, Tenn.; Rev. G. G. N. MacDonnell, D. D., Columbus, Ga.; Rev. J. H. Dye, D. D., Camden, Ark.; Judge Walter Clark, Raleigh, N. C.; Prof. R. W. Jones, Oxford, Miss., and Col. Asa Holt, of Abilene, Texas.

These commissioners met in Washington city in January, 1898, and recommended a plan of federation, and this was adopted in full by the General Conference of the Southern Methodist Church in Baltimore in May, 1898.

The following was the plan:

"We recommend to the General Conference of our respective churches to adopt measures for the joint administration of our publishing interests in China and Japan.

"We recommend the taking of prompt steps for the preparation of a common catechism, a common hymn book and a common order of public worship.

"We further recommend in our educational work in Eastern Asia the adoption of measures looking to the harmonious co-operation of our missions.

"We recommend to our respective General Conferences the provision of a plan by which a traveling preacher of an Annual Conference in either church may be received into an Annual Conference of the other church, retaining his credentials, without the formality of having his orders recognized.

"We recommend the respective General Conferences to enact provisions to the effect that where either church is doing the work expected of Methodism, the other church shall not organize a society nor erect a church building until the bishop having jurisdiction in the case of the work proposed shall be consulted and his approval obtained.

"We have observed with much interest the growth of the Epworth Leagues in our respective churches, and rejoice in the spirit of fraternity manifested in their biennial international conferences, and commend to the several governing bodies of the churches interested, the question as to whether official recognition of these meetings can be given, and whether authoritative regulations are required to increase or promote their efficiency."

The General Conference of the Methodist Episcopal Church, at its meeting in Chicago, in May, 1900, did not accept all the articles adopted by the commissioners, but amended one of them.

The commissioners of the Methodist Episcopal Church requested that the Joint Commission on Federation meet in Baltimore in March, 1902. The invitation was accepted and all were present, except Col. Asa Holt, whose place was taken by Prof. E. B. Prettyman, of Baltimore, and Dr. George G. N. McDonnell.

The commissioners of the Methodist Episcopal Church stated that the alteration of the plan by the General Conference of 1900 was occasioned by a misapprehension as to what was being done, and they believed that the original plan would be adopted by the General Conference of 1904. The Joint Commission, therefore, reaffirmed their previous action and adjourned.

The General Conference of the Southern Methodist Church, in Dallas, Texas, in May, 1902, adopted the following

REPORT OF THE COMMITTEE ON FEDERATION.

The Committee on Federation beg leave to report that we have carefully considered the minutes of the Joint Commission between the M. E. Church and the M. E. Church, South, held in the city of Baltimore, Md., March 27, 1902.

We are gratified at the harmony that prevailed throughout their deliberations and the conclusions reached. We are pleased also to note the growing indications of fraternal feeling and co-operation between the two great branches of Methodism, and fondly hope that the spirit of fraternity and co-operation will, in the near future, do away with all hurtful rivalry.

We regret to note that the General Conference of the M. E. Church, at its session in 1900, did not approve in every particular the



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

JOINT COMMISSION ON FEDERATION THAT MET IN BALTIMORE IN MARCH, 1902.

Commissioners of Methodist Episcopal Church—(9) Bishop Merrill, (5) Bishop Walden, (7) Bishop Foss, (10) Dr. J. F. Toucher, (1) Dr. H. G. Jackson, (10) Dr. R. J. Cooke, (12) Judge T. H. Murray, (2) Mr. R. T. Miller, (15) Mr. T. B. Sweet.

Commissioners of Methodist Episcopal Church, South—(11) Bishop Granbery, (13) Bishop Duncan, (14) Bishop Hartgrove, (4) Dr. E. E. Ross, (17) Dr. J. H. Dye, (3) Judge Walter Clark, (6) Prof. R. W. Jones, (8) Prof. E. H. Prentiss.

action of the Joint Commission on Federation, which had been previously adopted by our General Conference. We appreciate, however, the fraternal spirit of the M. E. Church in placing under our charge their mission work in Brazil, and rejoice to note the agreement between the Mission Boards of the two churches by which the Island of Cuba falls to the supervision of the M. E. Church, South, and the Island of Porto Rico and the Philippines to the supervision of the M. E. Church. We also appreciate and approve the effort to unify the Methodism of Japan. We offer for adoption by the General Conference the following resolutions:

Resolved, 1. That this General Conference hereby approves and adopts the acts passed by the Joint Commission on Federation of the two churches, at their late session in Baltimore, Md., and recognize those that have been adopted by the General Conference of the M. E. Church as having the force of law, and will recognize those not yet adopted by them as having the force of law when they shall have been adopted by their General Conference.

2. That the bishops of our church are authorized to act in concert with the bishops of the M. E. Church in the work of preparing a common hymnal for public worship, a com-

mon catechism and a common order of worship, and to proceed as soon as practicable to appoint the committees for the same agreed upon by the Joint Commission.

3. That the Commission on Federation be continued through the coming quadrennium, with the same powers as heretofore.

4. That this action is taken in the confident hope that the General Conference of the M. E. Church will, without fail, in its session of 1904 adopt the following action of the Joint Commission, viz.:

Resolved, That we recommend the respective General Conferences to enact provisions to the effect that when either church is doing the work expected of Methodism, the other church shall not organize a society nor erect a church building until the bishop having jurisdiction in the cause of the work proposed shall be consulted and his approval obtained."

Your Committee on Federation beg leave to report the following names to constitute the Commission on Federation for the coming quadrennium, viz.: Bishop A. W. Wilson, Bishop W. W. Duncan, Bishop E. E. Hoss, Rev. G. G. N. MacDonell, D. D., Rev. J. H. Dye, D. D., Rev. James Atkins, D. D., R. W. Jones, LL. D., E. B. Prettyman, LL. D., R. S. Hyer, LL. D.

FRATERNAL ADDRESSES, REPRESENTING SEVERAL METHODISMS

The Methodist Episcopal Church.

(Extracts from addresses of Fraternal Messengers from the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, Dallas, Texas, May, 1902.)

I.

BY REV. DEWITT C. HUNTINGTON, D. D.,
Chancellor of Nebraska Wesleyan University.

SINCE the last visit of our fraternal delegates to your General Conference, our work has steadily and markedly advanced in several important lines. Our church accommodations have been greatly enlarged and improved. More than a thousand new church buildings have been erected during the time, not including a large number which have been built, or rebuilt, to take the places of older and inferior structures. The statement which has been made that we are

building two churches for every working day in the year cannot be very wide of the facts in the case. And while the quality of our newer edifices is, as a whole, an improvement upon that of former years, the severe experiences with church debts which many of our societies have passed through have evidently wrought a healthful caution against building at costs beyond the financial ability at command. The last quadrennium has also been a period during which church indebtedness has been liquidated to a greater extent than ever before.

Our Sunday-schools have constantly increased in number and have improved in organization and attendance. The total number of scholars now reported is equal to nine-tenths of the entire membership of the church. Indeed, our new churches are, as a rule, quite as much demanded for the accommodation of our Sunday-schools as for

the needs of the public congregations. The teaching in these schools varies greatly in its degrees of efficiency. In some localities it is very helpful; in others much less so; we hope improving in all. That improvement in many places is demanded must be admitted; that we have need to make haste in that direction is equally clear. Our Sunday-schools are largely filled with children and young people who are in the public schools during the week. They there become familiar with the latest methods of teaching, and it is but truth to say that they do not always find in their church school that which meets their ideas of competent instruction. The helps furnished by the church are exceedingly ample, but nothing can take the place of studious, devoted and wise teachers.

We mention the other change among us, not altogether confined to a recent period, and yet strongly marked in the latest years. Our type of piety is much less demonstrative than formerly. Within easy recollection our religious services generally were, in a way, enlivened by expressions of fervid emotion. Indorsing responses were frequent in the Sabbath congregations. Prayer-meetings, class-meetings and lovefeasts were enthused by manifestations of deep religious feeling. An altar service at a camp meeting advertised itself by the shouts which were borne far away upon the evening air. A decided change in this respect has come over us, which is the subject of frequent comment.

In the view of some, our people are suppressing the normal expression of their experiences that they may be less like themselves and more like other people. Others fear that we have less of experience to express than formerly. They think that our improved church edifices and our wider recognition as a denomination have worked pride in us so that we would not shout if we could, and could not honestly shout if we would. They believe that our choirs and organs and societies have somehow absorbed the heat of our devotions; and that our hallelujahs are lost in the rattle of our church machinery.

I must think that these explanations are based upon a superficial view of the problem. Making due allowance for the fact that there are those among us who have come into the church, but have not come to Christ, and that others have lost the spiritual life which

they once possessed; admitting that, in some of our churches, such a degree of conformity to the world exists that the distinctive Methodist spirit and type are uncongenial, still the explanation is not fully given in these admissions.

The change has been too general to be thus accounted for. There have always been many Methodists of an undemonstrative type. Among these were the Wesleys and many of their helpers. Not a few of our most saintly ministers and members have been of a serene and noiseless habit. They have evidenced their nearness to God by calm self-sacrifice, rather than by an overflow of religious fervor. Vivid consciousness of God begets in thoughtful minds self-diffidence and hiding of the face. He who sympathizes most deeply with the suffering Saviour will know a joy which is mingled with continual heaviness and sorrow of heart for brethren and kinsmen according to the flesh. So far as religious effervescence is the natural result of a particular constitution, it is innocent, but of no importance. It should be passed without either praise or blame. To lament its absence; to attempt to bring it back into the church as the credential of earnest piety, is as futile as it is unnecessary. The result would be a weak and meaningless mimicry. The deepest joys are always unexpressed, because always inexpressible.

It may be incumbent upon us even seriously to inquire whether, in our efforts to avoid a cold formality, we have not emphasized the element of religious feeling until we are in danger of developing a superficial and fluctuating piety. To some extent we may be in danger of so emphasizing waves of religious feeling that they are made to date conversions, interpret the witness of the spirit, and fill out the ideal of completed sanctification.

In the intellectual quickening of recent years, movements of every kind have become conspicuously movements of thought. Religious movements are no exceptions to the fact. The age resents mere appeal, and demands reasons. Under this habit of mind, a subordination, and even a subsidence in the element of feeling, is sure to become a philosophical result. While holding fast to essentials, we should waste no time in efforts to reproduce bygone types. The lesson of history is plainly written that nations and

churches have most frequently erred in attempting to perpetuate or to revive that which had ceased to be adjusted to the conditions of a present epoch.

The Methodism which I represent retains an unabated interest in the welfare of all branches of the militant church, and especially in the condition and prosperity of those which with herself bear the common name of Methodist. We are not unaware of the peculiarities of your wide field, nor have we looked with indifference upon the grave difficulties which you have been called in recent years to encounter. Our purpose is unchanged; we would spread Scriptural holiness over these lands; indeed, over all lands. We would maintain a covenant, offensive and defensive, with every man and every body of men who will join in this holy work.

Your honored representative was pleased to call our attention to the fact that the great Methodisms here represented have a "Common Methodism," a "Common Country," a "Common History" and a "Common Destiny." To these significant facts the body sending you this salutation most heartily subscribes, and with their utmost meaning it is in the fullest accord.

Closer still, we have a common Gospel, and our mission is a joint one to carry it through the whole length and breadth of the Wesleyan parish. Our foes are the same, whether open and avowed, or subtle and disguised. We read from the same Bible; we are soon to sing from the same Book of Hymns, and teach our children the same Catechism. We agree in many things; we differ in few. It would seem that the joint heirs to an inheritance so sacred, fellow workers under the same system of Christian doctrine, striving for the same goal—a regenerated world—should be drawn into an ever-deepening fellowship of labor and love.

I am aware that Christian unity is never a mechanical affair. It is not the theoretical task of building a house large enough to hold us all; it is "the unity of the spirit in the bond of peace." I shall not enter upon the discussion of causes or measures. It is sufficient for me to express the conviction that the Methodisms of this country, and especially the two leading divisions of Methodism, have very weighty reasons prayerfully to watch the providential, generously to waive the technical, jealously to guard against the prejudicial, devoutly to cultivate

the fraternal, and, in the name of Jesus Christ, truthfully to accept the inevitable.

II.

By Hon. JOHN L. BATES, Lieutenant Governor of Massachusetts.

We have been a strenuous church. In the early days the itinerant lived in the saddle, and we are still on the move. The battle line of yesterday is the camping ground of today, and the buglers of Methodism have never learned to sound the retreat. Our strenuousness may have made us aggressive. If there have ever been any boundaries to our territory, we have never been able to discover, as you are well aware, the marking posts. We have acted on the principle of the resolve once passed at a church meeting in Milford, in my State, "Resolved, That the earth belongs to the saints. Resolved, That we are the saints." But we are the allies, and not the rivals, of all who are engaged in similar work.

The agencies that we have employed have been effective. Our Board of Church Extension has, since 1865, aided over twelve thousand churches. Our Board of Education, established in 1866, has assisted eleven thousand students. Our educational institutions have accumulated thirty million dollars worth of property, and are supplying the needs of forty-six thousand pupils. Our thirty-two thousand Sunday-schools, officered and manned by three hundred and forty-six thousand teachers, have two million seven hundred thousand scholars. For a century, on the average, each succeeding year has seen a net increase of twenty-eight thousand three hundred and fifty in our membership. Today we number three million. We own one hundred and seventy-five million dollars worth of property, and it requires more than twenty million dollars each year to meet our current expenses. From the one-half dozen in the sail loft a century and a third ago, to the vast host of today, is an expansion without parallel.

We have been strenuous, but we are not content. We dwell not in the past; we live in the present, and many are the reasons which fill our hearts with hope for the future. The rapid growth of the Epworth League, its complete organization, its attraction for the young people, and its efficient work, notwithstanding its occasional assumptions, make it a factor of great

strength. It is binding the youth to the church; it is training him in the performance of Christian duties; it makes his life sweeter and purer. The need of such an agency has been great. Evil in a thousand forms is ever ready to allure and degrade.

If the world has so grown together; if men have become broadened and fraternal because of business interests, how much deeper must be the fraternity existing between the two great divisions of the Methodist Church as here represented. We may be more definite than you in the term which we require of our probationers, and less definite in the term of our preachers, but these things affect not our creed.

We have a common belief, with a common origin, with a common future before us. And however in the days that were gone our paths may have separated, we have been these many years again under a common flag, seeking to uplift a common nation; seeking to spread through it the Methodist faith, not in any spirit of bigotry, but in a spirit of love and fellowship for every other sect that is engaged in advancing the fundamental truths of Christianity.

For thirty years our messengers have come to you to bring their greetings; for thirty years yours have been gladly received by us, and, year by year, the feeling has developed, until, as the result of the action of the General Conferences of these two great organizations, a federation has become possible, and proclaims to the world the unity and sincerity of their purposes. There has been no great advertising of this event in the papers. There being no stocks for sale, no underwriting to be done, the captains of industry and the financiers of Wall Street have not been interested. But without their assistance the great federation was fairly begun when your General Conference and ours accepted substantially the report of the Commission on Federation, and continued that commission for another four years for further suggestions and plans for united effort.

When provision is made by our respective churches looking to the adoption of measures for the joint administration of our publishing interests in China and Japan; when plans are being discussed for co-operation in our foreign missionary work; when steps are taken to prepare a common catchism and a common hymn book and a common order

of public worship; when provision is made to prevent a weakening rivalry in the same localities, and when arrangements are commended for the more easy transfer of preachers from one church to the other, and when both rejoice in the spirit of fraternity that has brought their Epworth Leagues together in international conferences, then the day of the benefits of a practical union, whether one in name or not, is near at hand—and all these things have we seen within the last quadrennium.

We are one in our endeavor to cultivate right principles of living among our citizens, and to serve our country as best we may in the solution of the great problems that confront it. Together, we fight the common enemy of skepticism and unbelief.

Methodist Church of Canada.

By Rev. Ralph Brecken, D. D.

(The following are extracts from an address delivered at the General Conference of the Methodist Episcopal Church, South, in Dallas, Texas, in May last.)

WHEN Mr. Wesley sent out Dr. Coke, in obedience to the inevitable, to organize the Methodist Church of America, there was, properly speaking, no Methodist Church in Canada. A few scattered bands of exiles from the South, and a few Yorkshire and Devonshire Methodists in the maritime provinces were the nucleus. One of these converted Yorkshiremen was raised up to shepherd and bishop these three provinces by the sea. That remarkable pioneer, William Black, visited the ever-memorable Christmas Conference held at Baltimore in the year 1784. He pleaded so eloquently for help that they sent him two Maryland men, Garretson and Cromwell. He pleaded so eloquently that he stirred the spirit of Dr. Coke, and his missionary career virtually began from that day; first in the West Indies, then ended so pathetically in sight of the shores of India itself. You and England both helped at the start, but your men, out of political sympathy, soon returned, and England was too inaccessible at that day to help much, and so we nearly lost the best twenty-five years of our pioneer work in the Atlantic section.

Westward the star of empire takes its way, and Methodism follows the tread of empire in Canada. Crossing the old Prov-

ince of Quebec, which remains almost solidly French and Roman Catholic, and still looks like a Norman province of France in the days of the Bourbons, you come to Ontario, and then about every third man you meet is a professed Methodist. This result is partially due to faithful itinerants from over the border, sent by your then undivided Methodist Episcopal Church, and who, despite political predilections and many privations, prepared the soil and sowed the seed of harvest yet to be.

There is something about Methodist doctrine and polity and methods that suits the spirit of a democratic and progressive age. It seems especially at home where there is a wide horizon, a grand outlook, and a bracing air—salvation for all, salvation to the uttermost—that seems to chord with the newest and wildest lands and settlements. Thus, while by the blessing of God upon our labors we are able to outrun the growth rate of population everywhere, our expansion is most rapid in Manitoba and the Northwest provinces.

While in the entire Dominion our average increase during the past decade is only about 3 per cent. over the increase of population, in Manitoba Methodism has increased 75 per cent. and the population 67 per cent.; but in the Northwest Territories we have increased 178 per cent., as compared with the rate of 138 per cent. in population.

We now have: Ministers and probationers, 2,016; church members, 289,162; local preachers, 2,264; exhorters, 1,125; class leaders, 9,162; churches, 4,334. We enroll roundly 270,000 scholars in our Sunday-schools, giving Christian work to 33,000 officers and teachers, and we gather about 71,000 young people into our Epworth Leagues. Compared with population, we do more than our share in caring for the young, while in Ontario we have more Sunday-schools than all others together.

We contribute annually for all purposes at an average rate of \$10 per member, and we own property to the extent of \$15,500,000. Our book and publishing house in Toronto is the largest similar concern in the Dominion, and contributes \$40,000 quadrennially to the superannuated ministers' fund. We have nineteen educational institutions under conferential care; of these, ten engage in collegiate work proper for about 2,000 youths of both sexes, and thou-

sands of miles stretch between each of our five centers for university work in arts and theology. The faith of our people in the future has been expressed by debts incurred and heroically borne in order to furnish education under religious auspices, or build churches commensurate with the growing demands of communities.

The inauguration of our Twentieth Century Thanksgiving Fund at our last General Conference, one of those divinely inspired movements which finds lodgment in more than one consecrated mind when the hour is ripe, has proved a great uplift to our Canadian cause. The first vision of the seers of our church was a million dollar fund, to be devoted entirely to new and progressive enterprises, as we crossed the threshold of so momentous an era. The churches' sober second thought left the largest piece for thanksgiving by clearing the slate of old debts. The result has been that the general secretary, Dr. Potts, can report the sum of \$1,200,000, and of this amount \$700,000 is appropriated for lifting debts, while education, missions and superannuated ministers' funds all benefit.

The reflex action of this twentieth century movement gives, perhaps, the best results. Hands freed from some of the burdens of local demands can help more generously in connectional interests. In fact, an improvement in annual receipts began simultaneously with the centennial movement, and since its completion large sums are in sight for educational advancement, especially at Toronto. Last year our missionary societies together so far exceeded the quarter of a million mark as to give an average of \$1.25 per member, our Woman's Missionary Society having every cent of its income on hand before an item of expenditure is made. Now the watchword is half a million for missions.

Some twenty years ago the problem was to overtake the pagan Indians of the great Northwest. These have given us little trouble, because the Christian missionaries planted the leaven of the Gospel in their hearts before the land-grabber and the adventurer came along that way. When trouble was fermented, chiefly by bands of pagan Sioux, from over the border, they always took counsel from the missionaries, chief among whom was our sainted George McDougall and his worthy son and successor,

John McDougall. So they held their confidence in the good faith of our government, and their loyalty to the good Queen Mother. Having been largely Christianized, it is not so difficult now for them to take kindly to education and industry and become useful citizens. Our industrial schools have proved eminently successful, and we have ninety-one Indian missionaries and other agents laboring west of the St. Lawrence, who report roundly 5,000 enrolled members of the church.

Next came the problem of the Chinese and the Japanese on the Pacific Coast. That, you know, creates troublesome social and economic questions with which politicians wrestle. We Methodists must wrestle with this difficulty in the Spirit of Christ, and whether they stay permanently or no, prepare them for Christian citizenship by Christian evangelization. This in our measure we are trying to do.

While in thought looking from the heights of the Pacific Coast, I am reminded that our purely foreign mission work, like yours, lies directly across those heaving waters. The Macedonian cry that first caught our ears was from Japan, then from China. We look upon Japan as the Anglo-Saxon kingdom of the Orient, destined by native energy to imperialism, and when Christianized to become the sanctified lever that shall uplift China. The late Pentecostal revival in the missionary centers of that land have brightened the skies with the promise of a speedier consummation than we dared to hope for, but all our churches must federate and show an undivided thought and purpose to the heathen mind. In China we are carrying on a most encouraging pioneer work in the large northwest province of Sz Chuan, where our seven missionaries have about as many towns in their charge as they would have pastoral calls to make were they at home.

We are filled with bright visions of our present and future. Our Gospel is an optimistic philosophy. We say to the pessimists who lament the lost manifestations of the good old times, and who would write Ichabod on pulpit and pew, you do not inquire wisely concerning the former days. Our best answer to those who predict disaster would be the exclamation of the good old lady, when Dr. Dixon was conducting the funeral services at the burial of Dr. Jabez Bunting, and was lamenting the loss of so many leaders in

Israel, and prophesying degeneration. The old lady could stand such insinuations no longer, and burst out with, "Bless the Lord, that's a lie."

We are now just finding our feet after being in the swirls where the eddies from literary criticism and expansion on the one side, and worldly prosperity and position on the other, have met us and unsteadied our tread for a moment. We are in line again for a firm march and forward movement. Our pulpits are coming back from the timid apologetics and pretty moral essay of a decade ago to a more direct, enthusiastic and aggressive proclamation of the Gospel and of applied Christianity. Our providential evolution will not be at an end while the world moves. Dr. Chalmers, if he were living, might still say, "We are all at it, and always at it," as "Christianity in earnest" should be. We believe in the Holy Ghost, and when we have tried to obey the great commission of our Risen Head, we know the consolation of the dying Wesley is ours, "The best of all is, God is with us."

Wesleyan Methodist Church of England.

By Rev. F. L. Wiseman, A. B.

(The following are extracts from an address made to the General Conference of the Methodist Episcopal Church, South, at Dallas, Texas, in May last.)

DESPITE the peculiar difficulties and social disabilities incident to nonconformity in England, the Wesleyan Methodist Church is advancing rapidly. We are now in point of numbers the premier free church of England. We are this year rejoicing over a larger accession of membership than the church has witnessed for the last nineteen years. The church extension is going on apace, both in replacing old structures by handsome and commodious buildings, in providing for the spiritual needs of the overgrowing population of our large towns. No less than five million pounds' worth of church property is now being erected. Scattered through nearly all the villages of England are our preaching houses, many of them pieces of architectural skill, others plain and unpretentious; but whether the one or the other, these humble village sanctuaries are the meeting places of the saints, and in many cases the only witness of evangelical truths which the villages possess, and

they are really the bulwarks of civil and religious liberty.

LOCAL PREACHERS.

Our ordained ministry is nobly supplemented by our great order of lay (or, as we call them, local) preachers. Some of the most prominent members of our church, men whose ability and worth, by our late gracious sovereign, was recognized with royal favor, members of Parliament, justices of the peace, city and town councillors, members of the learned professions, are to be found in the ranks of this noble order. Without the aid of the local preacher, Methodism in the rural districts would soon become extinct. It is no uncommon thing for a circuit, with two traveling preachers, to have eighteen to twenty-five places on the plan. It is obvious that the majority of these must be supplied by local preachers, and, as a matter of fact, every Sunday five out of every seven pulpits of Methodism are occupied by these devoted, self-sacrificing men.

Our Sunday-schools are still maintained in the affections of our people. In most parts of the country the Sunday-school anniversary is the most popular Sunday of the year, witnessing crowded congregations. The recent adult Bible class movement seems destined to afford an important contribution to the question how to retain the older scholars. Our Wesley Guild, although not yet of many years standing, has become so important that at the last Conference a minister was set apart from circuit work in order to give his whole time to developing that institution.

FOREIGN MISSIONS.

Throughout our church we are witnessing a revived interest in foreign missionary work. Recent troubles in China and elsewhere have led our people back again to those first principles on which all missionary labor rests, and they have heard anew the marching orders of our Captain, "Go ye into all the world, and preach the Gospel to every creature," while, on the other hand, the heroism of the missionary and the fidelity of the native Christians in their great fight have awakened the liveliest admiration of the whole church, and confirmed their faith in the continued power of the Gospel.

TWENTIETH CENTURY FUND.

We have been at work raising a Twentieth Century Fund. It was to be one million

guineas, not for the payment of debt nor for the increase of endowments, but for aggressive purposes. It was to be in guineas, instead of pounds, that the extra five per cent. might enable us to pay all the expenses incurred in the effort.

We have collected one million pounds, and in the following way and for the following purposes: Three hundred thousand pounds to aid in the erection of great halls in our large towns, chapels, Sunday-schools, manses, etc.; two hundred thousand pounds for educational purposes; one hundred thousand pounds for aggressive foreign missionary movements; another one hundred thousand pounds for home missionary developments; fifty thousand pounds for the enlargement of our children's homes, to make provision whereby in the future we shall be able to lift from the State workhouses any child of Methodist parents who might unfortunately have to be brought up there; twenty-five thousand pounds for a great hall and church house in London, to be the rallying point of British Methodism and the home of the Forward Movement and connectional institutions.

Amid much enthusiasm and many prayers the scheme was launched, and, it was soon seen, would prove popular. Meetings convened to raise moneys in the various circuits were veritable means of grace, and most gratifying has been the response from the country circuits, and most touching the generosity of the poor. Laboring men earning from five to six dollars a week, with a family of four or five children, have contrived to enter upon the historic roll their names, and that of wife and every member of their household; poor factory girls, earning miserable pittances, have gone without what would seem to us the necessities of life in order to make their contributions. On the other hand, some of the wealthy have given princely donations.

OUR FORWARD MOVEMENT.

In all our towns the drift of the population is away from the center to the suburbs, and so it comes to pass that the church is bereft of its congregations. The neighborhood in which the church is situated is changed. Formerly there was a feeling that it would be well to get rid of the old chapels in the center, for which, by reason of the enhancement of value of the land for commercial purposes, a goodly sum could be ob-

tained to erect handsome structures in the suburbs, where the people had gone. But in many cases it was seen that while a class of population in the center had declined in number, it had increased—the population had increased. Houses formerly inhabited by one family are now broken up into tenements, and it is not unusual for three or four, or even more, families to occupy them.

It was argued, therefore, that the church of any neighborhood must survive the spiritual interests of that neighborhood with respect to the particular class of congregation that would be gathered to it. The reply was made, "But the people will not come to the chapels." They are not accustomed to going to them, and they are of a different religion. To which was again replied, "We must adapt the structure to the neighborhood in which it is placed, but the inhabitants must not be deprived of the means of grace."

Consequently, in Manchester, in Birmingham and elsewhere, we have taken down the old structure and have replaced it with a large hall with numerous club and class rooms—what I believe you call an Institutional Church. We thought the day of the little mission hall in the back street, favored by our fathers, was a thing of the past. We want large and attractive buildings that are more suitable to modern conditions. We call the places halls, instead of chapels, in order that we may show the people that we want to make these places a kind of common meeting ground in which a man does not in any wise commit himself to Christianity.

The difficulty lies here. In many of our artisan quarters, if a man enters a house of prayer he is called by his neighbors a Christian, and they expect him to live as a Christian. Now, we are not wishful that he should have to take the profession upon him before he has the power of godliness, and we therefore meet him half way in a noncommittal place. He will go to the hall, as in London they listened to John Wesley in the open air, though they may take the attitude like them, of the Greeks of old, toward St. Paul, "What will this babler say?" Sometimes their remarks may be even less courteous, save that when once they come it is right to say that the utmost decorum prevails at all services, and the opening of these halls have been everywhere attended with the greatest success. A Lancashire proverb says, "People come where people is."

And, strange to say, our difficulty has been not to get the people in, but to keep them out. We have had to simply take large halls, and even theaters, where they crowd to hear the Word of God. Once there it is our duty to convince them, and you will be glad to hear that conversions are gloriously frequent. Indeed, there is not a Sunday throughout the year but they take place.

We strive to meet all the needs of our people, ministering to their social as well as to their religious aspirations. We have weekly Gospel temperance concerts on Saturday night, with crowded audiences, club-rooms for young men and for factory girls, a labor bureau to employ those temporarily out of work, whereby, with a few hours of work, they can obtain supper and breakfast at our food depots, and lodge at our main shelter. We have boarding houses for factory girls, preventative and rescue homes, and all other agencies which godly ingenuity can suggest for the redemption of fallen humanity. Such work finds great favor among the sympathetic, and although the annual cost of maintaining it is very large, so far, at any rate, money has been forthcoming to meet their increasing needs. Such has been the success of the work in Birmingham that, although the erection of the present central hall was opposed by all the leading ministers and laymen of the city, by almost universal consent it has been determined to erect in its place a large structure three times the size, at a cost of \$300,000. That building we are hoping to open in February next.

African Methodist Episcopal Church.

(Extracts from two addresses made to the General Conference of the Methodist Episcopal Church, South, at Dallas, Texas, in May last.)

I.

By Rev. H. B. PARKS, D. D., Missionary Secretary.

THE African Methodist Episcopal Church that greets you here today had its humble beginning in the city of Philadelphia in 1788. Richard Allen felt the force of his responsibility to God, humanity and himself, and relying implicitly upon the Divine for strength and direction, he began a work which has proved phenomenally successful.

In the beginning we had only twelve mem-

bers, no bishops, and one pastor. Today we have thirteen bishops, twelve general officers, six thousand three hundred and forty-three traveling preachers, sixteen thousand two hundred and twenty-six local preachers, fifty-eight thousand probationers, and six hundred and eighty-eight thousand three hundred and fifty-four members, with five thousand seven hundred and fifteen churches, valued at \$10,360,131. We have two thousand and seventy-five parsonages, forty-one schools and universities. Sunday-school officers, teachers and scholars, four hundred and thirty thousand nine hundred and fifty-eight.

The increase in our membership for the past twenty years is three hundred and eighty-two thousand three hundred and ten; increase in the value of church property has been seven million four hundred and seventy-five thousand eight hundred and eighty dollars.

We are indeed thankful to God for these blessings. We feel the force of the responsibility upon us to properly husband and develop the work that seems to be ours in this age. We are providing for it in a way that we believe will enable us to attain the best results for God and the race. We are not only being governed by this principle in our work at home, but in all our fields of foreign missions, which embrace the Leeward West India Islands, West and South Africa.

Our church has contended for one hundred and fourteen years for the Divine principles and the sacred truths contained in the faith once delivered to the saints. In all the conflicts through which she has passed up to this time she has never once forgotten that the success of her efforts depends entirely upon her faith and obedience to the revealed law of God. This law, hoary though it be, as it comes with steady tread from Sinai's thunder-shaken heights up through the ages of prophecy of Bethlehem's manger, and is reiterated in the Hebrew synagogue and fulfilled upon Golgotha, we have sought with double diligence to burn into the soul and life of our people, wherever found.

We have been taught to believe that before we could be Methodists we must be Christians, and that we were only Christians as our lives were in accordance with the Word of God. Regeneration and an abiding faith in Christ the Lord as the Redeemer of the world, we have not hesitated with heart and soul to accept.

Adoption into the family of Christ, sanctification, justification, and holiness of life, as taught by the illustrious fathers of Methodism, are precious legacies to which African Methodism clings as fondly as do the Methodists of the world to the memory of that great apostle and founder of religious liberty and Methodism, the intrepid John Wesley.

It has been said that "Methodism is Christianity in earnest." African Methodism is no exception to the rule. Our fathers were delighted to give us a Christianity on fire. As sons of a parentage dyed in the wool of a Christian faith that burns with fire and the Holy Ghost, we are not ashamed to enter the campaign of the twentieth century with that enthusiasm and zeal which comes only from the effects of the Holy Ghost upon the soul.

We do not believe in any doctrine that will weaken our faith in and love for the precious principles of evangelic fire and holy love, which enabled our fathers and mothers to pour out peans of praise in joyful song to Almighty God by which unnumbered thousands have not only been brought to the Cross, but have effected an entrance into that rest prepared for the saints.

Methodism, the grandest Protestant organization in the world, is largely indebted to her superb leaders for the success attained thus far. Wesley, Whitefield, Knox, Latimer, Haven, Allen and Payne left their footprints upon the sands of time as precious legacies by which their successors in every age may be guided to victory with perfect safety. Men less worthy and resolute than they cannot lead the Methodist families of today.

Nothing other than a holy, consecrated, self-denying, progressive, manly intellect can stand in the vanguard of Methodism just now. The demands of the hour call for deliberate leaders, broad-gauged men, who are ready to hear the appeals of outraged humanity wherever uttered—a leadership that recognizes and obeys the Fatherhood of God and the brotherhood of man. Stop and hear the stentorian voice that comes to us, through the evolutions of the times, commanding the leaders of our Methodism to stand up and out upon the mountain tops of our democratic Methodism, contending for a progressive Christianity as broad as the posterity of Adam and as great as the needs of humanity.

II.

By H. T. KEALING, A. M., Editor, of the A. M. E. *Church Review*.

The strange vicissitudes of the Civil War, emancipation and reconstruction brought in an element of suspicion on the part of the white man against the black man, and of the black man against the white man, which for many years alienated the two most typical elements of the real American, the Southern white man and the negro.

The natural friendship which has grown up between us, because of common interests, memories, associations and mutual respect, was suddenly deflected and changed into a fierce rivalry, which ought never to have been, and which would never have been had not the mad passions of war and the guilty machinations of time-serving politicians led us to believe that the welfare of the one race was the ruin of the other—a most unnatural proposition, the sequel of which was encroachments, each upon the sphere of the other.

It was then that negro education, which ought never to have passed out of the hands of the South, became, especially in the higher planes, dependent upon Northern philanthropy; and the uncemented breach between the North and the South, naturally, to the mind of Southern whites, gave color of hostility to the aid thus extended by their enemies.

This led the negro, on the other hand, to believe his friends were remote and his enemies near at hand. But I devoutly thank God that, in the true and clear light of today, with the latest statistics and facts of what the South has done for negro education before us, and with the multiplied instances of Christian warmth and good-will which have come from the best white people of the South to the deserving negroes thereof, we see that you value the great colorless human soul. This knowledge may be said to have first burst upon us when the great Christian hero of your church, Bishop Haygood, voiced,

in its best form, the real heart of his people toward the negro.

Much has been said of what the negro has gained by being brought to America, and perhaps too much cannot be said; but we should not forget that the negro has contributed something to American life, too; such as his great physical endurance; his cheerful nature, rising above every circumstance; his lack of vindictiveness; his love of his white neighbors; his self respect, as shown in his good opinion of himself; his desire for the respect of others; his love for his country; his acquisitiveness; his deep religious nature; his power of assimilation and adaptability. These form a very real contribution to the sum of American characteristics, and go far to make the Sunny South the favored spot of the earth.

He is no anarchist, no moper, no plotter, no conspirator. He performed the very difficult feat during the war of hiding the Confederate soldier in his cabin and the Union soldier under it, so that both today praise his remarkable fealty to men espousing contradictory ideas, and this without doing violence to his own manhood.

The great danger today is the threatening proportions of an American commercialism that insists upon a special moral code and rejects the Ten Commandments. This must be conquered by the church or it will conquer the nation. In the struggle the negro will be no mean ally in obeying God before Mammon. You wish us all the development the freest opportunity can bring us, and we wish you to come to us and, by Christian contact and example, teach us better ways of life. There is much that is wonderful in our progress; but we cannot, unaided by your wisdom and experience, leaven the great lump of ignorance and vice which blackens our river bottoms and crowds our alleys.

We want you to come into our little churches, into our mission schools, and, in spirit of the Master, say to the corpse of moral death, "Arise, take up thy bed, and walk."

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly:
To love his fellow-men sincerely:
To act from honest motives purely:
To trust in God and heaven securely."

FOREIGN MISSIONS OF THE FREE METHODIST CHURCH OF THE UNITED STATES.

By REV. B. WINGET, Missionary Secretary.

THE Free Methodist Church from the beginning has been a missionary church, its aim being to carry the Gospel to the poor and neglected classes. In order to do this, it has always required its place of worship to be built plain and with free seats. It has emphasized making use of all means to reach



SECRETARY WINGET.

the people, especially the poor. In order to this, it has utilized schoolhouses, barns, private houses, and often preached the Gospel in the open air.

INDIA.

Its first foreign missionary work was commenced in Burhanpur, Central Provinces, India, by Rev. Ernest F. and Mrs. Ernest F. Ward, of the Illinois Conference. They went out to India in the fall of 1880. At that time the Church had no incorporated missionary board. Its board was incorporated June 19, 1885. Mr. and Mrs. Ward went out, especially as "faith missionaries," but their work and needs were represented in the church paper, and the church sent free-will offerings for their support. They labored five years with none to help them in their work excepting native workers.

Then the Board sent out two lady missionaries to their assistance. Fourteen other missionaries have been accepted by the Board for India since then, making eighteen missionaries in all, who have received their support, directly and principally, or wholly,

from the Free Methodist Church. All of those before referred to, excepting Mr. and Mrs. Ward, were recognized as Board missionaries. Because of sickness, death and other causes, the places of about one-half of those who went out have been vacated, and at this time the Board has only nine missionaries in India.

They are laboring in the Wun district, Province of Berar, and are the only missionaries habitually laboring in this district. Their headquarters is at Yeotmal. Here they have a girls' and a boys' orphanage and about one hundred and fifty orphans in the two. They have thirty acres of land at Yeotmal and good buildings.

During both of the recent famines, relief works were provided for the natives and as many as fifteen hundred people fed daily when the famine was the worst. There are six or eight native workers assisting in the work. They have two villages and two Sunday-schools. The superintendent of the mission reported thirty scholars converted last year.

At two large villages in the district, outside of Yeotmal, Wun and Darwah, native assistants are laboring, and it is expected that very soon the missionaries will occupy both of these places. Aside from the orphanage work, the missionaries devote themselves principally to evangelistic labors. In a recent letter from one of the missionaries, he states that 1,515 Scripture portions have been sold in their district the past year, besides tracts, books, etc. Total number of communicants reported last year were 52, and the number of adherents were 250. Value of property belonging to the mission, \$6,000.

The missionaries are encouraged about the work. They think the famines have loosened the people from their old faiths, and they are more receptive to the Gospel. Their previous labors have been especially seed-sowing; now they are hopefully looking for more reaping.

AFRICA.

The first missionaries to Africa, five in number, went out in May, 1885, and arrived at their destination about the middle of June. Two of these stopped at Natal, and three went to Inhambane, all in Southeast

Africa. Work has been continued ever since they went out at both of these places. Just before the Boer-English war broke out, the Board had commenced work at Johannesburg and had two mission houses built. A few months ago two of their missionaries secured permits to return to Johannesburg, and have resumed their school and evangelistic work. They write encouragingly of the prospect.

From May, 1885, until May, 1902, the Board has sent out twenty-eight missionaries to Southeast Africa. Four of those have died there, the health of others have failed, and some other causes have lessened the number, so that at present there are but fourteen on the field. The larger number of them are laboring in Southeastern Natal. The missionaries have about twenty native workers assisting them. About eleven village and day schools and two Sunday-schools are carried on by the missionaries and native workers. Some orphans and some other children are supported. The work done is largely evangelistic. Last report gave the number of native communicants as about one hundred and forty, and the number added within the past year thirty or more. Besides this, at one place they have an enquirers' class. The value of the mission property is \$15,600.

From November 7, 1885, until 1892, eleven persons, members of the Free Methodist Church, went out to Liberia, on the west coast of Africa. These persons were not sent out by the Missionary Board, but went out either as "faith missionaries" or as "Pentecost Band missionaries." Three of their number died on the field. The leader of the "bands" went out to visit the field and died soon after his arrival. The rest of them returned home. Doubtless the death of so many and the return of the remainder caused the zeal of these classes of missionaries to decline, as they have ceased to go out since 1892.

At a meeting of the General Missionary Board, held October, 1895, a young Japanese student who had been two years at our college at Greenville, Ill., was accepted as a missionary, and went out that fall to Japan. He commenced work on the island of Awaji, near Osaka. The following year the Board accepted an ordained native Japanese preacher to help in the work. At the present time we have four native male Japanese

workers connected with our mission in Japan, and two female helpers. One of the male workers is a teacher in a Bible Training School at Tokyo, one is attending this school, and two are laboring on the island of Awaji, and also the two female helpers. Last report gave 44 members in full and 31 probationers. Ten communicants added last year. Two Sunday-schools, 70 scholars; four of them converted last year. Native contributions last year, \$22.83.

The Free Methodist Church averaged over 50 cents per member last year for foreign missions. Women's societies are organized quite generally throughout the church and are nobly helping forward the work. One conference in the West last year averaged over \$2 for each church member within its bounds.

The receipts and expenditures of our General Missionary Board for the year which closed October 1, 1901, were as follows:

Received for Foreign Missions...	\$13,827 65
Received for Home Missions.....	3,703 53
<hr/>	
Total	\$17,531 18
Expended for Foreign Missions..	\$13,612 96
Expended for Home Missions....	4,137 00
<hr/>	
	\$17,749 96

The following are the names and addresses of our foreign missionaries:

Rev. J. P. Brodhead and wife, Miss F. Grace Allen, Mr. William C. Gray and wife, Miss Rosa D. Hunter, *Umsumbi, Natal, South Africa.*

Rev. G. H. Agnew and wife, *Germiston, Transvaal, South Africa.*

Miss Lucy A. Hartman, Mr. Nathaniel B. Smith and wife, Miss Margaret A. Nickel, *Enquabeni, Alfred county, Natal, South Africa.*

Mr. Carroll Smith, Mr. J. W. Haley, *Inhambane, South Africa.*

Rev. Valentine J. McMurray and wife, Rev. J. T. Taylor and wife, Mr. M. C. Clarke and wife, Miss Rosa Cox, Miss Effie L. Southworth, Miss Mary E. Chynoweth, *Yeotmal, Province of Berar, India.*

We have a few native workers laboring in Japan. Our principal native worker there, Rev. Teikich Kawabe, has labored as pastor and evangelist in America, and can read and write English. His address is Awaji, Shizuki, Japan.

There is an encouraging interest taken in foreign missions in the most of our schools. Of the seven foreign missionaries sent out thus far this year, four of them were students in our seminaries. By experience our Board has come to realize more fully the need of missionaries who are thoroughly qualified both intellectually and spiritually for their work. We believe that the baptism of the Holy Ghost puts the crowning excellence on all other qualifications. The growing interest manifested by our people the

past few years in this work gives us enlarged hopes for the future. There seems to be an increasing inspiration of faith in the hearts of our missionaries on the field to attempt greater things for God and expect enlarged results. Surely our work is much in advance of what it has ever been before.

Our hope for the future of the work is in Him who hath said, "Go ye into all the world and preach my Gospel to every creature," and "Lo! I am with you always even unto the end of the world."

THE PAPACY AT THE HEIGHT OF ITS POWER.

BY REV. JAMES MUDGE, D. D.

The rise of the Papacy, from earliest times to the height of its power in the twelfth and thirteenth centuries, was quite gradual, by no means uniform, and due to a large variety of causes. In Apostolic days presbyters or bishops—the words were used at first interchangeably—men appointed in every church because of their age, wisdom, discretion and ability, were found essential to the due administration of discipline and the preservation of sound doctrine among the crude materials making up the primitive Christian communities. Naturally, in a city where there were various churches, which had occasion sometimes to act together, some one man of unusual prominence would before long become designated as *the* Bishop of the city, and this arrangement would be found to minister to greater efficiency of government and unity of procedure. And what more natural again, as the church increased in numbers and power and complexity of interests, that it should imitate the civil government and find a manifest convenience in larger groupings of its societies in the district or province, the bishop in the chief city becoming archbishop, or metropolitan, or patriarch, the dignity increasing in proportion to the size or importance of the city.

This being the case, the incumbent of the See of Rome would evidently soon assert a pre-eminence, for Rome was what no other city has ever been, the capital of the whole civilized world. Rome was also an Apostolic church—rich with memories of St. Paul and, as tradition at least said, St. Peter—the only one in the West that could lay claim to that title. Besides this, it was always strictly orthodox, and gained great repute amid the

many doctrinal dissensions of the early centuries by its sound decisions in favor of the faith once delivered to the saints. Men of might occupied its chair, men of far-seeing shrewdness and ecclesiastical skill, who were quick to turn to their advantage and the enhancement of their authority all the circumstances of the shifting ages.

When the civil capital was moved to Constantinople and the Emperor governed Italy by a lieutenant at Ravenna, the Bishop of Rome became the most important personage there, and the incursions of the barbarians later only served to make his personality of increasing importance to the welfare of the citizens. Dissensions among the various Bishops of the West were frequent, also among civil rulers, and the Bishop of Rome, or Pope (this title, which simply means father, is said to have been first taken by Hyginus, in the year 139), was ready to proffer his services as arbitrator, and thus, by receiving appeals from all quarters and exercising judicial functions over a wide area, many of them of great value to the cause of righteousness and freedom, his influence became constantly enhanced.

Without pausing to traverse further the process, which perhaps has been sufficiently indicated, it may be said that by the eleventh century many significant and successful steps had been taken toward making the Pope the acknowledged head of the Christian world. Then came a great man to expedite the matter. Hildebrand, son of a carpenter of Tuscany, who on becoming Pope took the name of Gregory VII, and ruled at Rome from 1073 to 1085, carried things to a much higher pitch than anyone before. He

raised the Papacy and the Church to unprecedented power and glory. His influence had been paramount in the Eternal City for twenty-five years before he was lifted to the papal throne, and it had been steadily directed to the reformation of many glaring abuses which had long prevailed. He worked systematically for the freedom of the church from the arbitrary power of the state; independence from all temporal influences in the election of the Popes; the extermination of simony; fearless severity against the immorality of the clergy; the enforcement of celibacy as the most efficient means of emancipating the clergy from the power of the world and the state, and the appointment of the best men to the offices. As soon as he became Pope, with unsurpassed vigor and sagacity he pushed these measures.

His chief effort was given to the depriving of monarchs, and all secular lords, of the right of investiture; that is, of appointing or confirming church officers, like bishops and abbots, in their holdings. This was a serious matter on both sides, for it involved the great question of paramount dominion. It was not a struggle of the church to be freed from interference in its own sacred legitimate sphere of the care of souls. Church and state were inextricably interlinked, and the higher clergy had large temporal as well as ecclesiastical possessions and privileges. They held, under their feudal superiors, the Emperors and Kings, cities, duchies and smaller territorial divisions, as well as rights connected with customs, tolls, the coinage of money and the raising of soldiers, in fact, about half of all property.

To allow these vast dominions and prerogatives to pass beyond the control of the monarch and to fall under the supervision of the Pope would have made an end of all efficient civil government, would have been little less than anarchy. The opposition, then, between the designs of the Pope and the ambitions, indeed, the rights, of the secular rulers, was irreconcilable.

Gregory selected for a trial of strength an antagonist against whom he deemed he had the best chance of success, Henry IV of Germany, who was not popular with his subjects and on many sides had laid himself open to rightful attack. In 1075 the Pope prohibited lay investiture, and excommunicated five of Henry's personal counsellors, who had been guilty of the most shameless

simony. The monarch paying no heed to this, he was summoned to Rome, on pain of excommunication, to answer for his crimes before an ecclesiastical tribunal, to be held February 22, 1076.

This threw Henry into such a passion that he insulted the Pope's legates, and, summoning a synod at Worms, had the Pope deposed by the subservient imperial prelates there assembled. Gregory, undaunted, replied to this by excommunicating all the prelates who had taken part in the synod and by solemnly deposing the excommunicated Emperor, at the same time freeing his subjects from their oath of allegiance.

The papal ban made a deep impression on the people and princes of Germany, and the prelates all submitted one after the other. The election of a new Emperor was even being discussed, for the Saxons had only been waiting for an excuse to throw off Henry's rule, and he saw that he must bow to the storm in abject humiliation.

With his wife and child and a few attendants, in the depths of a cold winter, he crossed the Mt. Cenis pass to Canossa, a town of Modena, in Northern Italy, where the Pope was then visiting, and stood there in the court of the castle, barefooted in the snow, in the garb of a penitent, fasting the whole day, from the 25th to the 27th of January, until the haughty Gregory at length consented to give him absolution. It is one of the most striking scenes of medieval history, and shows as few other events have done the power which the imperious ecclesiastic could in those days exert.

There was a terror at the very name of excommunication and interdict difficult for us now to understand. Excommunication was confined in its consequences to the offenders alone; interdict extended to subjects when princes were offenders. The excommunicated were looked on with abhorrence, and shunned by their servants, friends and even families, as if infested with leprosy. The body was deprived of right of burial. Besides religious consequences, severe civil penalties were frequently added. Such persons, by common law, could not be witnesses, nor bring an action, and might be imprisoned.

When a country or kingdom was laid under an interdict, gloom and sadness pervaded the land—churches were closed, bells silent, the dead unburied, no rites performed

but those of baptism and extreme unction. The subjects were also released from all allegiance to their prince. It is no wonder that Henry succumbed.

The next Pope of importance after Gregory VII was Adrian IV, whose name had been Nicholas Brakespeare, the only Englishman ever elected to the papal chair. Although previously a simple monk, he proved one of the most uncompromising of pontiffs. He laid under interdict the city of Rome, just then in rebellion under Arnold of Brescia, and thus soon became master of his capital. Then he entered on a contest with Frederick I of Germany, known as Barbarossa, or the Red Beard.

The papal legate, who afterwards became his successor as Alexander III, boldly asserted in the presence of his nobles that Frederick held the empire from the Lord Pope; and Frederick's excommunication would have followed had not Pope Adrian just then died. But Pope Alexander carried on the affair, and won great triumphs both in Germany and in England.

In the latter country Henry II, dismayed at the horror everywhere aroused by the sacrilegious murder of Thomas a Becket, sought and received, at a high price, and large humiliation on the grave of his enemy canonized as martyr, absolution from the Pope; and in 1176 the mighty Frederick, beaten in the battle at Lagnano with the Lombards, repaired to Venice, fell at the feet of Alexander, and was raised up by him to receive the kiss of peace. It was a scene hardly less striking than the meeting of Henry IV and Hildebrand a hundred years before at Canossa, and its real significance as betokening the strength of the papacy is considered to have been far greater.

Innocent III (1198-1216) is commonly held to have been the greatest in the long line of the Popes, and to have made the papacy more powerful than at any other time. In strength of might and purpose he was nowise inferior to Gregory; in learning, acuteness and general ability he was his superior, while his piety, moral purity, enthusiasm and devotedness to the interests of the church were at least as great, and perhaps more deep and ardent than in the case of his great predecessor. He came forward as the avenger of every species of wrong. Towards widows and orphans he acted like a father; he proved a peacemaker both to peoples and

princes, and although himself living in poverty and simplicity, he accumulated immense treasures for protecting the interests of the papacy.

His mind was filled with the most exalted ideas of the papal prerogative. He firmly believed that Christ had given to the successors of Peter authority not only over the church, but over the world. The crowns of kings and the destinies of nations were lodged by the divine decree in their hands. Before their tribunals princes and states were commanded to bring their controversies for judgment. He who refused to hearken was to be cut off from the communion of the faithful.

The Crusades (from 1096 onwards for two centuries), which the Popes enthusiastically promoted, besides increasing their wealth, threw into their hands vast and indefinite prerogatives which they used to beat down their enemies, whether they were infidel Turks or obstinate Emperors. And at the accession of Innocent the affairs of most states were in such confusion that he was able to carry out more completely than any one who went before or came after him the cherished theory of a papal theocracy. His two most noteworthy triumphs were over King John of England and Phillip Augustus of France.

In England, in consequence of a divided election, there were two claimants to the See of Canterbury (1207). Innocent rejected both and appointed Stephen Langton to the office. When John refused to recognize him, the King was summarily deposed by Innocent, and his kingdom handed over to France, which stood ready to carry out the sentence. John, therefore, equally tyrannical and weak, hated by the nobles and despised by his people, abjectly submitted to do penance and received back his kingdom as a papal fief (1213).

In France (1201) King Phillip was forced by the Pope to put away his beloved wife, Agnes, and to take back the hated Ingeburga, whom he had thrust from him the day after the nuptials, and from whom the French prelates had granted him a divorce. The historian Hallam looks upon this as the proudest triumph of papal power.

Innocent frequently interposed in the affairs of Poland, Hungary, Dalmatia and Norway. He also gave a king to Bulgaria and Wallachia. It was he who inaugurated

the violent crusade against the Albigenses in the south of France, an infamous war carried on with inhuman cruelty.

It is not necessary to trace the ceaseless contests of other Popes and Emperors during the thirteenth century. Gregory IX (1227-1241) twice excommunicated Frederick II, not very greatly to his apparent injury at the time, but Innocent IV also excommunicated him, and other Popes who came after continued the feud with the family until the last of the Hohenstaufens died on the scaffold in 1268, so that it has been called "the most successful instance of the exercise of the power to depose kings which history affords."

At the close of the century came Boniface VIII, to find that a new force was at work in society adverse to papal dominion. This was the spirit of nationalism, the tendency to political centralization, which involved an expansion of intelligence and an end of the exclusive sway of religious and ecclesiastical interests. The enfranchisement of the towns, the rise of commerce, the crystallization of European society under the influence of the crusades and the new conception of monarchy, were the principal signs of the coming of a different order of things.

The change which had taken place became apparent when Boniface VIII (1294-1303), a Pope who cherished to the full extent the theories of Hildebrand and Innocent III, ascended the throne. He issued February 24, 1296, a famous bull, in which he forbade all taxation of ecclesiastics by emperors, kings or princes, without the authority of the Apostolic See. Both Philip the Fair of France and Edward I of England stoutly and successfully resisted this attack on their prerogatives.

In November, 1302, another bull was issued, which made a belief that every human creature is subject to the Pope to be necessary to salvation. But all was in vain. The world was beginning to awaken from its stupor and to repudiate these extravagant pretensions. Philip defied his adversary, burned his bulls and appealed to a general council. He did not content himself either with merely verbal weapons. Two of his adherents forced themselves into the presence of Boniface in his own town of Anagni, and assailing him with rude words and even blows, made him prisoner.

Although he escaped to Rome, he there found himself in the midst of another set of bitter foes, and soon died, broken hearted, October 11, 1303. It has been remarked that "the Papacy had first evinced its power by a great dramatic act. Its decline was manifested in the same way. The scene at Anagni stands in striking contrast with the scene at Canossa."

From this time the papal power grew less. It was very soon brought under the authority of France, driven from Rome, to begin what has been called its "Babylonian captivity" at Avignon. Its prestige waned as rapidly as in the preceding centuries it had waxed; and this was partly due to the general change in society, partly to the character of the Popes themselves. There were Popes and anti-Popes in great confusion. This schism lasted till 1410. Then came the Borgias and others, who were such monsters of iniquity, guilty of every conceivable crime, that the Papacy became a stench in the nostrils of all who were half-way decent.

Those who followed were swallowed up in luxury and every kind of extravagance, with little or no remnants of the Christian faith, devoted to classical learning far more than to Christian truth, sanctioning the scandalous traffic in indulgences to fill their treasuries and resisting all attempts at reform, until at length the Reformation burst upon them and delivered mankind from their degrading thralldom.

Six hundred years have passed since Boniface issued his presumptuous bull, and bulls are still sent out from the Vatican, but the world in general goes calmly on its way and pays very little heed to these idle fulminations against the progress of civilization and the advance of the principles of reason and freedom as seen in modern society. Giant Pope can now only sit with palsied impotence in his cave, and shake his powerless arms in empty rage and mutter feeble curses through his toothless gums against the travelers to the Celestial City who go peacefully along the highway beyond his reach.

He is more and more being left behind by the advance of science and the triumphs of the human intellect; he is emphatically "a back number." From his "prison" on the banks of the Tiber his voice has yet much influence with "the faithful," but with them alone. And their ranks are giving away before the resistless march of Protestantism.

Tidings from every side tell the same story of retreat and diminution wherever the comparison is rightly drawn between the two forms of faith.

In the century behind us France, Italy and Spain together lost 148,000,000, in comparison with the United Kingdom, the United States and Germany. That is, the three Protestant lands grew from 42 millions to 173, or 311 per cent., while the three Roman Catholic powers grew from 58 millions to 90, or only 55 per cent. Had they grown at the rate of the others, they would have had 238 millions.

In the United Kingdom, in 1801, the proportion was 66 per cent. of Protestants and 34 per cent. of Catholics; now it is 87 per cent. to 13. In the German Empire, in 1870, the proportion was 63 Protestants to 37 Catholics; now it is 65 to 35. In the United States, in 1870, the proportion was 84 to 16; now it is 86 to 14. In Holland fifty years ago the Catholics were fifty per cent. of the population; now they are only 33 per cent. In France one hundred years ago there were only 78 Protestant churches; now there are

1,185, with fully 800 more preaching places. And so it is on every side—why multiply the figures?

The Papacy is going down before the superior enlightenment of the times. Its absurd pretensions are more and more becoming a laughing-stock to the intelligent. It will never recover its temporal power, and its spiritual power is insignificant compared to what it once was.

Will the Roman Catholic Church, then, perish? Certainly not. As D'Aubigne well says, "The Catholic Church was not the Papacy. The latter was the oppressor; the former the oppressed. The Reformation, which declared war against the one, came to deliver the other." And it shall more and more deliver. As the present Catholic Church is far purer than that of the middle ages, so the church of the future will be, we believe, far purer than the present, a church with far greater promise in it for the uplifting of the race, a far better representative of its founder and master, Jesus Christ.

Webster, Mass.

THE INQUISITION.

(Condensed from "Story of the Christian Church," by Dr. George R. Crooks.)

ROMAN Emperors, while still heathen, put Christians to death, but they created no department of state charged with the function of searching for them. Under Theodosius, in the year 385, the first blood of Christian heretics was shed by Christians. Prescillian and his six associates were then executed in the same Gaul where afterward the inquisition had its rise.

During the period from 385 to 1229, bishops punished heretical opinions and heretics as they appeared within the limits of their jurisdiction.

In the Council of Toulouse (1229), we have the beginnings of a papal system for the detection and punishment of heresy, which was designed to embrace the whole domain of the church. With Rome as the center of authority, it worked its will in every Province of Latin Christianity except England, and was not extinguished in Italy until 1870, when King Victor Emmanuel entered Rome.

The Statutes of Toulouse (1229) may be called the first charter of the inquisition. The object of these statutes was, not only

to punish the public exhibition of heretical opinions, but also to search into the privacy or domestic life and the recesses of the heart. Inquisitors were to be appointed to examine all houses for heretics, and to secure the arrest of such as were found. Every house in which a heretic was concealed was to be pulled down.

Heretics who recanted were to wear two crosses of distinguishing color on their clothes. Those who recanted from fear of punishment were to be imprisoned for life.

All persons were to take an oath of abjuration of heresy, and if not appearing for the purpose in fifteen days were to be held as suspected. No one suspected of heresy could practice as a physician or fill any office of trust. A subsequent council held at Meun set a reward on the head of every heretic, to be paid to the captor. This was the beginning of a system which associates with the name of religion refinements of cruelty before unknown to men.

The inquisition was not the creation of any one mind or any one generation. It was

the outgrowth of the Papacy, which required more than a century for its maturing.

The Dominicans were established as inquisitors in Toulouse in 1234, but the establishment of the inquisition was resisted by the French Parliament, from jealousy of papal interference with the lives and property of Frenchmen. It was only partially successful in France. The Bastille of Paris was built by Charles V, in 1369, as a prison for heretics, and its first occupant was the man who laid the corner-stone, Aubriot, who was committed on a charge of heresy. The papal inquisition was afterward in full force in the effort to put down the Protestants in France.

Spain received the inquisition from Gregory IX, under the authority of a bull dated May 26, 1232. Here it greatly flourished. The objects were Jews and Moors, who under compulsion had embraced Christianity, but whose fidelity to the faith was suspected. They were wealthy, and the confiscation of their estates was a source of large revenue. Under Ferdinand and Isabella the system known as the Spanish inquisition received its complete form. Under the advice of Cardinal Mendoza, the constitution of the inquisition was recast and sanctioned by a papal bull in 1480.

Torquemada was named inquisitor-general, and exerted an absolute power over every Spanish subject. Two thousand Jews were burned in 1481, and 17,000 persons were subjected in that year to cruel penance. In 1492 Torquemada obtained from his sovereign an order for the expulsion of the Jews from Spain, which he executed with unflinching severity. Eight hundred thousand persons, many of them wealthy, were lost to Spain by this proceeding. The expulsion of the Jews was followed by the expulsion of the Moors, which Torquemada directed, but did not live to execute.

The Jews and Moors thus expelled formed some three millions of the most prosperous and intelligent part of the population of Spain. Besides the losses to Spain by expulsion, it is estimated that the results of the Spanish inquisition in the time of Torquemada were: Burnt at the stake, 10,220; burnt in effigy, 6,860; punished with infamy, confiscation, imprisonment or loss of civil rights, 97,321.

Torquemada traveled with an armed body-guard of 250 to insure his personal safety.

He was succeeded by Deza and Cardinal Ximenes, the latter of whom, despite his patronage of learning, is answerable for the murder of 3,500 persons and the ruin in all worldly conditions of 48,000 more. In butchery Ximenes exceeded Deza, who is charged by the historian Llorente with burning 2,592 persons and ruining by penance 38,440. Spain carried her system of inquisition into all her dependencies and colonies, and it flourished in Mexico and South America.

Portugal received the inquisition under a bull of Pope Paul III in 1536. The Protestants were included with the Jews as its objects. Great suffering resulted. It was not till 1821, when Portugal formed a new constitution, that the inquisition was suppressed.

The inquisition was established in Italy in the thirteenth century. The Waldenses were, at times, the special objects of its zeal. The Holy Office was established in Germany in 1231 and in the Netherlands in 1522, and the powers of the inquisition were steadily increased until, in 1550, the civil authority was made subordinate to it.

Nicholas Eymerich, inquisitor-general of Castile for forty years from 1356, and for nearly as many of Aragon, in his *Directorium Inquisitorum* gave the following rules of procedure:

"The testimony of all persons, even criminals, may be taken in cases of heresy; fathers and sons may testify against each other. The accused must not see the witnesses against him, nor know who they are. A confession may be secured by sending spies to talk in prison with accused persons. The confession once extracted, it is sufficient evidence without other testimony. The advocate of the supposed heretic must be chosen by the inquisitors and must swear to abandon the case as soon as heresy is proved.

"If heresy is suspected, and there is only one witness, torture may be used for securing full proof. Or if the principal fact is confessed, but circumstances are denied, the person may be tortured.

"As soon as the sentence is pronounced, the property of a heretic is confiscated, and his children and children's children are infamous. For heretics convicted, but repentant, perpetual imprisonment is granted as a concession. Heresy is presumed in those who blaspheme God when half drunk or who

talk heretically in sleep. All who harbor heretics or give them food, or look ill at an inquisitor, or hinder the inquisition, are obnoxious to penalty."

Llorente was secretary of the inquisition at Madrid from 1789 to 1791, and after its suppression by Napoleon spent several years in examining its archives. He gives the aggregate in Spain from the time of Torquemada: Burnt alive, 31,912; burnt in effigy,

17,659; penitents imprisoned, 291,450. Paul Sarpi estimates the number of persons put to death in the Netherlands during the reign of Charles V at 50,000.

Wherever the first Napoleon carried his victorious arms he abolished the inquisition. It was afterward re-established in some of the countries, but did not become very active. Today, so far as we know, it is not in existence or force in any country.

LETTERS FROM MISSION FIELDS.

The Work for Women in a Christian Hospital in China.

BY LAURA C. HANZLIK.

COME with me through our woman's wards in the Philander Smith Hospital, at Nanking, China, and see some of our patients. This woman in the bed nearest to the door is suffering with a bad ulcer on her leg. She is only twenty-five years old, but has been sold twice already. Once when she was fifteen her mother sold her, and again when she was twenty-one her mother-in-law sold her. Her present husband is about fifty years old.

This little girl is a slave in a Tartar official family. She has skin disease. When she first came to us she could not understand why we did not worship idols, as her mistress worshipped, and she had been taught to do the same, but since she has been with us and has been taught about Christ, she no more says that she is going to worship idols. The other morning I heard her telling an old woman not to worship idols, but to worship God.

While the woman and children remain in the wards for treatment, we have splendid opportunities to tell them about Christ.

The woman in the corner bed when brought to the hospital was perfectly helpless, suffering from a paralytic stroke, but now she is able to be about and is getting stronger every day. She not only rejoices that she has regained her bodily strength, but she also rejoices that her stay in the hospital has been the means of giving her peace in her soul, through Christ Jesus, her Redeemer.

The woman sitting beside her is a faithful Christian woman, who spends all her time in the wards in teaching and telling the women about Christ. Through her ear-

nest prayer and Christian life many of the patients have been brought to Christ.

This woman sitting on the other bed has inflammation of the knee. Although her husband is a poor man and they have two little girls and one little boy, yet he has married a second wife, and that means that there is no peace in the family.

That girl standing near the window came to us with a bad burn on her leg. She is almost well, and since she came to us she has been converted. She declares that when she returns to her mother-in-law she will not worship idols, but it will mean much persecution, as the daughter-in-law is at the mercy of her mother-in-law and must obey her in all things.

The little lame girl has hip-joint disease. Her relatives do not want her. The little girl talking with her had one of her feet cut off since she came to us, and consequently she, too, is a cripple. Neither of them are wanted by their relatives. The one with her foot cut off had been a little slave girl, but her mistress was very cruel to her, and by being mistreated and left without any bedding during the cold winter nights her bound feet became diseased, but not until gangrene had set in did her mistress allow her to come to us for treatment.

The mistress, on hearing that the girl was going to be a cripple, immediately refused to have anything to do with the poor little thing, and thus the two little cripples have been left in the hospital. They have both been converted, and although they are not wanted by their own relatives or mistresses, yet God is using them in the hospital wards to witness for Him.

Perhaps you will be interested to hear something about the patients who have re-

turned to their homes. One of the women who was in the hospital for treatment for about three months was converted before she returned to her home. On leaving us she asked for some tracts, Gospels and the catechism to take home with her. Never had anyone been to her village to preach the Gospel, nor had they ever seen a foreigner. It is two years now since this woman became a Christian. Her mother-in-law, who at first persecuted her for not worshipping idols, although she is not yet converted, does not now mistreat or persecute her. This woman's nephew has also become a Christian, and we are praying that the mother-in-law will also be converted.

She never forgets to send in her contribution to the Sunday collection. The sum is only ten cash, or one cent in American money, yet it is hard-earned money, as she is obliged to give every cent to her mother-in-law. This cash is earned during the time that her mother-in-law gives her for her own time or her own work. She weaves thread and makes straw shoes for the villagers, but nevertheless her contribution is sent in. She lives about forty li from the hospital, so that she is not able to attend church more than three or four times a year, at which times she brings in her contribution for the coming weeks.

You who live in a land of plenty, and, as someone has said, "in God's own country," cannot realize what it means to be without money or to be compelled to give up every penny to your mother or father-in-law.

Not long ago we heard of a death of one of our former patients, who was converted in the wards. Her relatives, in speaking of her death, said that she asked to see her friends at the hospital before she died, but her mother-in-law's family would not listen to her pleadings. Can we, who enjoy all liberty, realize what sorrows and persecutions our Chinese sisters must suffer?

Our opportunities in the wards are especially great, as we are able to teach a class of women who otherwise would never hear of Christ. We therefore ask your prayers and interest in our work. Those who would like to help us in this work for Christ, please remember that picture cards of all kinds and all sizes are a great blessing to the poor women and children, and that every picture card means a Scripture verse entering into some home.

Twenty dollars will support a bed for a year. No better investment can be made, as it means that someone is permitted to be treated in the wards and to hear the blessed Gospel.

Malaysia Methodist Annual Conference.

By MRS. GEORGE F. PYKETT.

OUR Annual Conference, held at Singapore, in February last, was a time of much spiritual blessing. We were glad to have our beloved Bishop Warne once again with us; his cheery disposition and loving counsel were most helpful and inspiring to us all, and I am sure we can each say, "It was good for me that I was there."

We rejoice greatly that we are now an Annual Conference, having all the privileges heretofore denied to us. Having the requisite number of effective members required to constitute an Annual Conference, the Malaysia Mission Conference was at its fifth session organized into an Annual Conference by Bishop Warne.

At this juncture a pleasant time was spent in short reminiscences of the days of our childhood, the speakers being Miss Blackmore (now the oldest missionary on this field), Dr. West, Mr. Shellabear, and others who were connected with the work of our Mission at the outset. As a remarkable coincidence our sessions this year were held on the same spot where the workers in the early days held their first meeting regarding the work.

Looking back on the past few years, we recall how wonderfully and lovingly the Lord has led us all the way. He has directed us and opened our ways that we poor mortals thought impossible.

Those faithful servants of God who first opened the work in Singapore will now rejoice with us, for through their self-denial and the various hardships they endured that the Gospel of Christ might reach Malaysia has come the great harvest which is ripening fast all around us.

The work begun in Singapore in 1885 has spread into four large districts, having sixteen stations and work carried on in twelve different languages. Surely this is reward for their labors that they are privileged to have seen. We praise God for the tens of thousands in Malaysia who hear salvation's joyful sound.

During the sessions many plans for the work were helpfully discussed, and a good deal of business was put through. We were glad to welcome five new missionaries to this field—Mr. and Mrs. Pease, Rev. W. E. Lowther, Rev. S. S. Myrick and Mr. Herbert West—and we shall be glad to welcome ten times this number at our next Annual Conference. God grant that this year many young men and women may be led to consecrate themselves to the Lord for service in this great field of Malaysia!

The Woman's Conference held their sessions at a different hour. The business of this Conference and the reports of its members showed that much faithful work had been done during the year, and, praise God, many souls have been saved.

At the close of the Men's Conference a memorial of Sister Morgan, who was translated while at home on furlough last year, was read by Miss Lilly, the secretary of the Woman's Conference. Sister Morgan was beloved by all who knew her; she labored for many years for the Master, and while in Singapore, aside of her other duties, she devoted herself to the leper women of that island. They loved her; she was the one bright spot in their dark, sad lives. May her mantle fall on another sister, who will devote herself to cheer and help these poor women!

Sympathies were extended to Brother and Sister McLaughlin, of Manila, in their bereavement. We pray that God will exceedingly bless them, and bring joy to their hearts for the loss they have sustained in the life which was lent to them "only for a little while."

Christmas in a Nagasaki (Japan) Mission Sunday-School.

BY MARIANA YOUNG.

The day was cold. A raw, keen wind blew from the bay, where the blue waters was tossing up little whitecaps, and the dull, leaden sky was spitting snow. But to the Sabbath-school came bareheaded, barefooted urchins, many of them wearing only the straw sandal to protect the bottom of the feet, their short thin kimono (dress) open in front, exposing the chest to the piercing winter wind.

But their hands, feet and faces seemed not to mind the cold. All had donned the best

garments they could find, whether their own or borrowed, and many of the girls wore the conventional hair ornament, a feather or a flower, without which their toilet was not complete.

This Sunday-school was one of twelve held in various quarters of the city, in a room of a private house rented for the purpose of holding a weekly meeting, which was conducted by pupils and teachers from the Kwassui Jo Gakko, the girls' school upon the hill. The doors, which are usually open, revealing the whole interior of a Japanese house, were today closed; the paper sliding windows were also closed. There was no fire in the house, except the few pieces of burning charcoal in the fire box, which is sufficient to warm the hands alone.

In a space of ten by fifteen feet were forty persons, from four to sixteen years of age, besides one or two women, sitting with their feet curled up under them, for the Japanese generally sit on the floor, which is covered with mats of straw two or three inches thick, forming a kind of cushion covering for the floor.

The girls and some of the teachers from the school were sitting quietly, awaiting the coming of the pastor, who was to give them a talk about Christmas.

Up in the corner, on a table covered with a Japanese flag, were numerous undressed dolls for the wee ones, and every doll could cry when pinched. There were hair strings made of wide strips of bright paper for the older girls, shuttlecock and battledore for some, horns and tops for the few boys, and numerous tiny flags for all.

On the other side, in the outer circle, were about forty-five people, fathers and mothers and grandmothers, who had come with the younger children to see what was the meaning of these Christmas exercises.

There was also the class of bad boys, who came once in a while, who always tore up their cards, as well as other things, and were never known to be quiet. You who have done mission work in the slums of large cities will understand what these little heathen are like. But today they sat in the outer circle quiet as mice, waiting for the performance to begin. They entertained a hope of having a share of the presents upon the table in the corner.

The children sang songs and recited Scripture verses, and the pastor gave his talk

about Christmas and asked them questions. These children gathered for this Christmas celebration, never knew anything about Christmas and what it celebrates until the girls from the school came and told them, and the schoolgirls did not know until missionaries came from America and told them, and after they learned to love Jesus they began to go out into the city and tell the people, and each year there are about four hundred people taught in these Sunday-schools about Christ.

The story told about this one Sunday-school in Nagasaki could be told twelve times, for very much the same kind of a celebration was held in each of the twelve mission Sunday-schools.

The children received their presents after the pastor finished his talk and questions. The bad boys kept very quiet until after the presents were distributed, and when they saw that only the faithful ones were remembered they began to grow restless. But they became quiet again at the mention of refreshments.

After the refreshments were distributed, which consisted of cakes, candies and oranges, the numerous little flags were distributed to every one, and the bad boys leaped into the street with a whoop that fairly deafened one. The others went out more quietly. Old and young were made happy by the exercises and gifts, and seed was sown that we believe will result in a good harvest.

The Japan Annual Conference of the Methodist Episcopal Church.

BY REV. GIDEON F. DRAPER.

THE nineteenth session of this Conference was to have been held in Aoyama, Tokyo, but, owing to a change in date bringing the Conference at the time the School was in session, some other place had to be found. An invitation was extended from the Horaicho Church in Yokohama, and here the Conference opened on Wednesday, 16th of April, at 2.30 P. M. with the Communion Service.

By dint of hard traveling on small steamers, rude stages, *jinrikishas* and railways, Bishop Moore had visited the extreme southern point of Kyushiu—Kagoshima—after the South Japan Mission Conference adjourned, and was on hand in Yokohama Tuesday evening. Immediately after the Communion the

Bishop took the chair and the roll was called. Of the 58 members and 6 probationers, including 13 foreign brethren, quite a number were absent on account of sickness. Julius Soper and H. Kawasumi were elected Secretaries, and W. S. Worden was chosen as Statistical Secretary and Treasurer.

Two were received by transfer, but as two leave us for the United States and one has died, there has been no increase in the number of workers.

A very notable feature of this session was the admittance of lay associate members, in accordance with the action of the last General Conference. The provision was for one lay delegate from each self-supporting church and one at large from each district. The representation was not large, nor did it make any marked impression on the Conference, but it marked the beginning of a movement that is contrary to all the traditions of the Methodist Episcopal Church (not necessarily a bad thing), and that looks to the giving of the laymen a fuller voice in all the councils of the church. A precedent set even 5,000 miles away across the seas will have its effect in the United States before long. It must be admitted that few of the laity appreciated the opportunity thus presented, though as yet they have only a voice, with no right to vote, but with each succeeding year they will make themselves increasingly heard and felt in the Conference.

There were eight districts, and from each of the Presiding Elders the reports were exceedingly hopeful and encouraging. This was especially due to the good work done under the Twentieth Century Forward Movement in many of the churches. Unusual efforts had produced remarkable results, under the blessing of the Spirit, and gratitude and hopefulness abounded. In fact, five nights during Conference were given to this special movement in the Horaicho and Tobe Churches, and large audiences gave careful attention to the Word, many tarrying to inquire.

This is the second of the nineteen annual sessions to be held outside of Tokyo, the one four years ago having been held in Yokohama also. This year the church has deeply appreciated the value of such a gathering to its work in the community, and has expressed that appreciation by a note in the Japanese "Advocate." The Conference is also awake to the value of a change in loca-

tion and has voted to meet in Nagoya next year.

On Saturday the laymen, under the presidency of Dr. Takagi, Japan's lay delegate to the last General Conference, held an all day session and presented the results of their deliberations, in part, in a series of resolutions to the Bishop and Conference.

The Sabbath services were very impressive. A stirring love-feast was followed by a strong presentation of Christian truth by Bishop Moore on the topic of Paul at Athens. This was ably interpreted to the Conference by S. Ogata. For the first time in many years there were no candidates for ordination, so that the first part of the afternoon was occupied by the memorial service, and at 4.30, in the chapel of the Bible School, Bishop Moore preached an eloquent sermon to an English-speaking audience.

Fraternal delegates from the other Methodist bodies in Japan appeared on Monday with words of kindly greeting, and earnestly expressed hopes of a more intimate union in the near future. The South Japan Mission Conference sent a letter of greeting and a delegate also, our former fellow-worker, C. Nakayama, who was warmly welcomed by all.

The Revs. E. S. Booth and Y. Chiba were present as representatives of the Christian Endeavor Society in Japan, to present a plea for a closer union between their society and the Epworth League. Their representation was cordially received and referred to the Conference Epworth League Board of Control to be considered and reported upon next year.

The Revs. J. L. Dearing, D. D., of the Baptist Mission, and W. T. Austen, of the Seamen's Mission, were also present as fraternal visitors. A characteristic letter from the genial Dr. Harris, of San Francisco, called forth a hearty response.

Mr. Parrott, the agent of the Bible Societies' Committee for Japan, not being able to be present, sent his greetings by letter, with the request that we join with other Christian bodies in Japan in making the second Sunday in December "Bible Day." To this the Conference assented.

The plan for Methodist union in Japan, as drawn up by the commission appointed for that purpose, was presented to the Conference, and after some discussion was adopted without opposition save that the name suggested by the commission was changed from

"Kirisuto Hosei Kyokwai" (the Correct Methodist Christian Church) to "The United Methodist Church."

This commission represented the six Methodist bodies working in Japan, and the basis of union it presents will, if carried into effect, result in the establishment of a strong Japanese Methodism that can take its place by the side of the vigorous "Church of Christ in Japan," a union of all Presbyterian bodies; and the "Sei-Ko-Kwai," resulting from the union of the Episcopalian missions; and by its united numbers and influence, under the Spirit's blessing, be the better able to do its full share of the glorious work of evangelizing Japan.

To the great majority of friends here, both within and without the church, this union seems an essential if Methodism is to occupy the position she ought to occupy, and we are earnestly hoping and praying that those in the "home land" who have to deal with this vital question may be led to give it a willing assent and a generous support.

More stress was laid on the work of the Epworth League, and we hope to see it pushed vigorously this year. There are already several flourishing chapters in the Conference.

Provision was made for a meeting of a Central Conference for Japan at Nagoya immediately after the adjournment of our next annual session in that city.

The project of a large building to be erected in the centre of Tokyo—the Ginza—for a publishing house and hall, which should be the home of the Ginza Church and a rallying point for Japanese Methodism, was put before the Conference with a plea for its sympathy and co-operation. The important work our Publishing House is doing may be understood from the figures of the agent's report for the year. I quote a few:

Volumes published, 624,114; increase over last year, 272,114.

Total sales, yen, 23,932.79; increase over last year 10,127.83 yen.

Free distribution, yen, 987.35; increase over last year, 364.98 yen.

Mr. J. L. Cowen has been indefatigable and successful in his efforts to build up a large business, and it needs much better quarters than the temporary ones now occupied.

The reports from the schools were also very encouraging. Despite the disgraceful

condition (that word is not too strong) of the college building at Aoyama, there has been great prosperity. Two hundred and fifty-nine students have been enrolled, and the year closed with an attendance of 171, a gain of 64. The college should be rebuilt immediately, but it is too big an undertaking for the Japanese Church or for the present condition of the Missionary Society. The alumni are talking of putting up a building which shall contain three recitation rooms and a reception hall, which would help matters somewhat.

The Gospel Societies reported a total enrollment in their night schools of 295 students in Tokyo and 248 in Yokohama.

The most extensive educational work of the Methodist Church in Japan is that carried on by the Women's Foreign Missionary Society. They report six schools of higher grade, with a total enrollment of 818 pupils, 489 of whom were in attendance at the close of the school year.

While our Conference was in session, the Women's Conference met in the Bible School. They reported a highly interesting and enjoyable gathering.

All the missionaries took their meals together at the school, so that the social feature added not a little to the enjoyment of our gatherings.

As we consider the work, the most difficult problem seems to be that of getting and holding suitable workers. The salaries paid are, of course, comparatively very low, and many young men of ability and promise find that they cannot meet the financial responsibilities that are placed upon them with the money paid, so they go to teaching or into business. Nevertheless, the work is growing, and our hearts rejoice that the Lord is evidently on our side, or better, we are on His side.

To show what progress has been made during the year, I present some of the figures from the statistical report:

- Full members, 3,516, a gain of 317.
- Probationers, 1,756, a gain of 211.
- Baptisms, nearly 900, a gain of over 250.
- Pastors' salaries from the churches, yen 5,032.44, a gain of yen 898.75.
- Home Missionary Society, yen 504.47, a gain of yen 233.35.
- Current expenses, yen 2,669.41, a gain of yen 67.88.

All the Conference collections, yen 994.23, a gain of yen 215.72.

Other benevolences, yen 2,169.41, a gain of yen 215.14.

The most encouraging item financially is the solid increase on pastoral support. In addition to their current expenses, the churches of the Conference now pay 34 per cent. of the amount needed for pastoral support and rents, a very considerable advance over last year. Then, no statistical tables can show the real progress in spiritual truth, in the knowledge of Christ, which is, after all, the one thing men are working for, and without which all the rest is "sounding brass."

We praise God for the higher plane of Christian living to which many have attained, and for the deeper comprehension of Divine truth experienced by not a few in our membership.

The following were appointed Presiding Elders: Hakodate District, John W. Wadman; Sapporo District, C. W. Huett; Yokohama District, Gideon F. Draper; Tokyo District, David S. Spencer; Nagoya District, Sennosuke Ogata; Sendai District, Kameji Ishizaka; Shinano District, Eiken Aibara. The last three are natives.

The following were the appointments of the other missionaries of the parent society: Sendai Second Church, J. G. Cleveland; Tokyo Gospel Society, Charles Bishop; Philander Smith Biblical Institute, Julius Soper, dean; Tokyo College and Academy, Benj. Chappell, dean, Alton M. Brooks, Miss J. S. Vail; publishing agent at Tokyo, J. L. Cowen; Yokohama Gospel Society, W. S. Worden; absent on furlough, R. P. Alexander, M. S. Vail, H. W. Swartz.

The West China Annual Meeting.

BY REV. JOSEPH BEECH.

The eleventh Annual Meeting of the West China Mission of the Methodist Episcopal Church was held at Chungking, Szchuen, West China, January 16th to 20th. Bishop Moore, who had traveled over twelve hundred miles to be present at this session, presided. After the roll-call, to which 34 responded, 9 of the foreign members being absent on furlough or at the distant station, Chentu, the following officers were chosen to serve the Annual Meeting: Spencer Lewis, interpreter; J. O. Curnow, secretary; Jo-

seph Beech, assistant secretary; Wang Tsi T'ang, Chinese secretary; O. F. Hall, statistical secretary.

The usual standing committees were appointed, including the following, which indicate some of the problems before the mission: Committee on New Work, Anti-Foot-Binding, Self Support, Sabbath Observance, Wine and Opium. The widespread revival now taking place in all parts of our territory makes it incumbent upon us to do new work, notwithstanding the fact that our appropriation is insufficient for current work. Self support is not only the policy of the mission, but a necessity.

The reports read before the meeting in nearly every instance called forth commendation from Bishop Moore. He urged that the church at home should be informed of the remarkable awakening in this distant section of our missionary work. He complimented the church upon its extensive and excellent medical work, and emphasized the importance of the work being done in the boys' and girls' high schools.

Rev. J. O. Curnow was recommended to the Foochow Conference in full connection. Rev. Joseph Beech was recommended to the North China Conference on trial, and Rev. J. A. Johanson was recommended to the Japan Conference as Local Elder.

The reception of fraternal delegates was a pleasant and important feature of the Annual Meeting, indicating not only goodwill, but also union and co-operation. The London Mission was represented by Rev. J. Wallace Wilson, who has given over twenty years of service to the cause of Christ in West China. The English Friends' Mission was represented by Mr. and Mrs. R. J. Davidson, Mr. and Mrs. A. W. Davidson, Dr. Henry Davidson, Dr. Lucy Harris and Miss Morris. The China Inland Mission representatives were Dr. Herbert Parry and Miss Isabella Ramsay; the American Bible Society, Rev. William Laughton.

Greetings were given by the delegates, in which the unity and solidarity of the work was emphasized. Bishop Moore, Rev. Spencer Lewis and Miss Helen R. Galloway responded. Miss Melvin, of the Society for the Diffusion of General and Christian Knowledge, was introduced to the meeting and spoke of the mutual love and union which characterized the mission work in China.

Mr. J. F. Wilson, of the Kiukiang College, Miss Galloway, who had just returned from furlough, and Dr. Agnes Edmonds and Miss Christianna Williams, sent out by the Woman's Foreign Missionary Society to take charge of the new William Gamble Memorial Hospital, for women and children, were also introduced to the meeting.

A committee was appointed to draft a constitution and by-laws for a home missionary society, the collection for missions to be divided between home and foreign work. The collections this year were over 100 taels. Special collections on Easter Sunday for educational purposes were also authorized.

The Annual Meeting unanimously thanked Bishop Moore for his interest and labors in behalf of our mission. His presidency was in every particular highly satisfactory, and he will be warmly welcomed when he returns. The meeting also expressed its satisfaction in the action of the General Conference locating a Bishop's residence at Shanghai for four consecutive years, and authorized a letter to the Board of Bishops requesting that Bishop Moore's proposed visit to the United States be postponed, and urging that he remain on the field to the close of the quadrennium.

The next Annual Meeting is to be held at Chentu.

The appointments of missionaries are as follows:

- Spencer Lewis, Superintendent and Presiding Elder Chentu District.
- Q. A. Myers, Presiding Elder Chungking District, Mission Treasurer, and in charge of Training School.
- Joseph Beech, Principal Chungking Institute.
- J. H. McCartney, Chungking and Jiangbeh Medical Work.
- J. F. Peat, In charge of Chentu and Jen-cheo Circuits.
- H. Olin Cady, In charge Chentu Educational Work.
- H. L. Canright, In charge Chentu Medical Work and Supplying Chentu Station.
- W. E. Manly, In charge of Tsi-cheo, Yang Hsien, Nui-jiang, and Lung-chang Circuits.
- O. F. Hall, Student of the Languages, Medical and Evangelistic Work, with headquarters at Tsi-cheo.
- J. O. Curnow, In charge of Suiling, Lochih, Nanyoh, and Tachuh Circuits.
- J. A. Johanson, In charge of Hocheo, Pisan, Yulchuan, and Yulchang Circuits.

WOMEN'S APPOINTMENTS.

- Mrs. E. B. Lewis, General Evangelistic Work, and Women's Training School, Chungking.
- Miss Ella Manning, Training School, General Evangelistic Work, and Girls' Day School, Chungking.

- Miss N. M. Decker, Girls' Boarding School, Chungking.
- Mrs. S. K. McCartney, Hospital Evangelist, Chungking.
- Mrs. C. L. Myers, Boys' Day School, and Teacher in Mens' Training School, Chungking.
- Miss Agnes M. Edmonds, Physician, William Gamble Memorial Hospital, and Student of the Language.
- Miss Christianna Williams, Superintendent and Instructor of Native Nurses, William Gamble Memorial Hospital, and Student of the Language.
- Miss H. R. Galloway, In charge of Evangelistic Work in Country Districts.
- Miss Clara Collier, In charge of Girls' School, and Evangelistic Work, Chentu.
- Mrs. M. M. Canright, Work Among Women, Chentu.
- Mrs. E. F. Peat, Work Among Women, Chentu.
- Mrs. H. Y. Cady, Teacher in Boys' School, Chentu.
- Mrs. F. B. Manly, Work Among Women in Tsiheo, Yang hsien, Nul-jiang, and Lungchan Circuits.
- Mrs. M. J. Curnow, Work Among Women in Sulling, Lochih, Nganyoh, and Luchuh Circuits.

THE FUN OF GIVING.

BY REV. BENJAMIN M. ADAMS, D. D.

A LITTLE darkey, doing an errand in New York, was asked by the lady of the house, "How old are you?" He said, "'Bout twelve, I guess; but if you t'ink of de fun I've had, I'se 'bout sixty." So I'd say if you ask me how old I am, "About seventy-seven; but if you think of the fun I've had in my sixty years of small giving, considering how little real pleasure there is in the world, I'm about six hundred."

My first giving began with my first earning money. I worked a year for my clothes and board. My second year I had thirty-five dollars and my board, as a clerk in a retail dry goods store.

Oliver Hoyt, of Connecticut, was about my age. He was apprenticed to the "tanning and currying trade." We joined the church together in 1839. We gave four dollars a year for preaching, one dollar a quarter, and when the new church was built we subscribed five dollars apiece, in addition to our "quarterage," making nine that year. To clothe myself and give that amount required the closest economy. Not a stick of candy or a peanut figured in my dietary that year, but the feeling I was doing my part kept me as jolly as a duck taking his first bath.

Oliver and I were members of the same class, and sat together in Sunday-school. At times he was the most muskily perfumed young man I ever met. Musk was then a very costly perfume. I said to him, "What makes you smell so strong of musk?" He laughed and said, "Trappin' musk-rats and selling the skins to pay my subscription for the new church." At his last visit to me, he said, "Ben, God called you to preach the Gospel, and me to make money to carry it on." He was one of the noblest of men.

On my first circuit my salary was two hundred and fifty dollars—a wife, child and house to care for, but I kept on giving. In my tour of pastoral calls one day, I reprov'd a young man for swearing, who became very irate, and I supposed would never have anything to do with me again.

Not long after a very decent tramp came to the house, and asked if he could sleep in my barn. I had one of the nicest four-year-old colts in the country, and I did not feel like having that stranger "in my gates." Putting my hand in my pocket, I found all the money I had was eleven cents. I said to the man, "Go over to the hotel, and ask Mr. D—— if he'll give you a night's lodging for eleven cents. It is all the money I have. If he will, send his boy over for the money." The boy soon returned, saying, "Father says, All right." I gave him the eleven cents.

Next morning about 5 o'clock I was cutting grass in the front yard for my horse, when along came the young fellow I had reprov'd for swearing, saying very pleasantly, "Good morning, dominie, there's something for *you*," and flipped a piece of silver over the fence. I thanked him, and when I had mowed over it, picked it up. It was a five-franc piece, worth about ninety-five cents—a pretty fair interest on eleven, invested at 8 o'clock the evening before.

All through my long ministry I have never failed to give, when I thought I ought to. A few instances may show how I have come out. Early in my ministry I had a hard circuit. It was at the close of two years of poor health, during which time the little money I had saved vanished. The big circuit was hard work, and such poor

pay it was "nip and tuck" to live. A broken-down young man, whom we could not turn away, came and lived with us. Of course, we expected him to pay his board—never did, though. Circumstances were such it had to be so.

I left that circuit in debt, never mind how much; was worse off than when I went there. But in my new appointment, in six months I paid all my debts, and seven years after visited the old circuit, where a kind lady gave me a handsome gold watch and chain and a fifty-dollar bill, the whole worth, so said a first-class jeweler, two hundred and fifty dollars. I called my account with that circuit square.

In my ten years of Presiding Eldering I gave away from two to five hundred dollars a year. Many a preacher would have suffered but for money I gave him, though he rarely knew where it came from. That is great fun. To help lift a church out of a hole, or start a new enterprise that wouldn't start without a push, makes a man feel as though he hadn't been born merely to swell the census reports.

At the close of one conference year, I found I had given away over five hundred dollars, helping build churches, etc. I said to myself, "That's too much, but I guess it's all right." On my arrival at my boarding-place, I found a letter from a lawyer, stating that my deceased wife had a claim on an estate that was about to be settled, and summoning me to a meeting of the heirs. I knew of the claim, and supposed it to be worth about two hundred dollars. Judge of my surprise when I found it to be over thirteen hundred, that I had the use of as long as I should live.

At one of our conferences in Brooklyn years ago, a collection was taken for one of our oldest ministers, who had "smashed up" during the year. The wealthy men of the conference (saving knowledge is not extinct among Methodist preachers) were subscribing ten dollars apiece. I had just ten dollars left of my month's salary, and took it out to ask a brother to give me a couple of fives for it, when something said, "Give it all!" I replied, "It is all I have left for over Sunday," and again was about to ask this brother to change the bill. "Give it all!" said my imperative monitor. So I half sneaked up to the secretary (a noble fellow, now a bishop), and said, "Put down 'Cash,

ten dollars,'" handing him the money. "Why," said he, "Adams, all the others are having their names called out. Why don't you?" "Put it down 'Cash!'" said I. I felt so mean that I hadn't done the thing at first!

Conference adjourned late, and I hurried home to dinner, to find the family through. My wife said, "Hurry with your dinner, for a carriage will be here in a few minutes to take you to a funeral." Before I had finished my meal the carriage came. When I reached the place, I was met at the carriage door by a fine-looking elderly man, who told me he had heard me preach, and his brother from St. Louis had suddenly died there, while making him a visit, and he thought he would like to have me attend the funeral. So, after he had told me something of his brother's history, I did as well as I could. Afterward this courteous gentleman accompanied me to the carriage, opened the door, thanked me, and shook hands with me, leaving something in my hand. As soon as I was half a block away, I looked to see, and there was that ten dollars, paid back inside an hour. What do you think of that?

A very poor woman whom I had been helping for years sent me a letter a year and a half ago. She was in much distress. Would I send her some money? I read the letter to my wife, who said, "She has no claim on you. Why does she keep coming to you? I think you have given her enough. Will you do it?" My wife was right. The woman had no claim on me. I answered, "I'll think of it." Next morning she said, "Have you sent S— any money?" "Yes," said I. "How much?" said she. "Ten dollars." "Well, you must do as you think best." Five or six days after, I had a letter from a gentleman who had heard me preach the summer before, and was so pleased and profited he begged me to accept the enclosed, etc.—a check for fifty dollars! I took the letter and check into my wife's sick chamber. She read it and said, "Benjamin Adams, I've not another word to say about your giving to the poor. That's wonderful!"

Last summer at camp-meeting I met an old Methodist preacher, who looked as though a cyclone of trouble had struck him. I told him I was sorry to see him look so poorly. He then went over the list of things which had happened to him. I thought my

cup was a pretty bitter one, in the loss of my wife, but his was a good deal worse than mine. I told him he had come to a good place, and I hoped God would bless him.

Soon after, in a prayer meeting, as I was kneeling with the rest, my good angel said, "You'd better give that five-dollar bill in your pocket to that poor fellow." "All right," said I. Soon I went to my room, took a slip of paper, and wrote, "Phil. iv. 19: My God shall supply all your need according to His riches in glory by Christ Jesus," and adding, "Here's a note on the passage you won't find in the commentaries," pinned on the V. Shortly after I met and gave it to him, turning away at once; but when I saw him next day, his face was still in weeping drapery, but with a good deal more shine on it than when I first met him.

Two or three days after, a lady came to me, saying she had been much helped by my teachings. "Would I pray for her?" "Certainly!" She handed me an envelope, in which she thanked me again and enclosed a five-dollar bill. Within twenty minutes a gentleman came to me, handing me fifteen dollars, which he said a few friends had asked him to give me, in appreciation of my labors during the meeting. I said to myself, "That's a fair investment of five dollars, that yields twenty in three or four days," to say nothing of the fun of cheering up an old preacher.

It has seemed quite remarkable to me how some of my humble givings have turned out. One Saturday night I had a colored wedding, and the fee was a quarter eagle. On Sunday I had it in my vest pocket, and felt good as I thought of the book I wanted to buy tomorrow. That morning I had a young man preaching for me who had just withdrawn from the Methodists and joined the Baptists; meanwhile had married a wealthy girl (so reported). It was a good sermon.

He dined with me. His preaching was in payment for a sermon I had preached for him some weeks before. We were walking toward my church, he going home, I to Sunday-school. As we chatted along, my monitor said, "Give him that twenty-shilling gold piece." I was surprised, and talked back "He's well off; got a rich wife." This mental conversation went on until just as we were about to part (and it was until heaven), when I yielded, and as I shook hands with him, slid in the coin. He thanked me, said good-by, and went on his way.

Two days after I had a note from him saying, "The Lord told you to give me that money. It is all nonsense about my marrying a rich girl; she has no money and no prospect. I owed a dollar on my board, a dollar to the shoemaker and fifty cents to my washerwoman, all of which I had promised to pay Monday. Surely the Lord spoke to you." He died very shortly after.

I came home once from a tour of three weeks on my district to find a pile of letters on my desk. Almost at the top was one containing a twenty-dollar bill, a present from a man who thought I had helped him. Said I, "That goes into my poor fund." About the bottom of the pile was a letter from a preacher's wife, telling of a young lady who was about to graduate from college, but very hard up for money. Could I help her? Well, her father, for no cause in the world, so far as I knew, had treated me with great discourtesy, and probably the girl knew of his dislike. I didn't see how I could directly help her, but there was that twenty dollars. I sent the preacher's wife a check, guarding against letting the girl know where it came from. It turned out to be the exact amount the damsel needed. Some years after she repaid the preacher's wife, who returned it to me. It joined the traveling connection, and is "marching on."

These are a few of the many lovely things that have come to me in my small giving. But how God has blessed me! Never but twice in my life have I borrowed money; then it was paid before it was due. I've never asked for, or said a word about my salary, save in several cases to refuse to have it increased, and somehow it has always been paid, without circuit or station going in debt on my account, so far as I know.

My grave is paid for and tombstone up. May come to want, you know, and die in the poorhouse, but things don't look that way now.

I have been cheated several times, and a victim of misplaced confidence, but I don't owe a dollar and have money enough to bury me.

"The liberal soul shall be made fat." I began to give when I weighed 120; I turn the scale now at 215.

"God loves a cheerful giver." He loves me. I am insured for more than I am worth; it will pay to die.

Bethel, Conn.

THE CONVERSION OF A POCKETBOOK.

There was once in the city of New York a beautiful pocketbook made of alligator skin, with a silver clasp made to imitate an eye. He was a nice fat pocketbook, too, because he belonged to a gentleman who took great pride in keeping him well filled with big ten and twenty dollar notes, but such a stingy pocketbook as he was. He never gave a cent to the missionaries, and when he had to pay even the pew rent in the church which Mr. Brown attended—for he belonged to Mr. R. B. Brown, banker—he did it very unwillingly. Perhaps he wasn't so much to blame for being unwilling to give, after all, for pocketbooks are always like the people that own them, and Mr. Brown, for all he was so rich, did hate to give anything away.

What kind of pocketbook have you got, little boy?

Sometimes people said: My! what splendid, generous things Mr. Brown could do with all that money if he just chose to, but he has such a close pocketbook! Mr. Brown was fond of that pocketbook, too, for his dear little boy gave it to him for a Christmas present, and before another Christmas came he was dead. Sometimes Mr. Brown would think of his little boy as he held the elegant purse in his hand, but it didn't occur to him that it would please his little boy in heaven, if he knew of it, or please his Saviour, if he did something nice and kind with some of those banknotes it held. But that purse was converted, or changed, we will say, and this was how it came about:

A pickpocket one day slyly took the fat pocketbook out of Mr. Brown's pocket and walked off with it. When evening came he walked through an alley, and as he went along he quietly threw four pocketbooks under a board, which by accident had been leaned against the fence, and walked on out of the alley looking just as honest as anybody, but the fat pocketbook's banknotes were in the thief's pocket.

He lay on his back all that night, did the fine purse, wide awake, for how could an elegant pocketbook, used to select company, sleep in an alley as if he was an old shoe. When morning came he was boiling with rage, to lie in the dirt all night covered with dew: but by 9 o'clock it was worse, in a half hour the sun would be shining full on

him, and he did hate the sun—it made him almost sweat to think of it. Only an alligator skin can't sweat, you know, for an alligator doesn't sweat, so how could a pocketbook made of alligator skin sweat? Of course he couldn't.

He was as mad as a mad hornet; any thing was better than being there so quietly, and thinking he might find relief in conversation, so he turned to his companions under the board, who under other circumstances he would never have noticed. There were two common black leather purses, such as you see every day, and a little sheepskin affair that looked quite pleasant considering the circumstances.

To him he said, "How do you like this way of spending the night?" "Well!" was the pleasant answer, "this isn't a very cheerful place; the breeze doesn't remind me of Coney Island, but I suppose it will all come right in time." "There you go!" snapped the cross fellow. "You're one of those goody-goody Christian pocketbooks I've heard of, I suppose, always preaching. How would you feel if you were as near the edge of this board as I am, with an old lobster can within a foot of you? Mercy, how that thing does smell! It is enough to make a whole family sick. I should certainly turn wrong side out if I wasn't clasped so tight."

Just then a little freckled-faced boy walked slowly up the alley. His feet were bare, his pants had been too long, but his kind mother had turned them up at the bottom and hemmed them; they were too wide, but how could a mother with four children to patch for and keep in bread and butter, stop to make them narrower?

Have you seen a picture of a little Japanese girl carrying a baby in a sort of pocket on her back? Well, a little Japanese girl could have carried a pair of twins in the back of Tommy's trousers; but Tommy laid two pleats in the back and two in front, and fastened them with brass pins, and buckled his leather belt tight to cover the pleats, and felt that he looked pretty well, since his calico shirt was tolerably clean. He had evidently been in trouble, for he took from his pocket a piece of old cotton cloth, which his mother had hemmed and called a handkerchief, and wiped his cheeks with it. Just then something bright caught his eye, and

as he looked, behold, it was the clasp of a lovely great purse.

He looked toward each end of the alley before he stooped to pick up the four pocket-books, and then sat down close against the fence behind a pile of old bricks while he examined the prizes. Not a thing in any one of them. Yes, there was! In an outside pocket of the sheepskin purse, just where Mr. Duncan put the same amount each week for many months, was seventy-five cents—fifty cents for the contribution box and five nickels for the children to take to Sunday-school after they had earned them.

That was a lot of money for Tom to find, but when he looked in the purse again there he found a card, and on it in very boyish writing was this: Mr. J. B. Duncan, "With a Merry Christmas," from his son William, and on another card in the same writing was this verse, "He that hath pity upon the poor lendeth unto the Lord and he that which he hath given will he pay him again," for Will thought that his father was a very generous man, and that the verse was very appropriate to put in a purse to be given to a generous man."

Mr. Duncan had squeezed that purse very tight when he got it Christmas morning, for he knew that every nickel to buy that purse had been carefully saved by the little Willie who wanted to give his father "something nice."

Little Tommy in the alley spelled out the name on the card, and sighed; that was the name of the superintendent of the mission school where he went every Sunday afternoon, and that seventy-five cents was Mr. Duncan's and not his at all.

He put the card with the name on it back into the sheepskin purse, and then, while he thought very earnestly, he put the card on which was written the verse in the alligator skin purse.

The he put the four purses in his two side pockets and walked slowly out of the alley to do what he knew was right. At the police station on the next block he left the purses, and went to tell Mr. Duncan what he had found. That was the last we know of Tommy, but I am sure he didn't lose anything by being honest.

The part of this story that is interesting to me is this: In the afternoon of that same day a handsome gentleman in fine clothes walked into the police station to inquire if

they had come across a stolen purse. And there in a case he found his alligator skin purse. Very flat and wrinkled, indeed, it looked, like a very fat persons who has suddenly grown thin, and very hungry was the fat pocketbook, for he hadn't had anything inside him for such a long time, not even a dollar bill.

Mr. Brown opened his purse very tenderly, for it reminded him more than ever of his little dead boy since it had been lost for a time. Not a thing in it but a card, on which was written a Bible verse in a boy's awkward writing. You know what it was.

Mr. Brown held the fat pocketbook in his hand as he walked home, and he held it tight, too, for fear that he might lose it again. And as he walked the words of the verse came into his mind again and again. When he sat in his easy chair at home he took out the card and read it again, and looked at the writing, which was so evidently a boy's, and then it occurred to him that he hadn't lent much of his wealth to the Lord, and perhaps the Lord was disappointed in him, and in less than a year the fat pocketbook was as generous as any you ever saw. A really converted pocketbook!—

Mrs. T. A. Grier in N. Y. Observer.

The Good Shepherd.

He was not willing that any should perish;
Jesus enthroned in the glory above,
Saw our poor fallen world, pitied our sor-
rows,

Poured out his life for us—wonderful Love!

Perishing! perishing! thronging our path-
way,

Hearts break with burdens too heavy to
bear.

Jesus would save, but there's no one to tell
them,

No one to lift them from sin and despair.

Perishing! perishing! hark how they call
us:

Bring us your Saviour, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown
dim.

Perishing! perishing! harvest is passing,
Reapers are few, and the night draweth
near.

Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for
thy hire.

A. B. S.

STORIES FROM MISSION FIELDS.

Conversion of Old Mrs. Uen.

Mrs. Uen lived in Western China, near one of the tributaries of the Yangtse-kiang. She did not hear of Jesus Christ until she was seventy years old! One market day, as she was selling her wares, she heard a Bible woman talking about a God who loved and cared for people of every race and land. She was much interested, and commenced to attend the Sunday services held by the missionaries, although she had to walk four miles each way.

At last she decided to become a Christian. That meant a very brave and difficult thing. She knew she must give up her idol worship, which would bring upon her persecution and hatred. She was living with her son and his wife and children, and it grieved her to see their idolatrous practices. When the time of the day came to burn incense to the heathen gods, Mrs. Uen would go out until it was all over. One day she even went so far as to carry all the idols into the courtyard, telling her son that if he must worship them, he could do it there! This made him very angry, and after treating her cruelly, he finally went away with his wife and children, leaving the poor old woman to get on as best she could.

One of the first things Mrs. Uen did after her son had gone was to pull down the idolatrous pictures from the walls and burn the idols. But in the centre room was a tablet to "Heaven and Earth," which she dared not touch, because it belonged partly to a nephew of hers whom she was afraid to offend.

One night she had a wonderful dream. She thought she saw Jesus Christ coming across the valley to her house, and she cried out, "Savior of the people, I am a sinner; come and save me." But thought He drew near her house; it was only to look sadly in and pass sorrowfully by. On awakening, she could not forget her dream, and every time she looked at the idolatrous tablet she felt that perhaps this was keeping Jesus out of her house.

At last she determined, at whatever cost, to get rid of it, so she wrote to her nephew and told him she must obey God first, and saying that if he would not take the tablet away she should burn it. At last he gave her

permission to do as she would with it, and the following Sunday, with great delight, she brought it up to the missionary's house and burnt it there.

A few days later she expressed a desire to have her house whitewashed, but the missionaries tried to dissuade her, because she was very poor and the process was expensive. What do you think she replied? "I *must* have it whitewashed, because I want my Lord Jesus to live with me there, and it must be clean for Him; and am I not expecting Him to come back from heaven at any moment? I would not like Him to *smell any trace of the incense.*"

So the missionaries let this dear old lady have her way, and she is now doing all in her power to help them in their work, though she has to suffer a good deal of persecution from her relatives. She is very poor, but the first of all her crops and vegetables she brings to the missionaries. One day, hesitating to take her first basket of new peas, the missionary said, "Why *do* you give us so much?" Mrs. Uen answered, "Have you not brought me the Gospel and told me of the love of Jesus? By giving to you, I feel I am giving to God also."—*Hannah Davies.*

Out of the Dust.

The Boy Nearly Thrown Away Became a Missionary.

AT the foot of the Rajmahal Hills, in Northern India, in the country of the Santals, lived a little boy called Baijnath. His parents were well off and had land of their own, as well as cows, and sheep, and goats. The boy had plenty to eat and drink—rice and milk and Indian corn, and sweetmeats, too. He used to have fine games with the other boys of the village. They would build little houses of earth, and then the little girls would come into these houses and pretend to be cooking the dinner, while the boys made believe to plough the fields, with two sticks for a plough and two very small boys for oxen. Then they invited their friends to dinner, and put a large round stone to represent a jug of beer, and leaves for cups, and they pretended to pour out beer for their friends, and actually to *get drunk*, which they thought great fun.

Drinking is one of the chief faults of the Santals, and the children were accustomed to see it continually.

But days of trouble came for little Baijnath. There was war in the country, for the Santals had risen up against the English Government, and had threatened to turn both the English and the Hindus out of the country. People said the soldiers were coming to the village where Baijnath lived. Many people fled away into the jungle, or thick forest, to hide themselves, and at length Baijnath's parents, taking as much with them as they could carry, fled also.

After hiding for a while in the jungle, they went on farther, and for some time they had many hardships to endure. At one time they made their home in a cave, which sheltered them from the rain, but there they were continually terrified by large snakes and wildcats. There were no games for poor Baijnath now, and there was very little to eat. The party lived upon anything they could find by the way; sometimes they got a little Indian corn, sometimes only wild fruits. They suffered much from hunger and sickness, and besides that they were robbed by the Paharis, or hillmen.

At last they determined to go home again. One night, as they were on their way back, they were caught in heavy rain. Poor little Baijnath, who was already tired and hungry, fainted away, and grew so cold that his father thought he was dead. He actually told the old grandmother she had better throw him away into the jungle! But the tender-hearted old lady would not do so, but held the little cold body in her arms till daylight came. Then Baijnath's father discovered that there was a village close at hand, where one of his relations lived. He took his family to this man's house, and there the boy was placed before the fire, and presently he began to revive.

But when the wanderers got home they found their troubles were not over. There were no soldiers in the village, but other people had taken their lands and reaped their crops, and they could not get anything back. Baijnath's father and mother were obliged to hire themselves out to work by the day, and Baijnath had to take care of his younger brothers and sisters at home. In the evening, when his parents came home, he had to go out and fetch the wood they

needed for firing. His parents were industrious and careful. They saved up their earnings till at length they were able to buy some pigs, and then a cow. Then, after a while, they were able to buy some land, and live as before upon their own farm.

All this time they knew nothing of the true God, nor of the Savior who died for them. The religion of the Santals is very different from that of the Hindus. They have no images to worship, but they believe in evil spirits, and they will put a stone at the foot of a tree, smear it with red paint and pour milk upon it, thinking this will please the evil spirit, and prevent his doing them harm. Neither Baijnath nor his parents had any idea Who had watched over them and brought them safely through so many dangers. Some time after, when Baijnath had become a Christian, he wrote thus about it:

"God has watched over us and protected us from death and all other evils. Day by day He is loading us with benefits; when I try to reckon them up, I entirely fail—they are like the deep waters. We were in the dust and the mire; the villagers so despised us that they did not deign to cast an eye upon us; no one would acknowledge us as relatives. Now everything is changed; our relations are only too proud to own us. When I consider the grace of God I cannot help praising Him, and whenever high thoughts come into my mind, I remember the past and say to myself, 'Friend, remember the days of old, and how it fared with thee then.' God has done it all; He has made me great, yea, He gave His only Son for me, riches for soul and body."

At the time when the troubles of which I have told you began there was no one to preach the Gospel in Santalia. But some missionaries came and began to work at a place called Bhagalpur, and after peace had been restored one of them, the Rev. E. Droese, established some schools for the Santals, and one was begun in Baijnath's village. One day his father said to him, "Baijnath, would you like to go to school?" The boy was delighted, and his name was put down as a scholar. The school was a very simple one, for it was held in the open street, and the boys learned their letters by writing them on the ground, which was first swept quite smooth. Very proud were they

when they were able to write and read their own names.

In the year 1860 the Church Missionary Society began a mission to the Santals, and by and by a missionary, the Rev. E. Puxley, came to visit the schools. He examined Baijnath and his schoolfellows, and took seven of them, who had made good progress, to the mission station at Taljhari, to be trained as teachers. Here Baijnath was surprised to see Santal and Pahari boys sitting down to eat with Hindus, and thought it quite wrong. At first he and his companions kept together and cooked their own food, but after a time they gave this up and did like the rest. They were carefully taught the Bible, and Baijnath began to see that Christianity was true. But he did not want to become a Christian; his heart was not yet touched. His parents, who heard the Gospel, too, were before him, and were both baptized, and later on he gave his heart to the Lord and was baptized also.

Then began a time of persecution. Baijnath's family were the only Christians in the village, and the neighbors were very unkind to them. The head-man of the village tried to drive them out, and the neighbors would not let them come inside their doors. Nobody would go near them. When they were sick, nobody offered to do anything for them. People said, "You have forsaken our gods, and we cannot help you; you are sure to die."

However, these Christians did not die. God restored them again to health, and by and by the same friends who had turned their backs on them came and said, "You have done the right thing." Since that time many of the Santals have become Christians.

Baijnath married a Christian girl, who had been brought up in one of the mission schools, and who made him an excellent wife. For nine years he was constantly with one of the missionaries, the Rev. F. T. Cole, going with him on his journeys and helping him in all his work. He was particularly useful in helping Mr. Cole to translate the four Gospels into the Santal language, and whenever he had any spare time he used it for study, so that he learned to know his Bible better and better.

One day Baijnath heard of a place where a Christian teacher was needed, and Mr. Cole said to him, "Suppose you were asked to go over the Ganges and preach to the

people there?" It was an unhealthy place, with a great deal of jungle; the people were very scattered, and they often suffered from cholera. Baijnath had already talked to his wife about it, and she had said she would not go to such a place. So at first he said to Mr. Cole, "Sahib, I will go anywhere but there." But later on he talked to his wife again, and at last she said, "If God sends us we will go; we have to die and pass through troubles, and we had better bear them in the path of duty."

After all, they were not called to go to this unhealthy place.

A short time after it was proposed that Baijnath should be ordained to the ministry. After going through a course of training, he was ordained in 1890. The boy who was nearly thrown away into the jungle as dead is now working as a missionary at Hirampur, Santalia.—*Sarah G. Stock.*

Conversion of a Mohammedan at Calcutta.

A YOUNG Mohammedan, by the name of Syed Oosman Gunni, has been received into the Bengali Christian Congregation, in Calcutta, India. Before his baptism he prepared and read the following in Bengali. It was translated by Rev. J. P. Ashton, and published in the Chronicle of the London Missionary Society:

"My father died when I was fifteen years old. His death made me very restless. Distressed with grief, I kept thinking where my father was gone and how I could see him again. I asked the learned Moulvies and Moonshees of the town, 'Where is my father?' but they gave me no satisfactory answer. Two days after his funeral, my mind was so unsettled that I went away, weeping, to dig up the grave to see my father's dead body, and, when I had removed a little earth with my hands, my mother and some neighbors came up and, taking me by the hand, led me home.

"The next day my mother called our relative, Moulvie Abdar Rahman, and said to him, 'Oosman is like a madman with grief for his father. Take him to Calcutta, and there he will see many new sights, and his mind will get better. After that you can have him taught the sacred languages.'

"When I got to Calcutta my mind became more settled, but my desire to see my father

remained the same. I asked the Moulvie again and again about my father, but he could give me no reply. When I asked him where I should go when I died, he said: 'After death there are two places of abode for men; those who do good deeds go to Illin (or heaven), but those who commit sin will go to Siggin (or hell); learn the sacred languages and keep the commandments of the Koran, and you will go to heaven.'

"He sent me to the Madrassa (or school) of Moonshee Amir, to learn Arabic and Persian. I studied there a year and a half. Then Moulvie Abdar Rahman died. He had loved me like a father, and I was very distressed at his death.

"Then I went to the Sitapur Madrassa, near Hooghly, to continue the study of Arabic and Persian. There I read the whole Koran in Arabic, and the Hadish in Arabic and Urdu. When reading the Koran I could find no way of reaching heaven. According to the teaching of the Koran, there is no hope of salvation for the sinner. From the Koran, and from conversation with the Moulvies, I learnt that I would never obtain the pardon of sin or go to heaven, but must certainly go to hell.

"At that time I thought much about my sins. I knew nothing whatever of the Christian Scriptures. I prayed to God that he would show me the way of salvation. After studying in that madrassa for five years, I returned to my native town of Taki, and was appointed teacher of the Koran and the Persian language in the house of a Mahomedan zemindar, called Tomijuddiu Sheik, and I became the Mollah of the mosque. On Fridays I had to explain the Koran to pious Mohammedans, and to perform all the rites of our religion. But there was no peace in my mind. I meditated much on heaven and the way of salvation.

"Then a Christian preacher came to our town, and I had long talks with him on religion. I derived much benefit from his teaching. I was very glad to hear from him something of what I had been so anxious to learn. He gave me a copy of the Gospel of Luke to read. In it I read about Jesus. There is much praise of Jesus in the Koran, where it is said that He was sinless; but in Luke I found that Jesus could save me, and that if I believed in Him I could go to heaven.

"I had discussions with the Moulvies and Moonshees about the Christian religion. They said that Jesus had spoken of Mohamet, and, as Mohamet came according to his word, Mohamet must be greater than He. When they were defeated in argument they said, 'Much learning has made your head bad, that you should say that Jesus Christ is the Saviour.' Then I replied that, according to both the Koran and the Hadish, Jesus was sinless; that Mohamet had done nothing for our sins, but that Jesus Christ had given His life for our sins.

"The more I read the Gospel of Luke the more I longed to read the whole Bible. Now and again I went to Calcutta and heard the Gospel preached in several places.

"I came from Taki to Calcutta about eighteen or nineteen days ago to learn about religion. At first I did not know where to go for that purpose. When I asked people where there was a Christian Madrassa they laughed at me. At last, hearing of the London Mission, I came here about eleven days ago, but I was afraid to enter the school. While I was standing outside the gate, I saw an old Christian gentleman, and said to him, 'I want to be a Christian.' He looked in my face a little while, and then said to a servant, 'Take him to Gopal Bubou.'

"Before coming here I, in a way, took leave of my mother. I had said many things to her about religion, and I told her that I wished to embrace the Christian religion. She replied, 'If the Christian religion seems to you to be the best, then embrace it.' 'I hope that she also may become a servant of Jesus.

"I have now believed in Jesus, and received the pardon of my sins. I had no peace of mind, but now Jesus has given me peace. I now understand that after death I shall go to heaven. As long as I live I will serve Jesus, and go forth and tell everyone of His love. Jesus has rescued me from the errors of Mohamet. Will all pray for me that I may never forsake Jesus, and never again fall into the errors of Mohamet? May God help me! I have come here to receive baptism as a sign that Jesus has changed my heart. Do you pray that God may bring my mother and all my relatives into the path of Jesus."

DIALOGUES, RECITATIONS, MISSIONARY EXERCISES.

Seeking and Finding Peace in India.

By Sophie S. Smith.

Mother—What was the subject for your Mission Band today?

Hetty—India; and Miss Hope told us a funny story about a Hindu priest who lived in a box.

Mother—That was a strange place to live. What did he do there?

Hetty—Well, he wanted to get rid of sin and find God, and he first went to live in a dry well, where he staid twenty years.

Mother—How did he get food?

Hetty—The people brought him bread and water.

Mother—Did he get any better?

Hetty—No; the load of sin was as heavy as ever, and he could find no peace.

Mother—He did not seek it in the right way, or he would have found it long before.

Hetty—But he did not give up seeking. He thought if he could float up and down on the River Ganges, he would find God; so he made a box six feet square, put it in a boat, and went to live in the box on the sacred river.

Mother—I suppose he did not find peace there any more than he did in the well.

Hetty—No; he was just as unhappy as ever. But one day a native Christian was passing along the river and saw him in the box. He spoke to him, and when he found out why he was there, he took out his Bible and read to him about Jesus. He promised to ask God to take away his sins for Jesus' sake.

Mother—So he found the true way at last. Did he then leave his box?

Hetty—Not then. Three years after, the same native Christian was passing that way, and there he saw the old priest still sitting in his box. He asked him if he had been helped any by what he had told him. He said he had, but there was no one to teach him, and he could not learn any more. He told him to leave his box and come with him, and he would teach him about Christ.

Mother—Was he willing to leave his box?

Hetty—Oh, yes; he found it did not help him, so he was ready to give it up. His friend took him to the English missionary who taught him about Jesus, and soon the

joy and peace which he had been seeking so long filled his heart.

Mother—I'm sure he did not stop there.

Hetty—No; he took his Bible and went out to teach his people, and when he was a hundred years old he was still preaching.

Mother—Christ says, "Seek and ye shall find;" but many poor heathen may be groping about in the dark unable to find because they do not know how to seek. They need someone to teach them how to find Jesus, and the peace and joy which He gives.

Hetty—Don't the missionaries teach them?

Mother—There are a great many good men and women who are giving their whole time to teaching them, but they are not near enough to teach the millions of heathen who know nothing about Christ, and can never know unless they are taught.

A Hoop and Stick Lesson.

(A missionary recitation for two little girls, and one taller girl who stands before them as their teacher, and holds a hoop and hoopstick.)

Teacher—Now, children, give attention
To what I have to say,
About a hoop and hoopstick
(holds them up)

Our lesson is, today?

Children—An object lesson, teacher!
To that we don't object!

Teacher (flourishing hoopstick)—
A very striking lesson
You may from *this* expect.
You each a hoop can trundle,
And all enjoy the fun.
(To 1st Girl) Just show me how
you do it.

1st Girl—I hit the hoop and run.
(Trundles hoop across platform.)

Teacher—Now, tell me what is needful
To strike and make it go?

1st Girl—Unless I used the hoopstick
Its progress would be slow.

Teacher—Without the little hoopstick
The hoop would hardly move;
That little things are needed
And useful thus you prove.
Now, children, think and answer!

2nd Girl (holds up hand)—
My hoop one day was idle,
And, teacher, this was why—
Because I lost my hoopstick;
But soon as that was found

I took my hoop, and hit it,
And sent it rolling round.
Without a stick to strike it
The hoop would "go on strike!"
But with a stick I drive it
As quickly as I like.

Teacher—Now, do you see the moral?
There is a work for all
And all things may be useful,
However plain and small.
Now hear the application,
There's work for you to do;
Though you are young and feeble,
The Lord has need of you!
He yearns to save the heathen,
Each soul to him is dear;
He wants that all the nations
Shall of salvation hear.
He's able in His service
The youngest child to use,
And even you can serve Him,
And send the joyful news.
The stick alone is useless,
It has no strength or skill;
'Tis only when you hold it
It can its work fulfil.
If severed from your Master,
Your life will useless be.
O, give yourselves to Jesus,
To serve Him willingly!
His hand will hold and help you
Your duty to fulfil,
He'll make you strong and able
To labour at His will.
O, may in all His children
A willing heart be found!

Children—And may we do our utmost
To send the Gospel round!

FRANCES STRATTON, in "Children's World."

The Lesson of a Penny.

First Child—
Here's a penny for the Master,
Given as an offering dear,
In remembrance of his goodness,
Crowning us from year to year
'Tis a little willing offering
That I bring through love alone,
Yet, not mine—the Saviour lent it,
And I give Him back His own.

Second Child—
This little penny that I bring
To Jesus, as an offering,
You see is very, very bright,
And seems to say, "He is our Light."
Like it, I pray, my soul to shine
Triumphant for my King divine.

Third Child—
The penny I offer is new,
A symbol for me and for you;
So, too, are the mercies that, scattered
abroad,
Descend to the earth from the store-house of
God;
His mercies are new,
And fresh as the dew.

Fourth Child—
Here on this penny's face
A stamp, or seal, I trace,
That shows its mart of trade,
And place where it was made;
With us it is the same,
A seal we, too, may claim;
And if our hearts to Gou are given,
We'll wear the blessed seal of heaven.

Fifth Child—
I find a name and date
On which to meditate,
And from my penny learn
New meaning to discern,
And read a lesson there
To keep with tender care;
If we for God are set apart,
His name is graven on our heart.

Sixth Child—
My little penny reminds me—
It stands for wealth, though small—
Of our Father's great abundance,
Rich and large enough for all;
From his bounty full and free
Man is fed, from sea to sea.

Seventh Child—
My penny suggests giving,
And this is true living,
If done for the dear Saviour's sake;
To give without grudging,
And no one misjudging—
Oh, this is the plan I would take.

Eighth Child—
I have a thought to tell you
My penny teaches me:
'T round, and is the emblem
Of true eternity.
So Jesus' love encircles
His children, great and small,
And tenderly surrounds us
Forever, one and all.
—Children's Day Festival.

Two Pennies.

Two beautiful, shining pennies!
Bright and yellow, and new!
Don't tell me about the heathen—
I want them myself, I do.

But then, what if I were a heathen,
With no precious Bible to tell
The story of Jesus, our Saviour,
Who loved little children so well!

I guess you may send them my pennies,
Perhaps in some way they will grow;
For little brooks grow to rivers,
And pennies make dollars, you know.

I'm not very wise, but there's one thing
I think must be certainly true—
If little boys ought to give pennies,
Big men should give dollars, don't you?
"King's Messenger."

METHODIST MISSIONS AND MISSIONARIES.

Methodist Episcopal Church.

The South Japan Mission Conference at its late session reported 851 full members, a gain of 51; 438 probationers, a gain of 88. During the year previous there were 134 adults and 26 children baptized. Action on the question of Methodist union in Japan was deferred until next year.

The Rebecca Orphanage at Antau, China, has in it seventeen orphans (four boys and three girls.) Six have good eyesight, three have partial sight, and eight are blind. The ground owned by the Orphanage amounts to between four and five acres, and cost, with dwellings, about \$5,000, Mexican currency. Twenty dollars a year will support a child.

Miss Mary de F. Lloyd, of the Mexico Mission, died in Battle Creek, Mich., May 23, 1902.

Rev. George Abele, a member of the Board of Managers of the Missionary Society, died at Rocky Point, N. Y., June 11, 1902, at the age of sixty-nine years.

Rev. Henry Jackson and wife, of North India, and Rev. George K. Gilder and wife, of South India, arrived in New York last month.

Rev. H. G. Appenzeller, of the Korea Mission, was drowned in Korea June 16, 1902. He had been a missionary in Korea since the spring of 1885.

Rev. J. M. Shank, of l'Anse, Mich., has a new plan for raising missionary money, which is warmly endorsed by Bishop Thoburn. Write him for particulars.

The Italy Conference was held in Turin, Italy, commencing May 15, Bishop Vincent presiding. The statistics reported an encouraging advance in members, probationers, Sunday school scholars and collections. Bishop Vincent ordained five ministers and baptized six children on Sunday. Bishop McCabe was present and in a missionary meeting collected \$500 to initiate a mission among the Italians in Buenos Ayres, South America.

Rev. W. E. Horley, of Kuala Lumpur, Straits Settlements, was married in Singapore April 30, to Miss Ada O. Hocking.

Methodist Episcopal Church, South.

Rev. Kelley James Yearwood, M. D., a member of the Central Mexico Conference, and missionary at San Luis Potosi, Mexico, died June 10, 1902.

The Board of Missions has elected Rev. Seth Ward, D. D., of Texas, assistant missionary secretary, and Mr. J. D. Hamilton, treasurer of the Missionary Society.

GENERAL CONFERENCE ACTION ON MISSIONS.

The General Conference of the Methodist Episcopal Church, South, met in Dallas, Texas, May 7, 1902.

It was decided to have but one Missionary Secretary, and Dr. Walter R. Lambuth was re-elected. The Board of Missions was authorized to elect an Assistant Secretary and Treasurer, and such other assistants as the Board may deem necessary, on nomination of the Secretary.

The office of Deaconess was provided for, but the Deaconess is not to be ordained, nor to take any vows, nor to wear a distinctive dress unless she chooses. She must be 23 years of age, a single woman or a widow, have a good English education, and be in good health. She is to be under the direction of the Woman's Home Missionary Society.

The General Boards of the Woman's Foreign Missionary Society and the Woman's Home Mission Society were recommended to consider the wisdom of a union of the two societies.

The question of uniting with the Methodist Episcopal Church in establishing a Publishing House in Shanghai, China, was referred to the Book Committee.

The Conference favored the organic reunion of the Methodist Churches in Japan, and was willing that the Mission of the Southern Methodist Church in Japan should unite with the others:

"Provided, first, that the basis of union submitted to this Conference by the Japan Mission Conference be referred to a commission of five members to be appointed by the College of Bishops.

"Second, That said commission shall include two bishops and the Senior Secretary of the Board of Missions.

"Third, That said commission shall be authorized to confer with other commissions appointed by such Methodist bodies as may propose to enter into the union, and shall be invested with full power and final authority to act in the adoption of a basis of union."

Wesleyan Methodist Church in the United States.

Rev. E. Teter, Missionary Secretary writes "The Board of Missions at its recent meeting inquired into the sanitary condition of the African Mission on account of the death and return of several of the workers. It was ascertained that the sickness and death of our workers is not due to the fact that the mission is located in a place that is peculiarly unhealthful. On the contrary, it is as healthy a location as is to be found in that section. Neither is the sickness due to any lack of sanitary conditions about the premises.

"The condition of the mission and school is the best it has been for years. One native worker is now in the field, and soon other native workers will be ready.

"Brother Leonard Fagan and wife, of Kansas, sailed for Africa, June 11. They are about thirty years old, are excellent people with good experiences. We make sacrifices in our work at home, but nothing in comparison with those that our workers in Africa make. Pray for them."

Methodist Church of Canada.

Rev. J. Endicott arrived in Kiating, Sz-Chuan, China, February 27, and writes March 10, 1902, "We made the journey from Winnipeg to Kiating in three months. I am giving my best attention at present to the printing press and have already two presses going. There is an unprecedented de-

mand for books of various kinds, and all the missionaries in Sz-Chuan are looking to us to supply them with the needed literature. Greater crowds than ever are coming to the various preaching places."

Miss M. A. Veezey writes from Azabu, Tokyo, Japan that in the school there would be two graduates on March 27, and there were more applications from pupils to enter the new term than could be accommodated, as the seating capacity is limited to 140. The prospect for the future is very encouraging.

Wesleyan Methodist Church of England.

The Missionary Society reported in May the receipts for the previous year as £136,528; the

expenditures £143,617, leaving a deficiency of £7,088.

Rev. S. G. Tope, of China, says that "China is awakening to a sense of great peopleship. She is conscious of her degradation, and longing with an intense longing for establishment among the nations. It is the duty of the Christian Church to show the Chinese that real progress requires national regeneration and spiritual uplifting."

Rev. David Hinchcliff, of the Gold Coast Missions, West Africa, reports that the Methodist converts there are generous, loyal and enthusiastic. At Accra are three large chapels and six large flourishing Sunday-schools.

METHODIST NOTES.

The Board of Missions of the Methodist Protestant Church calls for a new man as a missionary to Japan. An unmarried man is desired. Apply to the Secretary, Rev. T. J. Ogburn, Summerfield, S. C.

The General Conference of the Colored Methodist Episcopal Church in May last elected Rev. Charles H. Phillips, D. D., Bishop, Rev. R. T. Brown, Editor of the *Christian Index*, and re-elected Rev. H. Bullock, Book Agent, and Rev. R. A. Carter, Secretary of the Epworth League.

The annual census of the Wesleyan Methodist Church of England exhibits a net increase of 8,136 members, the total membership reaching 463,118.

The late Mr. Wm. Marsh, of Capetown, made a bequest to the South African Wesleyan Church of \$900,000 for the purpose of establishing the "Marsh Memorial Homes" for the destitute white children of South Africa.

The South African Wesleyan Methodist Church (not including the Transvaal and Rhodesia) reports 7,058 English members, an increase of 447, and 59,378 native members, an increase of 3,553.

At the meeting of the 106th session of the Methodist New Connexion Church of England last month in Stockport, England, Rev. Martin J. Birks was elected President for the ensuing year. The new president is 62 years of age and "has been in active circuit work for thirty-seven years."

The eighty-third annual conference of the Primitive Methodist Church of England met in Hull, England, last month. Rev. T. Mitchell was elected President for the ensuing year. He is 57 years of age and has traveled 35 years.

Dr. J. M. Buckley, Editor of the New York *Christian Advocate*, commenting on the Proceedings of the General Conference of the Methodist Episcopal Church, South, says, "On the whole, after a careful examination of *The Daily Advocate*, we are pleased at the many similarities which we see to our own proceedings, and also impressed with various differences of view that, drawn out to their full limit and stated as settled principles, would make it very difficult to unite the two bodies in one ecclesiastical fabric. They all relate to questions of method and the distribution of authority."

The General Conference of the Methodist Episcopal Church, South, in May last elected Rev. E. E. Hoss, D. D., and Rev. A. C. Smith, D. D., Bishops;

retired from active service Bishops Fitzgerald, Hargrove and Granbery; elected Rev. George B. Winton Editor of the *Christian Advocate*, Nashville, Tenn.; Rev. Robert J. Bingham, D. D., senior Book Agent; re-elected Rev. John T. Tigert, D. D., Book Editor and Editor of the *Methodist Review*; Rev. H. M. Du Bose, Secretary of the Epworth League and Editor of the *Epworth Era*; Rev. James Atkins, D. D., Editor of Sunday School periodicals; Rev. Walter R. Lambuth, D. D., Missionary Secretary; Mr. David Morton Smith, Junior Book Agent; Rev. P. H. Whisner, D. D., Secretary of the Church Extension Society; Rev. John D. Hammond, D. D., Secretary of the Board of Education.

At a meeting of the College of Bishops of the Methodist Episcopal Church, South, in Nashville, Tenn., June 18, the following committees were appointed to act with similar committees of the Methodist Episcopal Church in pursuance of an order of the recent General Conference—Committee on Hymnal: Bishop E. E. Hoss, D. D., LL. D., Rev. George B. Winton, D. D., Rev. Horace M. Du Bose, D. D., Rev. Wilbur F. Tillett, D. D., Rev. Paul Whitehead, D. D., Rev. John M. Moore, Ph. D., Prof. Edwin Mims, Ph. D., President Henry N. Snyder, Ph. D., Rev. Fitzgerald S. Parker, Rev. James Campbell, D. D., and Prof. Robert T. Kerlin, Ph. D. Committee on Catechism and Order of Worship; Bishop Wallace W. Duncan, D. D., Bishop A. Coke Smith, D. D., Rev. John J. Tigert, D. D., LL. D., Rev. J. O. Willson, D. D., Rev. J. E. Godbey, D. D., Rev. O. E. Brown, D. D., Prof. Robert E. Blackwell, A. M.

COMMISSIONERS APPOINTED BY BOARD OF BISHOPS OF METHODIST EPISCOPAL CHURCH.

At the recent session of the Board of Bishops, in Chattanooga, Tenn., the following commissions were appointed:

Consolidation of Benevolent Societies—Bishops Foss, Walden, Fowler; Drs. J. F. Goucher, S. W. Thomas, D. L. Rader, E. M. Randall, E. O. Thayer, J. M. Buckley; Messrs. R. T. Miller, G. I. Cochran, F. W. Tunnell, E. L. Dobbins, J. A. Patten, Archer Brown. (Dr. E. M. Randall has since declined the appointment and Dr. A. N. Fisher has been appointed in his place.) They will meet this month at Ocean Grove, N. J.

Common Hymnal (To act jointly with a corresponding commission to be appointed by the Bishops of the Methodist Episcopal Church, South)—Bishop Goodsell, Drs. S. F. Upham, C. M. Cobern, R. J. Cooke, C. S. Nutter, W. A. Quayle, C. W. Smith, C. M. Stuart, H. G. Jackson, Mr. M. V. Simpson, Prof. C. T. Winchester.

Common Catechism and Order of Worship (To act jointly with a corresponding commission to be appointed by the Bishops of the Methodist Episcopal Church, South)—Bishops Merrill and Joyce; Drs. J. W. Jennings, W. V. Kelley, S. O. Royal; Messrs. A. W. Harris, Frank Brown.

OUTLOOK.

Dr. A. P. Parker writes from China that the action of the Chinese Government requiring the worship of Confucius in the newly established colleges throughout the empire, whereby Christian students are excluded from these institutions, is causing widespread discussion and criticism among both foreigners and Chinese in that country. Strenuous efforts to secure the repeal of the command are being made.

In Burma the Buddhist leaders are debating whether Gautama wore a mustache or not. Most of the images show an expressionless face of the Burmese type, but beardless. Dr. Julius Smith sees in the debate a declining interest in Buddhism, and an enlarged opening for Christianity.

Dr. Wm. Ashmore believes that China will be compelled to move forward in the path of reform, but he does not think it will be rapid. He writes, "People conversant with China's situation are confronted with two very diverse groups of symptoms. On the one hand the observer is struck with the power and assertion of the Conservative element; he sees how Boxers are getting back into places of influence, and how the old rancor and self-confidence are again becoming dominant. On the other hand, he takes into account the formative and driving influences that are at work, that are mightily on the increase, and that have behind them the immense energizing reserve force of the West, acting like water power on a turbine wheel. In the end these latter will win."

The close of the war in South Africa will enable the Protestant Missions to be re-established and prosecuted with greater vigor and success. The different Missionary Societies represented in South Africa are increasing their missionary forces and preparing for large gatherings, especially among the natives.

The Buddhists are making earnest efforts to obtain government recognition in Japan. They have appealed to the Japanese Parliament to declare Buddhism a state religion. It is not probable that the movement will be successful. Japanese statesmen know that this would lessen their influence with other nations.

India is greatly burdened by its idols and heathen religions. The deputation of the American Board which has lately returned from India says, "We are convinced that no country in the world ever needed or more sorely needs today the saving Gospel of Jesus Christ than do India and Ceylon. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality."

A large part of the Philippines have accepted American rule. Many schools have been opened and

are well attended and in no part of the world is Protestant Christianity making greater progress.

Japan is progressing toward Christianity. Rev. Dr. Sutherland, Missionary Secretary of the Canadian Methodist Church, has just returned from an official visit to the missions of his church in Japan, and reports: "Among the educated and influential men of Japan the absorbing question at the present time is, What are the things that will make Japan a truly great nation? The feeling and attitude of the people toward Christianity is much more favorable than it was a few years ago. This has been brought about in no small degree by a remarkable religious movement during the past year. Besides those who have made a definite profession of Christianity, or are diligently studying the Scriptures, many intelligent and thoughtful men have expressed the opinion that 'Japan must have a new religion.' They do not say that it will be Christianity, which they regard as a foreign religion, and would rather have something distinctively Japanese; but some of them admit that while not altogether satisfied with Christianity, it is, nevertheless, the best thing in sight."

In Ceylon the native Christians believe in missions and give liberally that others may have the Gospel. Mr. 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 he 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 into a church. We are going to send him to another island this year." Their cook laid aside every tenth handful of rice that they might sell it, in order to have Christ preached more widely.

A missionary also writes of the giving of the native Christian: "The farmers are accustomed to give every tenth bushel of rice. Those who have gardens give the fruit of every tenth tree. They find that giving in this way brings spiritual blessings. The Christian community is rapidly increasing. It is the best educated, the most respected, and the most prosperous community in the island. The Christian mother in each home, as she measures out the rice for the evening meal, takes out each day a handful or more and puts it into a little box called 'the Lord's Box.' At the end of each month the treasurer of each church visits the Christian homes, collects the rice from these boxes, sells it, and the money goes to aid the Native Missionary Society in supporting Native Christians as missionaries in distant villages."

GOSPEL IN ALL LANDS.

AUGUST, 1902.

METHODISM IN GEORGIA.

BY GEO. G. SMITH, D. D.

SECOND METHODIST SOCIETY IN THE WORLD.

The first Methodist Society organized in the world was in Oxford, England, the second was in Savannah, Georgia, but John Wesley, who founded that society was not at that time what we call a Methodist. He was a High Church Episcopalian, who, while not a ritualist, was a strong sacramentarian

George Whitefield, who came after him and James Habensham, his schoolmaster who came with him, were really the first Methodists in the new Province and the Savannah Episcopal congregation had the first earnest Methodist preaching.

This was in 1739, but it was nearly fifty years after this before a member of Mr. Wesley's society was found in Georgia. This member did not come from England, but from Virginia and lived 150 miles from where Mr. Wesley had his home when he was in Savannah.

FIRST AMERICAN METHODIST.

I regret that I am not able to say who introduced Methodism into Georgia. When the first preacher came to Georgia, in 1785, the old minutes show there were already 70 members.

Nor am I able to tell who was the first Methodist preacher. Beverly Allen is so written in all the histories, but it is certain he was not the man, for a letter from him, found in Shipp's History of Methodism in South Carolina, places him in Eastern Carolina at that time.

The first preachers who came were Thomas Humphries and John Major. Both of these were Virginians. Humphries was a vigorous, fiery preacher. Major was noted for his pathos, and called the weeping prophet. He was not strong when he came in 1787, and died just as the Conference was being held in 1788.

The upper part of Georgia was very thickly settled for those days with Virginians and

North Carolinians, many of whom had been Methodists in the older states. The country was religiously destitute. There were some Baptist and Presbyterian preachers, but they were very few.

The large county of Wilkes, in which these two itinerant Methodist preachers worked, had a population of 36,000 in 1790, and only three log churches. For protection against the Indians the people lived in close settlements and the preachers went from neighborhood to neighborhood preaching in private houses.

THE FIRST CHURCHES AND FIRST CONFERENCES.

Among those who had come to the new State, were two well-to-do Virginians, Daniel and Thomas Grant. Daniel Grant was the father, Thomas, the son. Daniel Grant had been converted under the ministry of Samuel Davies, the famous Presbyterian evangelist, and had been an elder in his church in Virginia; when he removed to North Carolina he was an elder in Grassy Creek Presbyterian Church. He came to the new settlement in Georgia a Presbyterian, and fixed his home on Little River.

Samuel Davies was Mr. Wesley's correspondent and Mr. Whitefield's friend and was a fiery evangelist, and David Grant was a warm believer in the doctrines of experimental religion, so when these first Methodist preachers came to his cabin he gave them a glad welcome, and built the first Methodist Church in Georgia.

A number of Virginians who had been connected with the Methodists were scattered over the fine lands of Wilkes, and among them was Captain James Clarke, a well-to-do planter, who settled in the forks of Broad River in what is now Madison county. He became a member of the first Methodist Society and had a meeting house built near his home.

Here the first Georgia Conference was held in the spring of 1788. There were six preachers present, but I have been able to locate only four in Georgia. Bishop Asbury was there. Among those whom he had brought to Georgia was the famous Hope Hull, who was a young Marylander. He had been eminently successful in North and South Carolina, and was to be no less so in Georgia. Methodism soon secured a hold on the principal families of Georgia and into one of the best of these Mr. Hull married in after time.

John Andrew was the first Georgian who began to travel as an itinerant. He was the son of an old Puritan non-conformist, but had better education than most of the young men of his day, and like Hull, had married into an excellent Virginia family.

There was a rapid growth of the church for several years, but a succession of disasters brought its fortunes to a very low ebb, and during the last decade of the 18th century the prospect was gloomy. The State was, however, rapidly increasing in population, and men of means were making their homes in it.

Among those who came to Augusta was a wealthy land holder of Virginia, Col. Wm. Mead. His son, Stith, had been converted and came to his father's home in Augusta, a Methodist preacher. He found Augusta a sprightly city of 4,000 inhabitants, with a theatre, a race course and one church which was open to all. At that time it was without a pastor and there was no organized body of Christians in the city.

Mr. Mead preached in the church by consent of the vestry who controlled it one time. That was enough for them and when he came again the door was closed. He bought a lot with his own money, the one on which St. John's Church now stands, and by a vigorous effort succeeded in raising money enough to partly complete a church and organize a society.

There was a young English woman in the city who had been a Methodist in Bristol—she had married a mechanic in Augusta, and in his house the church in Augusta was organized in 1799.

THE GREAT REVIVAL.

General revival now swept over the United States. Campmeetings had begun and they were greatly beneficial in the then state of things. Great crowds numbering often thou-

sands came to them; there were sometimes five stands for the different preachers, so large was the crowd. Hundreds were converted at a meeting. All classes were represented in the ingathering. It was no sudden and quickly ebbing tide, but a steady and mighty stream of blessing, which continued for near ten years without any cessation.

Hope Hull had returned to Georgia, married and located, and while he was local he was all the while engaged in church work. Stith Mead, another worker, was a man of influence, of talent and of very deep piety. The Presbyterians and Baptists joined with the Methodists in evangelistic work, and by 1812, when the war with England came on, Georgia was transformed.

The Georgia Conference had been discontinued in 1792, and Georgia was placed in that of South Carolina. The young Christians of this "South Conference" as Bishop Asbury called it, afterward men of great influence, were now taking their places in the pulpit. Lovick Pierce and Reddick, his brother, James Russell, the man of fire, and James O. Andrew, were among those who began a traveling ministry at this period.

The circuits were very large and the work was very hard. The State was moving westward occupying new lands and every nerve was strained to meet the imperative call. But for campmeetings it would have been impossible to have met the demands of the hungry multitudes.

The local preachers did vallant work and in the first decade of the 19th century, the church increased its membership ten fold. The circuits were very large and they covered all the country. The outposts were occupied, and wherever there were people there were Methodist preachers.

THE FIRST SCHOOL.

Before the century began the Methodists had enterprised a school, but they could not carry out the scheme, and Hope Hull established a school called "Laccoth Academy" at his own charge and employed a young Presbyterian minister to teach the classics.

While he was in New England, Lorenzo Dow had professed religion and in the early days of the 19th century, Lorenzo came to Georgia as an evangelist. Stith Mead knew him and encouraged him, and Lorenzo had the first protracted meeting ever held in Georgia in the church in Augusta.

The war of 1812 came on and there was for some years great religious dearth. The church did not decline, but it did not advance, nor did it make perceptible progress for some years. There were, however, many log churches built, dotting the country, and the circuits were moving as rapidly forward as the settlements of the State were going westward.

A church school had been organized at Salem, in Clarke county in 1820, and the church was beginning to do something for foreign missions. There was a mission to the Creeks, on the borders of Georgia, and a mission to the Cherokees in the mountain valleys of Georgia and Alabama.

THE GREAT AWAKENING.

In 1827 a most remarkable and wide-sweeping revival spread over all Georgia. Thousands were converted and joined the church, and from the mountains to Florida, everywhere the revival fire blazed. It was remarkable for its mighty influence over the gifted young men of the State. Judges, lawyers, physicians, were brought into the church.

Up to this time there were few of the country towns which had any churches in them. The preaching was in the Court House, and was only occasional, but now good churches were built in most of them and stations and half stations were organized, and Methodism in Georgia became socially a power.

It was during this great revival that Lovick Pierce, Stephen Olin, James O'Connor and John Howard formed a corps of evangelists, going together to the leading places in the State.

They were each then in his vigor. Olin was transcendently great and was in the glow of his first love as a Christian. Pierce was then as always a marvel, for wise and forcible speech. Andrew was of matchless eloquence, and Howard with his fine person, sweet voice and musical gifts, was famously popular and impressive. The Baptists and the Methodists and Presbyterians alike shared in this wonderful revival. It had much to do in shaping all the future of Georgia.

THE GEORGIA CONFERENCE ORGANIZED.

The South Carolina Conference had grown so large that it was necessary to divide it, and South Carolina gave up Georgia and Florida to the Georgia Conference. There was little trouble in making the division. In

1831, the Georgia Conference was constituted and in 1832, it met in Macon, Ga.

As we have seen in the first part of this article, in 1788 a Georgia Conference was held, and so for four consecutive years, then the Georgia and South Carolina Conference were merged. At that time annual conferences were merely arbitrary divisions made by the Bishops for their convenience. After 1818, their lines were fixed by the General Conference.

In 1830, by the permission of the General Conference the South Carolina, then a very large conference, decided to divide, and all that part of the territory then embraced in it, west of the Savannah river was put into the Georgia Conference.

This conference began its separate existence well equipped for its work. A body of young men, native to the soil and of unusual ability constituted its membership. At its first session the first two native born college bred men who had ever worked in the State were received on trial. They were George F. Pierce and Archelaus H. Mitchell; the first became the famous Bishop Pierce, and the second was the noted Dr. Mitchell, of Alabama, who, after seventy years of membership in an annual conference is still (1902) living. These were each graduates from the University of Georgia.

There were quite a number of young Georgians who had had only moderate advantages who were destined to great distinction. Jesse Boring, long considered the most eloquent man in the church; Wm. J. Parks who was noted for his strong common sense and executive ability; Jno. W. Glenn, long a noted ecclesiastical lawyer; Caleb W. Key, father of Bishop Key, famous as a revivalist, and scores of others constituted the working force at a time when Georgia was rapidly moving forward.

It was the revival epoch. Campmeetings had become very popular and there were several in every county. They were in many cases no longer crude affairs, but were well furnished for this work. The districts were large and ably manned and the Presiding Elders were leading evangelists. There was now a multiplication of stations and the protracted meeting known as a four-days meeting or a revival meeting became an institution in the towns. The circuits were still very large and two preachers on a four weeks' circuit was the rule.

EDUCATION.

As we have seen the Georgia Methodists when they were connected with the South Carolina Conference established a high-school at Salem, in Clarke county. There was a growing demand among Methodists for schools to prepare teachers and preachers, and colleges has been already established by the Methodists in other States. Among these was Randolph Macon, in Virginia, of which Dr. Olin had been elected president. He was a member of the Georgia Conference and through his influence a chair in that college was endowed with \$10,000 by the Georgia Conference.

It was also resolved at the same time to establish a school on the manual labor plan in the bounds of the conference. This was done and the manual labor school at Covington was opened, but it was evident that nothing but a college would meet the needs of the Georgians, and Emory College was decided on and opened for students in 1838.

There was not at that time a female college in the world, but when the people of Macon resolved to build a high-school for girls it was proposed to secure a charter and make it a female college. This was done. The school was not at first strictly denominational, but was from the beginning, under the auspices of the Methodists. It was known as the Georgia Female College. At length it became by regular purchase the sole property of the Methodists, and received the name it still bears, the Wesleyan Female College.

THE ESTABLISHMENT OF THE ADVOCATE.

The second Methodist weekly in America was established in Charleston, S. C., with Wm. Capers and Stephen Olin as editors. It had a short life and was taken by the Book Concern in New York and united with the *Advocate and Journal*, and published in New York.

In 1836, another paper was decided on and the *Southern Christian Advocate* was established in Charleston as the organ of the Georgia and the South Carolina Conferences. It was suspended during the war between the States, afterwards revived and finally removed to South Carolina, and the *Wesleyan Advocate* was established in its stead. This journal is still published in Atlanta and has 10,000 subscribers.

MISSIONS.

Up to 1819 there was no missionary society in Methodism, but when the society was organized in New York, a branch society was organized in the South Carolina Conference. At first the intention was to establish missions among the Indians, but it was soon apparent that the large number of negroes on the sea coast and on the large plantations needed the Gospel as much as the Indians. The negroes in the interior had not been overlooked and thousands of them were in the church. They had regular service as often as the whites and were organized into separate classes led generally by leaders of their own color, but now a more different and extensive work was begun among them. The best men were selected for the work and large sums were paid for its prosecution. \$30,010 was raised in 1860, the year before the war began to provide for the missionaries to the blacks and poor whites.

THE CHANGES OF MODES OF WORK.

Up to 1850, there had been little change in the old time circuit lines. Churches were supplied with the Gospel on a week day, except for four days in the month.

The preacher preached every day, but Monday. A hasty visit once a month on a week day was all the service many congregations had.

Dr. Lovick Pierce became extremely anxious to change this ruinous state of things, entailing much labor on the preacher and doing little for the church. He finally succeeded in having the change made, and now there are very few charges in which there are more than four appointments.

FEMALE COLLEGES.

There was a great deal of interest felt before the war in the education of young women and sundry female colleges, based on the model of the Wesleyan, were organized, of which there are now two, "The Andrew College" at Cuthbert and the "La Grange College" at La Grange.

The condition of things before 1861 was very prosperous. The educated men had come in numbers sufficient to meet the demand and there came up yearly quite a reinforcement to the corps of laborers. Then came the war.

DURING THE WAR.

I would be glad to draw a veil over these fearful four years from 1861 to 1865. The church was, however, never more pious, never better organized and never more energetic than during this time of sorrow and strife. While many of the preachers were in the army as chaplains or as missionaries, there were enough to supply all the pulpits. Neither mission to the negroes, nor circuit for the whites was given up until Georgia was overrun by Sherman. The churches were spared his torch and colleges escaped, but the people lost everything.

When the conference met in Macon, in 1865, at the close of the war, things were very hopeless, but not a man flinched or failed; the preachers went to penniless flocks and shared gladly their penury.

The colleges, however, were opened once again. The *Advocate* was re-established and the country begun to rally. In the mean time a great revival swept the State, and when the time came in 1866 to divide the conference into the North and South Georgia, the church had largely recovered the ground she had lost.

In 1866, a large part of Georgia was in the Florida Conference and had been there since 1845 when the Florida was set off from the Georgia. The Georgia Conference was quite large and it was decided to ask for permission to divide. This permission was given, and in December, 1866, the North Georgia and the South Georgia Conferences, including all Georgia were formed. The two conferences have been wonderfully prosperous, and now report 163,991 members and 79,693 Sunday school scholars.

The church buildings up to the war were very inferior, and for some years after the war ended the people were in no condition to build better ones, but with improved circumstances there set in a spirit of improvement, and now there are handsome churches everywhere.

There are three secondary colleges in Georgia: Young Harris, Remhardt and South Georgia, which aim to provide for the rural and poorer classes of both sexes. They are very successful in every way.

Georgia has furnished Bishop Andrew, Bishop Pierce, Bishop Haygood and Bishop Candler to the Episcopacy, and Dr. I. D. Hammond, secretary of the Board of Education, and Dr. R. I. Bigham, the senior Book Agent.

One of the senators from Georgia is a Methodist steward. The Agricultural Commissioner; the Prison Commissioner; the Commissioner of Education; the Comptroller General and the Treasurer are all of them Methodists.

The church is as yet largely free from the rationalism which so menaces American Protestantism, and at present it is a power for righteousness.

OTHER METHODISMS.

As soon as the civil war ended the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Methodist Episcopal Church sent preachers and missionaries among the colored people, and many of these who were in the Methodist Episcopal Church, South, joined one or the other of these churches, the African Methodist Episcopal Church receiving the larger number.

There were many others who would not join them and they were organized into the Colored Methodist Episcopal Church, which is now quite strong in several places and is growing in all parts of the State.

The Methodist Protestant Church was once a considerable body, but has declined until it has hardly an existence. The Congregational Methodists were organized in Georgia. They are weak, but have a springtly organ, published in the State. The Methodist Episcopal Church has made but little progress among the whites, but has a few churches in the State.



WHY OTHER RELIGIONS THAN CHRISTIANITY ARE NOT MISSIONARY.

BY REV. HOMER WROTEK.

ONE of the great arguments for the final victory of Christianity, and at the same time for the divinity of its Founder, is the universality of our faith. The study of comparative religions has brought this truth forcefully to the mind of students West and East. Other religious teachers have displayed wisdom and have left vast monuments to attest their administrative ability.

But men are only provincial at best. They cannot unveil the future; they cannot know lands and conditions where they have never been and concerning which they have no means of informing themselves. Christ won cosmopolitan success at the expense of local failure. He was a prophet, but more than a prophet. His plan comprehended the world to the end of the age. His apostles builded wiser than they knew because He was with them and His spirit continued the divinity in His administration.

If His religion had not proved itself adaptable Missionary Societies would have disbanded long ago. The biggest internal foe to Missionary progress are sticklers for creed, conventionality and human excrescences.

The want of Missionary zeal in Buddhism, Hinduism, Confucianism are well known. These systems are condemned to localization by virtue of the very principles which they promulgate. The gloom, unreality, and atheism in the teachings of Guatama chill the human heart and the system ceases to spread when it meets something brighter and more positive. The ancestral worship of China embraces what is so severely practical and earthly that it stultifies the natural hunger of humanity for immortality. The wonderful leaders that founded these religions, not knowing perfectly what is in man, could not provide for the race.

The reason why Hinduism is confined to India are legion—caste, deification of Indian rivers and shrines, rules of diet, and sundry narrow restrictions which never appeal to men of reason.

The only Missionary rival that Christianity can be said to have is Mohammedanism. And a strict analysis of the Koran and tenets of the faith will show that its aggressive spirit has carried the Arabian prophet's

words about as far as they can go. The early rapid and phenomenal spread of this Arabian religion must be explained by the two facts of the (1) sword and (2) partial truth. Without either of these its early success had not been.

As soon as the Military spirit met a check the faith also ceased to grow. These alternatives were offered—(1) death, (2) tribute, (3) Islam. The way to become a follower of the faith was made so much more attractive than either of the other two that nearly all the conquered tribes embraced Islam. The converts were lured on by the material fruits of conquest until they, too, with the sincere ones, coveted a martyr's glory and reward.

Mohammedans becoming gorged with plunder and settling among their conquered peoples, lost their fiery zeal which at first made them well nigh irresistible. As some one has aptly said, "Islam was meant for Arabia, not for the world—for the Arabs of the seventh century, not for the Arabs of all time."

It has become inelastic and repulsive through the centuries of its history. There is no quiet loving force in it which makes it self-propagative; without the sword it is lifeless.

According to the Koran, defying alteration, the pilgrimage to Mecca and Mount Arafat, with certain rites along the way, is obligatory on all believers who can afford it. This is well enough for Arabians, but handicaps the religion in the uttermost parts of the earth.

There is also the prescribed Fast Ramzan, which must be observed every day from sunrise to sunset for one whole month. This limits the system to an equatorial spread where nights and days are equal. The month of fasting follows the lunar year in a third of a century over the whole cycle of a year. The long days of summer bring indescribable hardships, and to those who are far removed toward North and South poles it becomes simply impossible.

These requirements limit Mohammedanism to countries near the equator and to countries not far from Mecca either East or West. This shows the extent of human foresight, as much as can be expected from man.

The thought of a kingdom as wide as the earth, as high as heaven and eternity long is the grandest thought which ever entered human mind; too grand to be original, it was divine.

It need not be argued that the status of woman in Islam sets a limit to Mohammedan civilization. Indeed, it may lift barbarian and savage tribes, but as to keeping pace with present progress, facts as they are, furnish sufficient evidence to its incapacity. Polygamy, divorce, servile concubinage and the veil explain the position of Islam today

with respect to civilization. Principal Fairbairn says, "Motherhood is to be sacred if manhood is to be honorable. Mohammed spares the sins the Arab loves."

Thus it will be seen why there is no missionary spirit in other religions, and why that which approaches nearest to it in Islam is in a state of decadence. The Son of God conceived a world-wide salvation, and because of His divinity made no mistakes in its propagation. The kingdom of God is like seed sown in the ground. May God save the cause from bigots, sectarians and judaizers. Calcutta, India.

THE PROTESTANT REFORMATION IN GERMANY AND SWITZERLAND.

BY REV. JAMES MUDGE, D. D.

WHEN it is remembered that the Reformation is the most important event of modern times, that both its causes and results were very numerous and very far reaching, that it was not only a religious, but a political and national movement as well, that in short it was the close of the old and the introduction of the new period in the history of culture and civilization; it will be perceived that it is by no means an easy matter to give briefly a clear, conservative view that will be fairly intelligible and interesting to the average reader. Such, however, will be our endeavor.

It is often said that there were reformers before the Reformation; which is true. There is a very considerable preparatory history which needs to be at least glanced at if one would properly comprehend what went on. The Middle Ages are commonly called the Dark Ages; not unsuitably, for the light of learning and of life burned dim, while ignorance, superstition, and oppression prevailed. As these ages drew to a close in the fourteenth century, there was a wonderful waking up of the human mind.

The age of inventions and discoveries burst upon the world. These included such marvelous items as the art of turning linen into paper, the art of printing, the invention of gunpowder and its application to the processes of war, the discovery of the magnetic needle and its general use in navigation. The nations of the West became consolidated and resident ambassadors were established at the different courts.

A splendid revival of learning took place. The fall of Constantinople let loose throughout Europe great numbers of scholars and manuscripts. The masterpieces of ancient sculpture and the literary treasures of antiquity were brought forth from their tombs. Erasmus, Raphael and Michael Angelo appeared upon the scene. Columbus disclosed a new hemisphere to the astonished gaze of the world. Vasco de Gama opened a new highway of trade to the East Indies. A new spirit of independence, enterprise and emulation was in the air. Curiosity was aroused and research set in motion.

The bonds which had so long shackled the human intellect were vigorously cast off, men began to think for themselves and to exercise the right of private judgment and free inquiry of which they had been, under various pretexts, long and ruthlessly deprived.

This general stir could not but have an influence in the province of religion and the church. Every one saw that there was need of a change. This had been long and widely felt. The condition of things was revolting in the extreme. The Papacy, as we intimated last month, rapidly declined during the 14th and 15th centuries from the high estimation in which it had been previously held. A scandalous schism took place. Pope against pope hurled anathemas. For forty or fifty years there were constantly two and sometimes three popes roaming about Europe, fawning upon princes whom they wished to gain, extorting money from friendly coun-

tries, each denying the infallibility of the other. Thus their authority was brought into contempt, and they lost the reverence of Christendom.

A large part of the 15th century and some of the 16th was filled with the reigns of six popes who brought the utmost disgrace upon the office by their grossly immoral character. Paul II, Sixtus IV, Innocent VIII, Alexander VI, Julius II, and Leo X were men, the details of whose private life are unfit for publication, and whose public conduct was the reverse of what should be expected from the Vicar of Christ.

Benefices were sold to the highest bidder; everybody, even the assassin, could expiate his guilt for money; the most disgusting drunkenness and voluptuousness were common; so was revolting avarice, perfidy, and cruelty. Pompous fetes were held, ambitious wars waged, depraved pleasures indulged in; treachery, lechery and villiany were rife at the papal court and on the papal throne.

The immorality of the body of the clergy became also notorious; they were luxurious, ambitious and insolent. The priests lived with concubines in the most open and shameless manner. The monks and nuns were profligate in the extreme, and all sorts of crimes were compounded for with money. A deacon guilty of murder was absolved for twenty crowns. Any clergyman might violate the vow of chastity under the most aggravating circumstances for 100 livres. Wealth was the main object aimed at both by the clergy and the popes.

The papal court was one of the most luxurious and licentious in Europe, and had recourse to every device to draw from Christendom the money which its exigencies demanded. All sorts of taxes were laid, jubilees were multiplied and shamefully abused; indulgence mongers were sent out to push the sale of their wares in the most impious and revolting manner, promising that the most horrible sins could be expiated for small cost, thus putting a premium, as it were, on vice and crime.

These shocking conditions, so disgusting to the virtuous, which had been more or less in vogue for a long time, had led to a number of efforts at reform, which had all failed, though they served to emphasize the necessity for a change and to mark the progress of events. Several General Councils—Pisa, Constance and Basle—were convened, which

investigated grievances, denounced the excesses of the popes, and endeavored to make improvements.

Various monarchs from time to time introduced into their dominions certain laws for repressing the worst abuses and curtailing clerical usurpation. There were popular efforts in the same direction, notably those under John de Wickliffe in England, John Huss in Bohemia, and Savonarola in Italy. But the two latter were burned at the stake, and the Lollards were suppressed, as were also in the main the Albigenses and Waldenses.

There was, it is very evident, a widespread, deep-rooted, constantly increasing discontent with the church at the beginning of the sixteenth century. Its authority had been thoroughly undermined in every country of Europe. The trains of powder were laid and were only waiting a spark to produce an explosion. Men were being marshalled, under many influences, for the contest, and when the right leader should appear, hundreds of thousands were ready to fall at once into line as combatants in the great army.

He appeared at length, when the fullness of time had come, in Germany. This was the God-appointed place, the most suitable in many ways for the great experiment. The Teutonic peoples were different from the Latin, more serious-minded, less captivated by shows, less in bondage to forms, with a deep-seated craving for a more spiritual type of religion, and a strong love of independence. Being further from Rome they were also less closely connected by personal and political ties with the seat of papal power. And certain rulers of the States of the North, particularly Frederick the Wise, Philip of Hesse, and the Elector John of Saxony, were both favorably disposed to the new cause and were in circumstances to afford it powerful protection.

The hero of the Reformation was, of course, unquestionably Martin Luther. His dauntless determination was the rallying point for multitudes not able of themselves to begin a work involving so arduous a conflict with misgivings within and foes without. The trumpet which he put to his lips resounded afar. It was heard among the mountains of Switzerland; it roused kindred spirits in all the Teutonic lands; and even

voke responsive voices of sympathy in the northern nations of Europe.

Without Luther and his powerful influence, his reformatory efforts, even such as had an independent beginning, like that of Wycliffe, might have had no enduring results. Luther's whole nature was identified with his great work, and while other leaders, like Melancthon and even Calvin, can be separated in thought from the Reformation, Luther apart from the Reformation, would cease to be Luther.

It is not our place to give here a sketch of

Great commotion was at once aroused all over Germany. And though nothing was further from Luther's mind at the beginning than separation from the church, he was led on step by step—we cannot pause to trace the process—until he found himself (after burning the Pope's bull Dec. 10th, 1520) excommunicated by the Pope, and placed under the ban of the empire by the Diet of Worms, May 26th, 1521.

Luther's appearance at this Diet, before the greatest body of princes in Europe, with the greatest monarch, the newly elected



LUTHER BURNING THE POPE'S BULL.

Luther's life, which extended from 1483 to 1546. The son of the plain Saxon miner, he had become when he was 25 a professor of philosophy in the University of Wittenberg, and not long after was Professor of Theology, with the degree of Doctor, in the same institution. Exasperated at the impudence of John Tetzel, a Dominican monk who hawked his indulgences in the most impious manner through the very gate of Wittenberg, Luther declared war upon him, and October 31st, 1517, posted on the door of the church of All Saints his 95 theses or propositions against these things.

Charles V, at their head, is one of the most striking scenes in history; and his words, after declaring that he could not retract anything he had written until it was proved contrary to Scripture or right reason, "Here I stand; I can do otherwise; God help me; Amen," will ever remain as one of the finest specimens of sublime heroism.

Great helpers were raised up; among them Philip Melancthon, the new Professor of Greek at Wittenberg, a young man of 22, of fine intellect and ample learning, already distinguished for his attainments, famous as a theologian and expositor. Other young men

of more martial mould also stood by the reformer, daring knights like Ulrich von Hutten and Francis von Sickingen, ready with their swords and their castles.

A number of circumstances were favorable to the Reformation after the Diet of Worms, and a number were unfavorable. Among the former may be mentioned the constitution of the German Empire, by which much of independence in their own dominions was given to the various princes, many of whom were favorable to the new movement; the absence of the Emperor from Germany for several years, in consequence of troubles with Spain and war with France; and the translation of the Bible into German by Luther in a form so full of vitality that the people were eager to read it.

Decidedly unfavorable was the schism among the reformers in regard to the Eucharist, the insurrection of the peasants, accompanied with the horrible excesses, falsely attributed to the spread of the Reformation; and the crazy sect of fanatics which arose at Munster and abused the doctrine of justification by faith so far as to discard good works and indulge in all sorts of iniquity. But in spite of these set-backs, which were treated with firmness and good sense by Luther, and in the face of its numerous enemies the good cause went forward.

The reformers got the name of Protestants by the protest which they made April 25th, 1529, against the resolutions of the Diet at Spire convened in the interests of their enemies. The Confession of Augsburg, drawn up by Melancthon, containing the doctrinal views of the Reformers, was prepared and published in 1570, and soon after the League of Smalcald was formed for mutual defence by the Protestant princes.

Henceforth to the Peace of Westphalia (1648) for more than one hundred years, the politics of Europe turned upon this great religious question. The contest between the Catholics and Protestants was at last finished by the two religions, or, more strictly speaking, the two forms of Christianity, dividing Europe nearly equally between them.

The Reformation in German and French Switzerland under Ulrich Zwingli and John Calvin, had close connection with that already outlined, for Switzerland was still a part of the German empire and the same causes were everywhere at work. Zwingli (1484-1531) was both a patriot and a scholar.

In 1516, while pastor at Einsiedeln, he preached against the indulgences and put an end to the demoralizing traffic in his neighborhood. He took a still more decided stand in 1519 while public preacher in Zurich, which became after this the headquarters of the reformation that looked to him as leader. In 1528 it triumphed at Berne, the next year at Basle, and about the same time at St. Gall and Schaffhausen.

But most of the other German cantons, especially Lucerne, Zug, Schwyz, Uri, and Unterwalden, remained Catholic and formed a league to maintain the old faith. Hence there was much fighting, which resulted on the whole in favor of the Catholics, particularly at the battle of Cappel, where Zwingli himself was killed and the further spread of reform in German Switzerland was arrested.

Zwingli and Luther were in substantial harmony on the cardinal doctrines of the Protestant faith, but were at sword's points with regard to the Eucharist, where Luther held most obstinately to the doctrine that the body and blood of Jesus were present in some mysterious way and were received at the sacrament *in, with, and under* the bread and wine; while Zwingli, with clear, strong common sense, which was his most prominent intellectual trait, maintained that the sacrament was designed to be simply a reminder of the sufferings and death of the Saviour.

At the conference in Marburg, 1529, designed to bring the reformers together, Zwingli appears to better advantage than Luther who stubbornly refused to take the hand of fraternal friendship which the former stretched forth with tears in his eyes as a token of peace.

The reformation penetrated French Switzerland somewhat later than it did the German portion, beginning in 1526, under William Farel, a native of France. In 1526, John Calvin, another Frenchman (1509-1564) arrived at Geneva, and speedily became the leading spirit. It was not, however, till 1555 that, after desperate struggles, his ideas obtained complete supremacy, and Geneva became a center whence reformatory influences spread to the remotest parts of Europe. He wrote "The Institutes of the Christian Religion," his monumental work, in 1536, when only 27 years of age. He had a well-trained, logical mind, thoroughly disciplined by legal studies, together with that genius for organization for which the French nation is dis-

tinguished. He was also a famous commentator, doing much to build up the edifice of Protestant exegesis.

When the reform had been completely carried through at Geneva, church and state were joined in the closest manner, and the utmost severities were used against all who differed in doctrine or practice from the governing party. Trifling offences were visited with extreme penalties, and laws were inflexibly executed. The well known case of Servetus, burned at the stake for heresy in

The Reformation was attended with some evils, but has resulted in far greater benefits to mankind. Some evils were to be expected from the natural intolerance of the human mind, from the general ignorance and rudeness of society inflamed on subjects which did not admit of demonstrative evidence being produced on either side, from the intermixture of earthly politics with religious concerns, and from the very difficult question of the disposal of the ecclesiastical revenues.

The Protestants became split up into many



LUTHER AT THE DIET OF WORMS.

1553, illustrates this. Geneva, however, was a refuge for the persecuted Protestants from many quarters and a stronghold from which missionaries went forth to continue the battle.

Calvin's ideas on many points spread quite widely throughout Germany, and the Reformed faith, as it came to be called in distinction from the Lutheran, acquired a strong foothold in many lands. So that Calvin, rather than Zwingli or even Luther, was the ruling mind in the great part of the territory.

warring sects, almost inevitably from their magnifying of the right of private judgment, and betook themselves to persecution in their turn wherever they had the power. This brought on a reaction in favor of Catholicism, which, together with the immense activity and efficiency of the newly established Jesuit order, won back some of the lost territory.

The good effects, however, of the Reformation, intellectually, morally, economically, and politically, have very far outweighed the

temporary evil that resulted. The priceless spirit of free inquiry was aroused, a spirit which extended itself afterward to every department of human investigation, and has by no means lost its force even yet. The precious Bible was opened, a purer faith established, and the gospel in its simplicity was a second time promulgated to an erring and sinful world. Religious liberty took a start which is still making itself strongly felt.

To the Reformation we owe not only the destruction of the temporal and spiritual thralldom of the Papacy, but all the improvements which afterward took place, not only in religion, but in legislation, in science and in our knowledge of the faculties and operations of the human mind—in other words all that can distinguish the most enlightened from the darkest periods of human society. Effects have been produced so many and important upon the morals and manners, upon the arts, literature, sciences, knowledge, religion and politics of Europe that properly to display them would require a work exclu-

sively appropriated to the subject, and for which no ability or information would be entirely adequate.

The Reformation has magnificently triumphed, and each added century only emphasizes the more the value and importance of the epoch. It may be said to have annihilated the influence of Rome upon the laws and government of the civilized world.

The Protestant powers are now gaining so rapidly upon the Roman Catholic Church, as was shown in the previous article, that in the not distant future, Christianity will itself take on so predominantly a Protestant garb as to become its everywhere recognized prevailing form. Thus will be vindicated magnificently the labors of those, all too briefly touched upon in this inadequate sketch, and the religion of Jesus Christ will be restored, in a large degree at least, from the corruptions of the ages to a form somewhat like that which he designed should perpetuate his name upon the earth.

Webster, Mass.

THE GERMAN BIBLE.

BY LAURA M. LATIMER.

MARTIN LUTHER had just received the degree of doctor of philosophy. The University of Erfurth was at that time the most celebrated in all Germany, and the ceremony had been conducted with great pomp. A torchlight procession came to his room to pay honor to him. He was only twenty-one, and the splendor and magnificence of the festival was enough to turn the head of any young man. It was the summer of the year 1505.

He went to Mansfield to spend the vacation with his parents, and on his return, when crossing the mountain, a short distance from Erfurth, a fearful thunderstorm, which had been gathering over the Thuringian forest, suddenly burst over his head. He was alone and far from shelter. Peal after peal of thunder shook the mountain until it trembled under his feet. The forked lightning tore up the ground in front of him and threw him upon his knees. "Encompassed with the anguish and terror of death," as he himself says, he prayed to God to protect him, and he promised the Lord that if he would deliver him he would give up all his cherished

plans of earthly glory and devote himself entirely to God.

The storm passed by and he reached the city in safety. But a great gloom was over the university. Students, teachers and masters were flying to the forests from the plague-stricken city, for the pestilence had entered alike the homes of the rich and the poor.

In the midst of so much sorrow, one evening Martin Luther invited his friends to a supper in his room. They were young men who were looking forward to a life of earthly glory and fame, and with gay, witty conversation and joyous songs they passed the evening, until the university hour for repose had nearly arrived, and then at the very moment when they were giving way without restraint to their gaiety, Luther, with a serious look upon his face that startled them and hushed song and jest, announced to them that this was his farewell.

Tomorrow the walls of a monastery would shut him in forever from the world and from them. He had decided to become a monk. They plead with him to change his resolu-

tion until the heavy bell of the university rang out the hour for retiring, and then, with tears, they went to their homes.

He went out alone into the darkness of the midnight, knocked at the Convent of the hermits of St. Augustine. The massive gates opened and shut him in, and he entered upon a new life that changed the history of the world.

After Luther had been three years in the cloister at Erfurth, his friend, Frederick, Elector of Saxony, invited him to become professor at the University of Wittenberg. The little Augustine chapel could not hold the people who flocked there to hear him preach, and so the Council of Wittenberg nominated Luther their chaplain; but the great city church was also too small to hold the crowds who came from far and near to hear him explain the Scriptures.

How he longed to give the Word of God to the people of his native land. There were no German Bibles then. Only a few of the learned had access to the chained Latin Bible in the convents. He, himself, had never seen the Holy Scriptures until he was 20 years old. He happened to find one in the University library the year he graduated. With eagerness and indescribable emotion he turned over the leaves, and read the story of Hannah and Samuel. The Bible was in Latin, bound in red leather. He also found one in the convent, chained to the wall, which became his guide and comfort during those years of humiliation and trial, when he was sent out bare-footed every morning to beg food for the monks.

In the year 1521, Luther was summoned to appear before the most august assembly in the world, to be tried for heresy. Never had man appeared before so imposing an assembly of kings, dukes, bishops, thirty archbishops, abbots, margraves, ambassadors, princes, counts, barons and papal nuncios, etc. From the galleries and antichambers and embrasures of the windows, five thousand spectators looked down upon Luther while he presented to the Emperor Charles V, the pure gospel of our Lord Jesus Christ.

I wonder if he remembered the words of our Saviour to his disciples, "Before governors and kings shall ye stand for my sake, for a testimony unto them."

The people and the Emperor were bent upon his destruction, and everybody was forbidden to give him shelter, or food or drink, or by word or deed to give him any succor whatsoever.

On his way home from the city of Worms, with his brother and a friend, as they skirted the woods of Thuringia, five horsemen, masked, and armed from head to foot, sprang upon the travelers. They seized Luther, pulled him violently from the wagon, threw a military cloak over his shoulders and placed him on a lead horse, and then vanished with him into the gloomy forest. They took him up a high mountain, on the summit of which, was an old castle, the lofty and isolated fortress of Wartburg, surrounded by the black forests that cover the mountains of Thuringia.

He was a prisoner within the ramparts of this carefully guarded fortress for nearly a year, hidden by friends from his enemies who were determined to kill him. His friend, Frederick, Elector of Saxony, had taken this way to save his life. His foes supposed that he had been murdered by robbers.

In this quiet retreat he began the translation of the Bible into German, the greatest literary work of his life. He gave to his fatherland a book, which has made the German Empire one of the greatest Christian nations of the world. The historian tells us that up to this time there was no one language accepted throughout the empire. The learned wrote in Latin and others used the dialects, Saxon, Franconian, etc. The lyric poets, who were the Troubadours of Germany, wrote in Swabian.

"Luther passing by the diction of the theological schools and the courts, sought the expressive phrases employed by the people. For this purpose he visited the market-place, and social gatherings, often spending days over a single phrase. No sentence was admitted into the translation until it had crystallized into pure, idiomatic German. The Bible became the model of style and its High German the standard of cultivated conversation and polite literature."

In the year 1534, his complete translation of the whole Bible was published. He exclaimed, "O, my dear Germans, the divine Word is now in abundance offered to you. God knocks at your door; Open it to Him."

ULRICH ZWINGLI, THE SWISS REFORMER.

(Condensed from the "Story of the Christian Church.")

ULRICH ZWINGLI was born at Wildhaus, Switzerland, January 1, 1484. At ten years of age he was sent to school in Basle, and from thence to Berne, where he made great progress in the ancient classics. From Berne he was sent to Vienna to study the scholastic philosophy. Returning to Basle, he became a schoolmaster and entered upon the study of theology, and in 1506 was admitted to the priesthood and settled in the parish of Glarus.

In 1516 he was transferred to the parish of Einsiedeln, and from this year preached the Gospel with great effect. In 1518 he opposed Samson, a seller of indulgences, and put an end to the traffic in the Canton of Schwyz, and forced Samson to leave Switzerland. Near the end of this year he was made preacher of the Cathedral of Zurich.

In Zurich his homiletic discourses laid solid foundations for the Swiss Reformation. It was not long before complaint was made that he preached heresy, and the government of Zurich summoned all the clergy in its jurisdiction to meet at the council house that they might arrive at the truth by discussion.

Preparatory to the disputation, Zwingli drew up sixty-seven articles containing his doctrinal views. On January 25, 1523, he appeared in the town hall, in the presence of six hundred persons, and with his Hebrew and Greek Testaments, awaited his assailants. He won an easy victory.

The council, therefore, issued this decree: "Since no one has been able from Holy Scripture to convict Master Ulrich Zwingli of heresy, he shall continue, as heretofore, to proclaim the Holy Gospel and the genuine divine Scriptures in accordance with the Spirit of God, and to the best of his belief and ability." All other pastors were directed to do the same.

After a second disputation, held in October, 1523, he obtained a decree of the council against the use of images and the observance of the mass. In 1524 the city of Zurich separated itself from the jurisdiction of the Bishop of Constance and organized the Reformed Church, at the head of which were the magistrates. The Reformation was established in Berne in 1528 and in Basle in 1529.

Zwingli cannot be understood unless we consider that he had in view a political as well as a religious reformation of Switzerland. He desired through the Gospel to renew the civil and secular life of his country, and was a patriot as well as a preacher.

With the establishment of the Gospel doctrine in Zurich, Berne and Basle, the work of the Swiss Reformation was complete, but trouble with the cantons that remained Catholic was inevitable. The chief cities of the Confederation had become Protestant; the mountaineers adhered to the old faith. In the five Catholic cantons Protestant preachers, if they were found, were ill-treated or put to death.

Zurich for a time forced the cantons to concede toleration, but the trouble was not cured. The Catholic cantons sought an alliance with Austria, the Zurichers with the Landgrave of Hesse. Zwingli desired to effect a change in the constitution of the Swiss Confederacy by which the preponderance of power would be given to the cities, but he opposed the harsh method adopted for keeping the Catholic cantons in check, which was that of cutting off the supplies of food of which they were dependent on their Protestant neighbors. War, he said, was preferable

Hostilities broke out, and on October 11, 1531, the battle of Cappel was fought between the forces of Zurich and the Catholic army. The Protestants were defeated.

Zwingli, who served as chaplain, made no use of his weapons, but was active in encouraging the troops. He was struck by a stone while bending over a dying soldier, received several wounds, and was finally killed. His body fell into the hands of the Catholics, was dismembered and burned. He was only forty-seven years of age when he died.

"Zwingli had," says Von Muller, "a patriotic and republican soul, of which he gave evidence in civil no less than in religious labors. He was not satisfied with leading his church into the way of truth, without laying down for his country all those moral principles and precepts which he conceived to be conducive to liberty. His zeal for civil order and household virtue, and for the policy of a perpetual peace, was as great as that which he displayed in religious controversies."

STATIONING OF PREACHERS IN THE WESLEYAN METHODIST CHURCH.

Our readers will be interested in understanding how the Preachers receive their appointments in the "Mother Church." In the United States they are appointed by the Bishop or President of a Conference; in England by the "Stationing Committee." Rev. Joseph Bush, in a late number of the *Methodist Recorder*, of London, has an article on the subject, which we condense:

During his lifetime John Wesley was the Stationing Committee. He called out, as Preachers, whom he would, and year by year appointed them where he would. As General Superintendent, and ever going to and fro in the Connexion, he had a unique knowledge both of Preachers and Circuits; and, whilst consulting the wishes of the brethren, it may be taken for granted that, in stationing them, Wesley would have a supreme and inflexible regard to the claims of the Work of God.

John Wesley died March 2, 1791, and at the ensuing Conference steps were taken to provide for the work. Mr. Wesley had been Perpetual President. In 1791 the Preachers elected a President from among themselves.

Wesley had personally dealt with cases of difficulty and discipline that might arise between Conference and Conference. It was decided that "the President's power shall cease as soon as the Conference breaks up."

To provide for the maintenance of law and order during the year, the Connexion was divided into Districts, and the Preachers in each District were responsible to the Conference for the observance of discipline within the limits of their own District.

John Wesley was accustomed to prepare a Draft of the Stations, to be read in the Conference. In 1791 it was resolved that "the Committee of every District in England and Scotland shall elect one of their Body to form a Committee to draw up a Plan for the Stationing of the Preachers in Great Britain." This is the origin of the "Stationing Committee."

The Conference also ordered that "No Preacher shall be stationed for any Circuit above two years successively, unless God has been pleased to use him as the instrument of a remarkable revival."

In 1870 it was resolved that the representatives to the Stationing Committee should be chosen at the May Synod by Ministers

and Laymen, instead of, as theretofore, by Ministers only. The election is by ballot, without nomination. Foreign Missions are represented by one of the General Secretaries, and also Home Missions; and each of the four Colleges by the Governor, or by one of the Tutors.

Not later than the first of June the Secretary receives from the Representatives lists of all Ministers "for whom arrangements have not been made," and of Circuits in which there may be one or more vacancies. From these lists the Secretary compiles a pamphlet, which shows in connection with each District the Ministers disengaged and the Circuits not filled up, and a copy is sent to each Representative.

For two or three weeks a brisk international business is carried on by the Representatives, fitting the uninvited Ministers into uninviting Circuits, and during this period the number of unattached Ministers and Circuits is considerably reduced.

It is not to be taken for granted that all these informal arrangements stand. If the Preacher is one who thinks the Circuit good enough for him, and one whom the stewards think good enough for the Circuit, the appointment stands.

By the end of June the Representatives send to the Secretary of the Conference a final and detailed statement of everything in their respective Districts that relates to Stationing—not only Ministers still "on the stream" and Circuits unprovided for, but additional Preachers asked for, Supernumeraries returning to full work, etc. From these returns the Secretary compiles the private and confidential document known as the "Preliminary Draft of Stations."

Until the first session of the Stationing Committee closes, this book is "unmarked by human eye," save the privileged eyes of the members of that Committee.

The Representatives receive the Preliminary Draft at the Annual Home Mission Committee on the Monday before the meeting of the Stationing Committee. They find four varieties—Ministers remaining, Ministers invited, Ministers not invited, but arranged for, and openings in Circuits.

How does the Stationing Committee do its work? There is a two-fold test.

First. To what extent are the arrangements made by the Committee confirmed by the Conference? Nearly all of them.

Second. How far are the invitations disturbed? There were about 470 invitations given and accepted last year. Apart from causes compelling change, and over which neither Committee nor Conference had any control, the Invitations disturbed were only two per cent. of the whole.

During the process of Stationing, there lie in wait contingencies which make for unsettlement. Withdrawal of invited Minis-

ters to fill Connexional Departments; the exigencies of the Foreign Work; Brethren taken for our Central Missions who were invited to Circuits—these and the like accounted for all disturbed Invitations last year, save nine.

Equally with the Stationing Committee, the Conference is concerned to respect Invitations. At the Final-Reading, earnest endeavor is made to conciliate exigencies. Within a few minutes of the Stations being confirmed last year, two young ministers were restored to the position to which they had been invited.

COLORED METHODIST EPISCOPAL CHURCH.

Address made by Bishop Isaac Lane to the General Conference of the Southern Methodist Church in Dallas, Texas, in May last.

Dearly Beloved Fathers and Brethren—I come to you bearing the greetings from the bishops, ministers, and members of the Colored Methodist Episcopal Church, of which I am sure you all know a deal about. So I do not come as a stranger from some unknown or uncongenial clime to relate who we are, but from a body of Christians with whom you have affiliated for some time.

Dear fathers and brethren, we greet you all as a great moral force against the powers of sin and darkness, hoping that you are encouraged in this great conflict. We esteem ourselves as co-workers with the Lord, joined with you working for the same cause and the same Master against this mighty foe.

As Methodists, we hold a closer relation to you than any other body of Christians in all this country. We believe in the same Lord, and are of one faith, having the same system of doctrine and one object in view, the glory of God and man's salvation. The motto of the Methodists was, and we trust is, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14.)

Again, we congratulate you on the unaltered gospel you preach, and the full faith your preachers have in the great plan of

human redemption and salvation. The full, plain, wholesome doctrines of Methodism are truly recognized by all. Unbiased minds that possess the intelligence of any system of doctrine have given up the dispute on Methodist doctrine and polity.

We, as a Church, appreciate the unique relation we sustain to your great body. We, as well-raised children, delight to look on the greatness of our parent, and when we notice your advancement on all lines of Church work, the more we know of it, the more it is a pleasure to us.

Now, brethren, we have a little request to make of you, as our ecclesiastical parent, that wherever, whether in town or city, you are strong and we are striving to house our people, please give us attention, and remember it is your little black child out of doors and asks for help. Now, in the language of the colored sister, who listened to the preacher for an hour and a half, and after the preacher was nearly out of breath, said, "In conclusion, I leave the text with you," the sister said, "I thank God you are going to leave something with us. I am glad you left something." So I hope I have left the text.

And now may the God of all grace smile upon you all. Amen.

"Each day a world, aflood with light, and laden with God's providence,
Awaits our toil. And life enthused with holy sense of service in His name,
Leaps toward the vast untroubled peace beyond earth's strife."

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

Read from the address of Rev. R. A. Morrissey, A. M.; Fraternal Delegate of the African Methodist Episcopal Zion Church to the General Conference of the Colored Methodist Episcopal Church, in Nashville, Tenn. May 20, 1902.)

time of the formation of the African Methodist Episcopal Zion Church by James O. Love in 1796 marks the beginning of the formative epoch for the race, not only in character, independence and honor to the race. In the distinct church life of the African Methodist Episcopal Zion Church in this country, and in the diffusion of its principles, doctrines and religious tenets, the hand of Providence ordained the A. M. E. Zion Church leadership.

Through the A. M. E. Zion Church very early the sentiment was crystallized which inspired the organization of the A. M. E. Zion Church in Philadelphia, in 1820. And many long years had intervened; years of struggle in the American nation; years following those of carnage and strife; years passing through the eventful period of a century of the country's growth, when sentiment continued to gain favor and sympathy with both white and colored people who were the leaders of thought and African Methodist Church life in the South, until they saw and acknowledged the wisdom and necessity of according to the race the full measure of religious freedom and enjoyment, and consequently the C. M. E. Church, in 1870, was born in the town of Nashville, Tenn., not very far from where you are now assembled.

We, the African Methodists of today, entering into the footsteps of our fathers and founders, so full of respect for the past, and to humanity, I should not permit the basest of ingratitude did our hearts not beat with reverential emotions of thanksgiving and praise to God, our Heavenly Father, and to the chief promoters and organizers of Negro Methodism for their love of men and loyalty to God, for their wisdom and splendid confidence which they had in themselves, and in us. Let us pass it on to our children, let them tell it to their children, and let the sweetest cadence of the hymns, singing it on down the coming ages of the future, of how in 1820, and of how in 1870, the three great branches of African

Methodism were bequeathed to the race, and dedicated to God, which shall sweep on in their resistless force and in their tremendous influence, giving new hopes and higher ideals to men until the end of the world.

Today the A. M. E. Zion Church has eight Bishops, twelve General Officers, the finest and best equipped Publication House owned by any Church of the race, fourteen schools and colleges, chief of which is Livingstone College, located at Salisbury, N. C., under the supervision of that prince among educators, Rev. W. H. Goler, D. D., and which will soon close the most prosperous session in point of attendance of scholars and satisfactory results of a thorough work in its history.

She has 2,903 ministers, 3,841 churches, 528,461 members, with her well organized educational, missionary, Church extension, financial and Sunday school departments, and owns church property, including real estate, parsonages, institutions of learning, general departments and other buildings to the value of \$5,865,472.

We raised during the last quadrennium, closing May, 1900, for the support of presiding elders and pastors, \$3,763,900; for current expenses, \$614,800; for church debts, the remodeling of church buildings and the erection of new ones, \$3,763,996, and built and remodeled 177 churches; built 44 parsonages, and added 119,000 to our membership.

In the recital of the rapid progress of the A. M. E. Zion Church during the last quadrennium, we give God the praise, and to Him be the glory. Zion has gone forth, ever relying upon the Heavenly Father, and in the assurance of the fulfilling of his promise: "Lo, I am with you alway, even unto the end of the world," following under the wise and judicious leadership of her Bishops: J. W. Hood, T. H. Lomax, I. C. Clinton, C. R. Harris, A. Walters, G. W. Clinton, J. B. Small and J. W. Alstork, she has come back rejoicing, bringing in the sheaves with her.

BISHOP WILSON ON UNION OF JAPAN METHODISM.

BISHOP A. W. WILSON, D. D., in advocating the union of the Methodisms in Japan in an address before the General Conference of the Southern Methodist Church in May last said:

If you will refer to the action of the General Conference in 1890, you will discover that the purpose of that action was not the unification of the Churches in Japan, but simply the unification of their educational work. There was a movement some years ago to secure the union of all the Methodisms in Japan. It was defeated, in effect, by the action of the General Conference of the Methodist Episcopal Church, which imposed impracticable and impossible conditions. I myself very strongly opposed it under those conditions. The state of things has altered much since then, and we are struggling with more perplexing problems in our relations to government.

You cannot draw your analogies in regard to governmental interference with these things in Japan from what could be done in this or any Christian country. You must understand that the government there undertakes to be not merely the regulator of the secular side of the religious life, but of the conscience of the people also. It proposes to erect standards of faith and everything else that is necessary to religion, and there are many difficulties that we have to encounter in the management of our work, which, under present conditions, we find it almost impossible to overcome.

The organization of Methodism in Japan under one Church will do away, for the most part, with all the difficulties that face us. As a native Church it will have freedom and fullness of life impossible to it while it is under the direction and control of foreign ecclesiastical bodies; and it is to secure the largest freedom of action, the fullest outflow of religious life, that we aim first of all.

You must take into account, further, that in proposing a basis of union, extreme care has been taken to guard the separate rights of the missions and missionaries. We shall still have our mission meeting in Japan. Funds that go from our Board will be administered by our own missionaries. The fields that we operate will be carefully limited, and it will be seen exactly what our men are doing in the work, while at the same time they constitute integral parts of the native Church.

Only in regard to the forward movement and the responsibility that they may have under the Church for the management and application of the funds, will there be the separation. In regard to the whole religious element and feature of it, the Church will be absolutely one—a thing greatly to be desired.

I have been working for two or three years to secure a plan of incorporation, as I would call it here, by which we might be secure against any adverse influence of property in Japan. Up to this time, after we have consulted our ministry and the best legal talent of Japan, we have been unable to formulate anything acceptable to the home department of the Japanese government; and unless they change their ground very materially, I think we shall be unable to do so in time to come. We have hoped that there will be a change in that regard, but at any rate it will not be for some years to come, and we are really at the mercy of the natives there.

Our own people are very faithful, but sometimes you can't avoid the intrusion of a man who is unworthy of confidence, and he may do us great damage on those lines; but we want to get the matters in such shape that we shall be absolutely sure that, if the work done, we shall secure the best results and our expenditures made shall lead to the largest issues in the religious life of the Japanese people.



THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

(Extracts from the address of Rev. R. A. Morrissey, A. M.; Fraternal Delegate of the African Methodist Episcopal Zion Church to the General Conference of the Colored Methodist Episcopal Church, in Nashville, Tenn. May 20, 1902.)

The time of the formation of the African Methodist Episcopal Zion Church by James Varick in 1796 marks the beginning of the history-making epoch for the race, not only religiously, but in every direction which gives character, independence and honor to a people. In the distinct church life of the Negro in this country, and in the diffusion of the principles, doctrines and religious sentiment of Methodism, the hand of Providence ordained the A. M. E. Zion Church to the leadership.

Through the A. M. E. Zion Church very largely, the sentiment was crystallized which inspired the organization of the A. M. E. Church in Philadelphia, in 1820. And though long years had intervened; years of progress in the American nation; years followed by those of carnage and strife; years stretching through the eventful period of a half of a century of the country's growth, this sentiment continued to gain favor and popularity with both white and colored men who were the leaders of thought and Methodist Church life in the South, until they saw and acknowledged the wisdom and propriety of according to the race the fullest measure of religious freedom and encouragement, and consequently the C. M. E. Church, in 1870, was born in the town of Jackson, Tenn., not very far from where you are now assembled.

As Methodists of today, entering into the labors of fathers and founders, so full of blessings to us and to humanity, I should consider it the basest of ingratitude did our hearts not beat with reverential emotions of deep thanksgiving and praise to God, our Heavenly Father, and to the chief promoters and organizers of Negro Methodism for their love of men and loyalty to God, for their wisdom and splendid confidence which they had in themselves, and in us. Let us tell it to our children, let them tell it to their children, and let the sweetest cadence of joy sing it on down the coming ages of how in 1796, of how in 1820, and of how in 1870, the three great branches of African

Methodism were bequeathed to the race, and dedicated to God, which shall sweep on in their resistless force and in their tremendous influence, giving new hopes and higher ideals to men until the end of the world.

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with a loud voice, 'Heavenly Father, receive my spirit.' This he said twice, but before he could utter it a third time his head was cut off by the Boxers.

"The Christians begged that they might be allowed to take away the body, but the leader of the mob, Wang Yung Lu, refused their request. Instead, he compelled them to give money to buy oil that the body might be burned to ashes."

Preacher Yao adds, "Thus Chang Shen, having on earth preached the Gospel for the Lord, in the hour of death bore witness for the Lord, and is now most surely together with the Lord in Glory."

The reason the Boxers gave for burning the body was that they had been told that he would rise from the dead, and they thought that their act would render this impossible.

Afterwards they began to be afraid. They said, "This was a good man; he must have become a spirit. His spirit will come down and take revenge on us." They consequently left this district, and the Christians were saved from further persecution.

A Hindu Boy Forsaking All for Christ.

A MISSIONARY in India writes of the power of the Gospel upon the mind and heart of a boy in India.

"A Patidar boy from Borsad came to our mission station last year as an inquirer. He was enticed back home and kept a prisoner. He came back to us about a month ago. Soon after he went home he found his books torn up, and even letters written to him by the boys here were destroyed. He was never left alone for a moment, and even when the Borsad Christians visited the village to preach he could not make a sign.

"After a while, however, his father thought (not wrongly) that the best way to get nonsense out of his head was to give him a chance of making money, so he set him up in a small way with a cloth shop. After keeping steadily at his work for long enough to lull the suspicions of his friends to sleep, the boy got a few things together and bribed a small boy to take them to a certain spot outside the village. Then, starting out with only his cane as if to collect debts, he walked off, got to the station, and with much fear and trembling, succeeded in taking his seat unobserved, and reached us safely.

"Two days later two men came to fetch him back. They brought a woeful tale of their father being very ill, etc., and they tried various other means. The boy, however, shut himself up in his room and barred the door against them, and declared he would not return. The next thing was a letter to say his father was dead, and he must come and assist in the funeral obsequies.

"It was a very cruel and mean stroke, but Manyal brought the letter to me and asked me to find out the truth, and Mr. Shillidy was soon able to report that, for all the Borsad world knew, the old gentleman was enjoying excellent health! Perhaps they will leave him alone now.

"This boy by remaining in heathenism would have inherited a great deal of wealth. He has at least risked, probably more than risked, the loss of all this—and yet he is but a schoolboy!"

Finding Jesus and Dying for Him.

A ROUGH, stern-looking man and his beautiful young wife were standing one day in Burma under a clerodendron tree covered with rosy-white blossoms, looking at a little baby boy that she held in her arms.

"Is he not beautiful, my lord?" she said.

"Beautiful now," he answered, "but how will it be when he grows to be a wicked, sinful man?"

"Must it be so, my lord?"

"Is it not always so?"

"My lord, there is a man at Maulmain who teaches that sin may be removed."

"Who told you of him, *mynah*?" asked the husband sternly.

"My lord!" exclaimed the poor wife, timidly.

"Who told you?" he repeated.

"I heard it in my father's house on the other side of the great Salwen," she answered, with more courage.

"Well, Mimosa, you are not in your father's house now; and, mark me, from this moment you will forget that a word of this abominable religion ever entered your ears. You hear, woman!"

At that the usually docile wife sprang to her feet, and said, in a clear, ringing voice:

"What would you do, my lord, if I were to become a Christian?"

"Kill you!"

The woman smiled drearily, sat down, and drew her baby to her bosom.

"Why did you ask such a terrible question, Mimosa?" he asked after a pause.

"Because it is pleasant to know," she answered with a laugh.

Looking around for something else to talk about, the man noticed his wife's round, taper arm, sparkling with ornaments.

"What is that odd bracelet you wear lately?" he asked.

"A charm, my lord."

Just then the woman seemed to see something unusual through the trees, and, catching up the baby, she bounded away.

"Fool! to be frightened by such a silly thing," muttered her husband. "A charm, indeed! That is not like being a Christian."

Some days before, old Pooluah, a Christian slave, who had come with the young wife from her father's house, had sent her a tract called "View of the Christian Religion" in a basket of flowers. This she had carefully folded together in a deer-skin case trimmed with wild seeds, and bound it on her arm with her other bracelets. It was the safest place in which she could hide it, and it would be always near when she wanted to read it. When her husband asked the question about it, she was frightened and ran into the forest, not daring to look behind her for a long time to see if anyone was following her. At last she heard a familiar voice say:

"My lady, has anything happened?" It was old Pooluah, who was carrying a heavy load of fresh herbs he had just been gathering.

"Happened! no," she answered. "But there will—there *must*, and I almost wish it would come now."

"Look to the Lord Jesus Christ, my lady. He is strong. He never deserts those who put their trust in Him."

"I do not put my trust in Him, Pooluah. I am not a Christian. When you are in trouble you can pray like the white people, and your mind becomes cool and happy. I cannot. I do not trust Him. I shrink and tremble, and do not even dare to tell the truth."

"My lady," —.

"I said just now, Pooluah, that it was a charm I wore upon my arm. I told a falsehood, and all from fear. I am a poor, timid

woman, and I can never be a Christian."

"My dear lady, you were sorely tempted, but try, try, my sweet mistress, to bring your trouble to the Lord. He will take it willingly. He has trodden all these dark ways, and He knows every step. Cannot you trust Him, my lady?"

The woman shook her head. "I am a poor, crazed *mynah*, and must obey my keeper. I thought his mind was softened, Pooluah, for he talked of our common sin as though sorry for it. So I ventured to tell him there was a way of escape, and he was, oh, so angry! He says he will kill me if I become a Christian. I am young to die, Pooluah," and the poor young thing threw herself down upon the sod and wept passionately. "I know you love me, my faithful Pooluah," she said at last, "but you are all."

"The Lord Jesus Christ loves you, my lady."

"I cannot feel it; I dare not think of it. The way is dark, dark."

"He gave His royal limbs to the torture and His body to the tomb for you, my lady. It is dark; the world is all dark, but He came down from glory and waded through the darkness and the sorrow for you, my dear lady—for you. Trust Him, my lady; lay your sorrows at His feet, and the shadow of death itself will never make you afraid."

"But I denied Him, Pooluah—denied Him insultingly. I said it was a charm I wore."

"It was in a moment of weakness, my lady. The Lord is a pitying Redeemer. Ask Him to forgive you. Look to Him, my lady, and light will come."

From that time Minosa seemed changed. She was courageous, calm and happy. Ashamed of her falsehood, she unbound the bracelet from her arm, and threw the deer-skin case into the river, and placed the tract in one of the hollow bamboo rafters of her house, where anybody could see it who looked for it. In spite of the faithful Pooluah's cautions, she began whispering the glad news of salvation among the villagers; but they all loved her so much, and her husband was so much feared, that not even the strongest Buddhist ventured to tell him what she was doing.

So the months went on. At last one day, as she was reading her precious book, she was startled by a rough hand on her shoulder, and a stern voice exclaiming, "Woman, woman, what have you here?"

For a moment she hesitated and her heart grew faint. She had expected a time like this, but it had been so long delayed that she was surprised when it did come. She answered tremblingly, "It is a—a foreign book, my lord."

"One of those vile books"——

"It is not a vile book," she interrupted bravely.

"Which—which I commanded you not to touch!"

"Should I not obey God rather than"——

"Silence, babbler, slave!" Then, smothering his rage again, "But where is the traitor that dared to give you this?"

"I had it a year ago, my lord."

"And you have kept it ever since?"

"I have, my lord."

"And read it?"

"I have."

He snatched the book from her hands and tore it in pieces.

"That is useless, my lord. It matters little to destroy the paper, when every word is cut into my memory."

"You will not say that you believe that book!"

"I do."

"And you dare tell me this—that you are an idiot—a—a"——

"I am a Christian, my lord."

The stern man shook with anger. "Who knows you are—what you say?"

The woman was silent.

"Speak, I command you!"

"I cannot tell, my lord."

"What! you—you—defy me?"

"I will answer any questions about myself, my lord; but more than that I cannot."

"You refuse to tell who are your accomplices?"

"I refuse to betray my friends."

Overcome with rage, his hand seemed to leap into the air, and the next moment the courageous young wife was crushed to the earth. Then the stern man's dreadful anger was turned to more dreadful grief. He threw himself down beside her with a loud cry that brought a dozen villagers to the spot. "I have killed her! I have killed her!" he cried—"her, my golden lily, my bundle of musk! O Mimosa! my beautiful, pitying Mimosa! Speak to me, oh, speak, Mimosa! I meant not to strike. It was a demon in me, and not my hand. One little word, one breath, my beautiful, my loved, my lost Mimosa!"

Old Pooluah was the last to reach the spot. "I have killed her! I have killed her!" and, taking his mistress in his arms, took her to her home. For hours there was a faint fluttering of the pulse, a movement of the eyelids; that was all. At last, when the first ray of morning shot through the open door, the dying Mimosa opened wide her joyous eyes.

"Pooluah!" she called.

The old man stooped over her.

"Dear, faithful Pooluah, take the little boy to my father; and tell him, oh, tell him, how sweet it is to die. Though so young and so unworthy, I am permitted first to enter the celestial gate, and there I wait both you and him. How beautiful! how glorious!"

With a rejoicing smile upon her lip, the young Christian passed away—slept in Jesus.

The stern husband never returned to his village, and it was never really known what became of him. Some said he was eaten by tigers, some that he was living with outcasts, others that he became a hermit priest on a beautiful island in the Salwen.—*Missionary*.



TIDINGS FROM MISSION FIELDS.

Disputing in Singapore.

A MISSIONARY who is a street evangelist in Singapore writes: "The people here are very ready to ask questions about Christianity. Of course they have usually a question about one's salary, and often they have some complaint to make about the treatment that they receive from the police. But most of the inquiries made upon the street are more or less to the point.

"Standing at the foot of a lamp-post, one evening, I had a conversation till past ten o'clock with a Chinaman who announced himself as connected with a newspaper and showed by what he said that he knew a good deal of missionaries, and explained that men went to Africa to be cut off by fever in ten years because they considered that life being short at the best it was better to leave a good name behind one than to live long.

"He went on to point out that men who knew Chinese and could easily be in Government employ at a high salary preferred to be missionaries. He made the common complaint that in China men were apt to shelter themselves under the name of Christian in order to protect themselves against their enemies and against the power of the magistrate.

"By far my fiercest encounter on the street was one afternoon lately. My opponent (for his express purpose was to annoy) was dressed in fine purple, and had the long uncut fingernails of the would-be literary man. He began by asking about God. Had He a white, or a yellow, or a black face? He then asked where hell and heaven were. I said I did not know. Why then do you speak of things that you do not know about?

"He professed his disbelief in all the heathen gods, and in the existence of the soul. Only things that were visible should be talked about. I asked him about the wind. He first professed to disbelieve in its existence; but seeing that this carried him too far, he said that the existence of the wind was provable, of spirits and devils unprovable. He asked whether the voice of God had ever been heard. I said that while He was on earth it had often been heard.

"I proceeded to tell a little about the life and death of Jesus. He asked what became of Jesus after the Resurrection. I spoke of the Ascension. He said, in this matter you

are just on a level with idolators who talk of spirits riding upon clouds. On many points what you say is most unsatisfactory. You should consult your books as to heaven and hell and such matters; or confine yourself to exhorting men to abstain from opium and gambling, and other evils.

"I told him that such exhortations were of no value, but that Christ was able to save; and that as in the case of sickness it was not necessary to know all about medicine, but simply that such and such a doctor and remedy were efficacious, so also in religion, while many things were obscure, enough was known.

"I gave him instances of the power of Christ to change Scotch and Chinese. He would have nothing to do with such explanations; their good resolutions had saved the persons in question. I said that I would pray that he also might approach the Physician. He bade me spare my pains.

"And again urging me to inform myself better before attempting to speak on such matters, he reminded me that it was getting dark, and I had better go home to supper. Of course I knew that he wished to be left a conqueror on the field, so I told him that if he pleased he might go, but that I had still some things to say to the people who were silently thronging us.

"In the end, after disputing with me for an hour, or an hour and a half, he took himself away. But I never had such a long discussion with one man. Usually Chinese heathens show no power of connected discussion. Before one has answered their first objection they have already lost their interest in the matter, and they are thus very easily baffled."

A Collection in India that Collected.

It was a communion service in the South Gate Church in the city of Madura, Southern India, on a warm Sunday afternoon in the middle of July (most Sunday afternoons in July are warm there).

The little church was packed full of adults and then, when it could hold no more, children were let in to fill up the chinks. It was an impressive service, two or three entire families receiving baptism, besides some young men. These came from the most part

from villages outside of the city, where this church is carrying on an aggressive work. The story of persecution and sacrifice of some of these who thus came out from among their people and took a positive stand for Christ is enough to set us thinking in this land, where the Christian is honored, not persecuted.

The step taken that day by those men and women in accepting the water of baptism upon their foreheads and in joining with that church about the table of our universal Lord was one that carried with it opprobrium, hatred and even violent opposition upon the part of their relatives, friends and neighbors. And yet, with faces alight with their new-found joy, they took part in the solemn service to which they had been looking forward for months.

After the baptisms and the distribution of the bread and wine, after the prayers and the hearty singing of a strangely fascinating Christian Tamil lyric, the people made no move to depart. The communion service was removed from the table, and the clean snowy cloth was carefully folded and laid away. Evidently this solemn service was not yet completed.

A few words were spoken in Tamil, and at once movement began all through the audience. Children hardly able to walk because of their youth, old men and women equally unable because of their age, and all grades and shapes between, began to come forward. Each one had something in his hand which was laid upon the table where only a few moments before were the elements that commemorated the sacrifice of their adored Redeemer.

The first who came brought, for the most part, rude earthen globes about as large as a pint cup, each with a slot in the top. Others had fans made from the palm leaf, eggs, plantains, and live chickens with their legs tied, who had been waiting for an hour just back of the church in the yard for the time of sacrifice. Then there were different kinds of bead work, one piece representing an animal that might be a tiger, or maybe it was a goat. Others brought brass drinking cups, while some presented little bundles of millet or a package of unhulled rice—perhaps the Sunday dinner of the donor, who would lie down at night without food.

All these and more were tenderly laid

upon the table until it would hold nothing else, and then they were packed underneath and close about. While there was more action upon the part of the audience, the solemnity and earnestness of the preceding service continued through the collection.

As soon as the earthen globes began to accumulate the treasurer of the church, with one or two assistants, commenced to break them. They all contained coin, almost, if not entirely, copper, for few there were able to make a silver offering to the Lord. One globe had only the equivalent of one-sixth of a cent; others contained more than this, having as much as five or six cents, and all the shades of poverty between were represented. There were few coins in all the lot the value of which were more than half a cent or one cent of our money.

When these were all broken the pile of copper upon the table was a goodly one, which spoke eloquently of the sacrifice it had cost in the smallness of the coins which composed it. A small coin in the contribution box in any country either stands for carelessness and indifference on the part of the donor, or it reveals much sacrifice.

After the money had been cared for and it was made clear that all the gifts were in, the treasurer took charge of the collection, to hold for a Monday auction, when everything would be turned into cash for Christian work.

Although it was Sunday and in God's house, and although we had been sitting for two hours under the shadow of Calvary, one member of the deputation, at least, exchanged some silver for one or two of the articles given that day, to be kept by him as a perpetual reminder that devotion to Jesus Christ and a readiness to sacrifice for his kingdom are not confined to Christian America. Some of us rode back to the missionaries' bungalow in an ox-cart wondering if we had not learned that day a lesson in giving.—*Rev. J. L. Barton, D. D., in Congregationalist.*

Building a New Church in Montevideo, Uruguay.

BY BISHOP C. C. MC CABE.

A church is needed in Montevideo. For years they have owned a lot in the residence portion of the city, in front of the Jesuit cathedral. That is a good place for a Methodist

church. Our first Sabbath was Easter. We observed the day with songs, prayers, and sermons suitable for the holy and universal festival. The Lord is risen! the Lord is risen!—blessed message that passes from lip to lip, and from heart to heart, all round the world!

Tuesday night we had an official meeting. It is a very conservative body of men; but the outlook for a new church was so bright, they voted to begin to build when we should have a good, reliable subscription of \$10,000. This, with their old church property, will give them the victory.

Wednesday, at the prayer-meeting, I sprang the collection on them. We raised \$2,300 in the prayer meeting. Sabbath morning I brought the matter before the English-speaking brethren, and we added \$1,000 to the amount. The money received for the rent of our lot for business purposes had accumulated in the treasury, and amounted to \$2,000. Rev. A. W. Greenman gave to Rev. S. P. Craver, presiding elder of this district, a check for that amount. I pledged \$2,000 from the Bank of Faith and Works. The Ladies' Aid Society pledged \$1,000. They had made \$350 recently in a bazaar, and had the money in bank. They have also a little fund of \$300 to offer. And in the evening we sent the total far beyond the limit of \$10,000, and found we had \$11,700.

It was announced that on Monday afternoon we would break ground on the lot. It rained hard all the morning. The meeting was to take place at four o'clock. At three, Pastor Howard and I went to the ground to send the people home, and to announce the ground-breaking for Wednesday. But suddenly the clouds vanished, the sun came out in splendor, the congregation gathered. Four hymns were sung, two chapters read from the Word, four speeches made, and then a collection.

I dug a hole as near the spot as I could where the corner-stone is to be laid, and in the hole placed a large basket, with the Uruguayan flag wrapped around it. Then I led the people in procession across the lot, down one side, across the end, and up the other side, past the hole containing the basket, having told all to toss some money into the basket. We found that they had given \$110 in gold in this way.

We sang a hallelujah chorus and the doxology, and went home. The clouds gathered

again and the rain began to fall. It had stopped long enough to allow the Methodist to hold their first religious service on their splendid lot.

Thursday afternoon we departed. A large crowd gathered at the dock. They loaded us down with flowers so that we could not carry them, and had to ask help. They sang "God be with you till we meet again" in English, and we regretfully took our departure.

Mission of the Methodist Church of Canada in Japan.

REV. DR. SUTHERLAND, Secretary of the Missionary Society of the Methodist Church of Canada, has lately returned from a visit to the missions of his Church in Japan and writes as follows:

On Wednesday, May 14, the Annual Conference began in Azabu Church. To those accustomed to Conferences of several hundred members the Japan gathering would seem small, but in other respects, save dress and language, it did not differ much from similar assemblies at home. The choice of a president caused the usual flutter of subdued excitement, and the election of Mr. Hiraiwa by a very large majority, on the first ballot, indicated clearly the esteem in which he is held. As it was understood that Dr. Scott would be absent on furlough during the year, his name did not come up in connection with the presidency, as otherwise it would have done.

Two secretaries are required, as both languages are used, and the choice fell on Mr. Takagi and Mr. Coates. In the afternoon I was introduced to the Conference, and addressed the brethren at considerable length. A great many topics had to be dealt with, and at times I had the feeling of one who is skating over very thin ice; but all that I said was received in the very best spirit, alike by the native pastors and laymen and the foreign missionaries, and as time went on I had the satisfaction of knowing what I said had contributed in no small degree to remove some erroneous impressions and promote a better understanding of the mutual relations of the native pastors and foreign missionaries, and of both to the General Board. When the views and wishes of the board was explained, there was the utmost

readiness to co-operate in the most loyal way.

The proceedings of the Conference were conducted with dignity and decorum, and an admirable spirit prevailed. As a result of my observations several convictions stand out distinct and clear:

1. That the work of our church in Japan is most important, and, on the whole successful.

2. That we have a group of earnest and faithful missionaries, who are laboring diligently for the building up of Christ's kingdom in Japan, and their number should be increased as speedily as possible.

3. That our native pastors and evangelists are a noble body of men, who, in ability and devotion, are not one whit behind those of any other mission.

4. That while for a number of years past there has been small progress in the missions of any of the churches, the darkest hours are past, and the future is bright with promise.

5. That if our church desires to reap the full harvest from many years of sowing, she must send reinforcements to augment the staff of foreign missionaries, and, above all, must make better provisions for the support and training of native workers.

METHODS AND PLANS IN MISSION WORK.

How Bobbie Helped Missions.

THEY were two as pretty little chatter-boxes as one could wish for, and dressed in light-grey with red trimmings, they looked so nice, it was no wonder that Mr. and Mrs. Missionary were so fond of them. They were not really the children of these people, but two little waifs bought by them in a far-off Congo village. In this village it was a very common occurrence for children to be brought to the missionaries with a request that they buy them.

These two little ones had been found nestled in some rocks, had been taken from father, mother, sisters and brothers by a native of the country, and brought many miles down the river to the home of the missionaries. One they named "Bobbie" and the other one was so tiny and had such cunning ways she was always called "Baby." Their age was not known, but they seemed very young and did not talk for some months after they came to Mr. Missionary.

Now, Mrs. Missionary was very ill, and it was decided that she must go home, where she could have good treatment from a physician, but she did not wish to go and leave the boys and girls in her school; she loved them very dearly, and it was a pleasure to teach them of the Saviour. Then there were "Bobby" and "Baby," dear little things, she would be sorry to leave them, too. "But why leave them?" suggested Mr. Missionary. "We cannot take our school children, but we might take these two little ones."

So it was decided, and when Mr. and Mrs. Missionary left for home "Bobbie" and "Baby" went with them. It was long, tiresome voyage, but the little ones won all hearts on board the steamer, quite a number of people offering to relieve the Missionaries of their care and promising fine homes and the best of care for them. Every pleasant day they were taken on deck for an airing, and were praised and flattered so much that it was a wonder they were not spoilt.

Among the passengers was an old gentleman, very haughty and proud, and said to be immensely wealthy. He had very little to say to any of the other passengers, but several times when "Bobbie" and "Baby" were on deck he had stopped and spoken to them, and "Bobbie" always said "Hello" when he saw him coming, but "Baby" (who did not make friends as quickly as "Bobbie") would never speak to him.

One day—a foggy, disagreeable day—when no one knew what to do to pass away the time, some one suggested that Mr. Missionary should tell them a little about Africa. He was always willing to tell people the story of these poor Congo people, so he told them of the country and of the people there who know nothing of a loving Saviour. He told them of the little children there who are sold into slavery. He told them of the horrid cannibal feasts held there and the strange customs practised by the natives; then he told them of a little band of men and women labouring at Luebo and Ibanj among these

poor heathen, and of the good which, through God, had been accomplished; of the happy faces of the people round about there, now that they had "God's Palaver," as they called it. Then he told them of the thousands upon thousands crying for evangelists to come and teach them, but there were just a few there to do the work and no money at home in the treasury to send out helpers.

When he had finished, the old gentleman pushed back his chair, and with a frown on his face, muttered, "plenty of heathen at home, no need to go to Africa," forgetting that Christ's command was to go into *all* the world.

Another day, just the day before they landed, Mrs. Missionary and the two little ones were on deck. "Bobbie," as usual, perched on the arm of her chair, his favorite position, while "Baby" nestled in Mr. Missionary's arms. It was a lovely day; everybody was feeling happy, for the captain had just announced they would probably be in port in the morning; even the old gentleman had thawed out, and pushing his chair up nearer to "Bobbie," commenced to talk to him. As soon as he did so the little rascal shouted at the top of his voice, "Hello, plenty of heathen here!"

It was too much for the old man's dignity; he laughed so heartily that the tears ran down his face, and Mrs. Missionary could not refrain from laughing, too. Their laugh brought on a conversation between the two, and many questions of the old man in relation to her life in Congo were answered by Mrs. Missionary. "Madam," he said, "I will give you £20 for 'Bobbie.'" What! sell one of the children! How could she do so? But £20 would educate a boy or girl in Congo land, so they could help their fellow creatures to know the Saviour; she would think about it, talk with her husband, and let him know in the morning.

It was decided to let "Bobbie" go, and in the morning the old man gave Mrs. Missionary a cheque and "Bobbie" became his. As he handed her the check he also gave her a sealed envelope and told her not to open it till she reached home. She put it in her satchel, and in the excitement of meeting the loved ones at home it was forgotten for some time.

Letters came, from time to time, from the friends in Congo land, always with the same cry, "We need men and women here to help

us;" and there was always the same cry at home: "No money for foreign missions—it must go for pleasure," and the hearts of Mr. and Mrs. Missionary and of many others, too, saddened by the indifference of many to the grand work of saving souls, and they prayed that some heart might be touched to give toward this cause.

It occurred to Mrs. Missionary one day that she would write to the old gentleman and inquire of "Bobbie;" then she remembered the envelope in the satchel; perhaps it contained the old man's address. So she opened the envelope, and what do you think she saw? Just a folded paper, on which was written: "Plenty heathen in America; the biggest one begs you will accept this for your work in Congo," and inside was a cheque for £200.

With tears in her eyes she knelt and thanked God for this gift. Then finding his business address on the letter-head, she sat down and wrote the old gentleman a letter. He quickly answered her and told her of his love for "Bobbie;" but, better still, of his love for the work in the foreign field, and it was his desire to pay all the expenses and salary of an outgoing missionary. "Bobbie" still whistles, sings and talks, the merriest, happiest little grey parrot you ever saw.—*Children's Missionary Magazine.*

The Little Missionary.

MR. ROSENBERG (Whether M. D., or what, nobody knew), who lived by himself in the big house on the hill, had just settled down for the evening in a comfortable chair and had got deeply engrossed in his book when his room door opened and two little girls were ushered in. He was surprised to see his visitors. They walked across the room to his seat, and as they hesitated to speak he asked:

"Well, who are you?"

"I am Millie Allendorf," said the elder child; "I am your visitor."

"So I see," he said, and getting two low chairs he asked them to sit down.

"I'm your visitor," she repeated. "I'm on the committee."

"Committee!" said the Doctor, a little drily. "You are beginning early."

"I don't know," Millie explained conscientiously, "whether the other ladies think I'm on it. I just joined myself."

"I see. And what are you on a committee for?"

"Well, it met at our house yesterday. My mother's on it; she's a real member, you know; they joined her to it the first one. And it's for having a rally meeting at church next Sunday. Mrs. Rhodes said this hot summer time the people kept on getting fewer and fewer every week, till they had dropped off to next to nothing; she was just done out with it; she was ashamed to look the minister in the face. And then all the rest said they were also; and they talked it over and over, till at last they said they should get up a grand rally for next Sunday. And they made the town out into districts, and each of them had one."

"Is there anything in particular going on next Sunday?"

"No sir; just only church. Some of them wanted to have nice music, and flowers, and a different service, so there'd be attraction. But others said they were tired of attractions; they weren't going to ask people any more, for the present, to anything particular. Everybody ought to come to the plain church."

"I don't know but they are right," said Dr. Rosenberg. "They divided the town into districts, did they?"

"Yes, and each took one. And they said every single body in this town was to be invited to church before Saturday night; they wouldn't skip a person. Except—" began Millie, and then hesitated. "I daresay," she began again, "there were too many streets and houses for the ladies; they each of them had a district already, and so then I chose you for mine. And so now that makes everybody in town."

"I suppose the ladies thought it was not worth while to ask me."

"Yes," said Millie, innocently; "they said it wasn't any use, because you had made up your mind about church long ago, and it would just be a ceremony to invite you. They said this was a hard district; they didn't believe anybody had courage to undertake it, because it was such uphill work to come here, and very likely they'd find it too hot for them. But you know I'm younger than they are, and nurse says I do nothing but run, all weathers, so I didn't mind the hill very much, and I was afraid maybe it would hurt your feelings to be left out, because you wouldn't understand how to explain it, so I

came. It was pretty warm, though it is getting dark outside," and she smiled confidently at her host.

"I am very much obliged to you," said Dr. Rosenberg.

"You're welcome."

Millie and her younger sister slipped down from their chairs, and turned to the door.

"Won't you stay longer?"

"No, thank you," she said, getting a little shy now that her errand was done.

Dr. Rosenberg stood in the porch, and watched them down the broad path to the gate. There Millie looked back, and waving a small, friendly hand to him, cried:

"Good-bye! I'll see you on Sunday."

"Yes, I shall certainly be there."

He was there. As he marched down the church aisle and took his seat, there passed over the congregation a sensible flutter, of which, however, he seemed quite unconscious. When the service was over he and Millie walked home together.

"Well, your rally meeting was a success," said the Doctor.

"Tithes of All I Possess."

A LADY sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a little laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go.

"I've always said, 'I will give; but I will not be on committees and take responsibility and get other people to work.' I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did.

"'All I possess'—that would mean love, human love, that makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them.

"'All I possess,' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?

If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'Who loved us and gave Himself for us'—first the love, and then the giving of Himself.

"Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul

says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all His benefits."—*Leaflet.*

How Shall the Children be Taught to Give?

BY REV. W. W. ROYALL, D. D.

THE relative position of the words "give" and "children" in the subject is significant and hopeful. The day is not long past when that position was reversed, and when the false and mischievous idea prevailed that children were to be bribed and coddled into the work of the Sunday-school.

Only a few years ago my own eyes were opened very wide to the falsity of this belief, and to the fact that there is no tie that so surely and so effectually binds the child to the Sunday-school and its work as the appeal to his higher nature. I learned that children may be most effectually attached to the school, not by the cultivation of their selfish instincts, but by the appeal to their generosity; and that "it is more blessed to give than to receive" is a principle that childhood will recognize and act upon.

To teach children to give is not only sound financial policy; it is also the noblest philanthropy, the highest form of benefit to the child and to the man. It is not merely that when we have trained a generation of Christian graces in the Sunday-school we shall have a church whose treasury is perennially full, but that we shall have sent out to the world a generation of men and women happy themselves and a constant source of happiness to the family of man.

In answer to the question of How, etc.? of course, it were a mere truism to say that the child can best be taught to give in the home. But, as we are discussing the Sunday-school and its methods, we must take

the child as he comes to us, and must, if possible, do in the Sunday-school the work neglected in the home.

First, then, I will say, the scholar must be taught to give—if I may so say—mechanically. By this I do not mean that the appeal to reason, to duty, to love, must not be made. But we are dealing now with the Infant Class, let us say. In this department the impression ought to be made upon the mind of the scholar that giving is as much a part of the work as singing, reading or praying. The pupil must be led to regard it from the standpoint of the "of course."

We never, I think, go into our classes expecting to make special appeals for singing, study or prayer. These are, and have always been, recognized objects. I only ask that giving be put on exactly the same footing. We must learn to give to the pupil the great advantage flowing from the *vis inertiae* of a habit of giving. The whole atmosphere of the school should be charged with the electricity of giving. In this way, beginning at the Infant Class and going up to the Senior Bible Class, the whole school may be led to give constantly, systematically and freely. Once this done, we may then proceed to appeal to higher motives, and to teach the school to give sympathetically, spontaneously, lovingly.

I purposely omit all reference to class rivalry, etc. The collection—better, offering—should, no doubt, be made by classes, and note should be taken of increase and decrease in each one. One thing we should ever bear in mind, that it is not merely so many dollars and cents for which we strive, but also the inestimable benefit to be conferred upon the givers themselves. They must be taught to give, but to give in such a way that their gifts will be no less a help to themselves—yea, more so—than to the recipients.

As to what objects the scholar shall be taught to give to, that is a question to be settled in each case upon its own merits.

But there is one piece of our Sunday-school machinery which, while one of the oldest as well as most valuable and important, is yet greatly neglected. Without prejudice to any other collection or society, I desire to call the attention of our people to that part of the Discipline which declares that "every Sunday-school shall . . . be organized into a missionary society."

My experience with the Sunday-school Missionary Society has been most satisfactory and convincing. It can be run where all others fail. It leads naturally and logically to a missionary church. It arouses the enthusiasm of the children, it puts life into the Sunday-school. So far from prejudicing the regular collections for lesson papers, etc., it actually helps them. A small school in one of my charges that gave about thirty cents per week for all causes, gave on Missionary Sunday \$3, and still gave as much on the other three Sundays as was needed for all Sunday-school supplies. In all work this tendency should be to simplicity, directness and effectiveness. That which is complex, elaborate, artificial, should give way to that which is simple, direct and natural.

We are making a great mistake when we neglect the Sunday-school Missionary Society. It is part of the machinery of the church. Its operation is along the normal line of work and progress. It antagonizes nothing, displaces nothing, confuses nothing. It simply takes the children of the church and trains them along a recognized and invaluable line of work.

How Children can Help Missions.

YOU are to love the Lord Jesus Christ well enough to wish that others should love Him, too.

How can you love Christ whom you have not seen? How can you love the heathen whom in another sense you have not seen? You are not interested in people and things you know nothing about. No one is.

The first step is to learn to know Christ. Gaining this knowledge will last you all your life, but everything you learn will help you on. The least experience of His love leads you to wish for more. There is always more to find out about Him, and of Him it may safely be said, that the more you search out the more you will want to know, and the better you will think of Him.

The next step is to do something for Him. He has left us plenty to do for Him, counting all that we will do for others as done to Himself, if we mean it so, that is, if we will do it for His sake. And this means giving up something for Him.

The mother who watches over her baby keeps awake at night for the sake of tending it, or stays at home from a day's pleasure

because it would be too late for her little one, loves it better because she does these things; and by the time you have given up something for Christ you will love Him better than you have done yet.

The same things, taken rather differently, hold true to these poor heathen who are so far away. You won't care about them at all till you know something of them, only instead of finding from day to day more to delight you—as you do in studying our Lord Jesus Christ—you will find at every turn how dreadfully they are in need of a Saviour.

As you read or hear of one misery after another that they endure, you will understand more and more how terribly they are in want of our Christ.

Now as to doing something for them. You are *not* all of you fitted to go abroad on foreign work. You *are* all called to serve Christ. Some of you think what you will do when you are grown up. The question is, what will you do now?

You are told you can pray for them. That is good, but it is so vague that it does not make you enthusiastic. Well, take up a missionary paper, and read about some *one*. Perhaps he is a Christian, and his heathen friends are hard upon him. They have got away his wife and children from him. Cannot you pray heartily for him, that God will give him firmness and patience?

Only this morning I read the story of a woman whose husband has turned her out of her home because she is a Christian and because she is lame. She fled to her mother, who took her in, but who, finding her determined to be a Christian, has taken her baby from her. Can you not pray for her.

Or will you join in the prayer of a class of children in Calcutta? They come to school every day with a little money to spend on their lunch, a meal of some consequence to them. They have chosen (this set) to do with half a lunch and save the money.

When they got a little money together, they bought some copies of the Gospel printed separately, and on each they wrote the text, "God so loved the world that He gave His Son." Then they put the books on a table, knelt down and prayed that God would bless those very copies to the people they were given to. Will you pray that God will bless the reading of those Gospels to the people who have them?

As well as praying you can do some other things. If you have a missionary story you can lend it that someone else may read it, too. Have you little brothers and sisters? Tell them about the poor little children who have no "Gentle Jesus" to make them happy, or, rather, who do not know there is such a being.

And there is sometimes work to be done. For the girls there is always a doll to dress for a prize to some little dark child who will be so pleased with it, or a shirt for the boy who cannot come to school for want of one.

For the boys, some missionaries are glad of garden seeds to take out with them. If you have a turning lathe try and catch a missionary, and get him to say whether there are any small articles that he would like, and which would be useful to him. Or a clean well-drawn map to hang on his school-room wall might be acceptable.

And then very few of you are so poor in pennies as those dear children who gave up part of their lunch to buy Gospels to give away. Save some of them to buy more Gospels to give away, or help keep the good man or woman who takes them to the people.

All the missionary societies want money very much, because all of them could employ more people than they have already at work to teach the poor heathen about Jesus, and would send them out if they could afford it.—*Herald*.

Alphabetical Roll Call at a Ladies' Missionary Meeting.

A MARRIED a husband and couldn't come. Husband doesn't take stock in mission work.

B. She did mean to come, but Mr. B. sent home a bushel of peaches, and of course they had to be canned at once. If he'd only waited—but he never does think!

C. Present. Faithful but poky.

D. Was out late the night before and ate lobster. A dreadful headache.

E. Present, always early.

F. Missionary work in her own kitchen and plenty of it. Husband and John must have mince pie for lunch, and cinnamon rolls are always so slow to rise. Duty before pleasure.

G. Sweeping day, and company besides. Missionary society ought to be supported by those who keep help.

H. Withdrawn because unappreciated. Gone to meadows green and pastures new.

I. The most important personage in the society. Always present.

J. Forgot the meeting. Thinks the church ought to be more active. Ladies' Aid Society should be stirred up. Something ought to be done.

K. A straightforward woman. Afraid she may be called upon to pray, and honest enough squarely to confess her fear.

L. It was a shame, but the best of us do forget, and if you knew how she looked without crimps you wouldn't say a word. She really did forget to put them up.

M. After a busy day sat up till midnight to finish her paper. Flew through her forenoon work, contrived a plan to leave the baby safe and happy, "stole awhile away from children and from care," and led the singing with an extra touch of pink in her cheeks. It passed for the glow of health.

N. Too much dress to suit her. The church is getting too "tony." The Smith children won't even speak to those who don't wear kid gloves.

O. No style in Westover church. Her friends wonder that she goes there. Doesn't meet the people in society.

P. Too far away on the western prairie to hear the call. An echo comes, "Doing what I can here. We gather from our scattered homes, have the Sunday school lesson, a sermon, an experience meeting. It does us good and reminds us of the dear meetings at home."

Q. Present, with sunny face and words of good cheer, making us feel our kinship with all the world.

R. Mrs. Jones told her that Mrs. Brown said that Mrs. Jenks heard that the missionaries lived in luxury. They didn't even do their own marketing, servants and all that; and fruit—why, they just reveled in fruit, while she didn't dream of such luxuries. No, she'll wait awhile before she sends her money to missionaries.

S. The hardest worked housekeeper in the neighborhood, but always "present."

T. Thinks it "just too sweet" in them to meet and sew for missionary children. Sent edging and a "perfectly lovely" set of shams in last year's box. Would love to come and help now, but she had Jennie's dress to embroider and a crazy quilt to featherstitch, besides all her Christmas presents to get ready.

U. Had a new book to finish. Didn't propose to be tied to anything. The rest might if they chose.

W. Stiles Edwards thought she better stay at home. Stiles Edwards' judgment was so much better than hers. She always consulted him. It was such a comfort to lean on Stiles Edwards. He had such good sense.

X, Y, Z, being at the tail end of the list, and humble accordingly, were anxious to use their small opportunities for possible usefulness; and were always found at their post, encouraging by their presence, their sympathy and their contribution, which, though not large, were gladly bestowed, and will be adding to the blessedness of the heavenly land when Astor's millions will have been long ago forgotten.—*Phoebe A. Crafts.*

MISSIONARY SPIRIT AND LIFE.

The Necessity and Duty of Foreign Missions.

By Mrs. Isabella Bird Bishop.

(Extracts from an address delivered in London in May last at the Anniversary of the Wesleyan Methodist Missionary Society.)

DURING my twenty-four years of Eastern travel it is only within the last nine years that I have become a convert to the necessity and duty of Christian Missions. I am grieved to be obliged to say that in the earlier years of my journeys in Asia I had no interest whatever in Missions, and have

often taken a journey of two or three days off my route to avoid accepting missionary hospitality, and being, as I supposed, dosed with tales of missionary work in which I had no imaginable interest. I should also say whatever testimony I may give may have its normal strength emphasized by the fact that I was not made a convert to Missions either by anything at home, or by seeing missionary work abroad. It was not my lot to hear the reapers coming with shouts of rejoicing from the harvest field. I saw them everywhere sowing in tears, but very little of

the reaping enjoyed—one gathered here and another there, and little more than that.

But it was that everywhere, from the Eastern shores of the Sandwich Islands to the waters of Babylon, and from the Amur River down to the Equator, I saw that humanity was craving unconsciously for the Gospel of Christ, and that, whatever may have been dreamt at home of excellences in the philosophical faiths of Asia, had disappeared to a great extent out of them, leaving a corruption of teaching, of creeds, of morals, and of religions which was absolutely piteous to behold.

I came to recognize everywhere in the great and small Asiatic countries that the whole head was sick, and that the whole heart was faint, and that without Christ and His Gospel there is for these people no balm in Gilead. I came to see that in every faith the good had been lost, and that the great philosophical faiths of Asia, in their descent down the ages, had lost the purity of moral teaching with which they started, that there could be no hope entertained of any reform within them, and that if these people are to be raised, as we trust and believe they will be raised—politically, socially, morally and religiously—it must be by the Christian faith, for there is no resurrection power in any of their own faiths.

The systems of government in the East are in the main absolutely atrocious. I specify the Empires of Korea and Morocco, one a demon-worshipping country, and the other a Mohammedan country, as being the very worst; but, speaking generally—excluding Japan—it may be said that governments exist only as engines of rapacity and oppression, and are entirely given to making all the money they can out of the people; that officials are venal, corrupt, merciless, and that the peasant, the industrious cultivator (and these people are industrious), and the artisan are regarded as the ultimate sponges to be squeezed by all above them. There is no security for property, no security for life, even, in many of these countries. The poor have no rights which people above them are bound to respect. Their law, as might be expected from a Government which is only a rapacious engine, and an engine of the most barbarous oppression, is a system of bribery; in nearly every country justice is unknown, law is spoken of, or the absence of it, as a commodity, like every other com-

modity, and which they are too poor to buy. That is law. And when one contrasts that law with what Christianity has done for law in this country one gets a very serious lesson as to what is meant by leaving these peoples to themselves. One comes to see how wretched their social condition is; that the sanctities of home, as we understand them, are unknown; that the position of woman is the most piteous that can be conceived, and one comes to know that there are 500 millions of women without Christ, and that these can only be reached by women sent out by Christian countries, to seek to save them, in their secluded homes. When one knows that there is no truth between man and man, that no man trusts any woman, that suspicion prevails, that espionage is universal, that no man dare speak his mind unless he is alone with you, then one finds throughout a sickness of the whole head and a faintness of the whole heart.

Underlying all the faiths of the East there is a faith, an active belief, perhaps stronger than the whole of them, and that is the belief in demons. It underlies every creed, it is the belief in the women's houses. The women are the great agents for keeping up demon-worship, by bringing up their children to offer offerings daily to the fetishes of the demons in the women's houses. One knows that all sickness is regarded as the work of demons, as a demoniacal possession, and is treated as such, and the priest and the sorcerer are sent for when sickness enters a house, and by cruel measures and incantations the spirit is supposed to be driven out of the sick person.

If this belief in demons can be assaulted in its last resort, which is the sick bed, if it can be shown to the people that the Western healing is better than their own, that men and women can be healed of their diseases without any resort to incantations and witchcraft, if they are cured by simple above-board methods by Christian doctors, it actually shakes the belief in demonism, as I have seen it shaken in very many places, notably in Korea, where the whole worship of the country is demon worship, where the belief in demons is carried to the very highest point—or the lowest point—that I know of anywhere.

The Medical Missionary follows more closely than any other can in the footsteps of his Lord and Master; he carries with him

the healing of the soul and the healing of the body; his work is ready to his hand. Other missionaries have to excavate their work with labour, but that of the Medical Missionary greets him on the foreign soil, and he is able, even before he knows the language, to heal those evils which the people feel, and in the healing of which he points to the Healer of the soul, whose example he follows, and regarding Whom he is a living Epistle, which these people can easily learn.

Then one knows the miseries of hopelessness for the future. Imagine that one sees these people ground down to the utmost limit, ground down by Government and law, ground down by superstition and custom, by the belief in demons and their almost invariably malignant agency; then one sees these people pass into eternity, under circumstances of barbarity not intentional in great measure. And one knows from themselves what they are looking forward to. They are looking forward to transmigration through the bodies of insects and reptiles and low animals, for possibly millions of ages, as they express it, for a time which we cannot contemplate, which we cannot understand; and at the end, perhaps, they may gain Nirvana and are at rest, according to their own showing, in a place of absolute negation, in which they are neither asleep nor awake, neither moving nor sleeping nor thinking, just existing for all time and no more.

Or they look forward to a futurity when they leave this body—as they do to a very large extent in Western China and in Korea—they look forward to passing into a twilight and chilly region, inhabited by the demons whom their lives have been spent in propitiating—arriving there without the means of propitiating them any further, and therefore being placed there for measureless ages, subject to their fury and malignancy.

And when one contrasts this with the death which may be ours, the death of those who have been washed and justified and sanctified, looking forward to being received by Him, who "has brought life and immortality to light through His Gospel," and who by His own death upon the cross for our redemption has slain the King of Terrors; when one contrasts the death and the looking forward of these people, with the death of the Christian at Home, one feels how horrible it is—I can only use the word horrible

—that we who have the light of hope, the light that has shone for many and many a century, who have the knowledge of Him who has brought life and immortality to light through His Gospel, that we should not strain every sinew, and by service and sacrifice, no matter how severe, carry the light to those who are literally sitting "in darkness and in the shadow of death," in a darkness which may be felt, which steeps all in its shade, which enters into everything in life, and which shades and overshadows these people down to the verge of the dark river. There are, we will suppose, as has been estimated, a thousand millions of our race, that is, about two-thirds, ignorant of the Lord Jesus Christ, ignorant of His Gospel, ignorant because His grace has never been preached to them. That means that two-thirds of our race are in rebellion against their rightful King. We can be Empire-builders, each one of us, from the youngest to the oldest, in the truest and highest sense of the word. We can build up the universal Empire, an Empire that shall never be moved, by carrying the Gospel to these people, and revealing to them their King.

Of these thousand millions it is estimated that thirty millions annually pass away Christless, pass away while we are talking about them; pass away while we are discussing and perhaps rejecting their claims; pass away at least beyond our power to help, into the invisible world. Then we have to conquer all these regions, all these races, all these hundreds of millions, for the Lord Jesus Christ; and we have to re-conquer the lands which were conquered in early days by the faith and devotion of Christian missionaries, and have since fallen under Mohammedan sway. We have to bring these back to the fold of Christ; and all who work with, and all who know these races, know how much harder the task of re-conquest is than that of conquest. On my last journey I travelled for three and a half years in the Far East—China, Korea, the North of Siberia—that is, among the tribes on the Amur River, who are Shamans and among the Koreans for a year, who are Shamans of a feebler type, because they have rejected human sacrifice to demons. Everywhere I lived among the people. I traveled in China 8,000 miles inland, up to that no-man's-land which lies between China and Thibet, crossing the official frontier of China into the aboriginal population among the

mountains, where the name of Christ, to my certain knowledge, had never been heard, where no European had previously penetrated, so that one learned something about the people before they had been touched by Western ideas. Some of them had heard of Russia, none had heard of England or America. In this Far East now for 100 years disintegrating influences have been at work. I am not speaking of the disintegrating influence of the pushing of Christianity, but of other disintegrating influences—our opium wars in China, for instance; our forcing upon China the surrender of Hong Kong, the opening of Treaty ports against her will. We have forced her repeatedly to do things utterly against her will, which was to keep the foreigner outside her dominions. Our science, our education, our customs, and much besides, have done a great deal, even in China, and in Korea, those closed countries, to disintegrate the old beliefs. In a way they have; that is, the educated young men become agnostics. To a very great extent we know that that has been the case in Japan, which for some reason, we have treated considerably better than either Korea or China. But it seems to me that this very disintegration, this unconscious effect, this ferment of the Western leaven in these countries, which is gradually producing stronger effects, is a great reason why we should help the people.

We have done harm to a great extent; we have shaken in some parts the reverence for parents and old age; we have shaken the reverence for the idol, possibly without putting anything in its place. And I think we are debtors, we are bound to carry to these people those unsearchable riches of Christ, which alone can compensate them for what they have lost through our contact with them.

I do believe with regard to China, considering what we know of the race, having seen it in the countries to which it has largely emigrated, and having seen it for two years and more at home, that the race itself has more of the characteristics of the British race than any race that I know, and that the stuff of the Chinese, the natural stuff of the race, out of which the Holy Ghost fashions Chinese converts—and oftentimes Chinese martyrs—is the best stuff in Asia, and that we have the hope that every Chinese who becomes a true convert will, at the same time,

become a true missionary; and it is in this hope that we can enter upon the gigantic enterprise of the conversion of China, a gigantic enterprise which must be undertaken, if it is to be undertaken at all successfully, just as we should undertake a great war—just as we should undertake any other great enterprise—carefully considering the cost, carefully training the best agents for the work, and perhaps altering somewhat our system of procedure, which has been very much by isolated sharpshooters in different parts of the Empire. We might even recall some of those sharpshooters, and lay regular siege to the great strongholds of idol worship, demon worship, and so on, bringing strength to bear where we only bring weakness to bear at present.

It is one of the most piteous things I know, in traveling in those countries, to find nearly every station undermanned and underwomaned, and the continual complaint is, What are the people at home at? Don't they know the position? I believe more is known than we think, but it is the heart and the spiritual life which are wanted, the great power of the Holy Ghost to make the machine work, to lead us once more to self-denial for Christ's sake. And in China itself I believe that a great work is going to be accomplished, that every man and every woman you send to China is one who will bring to bear something upon the foundations of idolatry which will make those foundations totter.

And throughout the far East the present is a time of awakening. In Japan it is most remarkable; and there is a present awakening in Korea, of which I saw the beginnings when I was last there, an awakening which brought to my mind some of the scenes depicted in Pentecostal days, which has produced within a short time 7,000 in the Christian Church leading good lives, being themselves living commentaries on the words, "If any man be in Christ he is a new creature. All things have passed away, and all things have become new." But our American friends, with whom success rests, have been wise. There were sixty missionaries in the capital of Korea when I was there, and they plant missionaries not in ones and twos, but in tens and even twenties.

And—shall we say therefore—their success is great; and they have men and women who can train the converts after they are con-

verted, and instruct them. It is one of the great difficulties in our missionary arrangements that they are not so trained—there is not time to do it, it is impossible. I have seen in China missionaries' houses thronged from seven o'clock in the morning till dark by those who are anxious for Christian instruction, pleading and begging for it, men who have come 200 and 300 miles, such as in Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who had been in Medical Missions enough to make them long to know the way of God more perfectly, and always the answer is given, "We have neither men nor money." It makes one ashamed of the Christianity of this country; it makes one ashamed first and foremost of oneself—which is the best thing—for leaving them to wallow in the darkness.

It is said—and I suppose careful estimates have been made—that there are forty millions more Christians in the world than there were at the beginning of the last century. There are 200 millions more heathen in the world in that time; that is to say, including Islamism and the other religions—200 millions more than the natural increase of population. It is an awful contemplation, and if it were not for the hope that the Church is going to arouse itself, if it were not for the hope that the Spirit of God would stir men's minds and hearts, the coming of the Kingdom might well be abandoned as a dream.

Missionary Motives.

WE find people talking a great deal about the distress of the poor, about the ignorance of the masses, the unenlightened condition of the heathen. That is all sorrowfully true; but the thing that stirred St. Paul's heart was his zeal for the glory of God; he felt that the constraining motive in his own life was not the beggarly condition of the people by whom he was surrounded, but the love of Christ. He realized what Christ had done for him, and felt under deep obligation to Christ to make known His Gospel to the ends of the earth. It is this zeal for God's glory that the church needs. Pity for men will, no doubt, enable us to realize the needs of our own country more than we realize the needs of far off countries, the great continents of the world which are not evangelized. But if our con-

cern be for the honor of God, I want to know where in the world we shall find anything to stir our consciences and all that is best in our nature as we shall find it in China, in Japan, in Africa, among those immense populations far more deeply sunk in heathenism and superstition and sin than are the masses of our own countrymen. It is not only imagination that we need; we need to have our thoughts lifted up to God, and to look at the question from God's point of view.

Let Christian people ask themselves this question: Have we grasped the right motive for missionary work? When the late George Muller, of Bristol, England, was in this country a few years ago, and gave an account of his life work, he said: "People generally suppose that I took up this orphan work out of compassion for the poor orphans. It was not so. I felt that the great want of the day is faith in the living God, and that if I could by an experiment prove that God would bless and own the work of the man who trusts in Him, I should be doing a service for the Church of God by raising the character of the faith which people have in God. I pitied the orphan, but it was zeal for the glory of God that made me take up the work." And it seems to me that a like spirit ought to inspire us in our work for the heathen abroad and the heathen at home.

Have we sufficiently considered this motive? My impression is that the church has not. If it had, we should not hear all the talk that we do hear about the future destiny of the heathen. A great many people argue as if the whole question hung on this: Are we to believe that the heathen at death are certainly lost, or not? If they are, let us be missionaries; if they are not, let us leave them alone; it does not matter; we can leave them in the hand of God, and not concern ourselves much about them.

I believe there are large numbers of people who have ceased to support missions because they have ceased to believe that the heathen at death are lost. And I also believe that there are a great many people now earnestly supporting missions who will say plainly, "I do so only because I believe the heathen at death will be forever lost if they are not saved before they die."

We want both of these classes of people to lift up their thoughts to the Lord, and act

very differently from the way in which they act now. It is very sad that this awful, this mysterious, this tremendously complicated question should be discussed in the way in which it is, as if our duty in regard to mission work hung on the decision to which we came concerning it. We know how the great Missionary Society of our Congregational brethren came near being wrecked on this question a few years ago. Whatever view we take of it, our zeal for the missionary cause ought not to be affected by it for a moment. It ought to be fired by love to God, and by the desire to see Him glorified.—*William F. B. Jackson, in the Churchman.*

The Lord's Need and Ours.

THE Lord hath need!"

Certainly, when our Lord was on this earth He had need of many things—of a mother's care as an infant, of ordinary instructions, of daily toil, and, when His ministry began, of the offerings of the pious, as well as of the use of the little animal that bore Him along as He made His triumphal entry into Jerusalem, shortly before His death. There was a gracious marvellousness in our Lord's human necessities, as well as in the condescension by which He submitted to having men and women supply them.

He who could get his tribute money from the mouth of a fish, who could have called on the Father and presently had legions of angels at His service, whose divine word created the world, and, by powers and processes of His own originating, stored the wealth of millions upon millions yet to be born in the treasure-houses of the earth, could surely have lived His brief life here independent of human succor. But He willed it otherwise. He chose to have needs—many and great needs—and to have human beings supply them. Our Lord Jesus, when on earth, had need.

And now that He is at God's right hand, as our risen and glorified Redeemer, it is still true, "The Lord hath need." It would be well if this somewhat surprising thought could be borne in upon us with conviction and power. It should make the enthroned Son of Man all the more dear to us, and link us all the more closely to Him, that even from His exalted position He should come to

every humble believer on the face of the earth with the words, "I have need of thee—need of what thou canst do for me."

The Church of Christ, as a great institution in the earth, is a constant witness to this truth that—on its active and aggressive side especially—He has need of it, and of every one connected with it. A thought like this should ennoble the humblest Christian in his own eyes, should dignify his feeblest efforts, and set a seal of divine approval on his every heart-prompted offering.

In so far as we have any knowledge of what is in the heart and thought of the glorified God-man, that which fills His mind, and bulks largest in the future He is gazing into, is the carrying of the gospel to every creature in all the earth, the perfecting of the saints, the completion of the Church and the glory of God thereby. And for the consummation of this great and far-reaching plan, our Lord most emphatically has need of us, His people. So He has willed it; and in that will there is doubtless a wisdom that lies beyond the fathoming of our thought.

But let us accept the will: "THE LORD HATH NEED OF US." It is not our purpose to enlarge on the various spheres of service He would have us fill—on Christians going into all the world to preach the gospel to every creature, or on the obligations that lie on us, in home mission lines, to be, for His sake, our brother's keeper. What we have specially in view is to lay before our readers the great fact that our ascended Lord has need of the riches of our liberality.

We use the word "riches," as it includes and describes the "widow's two mites which make a fathing," as truly as it includes the wealthy man's dedicated thousands. One of the grandest things in the kingdom of grace is that our Lord weighs and values all gifts, not by their earthly worth, but according to the standards of heaven. Great piety and great poverty can make a mite worth more than a million. Be of good cheer, then, little children and humble people; let a warm heart give what it can, and God's entry in His book will surprise you.

An old fantastical writer—who gloried in his own credulity, or in taxing that of his readers—tells of a river, somewhere, "which is full of precious stones, without a drop of water, and it runs through the desert."

Only one eye that I know of ever looked upon such a river. It is the eye of our

blessed Lord as it follows the stream of genuine Christian liberality. Every drop in that stream is in His sight a precious stone; widows' mites, children's pennies, working people's six-pences or shillings, well-to-do persons' pounds, rich folks' hundreds and thousands—all in his sight are precious stones, and only He knows which are the largest. And that stream "runs in the desert" of this world. It is, indeed, a "river of Paradise," for it helps to make a Paradise of the desert where it runs, and it enriches the Paradise whither it flows. "Their works do follow them."

It were well that God's stewards should consider that, for the advancement of His cause throughout all the earth, our Lord at this hour needs all that every Christian heart and hand can give and do. Truly the need is great and manifold. Every genuinely Christian cause that makes its appeal to us is an utterance in our ear, "The Lord hath need. Can you help? Ought you not to help? To what extent can you help?" Not that one in a thousand can give to everything, but every one in the thousand should deal conscientiously, and as in God's sight, with every appeal. "The Lord hath need" puts us all in a solemn relation to such calls.

In speaking of the many appeals, however, it may be well to notice one thing very specially—namely, that there is an economy to be kept in view which benefits the Lord's cause without saving the pocket. And that consists in largely directing our Christian liberality into definite and well-guided channels.

Ten million bucketfuls of water poured here and there every day upon a great Sahara will do it little good in the end. Let, however, the same quantity pour daily along one particular channel, and at least a strip of desert will rejoice and blossom as the rose. So concentration in the outflow of Christian liberality along Christian lines—along our own Church lines—is an imperative need of the cause of Christ; and the Lord, therefore, has need of that.

We say this without any wish to narrow the heart's interest; but discretion and Church loyalty should have a place in the dispensing of the Lord's portion of our substance superior to that of random though loving impulse.

OUR NEED.

If the Lord has need which it is our duty to supply—which it is our honor and privilege to attempt to supply—we, too, have need which the Lord in turn abundantly supplies. The need which we are anxious to emphasize here is the need of constant claims being made upon our Christian liberality.

In this age, so eager after money-making and after the amassing of wealth, we need far more than we know, that which will keep us mindful that we are but stewards of our earthly substance. We need something to lift our hearts above sordid and selfish motives, and to make us seek to be dispensers, in fitting measure, of what God has so bountifully given us.

Had we no channels at all through which such liberty might flow, our souls would soon become utterly secularized. Far more than we are aware of, the subtle snare of greed is apt to enclose us; and for our soul's life and liberty we absolutely need strong claims which appeal to our charity, our zeal, our pity for the perishing, our concern for the advancement of Christ's cause.

For such an end God has left the poor always with us. We need the poor for our moral and spiritual discipline far more than they need us for their temporal relief. We need the claims of numberless Christian schemes to appeal to the endless instincts, preferences, and sympathies of the great Christian community. We need them to habituate us to the thought that God has a right to the first-fruit of all our increases.

We need them to accustom us to the conviction that our profits, through His blessing on our daily toil, has its counterpart in God having a portion in our gains. We need them in order that, by aiding, we may intensify our interest in the schemes to which we contribute; for interest so deepened leads to prayer on their behalf, and fosters many other graces.

When we look abroad and take notice of the multitude of schemes that are worthy of support, and of the exceeding greatness of many of the Christian enterprises that demand it, we may well be awed by the vastness of the mission entrusted to this grace of liberality.

Why, Christian liberality is the ocean of waters that bears up the entire commerce of the kingdom of God. Without it the channels of the great deep would be dry, and the

pettiest boat and the largest vessel would alike be stranded. The Christian ministry must be educated and supported; missionaries must be sent afar to the heathen, and to the careless and godless at home; the necessities of churches, Bible and tract societies, charities, etc., in a thousand forms, must be provided for—and all this the fruit of giving to the Lord.

And we need such claims to be made upon us. We need the constant drain on our sense of Christian obligation and on our worldly substance. It would not be good for us to be without it. They who turn a deaf ear to every appeal on behalf of the cause of Christ close their hearts against a precious means of grace. If they sow to the flesh, in the guise of hard-hearted niggardliness, they will reap the corruption of worldly-mindedness; and that is a sorer judgment than they are aware of.

We believe that this grace of Christian liberality, if very generally and generously cultivated, would do much to sweeten human intercourse, and to elevate and refine national no less than individual character. There are regions as yet unexplored in this direction. The civilized world has stood astonished in presence of the munificence of certain gifts for secular, yet truly noble ends. When will it be equally astonished by a like munificence prompted and shaped by love to Christ, and by zeal for the maintenance and the spread of His cause?

Is not the motive in the later case mightier a hundredfold than in the other? Who will be the first in any Church to illustrate in this direction the magnificence of conception and of sacrifice that lies in that sublimest of all motives? But while we wait for that, let us not forget the burden that lies on every one who has named the name of Christ. He must give something; he must give willingly; he should give progressively in amount as his gains increase; he should also give proportionately; he should give prayerfully; he should give to the glory of God.

Such giving would turn to the best account the needs which God spreads out before us; and such giving would also supply our Lord's need, for not one Christian cause throughout the wide world would then fail of the means of its adequate supply.—*Rev. J. M. Sloan, in Missionary Record.*

Why Support Christian Missions?

THESE can be no manner of question of the right of Christianity to be called the world religion, or of its progress towards actually being that. It claims as its nominal adherents one-third of the human race; the professing Christians in the world are reckoned at five hundred millions. It is to be found in practically every land on the earth; the exceptions—such as portions of higher Asia—are, in the most proper and justifiable sense of the phrase, exceptions that prove the rule.

In these widely varied lands Christianity can root itself and be at home. There are, in China or Africa, Christian communities with a healthy and flourishing life that has about it nothing of the exotic. Its tides are markedly and indisputably advancing. In the case, for example, of India, as a distinguished authority, Sir Charles Elliott, stated lately in the Times, the Christian community has increased during the last decade at four times the rate of the general population.

Of course, it is easy to make too much of facts and figures such as these, but it is also easy to fail to appreciate their significance. What they do mean is the historical proof that Christianity, first, can cover the world, and, secondly, is on the way to doing it. This is the "footnote of history" to the astounding last command of Christ.

It is historical facts such as these that really put out of court the philosophical criticisms on Christian Missions which are still current. There is time here to refer to only one such criticism, which I shall take from Mr. Spencer. He declares that "the religion current in each age and among each people has been as near an approximation of the truth as it was then and there possible for man to receive." In a question of this kind—as, indeed, in nearly every question—an ounce of fact is worth a ton of theory. Is this a statement which the facts of Christian history support?

Take a concrete case. Certain races of wild savages on the shores of the Central African lakes have, in a very remarkable way, received Christianity and been transformed by it within the last few years. Is there the slightest ground for saying that, if the evangel had been preached to them much earlier, it would have been impossible

"then" for them to receive it? There is no such ground. At no prior period of their history could they conceivably have been less able or prepared to receive the truth and morals of Christianity than in the brutalized condition in which, only yesterday, the Gospel found them, but out of which they rose to a new life. It is really contrary to fact to say there are any peoples who cannot receive Christianity, and receive it now. It is the fact that Christianity, which is alien to no race that is human, is inopportune at no stage, even the lowest, of a race's development.

For, however, one person who holds a philosophical theory that criticises Christian Missions, there are a hundred who are unconvinced as to their practical and pressing necessity.

I imagine that a good many people, perhaps unconsciously on their part, have taken it that the call urgently and immediately to preach the Gospel to every creature has lost much of its insistence with the decline of darker and severer views as to the fate of the "perishing heathen."

Well, only theologians unduly anxious to be completely "systematic," and forgetful that one of the most important things in even Christian knowledge is to know where to admit ignorance, have even thought they knew the final destiny of those who die without having heard the name by which men must be saved.

But if we do not know much about the future condition of the heathen, we know today, as never was known before, their present condition. Surely the time is past when any intelligent person can any longer cherish the idea of the non-Christian races in the world as living a happy, innocent, child-like life in an arcadian simplicity which is unnecessarily perturbed only by the entrance of the Christian missionary. The idea is the utterest nonsense.

The life of heathenism is an unspeakable abomination. Its cruelty, its falseness, its lustfulness, its injustice, simply do not bear telling. Any one who has really been in contact with it can bear witness to that. In the name of very humanity, we whose kinder lot has been cast in Christian lands must bring ourselves to see what the lot of the heathen in this world really is, and so be stirred to an energetic compassion.

So strong is this call in the name simply of humanity, that I will say that even an unbeliever in the faith of Christ should yet support the preaching of the Christian religion throughout the world. As regards belief, it would be, from the point of view of the unbeliever, to make the heathen merely exchange one superstition for another. Well, in that there is at least no great harm. As regards everything else that affects human life—morals, happiness, enlightenment, justice, hope—it would be to rescue men and women and children out of unutterable darkness and degradation; and that, surely, is an end, a friend of mankind should support.

For Christian missions, inspired by a higher end, accomplish this end, too, and nothing else, does accomplish it. This is another thing which surely it is no longer possible to hold, namely, that the mere contact with higher forms of civilization will of itself, without the Gospel, elevate the heathen and ameliorate their lot. It is not the case; the condition of the native races on the western coast of Africa may stand as illustration.

The result of contact—through, say, war or commerce—between heathen races and non-Christian western civilization is the harming, and even destroying, rather than the helping and re-creating, of the former.

It is, then, no absurd paradox, but a reasonable and sober position, and I repeat it, that even the unbeliever in the Christian faith should, in the name simply of humanity and human happiness and progress, support Christian missions. And if he should, how much more should the Christian!

The points that have been touched on in these foregoing paragraphs may seem to be, and indeed are, of secondary importance in the question of Christian missions. But it is a mistake to despise the secondary arguments for things. I am sure that in the church there are many people—they may not be our most spiritually minded, but they are really Christian people—who, while of course they must admit that Christ commanded His Church to convert the world, still act practically on the view that that is a proposal which may be left to those who are "interested in missions," while they themselves give their attention and means to more "practical," more pressing and more philanthropic forms of Christian activity.

If such people were conversant with such secondary considerations as have been men-

tioned, they might be led to give to this command of Christ and the carrying of it out a new attention and a new support. The mediæval church sang that Christ comes *teste David cum Sibylla*; the modern church may well argue that His work goes on authorized not by faith only, but also by reason, history and humanity.

And yet, while this, for at least many people, is true, it is also true that men will never be inspired to any sacrifice or labor for Christian missions unless, in addition to these considerations lower than the command of Christ, they have also a consideration which is higher.

There is something higher than mere obedience—something which includes obedience and transcends it. That is love. Love to Christ!—that is a thing which easily is vague and unreal, or ends in merely subjective feeling, so much so that one hesitates to

speak of it. I shall say about it only this: One test of your love to another is your earnestness that his interest should prosper, that he should gain his due—is that, indeed, you care about his advantage as much as or more than your own. Only love ever inspires this.

If, then, a man loves Christ, *the thing he will care about* is that Christ's name should be, as St. Paul says, "magnified"—made more of in the world, more widely known, more justly understood, more truly trusted, more highly honored. When this is in our religion, then the whole aim and effort of Christian missions are an instinct, that hardly needed the command; and we feel how slow the sense of duty has been even to obey what a love to Christ should have been quick actually to anticipate.—*Rev. P. C. Simpson in Missionary Record.*



Go forth & conquer all Mankind. In every land, & every sea

Missionary Instruction for the Young.

None of the plans which are being applied from without, and none of the methods within the church are securing or attempting to secure the one thing needed—a new generation of missionary Christians.

Our recent vision of the missionary work has been preparing us to see that this is the need. We are now agreed that the work of missions is not a skirmish, but a campaign. When we believed it to be a skirmish we could carry on the plan by volunteers, but for this campaign we must stop to build West Points and lay out training camps for the cadets who shall lead the regular army who are to take up the unfinished war after we have laid down in soldiers' graves.

If psychology's first message to the church is, Redeem humanity while it is in its childhood, its second message must be, Solve the problem of missions by making the children missionaries. The proposition which I affirm is, that the sorest need of missions today is not money or schemes of reform, but systematic and sensible instruction of children.

The stewardship which Christ left to every generation has taken its place in the petty volunteer societies of the church, left to the haphazard of local interest and convenience. Our missionary anniversaries and church conferences are attended by gray heads.

The argument for giving careful missionary instruction to the children is briefly this. Childhood is the time of habit making and of receiving by imitation ideals which will later form themselves into principles. Instruction given now will never be forgotten. Missionary instruction is important for the child's sake as much as for the sake of future missions. The best way to save a child's soul is to get the child interested in saving some one else's soul. This is the most direct means and makes the most unselfish character. Adolescence, the last era in childhood, is the romantic, affectionate and upreaching period. It is a time when brave deeds and great lives fill the imagination. The biographies of great missionaries show that this was the age of their first consecration.

I suggest authorized and enforced instruction. By this I mean that it must be made a part of the church's prescribed scheme of religious education. The place for this instruction is not primarily in the little mission circle or the select company of the Endeavorers. It is in the Sunday school, the

central educational institute of the church. This, we are told, is a Bible school, but we cannot teach the Bible perfectly unless we teach missions, not only the missions of the apostolic church, but the missions of the present.

To young children in the geography age we may give graphic lessons in foreign dress and ways, in sorrows and needs, appealing to wonder and pity. Later we may use the romantic and the heroic. Missionary biographies told as great stories are told are the best means of stimulating the heart both with emulation and ideal.

Instruction in the Sunday school given passively is not enough. Either the school must have a missionary department which works and gives, or else the subject must be made more central in the Endeavor Society or Epworth League. Here we may well subordinate the matter of testimony and throw the passionate energies of these youths into doing something for Christ's unfavored ones.

For impression we must give instruction, but for expression, which the philosophers tell us is the reaction demanded after impression, we must give to our trained cadets the vigil, the reconnoissance, the march and the battlefield in the forms of actual service.

A quiet disintegration that is going on in the young people's movement in our land, the restlessness in our Sunday schools, these add force to the plea that a man be found who shall conserve that which is permanent in these great means of nature, watch for that which is new and good and, most of all, be the missionary bishop of our children.

Many of our other missionary problems would be quietly settled by this means. The federation of societies will come, not by jamming them together, but by raising up a generation that, loving all the work as one, shall melt them together. We need a generation that knows the fields so intimately and lovingly that it does not need the stimulus of a queer costumed photograph or of odd postmarks to give it inspiration. A church with such an army would not need to depend upon a Volunteer movement, but would call its young men freely and imperiously. All the other disputed questions would be wisely solved if we could have not merely a few missionary specialists among the pastors and leaders of the church, but a whole generation of missionary lovers and givers.—*W. B. Forbush in Congregationalist.*

DIALOGUES, RECITATIONS, MISSIONARY EXERCISES.

Naseef and His Mother.

BY SOPHIE S. SMITH.

Mamma.—What kind of a meeting did you have, Nettie?

Nettie.—Oh, it was grand! I wish you had been there. A missionary spoke and told us about Naseef and his mother.

Mamma.—Suppose you tell me what you heard, and then I will not lose it all. Who was Naseef?

Nettie.—He was a little black-eyed boy six years old, who lived in the East. He used to cry for "Baksheesh" when a stranger appeared.

Mamma.—What is baksheesh?

Nettie.—It means money.

Mamma.—So your little Naseef was a beggar?

Nettie.—Oh, no; he was not a real beggar; for the missionary told us that every one asks for a present of money when they meet a traveler.

Mamma.—Who was Naseef's mother?

Nettie.—Her name was Im Naseef, and she was a poor widow. She fell sick and could not work, and her brother-in-law turned her out of the house because she wanted to learn more of Jesus.

Mamma.—What became of her?

Nettie.—She didn't have anything but a loaf of bread and a water jar, and she and little Naseef wandered about from place to place, like common beggars.

Mamma.—And did no one help her.

Nettie.—One Sunday they came to a village where the church bell was calling the people to service. Im Naseef took her little son by the hand and followed the women into the church, where she sat down by the door. She was delighted to hear the story of Jesus once more. After the service one of the women who saw that she looked so pale, asked her about herself, and took them both home with her.

Mamma.—And what became of them then?

Nettie.—Im Naseef lived long enough to become a true Christian, and then died. She told Naseef that she wanted him to become a Christian, too, and when he grew to be a man to go back to their village and tell the people about Jesus, who would forgive their sins, as she had forgiven their unkindness to her.

Mamma.—You have remembered the story and told it very nicely. Let us hope that Naseef will grow up and go back to his people, and lead many of them to Jesus.

The Gospel For Heathen Children.

BY MRS. L. G. MCVEAN.

GIRL.

O, tell me why they don't love little girls
In those far lands, where such bright blossoms blow;
Where the warm waves cast coral up, and pearls,
And mountain tops are pale with purest snow?
O, tell me why they crush their tiny feet,
Or make them widows who were never wed;
Or throw the wee ones, in the rivers deep,
Or bury maidens with the royal dead!

BOY.

It is because they have not ever known
Of God, whose loving kindness is for all;
Who calls the boys and girls alike, His own
And notes with pity even a sparrow's fall
His invitation they have never heard
To "male and female," or to "bond and free,"
Nor read the gentle Saviour's sweet word,
"Suffer the little ones to come to me."

GIRL.

O, I have often dreamed of those fair climes
And wished that we might see earth's beauties there;
Then I bethought me of sweet Sabbath chimes,
And mother's gentle voice, in evening prayer.

BOY.

Ah, what to you, were such a sun-bright sky
Without a heaven beyond its shining blue
Better to hear the winter's winds wail by
And know that God's dear love is over you.

BOY AND GIRL IN CONCERT.

But we, who know about that blessed One,
Who only makes life's tangled meaning straight,
Must never think our life's-work rightly done
Until the Gospel enters every gate.
And many a heart, that now is locked and barred,
Shall open as our snowy flag unfurls,
And many a crown, in Heaven, be richly starred,
With the saved souls of little heathen girls.



1
What patriarch gave to one younger than himself the first church?

4
Who spared the life of his deadly enemy when it was in his power?

GENEROSITY

2
Whose sons offered to a stranger & sojourner the choicest of their tombs as a burying place?

5
Who offered as a gift to his King a portion of his farm as a place of sacrifice after a national calamity?

3
Who freely forgave his brethren who had sold him into slavery?

6
What soldier built for an alien and subject people a place of worship?

7
What great leader when he heard that two of his followers had been given the gift of prophesying like himself, rejoiced instead of envying them?

8
What poor woman was commended by Christ as having been more generous than all the rich?

METHODIST MISSIONS AND MISSIONARIES.

Methodist Episcopal Church.

Rev. and Mrs. J. F. Newman, of the Central China Mission, arrived in San Francisco, Cal., July 5.

The Intendent of Rosario, Argentina, has offered Rev. William Tallon, pastor of the Spanish-speaking congregation in Rosario, a beautiful lot in the center of the city, provided a church be erected upon it that will be a credit to the place.

Rev. John F. Gowdy was married to Miss Elizabeth Thompson at Pittston, Pa., July 1, and Mr. and Mrs. Gowdy are to sail for China August 17. Mr. Gowdy has been appointed a professor in the Anglo-Chinese College in Foochow.

The wife of Rev. E. H. Richards, of the East Africa Mission, has lately died.

Rev. H. A. Crane, of the Genessee Conference, formerly a missionary in India, will soon return to India to become the Presiding Elder of the Bombay District, Bombay Conference, and pastor of the church at Poona.

Rev. W. L. King, of Hyderabad, India, is returning to the United States on furlough.

Rev. W. F. Rice and wife, of the South America Conference, arrived in New York July 12. Their mail address is Grand Rapids, Mich., care Rev. E. W. Parsons.

Rev. Louis Wallon has been elected a member of the Board of Managers of the Missionary Society, to fill the vacancy caused by the death of Rev. George Abele.

A great missionary convention will be held in Cleveland, Ohio, October 21-24. It will be self-entertaining, and is expected to be composed of 2,500 delegates.

Large gatherings are reported in the missions at Pyeng-Yang, Korea, and on the District. In April thirty new names of probationers were received and fifty became Christians at Syori.

Rev. B. Luke, native pastor at Srioncha, C. P., India, writes May 27, 1902: "Since Miss Fuller died, November 14, 1901, no lady missionary nor other foreign workers have entered this field. I have lately baptized four persons, two of whom had been great drunkards. Our two colporteurs have sold since January 400 Gospel portions and eight Bibles among the village people. There are many without the Gospel because there is not enough money to support a village preacher. Fifty dollars will support a preacher who can preach to at least 20,000 people in a year. The money can be sent to Bishop F. W. Warne, Calcutta, India."

Methodist Episcopal Church, South.

Rev. George N. MacDonnell reports that the Methodist Missions in Cuba are making excellent progress. The Cubans are more disposed to welcome the work of the missionaries since their independence has been acknowledged. In the town of San Juan eighty-five persons have recently been baptized.

The Women's Board of Foreign Missions at its recent session appropriated to China \$23,000; Korea, \$6,050; Mexico, \$40,141; Brazil, \$22,275; Indian Territory, \$4,700; Cuba, \$5,600; contingent, \$6,000; total, \$108,066. All the officers and

editors were re-elected. The corresponding secretary, Mrs. S. C. Trueheart, is paid a salary of \$1,200, with \$350 for office expenses and \$250 for clerical help. The editor of the *Woman's Missionary Advocate*, Mrs. F. A. Butler, is paid \$1,200 a year, and her assistant, \$450. The editor of *Little Worker*, Miss A. M. Barnes, receives \$1,200 with \$150 for office expenses, and \$150 is paid to the agent of the paper. The treasurer, Mrs. H. N. McTyeire, receives \$350, with \$50 for office expenses.

Colored Methodist Episcopal Church.

The Christian Index, organ of the "Colored Methodist Episcopal Church," says: "The time has come for the C. M. E. Church to begin foreign missionary work."

At a meeting held last month in Fort Valley, Ga., of the Fort Valley District Conference of the Woman's Missionary Band and Epworth League, the following were the subjects of addresses and essays, by fourteen different women: Home Missions, the True Woman, Can Young Girls Mission Work, A Pastor's Wife in Work, the Virtuous Woman's Power, the Mission Field, Women as Teachers, the Influence of Women, Women in the Sunday School, Has a Woman an Equal Gift of a Man in Life? A Woman's Duty, Our Women as Doctors, What is a Mother, Power of a Christian Woman as a Missionary.

Wesleyan Methodists of England.

Rev. William Rowley writes from China: "We are now in possession of splendid premises at Chang Sha, the capital town of the Province Hunan, with one foreign and one native missionary in residence."

The missionary secretaries are asking for six or eight unmarried men in the home work to volunteer for foreign service, especially in South and West Africa, and for one to go to India.

Methodist Protestant Church.

The Mission in Japan has now eight organized churches, 619 members seven church buildings, three parsonages and a college property worth \$20,000, exclusive of the property of the Women's Foreign Missionary Society. The Nagoya Anglo-Japanese College reports an enrollment of ninety, with an average attendance of fifty-two for the year. The Yokohama night school enrolled 197 students.

During the past year in the Japan Mission 131 persons were baptized. "The four missionaries and their eleven or twelve native assistants held 2,015 preaching and lecture services, with an average attendance of over 26; 474 prayer meetings, average attendance, 15; 32 Sunday schools, with 148 scholars, held 1,361 sessions, average attendance, 28. There were 5,001 pastoral visits made at homes, and 1,131 visits were received from inquirers."

Wesleyan Methodist Church of America.

Mrs. Anna C. Boardman writes from the Kunso Mission, in West Africa, May 24:

Last Sunday Sister Marie Stephens had a fever which kept her in bed and I had all the services. After dressing for church in the morning, I went to town to invite the people to come, accompanied by the girls, one large boy, and all the small ones, dressed in their clean white "rumas." Upon returning, we preached the Word and it seemed well received.

At 3 P. M. came Sunday school, which is conducted very much the same as at home. The children are very faithful in learning verses to repeat, and our faithful workman, Bokari, whom I am teaching to read, has made such rapid progress that he is now able to learn his verse to repeat with the others.

For some time we have been wishing to hold services in town on Sunday evenings and planned for our first last Sunday. The first thing to be done was to get the consent of Pa Santica, the chief man of the town, which consent he readily gave, advising us to wait until about seven o'clock in the evening so the people would all be in from their farms.

As night came on black clouds spread over the sky and we feared the rain was going to spoil our plans, but when the time came it had begun to sprinkle, and we determined to go on. One of the girls expressed her willingness to stay with Sister Stephens, and the other children dressed in their clean rumas.

I put on my rubbers, took my parasol, gave my mackintosh to one of the girls to carry, my Bible and hymn-book and the lantern to our biggest boy, Orange, and one of the girls took a chair for me balancing it on her head, after the native fashion. As I said good-bye to Sister Stephen I asked her to breathe a little prayer for me, which, she assured me, she had already done; then we set out, Orange going ahead and lighting me down the dark, rough path.

When we reached the town we suspended our lanterns on sticks overhead and two of the large boys went to call the people. Within a few feet

of us was the "devil house," and how our hearts longed for the time when these "devil houses" would be done away and the people worship and serve our Jesus alone.

We had not long to wait, for in less than five minutes a good sized crowd had gathered, whom we greeted cordially, and began our service. We sang some of our best hymns, the mission children joining heartily. Orange offered a fervent prayer. I followed, and then preached the Word, with Henry as my interpreter. I have, in my life, been the recipient of many rich and precious blessings from the gracious Father, but never, I think, has such intense rapture thrilled my entire being as when standing there, surrounded by that crowd of dusky faces, preaching to them as best I could the Gospel of the Lord Jesus. When I had finished we sang again. I thanked them for their quietness and attention, and we closed by repeating the Lord's Prayer in concert.

Miscellaneous.

The publishing house of the African M. E. Zion Church at Charlotte, N. C., was destroyed by fire July 1.

The Independent Methodist Conference at its session in June last, in Colne, England, expressed its opinion that the time had not arrived for the discussion of the question of Methodist union.

The Primitive Methodist Conference at Hull, England, made a change in its missionary administration by appointing an executive of nineteen persons, eight of whom must be laymen, meeting in London monthly and having their travelling expenses paid. The executive is to be responsible to a general missionary committee, that shall meet quarterly in London.

The Primitive Methodist of the United States have been sending missionary money to the British Conference to help in the work in South Africa. The last General Conference ordered that "all foreign mission money not designated for special fields should be retained by the General Missionary Secretary until the next General Conference, when a foreign field shall be selected."

OUTLOOK.

Mormonism is growing. Between 1,300 and 1,400 of its missionaries are scattered over the world. During the past year a mission has been opened in Japan and two converts baptized. Apostle Brigham Young said in his address at the last annual conference of the Church in Salt Lake City, "The Latter-Day Saints will yet take a leading part in this nation."

Dr. Arthur H. Smith fears for the future of China. He says, "Were the Chinese left in quiet, there might reasonably be expected to be a great movement toward Christianity in its best form; but no man and no nation is in the mood most favorable for religious impressions when he has a number of hornets in his back hair." He calls France and Russia the hornets that are troubling China. He also says: "Almost none of the hopes

of a year ago have been fulfilled. The court party is distinctly conservative and reformers are nowhere altogether safe."

Dr. Arthur J. Brown, of New York, who has recently visited the Philippines, writes: "The Christianity of the Filipinos is only a venerated heathenism. It will not be easy to build up a Church of truly regenerated souls, to make the people realize that a Christian must not gamble or be immoral, or spend Sunday afternoons at cockfights, but that he must seek to know and to follow Christ in his heart and life. Rome has exacted from them only a nominal faith, an external obedience to prescribed forms."

Dr. Doremus Scudder writes: "Hawaii has a very mixed population, consisting of dominant Americans, a slowly declining native race, simple

hearted, yet proudly sensitive; a sprinkling of adventurers from any and everywhere; small regiment of indolent Porto Ricans: 17,000 bright, active, promising Portuguese: 29,000 industrious, resolute Chinamen, ready to intermarry with the Hawaiians, and giving birth to a fine mixed progeny that inherits the virtues of both parents, and 67,000 Japanese, who constitute 43 per cent. of the entire population, and removed from all surrounding anti-Christian prejudice: the latter are found to be more susceptible to the Gospel, and if they go back to Japan as Christians they become missionaries to their people. Here is a good mission field."

Dr. De Forest writes from Japan: "There is a vast amount of change in public opinion about Christianity going on in this land. It is quiet, and does not especially show itself in extra numbers coming openly into the Kingdom of God. One decided proof of it has just come to hand in the first official permission given by the Central Government to raise money anywhere in Japan to build a Christian church. It is given to the 'Wakamatsu Christian Church, represented by Pastor Kaneko and eleven others. Among the regulations of the Home Department is one that forbids any general collections of money for religious, educational or philanthropic purposes, unless the Central Office gives especial permission. This is done to prevent irresponsible canvassings and to save the public from all sorts of fraudulent appeals."

Rev. G. H. Eva writes from Johannesburg, South Africa: "The chief thought that fills the

mind of the native Christians is, 'We have discovered light and liberty, and what we have found we are desirous that others of our brethren in darkness and thralldom should know about and share.' The missionary meetings are very interesting. At a recent meeting three of us were kept busy for an hour receiving amounts varying from threepence to one pound. Among those who came forward to make their offerings were little children of three, four and five years of age, who timidly walked up to the table to put down their threepences and sixpences, and telling us that it was to help send the news to other children that Jesus loved them. The enthusiasm and excitement on these occasions is beyond description, and the wholesome rivalry between tribes as to giving is most amusing."

Dr. William Burt, of Italy, recently visited Bulgaria, and after visiting the Girls' Methodist School at Loftcha, writes: "The young women gathered into this school from the best families of the land are to occupy the future schools and homes of new Bulgaria. The school has been and is a great success, and deserves the fullest confidence and generous support of the whole church. At present there are 36 boarders and 26 day pupils, with five teachers, besides Miss Kate B. Blackburn and Miss Dora Davis, who are missionaries from the United States. The girls come into the school after having completed four years of elementary studies, according to the government program, and the course of study here is six years. There is a complete course in Bible study, while the very atmosphere of the schools is prayer and genuine spiritual life."

MISSIONARY LITERATURE.

East of the Barrier is the poor title of a good book about Manchuria and the Mission of the United Free Church of Scotland. It is written by the missionary, Rev. J. Miller Graham, and published at one dollar net by the Fleming H. Revell Company. Manchuria is east of the Great Wall of China, and the people speak of it as "East of the Barrier." Manchuria is divided into three provinces and has a population of 17,000,000, of whom ten per cent. are Manchus. Most of the population are descendants of Chinese who entered the country during the Ming dynasty, or are immigrants that yearly enter the provinces from the overflow population of the more crowded South.

"The dwellers in these northern provinces are less conservative and less anti-foreign than their brethren in the south, due probably to the fact that they have left their old moorings and entered upon a freer life. They are consequently more progressive, more hardy and more susceptible to Western influences."

The book contains chapters on "Manchuria in Miniature," "Peeps at the People," "Learning the Language," "In the Street Chapel," "In the Confessional," "The Making of Pastors," "On Circuit," "The Prisoner of Hope," "Women's Work and Witness," "The Great Awakening," "The Flery Trial," "The Boxer Crisis," "After the Persecution." There are also several illustrations and a map.

Topsy Turvy Land is Arabia pictured for children, by two of its missionaries, Samuel M. Zwemer

and Amy E. Zwemer. It is "Dedicated to the boys and girls who are helping to turn the world upside down." It is called *Topsy Turvy Land* because when the boys and girls of America are going to bed, the boys and girls of Arabia are thinking of getting up. Many of the habits and customs of the people are opposite to those in America or England. There a boy in entering a room takes off his shoes, but leaves his hat on his head; the people eat with their fingers; a book is read by beginning at the right-hand cover and reading backward, etc., etc. The book is entertaining as well as instructive, giving information about the people of Arabia. It is well illustrated, and the price is 75 cents net. Published by the Fleming H. Revell Company.

James Chalmers is a man that awakens enthusiasm in anyone who admires consecration to Christ and intense devotion during many years to the work of uplifting degraded races. "He counted it his highest joy to be spent in the effort to win for Christ the drunkards of Rarotonga and the cannibals of New Guinea." His autobiography and letters are contained in this book, written and edited by Richard Lovett, and published by the Fleming H. Revell Company at \$1.50 net. The account of the self-sacrificing and laborious life is well written and inspiring, and we are thankful for this addition to the lives of those who have loved their fellow-men even unto death.

GOSPEL IN ALL LANDS.

SEPTEMBER, 1902.

PROTESTANT REFORMATION IN GREAT BRITAIN.

BY REV. JAMES MUDGE, D. D.

D OUBTLESS most of the readers of this periodical are tolerably familiar with the main facts concerning the Reformation in England and Scotland. Yet it may be of service to have those facts presented in a compendious form convenient for reference. It is always well to refresh our minds with respects to events so closely connected with our salvation as the overthrow of the ancient faith in our ancestral home. And since the Methodist Church is unquestionably a daughter of the Anglican, the inquiry as to how that Anglican Church came to be, cannot fail to have special interest for all Methodists, who surely ought to be able to answer intelligently and correctly when questioned in regard to it.

We saw last month how prominent was the part taken by Luther, Calvin and Zwingli in the reformation on the continent. The first two of these were somewhat connected with the reform in Great Britain. The writings of Luther were warmly welcomed by many of the students at Oxford and Cambridge.

King Henry VIII, who was ambitious to be thought a learned theologian and had been educated in strict attachment to the Church of Rome, wrote a book in Latin in defense of the Romish doctrine of the seven sacraments against Luther's "Babylonian Captivity of the Church." This was in 1521, when the King was thirty years of age and had been twelve years on the throne. Luther answered him pretty roughly, dealing with his crowned antagonist without gloves, in so much that the latter lost all desire to continue the controversy. But he obtained what he had been seeking, for on sending a copy of his book to Leo X, the Pope, highly pleased, conferred upon him the title "Defender of the Faith," which his successors still bear.

The King also wrote the Emperor Charles a letter in which he called for the extirpation

of the heretics. Yet in comparatively short time he himself came under the papal ban of excommunication, and was instrumental in making vast numbers of heretics. What brought about so startling a change?

Not altered convictions, or deepened religious earnestness. Far from it. It was not even worldly policy, so much as mere personal passion and amatory sentiments. It was his adulterous love for Anne Boleyn which impelled him to renounce the Pope, who refused to annul his marriage with Catherine of Arragon, his elder brother's widow, for fear of offending her nephew, the Emperor.

Marriage with the wife of a deceased brother was really forbidden by the laws of the church, but when Arthur Tudor died, the father, extremely avaricious, made young Henry marry Catharine, because he thought it the only way to retain the rich dowry that came by her, and a special dispensation for the purpose was obtained from Pope Julius II. Catharine had borne him a number of children, and they had all died young except Mary. She was six years older than he, and had lost her charms.

Accordingly, when Anne Boleyn, a young English girl, fresh from the court of France, came to be maid of honor to the Queen, the King's fancy was moved, and a growing passion for her aroused in him grave doubts and troublesome scruples as to the validity of his former marriage.

The Pope, however, on being appealed to, temporized and delayed, for various reasons, not seeing his way clear to do what was required of him, until at length Henry, not accustomed to being thwarted in his desires, his patience exhausted, obtained from the Universities of Europe, by the free use of money and personal influence, opinions adverse to the validity of his marriage with Catharine, and Thomas Cranmer, the new archbishop of Canterbury, both privately

married the King to Anne Boleyn, and, subsequently declared the previous marriage unlawful. This was in 1533. This, of course, meant a breach with the Pope, who excommunicated him in 1534, and deposed him from the throne, absolving his subjects from their allegiance in 1538.

But the bull that once was so formidable had lost its power, having no army now to back it, and the English people were very largely with the King. The seed sown by Wyckliffe had ceased to bear fruit. Many had long met in secret to read together the Gospels which he left them in English, and there remained, as the effect of his labors, particularly among the rustic population in the North, a considerable acquaintance with the contents of the Bible.

The liberal patronage extended to scholarship by Cardinal Wolsey paved the way for radical departures from the mediaeval creed. William Tyndale, aided by John Frith, though obliged to flee from England, furnished his native country with a translation of the New Testament, published as early as 1526 at Antwerp. (Frith was burned at the stake at Smithfield in 1533, and Tyndale was strangled and burned at Antwerp in 1536.) There had also been in England from earliest times a strong national feeling, and a restiveness under foreign ecclesiastical dominion which now helped forward the new movement. The monarch had also an overmastering will which seems to have cast a spell on all orders of men and to have paralyzed whatever spirit of resistance might naturally have been evoked. Parliament was quick to promulgate whatever decrees he chose to make for the extension of his authority. The clergy were reduced to abject submission and helplessly surrendered all power of independent action.

Among the people in general there was a remarkable apathy in regard to the faith in which they had been reared, strongly differing from the feeling across the channel, where when Louis XIV repealed (in 1675) the Edict of Nantes by which Protestantism had been tolerated, no less than 50,000 of the best families of France, holding their religion more precious to them than worldly prosperity, left the country.

Among the English ecclesiastics the honors and emoluments of church office were far more dear than the interests of religion.

When Elizabeth (1559) placed the church on a Protestant basis, out of 9,400 beneficed clergymen only 172 (80 parochial priests and 92 higher in station) quitted their preferences rather than change their religion.

Henry had things pretty much his own way. All his caprices were obeyed. The English Reformation—especially in its earlier stages—was political rather than religious, a severance of the monarchy from the Church of Rome, a substitution of the King for the Pope as the head of the Church. This was about all that Henry sought, for he had no sympathy with the reformers in doctrine. He set up a creed of his own devices, and brought to the stake those who dared to differ from him, whether Catholics or Protestants. It is related that three persons convicted of disputing his supremacy and three deniers of transubstantiation were drawn to execution on the same hurdle. Parliament passed acts clothing the King with full power to suppress all such errors, heresies and abuses as "by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed."

The clergy were stripped of all power to make laws. The King was about everything. He suppressed the monasteries in 1535, by which proceeding his coffers were munificently replenished, and an immense amount of ecclesiastical property was placed at his disposal. The total number of religious houses is considered to have been 1041, and it is supposed they owned one-fifth of the land of England. Some new bishoprics and cathedrals were endowed, and the nobles acquired a vast extension of landed property at cheap rates. The mitred abbots and priors were excluded from the Upper House, (where in connection with the 21 spiritual lords they formed a decided majority), thus making possible the legal establishment of the Protestant religion in England.

An instance of Henry's arbitrary caprice is seen in the fact that three years after he had procured the death of Tyndale he scattered broadcast over England the work which had cost the martyr his life.

In 1539, owing largely to the continued efforts of Thomas Cranmer and Thomas Cromwell, an English edition of the Scriptures called "The Great Bible" was issued, having on the title page an inscription coming from the King's mouth, "Thy word is a lantern

unto my feet." It was Coverdale's revision of his own Bible and that of Tyndale.

Henry died in 1547—an unlovable character, imperious, despotic, arbitrary, capricious, cruel, bloodthirsty, lustful. He had six wives, two of whom he put to death on the scaffold, divorced another whom he owned to be faultless after years of wedded friendship, and rejected a fourth without imputing blame to her, from a first impulse of personal disgust. The last of his queens, Catharine Parr, had only her own shrewdness to thank that she did not fall a victim to her zeal for the reformation.

The execution of Anne Boleyn was particularly revolting, as was also that of Sir Thomas Moore. One historian, McIntosh, goes so far as to say that "he approached as nearly to the ideal standard of perfect wickedness as the infirmities of human nature will allow."

Another compares him to Nero and Domitian, in his passion for blood and his complete surrender to a tyrannical will. Nevertheless, God, who uses strange instruments, employed him to break the chains of superstition, deliver England from papal rule, and set in motion forces that have wrought most beneficent effects. Thus is the wrath and passion of man made to praise the Lord.

The short reign of Edward VI (1547—1553)—if it can be called his reign, since he was only six years old at the beginning—saw the Protestant cause make large strides. The Duke of Somerset and Archbishop Cranmer were in possession of the chief power. Through their efforts and those of Bishop Ridley, assisted by several foreign theologians who were summoned from the continent, the Anglican Church gained a pretty substantial foundation.

In 1549 a liturgy was drawn up, a medium between the Catholic and Protestant forms of worship, and in 1552 Articles of Faith were formed, a medium between Lutheranism and Calvinism. Worship was conducted in the English language according to the Book of Common Prayer, the celibacy of the priesthood was abolished, and communion was administered in both kinds.

Matters were moving steadily in the right direction, when all was interrupted by the death of Edward and the accession of Mary, daughter of Catharine of Arragon. She gained the throne partly by assuring the peo-

ple that nobody should be disturbed on account of his religion. But this promise was by no means kept.

The ultimate effects, however, of the fierce persecutions which she inaugurated were favorable to the Protestant cause, for they gave the nation a perfect horror of the Catholic religion and made an impression which is visible even to the present time. During the four years of her reign it is computed that 284 persons were burned at the stake for their religion, not a large number if it be compared with those who died on the continent, but sufficient to create intense animosity against her and her advisers.

With the accession of the great Elizabeth, daughter of Anne Boleyn, in 1558, the work of Henry's and Edward's reign was resumed, and the English reformation was soon completed. The Thirty-nine Articles were adopted by a convocation of the clergy and by Parliament, and that compromise system between Romanism and true Protestantism which had already commended itself to the ruling powers, was still further solidified by Elizabeth, who loved religious ceremonial and ecclesiastical pomp, and despised the popular equality and simplicity of the Calvinists. The latter endeavored in vain to accomplish a more thorough purification of the church, and a more complete separation from the old errors. They were thrust out by oppressive Acts of Uniformity, and in many cases, very bitterly treated, were obliged to take refuge across the sea.

In Scotland this class of reformers had larger success. The new gospel here was early preached by Patrick Hamilton, a youth of royal blood, who had studied in Wittenberg, and by other Scotch students who brought from Continental Europe a love for the new doctrines, and tried to circulate Luther's writings.

The ground, however, was not favorable, for James V, the reigning monarch, was an ardent Catholic, and adopted strenuous measures against the favorers of the reformation. Hamilton perished at the stake in 1528, being only 24 years old. It was said of him that "the smoke of his heresy had infected all on whom it blew." In 1543, George Wishart, a schoolmaster, who had preached the evangelical doctrines in various parts of Scotland, was burned at the stake of St. Andrews, by order of Cardinal Beaton.

In 1542 James V. died, leaving an infant daughter. Her mother, Mary of Guise, sister of the French Dukes of that name, an ardent Catholic, became regent, and was secretly bent on subjecting Scotland to France. But her hostility to Mary Tudor of England, and to Philip of Spain, caused her to make the country an asylum even for her Protestant enemies, which worked in favor of the Reformation.

John Knox (1505—1572) was its great leader. He had been ordained as a priest when about 25 years old, and after the death of Wishart, whose companion he was, he became a private teacher of boys. While on the continent in exile he came under the influence of Calvin at Geneva, and there published his first book. Returning to Scotland in 1555, he preached with great effect in different parts of the country, and won to his side large numbers, not only of the common people, but of the nobility and gentry.

In 1557 the Protestant nobility formed a defensive league called "The Congregation of Christ," denouncing the established church as the congregation of Satan. The political exigencies of the times greatly helped them. Declaring war against the regent and the French troops whom she employed, they appealed to Elizabeth for succor. This, moved by her hatred of the French, though she hated Calvinism and Knox scarcely less, she finally granted as a matter of wise state policy, and the result was victory for that side. By the treaty of 1560 it was agreed that the French should withdraw, and that the government of Scotland should be committed to a Council of the Lords. By Acts of the Scottish Parliament Calvinistic Protestantism was speedily made the established religion of Scotland.

Into the details of the subsequent conflicts which raged around the person of the young queen, Mary Stuart, who, soon after the death of her husband, Francis II of France, December 6, 1560, returned to Scotland in the bloom of her youth and beauty and took her seat on the throne, we must not enter. She was determined to restore the old religion in Scotland, but failed in her endeavor, and was obliged to abdicate in 1567. After this the Parliament confirmed the Acts of 1560

for the establishment of Protestantism, and a thorough system of Presbyterian church government with a rigid Calvinistic creed was before a great while firmly in vogue.

The House of Stuart, which reigned over both England and Scotland, after James VI of Scotland, Mary's son, became James I of England (in 1603), until the revolution of 1688, were never thoroughly Protestant, and religious dissensions and commotions were plentiful in both countries during the seventeenth century. All danger of the return of Romanism, however, passed away when William and Mary came to the throne. The eighteenth century witnessed the great revival of religion called Methodism, which put new life into a Protestantism pretty thoroughly decayed so far as spiritual vigor was concerned. In the nineteenth century this influence continued in a great development of the non-conforming or dissenting churches, until they now number probably half the people.

But it was met, on the other hand, by an astonishing revival, within the Establishment, of the old Catholic spirit, shown in a ritualistic or sacramentarian and sacerdotal movement, which has advanced until at the present time some of the fruits of the reformation in England seem a good deal more in peril than would have been thought possible seventy years ago.

That the heart of the nation, however, is still sound on the subject, we firmly believe, and even the semi-Romanism with which so large a portion of the Anglican church seems enamored will not, we think, eventually succeed in permanently establishing itself to any alarming extent in the affections of the English nation.

Britons will not submit themselves again to the rule of priests, will not allow the confessional to dominate their household, will not be taken captive by chasuble and thurible or the variegated paraphernalia which is such a travesty and mockery of genuine religion. It is but a temporary reaction, an eddy in the tide. The great current of freedom and of truth will sweep on substantially unchecked and unchanged. The reformers have not struggled and died in vain.

Webster, Mass.

FIRST PRINTED ENGLISH BIBLE.

BY LAURA M. LATIMER.

ONE Christmas day, many years ago, five merchants were unloading their goods in London. Now and then they cast quick glances up and down the street. They seemed anxious and troubled as though they feared some unseen danger.

It was the time when the city puts on her holiday dress; the season for festivals, and Christmas gayeties. But London was not gay. The five merchants stopped their work, and marveled at the stillness of the great city. They questioned the passers by, and they learned that a dreadful pestilence was sweeping through London. The King had fled from his palace. The court had suspended its sittings, for the judges and officers of justice had fled also.

As the men were relating to them the horrors of the scourge, and they saw the death carts filling the streets, the look of anxious care and worry suddenly disappeared from the faces of the five merchants.

In those great bales of merchandise were concealed hundreds of volumes of the Holy Scriptures, the *first* New Testaments ever printed in the English language. All the ports had been watched and guarded for many months to prevent the entrance of these Gospels into England. But all those who had been watching in order to burn the books had fled from the doomed city, and the Bibles were safely conveyed to the warehouses of the Christian merchants on Thames street.

Before one month of the new year had passed God's printed word was scattered throughout London, Oxford and Cambridge.

When the Bishop of London heard of the sale of these Testaments, he was very angry, and he bought all that remained unsold and burned them at St. Paul's Cross.

Up to this time there were no *printed* English Bibles in all the world. It was William Tyndale who gave to England the printed Bible. From his youth he felt he had this one thing to do, to translate the word of God into his native tongue, and print it.

In those days very few people ever saw a Bible. They were written by hand on parchment, by monks in monasteries. It took a skilful scribe ten months to copy one Bible. A copy of the Holy Scripture from a convent cost more than \$300.

At first they used for paper a substance called papyrus, which they manufactured from the tall reeds which grew along the banks of the Nile. The pens were also made from reeds. Afterward they used parchment made from the skins of sheep and goats. These Bibles that cost so much labor were chained to the walls of convents, and only a few learned men had the opportunity to see the Holy Scriptures.

Tyndale resolved to place the Bible within the reach of everybody. But all England was closed against him, and he was obliged to fly from his native land. Though driven from city to city by his enemies, yet his work of translation and printing went steadily on. "The one to whom we are so deeply indebted was living in painful and perilous hiding places, afflicted with cold and hunger and every privation."

Hiding in garrets and cellars, and two years in prison; yet he succeeded in sending the fourth edition of New Testaments into England in the year 1527, just two years from the time he had distributed the first edition.

There was a famine for bread in London. But Christmas Day a fleet of ships appeared off the mouth of the Thames. They were relief ships filled with corn, and the precious Bibles were safely concealed in the sacks of corn. The bread that perisheth and the bread that endureth unto eternal life, were delivered together, from house to house among the starving poor. But those days of cruel persecution have passed away. London is the great Bible depository of the world. Thousands of Bibles in more than 400 different languages are sent daily to all parts of the world.

JOHN WICLIF.

JOHN WICLIF, noted as first translator of the entire Bible into English, and called "the morning star of the English Reformation," was born in Yorkshire, England, about the year 1324, and was educated at Oxford University, residing there for many years as student or teacher. In 1361 he was made master of Balliol Hall (afterwards Balliol College) and rector of Fillingham. Afterward he acted as the King's chaplain, was created "doctor in theology," in 1372, and about 1376 was made rector of Lutterworth.

The monkish orders preyed much upon the fears and the property of the people and the king appointed a commission, of which Wiclif was a prominent member, to confer with the papal authorities with the view of having the evil removed. The examination of the subject led Wiclif to see other defects in the Roman Church, and to speak against them, which awakened an opposition that resulted in charges against him of heresy and a controversy that continued until his death in December, 1384.

Dr. A. W. Ward, writing of him, says: "How highly he valued the influence of the spoken Word, and how anxiously he sought to bring it home to the people, is best shown by his institution of Poor or Simple Priests. Possibly what was in interested quarters resented and resisted as an endeavor both to supplant the existing mendicant orders and to ignore the authority of the Pope, might under different circumstances have resulted in the establishment of a new mendicant order, and in the beginning of a new Catholic revival. At the same time, there must have been a combative element in Wiclif's priests, even before his own attitude had become one of absolute revolt.

"They seem to have gone forth from Oxford, and more especially from Leicester (which is not far from Lutterworth), clad in long garments of red woollen, barefooted, and staff in hand. Their mission was to teach simple truths in simple words, declaring 'God's law' in church or chapel when admitted to a pulpit, otherwise in the churchyards or public streets and places. They must have tried the patience of many an honest priest anxious to do his duty by his 'parishioners,' like Chaucer's Poor Parson of a Town, into the picture of whom Chaucer is supposed to have introduced a feature or two of the Wiclifite Itinerant.

"Fettered, so far as we know, by no rules

or restrictions, Wiclif's mission-men may have often had little to distinguish them from the mendicant friars but the voluntary nature of their daily self-denial. Like the friars, they, no doubt, often became the confidential friends of the lowly, sharing their sympathies, and very likely groaning with them over their grievances.

"These wandering preachers must have become less and less amenable to control, more especially when (in imitation perhaps of the example previously set by the Waldenses) even laymen were allowed to take part in the labors of the mission. No wonder that in the end the attempt was made (in May, 1382) by Archbishop Courtenay to extinguish the itinerants! The Lords consented to his proposal, but the Commons hesitated; and it was necessary to resort to an audacious manœuvre for giving statutory power to a royal ordinance which had been obtained against the preachers.

"This institution of Wiclif's connects itself with some of the most important efforts of his late career. From many points of view his translation of the Bible formed an indispensable complement of his previous activity, but it was, above all, an invaluable aid to his endeavor to make the truth, in its unadorned and undisguised simplicity, known throughout the land. He had long been specially distinguished by his exposition of Holy Scripture at Oxford, where academical enthusiasm had bestowed on him the title of *Doctor Evangelicus*.

"But the translation of the Bible into English was undertaken by Wiclif for the people at large, which at this time was without any version of the Scriptures intelligible to it. The work was accomplished by him and his Oxford helpers by the year 1382; and whatever may have been the influence of his labors upon Wiclif himself, their result can not but have helped to incline his followers toward the principle by which he was afterward content to abide: that the Bible is the solitary and sufficient rule of faith, and that this rule is to be interpreted with the help of God alone.

"Wiclif's interest in his itinerant preachers must have intensified his hostility toward the existing monastic orders, more especially the mendicants. It still remains an open question, when this hostility first publicly declared itself; nor will it be possible to decide the point till, in course of time, all the



JOHN WICLIF DEFENDING HIMSELF WHEN CHARGED WITH HERESY

writings of Wiclif shall have been made accessible, and their dates have been ascertained."

Bishop Hurst, in his History of the Christian Church, says: "The New Testament was translated by Wiclif and completed about 1382; the Old Testament was translated by Nicholas Hereford, one of the leaders of the Wiclif party at the University, and by others. Both translations were from the vulgate. The work of Hereford was suddenly interrupted by a citation to appear before a council in London, from which he appealed to the Pope, and by him he was imprisoned for years. Wiclif multiplied copies of the translation both of the Bible as a whole and of parts, placed them in the hands of his preachers, and thus England was saved from the reign of ignorance and superstition which has cursed the Latin races of Europe. The Church tried in every way to destroy all copies of Wiclif's versions, but it utterly failed in this. Numerous manuscript copies exist in English libraries, and we infer that Wiclif's Bible was widely circulated. A thorough revision was undertaken by Wiclif's learned pupil and ministerial assistant, John Purvey, and completed about 1388. Wiclif's Bible and prose writings were the creators of our modern English."

"In the summer of 1381, the relations between Wiclif and the Church underwent a sudden alteration by his own act. The twelve short theses concerning the eucharist which he now published were absolutely irreconcilable with the accepted doctrine of the existing Church of Rome: theologians must decide how far Wiclif was justified in asserting that doctrine itself to be a heresy on the part of the friars who defended it against him.

"His hostility toward Rome and the papacy now rapidly reached its climax. Antichrist was now no longer the concrete Antipope Clement or the concrete Pope Urban, but the pope as such, in so far as he was contrary to Christ in life and doctrine. Such was Wiclif's argumentative position in his later days—a position which by no means amounts to the absolute identification of pope and antichrist.

"In scattered passages of incidental invective, however, the effect cannot be said to fall short of this. The pope, he declared, owes his appointment to the Father of Evil; his office is poisonous; the prelates are changed into wolves, and their captain is a fiend in his life and antichrist in his work. Thus the hidden fire had broken forth at

last, and flamed fiercely and clearly in the eyes of all men.

"On the 17th of May, 1382, the synod met, which the new archbishop (that 'strong pillar of the Church') had convoked for taking into consideration the heresies of Wiclif and the sect of the so-called Lollards. Together with the bishops of the province of Canterbury, a select number of doctors of divinity and law assembled in the hall of that famous Dominican monastery at Blackfriars which was frequently the residence of English kings.

"We may assume—for we have only the results to judge from—that the synod passed, without a dissenting voice, the substance of the mandates afterward published by the archbishop, which condemned, partly as heretical, partly as erroneous, a series of doctrines put forth at Oxford, or by preachers about the country, beginning with Wiclif's theses concerning the eucharist, and prohibited their further spread, under pain of the greater excommunication."

On December 28, 1384, he was smitten by a second stroke of paralysis in his church at Lutterworth, and three days afterward died, greatly mourned by many who acknowledged him as a great spiritual leader.

The Council of Constance, May 5, 1415, condemned his doctrines, and in 1428 his remains were dug up, reduced to ashes and cast into the River Swift, which conveyed them through the Avon and the Severn into the sea, a type of the progress of his Protestant faith over the world.

Wiclif anticipated the Reformation under Luther by one hundred and fifty years, and by his words and writings prepared in some measure the way for both the Reformation in Germany and in England. "He accepted unreservedly the principle of the sole and sufficient authority of the Holy Scripture as the only rule of faith and practice. He swept away all notions of merit and of works of supererogation. He denied utterly the idea of a treasure house of merit held in heaven to the credit of the pope—an idea which played such an important part in the Middle Ages and on which the doctrine of indulgences was founded. He held the necessity of repentance and conversion, and his ideas on both were quite satisfactory, but he did not grasp the simplicity and freedom of faith as taught by Paul and received by Luther, and given its rightful place and power by Wesley. With him faith was too much a belief with the intellect and not enough a trust of the heart."

THE LAW OF MISSIONS—ITS BASIS.

BY REV. J. MARVIN NICHOLS, DALLAS, TEXAS.

Back to thyself is measured well
 All thou hast given;
 Thy neighbor's wrong is thy present hell,
 His bliss thy heaven.

—*My Soul and I.*

"To make no more sacrifices for the work of missions than many of us are accustomed to make is not simply to play with missions; it is to turn the whole stupendous enterprise of bringing humanity into loyalty to God into a solemn mockery."—*The Advance.*

"Like the tide, which obeys a heavenly impulse and steadily advances on the shore until it whelms beneath its waters every rock and headland that lies within its path, this onward movement of the kingdom of Christ pauses not, rests not, knows no impossibility, and feels no check. They who resist it must yield or be overthrown. They who move with it march on to the conquest of the earth and to the ceaseless joys of heaven."—*Judson Smith, D. D.*

"Go—not stay at home. Your thought must go, and your prayers and sympathies must go; your money must go, and yourselves must go. The whole must go; nothing less than all. He is not going to accept your plea of home interest. He is not going to accept a miserable, selfish plea of home inclinations, of home affections; he is not going to accept any plea you may make. You may argue the question until doomsday. He shuts you up with one word of command; Go! I will send you far hence. The wider the scope, the grander the glory."—*Bishop A. W. Wilson, D. D.*

The spirit of service is the complement of conversion. Soul-cleansing is that divine work which qualifies a man to meet the purposes for which he was born. We are called according to his purpose. Redemption is God giving himself to man; sanctification is man giving himself back to God. That is an unfinished work that does not inspire a true spirit of service.

The antecedent of conversion is in the question: "What must I do to be saved?" Its sequel: "Lord, what wilt thou have me do?" There is a vast breach between the two.

An angel touched Isaiah's lips with a live coal from off the altar. His relation to a people of unclean lips was intensified rather than minified. The ancient seer's transformation at once became a divine co-partnership. The Lord said: "Whom shall I send, and who will go for us?" Isaiah caught the conception. Conversion is always supplemented by the recognition of our relation to

a lost world. The prophet could but answer: "Here am I; send me!" Like Saul of Tarsus, the voice that spoke peace called to action.

The position we occupy in the kingdom of grace is, in its order, absolutely necessary. A gentleman visiting a glass manufactory saw a man moulding clay into the great pots which later were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said: "Why do you not use a tool in shaping the clay?" "There is no tool that can do this kind of work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch."

In the history of our redemption we seem to have forgotten that no man enters the arena of life by accident. Destiny knows no individuality; we are all partners in the struggle. Each successive death marks a completed design in the realm of spirit. Every birth anticipates a purpose in the mind of God. We do not play our part in life's great drama from simple choice. There is an unseen, indefinable force that constitutes each new-born heart a factor in the sum of the world's redemption. To be born is the insignia of life and the martial call to action.

Conversion is a divine qualification. It seeks the adjustment of the soul to the revealed will and purpose of the Father. To be saved is to be awakened to profound relationship. He alone is redeemed whose salvation incorporates the problem of another individual's destiny.

The time has dawned upon us when any fossilized view of our great missionary enterprises must be relegated to the background. There is a contingency of antiquated croakers against whom these wondrous achievements stand out as a tremendous indictment.

The complete revolution of thought in heathen empires; the rapid and invited advent of Western thought and civilization into the governments of the East; the fact that the converts of any one year now number more than in any forty years of our past history; the fact that hermetically sealed

lands are unknown; all these marvellous events force the conclusion that the tide has turned. Instead of the missionary being the despised innovator, he has become the recognized factor in leading the nations of the earth into a higher and grander civilization.

That which to our fathers was no more than a vague and shadowy dream has been transformed, in these latter days, into a mighty fact that throbs with life and power. The Macedonian cry—the law, "Go or Send"—is not an effete legend. It is destined to hold its place on the roster of the centuries. It found its rise in the scheme of redemption; its conclusion must be commensurate with the cross.

The great problem confronting the Church is to teach that sordid gold is convertible into character. Our men of means must learn the lesson that a dollar is worth no more than its capacity to bless and redeem the races of the earth.

The problem of the world's ultimate redemption is to be solved in the proportion that we learn the difference between losing the world and saving the soul, and that of saving the world and losing the soul.

The genesis of missionary law and obligation can be studied only as couched in personal experience. The accumulated force ordained to conquer sin must be in proportion to the aggregate of souls dominated by the energy which seeks its complement in service. The missionary spirit that characterizes the church can never rise higher than the sum of its personal experiences. Resting on these individual elements, the tidal wave of missionary zeal must forever ebb and flow. The genesis, as found in the individual experience, giving rise to missionary enterprise must constitute the ground of that universal, evangelical law—Go or Send.

Religion is a stranger to solitude. Christianity may draw us into retirement, but it can never ostracize. Moses stepped into the seclusion of Sinai, glory-crowned and lightning guarded, only to gird on the armor that would help him solve the fate of Israel. Elijah was schooled amid the wild fastnesses of old Horeb until he became saturated with the power that would shake the throne of a godless king.

A high sin is in that fatal moment when man's spirit turns within. The soul cannot long live that forces everything to contrib-

ute to its own selfish interests. To revolve about self, forgetful of diviner relations, is to invite certain dissolution. Heart-life must expand in proportion that it expends; duplication is the law of the world invisible. The minimum basis on which we may expect God's approbation is the gain of at least one soul as the trophy. On this basis largely rests the missionary obligation.

The law is absolute; we must duplicate our lives. Love is paradoxical in that to retain it is suicidal. It expands as it expends. The soul is contracted or developed in proportion to the expenditure of this divine essence. The soul must measure its greatness by the radii of its love. No individual, church or nation is great until self is transcended by entering the heart of another. We are to be measured by the distance we have gone into other destinies.

Life can never be exclusive. It must be inclusive, since we incorporate each other. Definite boundaries mark the horizon of love. These boundaries are God's standards by which he decides upon individual worth and merit.

Truth is no stronger than its incarnation. The gospel so far as he who gropes in darkness is concerned, is no stronger than the human heart through which it is filtered. Truth must lie dormant until vitalized in human thought and action.

In these facts is to be seen another genesis of missionary obligation. It is one thing to declare the gospel, quite another thing to demonstrate it. The final tribunal of testimony to an inner experience is in a godly walk and conversation. Here is the heathen's last appeal touching the benefits of Western religion and civilization.

It is a spritual law that the life-giving truths of the gospel can be appreciated only under the interpretation of the Spirit. They are spiritually discerned, but the soul that sits in darkness has not the Holy Ghost in this sense. For "the secret of the Lord is with them that fear Him; and he will show them his covenant" since "if any man will do His will, he shall know of the doctrine, whether it be of God." The mysteries are given to the heart in communication with the Holy Ghost. The heathen's gospel is none other than the tangible demonstration of these potent truths. "If our gospel be hid, it is hid to them which are lost."

The Bible, were it not for man as its living demonstration, would be a vague and meaningless message. Drummond truthfully said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. It is the man who is the missionary, not his words. Character is his message."

Logic is powerless in the realms of sacred mysteries. The apprehension of all mystery is in the demonstration, not the logical presentation. Christ, in his appeal to an apostate world, discarded the logic of the schools. Natural objects, moving with his trend of thought, became at once the lucid demonstration of profound and inexplicable truth.

We overlook the distinction that Christ drew touching his ministry to the saint and that to the sinner. There is that tongue of fire, that logic of the cross, that grammar of the skies, which unravels for us "the mystery of godliness." But the heart must have met the schoolmaster in this domain of things so apparently unreal and intangible.

In Bishop Galloway's "Modern Missions" this distinction is clearly put: "Though he spake as never man spake; he wrought more than he talked. Indeed his method was first with man's spiritual and mental capacity to act a truth, and then proclaim it; to do it, and then declare it. And this accords perfectly with man's spiritual and mental capacity; for truth is best apprehended not by studying precepts and proverbs, but by observing its influence upon human life and conduct."

This doctrine permeates the whole scheme of revealed truth. It is life, then theory; demonstration, then its philosophy. The life set forth in the analysis of redemption is to the sinner an ideal, but incomprehensible sphere. To him it is a mystery that no human logic can clarify. He can have no other recourse than to its demonstration, we repeat again: "If our gospel be hid, it is hid to them which are lost."

The disciples discovered the difference in Christ's teaching as he stood before the saint and the sinner. Their query and Jesus' reply is the philosophic basis for the law, "Go or Send." "And he spake many things unto them in parables, and the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto

them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore, speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand."

To this conversation there is but one inevitable conclusion. There is no gospel which is not demonstrative. Assertion and demonstration are inseparable functions in the dominion of grace. Incarnation is the focus from which springs truth's tremendous energy. The Bible—the logic of the cross, and the missionary—its demonstration, are forever connected.

In the heathen empire, the converted man is the natural parable which reduces the statement of abstract truth to an appreciable point lying within the sphere of their benighted minds.

The mathematician weighs the globe and computes the distance of the stars on the axiomatic bases that "two and two make four. He may eruditely philosophize on his computation, but he stands helpless when asked to explain the axiom on which rests the whole fabric of his calculation.

So it is in redemption. God has designed that all the doctrinal framework in the spiritual realm shall be to the ultimate conquest of sin as the axiom is to the mathematician's problem. He proposes to convince the world by the demonstration of those fundamental truths, not their philosophy.

God can utilize a holy life. The philosophy of the schools may be questioned, but a godly life stands unchallenged. Here is the uncontroverted ground of revealed religion. The unbeliever tests the authenticity of the Bible, denies the supernaturalness of grace, and controverts the ministry of the Holy Ghost.

A redeemed soul is the world's miracle. The life of the missionary, harmoniously blending creed and practice, is the only point in religion where the doubts of men are forever silenced. "Show us the Christ" and "We would see Jesus" are the sighs of a heathen world. Christ's life must be put in tangible form.

The Christian life is but the divine process of reducing the unfathomable and unapproachable in the God-man to a perceptible point. A book is a tangible form of thought. A magnet is a near view of the electric current. The merchant's scales are a compre-

hensive form of the subtle law of gravity. A holy life is the Christ reduced to a perceptible point. It has been truthfully said: "The searchlight of practice must illuminate the dark places of theory." A saved man is redemption's axiom.

It is an axiom of the spiritual kingdom that life, in its demonstration, supercedes its philosophy. There are some inexplicable facts in the framework of religious belief. The blind man could give no metaphysical solution of his restored sight. He could only say: "One thing I know, that, whereas I was blind, now I see." There are some facts in the realm of spirit whose philosophy is shut in by its profound, inexpressible silence. Some things are so abstractly experimental as to be unlawful in their philosophic statement, because unutterable.

What a strange, indefinable awe steals over him who stands in the shadow of Egypt's sphinx! No more than a massive pile of brick and stone, yet like a phantom spectre, it seems to gaze from out the eternities. Ears, though they hear not, seem to have the echoes of the past; eyes, sightless as they are, seem intently peering into dim and distant ages yet unborn. He who looks upon this silent enigma stands entranced, though conscious that the stone is deaf and voiceless. In its silent watch for centuries it keeps its ceaseless vigil o'er "the lapse of ages and the eclipse of Egypt."

There are some things in experience so infinitely sublime and lofty that to speak of them would be but to vulgarize them. There is a sphere wherein silence is a dynamic force. It would be criminal to mar the rhythmic grandeur of this phase of life by trying to clothe it with impotent speech. The real gospel for the heathen world bursts forth in that moment when the emptiness of language forces us to stand as a silent monument of truth and grace.

The Bible, in a heathen empire, is no more potent without the life of the missionary than is the missionary without the Bible; to separate one annuls the other. In this dominion of the unutterable we must

Let our lips and lives express
The holy gospel we profess.

In that analogy used by the Saviour in His Sermon on the Mount is to be found another genesis of missionary law. In the term "salt" is revealed the intense relation of the redeemed to the unredeemed. The statement

is: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."

A noted preacher has declared that Christianity is inherently expansive and progressive; that its nature is to grow. In what lies the validity of salt? The only answer is: In its ability to lose itself in the object it would save. "We count time by heart-throbs, not by figures on the dial," for

"We live in deeds, not years;
In thoughts, not breath."

How strangely the universal race is intertwined! The world's great heart is like an organ vast; the sweep of the individual hand may produce harmony or discord. Under the calcium life of this figure the Church must stand and know her worth. If we are as salt, then the potentiality of our life can be realized only as we have sunken out of self into the object we are called to save.

It is true that no man liveth unto himself, none of us dieth unto himself. None reach heaven or hell alone; we go at least by twos. Under the pressure of this divine illustration, what a flood of light falls on that assertion: "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it!"

The soul that does not expand beyond its own horizon forfeits its right to redemption. The church that is void of the missionary spirit has surrendered her divinest credential. The soul, or the race, in whose salvation we have been instrumental, at once becomes the prophecy of our own redemption. "Come, ye blessed of my Father. Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," is the ultimatum of the kingdom.

Not only is expansion the law of life in the spirit-world, but the loss of the idea is disastrous. In the divine anathema, "it" and "salt" are synonymous.

The great question, therefore, is: Can an individual, a church, or a nation, hope to exist and at the same time be void of the missionary spirit? The only answer is, No; life must be commensurate with the power of one individuality to lose itself in that of another.

The last genesis of the missionary law that we shall mention belongs to the order of higher magnitude. It is: To be in possession of the spirit of missions is to possess a cre-

dential of personal salvation. Jesus Christ has just shown his audience that profound relation existing between himself and his followers in the parable of the vine and the branches. He immediately asserts the credential of this relation: "Without me ye can do nothing."

From this statement there are but two logical deductions: first, "If without me ye can do nothing, then doing nothing is not having me;" second, "If without me ye can do nothing, then doing something is having me." The conclusion of the whole matter is, that in the establishment of the faith that saves us, "We *must* do or die." We must go or send.

We would not teach the idea that this credential sets aside or minifies that supreme evidence in the testimony of the Holy Ghost. The Spirit as a cause, and works as a result, constitute that double testimony to our redemption. Not only does "the Spirit itself bear witness with our spirits, that we are the children of God," but "we know that we have passed from death unto life, because we love the brethren." Its philosophy is, that the testimony of the Holy Ghost is an unseen, inner evidence which, of itself, satisfies the cravings of no other heart than that of self.

The credential that reveals this inner witness is love to man; but that love must demonstrate itself in works, the supreme complement of saving faith. It is ordained that faith without works is dead. It is a divine hypothesis that love is manifest alone in its expression.

The position is: The Holy Ghost is a su-

preme credential. Since this involves nothing beyond a personal testimony, it must seek its demonstration in the fruits of the Spirit. These credentials are parallel and inseparable.

We know God in the evidence of his Spirit; men know us, as in the enjoyment of that testimony, by the fruits of the Spirit. In this statement we assert that, independent of the missionary spirit—which is the culmination of the doctrine of works—there can be no revelation of the Spirit's testimony. We may have the inner credential and the world never know it.

What recourse have we that will save us from an unalterable belief in missions? Is there any sense in which we can be conscious of our own ultimate redemption, independent of this spirit? We are born into that realm whose *fundamental* law is "Go or Send." The plea for its observance rests on no less than the constitutional elements of personal experience. We must believe in and advocate the great missionary enterprise, since—

1. Duplication of heart-life is a fundamental requirement.
2. The potency of truth is not in the orderly, logical statement, but in its incarnation.
3. The gospel rests on inexplicable axioms apprehended only in their demonstration.
4. The law of preservation, or the perpetuity, of religious experience, lies in the philosophy of losing one's life in that of another.
5. The possession of a genuine missionary spirit is no less than a credential and becomes a prophecy of our own redemption.

SOME ANSWERS TO CRITICISMS OF MISSIONS.

BY ROBERT E. SPEER.

THAT the heathen of Christendom should see no sense in carrying Christianity to their fellow heathen of heathendom is most natural; but it is inconceivable that any Christian should feel able to accept Christianity for himself and deny it to the world. If it is a good thing for him why is it not good for the world? If it is good for the world, how can he be excused from giving it to the world? As an editorial in the *New York Tribune* declared: "The missionary impulse is of the very essence of Christianity. Without it Christianity would be of less

value to the world that the most ephemeral mutual-benefit society. The church must continually strive to preach the good news of the gospel to every creature, or else it shirks its commission, and forfeits its right to be numbered among the ethical forces of the world."

That men should criticise the methods of Missions and the missionaries themselves is natural and intelligible; but that they should criticise the missionary idea betrays a total want of apprehension of the nature of Christianity, and of social obligation. Christian-

ity claims to be the supreme good in life. The obligation of brotherhood commands us to share our good with men. The consequent missionary duty would seem to be as plain as noonday.

But to many it is not plain. Many who in the church are forced to take some attitude toward Missions, and many who outside cannot refrain from expressing their opinion, insist that, though Christianity is good for us, the other nations have their own religions which are good for them. But there was a time when that course of reasoning would have kept the gospel from coming to our ancestors. And there is in Christianity not the slightest discoverable justification for the view that it is good for some only, and that something else can be better for others.

Moreover, there are no facts to show that the supposed good which other peoples possess can suffice in lieu of Christianity. A little knowledge overthrows the conceit that it can. Thus the *New York Post* wrote editorially six years ago, of the section of China where last year the Boxer atrocities shocked the world: "Another temptation of missionary orators is to ignore the strong light which travel and commerce and the study of comparative religions have cast upon the question of the condition in this world, of non-Christian peoples. * * * Authentic accounts of the Chinese of inland and northern China—of their splendid fiber, physical and intellectual, of their wonderful civil and social virtues—make the dispatching of emissaries of our civilization to them seem more than ever *bizarre*." Would the *Post* say that now?

The simple fact is that, as between the missionary representations of the need of the heathen world and the easy notions of writers who have not lived in its darkness, the former have been as much nearer the truth as they have had better opportunity to judge. If they have said that the world needs our faith just as truly as we need it ourselves, they have but represented the facts as they are.

It was a traveler who was not a missionary who said of India: "An idea prevails that idolatry is not today the evil and horrible thing it was when the apostles exposed it; that 'the Ethiopian has changed his skin and the leopard his spots'. Idolatry in India today, as elsewhere in history, tends to deteriorate, and not to evolve the higher ideals

of duty and religion. * * * The Hindu religion is but the deification of lust and other evil passions. Krishna, the great Hindu god is shown in its scriptures to be a perjurer, a thief and a murderer. Such is the obscene character of the pictures and carvings in the temples and on the idol-cars, that an act of the Indian legislature in 1856 against obscene pictures had especially to exempt from its operation 'all pictures, drawings or carvings in the temples or on the idol-cars.'"

And the *Hindu*, a paper of orthodox Hinduism, said of its priestly class: "Profoundly ignorant as a class and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst, from the wretched dancing-girl who insults the Bible by her existence to the pining child widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerates it, on the Day of Judgment. And of such a priestly class, our women are the ignorant tools and dupes."

To others it seems a sufficient answer to the missionary appeal to allege that nothing is accomplished by Missions, and that it is futile to support the work because the work is futile. It is good to answer these criticisms out of the mouths of those whose opinions the critics are accustomed to respect. "Any attempt to estimate this thrillingly interesting phenomena," said the *Boston Daily Advertiser*, regarding the work of Missions in Japan, "must fail through inadequacy that does not take largely into account the influence of Christian Missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. For there is bigotry of unbelief every bit as stubborn, stolid and foolish as any bigotry of religion that is or ever was. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent that from the Mikado to the humblest laborer at four cents a day, there is no man in the Island Empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, in-

dustry and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over that fertile field, and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the government, Christianity is deeply entrenched."

And the missionaries have done this in Japan as they have done their work everywhere, with no weapon save the Word of the gospel. The talk of Missions and gunboats and the "arm of flesh" has just enough justification to create it, but not enough to keep it alive for a day.

As a social democrat in the German parliament, occupying a position of incompatibility with Christianity, said once: "We acknowledge that there has been a healthful activity developed by the missionaries in Africa. They have shown how much everywhere in the world is to be accomplished by patience and love; they have proved that, even with uncivilized tribes, hearts which have a fund of goodness can accomplish much without the lash of compulsion."

The simple fact is, that while civilization with its unceasing pressure is moving everywhere with leavening influence against the wrong customs and caste distinction of heathen lands, the most powerful agency for purity and human elevation, especially of the peoples who have been depressed, is found in the gospel.

As a Brahmin gentleman wrote in a report on a recent census of Travancore, for which he was highly rewarded by the Maharajah: "By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual and material condition. * * * Those who have come directly under their influence, such as native Christians, have nearly doubled the

number of their literates since 1875. But for them these humble orders of Hindu society will forever remain unraised. Their material condition, I dare say, will have improved with the increased wages, improved labor market, better laws, and more generous treatment from an enlightened government like ours; but to the Christian missionaries belongs the credit of having gone to their humble dwellings, and awakened them to a sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the laborer's condition, for those always existed more or less in our past humane government. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahmin community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. The credit of this philanthropy of going to the houses of the low, the distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins, can claim this credit." * * *

In truth, criticism is simply a cover for opposition. Some men don't want to do anything for Missions. They don't want to give. They don't want to be bothered with the sense of duty. Their own Christianity is just a sham, a superficial thing. It is not of any real value to them, and they do not feel drawn to make sacrifices or to go to trouble to propagate a sham, or to carry to people who believe in Islam a Christianity in which they themselves do not believe. When men truly believe in Christ, they will fling the little cavils by which they benumb their consciences to the winds, and will gird themselves and go.

"I live to learn the story, who suffered for my sake;
To emulate their glory, and follow in their wake;
Bards, martyrs, patriots, sages, the noblest of all ages,
Whose deeds crown history's pages, and Time's great volume make.

I live to hail the season, by gifted minds foretold,
When man shall live by reason, and not alone for gold;
When man to man united, and every wrong thing righted,
The whole world shall be lighted, as Eden was of old."

METHODIST UNITY OF SPIRIT IN 1888.

REV. I. VILLARS, D. D., of the Rock River Conference, was president of McKendree College at Lebanon, Ill., in Southern Illinois Conference, in 1888. That old and honored institution had its beginning in 1828, and its first president was E. R. Ames, afterward Bishop Ames. Dr. Wentworth, afterward editor of "The Ladies' Repository," was also at one time its president.

"The Home Conference News," Rev. F. M. Van Treese, D. D., editor, the conference organ, in its issue of January 15, 1888, contained the following:

Dr. Villars and the Southern brethren at Nashville, Tenn., are having some friendly passes. On the occasion of what will be known in Nashville as the "Abbott-Kelly Craze," Dr. Villars, as president of McKendree College, Lebanon, Ill., wrote the Rev. Dr. Candler, pastor of McKendree Church, Nashville, Tenn., congratulating him for the courage of his convictions manifest in his late treatment of the theater question; also for the loyalty of his official board, and the royal utterances of Bishop McTyeire in support of Rev. Dr. Candler (now Bishop Candler).

In connection with this, Dr. Villars suggested that as we had Bishop McKendree's monument (McKendree College), it would be appropriate to have the remains of the Bishop deposited in our campus, and still another monument erected. He furthermore suggested the appropriateness of a representation of the Methodist Episcopal Church, South, on the next commencement programme, as the founding of the institution occurred when Methodism knew no North nor South. To this Dr. Candler replied as follows:

NASHVILLE, TENN., Dec. 5, 1887.

Rev. Isaiah Villars, D. D.,
Pres. McKendree College,
Lebanon, Ill.

My Dear Sir and Brother: Returning from an absence of some days in Georgia, I find your very kind favor of the 8th ult. I thank you from my heart for your cordial endorsement of my stand against the theatre. You will be glad to know that much good has come from the matter throughout the Church in this section. Our people have

been aroused to more determined resistance of the world and its spirit.

Touching the McKendree College matter, which you suggest, I would venture to say Bishop McTyeire is the man of all men in Southern Methodism to discuss the life and character of McKendree. He has written a book, or rather revised Paine's book, upon the life of McKendree.

Bishop McKendree's remains are interred in Vanderbilt campus. I am inclined to think Bishop McTyeire, the President of the Board of Trustees, would rather his own body should be buried elsewhere than to disinter the ashes of McKendree. However, you might write him.

With great respect I am

Yours sincerely,

W. A. CANDLER.

Acting upon the suggestion of Rev. Dr. Candler, Dr. Villars communicated with Bishop McTyeire, and the following is the Bishop's reply:

VANDERBILT UNIVERSITY,

NASHVILLE, TENN., Dec. 27, 1887.

My Dear Dr. Villars: Arriving home last week from South Carolina and Georgia Conferences, I found your letter of December 19th awaiting me. Let me thank you for it very heartily. It is a tempting subject, "Bishop McKendree and His Work," and a good time, the commencement week at McKendree College, to which you invite me. How I do wish I could come, and do as much as in me is, all you ask.

But I cannot undertake it. June is my commencement month here, and the Board of Trustees meets then, and many things will be on hand—not the least, District Conference.

This I will do: hold your very kind invitation as never out of date, and some day, passing Lebanon, I will be able to do myself the great pleasure of dropping in on you.

As you have the College, and we the grave of McKendree, it might be agreeable to you to drop in on us some day, and you would please everybody here by so doing.

By the side of Bishop Soule, Bishop McKendree rests in peace—the cavalier and puritan.

I thank you again for the hearty endorsement of our position and course during the Abbott-Kelly Craze. The devil went too far that time. These things have turned out rather to the furtherance of the gospel.

Wishing you blessings at all seasons, and especially now,

Yours truly,

H. N. McTYEIRE.

These friendly passes can have but one result, and that for which every Christian heart may devoutly pray: "Let brotherly love continue."

After the above occurred and an interval of brief space of time, Dr. Villars, knowing a cordial welcome awaited him because of the Bishop's cordial invitation, dropped in on the home of this saintly man at the University, but the Bishop who could write such a saintly letter had been translated. A loved one tarried to give the greeting in the spirit of him who had gone up on high.

Dr. Villars was temporarily appointed to the pastorate of Spruce Street Methodist Episcopal Church, Nashville, and won the

hearts of his Southern brethren, who honored him on all occasions. During a long siege of la grippe, Dr. Fitzgerald, now bishop, but then editor of the Nashville Christian Advocate, and Dr. Hoss, then in the faculty of Vanderbilt, and also now a bishop, came often to visit their "Northern" brother and bring heaven and earth together in prayer before leaving. Dr. S. A. Steel, who had represented the Methodist Episcopal Church, South, at the General Conference of Methodist Episcopal Church, was pastor of McKendree Church in Nashville, and made practical what he preached concerning fraternity.

Dr. Young, the Presiding Elder of the Nashville District, was the largest of men bodily and of necessity, because of the largeness of his heart, and good-naturedly called for Dr. Villars' report at the "preachers' meeting" along with that of the other pastors in the city. Dr. Villars had nothing but words of praise for his Southern brethren, for their kindness and tangible evidence of friendship and esteem for both him and his family was naught but an ovation. "The unity of the spirit in the bond of peace" prevailed.

WESTERN SECTION OF METHODISM.

An address delivered at the Third Ecumenical Methodist Conference, in London, in September, 1901.

BY REV. JOHN F. GOUCHER, D.D.

AMERICAN Methodism was well born; its youth was courageously spent in the midst of persistent antagonism, where it justified its commission by consistency and helpfulness; and it is a pleasure to report in this family gathering around the maternal hearthstone that its present position honors its parentage and early training. The free, assertive, aspiring American is hospitable to the doctrines of free will, free grace, full salvation, the witness of the spirit, and personal fellowship with Jesus Christ, which it preaches.

Two-thirds of all the Methodists in the world are enrolled in the United States. The Methodist Church of Canada has the largest enrollment of any Protestant Church in the Dominion, numbering two hundred and eighty-five thousand, with church property valued at \$16,000,000, and an estimated population of 1,000,000. In the Province of On-

tario the Methodists are about one-third of the total population.

In the United States during the nineteenth century the population increased 14.4 times (it was 5,305,925 in 1800 and 76,295,220 in 1900.) The Methodist communicants increased 91.17 times, or six and one-third times faster than the population. They numbered in 1800, 64,894, and in 1900, 5,916,348, or 610,423 more than the entire population of 1800. They were to the population of 1800 as one to eighty-two, and in 1900 as one to thirteen. Estimating two and one-half adherents for each communicant, the Methodists numbered 20,707,218, or more than 27 per cent. of the entire population. The Roman Catholics numbered 8,766,083, or less than 11½ per cent.

Methodism is in no sense a proselytizing movement, and has given many times more converts to the various Protestant Churches

than it has received from them, yet its enrollment includes more than 32 percent., or nearly one-third of all the evangelical communicants, and from 1800 to 1900 its communicants increased two and two-tenths times faster than all the other evangelical churches. About one-third of all the people in the United States look to Methodism for their religious instruction and Christian ministries.

Methodism is rich in ministries, both personal and organized. Service is its life; for this it was born, by this it is justified. It was the first church in America to commence the systematic publication of religious literature, and one branch has published more than all other churches combined.

Its establishment and maintenance of schools and colleges, orphanages, homes for the aged, hospitals, training schools and homes for deaconesses, missions, foreign and domestic; boards, societies and auxiliaries for systematizing its benevolence, publishing houses and periodicals, churches and parsonages, the supervision of its preachers, the care of its young, and the organized co-operation of its laity have kept pace with its numerical increase, and give it a material equipment and a completeness of organized agencies unexcelled for varied and efficient church work.

Methodism in the United States has been asked to lay upon its altars as a twentieth century thank-offering sums aggregating \$25,000,000. More than \$15,000,000 have been pledged, and the probabilities are the offering will be nearer \$30,000,000 than \$25,000,000. It is contributing about \$45,000,000, or £9,000,000, each year for the prosecution of its various forms of Church work. This is a large sum in the aggregate, but is hardly six per cent. of the estimated income of its members, which is \$800,000,000 annually.

The most serious problem in America is not the problem of production, but how to assure the generous, systematic, helpful use of wealth. Methodism is surrounded by temptations to luxury, and confronted by obligations to self-denial and sacrifice. Many are the heroic illustrations of the latter; seductive are the persuasions to the former. Its continued efficiency depends upon sound doctrine and the spirit of Christian ministry.

Its pulpit is not occupied with negotiations, dissent or novelties. It is loyal to, and, in the main, preaches with apostolic simplicity

the doctrine once delivered to the saints. The siren songs of pleasure, the allurements of worldliness, and the pride of position have taken the place of open antagonism, controversy and ostracism. The days of polemics and apologetics seem to have passed. The class-meeting, with its educative and constructive converse, is becoming occasional where it was universal.

Doctrinal discourses are less frequent, and the lines are less sharply defined; there is less persecution and more fellowship, less theology and more religion; liberty of conscience is conceded, and knowledge of the Scriptures is more general; but it is a serious question whether the membership, recruited largely from the Sunday-school, possesses as discriminative and sturdy a faith as formerly.

It has not been fully demonstrated whether the young people's organization will prove to be a conservèr of doctrine and discipline, or a spiritual dissipation. The commendable desire to make Sunday-school and church service interesting to the young shows a tendency to yield their direction to the inexperienced, and, in exceptional places, to so modify music, sermons and service as to mar their simplicity, directness and power.

The personal attitude of some members and preachers toward Sunday observance and amusements which tend to frivolity and sensuousness awakens apprehension for their spiritual life, but the churches generally are loyal to those things which make for righteousness, and the members bear the likeness of the King.

Never has there been more thorough nor more comprehensive work, nor a more religious spirit in its schools and colleges. Its students have never shown greater interest in, nor devotion to, missionary work. It is the only church which has a surplus of young men offering for its ministry, and its influence through Bible exposition, godly living, unselfish ministries, unceasing effort, is diffused, potential, cumulative.

The only power which can complete social regeneration is the Holy Spirit. Under His guidance American Methodism is prosecuting its high calling, focussing the love of the devout, the experience of the spiritual, the counsel of the mature, the money of the wealthy, the enthusiasm of the young, the heart power and special gift of each, whatever it may be, to safeguard the humblest in

the exercise of conscience, intellectual freedom, and the development of Christian manhood.

Canadian Methodism has enriched the entire Church by its impressive example, illustrating how desirable it is for brethren to live and labor in unity.

There is some stirring—would it were a ground swell—of the same spirit in the United States. There are two movements in particular which many among the wisest and most devout would hail with unspeakable joy. A federation between the two great branches of Episcopal Methodism, substituting co-operation for competition would concentrate and economize energy and resource, increase efficiency, hasten the coming of the Kingdom, and be to the glory of the God of Peace.

The organic union of the various colored Methodists would constitute a great church of more than 1,700,000 members, multiply their opportunities and responsibilities, which make for manliness, command a large increase of influence and respect, and be to the glory of the God of Wisdom.

Methodism is spiritual, idealistic, constructive. Consistency and efficiency require it to bring its variables into such hearty co-operation that they shall work as one for the enthronement of Christ.

The Methodist conception of sanctification, illustrated by a "Happy Holiness and a Holy Happiness," has given other churches their ideas of saintliness, and some of them rival it in their possession of the experience and their insistence upon the doctrine. Its lay service, utilizing woman, "the mourner and comforter of the race," as well as man, has been contagious, and in Christian Associations, Endeavor Societies, Guilds, and other forms of lay Evangelical work, is established in all the churches.

Methodism has made its way by the inherent vitality of its doctrines and the transformed lives of its followers till "the despised is respected and welcomed by every communion, sweetening, modifying, and vitalizing, and mobilizing wherever it goes." If some of its sister churches were to return the ministers and converts who have overflowed into their communions it would seriously deplete their ranks and limit their activities.

Standing for liberty without license, purity without prudishness, conscience without persecution, Methodism has been a devoted and staunch friend of temperance and all other social reforms from the beginning. Whether considered in relation to the leaders it has prepared, the doctrines it has promulgated, or the vigorous administration it has maintained, its influence for morality and manhood has been beyond computation.

While Methodism is in no sense a political organization, its numerical strength and the vital character of its teachings, quickening the perceptions and conscience of its members, purifying morals, diffusing education, determining ideals, and developing character, have made it the most constructive force in our great republic.

The present position of Methodism in the Western section, in reference to life is spiritual and aggressive, in reference to doctrine loyal and witnessing, in reference to work organized and equipped, in reference to science and philosophy progressive and conservative, in reference to society inspiring and constructive. A century and a third of divinely directed development and discipline have made it rich in acquirements, central to need, and skilful in ministry. It is in the van of spiritual progress and at the heart of human service. Its hope is as "an anchor of the soul both sure and steadfast, and which entereth into that within the veil."

The Best for and from Christ.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the
finest of the wheat;
And still He asks His own with gentlest
pleading
To lay their highest hopes and brightest
talents at His feet.
He'll not forget the feeblest service, humblest
love;
He only asks that of our stores we give to
Him
The best we have.

Christ gives the best. He takes the hearts
we offer,
And fills them with His glorious beauty,
joy, and peace;
And in His service, as we're growing stronger,
The calls to grand achievements still in-
crease.
The richest gifts for us on earth, or in the
heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

EASTERN SECTION OF METHODISM.

An address delivered at the Third Ecumenical Methodist Conference, in London, in September, 1901.

BY REV. WESLEY GUARD.

METHODISM is one of the greatest factors in the history of Christendom. There is nothing like it in all the annals of the progress and march of Christianity to the conquest of the world. At the middle of the fourth century, when Constantine ascended the throne, there were not as many Christians in the Roman Empire by one-half as there are Methodists throughout the world today rejoicing in the name of Methodism.

The grand work that John Wesley has done, and that Methodism has achieved, is one of the sublime factors in the uplifting of the world, and men do not care to pass it by. Just as Martin Luther and the Reformation mark a great era, and are synonyms of a magnificent movement in the history of the Church, so John Wesley and Methodism stand in these latter times in the very same relationship to the magnificent work she is accomplishing for the salvation of the world and for the uplifting of humanity.

We rejoice that we have passed through the contempt with which our fathers were treated, and that the world must and does recognize that we are doing magnificent work for the social elevation, for the intellectual enlightenment, and for the spiritual salvation of mankind.

But I should not be true to my convictions if I did not say that our position is one of imminent peril. The success which we have achieved is sufficient almost to make us so proud that we may be quite satisfied with admiring the bulwark, which we have reared, and the walls that we have built, and as an army of the Living God mark time instead of marching forward to the salvation of the world. It is a condition of peril from the very fact of the position which we have attained and the organization which we possess.

The organization is magnificent. Next to that masterpiece of organization, the Roman Catholic Church, Methodism is greatest. The little cell-life has blended together until it has put on an organization second to none in all the churches.

Our classes, our societies in connection with our particular churches, our gathering

together in those societies, in our quarterly conference and meetings, our district meetings, our synods as they are designated on this side of the channel, and our Annual Conferences, with all that pertains to them, are something that will bear the closest investigation. It shows that the living forces of Christianity in Methodism have put on a magnificent structure and an organization that is as flexible as it is strong, and can adapt itself to its circumstances and surroundings.

Is there not danger in that? May we not worship our organization? May we not look upon it and say, "This is what has been achieved," and then, instead of recognizing in this an organization for sublimer movement, be satisfied with admiring its stately proportions and its magnificent symmetry?

Furthermore, we are in a position of peril from the fact of our wealth. Methodism is a respectable thing now. When I was a lad there was scarcely in Irish Methodism, even among the preachers, a boy whose name was Wesley. My own brother said he used to be ashamed to call me Wesley, but, thank God, not merely in Ireland, but in the world, anything that could make us hang our heads at the name of Wesley has passed forever. We are getting so respectable that our grandfathers and our grandmothers would not know us. It is just like the Irishman who saw a man coming down the street, and said, "When I saw you I thought it was you, and then when you came nearer I thought it was your brother, and now, when I see you, it is neither you nor your brother."

Wealth has its peril. Are you going to be so respectable that because a man has means, and not spirituality, he will be put into office in the Church, and neglect men who have spiritually and not means? Are we not in danger, too, that the ministry should become a profession for which a young fellow will be educated, rather than a Divine calling for which he is to be prepared. Brethren, these are the points as to danger and peril—lack of spirituality consequent upon our success, our organization, our wealth, and he will be the best friend of

Methodism universally who will guard jealously against those perils.

The position of Methodism is one of the sublimest possibilities that the most gifted imagination can picture. Our success, our position, our wealth, our organization are sublime facts that we can use for the accomplishment of the Divine purpose.

As I look out upon what lies before Methodism in this twentieth century, when I think of Eastern Methodism, with all its sections throughout Europe, Asia, Australia, and the islands of the Pacific organized, and looking with eager eyes to the prospect that lies before them, trusting that the Land of Promise will become the Land of Realization; when I think of all that, and see what Methodism has achieved in the past, the

magnificent organization which she has at present, the influence which she has upon public and private life, and upon the intellect and education of the rising generation today, when I remember the position which she occupies in connection with the churches, that her position is recognized and her influence courted, and her presence welcomed as a great spiritual force, then, my friends, not all the gorgeous pictures that ever painter has placed upon the spread canvas, not all the bright futures that can be thought of until our hearts are enraptured, not the most splendid vision, even of an Isaiah, is to be compared with that magnificent future which is within the possibilities of this Church, if she is only equal to it. Brethren, let us go towards that accomplishment for Christ's sake.

WORK OF THE LAPLATA AGENCY OF THE AMERICAN BIBLE SOCIETY.

BY REV. A. M. MILNE, AGENT.

I N an "Address to the people of the United States" relative to the organization of the American Bible Society, May, 1816, as also in the early Annual Reports of the Society, it is distinctly set forth, that from the very beginning it was intended that the sphere of its operations should embrace the entire American continent north and south.

In the "Eighth Annual Report," we read "The Board of Managers are with undiminished—with even increased hope of usefulness among the inhabitants of the West Indies, and of North and South America who speak the Spanish language, and who, from their nearness to the United States, seem to have just claims to the peculiar attention and efforts of the American Bible Society in its foreign operations, and it is consoling to expect that before long the holy oracles will be rapidly circulating over the whole territory from Mexico to Cape Horn, and from the Atlantic to the Pacific.

The next in order shows that on learning that there was a proposal to translate the Scriptures into Quechua and Aimara "The Board voted \$500 toward hastening on this glorious result."

There appears to be some evidence that the New Testament was about that time translated into Quechua, and perhaps also

the Book of Psalms, but we have failed to discover any reason to believe that in the carrying out of this scheme, anything more than the Gospel of Luke in Aimara was ever sent to press. This in parallel columns with the Vulgate version in Spanish is in circulation today, but whether it be in the classic dialect of the Aimara or the vernacular of today we have not yet been able to ascertain. In any case it is the version that for "repentance" gives "penance" for the remission of sins.

Within ten years of the time when this Society was organized it had again and again sent the Scriptures to all the chief seaports of Latin America.

In addition to what it had done through missionaries and others it would appear that some ten or twelve men were commissioned to visit South America in the interests of the American Bible Society before the close of the first half of the nineteenth century.

In the year 1862 Rev. R. Holden ascended the Amazon as far as it was possible by steamer at that time, and thence by canoe a sixty days' journey further, to Moyabamba, in Peru. The account of this journey published in the "Bible Society Record" shows that he distributed many copies of the Scriptures both in Brazil and Peru, and that a

distinguished Peruvian was converted and became a zealous propagator of the Gospel.

We have not at our command data that would enable us to discover even approximately the aggregate of this early distribution, nor are we prepared to affirm that the Scriptures sent by this Society by arrangement for use in the Municipal Schools of Buenos Ayres in 1821-22 were actually used as school books, though it does appear that they were "favorably received by the Cabildo of the city and by their order were delivered to the Commissioner of Schools."

We have met with copies of the New Testament and of complete Bibles that correspond in point of date, all more or less used, yet not as if they had seen such usage as school books usually received.

When this agency was established in 1864 the Scriptures were already on sale in the cities of Buenos Ayres, Montevideo, Valparaiso and perhaps Santiago, Chile, but we have no knowledge that outside of those cities house-to-house colportage had anywhere been attempted within the limits of this field.

A desire to adhere strictly to instructions and avoid the appearance even of rivalry and competition with others led us afield, and this in the good ordering of God, led step by step to the opening up of this and other fields.

The first year of the new century—the thirty-seventh of our agency—has witnessed the realization of hopes and desires of many years, that the work might expand to the utmost limit of the field assigned, and that we might live to have a hand in opening a channel by which the water of life-awakening power might flow to the Quechua Indians of Bolivia, Peru and Ecuador.

For several years we have had a representative at Punta Arenas in the Straits of Magellan, but only last year were we able to carry our work right round Tierra del Fuego. With the exception of that portion of the continent occupied by Canada, the aggressive evangelization of this society operates today with an unbroken front on the Pacific Coast, from Cape Horn to Alaska.

Last year witnessed also the first publication of four books of the New Testament in Quechua, (the vernacular of about five millions of people in Bolivia, Peru and Ecuador), that in point of intelligibility surpasses our most sanguine expectations. Thus the dawn of the twentieth century has brought with it the realization of desires and hopes

that remained pending for more than three-quarters of the nineteenth. Still further it has seen the establishment of permanent work in Bolivia which for nearly twenty years we have been aiming at.

We interpret these acts of divine providence as indicative that the time is fast approaching when there shall not be a single town or hamlet in all Latin America that has not been overtaken by the work of the American Bible Society.

The good hand of God has been with us and has given us unmistakable tokens of love and favor that fill our hearts with gratitude for the past and hope for the future.

Our circulation for last year was, on the whole, eleven thousand five hundred volumes more than the year preceding, and this when the distribution on the Pacific Coast was not fully reported.

The most encouraging feature of our work, however, is not so much the increase of sales as the fact that we hear of books sold long years ago being now read with interest.

The subjoined table will show what is the aggregate circulation since the establishing of the agency in 1864.

	Bibles.	Testaments.	Portions.	Total.	Proceeds U. S. Gold.
1864 to 1870, . . .	5,579	7,631	10,417	23,627	\$7,174.43
1871 to 1880, . . .	15,347	18,347	45,415	79,467	16,387.90
1881 to 1890, . . .	37,671	41,193	117,644	196,508	34,661.62
1891 to 1900, . . .	59,599	60,765	145,856	266,220	45,495.02
	118,554	127,936	319,332	565,922	\$103,718.97
1901,	8,222	10,403	26,026	44,651	7,196.63
Total circ'd,	126,776	138,339	345,358	610,573	\$110,915.60

To us it does not appear that in respect of this society South America has been, is or ever shall be a neglected continent.

718 Calle Corrientes, Buenos Ayres.

May 24, 1902.

IN MEMORIAM—STEPHEN L. BALDWIN.

WE have been greatly bereaved as Methodists in the death on July 28, 1902, in Brooklyn, N. Y., of Rev. Stephen Livingston Baldwin, D. D., Recording Secretary of the Missionary Society of the Methodist Episcopal Church, and many others mourn with us.



The Presbyterian Board of Foreign Missions voiced the sentiment of all the other Missionary Societies in resolutions which said:

"We bear testimony to his simplicity and entire devotion to the missionary cause, which made him the friend of missionaries everywhere; so much so that probably a greater number of missionaries relied upon his sympathy and judgment than upon that of any other living man.

"His modesty forbade any special heralding of his name, which was principally endeared to the circle of missionary workers, who count devotion and sturdy common sense of greater value than gifts of eloquence. He was endeared to us all, and we shall miss him sorely."

The editor of this magazine knew him well, and for many years honored and loved him, and can bear witness to the truthfulness of the words which represented his character and life in the following minute which was adopted by the Board of Managers of the Missionary Society of the Methodist Episcopal Church on the day of the funeral, July 30, 1902:

"The Board of Managers meets today un-

der the shadow of a great bereavement. The death of Stephen L. Baldwin, Recording Secretary of the Missionary Society, is an affliction hard to be borne. It is not only a severe loss to the Society, the Church, and the larger brotherhood of Christian believers, but it is to the members of this Board a personal sorrow.

"He was in the truest and fullest sense a Christian brother, whom no one could know and not love. His was a loving, gentle, and genial spirit, exceedingly modest in its own claims to recognition, generous to the failings of others, true and steadfast to legions of friends, and broad as mankind in its Christian sympathy. In him the Christian graces were so beautifully developed that it would be hard to say what his faults were—if, indeed, any serious ones could be found.

"Dr. Baldwin was born in Somerville, N. J., January 11, 1835, became a member of the Reformed Dutch Church in 1847, transferred in 1855 his membership to the Methodist Episcopal Church, whose spirit and methods commended it to him, and entered the ministry in the Newark Conference in 1858, having previously graduated from the Concord Biblical Institute.

"Early in 1859, he arrived in Foochow, China, after a voyage of 147 days, and labored in that field with great faithfulness and success until 1880, assisting in the translation of the Scriptures and of the Discipline of the Church into Chinese, and serving several years as superintendent of the Mission, and also as editor of the *Chinese Recorder*.

"He returned to the United States in 1884, and took his seat in the General Conference of that year as the first ministerial delegate from the Foochow Conference. He was also a member of the General Conference of 1896, and was appointed to the first Ecumenical Methodist Conference in London in 1881. He was one of the leading spirits in the work of preparing for the Ecumenical Missionary Conference, which met in New York in 1900, and, prostrated by his arduous labors as secretary of the Committee of Arrangements, he was, unfortunately, deprived of the privilege of attending the Conference to whose success he had so greatly contributed.

"After serving several years as pastor of Churches in the Newark and New England Conferences, he was elected, in June, 1888, recording secretary of the Missionary Society, and discharged the duties of the position with singular ability and fidelity until his death.

"He was an ideal secretary. His great love for the missionary cause, thorough understanding of the conditions and requirements of the fields, deep sympathy with the trials and difficulties of missionaries, strong faith in the final success of missionary labors, full appreciation of the problems to be met in administration, and his wonderful power of grasping the innumerable details of his office and in recalling important facts at the right moment, furnished a man of rare qualifications for the work.

"His records seldom required amendment. Blessed with a well-nigh infallible judgment, and singularly free from prejudice, he was always a wise and safe counselor. On the platform and in the pulpit his intellectual capacity, rich and warm spiritual nature, deep personal experience, command of incidents illustrative of missionary successes, and unflinching belief in the ultimate vic-

tory of the gospel of Christ, made him always a profitable, interesting, and acceptable speaker.

"The results of his experience in the field and of his long study of missionary problems are, fortunately for the Church, preserved in his book recently published, entitled 'Foreign Missions of the Protestant Churches.'

"We adopt, with hearts bowed down with anguish, this minute of appreciation of the man, and of our expression of our sense of loss in his death; but we unite in thanks to Almighty God, who has deemed it best to remove him from among us, that through the grace of his Son Jesus Christ and the power of the Holy Ghost he has given to the world a character of such rare and transparent beauty, a life of such wide usefulness, and a personality of such far-reaching and enduring influence Truly he was abundant in service, and will have many stars in his crown of rejoicing.

"We offer to his widow and children our Christian sympathy in their sorrow, and direct that this minute be spread upon our records, and that a copy be furnished the bereaved family."

PERMANENT ELEMENTS OF STRENGTH IN THE CHINESE CHARACTER.

An address delivered at Toronto, Canada, in March last before the International Convention of the Student Volunteer Movement.

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

IT is unnecessary to say anything to these missionaries from China in regard to the permanent elements of strength in the Chinese character. They are well acquainted with them; and while they have found some of those elements very much in their way in times past, I think all of them will agree that they justify great hopes for the Chinese as Christian people in the future. All of us probably heard before we went out there that the Chinese were a very stubborn people and exceedingly conservative, and that they would not be ready to listen to any new teachings which we might bring them.

We have found that abundantly corroborated in our experience; but we have all come to believe this to be one of the very best elements in their character. We have found that while the Chinaman is very stubborn

in clinging to his old ideas and does not like to adopt new ones until he finds very good reasons for so doing, yet when he becomes a Christian, that very characteristic is an element of great strength.

No people anywhere in the world hold on with greater tenacity and fidelity to the religion which they espouse than these same Chinese, and the experiences through which we have passed during the last two years were hardly needed to assure us of that fact. Had any proof been required, this abundant testimony from the bloody fields of North China would be sufficient to show the world that there is an element of strength and abiding solidity in Chinese character, which gives us greatest hope for the people in the future.

When graduates from universities receive

an offer to enter government service at ten times the salary which they can hope to receive as preachers and say, "We are thankful for this kind offer of the government, but we feel called to preach the gospel and we cannot turn aside from it for anything the government may offer us," then we know that there is solidity and strength in that character.

One such young man, whom I saw four years ago in Peking, was among those who at the station were surrounded by Boxers. Some of them were his own friends, and wishing to make it as easy for him as they could, they said: "We do not want to kill you; if you will just take a stick of incense and burn it in the heathen temple we will let you go free." There was a great temptation. He might burn the incense without any reference to the idol. He might argue with himself: "What does the burning of a little stick of incense mean? I have no regard for the idol." But he said, "No, I can never burn incense in a heathen temple." Then they replied: "Well, you need not; we will send somebody to do it for you." He answered, "No, I can never consent to have another do for me what I would not do for myself, and if you really intend to kill me, I must use what time I have left to exhort you to abandon your idolatry and to come to the Lord Jesus Christ and be saved." He kept on preaching in that way until they cut off his lips to stop his preaching, and then proceeded to mutilate him otherwise; and in the process of his agonies his soul found glad escape and he went home to be with God, as faithful a martyr as ever laid down his life in the early Christian centuries.

A boy, fourteen years of age, not very far from there, after his parents had been put to death, was told: "We don't want to kill you; just burn incense in the temple and your life will be saved." "No," said he, "I can't burn incense in a heathen temple." "Well, then," said one of the rough Boxers, "you will have to die," and with a smile, he said, "Well, I can die, but I cannot burn incense in a heathen temple." They put him to death, and that is the kind of material which we have in patience and persevering toil led to the Lord Jesus Christ. There is this strong element of solidity, of tenacity, in their character which makes them one of the noblest and strongest of Christian people when soundly converted.

Then there is another element which we find exceedingly admirable, and that is the industry which characterizes the Chinese. If any of my brethren laboring there have ever seen a lazy Chinaman, they have had a different experience from mine. They were all at work and always at work, not whimpering over their toil, but glad to be constantly employed. Even the beggars were organized and were pursuing their calling with a great deal of energy and tenacity.

The command to go into all the world and preach the gospel to every creature demands energetic, industrious people to carry it out; and we have found that this element of character comes in good play as the Chinese become Christians and industriously seek to propagate the Kingdom of God among their people.

Then that other element of reverence is a very desirable one for Christians. Sometimes I have felt as if there was a great lack of it in our churches at home. I like a reverent demeanor on the part of the people in the Church of God, and a feeling of reverence toward some higher power and toward others who are entitled to reverence. That is the reason why I found great delight in what I saw among the Chinese people.

I was in a village one day, and an old man eighty years of age came walking through the streets of the village. Instantly all dropped whatever work they were engaged in and stood reverently lined up along the streets while this old patriarch passed between their ranks on to the village beyond. I had no reason to think that he was any one they knew, but simply because he was an old person and his age entitled him to that mark of reverent respect, they cheerfully accorded it to him. Along with this comes reverence for parents, and I think there is something significant in that promise that to those who thus obey God long life shall be granted. It very likely has something to do with the long existence of China as a nation among the nations of the earth.

There are these and other traits that lead us to feel that the Chinese have a strong, enduring character which, when they become Christians, is to be of the greatest utility in making them a Christian people who shall be active and efficient among the Christian nations of the earth. Sometimes I think that while other regiments have been mar-

shalling into line and going on their way to victory, God has been holding in reserve the most numerous one of all. No one can believe that China has been left during these thousands of years intact among all the nations of the earth to be deserted and forsaken and come to nothingness—this great people for whom God, no doubt, has some great thing to do.

And they are now coming rapidly into the Kingdom of God. We had begun to receive them by thousands in a single year before this trouble came on and now that it has largely passed by, from all portions of the field we receive the cheering report that they are coming in larger numbers than ever before, that so far from being daunted by what has occurred, they are led to inquire into the truth of the Christian religion; and as they find out, they are coming in greater numbers than ever before. More young people throng our schools; larger numbers of older people are anxious to know what there is in our religion that gives power to die fearlessly to those who are its votaries.

Amidst all this trouble a leading merchant came to one of our missionaries and said: "I wish to be baptized right away; I want to unite with the Church at once." The missionary replied: "Would you not better wait a little until this storm of persecution has blown over? A public profession just now might endanger you." "No," said he, "I don't want to wait. It is this very thing that leads me to desire to be a Christian. I have seen your Christians go down into the darkness of horrible death triumphantly; and it is the fact that their religion sustains them and enables them to do this, that leads me to desire to be a Christian now."

He was received at once and he has since been a faithful and efficient man. One of the leading merchants of his city assembled with others at that place at a banquet where he was the guest of honor. When he noticed that the hour of eight had come, he said to the officials at the banquet: "I must ask you to excuse me now; there is a meeting in our

church at this hour, and it is my duty to attend that." Excusing himself, he went to take up the religious duties of that hour. Missionaries could multiply by the score instances of the devotion, the earnestness, the constancy of those people when they are once brought to God.

That China is not going to disintegrate as a nation is very apparent. Some people thought a while ago that it was going to pieces, that foreign nations would step in and each take its share, and then China as a nation would be absorbed; but you see that that process is not going on.

Russia thought she was absorbing a considerable portion of it, but England and Japan gave notice the other day that that thing was not to go further. It is too large a nation to be absorbed in that way, and it would be entirely too great a job for the nations of Europe to undertake to carve out for themselves different portions of China and then rule and govern them for all the future.

China is to abide. In the providence of God some great mission is yet reserved for that nation; and the people who are to be the leaders are the missionaries of the Cross in China. She has been looking to them in the past for much in the line of education and of reform, and she looks to them today as the leading agents that will carry the government on in the line of successful reform and progress through the years that are to come.

Never was there a time when the Christian people of North America ought to pray more earnestly for China than now, never a time when we ought to send out our missionaries in greater numbers than now. This is the day, this is the hour of China's opportunity and of the opportunity of America and England to send the godly men and women who are ready to go and lead the millions of the land of Sinim—not only into the path of material progress and reform, but into the Church of the living God, into the victorious army of our risen Redeemer.

From lands afar the story
Today we gladly hear,
Of Pentecostal glory
That brings the kingdom near;
How men of every nation
Hear gladly preached and sung
The message of salvation,
Each in his native tongue.

O lands that greet the dawning
Of heaven's glad orb of day,
Too long for this glad morning
In darkness still ye stay!
From all your plains and highlands
Let Jesus' praise be rung!
Praise Him, all shores and islands,
Each in your native tongue!

STORIES FROM MISSION FIELDS.

A Japanese Girl that was Faithful to Christ.

SHE was a bright daughter of the Sunrise Land, a damsel of Japan. She had just graduated from a mission school. It was one of our schools, and, as the papers say, "Not a hundred miles" from Kobe. She wanted to teach. Where, how, when? The world is large. Yes; but not so if you look at it from amid the limitations of a girl's life in Japan. Yet the unexpected happens. There is an offer, and a good one at that.

The salary looms up to her young eyes on the sea of her life like a wall-sided East Indian full of treasure in a tropical calm. Put the tenth aside for the Master, return something to the Christian school monthly, help to keep the rice box full at home, and there will be enough left for a pretty "kimono" occasionally. A bright prospect this indeed.

And so it was a light heart that sped her to her interview with the principal of the school to which she hoped to be appointed. A man of middle age was he; in his bearing eloquent of official importance. To a modest Japanese damsel an interview with that superlative of humanity, man, is awe-inspiring; and when it is official man—words fail.

He speaks with bland condescension. "You are a Christian, I believe; but now that you are going out into life, you will not, of course, attend church regularly."

"It is as you say. I am a Christian; but as to church attendance, let me say that I attend regularly, and have the intention of continuing to do so."

"But do you not know that if you wish to get on as a teacher it will not do for you to confess your faith openly? Your prospects will be ruined."

"Yet why is that?"

"Because Christianity is not yet popular in Japan. Just look at the teacher at the Christian school now! He would have had preferment, but lost his position through an open profession, and now has to accept a low salary."

"Is that because this city is wanting in enlightenment?"

"No, not so; only, as I have said, Christianity is not popular. But, further, as to the use of rice wine. Of course I know that

Christians are prejudiced against its use. Now, on occasions of teachers' reunions or official visits, it is customary to serve this 'sake.' Naturally you would not—especially as you are a woman, and would thus be taking upon yourself the immodest task of improving gentlemen—you would not, I say, be so impolite as to refuse."

"Pardon me; for though I should be sorry to do anything unbecoming, this is a matter of principle, and I should have to refuse."

"Indeed! Well, then, as to teaching children to worship images. Of course I myself do not any more than you Christians worship idols; but you would surely not refuse to teach the children to worship images of men who have, in past ages, rendered service to our beloved country, and have consequently been chosen as objects of worship to help the common people to a truer patriotism?"

"Though I, as a Christian, should honour all good and noble men, and seek the best interests of my beloved county, I dare not lend my influence to anything so misleading and detrimental to the highest welfare of the people."

"You are making very bold statements for a woman. Is your faith in the Christian's God as strong as your words?"

"For me to say it were so would be immodest, while to say I think it is not would be to tell an untruth. I must leave it to God, whom I serve, to judge."

"Well, your ability is in line with our requirements; your credentials are highly satisfactory; but in view of your attitude regarding this faith of yours, I must reconsider the question of your appointment, so I bid you good day."

"Allow me, then, with all modesty, to ask you in making your decision to bear in mind that if my appointment depends in the least degree upon my disregarding Christian principles, I cannot accept the offer."

As the maiden went out, the world, small enough in possibilities for her at all times, seemed smaller still. For a moment it seemed as though the evening shadows were falling earlier that day than was their wont. The treasure ship, which had loomed so high on the horizon of her life, was now "hull down," and would soon be gone.

And if to a timid girl's heart came the thought: "Was I too bold? Have I done

more harm than good?" what wonder! But it was only for a moment, and then came, sweet and clear, a still, calm voice, "Who-soever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven." And then she knew the beloved Master was near, and that all would be well.

In a Christian kindergarten in another town in a needy district, a bright girl has, as teacher, found a place that promises great usefulness. Here she may confess her Lord openly to all and any. The treasure ship has "tacked," and is coming back; and though we find that her cargo is different from what she was once expected to carry (for the salary is low), the treasures are none the less precious, for she is laden with peace of heart and the smiling approval of the dear Lord. And from the town which she has left comes the news that the stand she has taken has deeply impressed many who are near the Kingdom, but whom the fear of man and love of gain prevents from entering in.—*From "Around the World."*

The Story of My Conversion.

I WAS born of Hindu parents, and I am a Bengali by race. In my childhood I used to worship the Hindu gods and goddesses, and pray to them for relief from my little troubles and difficulties. I remember that in order to get success in the Entrance Examination, I used to carry about my person every day some charms, such as leaves of the *tulsi* plant, &c.

A little later, when my faith in Hinduism was somewhat shaken, I recollect one day kicking a *tulsi* plant kept in our house, in order to show my relatives that I had no faith in its sanctity. The members of my family were shocked and very much offended. They anticipated all sorts of calamities would befall me for this act, to them, sacriligious.

Of course, they wanted me to repent, and to do all that was necessary to avert the evil which was sure to come upon me. But I did nothing of the sort; although I was rather uneasy on account of what I had done, as my faith in the sacredness of the plant was not yet quite dead.

Even when my faith in Hinduism had completely lost its hold on me, the force of custom and the fear of my parents and others whom I respected, obliged me to bow

down to idols and to join with others in religious worship and festivities against my conscience.

I used to take great delight in reading the Mahabharat and the Ramayan. It was my practice to read them to my female relatives, who were unable to read for themselves, as female education had then scarcely made its appearance.

The widows especially used to hear me read these books with special attention and interest. The fictitious and romantic stories of these books were very amusing to me also, and still are so, although I have no faith in them. As a "reader boy," as I might call myself, my services were put into constant requisition by the women, and I was a great favorite with them and used to get the lion's share of sweetmeats.

I was brought up in the Government School at Berhampore in Murshidabad. I remember my old faith in Hinduism being gradually undermined by English education, apart from the study of the Bible. Geography taught me that the earth was neither flat nor of a triangular shape, as the Hindus believed, and that heaven did not rest on the Himalayas.

History taught me that the conquest of Ceylon, the kingdom of the giant Ravana, by Rama, with an army of baboons, could not be true, as described in the Ramayan. Hinduism could no longer hold me. The heart wanted something better and truer.

Brahmoism was then coming into vogue. I found satisfaction in it, and became a Brahmo. I used to take part in conducting Brahmo services.

About this time I was introduced by a Hindu friend to the Rev. S. J. Hill, of Berhampore, the late lamented missionary connected with the London Missionary Society. Along with a few others, I began to study the Bible with Mr. Hill. We took up one of the gospels and it was not long before I was impressed with the excellence of the life of Christ. Gradually my faith became grounded in Christianity. It was, however, long before I came out openly and sought baptism.

An uncle of mine, who loved me as his own son, vehemently opposed my study of the Bible; but I conciliated him by explaining that the Bible was a good book and full of moral teaching, and that the study of such a book was calculated to be of great value to me,

as a safeguard against the many temptations to which I, being then young, would be liable to yield.

The prospect of separation from my dear relatives, especially from my aged parents, kept me back for a good while from making an open profession of my faith. At last, in October, 1870, having made up my mind to profess Christ openly and to be baptized, as enjoined by my Saviour, one dark night, accompanied by my wife and only child, a girl, who is now in heaven, I left my father's home and took refuge in Mr. Hill's house.

One evening, just before my baptism, I had an interview with my mother, under a tree on the riverside, in front of the Mission House at Berhampore. With earnest importunities and bitter cries she tried to dissuade me from becoming a Christian, and would not be consoled unless I would go back with her.

I consider it now a miracle that I was able to snatch myself away from my dear, loving mother, as a mother's affection is, I believe, the best and most disinterested of all forms of human love. Even that, however, has to be subordinated to our love of God, before which all earthly affection should give way.

I studied the Bible very diligently and carefully. I would not skip even the dry and tedious genealogies. I can even now cite an instance in which my good tutor noticed, for the first time, something worth our thought even in a genealogy. I repeat, I read the Bible very critically; I would not allow a word or a sentence to pass until I was fully satisfied that I had found its meaning. Mr. Hall, on the other hand, instead of getting tired or vexed, used to encourage me in telling him all my doubts and difficulties, and was willing to do his utmost to explain all to my satisfaction.

It was not by a reverend and careful study of the Bible alone that I was led to become a Christian; an acquaintance with the private life of Mr. and Mrs. Hill played an important part in drawing me to Christ. Both

of them were always kind and always accessible to me. The common saying, "An Englishman's house is his castle," was not true of Mr. Hill's House, nor, indeed, is it true of my brethren here in Bhowanipur. I could not but be impressed with the sweet home-life of a true Christian family.

I did not become a Christian for any worldly gain—not to obtain a situation, for I was already an independent man; not that I might marry an English or an accomplished wife, for I had already a wife who came out with me, thinking it fit to cast in her lot with me, although she was not then a Christian; not for the sake of English food, for as yet I have not been able to take flesh, having a natural aversion to it (not that I have any prejudice against it), and I still live upon a genuine native diet.

I mention these things, not to make a parade of them, but to show such of my readers as may ascribe all sorts of unkind and evil motives to one who wishes to come out and become a Christian, that it is the love of Christ alone, which constrains him to follow Christ.

I do not regret now the step I took of coming out and becoming a Christian. I say I do not regret now, because converts are not infrequently charged by those who are outside the pale of Christianity, with subsequently repenting.

It is, no doubt, a matter of regret that one has to leave his home, part with his dear relatives and friends, and to be alienated from them; but the love of Christ more than compensates for all. Then, it is not the convert who forsakes his friends, but they who forsake him. His love towards them remains just the same as before, and if they would allow him, he would be glad to go back and live with them as a Christian. So far am I from regretting that I became a Christian, that my faith in Christianity is firmer, if possible, now than it was when I was converted.—*Atul K. Nag.*



WOMAN'S WORK FOR MISSIONS.

The Saviour Calls for Service.

O woman hearts that keep the days of old
 In living memory, can you stand back
 When Christ calls? Shall the heavenly
 Master lack
 The serving love, which is your life's fine
 gold?

Do you forget the hand which placed the
 crown
 Of happy freedom on the woman's head,
 And took from her the dying and the dead,
 Lifted the wounded soul, long trodden down?

Do you forget who bade the morning break,
 And snapped the fetters of the iron years?
 The Saviour calls for service; from your
 fears
 Rise girl with faith, and work for His dear
 sake.

And He will touch the trembling lips with
 fire:
 O let us hasten, lest we come too late!
 And all shall work; if some must stand
 and wait,
 Be theirs that wrestling prayer that will not
 tire.

**Miss Martha's Misgivings about Mis-
 sionary Societies.**

THE monthly meeting of the Ladies' Mis-
 sionary Circle was over, and it had been
 an animated session, for the proposition had
 been made that instead of having three sepa-
 rate organizations, one for foreign mis-
 sions, one for home missions, and one for local
 church work, they should form one grand
 combination circle, which should include all
 of these branches, and, according to the pro-
 moter, would give increased interest and in-
 come for each, with a decreased expenditure
 of time and trouble. In short, the predicted
 result was a maximum gain with a minimum
 effort.

Miss Martha Wilson and Miss Susan Brown
 were present as usual, and while they took
 very little part in the discussion, both had
 listened intently and weighed carefully what
 was said. As they started for home together,
 Miss Susan said: "Well, Martha, what do you
 think. Does this plan seem as promising to
 you as it does to Mrs. Carter?"

"Not exactly," replied Miss Martha dryly.
 "I can easily believe that it is a labor-saving
 invention, but it is not so easy to regard
 it as one likely to increase interest, prayer or

money." As Miss Susan did not speak for
 a minute, she continued, "Since you first
 called my attention to the bearings of arith-
 metic on missionary work, I have kept the
 thought in mind, and have been surprised to
 see how many of the missionary problems
 can be solved by means of the figures that
 cannot lie, and I have been applying the first
 principles of arithmetic to Mrs. Carter's
 proposition, and have derived much profit
 therefrom."

Miss Susan looked curious as she asked,
 "How does the arithmetic apply this time,
 Martha?"

"Easily," said Miss Martha tersely. "Sub-
 traction never increases, and division does
 not multiply."

"Just what do you mean?" asked Susan.

"Mean!" repeated Miss Martha. "I mean
 that while on the face of it the plan that has
 been urged upon us seems plausible, it does
 not take much reflection to discover that if
 we have one meeting a month instead of
 three, and discuss any given subject four
 times a year instead of twelve, we have di-
 vided our time and interest and information
 on that subject by three. Or, if we adopt the
 other suggestion, and give a part of each
 meeting to each branch, it is still true that
 there is one third of an afternoon for each
 instead of a whole one, and we have divided
 by three just the same, and as I said, division
 never multiplies."

"Your figures are unimpeachable," said
 Miss Susan, "and your conclusion the same
 as mine, although I did not prove it as clearly
 as you have. My line of thought was this:
 now, when we are devoting one afternoon in
 each month to home missions and one to
 foreign, the majority of us know really very
 little about them. How many in our circle,
 for instance, can name and locate twenty-five
 of our foreign missionaries? How many
 could give clearly the difference in the char-
 acter of the climate and people in India and
 Burma? With the short time for a pro-
 gramme, and no chance to discuss the infor-
 mation given, how many could probably pass
 an examination at the close of the meeting on
 what has been said there?"

"Very few," said Miss Martha mournfully.
 "I have often wished that we had some

method of fixing the facts presented in the minds of those present."

"Well," resumed Miss Susan, "that being the case now, when the three branches of work are separate, what would be the effect on our bewildered intellects if we crowded into one afternoon a discussion on how to buy a new carpet for the chapel, a consideration of the colored people in the South, and an account of Africa, with some missionary and his work there?"

"Precisely," said Miss Martha, "you have taken another way of proving that we should be divided by three, just as I said."

"Yes, it does seem to amount to the same thing," said Miss Susan, thoughtfully.

Miss Martha spoke again. "My mind misgives me on another point, Susan; how long would it be after we had combined our circles all under one management before we should introduce another labor-saving device, and instead of having three different collections at different times in the year for the three objects, decide that we could 'make our organization simpler' (I believe that is the plea) by just letting each one pay what she likes into the common treasury, and then dividing the money into three equal parts? That has been done in several places."

"That would be the next step logically, wouldn't it?" said Miss Susan, "and would be another way of trying to multiply by division."

"Exactly," responded Miss Martha. "In fact, Susan, I have serious misgivings about the whole idea. I have no sort of doubt that Mrs. Carter is sincere in thinking the plan a wise one. She is a good, earnest Christian, and we all know that her home duties do tax her time and strength to the utmost, so that it is no wonder that the saving of time appeals strongly to her; but you know she never was a clear thinker, but a good many of the others who favored the idea have not that excuse."

"Why, Susan, when you sift it right down, what does it mean? The cry everywhere seems to be, 'We have not time;' but as my grandmother used to say, we each have all the time there is; that is one thing that is distributed equally in this unequal world, and it is simply a question of how each chooses to use it. It is like giving each of two equally poor women two dollars, and one of them buying good wholesome food for her family, and getting the good of it, while the

other expends hers on photographs, and then laments bitterly that she is suffering for food."

"Do you know who originated this grand combination plan, anyway?" asked Miss Susan.

"Indeed I do," replied Miss Martha, promptly. The movement began in the large cities, and the reason given for the lack of time was, 'such a pressure of social duties.' When I made my yearly visit last spring to cousin Mary Ann (her name is Marian, with a long a now), in New York, I had a chance to watch the whole thing. Mary Ann, Marian has what you and I should call wealth; she keeps three girls—oh, I ought to say maids—and has a big house on a good street, and, of course, most of her friends are in similar circumstances. They had just combined their circles in her church and held their first combination meeting at her house while I was there. I tell you, Susan, that meeting was a study to me; they had voted that two hours was the utmost time limit for the whole meeting, and as they did not get there until late, fifteen minutes of that time was wasted. One woman settled her elegant dress with the complacent remark that she 'should not have dared to be so late at the club, but being only the missionary meeting it did not make so much difference.'"

Miss Susan gasped as she repeated "Only a missionary meeting, Martha!"

"Just that; 'only' a meeting for Christian women to work and pray for the fulfilling of Christ's last command, Susan; it did make me feel bad. Well, as I said, they were fifteen minutes late about beginning. The opening exercises were short, because there was no one that could offer a prayer. Mary Ann, Marian said that a Mrs. Brown was the only one in the society who would ever do that, and she was out of town that day, so they repeated (I might say recited) the Lord's Prayer together.

"I timed the different sections of that meeting. They occupied ten minutes with the opening exercises; then for twenty minutes they discussed with a great deal of animation the means of raising money for a new cooking stove in the church kitchen; and there was not one of them who could not have given it outright with no effort whatever. Next came a ten-minute paper on the Indians, much more scientific than religious, and a

five-minute paper on Japan: those represented home and foreign missions.

"The instant that the paper on Japan was finished the President said, with relief, 'There were to be other papers on these two subjects today, but our time for work is past, and we shall have to defer them; we must not encroach on our social hour, which is an essential part of the programme.' You see, Susan, they did not have time even in the missionary meeting for study because of their pressing 'social duties.'"

"This sounds incredible," said Miss Susan, in a shocked voice.

"I know it does, but it is true, and, Susan, during the social hour I learned more about these social duties. Mary Ann, Marian was very courteous about introducing me; she always is, or I would not go there, but I kept pretty quiet and listened. One woman said she was so busy over her whist and euchre clubs that she could hardly get time to turn around. They took two afternoons every week, and now they were introducing 'bridge whist,' whatever that may be, and she had to take another afternoon to take lessons in it, for she had taken more prizes than any other woman in the whist club, and she meant to keep her position as the best player.

"Another poor, overworked woman had been busy two weeks gathering material for a paper on Socialism for her club. She was the one who read the five-minute paper on Japan, and she said she 'had no time' to do anything for that but to copy from Bliss's Encyclopedia of Missions at the public library, and it sounded that way.

"A third burdened mortal had been so busy with the dressmaker getting up some costumes for the girls for a fancy party that she had made a real effort to get to the meeting at all, and they all admired her for her self-sacrifice.

"And so it went on; some had not had time to see to the children at home because there had been an unusual number of state dinners and afternoon teas, and so they had simply had to do more than usual to their clothes, for, of course, they could not wear the same dress everywhere, and at last I was so heart-sick that I wanted to get right up and shout to them all my dear old grandmother's words, 'You have had all the time there is, and you have chosen your own way of spending it.'

"And, Susan," she added, reverently, "I did want to ask them if they honestly

thought that Christ would at the end say to them what he did to the righteous in the twenty-fifth of Matthew about the 'social duties' mentioned there, 'Ye have done it unto me.'"

Miss Susan walked silently on by her friend for a few moments, then said, "But here, in our smaller town, these are not the excuses."

"No," said Miss Martha, "although Mrs. Payne, who was so eager to adopt Mrs. Carter's plan this afternoon, is trying to start a whist club, and no doubt needs time for it. But, Susan, aren't a great many of our women here as devoted to society with their afternoon teas planned after the patterns in the various housekeeping papers, and their elaborate dresses made by their own weary hands, and cut by Buttrick's patterns, as the women in New York, who with larger means are doing the same on a larger scale? Is there any difference in the spirit?"

"No," replied Miss Susan thoughtfully; "I cannot see that there is; and farther back in the country the women who 'have not time' to go missionary meeting have all the time there is, and put it into rich preserves, mince meat, pies, patchwork, quilts and the craziest kind of crazy work. Oh, Martha, how can we make them see that the time of a Christian woman belongs to God, and that it is our business not to say, 'I must do so and so with this afternoon,' but rather to ask, 'How does God want to use this afternoon, which is His, through me, who am also His?' If we could lead them to that, if they would honestly ask the question of God, this cry of 'no time for missions' would cease, and we might hear the cry, 'no time for cards, for fashion, or for elaborate housekeeping.'"

"I think you have struck the root of the trouble," said Miss Martha; "but now Susan, what are you and I going to do about this same proposition in our own church?"

Miss Susan's answer was prompt: "We are going to take all the time that God wants for it this month, and go from house to house talking of this one thing. We will use your mathematical demonstration that division never means multiplication, and we will appeal to their conscience and loyalty to Christ. I do believe that our Christian women love Him, but they find it easier to sing,

"'All for Jesus, all for Jesus,
All my days and all my hours,'"

than to realize it and act upon it. Let us try to help them."

"Agreed," said Miss Martha heartily, and as Miss Susan entered her own gate, a fervent hand clasp sealed the compact.

The afternoons so dedicated to God were used by Him and at the next meeting the two friends had the satisfaction of seeing an almost unanimous vote against the union of circles, which would mean a division of work and interest and time, and so they felt that their labor had not been in vain in the Lord.—*Emma J. C. Park in Helping Hand.*

United Study for 1903.

The ladies during 1902 have been studying subjects found in or based upon *Via Christi*, dealing with Christianity during the first eighteen centuries. Next year the subject will be India, and the book for study will be *Lux Christi*, by Mrs. Caroline Atwater Mason. The following shows the chapter headings, and the treatment of the different topics.

CHAPTER I.—THE DIM CENTURIES.

Primitive History of the Hindus from Vedic times to about 800 A. D., with a study of the rise and development of Hinduism and Buddhism. Followed by a table or condensed description of all sacred books. Preceded by a table showing religious phases chronologically.

CHAPTER II.—INDIA'S INVADERS.

Preceded by a table giving all principal invasions by dates. A study of these invasions, Persian, Greek, Scythian, Barbarian

(mere mention of these two), Mohammedan, Tartar, Afghan, European, British Empire. (Parsee Colonists).

CHAPTER III.—THE OBT-CONQUERED PEOPLE.

Preceded by two tables giving religious census and chief dialects, where spoken. A study of causes of the non-development of the Indian people, given as 1, climatic, causing deep poverty (special attention to famine); 2, the degrading influence of polytheistic and idolatrous religion; 3, the oppression and ignorance of women.

CHAPTER IV.—THE INVASION OF LOVE.

Preceded by a chronological table of main events in History of Missions in India. A study of Christianity in India on general lines: 1, Apostolic and Roman Catholic; 2, Early Protestant; 3, Attitude of East India Company; 4, From Carey to the Mutiny, 1793-1857; 5, From Mutiny to present time; 6, Brief survey of Medical and Educational Work.

CHAPTER V.—A CENTURY OF WOMAN'S WORK.

From Hannah Marshman's School for girls, 1800. Educational, evangelistic, zenana, child widow, legal, medical.

CHAPTER VI.—FORCES IN ACTION TODAY.

A study of all forces now working in favor of and against the Christianizing of India. Student Volunteer, etc., British Support. On the other hand, worldliness and apathy of Christians at home, theosophic reaction, irreligion in Anglo-Indian Society, etc. Hope for full light. Dawn.

METHODS AND PLANS IN MISSION WORK.

A New Plan for Raising Missionary Money.

THE Golden Link Mission Band had decided to give no more entertainments to raise money. But there was their little orphan girl in India whom they had adopted, and they must keep their pledge to support her. It would have been very well if the girls of the band had had plenty of money, for they were all in earnest and willing to make any sacrifice; but none of them were rich, and if they had given all their pocket money it would not have made up the required sum.

They were holding a meeting to talk over the important question.

"I don't see what we are going to do," said Lilly. "Last year we cleared twenty-four dollars on our ice-cream social."

"Yes," said Irene, indignantly, "by giving the people such stingy little dishfuls that I was ashamed to carry them in. I am glad I'll never have to do anything like that again."

"We must send the money next month," said Alice, "and we lack thirty dollars yet."

"Well, we must just ask the people for money," said energetic Ruth. "Mr. Ellis

says that Christian people ought to be glad to give directly to any worthy cause."

"I can't beg," declared Ada; "I just simply couldn't ask people for money."

"It wouldn't be begging," declared Ruth, stoutly, "it would just be giving them a chance to help the missionary cause along."

"Perhaps you are right," said Ada, "but it would seem like begging and I couldn't do it."

"I don't think my mother would allow me to ask for money," said Irene.

Emily had not spoken yet. She was a quiet girl who had never taken a part in the entertainments which the band had given. She sat thinking while the others were discussing the question. At length she said:

"Girls, I believe I have a plan that will do. You know it is necessary to get the matter before the church in some way, else they won't know that we need money. Let us give a social, not one for money, you know, but a free one just for people to come and enjoy themselves. We will entertain them as well as we can, and perhaps serve some simple refreshments; then we will ask Mr. Ellis to tell the people about our need, and those who wish can give us some money for our orphan."

Half a dozen voices chorused enthusiastically, "That's just the thing, and how did you think of it?" and modest Emily flushed with pleasure to think she had been of use.

In due time the members of the church and Sunday school were invited from the pulpit to attend the Mission Band Social.

"You will observe," Mr. Ellis said in making the announcement, "that this is a free social, just a social gathering as one of your homes would be free. We have an enlightened Mission Band that does not believe in obtaining money for the Lord's work under various undignified disguises."

The girls decorated the church parlors with wild flowers and branches from the woods; the refreshments consisted of chocolate and little home-made tea cakes; a young lady soloist in the church consented to sing for them, and that completed the preparation.

The Church and Sunday school turned out in full force, and the delighted girls exerted themselves to entertain and serve their guests. Before the evening was half over every one was saying that the social was a splendid success. Then Mr. Ellis arose to

present the society's needs. He told about the orphan child in India who was receiving Christian training through the exertions of these young girls; he told how they had resolved, in common with all other societies of the church, that hereafter all money for the Lord's cause must be raised by direct giving. In conclusion he said, "We are not even going to take up a collection, for in that case some might give simply for the looks of it, as they say, or because they are ashamed not to. We don't want any of that sort of money; we want every penny to be consecrated to the Lord. Those who wish to help us may find one of the members of the Mission Band, and give the money to her. We are ready to receive contributions as small as a cent, and as large as any one's generosity can make them."

When the people began to disperse, the girls were busy. It seemed that every one wanted to give something. Little Laura May brought a penny; poor Miss Dodd, the seamstress, gave ten cents with a tremulous wish that it were more; Mr. Alstock, the merchant, left a shining gold piece in Emily's hand, and many more gave according to their means. When the people were gone, and the girls gathered with Mr. Ellis to count the money, they found that they had more than sixty dollars.

"And we can send it all to our orphan," cried Lilly, "for there isn't a bit of expense to pay."

"We never made more than thirty dollars before at any entertainment," said Ruth.

"And just think, we haven't had any tire-some rehearsals," said Alice, "and nobody is mad because somebody else had the best part."

"And we haven't had to sell tickets to people that don't want them," said Irene.

"And, best of all, you've found out that people do love the mission cause," said Mr. Ellis as the meeting adjourned.—*Christian Standard.*

How We Owned a Missionary.

WHY do they give so little?" I asked my last guest at a parlor conference on missions.

"They feel no sense of responsibility," he replied.

Could this sense of responsibility be aroused? At last the foreign board told us

we could own a missionary when we could support one. This was the first step.

More than fourteen hundred Christian members in our circuit, and only \$117 for foreign missions as their offerings! So many letters were sent out saying we could have our own missionary if—

Many visits were paid to the societies, and missionary talks were given. After much investigation we procured the photograph of the man we were pledged to support in connection with another larger group of young people. This was duplicated, and was sent out broadcast and paid for. The money rose to five hundred dollars.

Then we felt we might call him ours. But no; the other group had greater claims, because he used to be one of them.

"If you would only take another," said the secretary of the board. "We do so want one in South America fully supported. His salary is \$1,100."

"It would do the societies good to make an advance. They could. They can. They will," was the reply.

Finding that \$21.15 represented one week's salary, we asked in an August circular letter how many weeks each society would be responsible for. It was surprising how many very small societies at once began to increase their offerings.

We had a four months' outline study of South America planned. We collected from very many widespread sources, from Canada, California, St. Louis, New York, Philadelphia, leaflets and cuttings about South America. We secured a number of copies of "An Evening in South America," published at ten cents each by the South American Evangelical Mission, 66 Yonge street, Arcade, Toronto, Canada.

We found out what few books on South America were obtainable, that the missionary libraries some were forming might be re-enforced. We got a number to buy the little classic, "South America, the Neglected Continent," by Millard and Guinness. Fortunately there is a paper edition. The very weakest societies could secure a copy. While not up to date, it is the only compendium, and its graphic pages stir all who read them.

The study outlines were so arranged that after every subdivision of ten or fifteen minutes there would be sentence prayers for the land or continent or the vast possibilities suggested. After the four months were over,

one society sent word, "We are now going to review it all, praying more than ever."

Prayer has been the one "secret of success." No letter went forth unprayed for. No single step was taken unprayed for. Everywhere prayer was asked for "our own missionary," at home and in the society.

His letters began to come. They were full of faith and works. He seemed to live with his Master. His desires for them were so large. "Have you faith to ask for so much?" he wrote in his first letter to us. These letters, duplicated, were sent to all. Many wrote personal letters to him, perhaps each one in a society sending a message signed with his or her name. One missionary committee of eighteen young boys and girls did this, and "they never forgot to pray for him," their leader said. Replies came. We were all kept close to the thought of God, to the "practice of the presence of God."

We wrote to him for a photograph, and the duplicated copies were sold, several hundreds of them. This covered the expenses, and even left a little balance to be used for some of the work he loved.

Many visits were paid. Small conferences of the missionary committees in various centres were arranged for. We loved him very much. He drew us all closer and closer to God.

Perhaps this was because, like Enoch, he "walked with God: and he was not; for God took him."

One beautiful autumn day the news came. "I know he has done a work here (Santiago, Chile) that few others have done, and a work that will live after him for years."

On all sides sorrow was expressed. "Everyone loved him; it was remarkable," said the secretary of the board.

"I think we have all learned through him to really love God, to feel the work is His," said one young worker.

The money had reached nine hundred dollars under the impetus of this colaborer of ours. We felt that we had made a start. We felt that in spite of our sorrows and loss the year together had been such a blessing that we could but give thanks for it.

Together with the letter announcing his death went this note:—

"Dear Christian Endeavor Friends: God's work must go on, despite His removal of workers. Pray for the work in Chile; pray for the wife and children.

"Do not let us stop our gifts a few weeks even. We have been giving better. Have we made *sacrifices* in order to give? Can we this year, because we have been privileged to be colaborers with such a missionary for one year? Can we also make sacrifices for Christ's work in other lands?

"Pray more than ever. I hope soon to send you a letter telling of our new missionary.

"Yours in His name,

"— — —"

The new missionary has been given us, a noble man in the same great, wicked city. We have sent him the assurances of our faithfulness and appreciation. We look forward to larger things, more prayer, "more love to Thee, O Christ," more faithfulness, more money. Making these things precede the money, secures it.

O, money is needed sorely in the mission

work; sorely it is needed. But far more is needed to "love the Lord more deep," as the Chinese translate the hymn just quoted.

Are you doubtful of the results in your work? Just stop awhile and pray. "Rest in the Lord, and wait patiently for Him." "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." "Pray without ceasing. In everything give thanks."

Work with little prayer may have large money returns, but does it cause all to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; to Him be glory both now and forever?"

This is the one foundation of all real success, the success that keeps on growing in spite of difficulties and losses. Rains, floods, winds, beat on it, but it is not hindered. "For it was founded upon a rock."—V. F. Penrose.

Germantown, Penn.

MISSIONARY CONCERT—MEXICO.

Protestant Missions in Mexico.

BY REV. W. E. VANDERBILT, MEXICO CITY.

ONE of the early Catholic missionaries, being presented to the King of Spain, answered the question as to the character of the country by taking a piece of paper in his hands, crumpling it and then extending it before the King, saying, "You have here a good bird's-eye view of Mexico." The country is about the size of that part of the United States east of the Mississippi River, but were it possible to spread it out and flatten down the parts that seem to be standing on end, it would cover a space nearly twice as large.

The work of evangelization has certain difficulties common to all foreign fields. The employment of a language foreign to the speaker, the unusual environment, strange customs, the food, different modes of thought and mental processes, universal and dense ignorance, the natural prejudice against a foreigner, are common in all lands. Some of these difficulties may be more prominent in one land and others in another, but they are all present to a greater or less extent in all. Each field also have its own peculiar difficulties.

The physical aspect of Mexico is one of the great hindrances to a rapid spread of the gospel. Probably because of the almost im-

passable roads some of the missions have confined their efforts to the cities and to points that may be readily reached from the railroads. There are other missions which have pushed boldly out into the mountains and are doing a good work.

A missionary working in the mountains must be a person who enjoys physical exercise and who is not easily discouraged, even though he may need to be in the saddle ten to fourteen hours per day for weeks at a time in order to make the rounds of his congregation. When starting out in the morning on an unfamiliar road and being told that his destination is "behind the little hill," the direction being accompanied by a gesture toward a small elevation seemingly near at hand, he must still be cheerful and fresh of body upon arrival, even though the little hill may not be the one in sight and is not reached until nearly evening.

What kind of roads do we have in the mountains? Just cowpaths, that is all. Sometimes one must lie flat on his back to avoid a limb; again it is necessary to draw up a foot to prevent scraping against a tree at the side, and again one must have a steady head as the path winds near the edge of a precipice. After a ride of that kind any sort of a bed is welcome. The kind usually awaiting one is a reed mat on the ground, or one made

of half-round sticks resting on a frame, like a saw-horse, about a foot from the ground.

The sudden changes in altitude and temperature contribute also to giving variety to life and to disarrangement of the system. On many roads it is possible to leave a place in the morning at an elevation of 9,000 feet, where there was a good, nipping frost, and sleep that same night among the orange groves and banana orchards or sugar plantations at an elevation of 5,000 feet or less. Only by the utmost care of the health is it possible to make a successful trip of a few weeks' duration.

In former years Mexico was so priest-ridden and enslaved by the Church that when she did arouse and throw off the vampire that was sucking her life, she was compelled to adopt some laws that seem oppressive and that work against Protestantism, her best friend.

The most important one forbids all open-air religious meetings or processions, or any assembly of a religious nature not held within a building or inclosed walls. This has been interpreted in some places as forbidding conversation on religious topics on the street. Because of this law no active propagation can take place until the confidence of some property-owner has been gained sufficiently to secure the use of his house.

This also adds to the expense of the work, as it is often necessary to purchase in order to be sure of a preaching place. The buildings must be held in the name of private individuals, because Mexican laws do not permit the holding of property by religious organizations. These laws may seem oppressive, but as they were framed to correct glaring abuses in former days, we cannot expect their early repeal.

The reaction against the tyranny of the Roman Catholic Church has driven thousands of the thinking men of Mexico completely over to unbelief in all of its various forms. Atheism, agnosticism, pantheism, spiritualism and almost every other "ism" in which men have tried to satisfy their spiritual natures are rampant.

At least seventy-five per cent. of the male population who can read and write are unbelievers. Many of them outwardly conform to the Catholic Church by going to mass once a year, but it is done only to save social ostracism or assure stability in business.

Nature's barriers, enactments of man and

unbelief are thus the three great towers of the fortress which stand in the way of the rapid march of the gospel army. The first is gradually giving way before the advance of railroads and progressive public officers who are constructing good roads. The second will be removed when the country is thoroughly prepared for it. The last is the greatest and is most strongly built. It is far easier to transplant faith than to grow it anew.

The dense ignorance in Mexico is also a very serious obstacle. The government census of 1900 revealed the fact that but fourteen and eight-tenths per cent. of the population can read and write—less than 300 in 2,000.

Protestant missionary agencies entered Mexico a few years after the liberal party had won its great victory over the clericals. The emotions of the people had been greatly stirred. The victors were anxious to encourage every movement which would tend to make their cause permanently triumphant. Hence in many cases the liberals took a prominent part in forming new groups of Protestants.

The extension was so rapid for several years that it was impossible for the missionaries to keep pace with the movement. The several groups of Protestants widely scattered over the country could not be properly trained. Enthusiasm began to cool. Those who had joined the Church during the time of popularity began to waver.

Those whose hearts had not been touched came to realize that the new religion was not only to protest against the errors and abuses of the Roman Catholic Church, but aimed also to build up a new religious order in society and was founded on purity of life and integrity of character. For this they were not ready. New accessions became few and many "turned back and walked no more with Him." The young church was passing through its first crisis. The faith of some staunch believers even seemed to waver. It was a trying time for those who passed through it.

But the sifting was good. Those who confounded liberalism and Protestantism as political agencies passed out; those who identified Christianity with freemasonry withdrew; those who had gone in with the crowd without having any positive intention or clear conviction grew indifferent.

The fruit of the reaction was a firm conviction that rapid growth is often dangerous to stability and that Christ's last command was not only to preach, but also to teach—"teaching them to observe all things whatever I have commanded."

Now, there are two kinds of teaching and two classes of schools, one for a select few and another for the multitude. To the first class belong the regularly established educational institutions. Nearly every mission agency in Mexico has at least one.

The Methodist Episcopal Church, South, supports boarding schools in Mexico City, San Luis Potosi, Chihuahua, Durango and Saltillo; the Methodist Episcopal Church, in Mexico City and Puebla; the Presbyterian Church, North, in Mexico City and Saltillo; the Congregationalists, in Chihuahua and Guadalajara; the Cumberland Presbyterians, in Aguas-Calientes; the Episcopal Church, in Mexico City; the Presbyterian Church, South, in Linares. The Methodist Episcopal Church and the Congregationalists have established in Puebla and Guadalajara, respectively, colleges for boys in which there are literary, commercial and manual training courses. The Presbyterians, North, have a theological school in Coyoacan. In addition, a network of day schools is spread over the whole country. All of these schools are doing a magnificent work and their influence is widely felt, for they are training a select body of boys and girls who are to be the leaders of their people.

The schools for the multitude are of most importance. Every missionary and consecrated native worker is an instructor in them. More and more extensively each year the plan of establishing Sunday schools and Christian Endeavor Societies and of holding conventions, conferences and Bible schools is being put in practice. There is now hardly a group of congregations which does not have its conference at least once a year.

The people are beginning to realize that there is more in the Christian life than a protest, or even a formal observance of Christian worship. The largest school is one that holds its sessions every day in the year. It has the same instructors as the schools just mentioned. The scholars are every man, woman and child who may be within the circle of the instructor's influence. The subject taught is Christian life, the method, objective.

An earnest teacher in this school is not a recluse or hermit. He is a man among men. He is willing to give up his hours in the study, if thereby he may go out and gain some one's confidence; or he is willing to diligently study foreign literature in the originals, if thereby he may learn the modes of thought of those about him.

A few games of checkers or chess, a hunting trip, athletic sports used as a means to the end, are oftentimes more potent in gaining a soul than a direct attack by tracts or personal conversation. A man who can be patient under trying circumstances, or who holds his temper under strong provocation, is giving a convincing object-lesson in Christian virtue.

In dwelling thus at length on Christian living, no insinuation is intended against the workers of former days; we only mention a method of work which is being more and more emphasized each year.

Everywhere in Mexico there are images in the churches and in private homes. They are almost omnipresent. Are these images really worshiped? or are they only used, as the Roman Church claims, as a medium of conveying the thought to the real person?

There is a little village called Tuzantla, whose patron saint is the Apostle John, San Juan. The image in the parochial church is a very small one and has gone by the familiar name of "San Juanito," Saint Johnny. Some years ago there was a change of priests. The newcomer, wishing to embellish his church, put "San Juanito" in the back room and installed in his place a large image of San Juan. The people did not take very kindly to the change, but very little was said. The rains did not begin at the usual time that season, but were greatly delayed. The people became uneasy. The corn would not grow. Ruin for many was imminent.

The people and the priest besought San Juan to send rain, but with no result. Finally the people sent a delegation to the priest entreating him to restore "San Juanito" to his place, and stating that they were convinced that he was angry at being displaced and was holding back the rain in resentment. After some entreaty "San Juanito" was restored and the interloping San Juan carried to the storeroom.

Within a few days the rains came in abundance, because in the nature of the case they could not hold back longer. But the people

rejoiced in the power of "San Juanito," who is enshrined in their hearts as never before. He is now especially revered as miracle working. Is it the Apostle John to whom they direct their prayers, or that little wooden image, the work of man's hands?

On one of my trips in the western part of the State of Mexico I came to a little town in which there was a fine large Catholic Church near the center of the town, but it was closed and showed signs of neglect and abandonment. Some distance away, entirely at one side, there was another and much smaller church. My curiosity was aroused. Seeking an explanation, I was told that the small church was the older; that a few years before it had burned, but as the image of the Virgin had escaped nearly unscathed the building was continued in use until the fine new church, more conveniently located, was ready for consecration. At last all was ready and preparations were made for the Virgin's transfer from the old to the new.

Upon taking up the image she was found surprisingly heavy and rapidly increased in weight as she was carried toward the door, so that it was reached with great difficulty. When the attempt was made to pass through the door a great miracle was wrought, she grew so large that the door was too small for her. Her followers believed this to be conclusive proof that she did not wish to abandon her old shrine. Because of this belief the new church was closed and the old one was repaired. There she remains to this day, superior to all the images of the district because she had thus proven her miraculous powers.

The young people of Mexico are not only the hope of the future, but in many places are now the main power of the Church. More than two years ago when funds were getting low in the treasury of the Mexican Home Mission Board, the Christian Endeavor Society of the Divino Salvador Church of Mexico City promised to raise \$1,000 during the year for the cause and challenged the whole Mexican Church to duplicate it. The plan was a success. Over \$2,000 was received by the treasurer of the board during 1900. The enthusiasm of the Endeavorers inspired the Divino Salvador Church to take a step in advance. With the fiscal year of 1901 this church became entirely self-supporting. This church having its regularly installed native pastor, is the first one in all Mexico to as-

sume the burden of its entire financial support.

The National Convention of the Young People's Societies of Mexico was held in San Luis Potosi in 1899. Twelve young men rode on horseback a distance of 300 miles to attend it. They endured hardship from storms, hostile villages and through being mistaken for cattle thieves by the government troops. The impulse toward better things is still felt in the churches from which they went and to which they brought new ideas. To attend the convention the following year in Mexico City three walked from the Pacific coast to the capital. Though footsore and weary, they felt well repaid and returned to their homes carrying the Christian joy and greetings from fellow-workers to those distant congregations.

The Mexican Protestant Church during thirty years has sealed her faith in the blood of over sixty martyrs. The time for such persecution is passing, but is not yet ancient history.

In 1898, in Irapuato, the house of a Protestant family was sacked and burned, the family barely escaping with their lives. In the same year in Venado, state of San Luis Potosi, a man was assaulted and left for dead. He eventually recovered. At the close of December, 1900, the leader of a congregation in the state of Mexico, a short distance northwest of the capital, was murdered by his fanatical townsmen.

Last September the house in which the speaker and a native worker were spending the night was attacked by the populace. But the opportune arrival of government troops prevented serious trouble. A few days after the family were compelled to flee in order to escape bodily harm. They have since been reinstated by the authorities, and it is believed that they will be protected. The light of religious toleration is breaking over the land, but there still remain many places into which its rays have not penetrated.

In its configuration Mexico resembles a large cornucopia. The mouth is toward our own country inviting us to fill it. Not in figure but in truth she is eager to receive whatever we send her. She needs the pure gospel of Christ to vitalize her. She is rapidly acquiring our civilization, but too often it is absolutely divorced from religion. Specifically, she must have a few more strong men to reinforce the missions, a liberal sup-

port of the educational institutions already established and the founding of several more. But above all she needs our earnest prayers and Christian sympathy.

Let the tourist see more in the stately Catholic churches than their material beauty. Let him consider the significance of the wide contrast in cost between the church edifice and the houses of the people, the meaning of the ever-present image, or the efficacy of an unintelligible religious service.

Let the young man, apparently Christian at home, who goes to Mexico to engage in business, remember that the old religion is not obsolete, nor is it a hindrance to his advancement, but that it is his safest anchor and that "God's country" does not stop at the Rio Grande, even though it may thus appear. With a few strong reinforcements, a liberal support of education and an earnest Christian sympathy on the part of the thousands of Americans who cross the Rio every year on business or for pleasure, the Mexico of tomorrow will be a God-fearing, liberal and enlightened republic in fact as well as name.

Adaptability of Methodism to the Salvation of Mexico.

BY REV. B. C. ELLIOTT.

A MINISTER of the Protestant Episcopal Church once asked the writer if he did not think that his own (P. E.) Church, with its liturgical form of worship, was not better adapted to the Mexicans than the simple service of the Methodist Church. I replied that I thought not; that many Mexicans were weary of so much ritual, and that a simple, hearty, evangelical service was much more to their taste.

After more than twelve years on the mission field I am more than ever convinced that Methodism, with its public preaching and social means of grace, is well adapted to the uplifting and redemption of this poor priest-ridden people. And in saying this I have no word to utter against the excellent work being done and the consecrated laborers, men and women, of other denominations in Mexico.

Perhaps we have not made enough of our class and prayer-meetings in Mexico. The Mexicans, who have no knowledge of experimental religion, and need to be taught the A, B, C of salvation by faith and not by

works, need that nursery of the church—the class-meeting. Our converts need the godly counsel of the wise leader, the prayers and help of other travelers zionward, and the hour of quiet meditation and examination.

There is a feeling among us that we ought to revive this old institution which is perhaps of more practical value to us than the Epworth League. By a better cultivation of the spiritual life of our converts we will make not simply Protestants, but saints; not members only, but laborers in the Lord's vineyard.

The gospel and the fervent preaching of it is as truly the power of God unto salvation to the Mexican, as to the Anglo-Saxon.

I presume, however, that there is not a Methodist missionary in Mexico that has not been again and again discouraged at the way in which that message, so faithfully delivered, has been (apparently) received.

It has seemed sometimes as if nothing could move his phlegmatic hearers. After a hard Sabbath Day's labor he has retired feeling not a little disappointed because there were no visible fruits to his labors.

To some of us who have come to this field from centres of whole-souled Methodism, and from scenes of soul-converting power, the absence of the same deep concern about personal religion on the part of the Mexicans has caused not a little depression of spirit. But with more experience and a better acquaintance with the people, we have found that they do as truly accept the truth, believe with the heart, and enjoy their religion as if they had found the Lord at the mourners' bench in the warmth and enthusiasm of a great revival.

I remember preaching one Sunday night to a good audience and the spirit was present to heal. A short prayer-meeting followed. While the brethren sang I went to one who had been very attentive. In reply to my appeal he said: "God touched my heart while you preached." His fidelity and consistency from that hour proved that his conversion was genuine.

A "Forward Movement" of Methodism in Mexico is now contemplated. We must reach the people with the gospel. That Methodism has a great work and a glorious future before it in the evangelization of Mexico we firmly believe.

God has put His blessing upon the work. The little leaven is beginning to penetrate

the lump, and we have faith in that leaven of righteousness that it will win its widening way till the whole is leavened. May God hasten the time.

Convention of Protestant Workers in Mexico.

IN 1898 a confederation was formed comprising four corporate bodies, the National Sunday-School Union, the National United Society of Christian Endeavor, the Epworth League of the two branches of the Methodist Church, and the Baptist Young People's Union. The fourth annual convention of this confederation, and the seventh of Endeavor, was celebrated in July in Monterey, "the Chicago of Mexico," with an attendance of three hundred delegates, not including the local societies.

Owing to the magnificent distances in Mexico, the larger part of the delegates were from the northern part of the country, though nearly every State in the republic was represented. The large Methodist church was crowded during the day meetings, and in the evening the three evangelical churches were filled to overflowing, so that it is estimated at least fifteen hundred people attended the services.

Subjects of varied interests were discussed in the excellent programme presented, and special rallies were held in the interests of the different young people's societies represented. An evening was dedicated to the Junior work. The theme that excited most discussion was the introduction of modern pedagogical methods into the Sunday-schools.

In the last few years the public schools in Mexico have been wonderfully improved by the introduction of new methods and more liberal appropriations in many States for the normal and public schools. The whole subject of education has received a new impulse that has been quickly reflected in our evangelical work, both in the mission day schools and in the Sunday-school.

A most practical and satisfactory discussion of these subjects at the convention brought to light the fact that the Protestants are the prime factors in the advance movement.

A committee was appointed to prepare some feasible scheme for the consolidation of

our different lesson helps, in Spanish, into one interdenominational quarterly or monthly, reducing the present expense of three or four different issues and increasing the size and material of the one publication, so that we can have something which will correspond in some degree to the splendid service rendered the home church by *The Sunday School Times* and similar publications.

Another imperative need of our work is a young people's hymnal. The general sentiment was in favor of original hymns and tunes, as against translations, that shall correspond with the peculiar character and sentiments of the Latin-American race. Not a few such hymns are in use, and their number is constantly growing. A well-selected committee was named to compile material for a new hymnal that will satisfy these requirements. Their work will be welcomed with enthusiasm.

There was great enthusiasm in the business meeting, and money was raised to push the work of preparing more literature and increasing the circulation of our periodical, *El Esforzador Mexicano*. It was decided that the convention meet again next year in July in the City of Mexico.

The officers elected for the coming year are:—

President—Rev. Hubert W. Brown, Mexico City.

Secretary—Mrs. C. Scott Williams, San Luis Potosi.

Treasurer—Rev. Pedro Trujillo, Tampico.

Superintendent Junior Work—Miss Severa Euresti, Saltillo.

Superintendent of Literature—Rev. Joseph W. Lamb, Ciudad Victoria.

REV. C. S. WILLIAMS.

Methodist Episcopal Church, South, Missions in Mexico.

THERE are three Conferences of the Methodist Episcopal Church, South, in Mexico—The Northwest Mexican Mission Conference, Central Mexico Mission Conference and Mexican Border Mission Conference. Most of the appointments are in Mexico, but some of them are for the Mexicans on the border of Texas, New Mexico and Arizona.

The statistics of the Parent Society report 13 foreign male missionaries, all of whom

are married; 53 native traveling preachers, 47 local preachers, 75 stations and circuits, 5,783 members, 116 Sunday-schools, with 3,862 scholars, a hospital at San Luis Potosi and one at Monterey, and mission property valued at \$165,867. The baptisms last year were 381 adults and 410 infants.

The male missionaries are:

Rev. W. D. King, Monterey, Mexico.
 Rev. J. R. Mood, San Antonio, Texas.
 Rev. J. W. Grimes, City of Mexico.
 Rev. J. F. Corbin, El Paso, Texas.
 Rev. R. C. Elliott, Mazatlan, Mexico.
 Rev. N. E. Joyner, City of Mexico.
 Rev. F. S. Onderdonk, City of Mexico.
 Rev. J. H. Fitzgerald, Durango, Mexico.
 Rev. Lawrence Reynolds, Phoenix, Arizona.
 Rev. B. G. Marsh, Monterey, Mexico.
 Rev. H. L. Gray, Guadalajara, Mexico.
 Rev. W. F. Oglesby, Guaymas, Mexico.
 Dr. U. H. Nixon, Monterey, Mexico.

The Woman's Foreign Missionary Society reports the following missionaries connected with the Mexico Missions:

Laredo, Texas—Miss Nannie E. Holding, Miss Della Holding, Mrs. A. E. McClendon, Miss Edith Park, Miss Norwood Wynn, Miss Fannie B. Moling.

Mexico City, Mexico—Miss Hardynia Norville, Miss Annie Churchill, Mrs. Ellen B. Carney.

San Luis Potosi, Mexico—Miss Rebecca Toland, Miss Viola Blackburn, Miss Esther Case.

Saltillo, Mexico—Miss Leila Roberts, Miss Leila McNemar.

Chihuahua, Mexico—Miss Lizzie Wilson, Miss Lucy C. Harper.

Guadalajara, Mexico—Miss Laura V. Wright, Miss Alice Griffith.

Durango, Mexico—Miss Kate C. McFarren, Miss Ella B. Tydings, Miss May Treadwell.

The annual report of the Board of Missions for 1902 says: "Our mission in Mexico never had a more hopeful outlook. The spirit of fellowship among the brethren, both Mexican and American; the *esprit de corps* which has been generated; the pledge of \$20,000 for educational work; the marked advance in self-support, there being five Mexican preachers entirely supported by contributions from the field; the completion during the quadrennium of five substantial churches, two of them among the best in the republic; the opening of two hospitals and

plans for a great forward movement—give some idea of the new life which has come to the mission.

"Three Annual Conferences extend through the republic, manned by over fifty Mexican preachers, who, with the missionaries, have gathered nearly six thousand members into our societies.

"Many of the eighteen thousand adherents have permanently broken with Rome, and are Protestants in conviction as well as in sympathy.

"Our hospitals, with a combined clinic of more than a thousand patients last year, are proving to be as powerful factors in winning the confidence of the people as those in China and Korea.

"Four American congregations are a prophecy of an English-speaking Conference south of the Rio Grande in the years to come."

A beautiful new church has been erected in Mexico City, and it is the handsomest Protestant Church in the republic. A fine church building is nearly finished in El Paso. The Church in Chihuahua for more than two years has entirely supported its pastor and does its part in supporting the other institutions of the Church. The Woman's Board has a fine school here that is doing a great work, and the same can be said of the schools in Guadalajara, Durango, Saltillo, San Luis Potosi and Mexico City. The Puebla Circuit has two good preaching places with 105 members. In Orizaba Station is a nice church building and a comfortable parsonage.

Methodism in Saltillo, Mexico.

BY LEILA ROBERTS.

THE work of the Methodist Episcopal Church, South, in Saltillo, Mexico, was commenced in 1884. Rev. J. F. Corbin was the first missionary sent here. The church, though not as large numerically as in other centers, is vigorous because of the strength of its individual members. Their intelligence and social position are in advance of what is found in the average Protestant congregations in Mexico.

Some of their occupations are these: Bro. Andres Osuna is principal of the State Normal School; Bro. I. R. Olivares is teacher of some of the highest branches in the Normal Department of this, our Methodist school;

Bro. V. Ramires, first cashier in the State Bank; others are commission merchants, bookkeepers, writers in government offices, teachers, students, etc. Our pastor is Rev. Basilio Soto, and we have a membership of eighty-five.

Colegio Ingles, of which I am principal, was founded in 1886 by the "Rosebuds" of Virginia and adopted in 1887 by the Woman's Board of Foreign Missions. Here we teach all grades that correspond to the public school system, and have, in addition, a Normal Department for the training of Christian girls who go out from us, year by year, to teach their own people.

During the last six years we have had under instruction from 274 to 345 souls each term. These numbers include those who attend the two day schools we have established in different parts of the city. The population here is 25,000. Two missionaries, 11 teachers and one Bible woman constitute our working force.

We have a church building which is the property of the Parent Board and school property owned by the Woman's Board. The latter, situated on one of the principal streets, consists of 30 rooms and 5 patios or courts. We have just finished an attractive brick front. The school buildings are valued at \$15,000.

Methodist Episcopal Church Missions in Mexico.

The statistics report eight male missionaries and their wives, seven missionaries and 51 native workers of the Woman's Foreign Missionary Society, 23 ordained and 27 unordained native preachers, 73 native teachers and other helpers, 2,873 members and 2,676 probationers, with 10,688 adherents. The mission property is valued at \$551,430. During the past year there were 77 adults and 203 children baptized and 407 conversions reported.

The missionaries are:

Rev. H. A. Bassett and wife, Mexico City.

Rev. F. S. Borton, D. D., and wife, Puebla.

Rev. J. W. Butler, D. D., and wife, Mexico City.

Rev. Ira C. Cartwright and wife, Leon.

Rev. George B. Hyde, M. D., and wife, Silao.

Rev. S. Quickmire and wife, Pachuca.

Rev. L. B. Salmans, M. D., and wife, Guanajuato.

Rev. W. S. Spencer and wife, Puebla.

The missionaries of the Woman's Foreign Missionary Society are:

Mexico City—Miss Harriet L. Ayres.

Pachuca—Miss Ida Bohannon.

Puebla—Miss Lucy Bumgardner, Miss Anna R. Limberger, Miss Carrie M. Purdy.

Guanajuato—Miss Effie Dunmore, Miss Alice M. Moore.

Miss Mary De Forest Loyd, who gave eighteen years of valuable service in the orphanage and Girls' School in Mexico City, died May 28, 1902.

The work in Mexico City made considerable progress during the past year. This is manifest in better attendance on Sabbath services, increased self-support, and 50 conversions.

Guanajuato reports 38 conversions and a very encouraging year in the Medical work.

Puebla takes on new strength every year. The Methodist Institute and the Ladies' Normal School are of great value to the City and Mission.

Pachuca rejoices in a magnificent new church.

The pastors in Mexico City, Guanajuato and Puebla are entirely supported by the people whom they serve.

There are 140 congregations, and most of them are doing well.

Ten high schools have 318 pupils, and 54 day schools report 3,417 scholars.

Notes on Mexico.

Mexico reported in 1895 a census population of 12,491,573. Of these 19 per cent. are of pure, or nearly pure, white race, 43 per cent. of mixed race, and 38 per cent. of Indian race. The foreign population numbered 50,888.

General D. Porfirio Diaz is President of the Republic. He was first elected in 1876. His present term, the sixth, is from December 1, 1900, to December 1, 1904.

The prevailing religion is the Roman Catholic, but Church and State are independent of each other, and all religions are tolerated.

The following Protestant Churches in the

United States have missions in Mexico: Presbyterian North, Presbyterian South, Methodist Episcopal, Methodist Episcopal South, Congregational, Baptist, Reformed Associate Presbyterian, Friends, Cumberland Presby-

terian, Protestant Episcopal. These report about 200 foreign workers, 550 native workers, and 17,000 communicants. There are nearly 500 organized churches and over 600 congregations.

DIALOGUES, RECITATIONS, MISSIONARY EXERCISES.

A Missionary Exercise.

Appeal.

The world is full of darkness,
Men's hearts are steeped in sin;
O, open wide the gospel doors,
In pity let us in.

Response.

Our God so loved the world
He gave His only Son;
Whosoever doth believe
On Him has but to come.
I bring you the light of love.

Appeal.

To Afric's dusky races,
In sorrow long oppressed,
O, send the glorious gospel,
And fill with joy her breast.

Response.

I bring you joyful tidings
And break your chains of sin,
The Saviour has redeemed you;
O, haste! and come to Him.
I bring you the light of joy.

Appeal.

In the distant land of China
Our souls in bondage groan;
No rest we find nor peace—our gods
Are only wood and stone.

Response.

Our God reigns in the heavens
And ever answers prayer,
He gives His peace and blessing
To all who are afar.
I bring you peace.

Appeal.

From South America I come;
False is the worship there,
No Bible do the people have
In papal slavery drear.

Response.

Our God is full of power—
O, read His word and see
How He pities and He pardons,
And he can make you free.
Pity is what I bear.

Appeal.

I come from far Korea;
Is the gospel for us, too?
For, O, we sorely need it!
Or is it just for you?

Response.

Oh no, in gracious kindness
(For all men once did fall),
A full and free salvation
Our God provides for all.
Kindness is what I bear.

Appeal.

Mexico, your next-door neighbor,
Beneath Rome's yoke, too, lies,
Nor sees the truth of Jesus
But through her false priests' eyes.

Response.

I bring you news of Jesus,
So full of truth and grace,
He only is the way, the life,
Naught else can take His place.
I bring you the light of truth.

Appeal.

In Japan's fair sunrise kingdom
We've seen a dawning bright,
But can scarce believe the story
Without a fuller light.

Response.

O, trust the gospel message,
Believe, and thou shalt see
Such things as only faith's eyes
Can picture unto thee.
I bring you the light of faith.

Appeal.

In India's hoary empire,
Puffed up with pride, we need
The humble, lowly Saviour
To make us meek, indeed.

Response.

Then take His yoke upon you,
And learn humility;
All caste shall then be leveled
And all men brethren be.
Meekness is what I bear.
—Lillian N. Mur

When I'm a Man.

(An exercise for six boys).

1st When I'm a man, I mean to do
Some work for Christ, my King.
I'd like to preach in heathen lands,
And souls to heaven bring.
But, if I cannot preach for Him,
I'll try to find some way
To keep my light from growing dim
By serving Him each day.

2nd When I'm a man, I want to be
A soldier brave and true;
I want to guard my country's flag,
The red and white and blue.
And should I ne'er be called to fight
My country to defend,
I'll always be a "minuteman"
God's orders to attend.

- 3rd When I'm a man, I want to be
A soldier-sailor brave,
I want to go from shore to shore
Upon the ocean wave.
But should the future hold from me
This life that I desire,
I want to serve God, first and best,
Whatever may transpire!
- 4th When I'm a man, I want to build
A splendid children's home,
In some most lovely country place,
Where little ones may roam
In woods and fields, by brooks and rills,
And then I'll take away
As many as I can from town,
For a good long country stay.
- 5th When I'm a man, I want to be
As rich as rich can be,
So I can send more preachers out
To lands across the sea.
And to the preachers South and West,
Who have so hard a life,
I want to send both books and gold
To help them in their strife.
- 6th When I'm a man, I want to go
To India's heathen land,
And tell the poor lost people there
Of Jesus' outstretched hand.
For oh! I know they'd love Him too,
If only they could know,
That Jesus died upon the cross
Because He loved us so!
- All When we are men, we want to be
So loyal to our King,
That to this world where sin abounds,
A blessing we may bring.
And so we pray, that, all the way
Until that time we see,
In childhood, boyhood, every day,
True soldiers we may be.

—F. Kirkland.

The Gain of Giving.

"He that findeth his life shall lose it,"
Was the minister's text that day,
And Eleanor seemed to listen,
Though her thoughts were far away;
In a week it would be vacation,
And she longed for the time to come
That would take her away from the city,
To her beautiful seaside home.

"He that loseth his life shall find it."
Though the words bore a meaning plain,
They had none for the child who heard them,
With restless eyes and brain;
But the sermon at last was ended,
And the preacher slowly said,
"Our contribution this morning,
Will be for the children's aid.

Eleanor's heart beat faster,
Her face wore a troubled look

As her hand closed softly over
Her little pocket-book,
Where she carried a birthday present—
A bright new piece of gold—
And the look of trouble deepened,
While her hand took a firmer hold.

"I can't give this," she was thinking,
"Though it's all I have to give,
And I wish that the children all
Could go to a pleasant place to live."
But she saw, with a little trembling sob,
That the basket was on its way,
And when it passed her the gold-piece
In the midst the silver lay.

'Twas an August day at the sea-shore,
And Eleanor raced along
Where the heavy waves were rolling,
And the tide was running strong;
She stooped for a sea-shell, lying
On the hard and shining sand,
When a mighty breaker caught her,
And swept her away from land.

But before she could cry or struggle,
She was seized by a little lad,
Who dragged her out of the water
With all the strength he had;
And he said, to her look of wonder,
As soon as he'd breath to speak:
"I'm one of the Fresh-air Children,
A stayin' here for a week."

Eleanor thought of the gold-piece
She had sadly given away;
"Why, perhaps if I'd kept that money,
He wouldn't be here today!
Weren't you afraid of drowning?"
He slowly shook his head.
"I didn't think of myself at all,
But of saving you," he said.

And she suddenly thought of the sermon;
Its meaning grew clear and plain,
About the finding and losing,
The living that's greatest gain;
That the life which is lived for others
Is the only life to lead,
And, instead of our vain self-seeking,
We should care for another's need.

— C. B. Le Row.

The Giving Hand.

Sweet story that we all have read
About the fishes and the bread,
How often thy deep truth we prove
By many a miracle of love!

Believing hands that open lie
To blessings falling from on high
Their portion break from daily store,
And, giving, only gain the more.

Dear Christ, who thus with wondrous food
Didst feed the hungry multitude,
Teach us who sit at life's full board
How empty are the hands that hoard.

The Two Coins.

Ben Adam had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay,
Until the doubled coin two pieces grew;
And these two four—so on, till people said,
"How rich Ben Adam is!" and bowed the
servile head.

Ben Selim had a golden coin that day,
Which to a stranger, asking alms, he gave,
Who went rejoicing on his unknown way.
Ben Selim died, too poor to own a grave;
But when his soul reached heaven, angels
with pride
Showed him the wealth to which his coin had
multiplied!

Heathen Enough at Home.

No foreign mission will I help,
The worldly woman said,
I'll save my gold for those at home,
Who need their daily bread.

Quite right it is to feed the poor,
A plain command, and old;
But hungry souls cry out to her,
Let not her hand withhold.

No foreign mission will I help!
Next quoth the business man,
There are heathen at our door today,
Deny it if you can.

Ah! yes, my friend, your words are true,
But have you ever thought
That Christ did die for one and all—
Their ransom dearly bought?

No foreign mission will I help!
A so-called Christian said,
'Tis waste of time and money both
The Gospel feast to spread.

The heathen are quite well enough,
Our care they do not miss,
Why hamper them with clothes and creeds,
When "ignorance is bliss?"

I think I hear the angels weep
When Christians talk this way,
Their name is but a mockery,
Forgive them, Lord, I pray.

No foreign mission will I help!
The cynic did proclaim,
They never yet did any good,
And I can fix the blame.

For Hottentot and other folk
Who live in darkest sin,
Are better off with savage ways
Than knowledge mixed with gin.

Shall we deny the bread of life
Because a sordid few,
Will follow to the mission field,
The devil's work to do?

Our Lord's commands are very plain
About these heathen folk,
And yet you set your wisdom up
And thus His wrath provoke.

Their talk is but a pretext vain,
For often do I find,
That those who cry down foreign work
Do none of any kind.

—Edith S. White.

"We are His Witnesses."

It is ours to tell the story of God's free,
abounding grace,
Of His mercy and compassion, to our sorrow-
ing, sinning race.
Ours to tell how He has sought us and re-
deemed us by His blood,
For we've tasted of His goodness, and we've
known the things of God.

It is ours to tell the story. If we're silent,
who will tell
How the Lord of life and glory died to rescue
man from hell!
He has saved us; we can witness what His
grace and power can do:
So in earnestness we ask you, oh! will you
not trust Him, too?

It is ours to tell the story, for the many
know it not,
And it may be those who've heard it have so
easily forgot;
And the world so sorely needs Him—'twas
for all mankind He died.
Quickly let us give the message of the Sa-
viour crucified.

Give it to the hungry millions who in hea-
then lands today
Famish for the great salvation, while we fail
His word to obey;
Give it to our friends and neighbors, give it
daily as we go,
And the Spirit shall direct us; and the fruit
some time we'll know.

It is ours to tell the story. Some will mock,
while some will hear.
Still, may we repeat it ever, that sweet story,
old and dear;
For 'tis ours to bear the tidings, while 'tis
God's to bless the seed.
And no word is void of power which He
speaks through us, indeed!

—A. E. R.

METHODIST CHURCHES AND MISSIONS.

Independent Methodists of England.

THE Independent Methodists of England met in annual conference at Colne, in June last, Mr. John Crumblehulme presiding.

It was resolved "That this annual meeting rejoices in the growing desire for the closer relationship between the various branches of the Methodist Church, which finds expression in the resolution of the Ecumenical Conference, for the accomplishment and perfecting of which relationship it expresses its entire reliance upon the guidance of the Divine Spirit."

It was ordered that "A Connexional Missionary Fund be established, which shall be used as the Connexion may direct in the interests and for the furtherance of foreign missionary work."

The President in an address said: "The greatest event of the past year in Methodism was the Ecumenical Conference held in City-road Chapel London. The most striking feature of this Conference was the manifestation of the desire for a closer union of all sections of the Methodist Church. There is no doubt that the Conference has promoted good feeling among the many branches of the Methodist Church, but I am not sure that any real advantage would result from organic union between the various bodies. It will be interesting to watch any effort in this direction between the stronger and larger denominations. The question bristles with difficulties. I do not say that they are insurmountable, but should the union of some of the larger bodies be effected, it will be the duty of the remainder to approach the question in a friendly spirit."

Mr. A. Watson was elected President and Mr. Ellis Barker was elected Secretary for the ensuing year. The statistics reported 372 ministers, 153 churches, 8,703 church members with 26,744 Sunday schools scholars.

Methodist Episcopal Church.

Rev. H. Olin Cady arrived at Chentu, West China, May 28.

Rev. Jesse F. Newman, of Nanking University, arrived with his family from China at Lake Mills, Wis., July 15.

Miss Jennie S. Farwell, who returned to the United States from Chile, in 1897, sailed last month, returning to Santiago College, Chile.

Rev. John C. Davison, D. D., sailed last month from San Francisco, returning to Japan. Mrs. Davison with her daughter and two sons, remain in the United States for the present.

Rev. J. W. Wadman writes from Japan, "The revival movement deepens in Japan as it spreads. The workers understand better

how to handle inquirers, and the inquirers themselves are more in earnest."

The following missionaries sailed from San Francisco August 16:—Rev. Wilbur F. Wilson, who returns to Nanking University after a year's furlough spent in graduate study at Columbia University; Rev. Arthur D. Berry, who is to work at Fukuoka, Japan; Rev. Burton L. St. John and wife (nee Barnes), who go to Peking; Rev. John Gowdy and wife (nee Thompson), who go to the Anglo-Chinese College at Foochow; Rev. C. C. McCown who goes to Calcutta, India, to take the work of the late Benjamin Chew, at the Calcutta American Institute; Miss May Belle Cope, who is to become the wife of Rev. H. R. Caldwell, of Foochow.

The Malaysia Message for June gives an account of a farewell meeting on June 5, held in Singapore in honor of Rev. W. G. Shellabear, who was soon to leave on furlough for England and the United States. "A large number assembled, and the speeches in Foochow and Hokkien Chinese, Malay, and English showed the esteem with which Mr. Shellabear is regarded after his fifteen years of service here, during the six of which he has been Presiding Elder. The Chinese presented him with a large Chinese banner, and at the same time the employees of the Mission Press, of which Mr. Shellabear was the founder and for many years the manager, gave him, as a token of their respect, a copy of Strong's Concordance. Mr. Shellabear will go home via England, where his aged father is still living, to rejoin his family in the State of Washington, U. S. A., and expects to return to Singapore in time for the Conference of 1904."

Methodist Episcopal Church, South.

Rev. J. T. Meyers and wife, of the Japanese Mission, return to Japan this month.

Rev. J. L. Gerdine, of the South Georgia Conference, has been appointed missionary to Korea. He will be supported by the church at Columbus, Ga.

The support of a missionary as a special undertaking is growing in favor. Last year the Woman's Foreign Missionary Society of the South Georgia Conference sent to the treasurer the salaries of seven missionaries.

Bishop Galloway and wife sailed from Vancouver for Japan July 28. The Bishop will hold the annual sessions of the Japan, Korea and China Missions.

Methodist Protestant Church.

The *Woman's Missionary Record* has been moved from Kansas City to Greensboro, N. C., and Mrs. J. F. McCulloh becomes the editor.

The foreign missions are in Japan and in the Province of Hunan, China. In Japan are

four male missionaries and their wives and three unmarried lady missionaries. In China are two lady missionaries.

Miss Grace M. Hill writes from Changteh, China, that she and Miss Lawrence are learning the language and have the aid of a Christian Chinese woman, who is able to read to the women who come to hear the Gospel.

African Methodist Episcopal Church.

The Missionary Board met in July and reported that \$11,500 had been raised for missions. "The board found out by close inspection of the books at the office that the general feebleness and drawback to our missionary interests were due mainly to the indifference and shameful negligence of the big pastors holding our metropolitan churches. The rank and file in the main take good collections every Easter, and remit promptly to our office in New York, but these 'big guns' do little or nothing along missionary lines."

Methodist Church of Australasia.

The Methodist Church of Australasia reports increasing prosperity and a revival spirit. Large revivals in Melbourne, Ballarat, Bendigo, Geelong and other places have

greatly increased the membership and the spiritual power of Methodism. The missionary spirit is increasing. Missionary reinforcements have been sent to the Solomon Islands, New Britain and New Guinea.

Rev. W. F. James, writing from Aberdeen, South Australia, says: "The consummation of Methodist union in Australia has done much to foster the sentiment for larger Christian union, and Dr. Fitchett, president of the Victoria and Tasmania Conference, has received a letter from a Bishop of the Anglican Church, inviting him to correspond with him to discuss the points of agreement between the Anglican and Methodist Churches."

The Board of Missions has sent out an appeal for increased contributions. It says: "A forward missionary movement has commenced, which will largely increase the ordinary expenditure of the society. In view of the inauguration of the new mission in the Solomon Islands, the work among the Chinese in Queensland and Tasmania, the increase of the staff of the Indian mission in Fiji, and the increasing demands in connection with the consolidation and extension of our older missions, the board appeals for a larger support."

MISSIONARY BOOKS.

The Little Green God is a very interesting story of a missionary, who, returning to America from India, brought with him a god which had been worshipped by the Hindus, and faithfully labored to increase the knowledge and zeal of the people in missions and to counteract the influence of those who preached and lectured on the good there is in Hinduism. The manner in which the message of returned missionaries is received by some churches and Christians is well portrayed. Those who commence the book will be likely to finish it. The author is Caroline Atwater Mason, and the book is published at seventy-five cents net by the Fleming H. Revell Co.

World-Wide Evangelization is the title of the book which contains the report of the proceedings and addresses of the International Convention of the Student Volunteer Movement, held in Toronto, Canada, February 26 to March 2, 1902. It takes nearly seven hundred pages to contain the addresses made and the papers read. They are all of value, and two of them are transferred to our columns. They are "Protestant Missions in Mexico," by Rev. W. E. Vanderbilt, a missionary in Mexico, and "Permanent Elements of Strength in the Chinese Character and Institutions," by Dr. S. L. Baldwin, who was for many years a missionary in China and who died in July last. The book is cheap at the price, \$1.50, and is published by the Student Volunteer Movement at 3 West Twentieth street, New York City.

The Tragedy of Paotingfu, by Isaac C. Kettler is "An Authentic Story of the Lives, Services and Sacrifices of the Presbyterian, Congregational and China Inland Missionaries, who suffered Martyrdom at Paotingfu, China, June 30th, and July 1, 1900," with 48 illustrations of the missionaries,

their homes, mission buildings, etc. Four hundred pages are devoted to this memorial of heroes who died for China and for Christ. This record is well calculated to stir the hearts and quicken the zeal of all Christians. The book closes with the words "The Church in China is demonstrating before the world that the blood of the martyrs is the seed of the Church. Until the latest day in that far away land men will treasure the record of sacrifice and suffering which God's people, in the year 1900, endured in China, and hand down the story of Paotingfu." Published at \$2.00 by the Fleming H. Revell Company.

Foreign Missions, by Henry H. Montgomery, D. D., Secretary of the English Society for the Propagation of the Gospel in Foreign Parts, is published at one dollar by Longmans, Green & Co., of London, New York and Bombay. In 18 chapters and 169 pages the author treats of The Commission and The Future of Missions, and gives a somewhat general survey of missions in all parts of the world, but largely confined to the missions of societies connected with the Church of England. It is published as one of the "Handbooks for the Clergy." It makes some mistakes when it refers to the work of other churches. It states that in South Africa an Ethiopian Church, formed under J. M. Dwane, who was "made a Vicar-Bishop by the Methodist Episcopal Church," and who has since joined the Anglican Church. The Methodist Episcopal Church has no missions and has had no missions or missionaries in that portion of Africa where the Ethiopian Church was formed. Mr. Dwane was ordained by Bishop Turner, of the African Methodist Episcopal Church, and his action was not authorized or sanctioned by the Church to which he belongs.

GOSPEL IN ALL LANDS.

OCTOBER, 1902.

CHRISTIANITY IN THE SEVENTEENTH CENTURY.

BY REV. JAMES MUDGE, D. D.

CHRISTIANITY in the 17th century, from 1601 to 1700, may be conveniently considered under three divisions, namely: Christianity in Europe, in Great Britain, in America.

When we look at the progress of the Christian religion on the European continent during the early part of the 17th century, the first thing that strikes us is that it is not really progressive. We are confronted at once by the thirty years war, the reaction against Protestantism, and the recovery by Romanism of much that it had lost.

The war was chiefly one of religion—Catholic and Protestant pitted against each other—much complicated by dynastic and political interests. It was a long and terrible tragedy, accompanied with brutal and barbarous ferocity, especially on the part of the Catholic generals, Tilly and Wallenstein, who were usually victorious, and the defenceless people were treated with indescribable cruelty.

The population of Germany is said to have diminished in thirty years from 20 to 50 per cent. At the beginning of the period there were 400,000 people in Wurtemberg, at its close only 48,000 were left. In fertile districts, owing to the destruction of the crops, great numbers perished of famine. More frightful than the famine were the immorality and the moral decay which ensued upon the long reign of violence.

A settlement was effected in 1648 by the peace of Westphalia, guaranteeing to all parties religious freedom and civil equality. Sweden's power was built up in the North, through the great generalship of Gustavus Adolphus, the independence of Holland and Switzerland were acknowledged, and Austria and Spain were somewhat weakened. But, on the whole, Protestantism, through the wrangles about the ubiquity of Christ's body and the pretty rivalries of the dukes and electors, suffered heavy losses.

The Jesuit counter reformation advanced with much vigor, and achieved brilliant results in Bohemia, where the Protestant church was practically exterminated. In Silesia more than a thousand churches were taken from the Evangelicals after the edict of restoration, and oppression continued during the entire century. In Hungary the number of Protestants was reduced one half by various intrigues and enticements.

Quite a number of Protestant princes, through the zeal of the Jesuits, were brought back to the Catholic cause, notably Queen Christina of Sweden, the daughter of Gustavus Adolphus, and Frederick Augustus of Saxony, the fatherland of the Reformation, which is still ruled by a Catholic prince.

In France, under Louis XIII (1610-1643), the persecutions of the Huguenots were revived, Richelieu annulling their political claims. And under Louis XIV, whose reign more than filled the rest of the century, the Edict of Nantes, which guaranteed the liberties of the Protestants, was formally revoked, and the terrible work of forcible conversion was furiously carried forward. Thousands of churches were demolished, and vast numbers were executed or doomed to the galleys.

In spite of fearful penalties against emigration and the most careful guarding of the frontiers, hundreds of thousands escaped and found refuge in neighboring Protestant countries. France lost half a million of its most pious, industrious, and thrifty inhabitants, and still two millions of the Reformed remained in the country, though deprived of almost every right.

The Waldenses of Piedmont suffered an equally bloody persecution in the middle of this century at the hands of the Duke of Savoy, and multitudes were massacred; but after being driven out, the brave confessors of Jesus finally fought their way back again, by the aid of the Swiss, reconquered their

homes, and maintained themselves in their valleys, in spite of all conceivable oppression.

In the Netherlands, where the great William of Orange (assassinated in 1584), had nobly stood for equal toleration towards all, the country was torn in two by fierce doctrinal contentions, Calvinist against Arminian. James Arminius, professor at Leyden (1603-1609), succeeded by Simon Episcopius, another theologian of distinguished ability—opposed the anti-scriptural doctrine of absolute predestination, defending conditional election on the grounds of foreseen faith, universal atonement, and regeneration by the resistible influence of the Spirit. He was violently resisted by Francis Gormarus, a high Calvinist.

The Arminians were republicans, so that a political line of division as well as a doctrinal, separated the contending parties. The Synod of Dort, called in 1618 to settle the controversy, rejected Arminianism, and asserted unconditional election, limited atonement, irresistible grace, and the final perseverance of all the regenerate.

The Arminians were proceeded against with great severity, and for a time were forbidden to exercise their religion. Their great statesman and patriot, John of Barneveld, whose noble life has been so nobly set forth by Motley, was executed May 13th, 1619, and Hugo Grotius, a distinguished jurist and humanist, also on the Arminian side, was condemned to perpetual imprisonment, only escaping from confinement through the ingenuity and heroism of his wife.

The Lutherans and Calvinists in Germany were hardly more harmonious than the Calvinists and Arminians in the Netherlands. The Reformed Church, as the adherents of the Calvinistic doctrines were called, gained largely on the other, winning over Hesse-Cassel, Lippe, and the reigning house of Brandenburg. The controversies were very bitter and efforts to restore religious unity met with but little success.

The spirit in which the debates were carried forward may be inferred from the circumstance that on a sheet of paper which Melancthon left on his table, a few days before his death, were written several reasons why he was less reluctant to die, and that one of them was the prospect of escaping from the fury of theologians. A half century after he died, the leading theologian at

Wittenberg was so enraged at hearing him referred to by a student as an authority for some doctrinal statement, that before the eyes of all he tore his portrait from the wall and trampled on it.

The religious life of the Lutheran Church was low. In their struggles for what they regarded as pure doctrine and the genuine faith the tendency became one-sided, a dialectic scholasticism like that of the middle ages flourished, and in its concern for logic it pretty nearly lost its life. Zeal for truth degenerated into a frigid orthodoxy which was practically dead and had in it a very small amount of true piety. John Arndt, Philip Jacob Spener, Paul Gerhardt, Herman Francke, and a few others, became famous exceptions to this spirit, and near the close of the century Halle stands out as a center of renewed religious power. Piety in the Reformed Church was somewhat more vigorous, but of a harsh, austere, legal type, which it inherited from Calvin.

In the Roman Catholic Church many new orders were established, and many marvelously beautiful lives of devotion, mostly in France, shine out amid the prevailing darkness. Among these are Francis of Sales, Michael Molinos, Antoinette Bourignon, Pere La Chaise, Pere La Combe, Madame Guyon, and Archbishop Fenelon.

The Catholics during this century far surpassed the Protestants in the matter of missions to the heathen. The Jesuits, the Dominicans, and the Franciscans, were all very energetic and vigorous in prosecuting these missions. They did a great deal in China under Matteo Ricci, Adam Schall and others, very able and skilful men; also in India, South America and Mexico, as well as among the Indians further North. Especially noble, although unhappily destitute of permanent result in this world, was the work of the Jesuits among the Hurons and Algonquins, so well described by Parkman.

The founding at Rome, in 1622, by Gregory XV, of the Congregation for the Propagation of the Faith greatly increased the unity, strength and permanence of the missionary operations of the Catholic Church. With its seminary for the education of missionaries it became the heart of Catholic missions, celebrating the Epiphany in Rome by having the praises of the Lord sung in all the languages.

The large success of Catholic missions is

owing partly to the zeal, self-denial, and perseverance of the missionaries, but also somewhat to the readiness with which they accommodate themselves to the habits and views of different nations; if the people will only outwardly embrace Christianity, not much regard is paid to antecedent knowledge or interior conversion.

The Protestants were slow in taking up the matter of foreign missions, partly perhaps for the very reason that the Roman Catholics were devoted to it. Internal dissensions, as we have seen, also distracted them, and they were so busy seeking a firm establishment at home that they had little time to look abroad.

Furthermore, the theologians of the Reformation, through some strange blindness, only saw, in what we term the missionary texts of Scripture, declarations that some of the Gentiles of the Apostles' day were to have the Gospel as well as the Jews. Luther, indeed, considered that the end of the world was close at hand, and that no further extension of the Christian faith among non-Christian peoples was to be looked for.

And still another point having very large bearing on the subject is that during these ages Spain and Portugal held the chief empire of the seas and were founding kingdoms in foreign lands, while Protestant nations had little direct contact with mission fields. They lacked both the opportunity afforded to Roman Catholic powers by its foreign commerce, and they lacked also the machinery which Rome possessed in its mighty monastic orders and in its centralized organization, by which unity was given to its efforts the world around.

So it came to pass that in the sixteenth century only two feeble efforts can be credited to the account of Protestantism in the discharge of its debt to the heathen world. The church of Geneva in 1557 sent two missionaries to Brazil, but this came to nothing. And in 1559, Gustavus Vasa, King of Sweden, made a small attempt to Christianize the pagan people of Lapland.

The seventeenth century was almost equally barren. Peter Heiling, a jurist, of Lubeck, went as a missionary to Abyssinia in 1635, and several of his friends went to other countries of the East at the same time and for a similar purpose. Of the latter nothing was ever heard. But an Abyssinian abbot who visited Europe brought tidings of

Heiling. At first he was opposed by the machinations of the Jesuits. As soon, however, as they were driven off, he gained access to the court and became minister to the king, one of whose relatives he married. The ultimate fate of him and his mission is unknown.

Another Lutheran of Ratisbon, Von Weltz by name, a noble in every sense of the word, issued in 1664, without meeting any response, two publications, urging the people to give their means for the spread of the Gospel. He finally abandoned his baronial title, appropriated £1,800 to the carrying out of his designs, and went on a mission to Dutch Guiana, where he soon found a lonely grave.

The attitude of the whole Lutheran Church of his day is fairly illustrated by the words of the Superintendent of Ratisbon, who sharply censured Von Weltz, calling him a new light come to teach men their duty, styling his appeal a piece of fanaticism, and strongly deprecating the casting of the holy things of God before such dogs and swine as the barbarous and blasphemous Greenlanders, Laplanders, Tartars and Japanese.

Denmark was, like Germany, wholly dead as to any duty toward the heathen, though it possessed colonies during nearly all of this century in the East Indies, the West Indies and on the Gold Coast. The Netherlands at the beginning of the century drove the Portuguese from most of their East Indian possessions and founded strong settlements in the Moluccas, Formosa, Sumatra, Java and Ceylon. Dispossessing such active propagandists as their predecessors, they were in a measure obliged to pay some attention to the conversion of the natives.

Indeed, the Dutch East India Trading Association, founded in 1602, expressly stated it as one of their objects to plant the Reformed Faith in the countries subjected to them. They went to work, however, in much the same way as the Catholics, and the results were equally unsatisfactory.

The case of Ceylon, which is well known, may stand for all. Instead of endeavoring to convince the people of the truth of Christianity, they assayed to cram it down their throats or bribe them to its adoption. None were allowed to hold any office or enjoy the protection of the laws except such as signed the Helvetic Confession. And as repeating the Lord's Prayer and the Ten Command-

ments were the only requisites for baptism, thousands rushed to the front without the slightest change in heart or life.

This was an excellent plan for producing hypocrites, but had not much in common with true ideas of mission work. And when the Dutch were in turn expelled from Ceylon by the English, at the beginning of the nineteenth century, the hundreds of thousands of nominal professors of Christianity which they had gathered speedily disappeared and left no trace behind.

Similarly in Brazil, under the auspices of the Dutch West India Company (1637-1667), a few efforts were made, some Indians were baptized, some schools established, some translations made, but the colony was after a while abandoned and no permanent fruit was gathered.

England and Scotland during the seventeenth century were under the rule of the house of Stuart and of Oliver Cromwell, and during these reigns much happened of importance to religion which we can only briefly sketch. Puritanism cut a large figure at this period. It meant Calvinism in theology, abhorrence of Popery, resistance to arbitrary government both in church and state, and a high tone of morals. It created the home, as we conceive it now. It magnified the Bible and the Sabbath. A new translation of the Scriptures, a revision of the previous translations, issued in 1611 by authority of King James I, was due to the suggestion of Dr. Reynolds, a leading Puritan divine.

Another notable event of the century was the Westminster Assembly, 1641-2, which put forth the famous Confession of Faith, as well as the Longer and Shorter Catechisms, that have held their own down to the present day with hardly any modification.

Presbyterianism and Puritanism came into power with the Long Parliament and Cromwell, but the nation was hardly ready for so radical a change, and soon went back to its pleasanter, looser ways, when the strong arm of the Lord Protector was removed. But the flood gates of frivolity which were opened, together with the severe restrictions on liberty—Acts of Uniformity, Conventicle Acts, Five Mile Acts, etc.—brought on another reaction in its turn, and the revolution of 1688 put an end to the persecutions suffered by the Covenanters and other good people.

Milton's *Paradise Lost*, together with his prose works; Bunyan's *Pilgrim's Progress* and other productions; the works of William Chillingworth, Archbishop Tillotson, John Lightfoot, Richard Baxter, Jeremy Taylor, Thomas Brown, and Robert Boyle belong in this century and give it illumination.

It was in this century also that the English Baptists sprung up into permanent recognition, receiving a measure of tolerance, and the sect of the Quakers had its origin. George Fox, the founder (1624-1691), began his ministrations in 1647, and was strongly reinforced by William Penn in 1667, and by Robert Barclay later, who became the most eminent theologian among the Friends. Certain Deistic philosophers, the most prominent of whom were Edward Herbert, of Cheshire, and Thomas Hobbes, who believed in natural religion, but rejected revelation, had considerable influence and must be reckoned as among the characteristics of the age.

The efforts of England in behalf of foreign missions during this century are so closely connected with the history of the settlements in America that it is hardly possible to separate them.

Reference, however, should be made to the founding of the oldest missionary society in the world. Oliver Cromwell, desirous of rivaling the Roman propaganda, devised a wonderful, gigantic scheme for dividing the world into four great missionary provinces, and appointing a government bureau of missions, with highly salaried directors and a revenue of £150,000 a year to be expended in evangelizing the world. But this was not carried into effect.

Less ambitious but more practical was the act passed by Parliament in 1649, incorporating a company "for promoting and propagating the Gospel of Jesus Christ in New England." A general collection or subscription was directed by Oliver Cromwell as Lord Protector, to be made in all parishes of England and Wales for the purposes of this corporation, and the grand total in ten years, up to the close of the Commonwealth, was about £16,000. Of this Cromwell's army gave three thousand. In 1661 it received a new charter from King Charles II, with the Hon. Robert Boyle as first governor of the company. It worked at first wholly in Massachusetts and New York, but since the Revolution it has operated in British North America, its present income, derived entirely from en-

dowments, is £4,000 a year, expended in Canada and Columbia.

Still more interesting was the work done by the colonists themselves in the early decades of the American settlements. The first charters both north and south mentioned the conversion of the savages as a primary obligation, but the conflicts which soon sprung up, and the wars which after a while became so frequent, greatly hindered in most places the carrying out of these good intentions. For fifty years, however, with a single exception, the men of Massachusetts lived in peace with the Indians, and a good deal was done to let in the light upon their dark minds.

The most illustrious name in connection with this labor is John Eliot, who came to Boston in 1631 and died in 1690. He began his instructions to the Indians in 1646 at Nonantum, now a part of the city of Newton. He met with considerable success, and it was under the impulse of his letters that the New England Company, above mentioned, was started. He translated the New Testament in 1661, and the complete Bible by 1663, the first printed in America. It is the grandest monument of early American scholarship and evangelism, a truly herculean task, a marvelous triumph of learning and industry, achieved in the face of difficulties that might well have seemed insurmountable. By 1674 the "praying Indians" had come to be 4,000 in 33 villages, of whom about 1,100 were under Eliot's care, preaching and schools being maintained in at least 20 places.

In the southern part of the same State, Richard Bourne and the Mayhews labored for the Indian race. Five generations of Mayhews were missionaries to the Indians, beginning with Thomas in 1642, and ending with Zachariah, who lived at the time of the Revolution, 135 years afterwards. It is a most honorable record. But, alas, the poor Indian! he proved to belong to a dying race; nothing could avail to stay the tide of his decadence before the fast coming whites, and labors in his behalf accomplished little of abiding value.

Christianity in America, aside from its work among the aborigines under Roman Catholic and Protestant auspices, need not detain us long, as the main facts of its history throughout this century are fairly familiar, it may be assumed, to the average reader. The history of the early colonists at

Jamestown, Plymouth, Boston and New Amsterdam need not be rehearsed.

In Virginia the Church of England was made the established church of the colony, and all were required to conform. Such Puritans and independents as found their way there were fined, imprisoned and driven off; Baptists were stigmatized as "schismatical persons filled with the new-fangled conceits of their heretical inventions," and anyone who entertained a Quaker was mulcted in a very large amount.

The same or worse intolerance prevailed in New England, as is well known. Some Quakers were hung, after having given, it must be admitted, very great provocation for such treatment. The Dutch, who settled New Amsterdam, were somewhat less austere in their views of Christian life, but were very strict Calvinists, nevertheless, and Lutherans were for quite a time prohibited from holding worship.

Roger Williams, the Baptist, in Rhode Island; Lord Baltimore, the Catholic, in Maryland, and William Penn, the Quaker, on the Delaware, adopted a far more truly Christian policy, and gave equal rights to all in matters of religion, opening an asylum to which fled for refuge many who were banished from other places.

As to the religious conditions of life in the Protestant communities on these shores during the century, it may be said that in the first fifty years they were remarkably good, though of course with variations as to locality. In Virginia matters were never much advanced, as the original settlers were not moved by any high principle in coming, and the character of the colony was still further weakened by the large number of outcasts and felons and indentured white servants who were soon sent over.

In the colonies further north, however, especially those in New England, religion was the main matter. Revivals were very numerous, almost uninterrupted, in some churches. The services were attended by nearly all, and the state of morals was most excellent.

About 1660 a period of marked religious declension, historians tell us, set in throughout the colonies. The tendency was decidedly downward everywhere. The Lord's Day was generally profaned, notorious vices were common, and many of the clergy even gave

way to most scandalous behavior. Conversions became rare.

In New England the adoption in 1662 of "the half-way covenant," by which the unconverted were admitted to the sacraments and other privileges hitherto reserved for those regenerate, opened the door for worldliness, formality and dangerous errors. The temper of the churches became speedily altered for the worse.

The bad condition of things in England after the restoration of the Stuarts sensibly affected the colonies. A new class of immigrants came in, actuated by worldly motives and restive under religious restraints. There was a corruption in manners, together with a rising spirit of religious inquiry and an increasing tendency to deistic philosophy, as well as frivolity and profligacy. Thus many minds were diverted from old channels of opinion and long cherished doctrines were undermined.

"The religious enthusiasm of the fathers,"

says Dr. Dorchester, "had passed away, and their devotion, self-sacrifice and sanctity of life had subsided into staleness of thought and stagnancy of feeling in all the colonies."

It was at this time, near the close of the century, the very last decade, that there took place that witchcraft delusion which forms one of the most painful chapters in the history of the New World.

On the whole, then, Christianity in the seventeenth century had its bright side and its dark; but the dark side seems at this distance to preponderate. It gave us no such great movement of the human mind as the sixteenth had done. It had nothing to equal the Methodist revival of the eighteenth. The founding of the American colonies and the slight increase of interest in missions may be set down to its credit. But, in the main, the shadows predominate, and the year 1700 was not one in which it was easy to be optimistic.

Webster, Mass.

THE INDEPENDENT METHODISTS OF ENGLAND.

BY ARTHUR MOUNFIELD.

A FUSION of Quakers and Methodists took place in 1797 in Warrington. The body thus formed maintained stoutly the doctrine of the priesthood of believers and all the other beliefs of the Friends, but they added Methodist zeal and services and the methods commonly described as evangelical.

In church government we follow the type of the "Independents," or "Congregationalists," hence the word in our name. In zeal and method, sacraments, arrangements of services, we are Methodists.

Throughout our history we have had no paid officers or pastors of any kind. The only servants who received any support are those known as evangelists, who travel to strengthen the churches and organize new ones. These while traveling are supported. Our missionary work has been confined to home missions thus far, but a medical missionary for foreign service is expected soon to leave England.

We are more Quaker than Methodist, and for more than fifty years were known as "Quaker Methodists."

The pioneers of the movement that resulted in our organization can scarcely be

described as separatists from other religious bodies, though there was undoubtedly a grievance against the attitude of the Wesleyan ministry in the minds of several who were early associated with it, and, as the carefully kept records of the Society of Friends do not reveal any marked secession, it may be concluded that there was no serious cleavage there.

It was a fusion of Quaker and Methodist undoubtedly, but rather a fusion of ideas and principles than of individuals, and was the effort of men who desired to realize as far as could be, not only Apostolic belief, but Apostolic practice. Among the ardent Methodists who were identified with the effort were Richard Mills and Peter Phillips; from among the Friends came Peter Wright. The place of honor, however, among the pioneers, and the title of "Founder," has always by popular tradition been accorded to Peter Phillips, a man who combined in his character the best elements of the Methodist and the Friend, and who, through a long and self-sacrificing life, held closely to the ideal of the society.

CHARACTERISTICS.

It is very interesting to note the results of this attempt to realize Apostolic usage. In the first place, the Quaker Methodists were distinctly evangelical. They pre-arranged their Sunday services and sought the conversion of sinners. In this they were Methodists. Their doctrine and ministry were those of the Society of Friends. They repudiated all clerical titles and allowed no remuneration to any; indeed, not until half a century had elapsed was it considered allowable that the evangelists who traveled in the interest of new churches should be maintained. In matters of church government they leaned towards the Congregational or Independent view, and held firmly for the independence of each body of believers. These principles—a blending of those of Quaker, Methodist and independent—have been consistently held by the body until the present time.

The story of the early years is one of remarkable self-sacrifice and devotion to principle. They worked quietly, yet enthusiastically, for the salvation of men, and notwithstanding poverty erected a number of meeting houses in South Lancashire as the homes of newly won Christians.

Intellectually the Quaker Methodists were not given to controversy, and took up the wise attitude of not attempting to prove anyone else to be in the wrong, but sparing no effort to put themselves in the right—a mental attitude which might have been copied with advantage by many of their successors—and it is not surprising to find that from the first they seem to have commanded universal respect.

Quaker dress and habits prevailed among them, and though they used singing, the use of instruments was debarred. Indeed, so closely did they resemble the Society of Friends that it would be much easier to name the points of difference than those of identity, and these, we think, would be found to be matters of usage rather than of belief.

LORENZO DOW AND THE QUAKER METHODISTS.

Unfortunately there is no complete account of those early strenuous years. A dread of vain glory prompted them to silence, and the only testimonies of their zeal are those of outsiders. We refer only to one of these, but one to which a special interest attaches, that of Lorenzo Dow, the famous American evangelist. Lorenzo was one of the wandering

stars of the spiritual firmament, a man of visions and dreams and of unusual spiritual genius.

This remarkable individual seems to have been drawn towards Quaker Methodists, and for an extended period made the house of Peter Phillips his home. The circumstances of their becoming acquainted are interesting. Dow had been moved to visit England, and though he had no friends here, crossed in a sailing vessel in 1805. His brave wife Peggy accompanied him, and tells in plaintive words of the thirty-five days' sea passage, during which she saw no one of her sex, and of her forebodings as to the strange land they were visiting. No friendly door opened to them in Liverpool, but by some means opportunity to preach in a small church of the "Kilhamites"—now the Methodist New Connexion—was found.

He was at this period quite unknown on this side of the Atlantic, a wandering preacher "without visible means of support," friendless and all but penniless, wearing long, unkempt hair that hung around a haggard face, deeply marked by small-pox, with nothing, indeed, but his spiritual gifts to commend him to the sympathy of good men.

It happened that Peter Phillips was in Liverpool to buy rushes for his chair-making trade, and feeling "drawn" to enter the Kilhamite church he heard the unknown preacher from across the seas. An interview was sought and an invitation to visit Warrington given and accepted, and thus began a friendship between two uncommon men which lasted till death separated them. From that time forward the house of Peter Phillips became his home, and Warrington became the scene of extended labors and remarkable religious awakening.

In a remarkable volume, bearing as title "The Dealings of God, Man and Devil with Lorenzo Dow," a journal that reminds us alternately of those of George Fox and Wesley, he tells the story of his English wanderings, and has much to say of the Quaker Methodists.

"These peoples are called in derision 'Quaker Methodists' because they are so simple, using the plain language, and hold class meetings," is his first comment. But stirring things happened. The meeting house at Friar's Green became the scene of a great revival. People flocked from far and near to hear the strange preacher who in thrilling

accents was calling men to repentance, and there was an awakening which for both preacher and people was unforgettable. Other events, also equally unexpected, bound him to the Quaker Methodists and made their meeting house a hallowed spot.

But to read of these one must turn to the journal of his wife, for they were events best told, because most keenly felt, by the woman who shared his vicissitudes. Peggy Dow's journal lingers in the minor key, but it reveals in every page the heart of a brave and a tender woman. She left her first-born, "the idol of her heart," in the "burying-ground of the Quaker Methodists." Her child was born here, and as she had been sick of a fever and lain many long weeks at the home of Peter Phillips, the little one was removed to the country. The news came that it was dead. It was carried to Warrington to be buried, and the little coffin was to pass the window of the house in which she was. In plaintive words she tells of her strong desire to take a glimpse of it as it passed, and how the solicitude of her friends prevented it. Her husband was far away, preaching in Ireland, and she must bear her grief alone. "It was a sore trial, but the Friend of Sinners supported me."

It is not surprising to find Lorenzo in later life exclaiming, when his thoughts turned to Warrington, "Oh, the feelings of my heart towards that place—feelings that no language can describe!"

Strong personal ties were established during the days of sickness and trial, and a deep attachment was formed between Peter and Hannah Phillips and Lorenzo and Peggy Dow. Lorenzo made a long stay and sallied forth on his innumerable excursions to preach to wayside congregations and gather the people into Methodist churches. Stories still linger in Lancashire and Cheshire of the weird prophetic preacher who thought it no remarkable thing to call upon the rain to cease while souls were saved. Of his influence it is difficult at this distance to judge. His genius was that of Whitfield rather than of Wesley. He reaped in any field and left others to gather and bind.

ORIGIN OF PRIMITIVE METHODISM.

Most notable perhaps among the results of his preaching was the circumstance which led to the formation of the Primitive Methodist denomination. It was owing to an ap-

peal of his that two young men named Hugh and James Bourne decided upon the holding of the open-air meetings which gave occasion for the unhappy controversy and division in Methodism in 1806.

As revealing a point of contact between the two bodies in their early days it is interesting to find Lorenzo placing it on record that the "Quaker Methodists," both preachers and hearers, played a great part and gave support in the camp meetings. However much the eccentricities of this wandering preacher may have marred his influence, it is clear that he left a mark upon England which several generations have not effaced.

FREE GOSPELISM.

There can be no doubt that the societies received a great impetus from the prolonged labors of Lorenzo Dow, but we are not quite sure whether he did not unwittingly bring upon Quaker Methodism its chief blight and hindrance. In his unceasing travels he discovered in various towns "Free Gospellers"—small bodies of Methodists who had severed from other churches as a protest against a hired ministry, and for whom "Cheap Gospellers" would, perhaps, have been a more appropriate description. He gathered representatives of the Quaker Methodists and Free Gospellers at Leeds in 1806, and some sort of federation resulted.

But there was a vital difference of standpoint between the churches so apparently similar. The Free Gospellers held for Methodism minus a hired ministry; the Quaker Methodists had taken their stand for the priesthood and equality of believers, with Apostolic simplicity and usage in all things. Externally almost alike, they viewed things from positions which were essentially different, and perfect harmony has never resulted.

THE CONVERSION OF ROBERT MOFFAT.

One or two events in the history of the denomination may be briefly noticed as having a general interest. It was in one of the small meetings of the Quaker Methodists that Robert Moffat was converted. At High Legh, in Cheshire, a meeting held in the dairy of a farm has an unbroken history of fully a century, and at a service here, whilst an undergardener at High Legh House, Robert Moffat found the light. The reader of his journal will remember his account of the experience, and of his subsequent walk to Warrington,

during which he saw the missionary placard, and may reflect upon the great issues which have hung upon trivial things.

The farm buildings which offered a meeting place for worshipers in his day have disappeared, but the service continues, and the visitor may still see the reading desk which God duty then as now, and may visit the modest two-roomed hut in which he lived.

THE FIRST TOTAL ABSTINENCE SOCIETY.

To two great teachings the Quaker Methodists, and, as we must now call them, the Independent Methodists, have shown conspicuous fidelity—those of Peace and Temperance.

In 1830, when a few earnest souls began an agitation in favor of abstinence from intoxicants, it is said that the only doors opened to them were those of the meeting houses of the Quaker Methodists. Certain it is that in one of them the first English total abstinence society was formed. The history of it is of interest, inasmuch as it places the date of the movement earlier than that usually assigned by temperance historians, and lends probability to the assumption that the men of Preston derived their beliefs and impetus from existing societies.

In March, 1830, two members of the Society of Friends appeared in Warrington as total abstinence lecturers. They were G. H. Burkitt, of Dublin, and W. Wood, of Manchester. But prejudice was strong, and neither public buildings nor churches could be obtained for the purpose of their meetings.

The Quaker Methodists alone were sympathetic, and in one of their meeting houses at Stockton Heath the first society of which we have any record was formed. The pledge upon which it was based is preserved. It is dated April 4, 1830, and reads: "We, whose names are subscribed, believing that intemperance, with its attendant evils, is promoted by the prevailing opinions and practices of society with regard to the use of intoxicating liquors, and that decided means are called for, resolve to abstain from the use of inebriating liquors ourselves, and to dissuade others from using them, and by all proper means to discountenance the cause and practice of intemperance."

Other societies came into existence in the same year in Warrington and High Legh, and a leavening process can be shown to have proceeded through South Lancashire. It was in September, 1832, that the men of Preston

began their advocacy, and by the adoption of different methods brought the cause more acutely before the notice of the public. They waged a war and raised a noise of battle—hence, perhaps, the place assigned to them in temperance history.

But to the Quaker teachers already named must be accorded the credit of the first English temperance society.

THE EARLIEST BAND OF HOPE

It is important also to record that the first organized effort to spread temperance principles among the young was made by the Quaker Methodists of Warrington. As far as research can show, there is no earlier Band of Hope or Temperance Society for the Young than the Youths' Total Abstinence Society which was formed in the early thirties in Brick Street Sunday-School.

THE DENOMINATION.

The growth of the denomination has not been due to the influence of any commanding personality or wave of feeling. It has had no Fox or Wesley to fix its ideal or tell the world of its principles. Nor has it had a literature to bind its scattered parts together. One might expect that with so little to bind and so much liberty to enjoy, churches would develop differently under varying conditions, and often be at the mercy of men of masterful mind. This has unhappily been the case, and it is here that the want of progress finds explanation. Yet the denomination has been true to its early ideal, and never was more so than at the present time. It has learned its lesson, and part of its work will be the teaching of that lesson to others.

That its influence will widen no one can doubt. The free churches have accepted, in theory, Quaker teaching concerning the ministry, for in arguing against Anglican "holy orders" it has been abundantly proved that such things as "orders" do not exist. It only remains that they gather courage to destroy the sacerdotal microbe which lurks in clerical titles and clerical garments and attempt the realizing of Apostolic example. The Quaker Methodists were idealists in their day, but the ideal of yesterday will be the real of tomorrow.

The question of Methodist reunion is one which Independent Methodism will regard with sympathetic interest, but it is clear that no change of position can ever take place.

It knows nothing of exclusiveness, and will always, as in the past, co-operate with Methodists and Free Churchmen everywhere; but

in the teaching which gave it existence its correspondence is with the Society of Friends and the Society of Friends alone.

HANS EGEDE AND THE CONVERSION OF GREENLAND.

BY LAURA M. LATIMER.

THE missionaries labored in Greenland seventeen years before there was a single conversion. The mission there was founded in the year 1721 by Hans Egede, a Danish Lutheran minister.

His brother-in-law, who had been in Greenland many years before, gave such sad accounts of the degradation and wickedness of the inhabitants of that far-away land, who had never had the Gospel of the Cross preached to them, that Egede could not rest, and he resolved to open a mission in that bleak northland.

The bishops of his church refused to send him, and for twelve or thirteen years he prayed and planned until finally he took the little money he had saved and bought a ship and sailed for that far-away land with his family, taking with him forty persons, sailors and traders. After laboring fifteen years without any success, his wife died, and, discouraged and utterly disheartened, and with failing health, he returned to his country, feeling that he had failed in the cherished plans of his life.

Count Zinzendorf sent several Moravians to continue the work. When supplies failed to reach them from Europe they lived upon shellfish and seaweeds. They suffered severely from the cold. The smoke froze in the chimney; their thermometers froze, also. A white frost covered the floors up to the hottest stoves. The natives destroyed their

homes and ruined their boats and stole their property.

When the missionaries preached the Eskimos went to sleep, and the loud snoring made it impossible to hear the words of the good men. When the missionaries sang the Eskimos filled the room with howls and savage yells and beating of drums.

John Beck, a Moravian pastor, wrote hymns in the native language, and his wife taught them to her children. It was his little baby girl singing the songs of Zion that first melted the frozen hearts of the stolid Eskimos.

One day, when John Beck was sitting in his room translating the Bible, several natives who were passing the door stopped out of curiosity to see what he was doing. He read to them the account of the sufferings and death of our Lord, and one of the Eskimos exclaimed: "Tell it to me once more, for I fain would be saved." He was the first convert after seventeen years of missionary toils and hardship in that bleak, frozen, cheerless land.

Greenland is now a Christian country. The name of God marks the footprints of the missionaries. They have Thank God Bay, God's Haven, Cape Christian, Christian Sound, etc., and on our maps, in that great unexplored space that seems to stretch on unlimited up toward the infinite, you will see nothing but the words, "Egede's Land."

BEING BEFORE GOING.

BY REV. ERNEST G. WELLESLEY-WESLEY.

THE chorus of a very popular religious song most certainly reverses the proper order, placing "being" after "going, saying and doing." That which must ever come first in the divine order is "being what Jesus would have us be."

Without doubt the ideal which our Lord sets before His church (and in an especial way, before the ministry of His church), is

holiness—freedom from all known sin. That this ideal is capable of realization is not to be questioned.

This "being" was, so it seems to the writer, much more earnestly and continuously emphasized by early than by present Methodism. Because men and women were what God wanted them to be, they could do nothing less than be the heroes which their toils

and sacrifices showed them to be. Being holy, they had to be heroes. Being heroes, their labors and sacrifices had to be successful.

Fullness of being necessitates "going." Failure to "go into the regions beyond," in its final analysis (of course, excepting all cases where God sees inability), implies failure somewhere in the attainment of what Christ has made possible.

A man, a woman, called of God to be His messenger, whether in Africa, in China, in India, or elsewhere, who turns from the call, who even desires to turn from the call, must be deficient in the perfecting of his life after God's ideal—understanding this term to mean no more than the attainment of what is possible.

Objections may be made to certain definitions of perfection, but, surely, no objection can be made to this one. All Christians must believe it is possible to be all we can be. All are under solemn and sacred obligation to be all they can be. Not to be all that our Blessed Lord has made possible must be to disobey. He who knowingly disobeys, sins. He who lives upon a lower plane than the possible lives in known disobedience, in known sin, in avoidable sin.

The more we consider this truth the more clearly we shall see how closely connected "being what God would have us be" is in its relation to "going, saying and doing." He who comes up to God's ideal will "go" wherever, whenever God calls him.

The least hesitancy in our obedience implies defect, omission, weakness, failure in our spiritual life. He who will not go, he who seeks excuse for not going may be sure he is not what Christ would have him be.

"Being" necessitates, as part of its very essential nature, fulness of Divine love. Fullness of Divine love in the heart will impel men and women to "go, say and do" in exactly the same manner as the same fulness, in our Lord, impelled him. The love of God in men and women must work, in them, as it worked in Christ.

Not being all our Lord has made possible to us, for us, implies less of the Divine life and love in us than we could possess if we hungered, thirsted and were willing and ready to receive. In lack of the fulness of Divine love is to be found the cause of all hesitancy, disobedience and desire not to obey.

Fulness of the love of God in us will give

no more thought to personal ease and comfort, to earthly relationships and family ties, to business and financial matters (as hindrances) than our Blessed Redeemer gave to the glory of which he emptied himself that he might save a lost world.

Lack of missionary zeal among those whom the Holy Spirit has called to preach the Gospel of Christ should be considered a danger signal flashing its red light across our pathway. Such a signal should be ever regarded as a clear, unmistakable sign of spiritual life below the standard of our own possibility.

For life below our possibility there can be no excuse. Bring life up to the standard of God's ideal for the individual and with such a normal life there will and must come desire and determination to "go, to say, to do" according to His will concerning us in Christ Jesus the Lord.

It is, of course, true that God does not call into the home or the foreign work any who cannot obey. To do this would be to make mistakes. God never mistakes.

It is also true that God does not call all into the same field at the same time. It is no less true that God gives every converted heart something to do in his vineyard. It is further true that no one can do the work given him to do as it should be done unless he is all God wants him to be. Lack of desire to work in the Lord's vineyard wherever he bids one go implies lack of personal religious life.

Scarcity of laborers, scarcity of money have their cause, their cause is one. Whenever a redeemed one is found who has really entered into the attitude of a surrendered life, who holds himself ever the Lord's, never his own, in that one is also found one who is ever ready with the answer: "Here am I; send me" wherever God calls.

Vision of God, consciousness of sin, angelic touch, purification of life must come first, then follows the call to service; the call comes not to fullest service until life is willing to be all God demands. Refusal to "be" implies disobedience. God cannot use the disobedient. To know we must obey.

So with money. It is not possible for any one who is what God "wants him to be" to withhold anything for which God asks. To keep for self that which God asks for Himself is torture, agony to him who is wholly the Lord's. It is easier to die than to live

if God wills. It is easier to give all than to keep any if God asks for it, provided we are what He would have us be.

Holiness and service are most closely connected. Holiness is life, not emotion, real or fancied experience, visions, dreams, &c. It is not possible for the Holy Spirit in men and women to look down upon a lost world without compassion which "goes" to the help and rescue, any more than it was for the Holy Spirit in Christ to do so.

A holy life which is really holy must have

compassion, and compassion must pour out love, talents, time, effort, self, life, to save those for whom it has compassion.

Let our preaching, our example, our prayer, our desire, our efforts be, unceasingly, as pastors and teachers and members of Christ's church, to bring ourselves and the church up to the plane to which Christ calls His own; as we accomplish this the supply of men, women and money will come up to the demand.

WHAT MEAN THESE CONSTANT APPEALS FOR MONEY?

THEY mean that you have been delivered from the bondage of poverty in which so many dwell. If people are continually coming to you for money, it shows that you must be in comfortable circumstances. When the Jews came to the Promised Land, God bade them, "Beware, lest thou forget the Lord which brought thee forth out of the land of Egypt, for it is He that giveth thee power to get wealth."

They mean, also, that the world regards you as a person of generous impulses. These frequent appeals are really a compliment to you, for there are people of larger means than yourself who are seldom asked to give, and for obvious reasons.

These appeals may be an answer to your prayers. You have often prayed, "Thy kingdom come, Thy will be done on earth as it is in heaven." In answer to your prayer God has opened the doors of heathendom in every direction. This calls for money, but it is a direct answer to your own prayers. What are you going to do about it? Will you stop praying, or will you help answer your prayers?

It is a great help to ask one's self the question, "Why did God intrust me with what money I have?" Making due allowance for your own industry and economy, it yet remains true that the blessing of God has been the main cause of your prosperity. Now why did God thus single you out and bestow upon you prosperity above so many of your fellow-men who have worked just as hard and have done the best they could?

It could not have been for your own comfort merely, for those who have less money often have more real enjoyment, because of their freedom from care and responsibility.

Nor can we suppose that God wants you to leave a large inheritance to your children. What does it mean but that He intends that you shall have a large share in the extension of His kingdom, great joy in helping the needy, and a special opportunity to become like His Son?

If one wishes to become like Christ, he must give. That is the essential feature of Christ's life—He gave—He gave all he had—He gave Himself. And God wants you to become just like Him, absolutely unselfish, holding yourself and all that you have at God's disposal.

Doubtless you have prayed like Elisha for a double portion of your Master's spirit. Here is the answer. God has not only provided you with the means to give, but He is continually supplying you with opportunity to deny yourself, that thus you may become more and more like your Master. Who can doubt that this is God's purpose in intrusting us with money, that it may afford us special opportunities to grow in grace?

A gentleman once asked another how much he wanted him to give to a certain cause. The other was not prepared to answer just then. He wrote to a friend and stated the case, and inquired if it would seem presumptuous if he should ask the man for \$25,000. "Presumptuous?" said the friend, "no, deed; it is only asking him to accept \$25,000 blessing. I am seldom able to take more than a dollar's worth of blessing at a time." There is a great truth here, and how happy are they who have discernment enough to see it and grace to lay hold of it.

Again, these appeals may mean that you are to be called to lay down your stewardship sooner than you suppose, and God wants

you to be laying up treasure in heaven. He does not wish to deprive you of your money, and so He suggests that you convert it into the currency of heaven, and thus be able to enjoy it forever. "Charge them that are rich in this world to be rich in good works, generous, laying up for themselves a good foundation against the time to come." (1 Tim. 6: 17.)

A millionaire in this world may be a pauper in the next, but if he will obey the Scriptures he can take all his possessions with him. If we do not use God's property as He desires, He may take away our stewardship

and give it to another who will make better use of it.

A lawyer once asked the question, "How can one get rid of so many appeals?" "That is easy enough," was the reply. "Just stop giving altogether, and in a little while the public will find it out and will let you severely alone, as they do many others." "Yes," said the lawyer, "I suppose that is so; but what would be the effect upon me if I should stop giving?" "Why, your soul would probably grow small just in proportion as your bank account grew large." This is a phase of the question which many do not consider, "What will it cost me not to give?"—Howard W. Pope in *Congregationalist*.

PROF. JOSEPH AGAR BEET, D. D.

DR. BEET is a member of the Wesleyan Conference of England, the author of several books, and Theological Professor in Richmond College, England. At the late session of the Wesleyan Conference at Manchester, charges were made against him of heresy, and an effort made to prevent his re-



election to the Theological Chair. After an animated debate he was re-elected by a vote of 329, Rev. T. F. Lockyer receiving 235 votes, and Rev. Frederic Platt, 3 votes.

The charges against him and the action of the Special Committee and the Conference upon them were as follows:

Report of Special Committee appointed to consider objections made by the Rev. John Wilson, B. A., B. D., against the Rev. Joseph Agar Beet, D. D.

The Rev. J. Wilson and the Rev. Dr. Beet were in attendance, and were heard at length.

The objections were as follows:

1. That Dr. Beet has violated the pledge given at the Hull Conference in 1898 to withdraw the book entitled "The Last Things," by republishing the substance of the book in another book, entitled "The Immortality of the Soul—A Protest."

2. That Dr. Beet has published in the aforesaid book entitled "The Immortality of the Soul—A Protest" doctrines contrary to the standards of our Church.

In regard to (1), the committee finds that Dr. Beet has not kept the pledge given to the Conference in the sense in which it was generally understood, but the committee recognizes the great difficulty and perplexity in which Dr. Beet was placed at the time the promise was made, and, while deeply regretting his action, regards it as arising from a serious error of judgment rather than from want of good faith.

The Conference adopted the above finding.

In regard to objection (2), Mr. Wilson maintained that the teaching of the book is contrary to our standards (a) in exalting the moral sense as an authority in matters of religious belief above Holy Scripture; (b) In regard to the immortality of the soul and the endless suffering of the lost.

As to (2, a), the committee finds that,

though his language was unguarded and liable to misconception, and some passages of his book seem to place the moral sense above the Scriptures as an authority in matters of religious belief, Dr. Beet had no intention of doing this and that he emphatically denies that there is any real conflict between the two.

The Conference adopted the above finding.

As to (2, b), Dr. Beet stated before the committee that in some small details his teaching contravenes the teaching of our standards, but that it is in harmony with the general system of doctrine that underlies them.

The committee reports that Dr. Beet rejects as without adequate foundation the doctrines popularly known as those of "Annihilation," "Conditional Immortality," "Universal Restoration," and "Probation after Death," and maintains

(a) That though the Holy Scriptures teach that "all souls will survive death" for a period to which no limit can be affixed, and that "utter, hopeless, and final punishment will overtake" the impenitent, they do not "assert or assume the essential permanence of the soul," though neither do they deny this.

(b) That while the Holy Scriptures give no ground for hope that the agony of the lost will ever cease, they do not plainly and categorically assert its endless continuance.

The committee finds that this teaching falls short of and contravenes the doctrines held and taught in our Church.

The Conference adopted the above finding.

In regard to the whole case the committee recommends in view of the dread solemnity and admitted mystery of the subject, and the necessity of allowing some freedom of opinion upon it, and out of regard to the fidelity of Dr. Beet to our general system of doctrine, that the Conference take no further action in the matter on condition that Dr. Beet will not teach in our pulpits the doctrine of his book.

The Conference adopted the above recommendation, and added the further condition that he will publish nothing further on the subject without obtaining the consent of the Conference, and that he will not teach these doctrines in the class room.

The second and third conditions were voluntarily offered by Dr. Beet, the first of them after a discussion in the Conference, the latter on his own initiative.

GETTING AS WE GIVE.

A LITTLE fellow, who had noticed that his mother put only five cents into the contribution-box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life just what we put into them.

The degree of profit is determined by the degree of investment. One who contributes ten cents, from the same income, toward the preaching of the Gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be

the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five.

In filling a vessel with water in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle; and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.

Lord, teach us the lesson of giving,
For this is the very next thing;
Our love ought always be showing
What offerings and fruit it can bring.

There are many who know not Thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts all are needed,
And all can do something we know.

STORIES FROM MISSION LANDS.

Conversion and Work of Mrs. Kubota,
of Japan.

A LADY who traveled many years ago in Japan met one day a learned priest of Buddha, and he told her that many in that lonely land were "*weary, weary, weary.*" And Buddha could not help them. He was only a man who lived and died long ago. He said some good things to his followers about leading a right life, but he could not tell them how to get the power to do so. He knew nothing of an Almighty Father above, or of a Saviour for sinners, and he knew of no home in heaven. His followers had nothing glad to look forward to. No wonder they were often "*weary, weary, weary.*" They were like people tolling along a dusty road, with no pleasant home awaiting them at the end of their journey.

Mrs. Kubota used to worship Buddha. She lived in the city of Osaka, a large place with wide streets and handsome buildings and numbers of shops, and many canals, with fine bridges over them. She had a husband and two daughters and two step-sons. She used sometimes to take the image of Buddha out of the cupboard, where it was carefully kept, and bow down before it with her face to the ground. But this did not satisfy her. She wanted to lead a right life, and to be kept from doing what was wrong, and I suppose she thought Buddha could not help her in this.

When she looked up to the shining sun and saw how pure and lovely was his light, and how the darkness fled away when he arose, she thought the sun might help her. So she would go down on her face in the sunshine, and one day she prayed the sun would keep her from walking in darkness and lead her into paths bright as the noon-day. The sun could not hear that prayer, but He who made the sun heard it. Though she knew nothing of Him, He knew all about her and cared for her, and He had much blessing in store for her.

Soon after she had thus prayed her husband died, and she went on worshipping Buddha more zealously than ever. Her eldest son had the image of the idol repaired, so that it looked quite new and smart, and thought he was doing a very good thing for his step-

mother. But one day a man came to lodge in the widow's house, and noticed how day after day she worshiped the sun, as well as Buddha. He said to her at last: "If only you knew *the true God!*"

Mrs. Kubota was quite surprised, for though she had heard some people talk about a new religion, she had not paid much attention to it, and imagined her own idols were the true gods. About three years before an English missionary, Mr. Warren, had arrived in Osaka, and the man who lodged with Mrs. Kubota was his Japanese teacher, and had been baptized as a Christian. Next door to Mr. Warren's house was a house which he used as a chapel, and a few Japanese used to gather there Sunday by Sunday. The Christian teacher persuaded Mrs. Kubota to go there to hear about the new religion.

Five Sundays she went and listened to the preaching, and heard about the Lord Jesus who died to save sinners. She was particularly struck with his own words, "*I am the way, the truth and the life; no man cometh unto the Father but by Me.*" She felt sure now that she had found the true God and the true way of salvation, and she prayed no more to the sun nor to Buddha.

Mrs. Kubota now wanted to be baptized, but she was anxious to have her two girls baptized at the same time. But she did not know whether they were ready. They went to church with her and listened to the preaching and seemed to believe it, but she was not sure whether they were willing to have done with the idols altogether. So she waited for a time and prayed about the matter.

Then one day when the girls were at school she went to the cupboard where Kotoke San (the image of Buddha) was kept. She cleaned up the cupboard and the image, and she then got some rice and some flowers and some sticks of incense and put them before the image. This was the way she had always worshiped Hotoke San. Presently the girls came home and were very much surprised to see the idol and the offerings. "Oh, mother," they said, "how can you do such things. The idols have no power to help us. Do you not believe in Jesus Christ?"

Mrs. Kubota's heart was full of joy when

she heard them speak thus. She had done it all in order to see what they would say, and now she knew they did not want to have any more to do with idols. So mother and daughters took Hotoke San and some other images, all the little pots in which they had put offerings, and everything that had been used in idol-worship, and made a great heap of them all and burned them to ashes.

Then Mrs. Kubota went to Mr. Warren and she and her daughters were baptized. Very happy they were now for they had found the true Light, the Sun of righteousness, and their hearts were full of His love.

Mrs. Kubota's two step-sons heard that she now believed in the new religion, but they did not know what she had done with the idols. One day while she and her daughters were away at a prayer-meeting, the eldest step-son came to pay her a visit. He went into the house, lighted a stick of incense and opened the cupboard where Hotoke San used to be kept, intending to do reverence to the idol. But he found it was gone, and there in its place stood pots and pans for household use. The man was very, very angry. He went home at once and wrote a letter to his step-mother, asking what she had done with the image, and why she had put the pots and pans in its place.

When Mrs. Kubota came home she found this angry letter awaiting her. After reading it she knelt down and committed the matter to God, and then lay down to rest for the night. But about half-past 11 came a thundering noise at the door. She got up and opened it and found her step-son had sent his servant to ask for an answer to the letter. She told him to say that she had burned the idols, and that next morning she would come and tell him all about it. She then lay down again, but at 3 o'clock came another knock at the door. There was the servant again. He said his master had been storming and raging all night, and asked her to come at once. She quickly got ready and went off to her step-son's house. There she was met with all kinds of angry words and threats, but she bore it all patiently.

According to Japanese custom, the two step-sons had hitherto supported their mother, but now they said they would give her nothing more. For five years they turned their backs on her and would have nothing to do with her. Mrs. Kubota felt the trial very much, but she bore it bravely for Christ's

sake, and she took in washing and sewing in order to earn her living. Meanwhile she did all she could to tell others of the Saviour whom she had found so precious.

She had a very severe illness, and it was hardly thought she would live; but God graciously restored her, and one of the first things she did after her recovery was to bring a woman whom she had led to the Lord Jesus to church to be baptized. At a little meeting for Christian women she told those present that she knew it was only because her Father in Heaven loved her that He had allowed her to pass through so much trouble, and that He had been her strength and stay through it all.

But her step-sons at length decided to forgive her for burning the idols, and since then they have been very affectionate and seem as if they could not do enough for her. But she has not yet had the joy of seeing them become Christians, though the Lord has enabled her to lead many others to Him.

A few years ago Mrs. Kubota became a "Bible woman" of the Church Missionary Society. She went to work at Kumamoto, in the island of Kiu-shiu, the most southern of the Japan islands. There she spoke to the people and visited the women and taught the children most diligently. Sometimes when she found people worshiping an image she would point to the teapot (which is always brought out for a visitor in Japan) and say: "This is made of clay, and perhaps out of the very same clay an idol was made. You might as well worship the teapot."

She is now working at another place, Tokushima, in the smaller island of Shikoku. This is a beautiful place, with hills around it and the sea on one side. It is now seven years since our missionaries first went there, and there are between one and two hundred Christians.

I must tell you a little of what she has done there. There was a widow who used to come and hear the Gospel, but had not the courage to confess Christ openly as her Lord and Saviour. Mrs. Kubota went to see her and asked her, "Do you think those idols are any good?" "No," was the answer. "Then why don't you give them up?" said Mrs. Kubota, and she then told the story of how she had long ago burned her own idols.

The widow listened, and she determined to do as Mrs. Kubota had done. She brought out little bronze images of Buddha, and mod-

els of idol shrines, and curious bits of paper, and some wooden boxes with paper inside to represent the soul of the person who owned them, and writings on the outside to say that a hundred thousand prayers had been offered up for that soul. All these things she gave to Mrs. Kubota, who took them to the missionaries to be burned. That same week three other women gave up their idols in consequence of what Mrs. Kubota told them.

Mrs. Kubota is now sixty-five years old. Her daughters have both been called home to be with the Lord in whom they trusted, but the dear old lady is very happy in working for Him, and is a great help to the English lady missionaries at Tokushima, who trust she may long be spared to tell the weary ones who sit in darkness of the Saviour who can give them light and rest.—
Sarah G. Stock.

Kono San.

KONO SAN is a little Japanese boy about eight years old. He is small and slender for his age, but very active. His eyes are large and black, with a pretty searching way of looking up and waiting for smiles. He never laughs out loud like the other children, but when anything funny happens his fat round face shines like a stray sunbeam.

The older boys have a sort of fatherly compassion for Kono San. They always give him the best seat at the children's meetings at our mission on Sunday evenings, so that he can see without difficulty the chart pictures used in making the talks.

He is quiet and obedient in school, and tries very hard to learn. One day during song exercise I found it necessary to correct the children as to sitting properly. After each correction Kono San's little black head was bent backward a few degrees further, till on looking around I discovered him occupying an alarming and dangerous position, with his eyes fixed bravely on the ceiling overhead, and his plump brown hands grasping tightly the bench before him.

Together with the other thirty-five children, he sings well. They are learning the song, "I Love to Tell the Story," the first lines of which in Japanese are like this:

"Ito mo ka shi ko shi
Ye su no me gu mi."

Kono San and I have long been the best of friends. Only once did he ever venture to

impose on my friendship, and that was when he thrust his black, dirty little feet into my empty shoes, which were standing at the door, and strode round the house amid the shouting glee of the other children and the smiling satisfaction of himself. As he came to the window he bowed very low, and, pointing to his feet, said with respectful awe:

"Sen si, go ran na sai!" (Teacher, look!)

My reply, "I ki ma sen!" (You must not!) brought matters to a speedy close. My shoes occupy a high and dry place now on the very top row of the shoe box.

The rows of black buttons on our shoes were a great puzzle to Kono San. He called them beans, and told me all about how his mother cooked beans for dinner, and how they ate them with chopsticks. He thought it very funny that these foreigners drilled little wires into beans and wore them on their footgear.

You know we do not wear our shoes into a Japanese house, but leave them at the door, so Kono San could easily get into mine.—
C. Hostetter.

The Boy that Burned His Mother.

BEETRO came of the bluest blood of India. He was of the Brahmins, the noblest Hindu race. He was of the Koolins, the highest race of Brahmins.

These Koolins are looked on as gods almost. Brahmins of lower grade may rise to the height of Hindu nobility by marrying their daughters to a Koolin, and giving to the bridegroom at the time of the wedding a large sum of money.

When Beetro was six years old his father died. The dead body was carried outside the town and laid upon a great pile of wood. Around it gathered a crowd of people to see a strange sight. The widow was led three times around the pile. Then she mounted and lay down beside the corpse. The living and the dead were covered over with dry leaves and twigs, and melted butter was poured on the top to make the fire fierce. Bamboos were placed across and pressed down like levers.

Beetro's uncle then put into the boy's hand a burning torch, and led him up to the pile of wood. He stretched out his arm. The wood caught fire. The flames leaped up. A great shout arose from the people, and the clamour continued till the bodies of hus-

band and wife were consumed. Poor little Beepro was fatherless and motherless.

That was the last widow burned in British India according to the horrible custom of the Hindus. For many years appeals had gone up to Government that such murder might be ended. At last, in 1829, the Viceroy issued a proclamation, and widow-burning ceased with the death of Beepro's mother.

When Beepro was fifteen years of age he was married to a little girl of eight. Such infant marriages spoil the whole life of the Indian people.

By and by he was sent to college in Calcutta. With some comrades he joined a Bible class and his heart opened to Christ. He told his wife all that he had learned of the Saviour, and waited and still taught her, hoping that she, too, would join him in confessing Him. But no. One night as he read in his New Testament he was struck by the words, "This night thy soul shall be required of thee." He went to his wife, pleading with her to follow Christ's bidding. She turned from him and this new way. Her father told him that if he became a Christian, he would be dead to them, that

his wife would be a widow, and that he should never more enter the house.

Beepro was now twenty years old, a young man of extraordinary strength of character. He left all and followed Christ.

Two years after this he began the work in which he spent his life—preaching the Gospel. He was a trusted adviser of the missionaries, he taught the students in our college in Calcutta, he gathered a Christian congregation of Bengalese around him. He helped in the translation of the Bible into Bengali. He wrote school books. He composed some beautiful hymns. He was ordained a minister of the Church of Scotland in 1872.

Last year he died, leaving all his property to carry on the work in which he spent his life. £700 it was; and he wished it made known that this money was not saved from his salary as preacher. It was what he had earned from the University, from the publication of his books and such like.

"Being dead he yet speaketh," for the interest of the money he left supports a preacher, who in Beepro's name, tells in the streets and lanes of Calcutta the good news of the love of God in Jesus Christ the Lord.—*Rev. W. S. Sutherland.*

WOMAN'S WORK IN MISSIONS.

Christian Woman's Work in Japan.

[A paper read at the International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.]

BY MISS ANNA B. WEST, OF TOKYO.

WOMAN'S work for women, for young people and for the children is the work for the souls of those women and children. In Japan there are two factors which enter into this work—the efforts of women who have gone from this and other Christian lands to help in the evangelization of Japan, and the work of those Japanese women who have become Christians in Japan.

That element which comes from Christian lands to work with the women of Japan must know the language of the people, and come into that close, sympathetic friendship and co-operation that is possible only when the language of the country is known. That is the first task in any foreign land, because the work for women is more individual in

character than the work of men; it goes from heart to heart, and one cannot accomplish this through an interpreter. Hence it is that in this work for women—individual, personal, close effort, demanding a knowledge of the people and of their conditions—one is greatly helped by thinking of Christ's intercourse with people. If we look at Him and what He did for women, it was marked by unique sympathy, patience and tenderness. And it seems to me that that must be the secret of all women's work for women.

Women's work begins with the kindergarten and it runs up into the higher education of women. In Japan there are kindergartens where our little children are reached, and whence those little children carry the message to their mothers, to their grandmothers, to the women of the household; and not only to the women, but to the men, because every father here knows how his heart is touched by the message given him by his little child.

Woman's educational activities extend also into the girls' schools, which now have their higher departments; and there is one part of the women's education which Dr. Spencer did not mention, viz., the Bible woman's work. When you consider that there is scarcely a Christian of thirty-five years of age that was born in a Christian household, you will know that Christian women are not quite ready to do what they are ready to undertake in our own country. One of the things that we try to do in Japan, therefore, is to train Christian women who have come into the church to teach Christ and bring Him into the lives and homes of their own people. One of the marked features of last year's evangelistic work was that instead of teaching and preaching Christianity, it was Christ that was preached and taught.

For this work we have a training school for Bible women. They come into it with no more knowledge of Christ than that He is their Saviour and that they look to Him. They have been taught in the preparation for baptism all the Gospels and the teaching that is in them, but they are as yet unprepared to go out and systematically teach their own people. In this training school we teach just as much as we can, not only of the Gospels, but of the Holy Scriptures, giving them instruction in the Old Testament as well as in the New.

Three or four weeks ago a graduate of Columbia University said: "Do you mean to tell me that you teach the Japanese the Old Testament?" I replied, "Yes; what would you teach them?" "I should teach them," he responded, "the sermon on the mount." And I replied, "What will you do when you teach that Christ came to fulfill the law and the prophets? What is 'the law and the prophets?'" That is what we try to teach the Japanese women in this Bible school—the prophets who came to teach of that Messiah who was to be the Light of the World and its Saviour.

It is a wonderful experience when you come to teach a man or a woman who has lived without our religion all that is in the Old Testament—God the Creator and God the Redeemer, leading out His chosen people, and following that line through to the time when the Messiah came. It is a revelation to watch the mind of that woman grow as she sees that God is the Creator. She goes out and looks upon the skies at night with a

different idea. Her mind is awakened, and as one of our Bible women has said:

"It is such a delight; we have something to think about even when we go to bed."

Those women we are trying to train just as carefully as we can in the Old and New Testaments, giving them a reason which they can pass on to others for the faith that is within them, and preparing them to teach those who are living in more or less seclusion in their homes.

Women of the upper and better classes may come to the churches sometimes, but when you consider that woman will ask for your visiting card to prove that they are not going to church without invitation, you naturally think they have some regard for proprieties. Unless there are women who will carry the Gospel to these people in their homes, they must live and perhaps pass out of this world without it.

These women pass through a course of three years, and after this they develop in a wonderful way. They are not all young women; some are even fifty years old. They have not had the advantages of a modern education in Japan, such as may be gained in our own schools, in government schools and in the school for girls of the nobility. Their mothers did not have them, and these women have not been living intellectual lives.

The chief point, however, is to keep those women in the spirit of Christ, and for that there is nothing like personal contact. A few years ago I was left alone in our work for these Bible women and the weight seemed to be too heavy for me. From the household every day went out four women who graduated from the Bible school. They were to meet all classes of people and I could not give them in one lesson enough to reproduce. Some went to visit those who knew more or less of Christianity and of the Bible. Others went where they were meeting people who were not Christians, and if we tried to give them only one lesson to teach, what could they do.

So morning after morning, before those four women went out, I called them together and we had prayer together and talked about the possibilities of the day. Then they went out with the thought that wherever they went, Christ must be with them. Christ must be the one who should teach them just how to give the message with all tenderness

and with all sympathy. That thought has helped those women more than anything else; because in the case of women that have suddenly come into an intellectual and spiritual life, there arises the strongest temptation to bring self to the front.

Unless they can keep before their minds constantly that it is not they, but Christ, their message may be one which will entertain, one which will be welcomed by the people to whom they come; but it will not be a message which will bring them to the Lord Jesus Christ, because it has so much of self in it.

Some one may ask, "And for what class is this work done?" It is for any class with which we may come in contact. I once heard a Japanese say: "I lived for so many years, in such and such a city. I was the vice-Governor there and knew a great many people who were Christians, but not one of them ever spoke to me about Christ or Christianity." What a rebuke that is. I constantly pray that we all may not for so many years know people, and never bring to them the message of the Lord Jesus Christ.

If there are any young women here who are thinking of going to Japan, let me say to them, whether they are to work in a girls' school, in a kindergarten, in a Bible school, or in direct personal work in the homes of the people, when you come to Japan, bring with you all that you have that is best and strongest, and come prepared to learn the Japanese language, ready to come into sympathy with the people whose lives have been different from yours, ready to give your heart and your life and your soul to that work for Japan, and for her needy women.

Signs of Progress in Christian Work for Japanese and Chinese Women.

BY MRS. J. T. GRACEY.

THE Japanese have a refreshing up-to-dateness. They seem ready to try anything and everything to show their aggressiveness. It is said they offer the least resistance of any Oriental people to Christian ideas and Christian civilization. Japan is waking up to the fact that if she would progress, she must educate her women. One of the most notable signs of this progress has been the opening of a university for Japanese women in the city of Tokyo.

The nineteenth century was woman's century in the Occident. The twentieth century may be woman's century in the Orient. The opening of this university marks an era in woman's social and educational advancement in the empire.

It has a fine location, situated in one of the choicest spots in the capital city. The intelligent and thinking classes of the community are heartily co-operating in this new departure. The President, Mr. Naruse, has been from its incipiency the moving spirit, contributing largely to its support. The faculty numbers about forty-five, of whom several are women, and all are Japanese, with two exceptions.

The preparatory department has about 300 students, and the total number are 500. The boarding department includes several houses, each with a matron and modeled somewhat after our own boarding schools, the pupils living as at home, and taking turns in cooking their meals.

This new departure in university life is replete with great possibilities for the women of Japan, and marks an era in her advancement in all lines.

The spirit of club life which is permeating society throughout our country has gone beyond the seas, and Japanese women are adopting our methods. In the city of Tokyo a number of progressive women have formed a club for mutual improvement, and these women who for so long have been ignorant, are beginning to take part in affairs, to read and think for themselves, and to take a broader outlook than is customary for the Oriental woman. Whether or not this modern club life will be to her advantage cannot now be said, but the spirit which prompts her to investigate, and seeks for a higher social and intellectual development is certainly to be commended.

In the Girls' School at Hirosaki, Japan, which is conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, a young girl recently gave a very interesting testimony in a meeting held in connection with the Christmas celebration. She said that when she entered the school with nine other girls, they promised each other solemnly that under no circumstances would they become the followers of Jesus. They had considered this matter, and come to this conclusion. But notwithstand-

ing the covenant, this girl was genuinely convicted, and after a struggle, accepted Christ, and showed the Christly spirit.

This is but one little incident among many showing the power and influence of our Christian schools in the Orient. During the great revival which has spread over Japan recently, in some of the schools, every pupil has yielded to the power of Christianity.

REFORMS IN CHINA.

There are many and important Social reforms taking place in China, and possibly none more important than the effort to abolish the custom of foot-binding, a custom cruel in the extreme, and of ancient origin.

The Empress Dowager may or may not have been influenced by the best of motives in her royal decree recommending the abolishing of this inhuman practice, but we are inclined to think it was more a desire to please the foreign element, who just now, and for some time past have been agitating this subject, and having the aid and sympathy of many prominent Chinese.

As early as 1870 some missionaries contended that the practice should be abolished. It seemed to them a matter of Christian principle. This agitation was kept up for many years, until a number of the native and foreign community became impressed that a reform was a necessity.

In one or two of the girls' boarding schools, notably, in the one in Peking, conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the superintendent made unbinding the feet a condition of entrance, and many prophesied the breaking up of the school, but she held to her purpose, and her position was commended, and results watched by missionary societies all over the Empire.

This agitation culminated in the organization of the "Natural Foot Society," in the year 1895, under the general direction of Mrs. Archibald Little.

Many foreign women, and an unexpected large number of Chinese officials gave this new movement their hearty support. Mrs. Little had published and distributed a variety of literature on the subject, some of it written by the Chinese. At a drawing-room meeting held in the far West, in the Province of Szchuan, where demonstrations of arrested circulation were made, all the women present agreed to renounce the pernicious practice.

An examiner of Peking, hearing his little daughter of seven crying bitterly, not only unbound her feet, but wrote an appeal to the nation, urging leading men to sign it, and placarded it on the walls of Suifu. This Mrs. Little reprinted and distributed to ten thousand students attending their examinations. The manager of the great commercial body known as China Merchants' Company asked for copies to be circulated in the native provinces.

Miss Doremus, of New York, editor of the *Missionary Link* and secretary of the Woman's Union Missionary Society, has been visiting the missions of that society, and she had the privilege this past year of attending the seventh annual meeting of this anti-foot-binding society, held in Shanghai. She states that three-fourths of the audience were Chinese, men and women, who gave most intelligent attention to all the proceedings. Instances were given of many of the Chinese gentry who had unbound the feet of their daughters.

Dr. Reifsnnyder, for many years at the head of the Margaret Williamson Hospital in Shanghai, made a most effective address against the practice, and her statement of facts concerning the injury to the person was the result of wide professional experience. This meeting was one of great influence. Surely these bold reformers need the support of all interested in the uplifting of Chinese women.

China has other reforms on hand for the rescue of her women. There was inaugurated in Shanghai about two years ago a movement full of possibilities. In a secluded but pleasant part of the city a Rescue Home was opened, that the women who had drifted into that great city might have a shelter and be saved from the life which is taking so many of them down to death.

From many places in the interior girls are brought to the city and sold as slaves. The slave girl is an article of commerce, her life one of sorrow and misery.

This Rescue Home has a resident worker and a Chinese Bible woman, who looks after both the temporal and spiritual life of the girl, and throws about her the influences of a Christian home, and all are trained in industrial work, so that they may be able to support themselves and have something of an income when they shall go out from the home.

THE MISSION FIELD OF JAPAN.

A Social Party in Japan.

WE were invited to a social party at the house of a Japanese gentleman. We reached the house with our interpreter about 6 o'clock. The host met us in sweeping robes of silk. He prostrated himself on the floor, resting on his knees and the palms of his hands. He bowed his forehead to the floor full fifteen seconds—that was preliminary. The head jerks up, down again to the floor; that was welcome—eight seconds. Head up again; "hope you are well"—bump on the floor—four seconds. Head up—head down—"hope you will enjoy yourself"—two seconds. Head, knees all up, and mine host had welcomed us formally and heartily. Of course, my interpreter did likewise at every motion.

This was only the beginning. The lady of the house next paid her *devoirs*; fewer, but politely long. Next came in succession her two pretty daughters. How could we resist them? Barbarians as we were, we actually fell on our hands and knees, and muttering all kinds of bad Japanese, returned their welcome. During the course of the evening all of the company—about twenty-seven in number—were introduced, and even though we only bowed to the gentlemen, kow towing to the ladies, our neck was tired.

Refreshments were served shortly after our arrival. The orthodox fashion is to begin to eat about 6 and leave off at 10 o'clock. First came tea, clear, aromatic, delicious. Sugar and milk would be ashamed of themselves in it. Then came sweet cakes, sugar plums, sugar jelly, etc., served in trays lined with fine white paper, under which were red and gilt paper cords.

After this servants brought in little lacquered black tables or stands, four inches high and one foot square, until twenty-seven little tables were ranged. The gentlemen sat in three sides of a hollow square, the ladies in a side room in a like manner. In a Japanese house all the partitions are sliding frames covered with paper. These can be removed in a few moments and the whole house be made into one room, as in this case.

The first course was soup, served in finely lacquered bowls, drunk like water. The solid part was taken out with chopsticks. Soup and tables are now taken out, and two enor-

mous dishes or bowls, fully three feet in diameter and one in depth, are brought in on two larger low tables, about six inches high, and are flanked by at least two hundred little dishes. Cups, plates, teapots and all are of playhouse size in Japan.

All the company sit on the floor, or rather on their heels. Trained from childhood to this position, they can sit on their heels for a day and not be wearied. In a few minutes each guest has on the floor before him nearly a dozen of the playhouse dishes filled with food, and with them a pair of chopsticks. Flasks, bottles or small kettles of hot *sake* (rice wine) are also brought in, and then begins the eating and drinking.

All the company seem very happy. They are chatting and talking at a rate that fully atones for the lack of railroads in Japan. Four or five hired singing girls are present and have been dispensing the *sake* during the evening. After one or two songs one of the girls danced. This does not mean that she danced like an American girl. Japanese dancing consists simply of posture and gesture. The dancer stands, moving only hands, arms, head, and occasionally the feet. Many of the gestures are made with the fan. One easily learns to see method in it, but it is apt to be monotonous.

At 10 o'clock the token was given that refreshments and the evening were nearly over by removing all the small plates and broken meats and replacing them by the little tables again, on which were hot soup, cold rice, mushrooms and pickles. This invariably is the last course and is the signal of getting ready to depart, though the departure does not take place for nearly an hour afterward. Tea winds up the evening. We bade our host good-by, after the usual prostrations on his part and that of my interpreter.—*A Missionary.*

The Religions of Japan.

JAPAN has three definite religious systems, thoroughly acclimated, naturalized, and active for over a thousand years, with only two intervals of labor by Christian missionaries—one of eighty years, from 1540 to 1620, by Portuguese and Spaniards, and the second in our day, which, whether we

reckon from 1860 or 1870, we shall call a full generation of sporadic missionary effort by teachers from Roman, Greek and Reformed Churches—those of the English-speaking nations outnumbering all others.

The oldest of all religions in the archipelago is the Shinto, or the Godway, which, briefly comprehended, has no distinct idea of God or of a Creator. It is a crude form of merely natural evolution, in which matter blossomed into mind and being arose from mud to man. The men were the conquering few, and they conquered many; for Shinto is, first of all, a political machine, and will die the moment the ligature is cut which binds it to the throne. Personifying the powers of nature, the islanders made apotheosis of the wise, the heroic, and especially the chief of one clan, which, conquering other clans, became paramount in the archipelago.

The core of Shinto is Mikadoism, and it has neither ethics nor religion, apart from the imperial decrees. It is bald of either rational morals or dogma, but yet is a joyous and pleasant cult, fitted for the infancy of a people living off on an island by themselves. It inculcates personal cleanliness and gentle manners, and nurses a narrow sort of patriotism. It is also the fountain and supply of a senseless conceit which, pardonable and even pretty in the minds of children and rustics, is simply absurd in a people who wish to be collectively considered as a great world power, and even a teacher and giver of civilization to mankind.

Shinto goes back of history and even well-founded tradition, though its ancestor worship may possibly be borrowed from China.

Confucianism, or the Chinese system of ethics and etiquette, has had a foothold in Japan for probably fourteen hundred years. Whatever the primitive faith of the first settlers of the Middle Kingdom may have been, it is certain that when Confucianism came into Japan it was already nearly a thousand years old, having scarcely the rudiments of a religion in it—nothing of prayer, aspiration, idea of personality or suggestions of exalted soul-consciousness. Ignoring God and the soul, it taught a low routine of human duty, gave rules of conduct, and prescribed the ceremonies to be used in propitiating the unknown, and, for the most part, politely ignored spirits that vaguely have something to do with the universe and its order. Whereas in China filial piety was the center

of the system, in Japan loyalty was made the basis—for in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the Emperor and his ancestors.

As in China, so in Japan, but still more so. The agnosticism and etiquette of Confucius lent themselves admirably to despotism and arbitrary government, whether of the central suzerain or the local lords. Over a thousand years' active use of the sword, of oppression, of grinding down the masses, have made the Japanese that submissive and demure people which we find all over the empire, below that submerged tenth that have ruled the country for ages, and who, despite all pretense and profession of modern constitutionalism, rule them yet.

Now thousands of this hereditary ruling class see their mythology melting into empty air. They have discovered that their feudal ethics rest as does a mass of iron rails and wooden ties which, after an awful washout, still holds a thin shell of earth. They wonder how the heavy engine of modern life can be run over the foundationless old tracks. Having bought or made all sorts of new machinery, but with mighty problems unsolved, they ask: Where is the new type of man to stand on deck and order at once the steersman above and the engineer below?

Buddhism entered Japan fourteen hundred years ago. Then, for the first time, the Japanese were brought in contact with a distinct product of the Aryan mind. The ultimate result was a chapter of decay for Buddhism. In the first centuries the tremendous zeal of the new missionaries, their positive works of benevolence, their introduction of a great train of civilizing influences with art, ethical codes, sutras and shastras, a great apparatus of devotion with idealistic philosophy, with a splendid architecture and symbolism which beautified the landscape of Japan, and teachings which made the law of kindness the rule of life, they educated the whole nation. The success of Buddhism in winning all, from the nobles at court to the humblest fisherman and farmer, to gentle virtues, appreciation of natural beauty and of art and literature, has been vastly more than that of all other influences put together, including Shinto, Confucianism and whatever has drifted to Japan from the conti-

mental nations of Asia. Buddhism has been the mother of Japanese civilization.

Nevertheless, Japanese Buddhism, when once become domesticated, won its final victories by compromises and transmutations that not only changed its own character, but ministered to the conceit of the Japanese people, for it proclaimed the gods of Shinto as nothing more than previous avatars or manifestations of Buddha. Thus it not only swallowed up the older indigenous cult, making it practically invisible for many centuries, but itself entered upon a wild reversionary and degraded form of pantheism which still further swamped any gleams of the personality of God or of real individuality in man. Thus the Japanese people could not, morally and religiously, be anything else than a nation still bound in the lower forms of invertebrate and nerveless life, reminding one of a jellyfish rather than of the splendid creatures of nerve and brain which we find in the higher ranges of life.

So, applying the test that "by their fruits ye shall know them," most linguists, historians and the students of philosophy and literature and of religion agree in their general appraisal of the outcome of the Japanese mind and heart. While gladly and warmly acknowledging much pleasing fruit and many beautiful products, critics cannot, if honest and truthful, but point out the defects which, indeed, seem appalling when we consider the ambition of the Japanese to claim an equal place among the nations of the world. For these islanders at the beginning of the twentieth century claim to have actually inaugurated a new career of civilization, which neither as to religion, nor ethics, nor philosophy, nor literature, nor politics, nor social life, nor material products and inventions, shall be second to anything which the nations in Christendom have produced or can produce. Yet what is the outcome of the Japanese religions? How stand, not the rare specimen, but the average Japanese man and the masses today?

As one who has for thirty years been before the English-speaking and American public as a writer on Japan, one will not accuse me of lack of appreciation. Yet the truth must be told. Using words in their highest and therefore their true sense, we declare that the average Japanese lacks the fundamental ideas that go to make up a religion. He not only does not know of God,

but he ignores the very idea. He has scarcely a conception of the soul as perduring and individual. His idea of duty, nobly as he fulfills it, is a childish one. Once again, remember that I use the ideas of "God," "soul" and "duty" in the highest sense, and that I do not refer to the few thousand Christians or a few hundred sincere thinkers who are not agnostics or slaves of Mr. Herbert Spencer, the philosopher, whose name and work I honor.

Using the word with the same value, weight and color that we use it when talking of the Hebrew prophets, the Greek sages, the English poets, Dante, Milton or Shakespeare, or of the nations which have produced these men, I believe that the Japanese, in spite of all their religions, are not a religious, certainly not a spiritual people.

I have tried to make myself reasonably familiar with Japanese history, but I find in it no overmastering spiritual ideals such as have moved and do move the great men of the continent; no consciousness of personal individuality such as filled and exalted the soul of teachers, heroes and martyrs in lands where Christ reigns; no vision and realization of a presence filling heaven and earth. Though the term Creator is not unknown in the language of the Japanese, yet they have never reached any idea of God higher than that of a bundle of abstract principles and forces. Their notion of God is such a sort of entity as may be found inside of a book like Ganot's physics. Their most holy men remind one more of Benjamin Franklin, on the one hand, or of Saint Simeon Stylites, on the other, than of Paul or Augustine, Anselm or Bernard, David Brainerd or Abraham Lincoln.

In studying Japanese Buddhist's books, or the only work which might, by a tremendous stretch of fancy and charity, be called the Japanese Bible—the *Kojiji*—one feels that he is in a fog or a mist, that rolls over and covers everything sharp and definite. Indeed, in that kind of painting which depicts cloud and haze, as well as in philosophy, the Japanese delight, but whether this misty vagueness be the product of the brush or the brain, such art, philosophy or religion will never produce men like William the Silent, Raphael or Rembrandt, Kant or Bacon, or Oliver Cromwell, John Huss, or Guido de Bres, William Penn, or Peter Cooper.

Indeed, the whole idea of Buddhism is to

ignore man's soul consciousness and that infinite Presence—that "one simple and spiritual Being which we call God, who is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good." What could we expect, with a rudimentary system founded on the idea of the mere evolution of matter and force, which, after rising into the personification of the forces of nature, became a political engine for the subjugation of the people, centering everything to the will of the Emperor?

After the boldness of Shinto comes the agnosticism of Confucius, teaching only etiquette and ceremony, bidding men to "honor the gods, but keep them far from you." After this extinguisher of all faith in personality, divine or human, Buddhism enters to ignore and ridicule the idea of a Creator, teaching flat atheism and a new cycle of ideas founded on agnosticism, evolution without any previous divine involution, and finding the whole basis of its philosophy in a succession of cause and effect, even while ignoring the First Cause.

Is it any wonder, then, since the Japanese have, roughly speaking, never had anything else but a protean agnosticism, and being throughout their whole history swamped and mired in the philosophy of Ignorance, that they should never know God or the soul, or duty in any high sense? Is it any wonder that today the gospel of Herbert Spencer—a Japanized gospel of Herbert Spencer at that—is the favorite creed of the average educated (Heaven save the mark!) Japanese?

Without, then, the idea of a personal God as a living, self-conscious, free intelligence; without the idea of personality of man, as of a real individual surviving as a spiritual entity the dissolving of his fleshly framework; without any moral character apart from personal interest and social necessity, or the will of the Emperor, how, in the name of any philosophy known under heaven, are the Japanese to face the perils which now beset them and solve the problems awaiting them? How can Japan, undoubtedly yearning for the full recognition of all the world, reach that level which the proud nations in Christendom require in one who claims to be an equal? The very fact that under the searching word of God, and under that travail and question which Christian nations

feel, because of their God-consciousness and soul-consciousness, they ever challenge themselves unto ever nobler ideals, makes them all the more rigid in demanding of a still pagan nation stern moral tests, and not only a high religion, but the fruits of it.—*W. E. Griffis, D. D., in Missionary Review.*

The Japanese School Boy.

BY REV. W. R. GRAY, OF OSAKA.

ONE of the most hopeful fields for missionary enterprise in any country is the "great awe-inspiring, plastic body of students," with their warm affections, opening intellects and readiness to receive impressions. Perhaps this is especially the case in Japan, where the student class is marked by certain features that are full of promise.

I wish I understood Japanese schoolboys better. I can but set down some impressions gained after a few years' work amongst them. I believe the average Japanese schoolboy has a praiseworthy ambition to succeed in life, and so makes good use of his opportunities. He is used to thinking and managing for himself. Thus it is often the boy himself, and not his parent or guardian, who chooses his school and takes the required steps for entering it.

He is independent—perhaps too much so sometimes, for if he disapproves of a master he will often combine with his schoolfellows to petition the authorities to remove him. He knows a good master and a good school when he sees them, and is quick to detect inferiority. While still in his teens, he will often have settled his future vocation in life, and be directing his studies and pursuits accordingly.

As a rule his manners are good, and he is amenable to discipline when he deems it to be reasonable and kindly meant; but he is quick to resent injustice. For studiousness and love of knowledge for its own sake, he compares favorably with his western brother. Would that the same could be said of his truthfulness and steadfastness of character!

A marked characteristic of the Japanese student is his strong sense of duty towards his parent, his elder brother, his teacher, and more especially towards his Emperor and his country. To the conscience of a Japanese Christian boy who is backsliding, a few stronger appeals can be made than that im-

plied in St. Matt. vi. 24. They say themselves in one of their proverbs, "A loyal warrior serveth not two princes."

A master who is really believed in is revered and trusted with a devotion that asks no questions, and his example is implicitly followed. How great, then, is the responsibility of a Christian teacher!

Ordinary school education in Japan includes Japanese and Chinese literature, mathematics, various branches of science, history and geography, and English. Military drill and gymnastics also hold a very important part in Japanese education.

In the Mission schools the Bible is taught daily, and in many cases this is made, as it should be, the most interesting lesson in the day. Prayer-meetings, Y. M. C. A. gatherings and Sunday services are also provided for the boys at our school in Osaka, and are well attended. All these have been the means in time past both of bringing boys to the Lord and of strengthening the faith of our Christian boys and masters. They need all the sympathy, help and prayer we can give them, for they live in the midst of a very furnace of temptations.—*Missionary Gleaner.*

The Japanese School Girl.

BY A LADY MISSIONARY.

A VERY little girl in Japan is a schoolgirl; that is to say, elementary education is compulsory. In every village of any size there is a primary school, and in the large towns the difficulty is to provide school accommodation for the crowds of little boys and girls one sees going off to school every morning. Home education is extremely rare, and, excepting in the cities, there are no schools for upper-class girls only. All alike go to the Government or Buddhist schools on the payment of an extremely small fee. This means, of course, a great mixing of classes among the pupils, and on the whole, I believe, it works happily.

Of course, there is the rich little girl, child of a judge or high official, with her grand sash, who looks down scornfully on the little girl from the town with her common one, till she finds that, perhaps, her despised school-mate can get higher marks for her lessons, and at all events makes a very good play-fellow. So the sash question is forgotten, and they become good friends.

Reading, writing and arithmetic are the principal subjects taught in the primary schools, but they differ widely from their English equivalents. Japanese schoolgirls, in addition to learning their own syllabic alphabet, which is written in three or four different ways, must understand Chinese characters also, which, as most people know, are symbolic, and the omission of one dot or cross line might make a complete and often disastrous change in the meaning.

To learn to write our Roman character is play work to them; their difficulty lies in the pronunciation. For example, there is no place in the Japanese alphabet for the sound "l," nor apparently on the Japanese tongue. Some do acquire it perfectly, but to some it remains an insuperable difficulty.

Every year education is going forward, so that the teachers have hard work to keep pace with it. This advance means that by degrees mere memorizing ceases and the girls' thinking powers are brought into play.

As a whole, the pupils are very quick and responsive, and not a whit behind English schoolgirls in their keenness about examinations, for there is great ambition in the twentieth century Japanese schoolgirl. Still, the real, earnest seeking for knowledge as power which shall lead to usefulness in the world is, for the most part, lacking.

And here Christianity, that lever of womanhood, is at work and making itself felt. It is a wonderful thing to put the Bible into a girl's hands for the first time, and to see the dull, uncomprehending look gradually change into one of keen, expectant interest, and to know that the Bible class—often taken by one only a little older than herself—is the one in the day that she hates to lose.

Perhaps the most remarkable occurrence in Japan in this opening year of the twentieth century, and certainly the one that is most likely to affect materially the status of women in the future, is the establishment of a university for women in the capital.

The best index to the popularity of this enterprise in the country itself is the fact that the students already number over 500. A paper published in Japan, commenting on the significance of the event, remarks: "What does this mean? It means that the twentieth century is to be the century for women in Japan, and perhaps in other parts

of the Orient, just as the nineteenth century was the century for women in the Occident.

"This new university will be the centre of woman's activity, social, educational, economical (and perhaps political?) in the future." It is a significant fact that the president and several of those who are prominent in the management of the institution are Christians.

But, of course, one must remember that as yet, for the majority of Japanese girls, the finishing of the school course means marriage, planned by the parents. Although in some cases it may happen that the husband chosen for her—knowing something of what real home life may mean—may have sought her, not merely because she was likely to prove obedient and tractable, but because he wished for someone whom he could make his friend and confidant; yet, necessarily, in many cases the girl who has, through the medium of a Western language and Western books, been imbibing Western ideas, and whose mind is filled with ambitious desires for knowledge and self-improvement of every kind, finds in her new and strange surroundings but a limited sphere of influence and small opportunity for carrying on her education.

The gradual opening up of new means of employment for women will by degrees put the marriage question on a totally different footing. Even now, there are women whom I know, who, either as hospital nurses, or schoolmistresses, or as medical students, are cheerfully earning their own living and settling down to a life of single blessedness. But surely those of us who have fathomed the true secret of our "liberty" in Western lands desire something more for this Eastern sister of ours than the mere intellectual freedom of a higher education or the bodily freedom of a life of independence. This perfect craze for Western civilization and higher education, though good in itself, has its very real dangers. In many cases, the girl who is longing to participate in the freedom her Western sister enjoys seeks emancipation in education alone, and overlooks or is ignorant of the fact that only as the Son of God shall make her free shall she be free indeed.—*Church Missionary Gleaner.*

Educated Japan and Christianity.

THE general attitude of the educated classes in Japan may be summed up in one word, "hostility." ("The carnal mind is enmity against God."—Rom. 8:7.) This may be active or only passive, but it expresses a state of mind which makes it difficult to accept the teachings of the Bible. This feeling might be expressed by the word "indifference" in many cases, or by the word "prejudice," in the sense that preconceived and long-established notions, whether right or wrong, prevent one from being open-minded towards new doctrines or ideas.

I am inclined to think that the seclusion of Japan, whether due to excessive and misdirected zeal on the part of Roman Catholics or to mistaken notions then instilled into Japanese minds, proved to be a closing or hardening of the Japanese heart against the teachings of Jesus Christ.

If we wish to ascertain more particularly, investigate and carefully analyze the Japanese mental constitution, as developed by their system of education. Their intellectual training came from three sources of greater or less importance in different periods—Shinto, Buddhism and Confucianism. The intellectual history of old Japan is commonly divided into three periods, "each characterized by a distinctive system of religion and ethics." The first era was that of the "early insular or purely native thought," during which Shinto prevailed. The second period was the era when Buddhism "furnished to the native its religion, philosophy and culture." The third period was the era when the "developed Confucian philosophy" was "the creed of a majority of the educated men of Japan."

And, if we characterize the present period of New Japan, we may call it the "era of modern science." Now, it is true that Shinto and Buddhism had influenced Japanese thought for centuries before the period of seclusion and had not been able to prevent the remarkable spread of Christianity in the sixteenth and seventeenth centuries.

But my contention on this point is that, whereas the Japanese mind had been susceptible, not only to Shinto and Buddhist, but also to Occidental ideas, yet during the Toxugawa period of seclusion, when Occidental learning only filtered in secretly here and there, the ideas of Shinto, Buddhism and

Confucianism had practically unlimited sway and succeeded in stereotyping the Japanese intellect. ("There was established a society impervious to foreign ideas from without."—Nitobe.)

If, then, we take up these doctrines one by one, we should naturally begin with Shinto, and ask what influence it had upon Japanese thought. In this connection it is scarcely necessary to discuss the question whether Shinto was a religion or not, because, in the Toxugawa era, even among the educated classes it had more or less the force of a religion.

The literati of those days, whether of the *samurai* or of the priestly class, knew little if anything of higher criticism, or any other kind of criticism. They blindly accepted the theory of the literal inspiration of the *Kojiki*, which was a Bible to them.

Now, we all know very well that the doctrines of Shinto would not create a mental atmosphere in which the teachings of Christianity could thrive, but would rather develop a state of mind naturally hostile to the precepts of the Bible. For Shinto was not only polytheistic, but atheistic, for that reason, because, according to so eminent an authority as John Stuart Blackie, polytheism is in reality a species of atheism.

Shinto may also be said to have encouraged idolatry; for, although "historical Shinto has no idols," yet, in Aston's opinion, the use of the word *hashira* (pillar) as an auxiliary numeral for deities suggests "a time when the gods of Japan were wooden posts carved at the top into a rude semblance of the human countenance."

And, even though in pure Shinto shrines no image is visible, yet the *gohei*, or paper fillets, and the mirror are emblems of deity and practically idols. Another element of Shinto was impersonality, by which the individual was completely absorbed in the family, the clan and the state; but this feature became much more prominent under the influence of Buddhist teachings. Shinto also emphasized a concerted nationalism, fostered by myth and legend in the *Kojiki*.

Materialism, too, by which is meant any doctrine or sentiment that tends to exalt matter and degrade spirit, or to abolish the distinction between matter and spirit, may be called an element of Shinto.

But there was one more tendency among the primitive Japanese—one that is naturally

associated with polytheism—that is, the tendency to pantheism. Dr. Griffis says that "the Japanese mind runs to pantheism as naturally as an unpruned grapevine runs to fiber and leaves." The Japanese came spontaneously to see eight myriads of gods in trees, mountains, rivers, ocean, serpents, foxes, badgers, unicorns, queer-shaped rocks, lightning, earthquake, flood, typhoon, pestilence, the sun, moon and stars, etc. Thus the nature worship of the Japanese assumed the forms of Shamanism, Fetichism, Phallicism and other degrading kinds of superstition.

Again, the Shinto ancestor worship was the deification of family progenitors, national heroes and Emperors, whether good, bad or indifferent, and often set up for reverence frightfully immoral personages. Thus the Japanese mind became accustomed to worship the creation, both animate and inanimate, instead of the Creator, and easily drifted into pantheism and materialism.

Shinto, of course, contained doctrines which might be utilized by the Christian teacher in leading up to his own higher and nobler conceptions. The doctrine of purification, for instance, in Shinto is more physical than moral, but is a good illustration on a low plane of the biblical doctrine that our sins are washed away in the blood of Jesus Christ.

The Shinto doctrines of reverence and loyalty to parents, prince and Emperor may be employed as the starting points from which to teach our duties to God and Christ. But the tendency of Shinto as a whole was not along the lines of the tendency of Christianity. Sir Earnest Satow has called it "nothing more than an engine for reducing the people to a condition of mental slavery." Another has said that (in its higher forms) "Shinto is simply a cultured and intellectual atheism; in its lower forms it is blind obedience to governmental and priestly dictates."

The doctrines of Shinto, therefore, including atheism, polytheism, pantheism, idolatry and materialism, produced naturally a mental condition that would be not merely unceptive or indifferent, but actually hostile to Christianity.

We come next to Buddhism, which profoundly affected the mental constitution of the Japanese. This is true even of the educated classes, for, though they came to de-

spise it on account of its mass superstitions, they were unable to escape from the powerful influence of its philosophy. Dr. Griffis writes: "Buddhism has so dominated common popular literature, daily life and speech that all their mental procedure and their utterance is cast in the moulds of Buddhist doctrine." Prof. B. H. Chamberlain writes: "All education was for centuries in Buddhist hands. * * * Buddhism was the teacher under whose instruction the Japanese nation grew up."

It may not, however, be necessary to go much into detail in this division of the subject, because many of the points made with reference to Shinto are just as applicable to Buddhism.

It is true, for instance, that Buddhism contains many doctrines which can be made the foundation of Christian teaching. But it is also none the less evident that the general tendency of Buddhism would be to create a mental attitude naturally hostile to the doctrines of the Bible. For Buddhism in Japan is atheistic, polytheistic, materialistic, pantheistic and idolatrous.

Another feature of Buddhism is impersonality. "Non-individuality is the general principle of Buddhism." This is, of course, directly antagonistic to the teachings of the Bible with reference to the personality of God and the necessity of individual regeneration and salvation through faith in Jesus Christ.

The pessimism of Buddhism also is in dark contrast to the optimism of Christianity; on the one side, despondency, despair, vanity, death, annihilation; on the other side, faith, hope, aspiration, love, life eternal. But this is, perhaps, rather one of the points in which Christianity may so easily prove its superiority to Buddhism by clearly supplying the desires and satisfying the longings of the human soul.

The Buddhist doctrine of transmigration is also utterly repugnant to the Christian idea that the soul of man comes from God and returns to God. The blind, merciless fatalism of the Buddhist *ingwa* (cause and effect) is only another illustration of the all-pervading atheism; and this doctrine undoubtedly contributed largely to the corroboration of the Japanese-Stoical idea, embodied in the common phrase "*Shikata ga nai*" ("Doing-away is-not," "There's nothing to be

done," or "It's no use") that so often expresses utter helplessness and hopelessness.

Christianity, of course, in this case also, supplies the needed help and hope and confidence, but Christian teachers find no little difficulty in eradicating the deep-seated ideas of generations on this subject.

Dr. Griffis has well said, "Buddhism is law, but not Gospel," and "The symbol of Buddhism is the wheel of the law, which revolves as mercilessly as ceaselessly."

Other peculiar concepts of Buddhism have been thus described by a missionary: "We speak of God, and the Japanese mind is filled with (ideas of) idols. We mention sin, and he thinks of eating flesh or the killing of insects. The word holiness reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he takes in the truth."

In the third place, we must take into consideration the Confucian element in the make-up of the Japanese intellect. Here we find atheism, agnosticism, pantheism, materialism, negativism and impersonality. The atheism is not that of affirming that there is no God, but of denying that there is a God, or of ignoring the question of the existence of God.

The materialism is like that of Shinto and Buddhism. The agnosticism is not very dissimilar to that of the present age in the Occident. The impersonality is seen in the use of the word "heaven" instead of "God." The negativism is illustrated by the "silver rule," "Do not to others what you would not have them do to you," of Confucius, in contrast with the "golden rule" of Jesus Christ. Concerning pantheism, Dr. W. A. P. Martin has testified as follows: "Confucianism has degenerated into a pantheistic medley, and renders worship to an impersonal *anima mundi* under the leading forms of visible nature."—*E. W. Clement in the Standard.*

The Twentieth Century Forward Movement in Japan.

BY MISS ADALAIDE DAUGHADAY.

TAIKYO DENDO, as it is called in Japan, was a union movement of the Protestant churches of the empire. The first inception of this special effort was with the Japan Evangelical Alliance (native), that has been

about four years in existence, and was organized with the purpose of union evangelistic work. Their published report says: "We wish to give every soul in this land a chance to hear the glad tidings. Our success in this undertaking will depend upon the spirituality and co-operation of the Christian people of Japan."

With this in view, the Alliance approached the Missionary Conference of 1900, then in session in Tokyo, and met a most cordial response. Immediately plans were formed for a great aggressive movement at the beginning of the new century. Emphasis was laid on the fact that there should be no such terms as *Nai* and *Gwai* (Japanese and foreign), but that all who are united by faith in our Lord Jesus Christ should make a grand effort to bring His kingdom to this most progressive land of the Orient. The motto adopted was, "Japan for Christ. 'Not by might, not by power, but by My spirit, saith the Lord.'"

At once pastors, evangelists, and missionaries increased and varied their efforts to strengthen unity among Protestant bodies, to stimulate in believers a deep sense of personal responsibility, and to carry the gospel to unevangelized regions.

At the close of the old and the beginning of the new century, special services were held throughout the empire, and despite the millions of unbelievers, many of whom are opposers, and the spiritually deadening influences of intemperance and immorality active everywhere, we seem to be living in an atmosphere of prayer. As one Japanese pastor said, "Do you ask the cause of *Taikyo Dendo*? I answer, 'Prayer! prayer!'"

What a contrast from the days, not so far distant, when the edict, "That evil sect called Christian is strictly proscribed," written on boards in large characters, stood in public places, read by all. What hath God wrought! Now religious liberty is granted, and God's children have combined for a great aggressive effort to propagate this very faith.

All classes of society were touched. Government officials and coolies knelt side by side praying for an outpouring of the Spirit. At one meeting a nobleman's wife acted as *geta ban* at the door (taking care of the clogs, a menial service).

Another member of the nobility, a Christian, but whose heart had been newly fired with love for God, made a remarkable de-

cision. Being connected with the railroad bureau, and controlling more than five thousand men, he resolved to teach them all the way of salvation. He went among those ignorant, tattooed men, the dregs of society, and told them about God. Some jeered, some looked as if desiring to stone him, but he persevered.

Many have become believers, and the work is still going on. But the *Eta* (pariahs), beggars, lepers, criminals, and drunkards have all shared in the great blessing. Even little children have had a part in this great work, and have led many older, and in other respects wiser, than themselves into the truth.

One man of notoriously bad life was induced by the teaching of his little daughter, and by her singing for him a Sunday-school hymn, "Come to Jesus," to attend church, and has since reformed. A government official was converted through the persuasion of his young son, his wife making an offering of some jewels as a token of gratitude for this event.

Three little boys, aged twelve, ten and six, formed an evangelistic band of their own. After a series of meetings had been finished in one place in the city of Tokyo, it was decided to continue for another week. Therefore, these little fellows took a large number of the handbills that had been left over, bought a few movable type, with their own hands corrected the dates, and started out to work for God.

They prepared a flag by painting a red cross on a white ground, and engaged a paper-lantern maker to write on their banner in large letters the words, *Taikyo Dendo*. The little six-year-old was made the standard bearer. From his neck a bag was suspended filled with the printed notices, the older boys taking them as needed from the bag and distributing them to the passing crowds. One day it rained heavily, but these small heroes continued their labor of love until evening, and said exultingly upon their return home "We are so glad that we have given out so many notices today."

Rings, brooches, and similar treasures have been cast into the collection bags anonymously. Some of these were of little value in themselves, evidently the thank offerings of the very poor; but these have been purchased by missionaries and others for a good sum so have considerably increased the evangelistic fund.

One ring was given by a Tokyo policeman. Until the *Taikyo Dendo* he had been a violent hater of Christianity, and would have given his life in defense of Buddhism. Because of his effective services in promoting the interests of a Buddhist association, the priests of an important temple presented him with this ring. He desired to have the ring which he received for opposing Christianity used for its promotion among the members of the Metropolitan police force, whose need of the gospel he so well knew.

One of the new converts during the movement called upon a pastor, bringing a woman of about thirty-six years of age, a Buddhist pilgrim. "Here," said the believer, "is a woman from my native province who has become, as you see, a pilgrim, going from shrine to shrine, and from temple to temple, seeking vainly for peace of soul. I feel so sorry for her! Won't you please teach her about Jesus?" They knelt and prayed for her.

After receiving teaching, she said: "I became a pilgrim through excess of grief. I put on a pilgrim's garb, determined to travel the country over until I found peace, but I have found that visiting temples cannot give rest of heart. You have told me of the one true God. I believe on Him now, and want to serve Him. I will return to my home and tell my husband about Him, that we may both become Christians together."

These are a few of the numerous facts that are constantly coming to our knowledge. We can only say: "No human counsel has devised, nor has any mortal hand wrought out, these great things. They are the gracious gifts of the Most High God."

Many of the more thoughtful people have been impressed by the vast difference in appearance and methods between the public demonstrations of Christians and Buddhists. With the exception of processions carrying banners, there has been nothing of the spectacular in these special services, and all the preaching has been done with emotions well under control.

Last summer, when riding one day in Tokyo in a jinrikisha, a point was reached where three streets met. There I encountered an immense Buddhist festival throng filling the space, and causing a tumult of noise and disorder. Wheeling aside, my *kurumaya san* (jinrikisha puller) and myself waited for the turbulent crowd to go by. Men

and women, excited and partially intoxicated, dragged idol carts or danced before and behind them, while others, shouting wildly, followed on. In the rear, children, in imitation of their elders, pulled empty *sake* tubs by ropes, and danced and shouted. When the last one had passed a sweet silence seemed to settle on the streets.

An hour later, when riding through a thoroughfare, I met an orderly procession of young men, walking two by two, with a missionary leading. They carried a white flag on which was a red cross, and sang a hymn in good time and tune. Others who accompanied them distributed printed announcements of the evening meetings. Traffic was not interrupted, and the people who were drawn to their doors by the singing, looked upon these Red Cross Knights in curious but respectful silence.

And what shall we say about these hundreds of converts and thousands of more or less earnest inquirers? During the months that have intervened we have all been very busy endeavoring to nurture their spiritual life, and there has been very much to encourage in the work, but, of course, some disheartening things also.

Why should there not be such work constantly going on, not in Japan alone, but throughout the world? If the motto of the Christian Church were, "All at work, always at work,"—if devout souls everywhere were "lifting up holy hands without wrath or doubting,"—then would Mammon and the god of worldly pleasure and the Moloch of intemperance be overthrown, and then would come the time foretold by prophets and prayed for by the faithful ones in every land, when this sin-cursed earth should be "filled with the knowledge of the glory of God as the waters cover the sea."—*Life and Light for Woman*.

Hope for Japan.

BY BISHOP A. W. WILSON, D. D.

JAPAN has this advantage: by reason of its singular affiliation with the family of Christian nations the resources of modern civilization are at its command. She has opportunity to learn by what ways the kingdoms of this later world have come to their eminence and may find example to instruct



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and stimulate in association with the broader, freer life open to its study.

Thus far the advance movement has been made in the direction of material interests. Intellectual training has had these interests alone in view. The prevalent idea is that a man's life consisteth in the abundance of the things which he possesseth, and that national prosperity may be secured by the command of intellectual and physical resources and appliances.

Is there hope that this people will yet learn that character is better than wealth, that faith is mightier than physics, and that science and culture without God and truth will not avail to save them from perdition?

We must never be unmindful of the apostolic teaching: "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Through natural channels the way is opened for the better things of the gospel, and in all this stir and movement of life on the lower side we have the right to recognize the working of Him who is "Head over all things to the Church."

Further, it is impossible that there should ever be any return to the old order of things in Japan. The interests of the nation, self-defense, the maintenance of the lately acquired standing among the nations of the world forbid the retrograde movement.

In order to hold her place, according to inevitable and universal law, there must be new accessions of life and power, demanding more thorough culture and higher thought. Every step forward brings the people by that much nearer to the source of all life and growth.

Another ground of hope for Japan is in the fact that the forces of the gospel are actively at work in the land. There has been of late years little or no opposition to them. The ministers of Christ are free to deliver their message in any part of the land.

Their word has not been without effect. Christian Churches have been organized, and many native preachers have become earnest propagandists of the truth. Enough has been done to demonstrate that here, as "in all the world," the gospel is "the power of God unto salvation to every one that believeth." Christian schools have faithfully inculcated the principles of the gospel along with all the best learning of the times.

The results, even to this time, have justified the expenditure and labor. Nothing as yet stands in the way of this work. The government has shown quite as liberal a disposition as could have been expected, and it is thought that the new administration will be in advance of its predecessors.

To those of us who believe in the Word and power of the Son of God, the promise for Japan is bright and full. Give men to carry the Word and do the work whose faith is equal to any emergency, and their love ready for any sacrifice, and the result is sure. Japan belongs to Christ. The eastern sky is aglow with the light of day near at hand.—*Christian Advocate.*

The Results of Missionary Work in Japan.

[An Address made at the International Convention of the Student Volunteer Movement, Toronto, Canada, March, 1902.]

BY REV. J. O. SPENCER, PH. D.

THE results of Japanese missions may be broadly classified under two heads, direct and indirect. The direct results are found in the very valuable collection of statistics recently made public by the Tokyo Missionary Conference, and in other ways. There are at present 745 missionaries at work in Japan, including the wives of missionaries, but excluding children. Up to last year the church membership numbered slightly less than 47,000 Protestant Christians in a population of about 45,000,000. This is only one Christian per thousand of the population. "What are these among so many?" is asked as of old by the timid disciples; but, as of old, the multitude may be fed by these few if they have the blessing of the Master. I should say that these figures do not include the large accession of inquirers, the result of the recent awakening. This accession alone is estimated at 20,000.

The following figures, in addition to those given above, will furnish a pretty clear idea of the numerical results of mission work in Japan:

Wholly self-supporting churches...	71
Partly self-supporting churches...	316
Congregations or preaching places.	967
Church buildings.....	289
Value of church buildings.....yen.	376,000
Number of Sunday-schools.....	864



STORY TELLING IN JAPAN



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Sunday-school scholars.....	33,039
There are 15 boys' schools, with pupils	1,898
There are 44 girls' schools, with pupils	2,962
Day schools (boys and girls).....	74
Pupils in same.....	5,111
Theological schools.....	14
Students	98
Total number of schools.....	157
Total number of pupils and students	10,069
Value of school property.....yen.	751,140
There are 15 orphanages, with inmates	140
The total mission property is valued at.....yen.	1,710,256
Tracts published per year, titles...	83
Number of copies per year, over...	1,000,000

It should be remarked that the property valuations given are much too low, since property has greatly advanced. The value of a yen is about one-half a dollar.

The above figures represent in the barest outline the visible direct results of mission work; but what shall be said of the indirect results, which no man can tabulate? Christianity has literally leavened the whole lump of Japanese life. While there is but one Christian for every thousand of the population, the number of Christians in Parliament since the organization in 1890 has been 15 each session on the average, and it is the universal verdict that these Christian members have been the moulders of parliamentary thought. Out of the seven who have held the exalted post of President of the House, four or five have been pronounced Christians. These Christian members have been particularly active in educational, social and administrative reform measures. They have stood for a sturdy type of legal integrity.

Indeed, it is not too much to say that it is the influence of Christianity which placed the immortal article in the Constitution of Japan, guaranteeing religious liberty to every Japanese subject. The freedom of speech and of the press has been secured. The old ordeal in criminal law has been abolished. Honesty and economy in public expenditure have been secured. Life and property are as safe there as in the homes and on the streets of Toronto.

In international affairs Japan has come as near to recognizing the application of the Golden Rule as any nation of ancient or

modern times. Some of my colleagues sitting here will remember the long and painful fight for treaty revision, which should guarantee to the Japanese equal representation at the council table of the nations. It is not too much to say that the missionaries' influence was not slight in determining that result. When equal treaties became a fact a great load was lifted, and the missionary was in Japan not by courtesy and forbearance, but by right. A direct consequence of this has been the placing of Christianity in an open and unobstructed field of work for the Japanese.

I would fail in presenting even the more important results if I did not mention the effect of Christianity in the suppression of vice. Is there a mother here who can look unmoved upon the spectacle of a Japanese mother selling her daughter without a tear to a life of shame more hateful and infamous than ever disgraced the galley slave, and that, too, for a few paltry dollars? But, please God, licensed vice has already received its death blow. Out of the heart of Japanese life, owing to the influence of Christianity, there arises a mighty protest which even those who sit on thrones of power must heed and hear.

Christianity has given Japan a new literature, and even a new literary style; a new poetry, with a new poetic meter; a new music, set to the old song of redemption, that is ever new. But highest and best of all is the spiritual influence on the lives of redeemed men and women, which leads them to establish Christian homes, where the name of God is known and revered.

A letter just at hand will illustrate this point. Several years ago, when in Japan, a father brought me his little son, saying: "Take this boy and care for him; you may do what you please with him." He was given a place in the school, where he remained nine years. Before he had been there long he showed intellectual and spiritual qualities of a high order. At last he graduated. Later he entered the Imperial University, where he graduated with high honors. Previous to his graduating, he was Mr. John R. Mott's interpreter on the occasion of his first visit to Japan. Recently our young friend passed a higher civil service examination, being one among the 43 successful candidates of the 471 who were examined. But of this achieve-

ment we were not so proud as of something which follows. He writes: "You may congratulate me on my marriage. My home I know will be very humble, but I pray that from it there may go a ceaseless influence for Christ and for the redemption of my people. This is what I live for. Pray for me that such may be my home."

Short Catechism on Japan.

Who is the reigning Sovereign of Japan? The Emperor Mutsuhito, generally spoken of as the Mikado. He was born in 1852 and ascended the throne in 1867.

What is the government? A monarchy, limited to some extent by an Imperial Diet.

What is the population? About forty-seven million, including Formosa.

What are the chief forms of religion? Shintoism, with 101,085 priests, and Buddhism, with 106,996 priests.

Is there a state religion? There is no state religion, but there are 191,906 shrines dedicated to ancestors of the imperial house and to others, and some of these are supported by state and local authorities.

When was Protestant Christianity introduced into Japan? In 1859 the first missionaries entered Japan.

How many Christians are there now in Japan? At the close of 1901 there were reported 46,634 Protestant Christians, 55,824 Roman Catholics, 26,680 adherents of the Greek Church. The Protestant Christians increased 4,183 during the year.

What Protestant churches and societies have missions in Japan, when did they first send missionaries, and how many foreign missionaries have they now in Japan?

Missions	Entered Japan	Missionaries
American Board.....	1869	67
Baptist Missionary Union.....	1872	56
Christian Convention.....	1887	6

Christian and Mis. Alliance...	1891	3
Church of Christ.....	1884	13
Cumberland Presbyterian.....	1877	17
Evangelical Association.....	1876	6
Evangelical Lutheran.....	1892	13
Friends	1885	6
Methodists of Canada.....	1873	31
Methodist Episcopal.....	1873	64
Methodist Episcopal South....	1886	39
Methodist Protestant.....	1880	14
Presbyterian, North.....	1859	58
Presbyterian, South.....	1885	27
Protestant Episcopal.....	1859	51
Reformed (Dutch).....	1859	30
Reformed (German).....	1879	18
Seventh Day Adventists.....	1896	4
Southern Baptist Convention..	1889	10
United Brethren.....	1895	6
Universalist	1890	3
Hepzibah Faith.....	1894	4
Chur. of England (4 societies)	1869	146
United Presbyt's of Scotland..	1874	4
Salvation Army.....	1895	13
Scandinavian Alliance.....	1891	9
German and Swiss.....	1885	6
Woman's Union.....	1871	5
Tract Societies.....		2
Bible Societies.....		4
Independent		16
Seaman's Missions.....		4
Total.....		745

The Greek Church reports four foreign missionaries, and the Roman Catholics 225 missionaries.

The missions of the Presbyterian Church North, Presbyterian Church South, Reformed Dutch, Reformed German, Cumberland Presbyterian and Woman's Union are united under the name of "Nippon Kirisuto Kyokwai."

The missions of the English Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, Society for Promoting Female Education, St. Andrew's Mission, and American Protestant Episcopal are united under the name of "Nippon Sei Ko Kwai."

The missions of the several Methodist churches are expected to unite during next year.

In That Day.

If, at that last great day, some shining soul
 Shall to thy spirit breathe this secret sweet,
 "Dear heart, but for thy love and zeal dis-
 creet
 I ne'er had reached this fair celestial goal."
 In truth it will the gifts of fame outweigh,
 And all the treasures of the East beside.
 For what avail the pomp of wealth and pride
 When life is o'er, and ended life's brief day?

But if, perchance, no rapturous saint draws
 nigh
 Thy love and faithfulness to celebrate,
 How dire the lamentation—"I too late
 Have learned their worth for whom the Lord
 did die."
 Alas, too late! and one who sought renown
 Hath not a single star upon his crown.
 —W. K. P.

WOMAN'S WORK FOR MISSIONS.

Rebecca Snow, Delegate.

IT was the first Friday in April and consequently the afternoon for the regular monthly meeting of the Ladies' Missionary Society of the Rockwood Presbyterian Church. In a very small and old house, furnished with the utmost plainness and simplicity, Miss Rebecca Snow was preparing for the meeting.

She had spent some time on her knees—she always prayed before she dressed, for economical reasons—and now she was putting on the "Sunday clothes," which had been familiar to the inhabitants of Rockwood for several years, a well-worn black alpaca faded shawl and a somewhat rusty black bonnet. She moved slowly, but at length she was ready and, as she locked the door, her old-fashioned clock struck three.

"Just in time!" she said to herself, "for it's a good long walk up there and I like to be early. Oh, dear! I wish I could stop thinking about that Annual Meeting, for I almost feel wicked about it, I declare I do!"

"There goes Rebecca. It's time I was getting ready," was a remark made in more than one household as the little old lady in black walked slowly up the village street, and not one who noticed her dreamed for a moment that the old-fashioned shawl covered a heart full of desire and longing.

This was the day for the appointing of delegates to the Annual Meeting of the Presbyterian Society, in a neighboring city; and, little as anyone suspected it, Rebecca Snow had been praying for ten years that she might be appointed a delegate to one of these meetings. Thus far her name had never been so much as mentioned, although some years it had been difficult to find anyone to go. Rebecca wondered at their excuses, house-cleaning, dressmaking, company and the like, as if those things couldn't be done anytime, she thought. She wondered sometimes, too, that no one ever seemed to think of her, but she was too modest to volunteer, or to tell anyone of her desire.

Today, as she approached the place of meeting, she overheard the conversation of two of the members.

"I wonder who'll be appointed delegates this year."

"Oh, Mrs. Goodrich for one, I hope. She makes such a good appearance that I always feel safe when she represents our society. I think we ought to send those who do us credit."

Poor Rebecca's heart sank, for she did not need to glance at her black alpaca to realize that she would never "do credit" to the society, and she began to feel that she was wrong in even wishing to be a delegate.

The meeting was a large one and when the matter of electing delegates came up, Mrs. Goodrich was appointed at once. Then the minister's wife, who had been looking at Rebecca and who seemed to read the meaning of that intense, wistful face, suddenly rose and said, "I nominate Miss Rebecca Snow."

Rebecca gave a start. Did she really hear her own name? She could hardly believe her ears. As if in a dream followed the words, "All in favor of Miss Rebecca Snow, please signify it." "Any opposed?" "Miss Snow is elected a delegate."

The rest of the meeting was lost on Miss Rebecca. She did not even notice who was appointed the third delegate. At first, she was overwhelmed with joy and thanksgiving, but, as she began to calm down on the way home, she recalled the overheard conversation. The desire of her heart had been granted and how unworthy she felt! Fortunately, the minister's wife overtook her just then and said confidently, "What a good time we shall have at Springfield! I'm so glad you're going with us!"

Rebecca began to mumble something about being old-fashioned to go to a city, but the minister's wife told her that missionary workers were not concerned about clothes or outward adorning, but about the spreading of the Gospel and the enlargement of the Master's Kingdom.

"You've been helping pay the expenses of other delegates all these years and it's only fair that you should have your turn to go. You want to go, don't you."

"I've been praying for it," was the solemn answer.

During the two weeks that followed, Rebecca could think and pray of little but the meeting, and it even seemed as if the old clock kept ticking, "Rebecca Snow, Delegate."

At length the eventful day came—as bright and beautiful a morning as ever dawned. Rebecca was so excited that she awoke before light and reached the railway station half an hour before train time and she wondered at the carelessness of the minister's wife and Mrs. Goodrich, who had hardly more than time to buy their tickets before the train came.

She had not been on the cars before for years, and, indeed, only a few times in her whole life, so the journey was a wonderful experience. Other delegates joined them at the various stations and it was a goodly company which left the train at Springfield, and a still larger one which they found at the church. There was a great deal of handshaking and talking and introducing, and everyone spoke so pleasantly to Rebecca that all her misgivings vanished in a moment.

"They don't seem to notice my clothes at all," she said to herself with relief, and she went in to the devotional meeting, feeling almost as if she had entered the gates of Heaven.

And what a meeting it was! So full of the Spirit that Rebecca could not help lifting her voice in prayer and her prayer was one which those who heard it never forgot, it was filled with thanksgiving and gratitude for mercies past and of faith for days to come.

The whole day was full of such intense enjoyment that the little delegate from Rockwood might have said with Paul: "Whether in the body, I cannot tell: or whether out of the body, I cannot tell." Great as had been her anticipation, she was in nowise disappointed.

When the afternoon service was over and the ladies of the congregation came forward to escort the delegates to their homes, it appeared that Miss Rebecca Snow was to be entertained by Mrs. Huntington, the wealthiest lady in the whole church, although one not much interested in missions. A greater contrast could hardly be imagined than young and beautiful Mrs. Huntington, in her faultlessly fashionable costume, and Miss Rebecca Snow in the "Sunday clothes" which had done service so many years.

"Sad mismanagement!" was the comment of one who saw them go off together. "What will Mrs. Huntington think to have such an antiquated specimen?"

But He who sees the end from the begin-

ning had his own purpose bringing these two together. Mrs. Huntington had a child-like interest in anything new and unusual, and this intense little body, with the wistful eyes and the old-fashioned clothes, attracted her as an ordinary, well-dressed woman never could have done, and the more she talked with her the more interested she became. For, although Rebecca had never seen anything to compare with the grandeur of the beautiful new house into which she was ushered, yet she was not embarrassed, but talked naturally and frankly. Before the dinner was over, Mrs. Huntington had drawn out the whole story of the poor seamstress' life and of her prayer for this great blessing which she was now enjoying to the full.

"And it's all you expected?" she asked.

"Oh, a great deal more," was the fervent reply. "And I've learned so much! Why, I'd got so I thought the Lord's work depended upon our little society in Rockwood and I'd got discouraged to think we couldn't do more! But, now I've seen all these ladies and heard the reports from all the different societies, I begin to realize what a big concern it is, and I shant ever get downhearted again. And then to see this splendid house and know that a missionary lady lives in it, why, that's the best of all! And I've just been thanking the Lord every minute since I got here that He gave so much money to a missionary lady who's sure to do good with it!"

"But, I'm afraid you don't understand," began Mrs. Huntington; "I'm not a missionary. I've always lived right here in Springfield and—"

"Oh, yes, I understand," broke in Rebecca. "We stay-at-homes have a mission, too, and I can just imagine the good you're doing all the time. And, now, isn't it time to start for the church? I wouldn't be late and miss a word of it for anything, and I'm so glad you're going to take care of me, for I could never find my way alone, any more'n a baby!"

Mrs. Huntington had not had the slightest intention of attending this meeting, but somehow she could not find it in her heart to disappoint those beseeching eyes, so they walked up the aisle together—the one, young, rich and beautiful; the other, old, poor and plain of feature but with a face illumined with love unspeakable.

The meeting was a stirring one and for once Mrs. Huntington found herself thoroughly interested in a missionary address. The speaker was an attractive young woman who told of her experiences in the seven years she had been working as a missionary, and Mrs. Huntington was deeply touched, while Rebecca drank in every word and could talk of nothing else on the way home. After they reached the house, Rebecca said, quite simply and reverently, "May we pray-together before we go to bed?" and her earnest, heart-felt words of petition completed the work which had been going on in Mrs. Huntington's heart all the evening. The earnest voice ceased and, after a moment's silence, a softer voice, full of emotion, prayed beseechingly, "God be merciful to me, a sinner."

The next day Mrs. Huntington and Miss Snow were together at the meetings, and when the last one was over and the delegates were saying good-bye, beautiful Mrs. Huntington slipped up to the minister's wife from Rockwood and whispered: "I want to thank your society for sending Miss Snow to this meeting. I thought I was converted long ago, but I wasn't, and I don't know that I ever should have been, if it hadn't been for this dear little saint," and there were tears in the rich dark eyes as she turned away.

"I believe the Lord sent her," said the minister's wife reverently.

This was five years ago, but today Mrs. Huntington is President of the Ladies' Missionary Society of the First Presbyterian Church of Springfield, and a consecrated and enthusiastic missionary worker, while a newly-carved stone in the Rockwood graveyard bears the simple inscription: Rebecca Snow, aged sixty-five years. "She hath done what she could."—*Martha Clark Rankin, in Home Mission Monthly.*

Obadiah Brown Changes His Views of Missionary Work.

"When I first joined the church," said Obadiah, "I didn't know much about this 'ere talk of Christian givin'. I knowed I was a miserable sinner, but I wasn't thinkin' about the rest of the world's miserable sinners. 'Peared likes as if I just wanted to make sure of heaven for myself. I felt real comfortable like after I had my name written in

the church book. 'I'm sure of gittin' there, anyway,' I thought.

"Our preacher is a powerful good man, but he gits all stirred up when he talks about Christian givin'. When I joined the church I didn't know nothin' about missionary societies and the disabled funds of the board; fact is, I didn't want to know, and when the preacher said to me, 'Obadiah, how much kin we expect from you to help with missionary work?'—I'm a plain-speakin' man—so I just said right out, 'Dominie, I don't think you kin expect anything from me. I'm a hard-workin' man, and the little I git has got to go to support my own.'

"My daughter, Sarah Ann, is a missionary collector. I never said nothin' agin her collectin', but sort of thought I would have that to stand in the sight of the Lord for my share of givin' in the work. When I attended the convention last fall, one of the members said, 'Of course you are a supporter of missions?' and I replied, 'Sartinly, sir; my daughter, Sarah Ann, is a missionary collector.'

"Things went on in this way for two or three years. I was pretty regular in attendin' the church, but I didn't seem to git much joy out of religion. Sometimes when the preacher would make an extra appeal for missions, I'd just ease my conscience by sayin', 'Balance that agin Sarah Ann's account.' Wall, it just went on till I got to growin' closer and closer, and even grudgin' Sarah Ann her time to the Lord. I said to myself, 'I can't afford to have Sarah Ann spent so much of her time collectin'.'

"One day I was setting in the chimney-corner, smokin'. Sarah Ann was movin' silently around, and I'd noticed for some time there was something sort of strange about her look. Says I, 'How much time do you spend collectin' for missionary work in a year, Sarah Ann?' Says she, 'Countin' by the calendar, father, two days would cover it all; but countin' by the throbs of the heart, there is never an hour in which I do not dwell upon the blessedness of the work in which I am engaged.' 'Don't you think it's consumin' too much of your time, Sarah Ann?' I added.

"A strange light came into her eyes. 'Father,' she cried, 'what sort of a heaven do you expect to go to?' 'Why, real blessful like,' I said; 'streets of gold, and the like.' 'What are you doin' to earn it?' she contin-

ued. 'Wall, I don't know that I'm doin' anything in particular, but you know the Book says, "we're saved by faith, not by works," and I've lots of faith, Sarah Ann, that I'm goin' to git there when I die.' 'Father,' said Sarah Ann, and her eyes filled with tears as she spoke, 'as the body without the spirit is dead, so faith without works is dead also. "By their fruits ye shall know them!" Oh, father, what are you doin'?'

"I was startled. 'Wall, I ain't a-goin' to hinder you from workin', am I?' said I. 'Father, dear father,' she said, 'we must each work out our own salvation. No deed of mine, however worthy in the sight of God, can stand for the debt you owe the Master.' I was startled anew. I'd kinder thought in the day of reckonin', when the Lord should say, 'Obediah, what have you done?' I'd make answer, 'Not much of anything, Lord, but my daughter, Sarah Ann, was a powerful hand in the church, and I supported her.'

"'Oh, father,' Sarah Ann continued, 'I cannot bear to think of the dangers to which you expose your soul. Should the Lord's work be less precious to you than your own? Did not your Master say, "Deny yourself; take up your cross and follow me?" Father, what are you doin' for the dear Lord, who has done so much for you?'

"'Not much of anything,' I said, 'but provin' a stumblin'-block in the way of others. I'd no sort of idea when I jined the church that the Lord wanted me and my money, too. I've spent considerable of my life in smokin' and self-ease. Now, if I want to git to heaven I've got to begin to exercise myself.' 'Dominie,' I said, the next Sunday at church, 'I'm converted, a new man!' A pleased smile came into his eyes. 'Yes, my heart and pocketbook are both converted this time, and when you want any extra gift for missionary work, don't forget me, dominie, for I owe lots of back dues to the Master.'—*Sallie V. Du Bois, in Christian Intelligencer.*

DIALOGUES, RECITATIONS, MISSION EXERCISES.

"Does Your King Know You Have Come?"

A missionary in India from Great Britain writes:

I was out visiting the other day, and had such a lovely little message. It was from a heathen; he had no thought of helping me, but the Master knew that I was needing comfort just then. I was talking to the women in the house, and this man would keep making remarks about my home, etc., etc. Then he asked, "Does your king know you are here? Does he send you supplies, and will he thank you when you get home?" I was rather amused at our King Edward VII. taking such a personal interest in me! But as I left the house, and went on to another, where they are always hard and uninterested, it flashed upon me, "Does your king know?" and it was such a lovely thought, HE *does* know all about it, and "moment by moment" HE *does* send the supplies just as they are needed, and HE *will* welcome me Home at the end. It helped me at the time; and although I never did make "poetry." I jotted down that night:—

"Does your King know you have come?" he asked,

"Know you have left your native land?
And does he care for your every need,
Sending you help by his royal hand?
Will your king welcome you home at last?
Will he be pleased that you came out
here?
Will he say, 'Thank you' for all you've
done,
Far from your home and your friends so
dear?"

* * *

All in good faith were the questions
asked,
Puzzled the questioner seemed to be;
Smiling the answer was given back:
"England's king never heard of me."

* * *

Then as the messenger passed along,
Bearing to others the Word of Life,
Sudden the question came back to her,
Clear o'er the voice of sin and strife;
"Does your King know you have come?"
Ah yes,
Up in the Glory HE knows it all;
Knows when the day is weary and long,
Knows when the faltering feet would fall.
"And does He care for your every need?"
Yes, He does truly, as day by day,
"Moment by moment" He sends supplies,
Filling each want of our pilgrim way.

"Will your King welcome you Home at last?"
 Oh what a welcome awaits us there!
 Why count the trials or fear the foes,
 When we so soon in HIS joy shall share?"

Missionary Exercise for Nine Children.

PREPARED BY REV. A. C. WHITMER.
 FIRST CHILD.

We are but young, yet we have learned
 That nothing from this duty frees us—
 To send the Gospel o'er the seas,
 To bring a heathen world to Jesus.

Perhaps I'd better not say more,
 Nor of our plans make further mention,
 But ask that what you see and hear
 May now engage your kind attention.

SECOND CHILD.

The whole world was lost in the darkness of sin,
 The light of the world is Jesus;
 Like sunshine at noonday His glory shone in,
 The light of the world is Jesus.

THIRD CHILD.

A light to lighten the Gentiles and the
 glory of the people Israel.

ALL.

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

FOURTH CHILD.

How then shall they call on Him in whom
 they have not believed?

FIFTH CHILD.

And how shall they believe in Him of
 whom they have not heard?

SIXTH CHILD.

And how shall they hear without a
 preacher?

SEVENTH CHILD.

And how shall they preach except they be
 sent?

EIGHTH CHILD.

So then faith cometh by hearing, and hear-
 ing by the word of God.

ALL SING (C. M.)

From sea to sea, from shore to shore,
 Be Thou, O Christ, adored,
 And earth with all her millions shout
 Hosannas to the Lord.

NINTH CHILD.

Kind friends, a moment yet remains
 For me to bid you all good-by in.
 What will you do for Jesus cause?—
 The noblest work to live and die in,
 Say not, "So much to do at home!"
 The willing heart will soon discover,
 If we give well, God giveth well—
 Good measure, pressed and running over.
 God speed the day when all the world
 Of small and great shall learn His story;
 God bring us all to join the song
 His ransomed people sing in glory.

A Missionary Cry.

A hundred thousand souls a day,
 Are passing one by one away,
 In Christless guilt and gloom,
 Without one ray of hope or light,
 With future dark as endless night,
 They're passing to their doom.

CHORUS.

They are passing, passing fast away,
 A hundred thousand souls a day,
 In Christless guilt and gloom,
 O Church of Christ, what wilt thou say,
 When in the awful judgment day,
 They charge thee with their doom?

O Church of Christ, awake, awake!
 O Christ, thy church's slumber break,
 Show us our brother's blood!
 A hundred thousand voices send,
 Before the century shall end,
 To tell the love of God.

O Holy Ghost, Thy people move,
 Baptize their hearts with faith and love,
 And consecrate their gold;
 At Jesus' feet their millions pour,
 And all their ranks unite once more,
 As in the days of old.

Armies of prayer your promise claim,
 Prove the full power of Jesus' name,
 And take the victory;
 Your conquering Captain leads you on,
 The glorious fight may yet be won,
 This very century.

The Master's coming draweth near
 The Son of Man will soon appear,
 His kingdom is at hand;
 But ere that glorious day can be,
 This Gospel of the kingdom we
 Must preach in every land.

O let us then His coming haste,
 O let us end this awful waste
 Of precious souls that die:
 A thousand million still are lost,
 A Saviour's blood has paid the cost,
 O hear their dying cry!

The Missionary Farmyard.

RECITATION FOR A GROUP OF CHILDREN.

(Reciter stands a little in front of the others and holds a Missionary Box.)

RECITER.

Come, children, to the farm and see
The ducks and hens and cocks
That Aunt Jemima gave to me,
My "Missionary Fowls" to be.
"Some money they will gain," said she,
"For your Missionary Box."
(Rattles box.)

CHORUS OF CHILDREN.

Quack, quack, quack, quack!
Gobble, gobble, goo!
Cluck, cluck, cluck, cluck,
Cock-a-doodle doo!

RECITER.

I'll tell you what to me they say,
Each in his own peculiar way:
"You have to feed us every day,
But we your trouble shall repay;
For when you've fattened us to kill,
And sold us, as we know you will,
The money gained will help to fill
Your Missionary Box!" .. *(Shakes box.)*

My Missionary Goose behold!
At Michaelmas she will be sold;
And when the time has come to part,
Perhaps 'twill grieve the gander's heart.
But I shall tell him, "Don't you sigh!
To help Uganda she will die;
She's doing more than you or I,
For the Missionary Box!" .. *(Shakes box.)*

My Missionary Bantams see!
For every egg they lay,
My Aunt Jemima promised me
She will a penny pay.

CHILDREN.

Cluck, cluck, cluck, cluck!
Another egg is laid!
Cluck, cluck, cluck, cluck!
Another penny paid!

RECITER.

Oh! that's the way the money grows,
And joyfully the bantam crows;
It really seems as if he knows,
That for each egg a penny goes
In the Missionary Box. .. *(Shakes box.)*

CHILDREN.

Cuck, cluck, cluck, cluck!
Cock-a-doodle doo!

RECITER.

That's the way to fill the box,
Best of hens and best of cocks,

My grateful thanks to you.
My Turkey I shall hope to sell,
And by-and-by my Ducks as well;
For Aunt Jemima is so kind,
A purchaser she'll try to find.

CHILDREN.

(Imitating turkey.) Gobble, gobble, go
goo!

RECITER.

Yes, Turkey, I some good may do,
Perhaps to Turks and others, too,
By money that is put for you
In the Missionary Box.

CHILDREN.

Quack, quack, quack, quack!
Gobble, gobble, goo.

RECITER.

You are ready, so am I,
And I must trade with you!
For all my brothers I must work,
For Jew and Persian, Greek and Tu
Oh! ne'er may I my duty shirk,
But try my best to do.
Now, isn't this a splendid plan,
That Aunt Jemima made?
Sure, every woman, every man,
And even little children can
Begin at once, as I began,
With geese and hens to trade!
Our brothers far across the sea
The Gospel do not know,
They look for help to you and me,
And we would teach them, willingly;
We cannot go to them, but we
Can pay for men to go.
So let us for the Heathen pray,
And money try to earn;
The willing heart can find a way,
The necessary funds to pay,
That soon our heathen brothers may
Of Christ our Saviour learn.
Yes, children, you begin to trade
With geese, and hens, and cocks!
And if my counsel is obeyed,
You will, indeed, be well repaid;
A heap of money will be made
For the Missionary Box. .. *(Shakes box.)*
Hear the turkeys, hens, and cocks,
How they speak to you!
For the Missionary Box
Your duty you must do!

CHILDREN.

Quack, quack, quack, quack,
Gobble, gobble, goo!
Cluck, cluck, cluck, cluck,
Cock-a-doodle doo!

—Frances Strat

NOTE.—The children must be careful
give a correct imitation of the fowls
tioned. Some ready-cooked fowls and
ket of eggs might be sold to the audien
the Missionary Cause.

The Little Missionaries.

RECITATION.

If I was only big enough
And mamma would go, too,
I'd like to visit India land,
And tell the bad Hindu—

That it is very, very wrong
To treat the babies so,
And throw them to the crocodiles;
Then they would stop, I know.

Then next I'd go to China-land,
And I would make them take
Those bindings off the children's feet,
And stop that pain and ache.

And I would burn those dreadful things,
To which they kneel and pray,
And tell them that the road to heaven
Is by another way.

Then I would go to that dark land,
The place they make folks slaves—
I'd break the chains right off their feet
And tell them *Jesus saves*.

And that He loves them all, and died
For *them* as well as *me*.
But they must be, oh, very good,
If Jesus they would see.

It almost makes me cry, sometimes,
To think these things are so,
And see big people stay at home—
Why don't they want to go?

When I ask mamma she just says,
"Oh, you're the oddest fairy!"
But don't you think I'm big enough
To be a Missionary?

Little Children in Japan.

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude
"O noble, dear mamma," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And, when you go to see, you'll find
Its paper walls they live behind.

FROM FOREIGN MISSION FIELDS.

Japan.

President Y Honda, of the Anglo-Japanese College, in Tokyo, a native of Japan, in a recent address to an audience of Japanese, among whom were sixty Buddhist priests; affirmed that the two leading defects in Japanese character were lack of truthfulness and lack of sense of responsibility. These came largely from the failure for generations past to recognize a supernatural Personality, a Supreme Being.

Mrs. James H. Pettee writes from Okayama, Japan; "Twice a month gathers at my house, a company of twelve or more ladies, teachers in girls' school, or wives of teachers in government schools, all using English more or less, some of them having spent years in America, and they discuss in English some subject chosen the fortnight be-

fore. A wide range of papers has been presented before the club,—"The City of Tokyo," "Atsuko Saisho, the Poet and Friend of the Emperor," "President McKinley, the Martyr," "The Training of Children," etc. A social hour follows, and this club boasts a regular constitution and by-laws, including fines for use of Japanese words during the English hour. The aim of the club, as stated in its constitution, is 'to increase the knowledge of English and promote social intercourse among its members,' and there is, also, the unwritten purpose to reach, if possible, and interest in the Christian religion, some who, with all their knowledge, have not yet learned Christ."

A very earnest effort is being made in Japan to revive Shinto as a religion. A magazine has recently been started, "(1) To make

clear in what the chief value of Shinto consists. (2) To strengthen and render permanent ancestor-worship and the ideas associated therewith. (3) To investigate the history of various shrines. (4) To attend to the organization of the priesthood and thus to make the nation's worship of the gods to be something real and true." The proper objects of worship are affirmed to be, "Emperors, deceased members of the imperial family, and ancestors whose merits are universally acknowledged." It is also admitted that at some shrines "animals, plants, bodily organs and spirits" are to be worshiped.

Rev. J. P. Moore, D. D., writes from Japan about the Buddhism of Japan, "Whether Buddhism will be able to regain its former influence and to maintain itself much longer under the new order of things, is a question. The Japanese think new thoughts and live a new life. Their mental horizon has been enlarged by contact with western civilization to such an extent as to make it doubtful whether its teachings as to the origin of the world, its views of human life and destiny, and the many absurd and foolish superstitions connected with the system, are any longer acceptable to the intelligent mind. Is it a waning faith? an effete system? a doomed religion in Japan? Such is the opinion of thoughtful men. The present activity is looked upon by many as a last desperate effort, a life and death struggle with the chances largely against it. And yet it is true that Buddhism is still the religion of the common people with centuries of influence back of it."

Rev. S. H. Wainwright writes from Japan urging the importance of endowing Christian schools in Japan devoted to higher education. "The past quarter of a century has carried the Christian high school to a fairly good stage of development in Japan and at this time an advanced step is of vital importance, looking to the development of education of the college grade. For the strengthening of the church, for the elevation of the standard of citizenship, for the consummation in the direction of civilization of the plans and aspirations of the Japanese people, the Christian college is an absolute necessity."

Rev. U. G. Murphy writes from Nagoya, Japan: "A few years ago Bro. Inanuma, then

pastor at Nagoya, was asked to make an address in one of the silk factories near the city. After Mr. M. Inanuma's removal from the city, the Methodist Episcopal pastor was asked to hold services at the same place once a week. Several of the principal employes are Christians, and recently quite a number of the factory girls asked for baptism. The girls that became Christians were teased by their associates and scolded by their parents and friends, but so far they remain firm. One of them asked, 'Now that you have become a *yaso* (Jesus), what will you do about not being able to go to *gokuraku*' (the Japanized nirvana)? 'I am already in *gokuraku*,' was the reply. The term *gokuraku* means extreme delight, when used in its ordinary meaning. The reply was a bright turn, and showed that the girl has the evidence of salvation."

Dr. J. B. Hail reports from Japan the mode by which some native Christians are circulating Christian literature. "Our church at Hikata subscribed for fifty copies of a semi-monthly Christian paper. They took the first fifty copies and distributed them in fifty families as a loan. When the second fifty came they took up the first fifty and left the second fifty in their place, and placed the first fifty in fifty other families. When the third fifty came they took up the second fifty with these, and the first fifty with fifty other families. They are now regularly reaching three hundred families every two weeks with fifty copies of this paper, the fifty costing three dollars a year."

Rev. E. H. Walne, of the Baptist Mission in Japan, writes from Nagasaki that after protracted negotiations a chapel has been secured, the location and building being "ideal." He writes: "In October of every year the chief festival of this section is held under the auspices of the great Shinto temple, three squares from us, which was built in the seventeenth century to commemorate the expulsion of Catholic Christianity from Japan. For ten days the city is given over to debauchery and revelry. During the festivities the image of the presiding deity of the temple is carried in state down to the landing at the harbor and left there under a temporary shelter for three days to bid defiance to all foreign and pernicious religions. In the van of the procession, which accompanies

the idol, march hundreds of girls from the prostitute quarters, clad in gorgeous silks and playing on musical instruments. In going and returning this procession will pass our chapel, hence there was opposition to our securing the place."

China.

The Finnish Missionary Society has sent a missionary to China. He is now at Hankow learning the language and expects to engage in mission work in the Province of Hunan.

The plague has been raging all over the Hokchiang district and many of the best Christians have died. In the English Church Mission "large congregations are the rule at the Hingwa City Church which is packed on Sundays, many of the six or seven hundred people having to stand."

Mrs. Nora L. Park writes that the hospital and the school are becoming wedges to open the homes of the rich Chinese to the missionaries. "In China, as a rule, the rich people do not hear the gospel. They do not feel the need of it when they do hear, because their religion, the religion of their fathers and grandfathers, teach them that money will provide for their souls."

At Tsuikakauh, near Nausaing, a young Chinese Christian, who is in poor health, but is striving to do something to show his devotion to Christ has organized and is teaching a Sunday school. He began at first to go out to a large vacant place in front of an old temple, and, gathering the boys about him he gave them picture cards and taught them some texts. After some time he got them willing to come to the chapel every Sunday night. Each night he gave out a piece of red paper, on which a text is written. If they bring this next week and repeat the verse, he gives them a picture card. Besides this he gives them a good talk."

Rev. S. L. Hart, writes from Tientsen, China, that there is an increased desire on the part of a large number of the Chinese to learn English, and a college is being started in which those who wish to learn English can do so and at the same time be taught something of Christianity. He says "It is imperatively necessary for someone to provide good Christian literature now that this

new army of readers is being formed, before they get to know other and evil literature."

Rev. Thomas McCloy of the Baptist Mission writes from Canton, China: "I have made a three weeks' journey into the interior. In Kwong Sai province there is a great awakening and moving toward something new. They are tired of the old system; the squeezing of the officials, and the oppression of the rich. They know the idols cannot help them and they are groping after something else. There are many who desire to become followers of Jesus. On last Lord's Supper day, at the Tseung Chau Church, about 700 people were present and three hundred applied for baptism. After careful inquiry and examination, twenty-six were baptized, and the others were put under instruction. The desire is so great in some places to become connected with the church that 'Simon Magus' (not a member of any church), set himself up as having authority from us to receive members into the church at \$1.60 each, and was making much money out of it until we heard of it and notified the officials."

Rev. A. P. Parker writes from Shanghai, China; "One of the students in our Anglo-Chinese College was married recently. Contrary to the usual custom, he did not spend a large amount of money on his wedding feast. He and his father decided to save the money that would have been spent that way, and give it to the 'Door of Hope,' a rescue home for fallen women (Chinese), that was established in Shanghai last year by my wife, Mrs. F. L. Evans and other ladies who formed a committee for this purpose. As the result of the saving of this expense, they handed me \$20 to be given to the 'Door of Hope.' This young man is not a professing Christian, but he is a believer in the truth of Christianity, and he attends, voluntarily, my Bible class every Sunday afternoon. The gift of this money was especially gratifying to me as indicating how the truth of the gospel is working upon the hearts of the young men in the college and leading them to think of others and seek to do something for the help of those who are in need."

A Methodist Publishing House in Shanghai.

The Methodist Episcopal Church, South, has had a mission in Shanghai and vicinity for many years and has lately erected a pub-

lishing House in Shanghai. The Methodist Episcopal Church has a Publishing House in Focchow. It has been arranged to unite the publishing interests of the two churches in a Joint Publishing House in Shanghai.

A joint committee adopted a plan on August 5 which was approved on August 12 by the Managers of the Missionary Society of the Methodist Episcopal Church, and sanctioned on August 20 by the Book Committee of the Methodist Episcopal Church, South.

The following Directors for the Joint Board of Control have been appointed: John F. Goucher, D. D., Homer Eaton, D. D., and Lemuel Skidmore, Esq., representing the Methodist Episcopal Church; Collins Denny, D. D., Dr. J. B. Morgan and John B. Ransom, Esq., representing the Methodist Episcopal Church, South. They are to appoint two Business Managers of equal and co-ordinate authority, one from each of the two Churches represented. Dr. Homer Eaton and Mr. D. M. Smith were appointed to purchase the machinery needed to open the business of the Joint Methodist Publishing House in China.

India.

The Goorkhas of India, numbering three million will now for the first time be able to read in their own language the wonderful story of the complete Gospel. The British and Foreign Bible Society has printed the New Testament in the vernacular of the Goorkhas.

The census of India made in 1901, and just now published, gives 866,985 Protestant Christians, 1,444,961 Roman Catholic and Roman Syrians, 248,737 members of the Syrian Church, 102,278 Christians who did not give their denomination, 64 Greeks, and 1,334 of indefinite belief, a total of 2,664,359 Christians. At the previous census made in 1891, the Protestants numbered 474,909, and all Christians 1,976,778. The Protestants increased 82 per cent. and the Roman Catholics 16 per cent. in ten years. The general increase of the whole population was only 2.4 per cent., the small increase being due to the ravages of famine and cholera. The Mohammedans increased nine per cent.

Rev. J. B. Thomas writes from India that he wishes to open up work in 25 new centers in the Punjab, and to this end must have the support of 25 evangelists or native preach-

ers at a cost of sixty dollars each a year. He also pleads for money to secure a site and put up a mission house and buildings for a boys' school and orphanage at Lahore at a cost of \$10,000. If this is provided he will need scholarships for boys and orphans. The support of an orphan will cost fifteen dollars a year. Here is an excellent opportunity to do good, and we shall be glad to forward money to Mr. Thomas for the purposes indicated.

The native Christian Church in Kalimpong, India, supports a missionary to the natives in Bhutan. "Sukhman was one of the finest Christians in the Himalayas; he became the first missionary to Bhutan, but died of cholera on the threshold. The devoted Jasmin followed, and died. Undismayed, a third leader, Chuten, an evangelist and earnest preacher, entered Bhutan and settled in the closed land, and now he, too, is dead. Seldom has the faith of a young missionary church been more sorely tried."

It will not be long before there will be a native Presbyterian Church for India. "It will not be a union of the missions, which will remain the missions of their respective Churches and Societies. It will be the organizing of the native Christians into the Presbyteries, Synods, and General Assembly of a great Church of India."

In India there are many among the educated who favor Christianity from patriotism rather than from pure faith. One of the educated Moslem chiefs said to a missionary: "Do not suppose that I wish to become a Christian; the observances of the Mahomedan religion are good enough for me, so far as I care to keep them. But there is one thing that does incline me to Christianity. Our nation is backward because it is disunited. There is no hope of its union under the influence of Islam, still less of Hinduism. The only religion that can make one people of us is Christianity. If I saw any near prospect of that, I should be ready to become a Christian."

Godavery District, South India Conference.

BY REV. C. B. WARD.

I am acting as Presiding Elder of the Godavery District, while Rev. Geo. K. Gilder, the Presiding Elder is in America.

I have recently been over the entire district and it took me almost two months.

At every point on the district the prospects are glorious and there is a real famine of workers and missionaries.

At Jagdalpur Bastar, I dared not baptize more than fifty importunate seekers who were asking for it because we are too short-handed to properly care for and instruct them.

In Raipur we have not enough helpers to instruct the converts Brother Gilder baptized.

At Sironcha, with only a native brother in charge, the work is forging ahead and at Yellandu the work grows in volume and interest.

This is a great field and the Finance Committee has recommended that the Annual Conference take action looking to the formation of the Godavery District into a Mission Conference.

Korea.

In Memory of Rev. H. G. Appenzeller, of Korea.

BY REV. C. D. MORRIS.

On the night of June 11th, the saddest event that has occurred since the commencement of mission work in Korea took place. Rev. H. G. Appenzeller, one of the principal founders of the Methodist Episcopal Mission in Korea, while going to Mokpa, one of the ports on the Korean coast to help in the translation of the Scriptures, was lost at sea.

The committee had arranged to spend the month of June revising parts of the Korean new Testament. Mr. Gale and Mr. Reynolds, of the Presbyterian mission met about June 1st, but other duties prevented Mr. Appenzeller starting from Chemulpo until the 11th.

He left Chemulpo at noon, and at 10.30 that evening, during a dense fog, the Kama-yawa, the steamer he was on, was run into by the Kisagawa, of the same line and sank in two minutes. Twenty-eight people were lost, Mr. Appenzeller being the only American.

Mr. Bowlby who was returning from the American mining concession to his home in the States had a very remarkable escape. Mr. Appenzeller and he had just retired, when the crash came, and dressing hastily, they rushed on deck, but almost immediately the vessel sank. The last that Mr. Bowlby saw of Mr. Appenzeller, he was standing on

the deck with the water up to his waist and trying to grasp something. The next moment all went under. His body has not been found. We received the sad news through the steamer office at Chemulpo on the morning of the 13th.

Brother Appenzeller's rare ability and eminent services are too well known to the home church to need any words from me. As one of the principal founders of our work in Korea, and one of the first Protestant missionaries to arrive on the field, his name will ever be connected with evangelization of this kingdom.

It is not too much to say that he was one of the ablest men who has come to Korea, and he devoted himself with the greatest zeal to his work. A few days after his death, a native gentleman who has held the highest offices in the kingdom, called at his home, and as he expressed his sympathy and also his appreciation of what Mr. Appenzeller had done for the education of the young men of Korea, he was deeply affected.

The Seoul daily papers advocate a monument to be erected by the Koreans to show their appreciation of what he has done for them. I heard Rev. James S. Gale, of the Presbyterian Mission state that no missionary in Korea was better known to the Koreans than Mr. Appenzeller. These things will help to show the very large place he filled in the work here. Our loss is indeed great.

The work in Korea has lost one of its most devoted and strongest men, and the workers have lost a beloved friend and brother.

July 4th, 1902.

Africa.

Rev. R. Emory Beetham, principal of the Methodist school at Umtali, Rhodesia, South-east Africa, writes that the building used for school purposes was formerly the Goldfields Hotel, which has been purchased at a cost of \$15,000, and the enrollment for the year is nearly one hundred pupils, and the receipts for the year are \$3,600, which makes the academy self-supporting.

The Mission of the United Methodists in East Africa greatly needs additional missionaries, and a volunteer is called for, between the ages of 24 and 30. Rev. B. J. Ratcliffe has broken down at Ribe and Mr. Phillipson,

who is alone at Golbanti, writes that he cannot hold out much longer.

A missionary of the English Church Missionary Society connected with the mission in Western Equatorial Africa reports that in Abeokuta and its districts last year 454 persons were baptized, of whom 198 were adults. He visited a village of the fierce mountain Igbirras in the interior, and after an address to a large audience, the missionary cross-examined the people. "They had no knowledge of sin in any sense. They looked upon evil deeds as a wrong done against man which could be balanced by payment of indemnity. They laughed at the idea of God hating evil or demanding punishment for sin, and went into roars of laughter at the thought of resurrection from the grave. We were the first Christians to preach in this village, and we saw on every side dark faces, and yet still darker hearts drinking in for the first time the everlasting Gospel."

Sir Harry Johnston, writing on the "Uganda Protectorate," which comprises an area of about 150,000 square miles, states that the Kingdom of Uganda may now be considered nominally a Christian country, and that about 200,000 of the people have been taught to read since the commencement of missionary work among them. During 1901 there were 5,536 persons baptized in the Uganda field and at the end of the year the baptized Christians numbered 34,239.

Barotse-land, or North-Western Rhodesia, as it is sometimes called, is under the control of Great Britain, but the Christian Mission work is carried on by the Societe des Missions Evangelique de Paris, and was founded by Mr. Collard. King Lewanika, who reigns with the advice of the British resident, Mr. R. T. Corrydon, does not profess to be a Christian, but his son and heir is a baptized Christian, and one of his daughters is a sweet and lovable Christian girl, and has lately become a teacher in the Mission school at the capital. The King goes regularly to church on Sundays, and encourages his chiefs and people to embrace Christianity, and to send their children to school. Slavery and infanticide have been abolished,

and the making and sale of intoxicants is prohibited.

Leonard Fagan and wife reinforced the American Wesleyan Methodist Mission at Kunso, West Africa, in July last, greatly to the joy of the two missionaries there—Mrs. Anna C. Boardman and Miss Marie Stephens. Mrs. Boardman writes of a native named Pa Bokari, who is preparing himself to preach to his people. "He told me the other day of his past life and experience. When a boy of about fifteen years he came from his home in the Limba country to work on a farm near Kunso, and becoming acquainted with Brother Johnston, who was then at the mission, hired out to him and helped him brush the farm. From that time he has worked more or less at the mission. He said he was very glad to hear about God and soon gave his heart to him. I asked him how he felt when his sins were washed away, and he answered with his hand upon his heart, 'In here I feel 'ofino,' (fine). A number of years have passed since then and he has been growing in grace and says he feels 'finer' now than then. He has never been a mission boy, only a workman, and has distinguished himself in that capacity by always proving faithful and trusty. Sister Stephens and I had spoken together of what a good worker he would make among his people if he felt called in that direction, but had not mentioned our thoughts to him. We were a little surprised and very glad when he freely told us today of his longing desire to preach the Gospel of Jesus to his people, and that was the reason why he was trying so hard to learn to read. He felt that he could not preach until he had learned to read his Bible. We had often noticed and remarked upon his eagerness to 'learn book,' but did not fully understand why it was until today. I cannot tell you how his simple story touched our hearts, and in thinking about it since I will confess that my eyes have been wet as I thought of this man born in heathendom, and working hard every day and studying nights and during his rest hours, that he might fit himself to preach the Gospel of Jesus to his darkened countrymen. He would put to shame many a young preacher in America."

GOSPEL IN ALL LANDS.

NOVEMBER, 1902.

PROTESTANT MISSIONS IN THE EIGHTEENTH CENTURY.

BY REV. JAMES MUDGE, D. D.

WE saw last month how very little Protestant Christendom did for the heathen in the sixteenth and seventeenth centuries. As we enter the eighteenth century we find somewhat more activity, and when we get pretty well on into its decades, signs of the dawn of the modern mission begin to multiply, and there is an increasing amount of nobly planned, rightly directed, self-denying toil to chronicle.

Copenhagen, Halle, Herrnhut, and London were the chief centers of missionary interest and organization during the period which we have now to contemplate. A great revival of genuine godliness very similar to that under the Wesleys in England fifty years later had sprung up in Germany in the latter part of the seventeenth century, under Spener and Francke.

And this pious movement, which came to be known as Pietism, naturally took before long a missionary direction. One of the friends of Spener, Dr. Lutkens, became chaplain to Frederick IV, King of Denmark. Through his representations and suggestions at court the King came to feel that the Danish possessions in the East entailed a responsibility for the evangelization of the heathen natives which had been now for eighty years entirely neglected.

He requested Lutkens to find him some missionaries. The latter accordingly selected from Berlin two young men of great ability, learning and zeal, Bartholomew Ziegenbalg and Henry Plutschau, who had been students at Halle, the center of the Pietist influence, and were spiritual sons of Francke. They were ordained by express order of the king, in November, 1705, and dispatched to Tranquebar, on the south-east coast of India, below Madras.

Here enormous difficulties awaited them. The governor of the colony showed bitter, unscrupulous, and persistent opposition to the mission. The money that was sent them

miscarried again and again, leaving them in pecuniary straits. One of the colleagues who came proved an element of discord. But in spite of all, such was their enthusiasm, courage and endurance, that success came.

Within three years and a half, schools had been established, a church erected, Christian books in Tamil printed, the translation of the Scriptures begun, excursions into the country undertaken, and 160 converts gathered. The king proved their steadfast friend, making a royal grant of £300 a year to the mission and giving it every mark of his personal favor.

Help also came from England. Here in 1698 had been founded the Society for promoting Christian Knowledge, and in 1701 the Society for the Propagation of the Gospel in foreign parts. The latter was chiefly designed for work in the British colonies, but it sent to Ziegenbalg in 1709 a donation of £20, together with a collection of books. And the former Society still more liberally and continuously aided the Tranquebar Mission.

A little aid also went from America. Ziegenbalg had heard of Cotton Mather in Boston, which he supposed was somewhere in the West Indies. So he wrote him a letter asking, "Will you please tell me how you are reaching your heathen in the West?" Mather went round among the students of Harvard and begged some money and books for Ziegenbalg.

The gold got lost on the journey, but the books after a while arrived, the first gift that America ever made to India or the foreign work. It did not arrive till 1718, the year after Ziegenbalg, prematurely worn out by his arduous labors, had gone up on high, leaving 355 converts to mourn him and a mission thoroughly established.

Grundler, his co-laborer, who replied to the Harvard letter, sending back his thanks for their prayers, sympathy and faith, as well as the books, also died very soon. But other

like-minded men of the same noble cast took up the work and pushed it on with strength and vigor.

The home management was mainly at Halle, where August Herman Francke, founder of the famous Orphan House, threw his whole soul into the enterprise and became its chief inspiration. He awakened in all who came under his influence at the University an apostolic devotedness to the kingdom of God which made them ready to depart at a moment's notice to the ends of the earth. He appointed the missionaries and was their constant counsellor as well as collector of funds. He published, beginning with 1710, the first regular missionary reports.

Here at Halle also was produced the first real missionary hymn, by Bogatzky. At Copenhagen in 1714, a missionary college was instituted. From this and the school at Halle, a long succession of distinguished and successful missionaries went to the East.

Most promising among them may be mentioned Benjamin Schultze, Christian Frederick Schwartz, Gericke, Fabricius, and Kiernander. We cannot enter largely into the particulars of their glorious careers.

Schultze completed the Tamil translation of the Bible begun by Ziegenbalg, translated the entire Bible also in Hindustani, and portions into Telugu; and established in 1728, a mission in Madras where the English had possession. Here in one year he baptized 140 persons, and by 1736 there were 415 converts. The mission also at this time was extended to Tanjore through the conversion of an officer in the army of the Rajah. In 1742, Schultze, after 23 years in the field, marked by the most entire consecration to the work and the highest type of spiritual life, retired to his native land.

Kiernander, who came to Tranquebar in 1740 and did good service, chiefly at Cuddalore, departed to Calcutta in 1758, the year after the famous battle of Plassey, and here for thirty years he faithfully held forth the word of life. He was the first Protestant missionary to North India, a man of great energy, perseverance, and spirituality.

He baptized hundreds of converts, established important mission schools, proclaimed the gospel to the people, both European and native, built a spacious church, and by these and other labors proved his earnestness and efficiency.

On the 30th of July, 1750, arrived in South India, Christian Frederick Schwartz, whose name shines among the brightest in that long galaxy of heroes who adorn the missionary annals of the world. For indefatigable exertion, transcendent ability and power to sway the hearts of men—no one probably has surpassed him. He labored 12 years at Tranquebar, then 14 years at Trichinopoly, then 22 years at Tanjore. With apostolic simplicity, divine enthusiasm, and perpetual activity he threw himself into every good work with unflagging energy. At Trichinopoly he erected a church holding nearly two thousand persons.

Being requested to discharge the duties of chaplain to the garrison on a salary of £100 a year, he did so, but gave the money, sometimes wholly and always mostly to works of charity connected with the mission. He lived in one room of an old building just large enough to hold himself and his bed, eating rice and vegetables cooked in the native fashion and dressing also in the plainest manner.

His strong common sense, winning ways and intense earnestness, together with the purity and simplicity of his life charmed every one. The heathen Rajah of Tanjore, particularly loved him. "Padre," said he at one time. "I have confidence in you because you are indifferent to money."

When Hyder Ali, the usurper of Mysore was devastating the Carnatic with an army of an hundred thousand men, he refused to receive an English embassy, so rooted was his distrust of the Madras government, but one man was there whom he knew to be upright and disinterested. "Let them send me the Christian," he said, meaning Schwartz. "he will not deceive me." So Schwartz went, and was received with the highest consideration.

In all the terrible wars of the period, Schwartz moved about freely everywhere, no one molesting him. When the Fort of Tanjore on two occasions was threatened with famine and the Rajah was powerless to procure supplies, the people accepted the word of the missionary that all would be paid for and furnished whatever was needed.

When the British took over Tanjore, such were Schwartz's well-known abilities and integrity that he had to become a member of the administration, its leading member, no

step being taken without his concurrence. The Rajah when dying made the missionary guardian of his son and heir, a trust which was well fulfilled.

He was revered as a father by prince and people, Christian and heathen, and when he died, aged 71, February 13, 1798, after nearly fifty years of uninterrupted service the lamentation of the multitude knew no bounds.

Noble men indeed were these, and yet as we study their work we see that not quite yet were the true principles of missions as we comprehend them fully grasped. That seems to have been reserved for a better time and another class of laborers. Nor perhaps was it possible that it should all at once burst upon any mind. Such things are commonly arrived at little by little, and are worked out through long experience.

The Tranquebar mission in its first half century saw ten thousand persons abandon idolatry and embrace the Gospel of Christ, and not less than 50,000 had accepted Christianity by the close of the century. But these great numbers were obtained in part through errors similar to those which wrought so much mischief with the Roman Catholics, through a too great leniency in dealing with the distinctions of caste and too little care in seeking genuine conversions.

There was also undue squeamishness in the ordination of native pastors. Hence the subsequent history of the mission did not fulfill the expectation that would naturally be raised by so prosperous a beginning. Almost nothing remains today as the result of those labors. In Tranquebar in 1851, there were only 717 Christians and in 1881 only 695 instead of the many thousands of the last century which should have grown into hundreds of thousands by this time had all gone well.

This was in part due to the spread of rationalism in Germany towards the end of the century which destroyed the missionary interest and led to a cessation of the mission for many years. It is now carried on chiefly by the Leipsic Lutheran Missionary Society, too much on the old lines.

Going back to Copenhagen and the early seventeen hundreds we find that the missionary interest there took a westward as well as an eastward direction. This was owing to the exertions of the Rev. Hans Egede, the faithful Christian pastor of Vogen in Norway. In 1721, after thirteen years of

previously ineffectual effort, he succeeded in inaugurating, with the sanction and aid of King Frederick, a Danish-Norwegian commercial enterprise, in connection with which he and his family were landed for mission work on the icy coast of Greenland. In the following year a colleague arrived, and in 1728 other missionaries. But the obstacles proved well-nigh insurmountable. The commercial enterprise was before long abandoned, the colonists who had gone out found scanty inducement to stay, and the accession of a new king, Christian VI, in 1731, caused a withdrawal of government aid. Furthermore, in 1733, smallpox was introduced among the people by a young Greenlander who had been on a visit to Denmark, and this disease swept off about two thousand persons, practically depopulating the country for leagues and leagues.

The privations and sufferings that had to be endured from the climate and other things were almost incredible, and the people showed the utmost indifference to the persevering labors put forth for their good. The stores of provisions were nearly exhausted more than once, and the little mission band were barely saved from starvation by marked providential deliverance.

Mr. Egede was greatly helped by the courage and resolution of his heroic wife, but in 1735 she was removed by death, and the brave missionary, in poor health himself, after his desperate struggle of fourteen years, and convinced that no adequate reinforcements would be sent to the mission except by his personal influence, returned to Denmark.

On his arrival at Copenhagen he was enabled to awaken a new interest in the matter, so that additional missionaries were sent out, and new colonies were established. A seminary was also instituted in Denmark for the preparation of missionaries and catechists to go among the Greenlanders, and Mr. Egede was given the superintendence of this.

His son Paul, whom he had left in the country published a lexicon of the language, the Scriptures were translated, and gradually a few thousand were brought under religious instruction, but no great number of them gave evidence of real conversion. Near the close of the century five of the ten stations were discontinued.

Moravian missions, the chief glory of the eighteenth century, owe their inception to that truly noble man, Count Zinzendorf, whose heart ever glowed with a consuming love to the Saviour, whose high station was ever made subservient to the lowliest labors, whose wealth was lavishly expended in the promotion of God's cause, and whose great abilities with unwearied energy and the most self-denying faithfulness were placed always at the disposal of the Redeemer. He seems to have dedicated his entire time and possessions to the service of Christ. "I have one passion," he cries, "it is He, only He."

He adopted for his motto, *Eternitati*, and truly it was for eternity and for his fellow-men that he lived. When in his fifteenth year, he founded the order of the Grain of Mustard Seed among his fellow pupils at Halle, where he came under the strong influence of Francke. We find him entering into a covenant with his friends concerning the conversion of the heathen, and especially such heathen as no one else would regard. We hear him saying, "That place is our proper home where we have the greatest opportunity of laboring for our Saviour." On his heart lay day and night the desire that all the ends of the earth might see the salvation of God. No name stands higher in mission annals than that of this marvelous man, the whole object of whose life appeared to be to win souls to the Saviour.

Being at Copenhagen in 1731, to attend the coronation of King Christian VI, he there met a converted negro from the island of St. Thomas in the West Indies and two Christian Greenlanders. Their narratives stirred his heart, and he in turn, returning to Herrnhut, (a colony of exiled Moravians and others formed on his estate a few years before) so stirred the good people there that several of them at once offered themselves as laborers in these fields. Hence came about the first Moravian missions.

In August, 1732, Leonard Dober and David Nitschman, a potter and a carpenter, with \$3 apiece in their pockets, started on foot for Copenhagen, a distance of 60 miles. Here they met with scoffs and jeers for the most part, but finally with a few friends, by whose aid they were enabled to embark at last from Holland for St. Thomas.

In the following spring two more, Matthew and Christian Stach, set out in the same way for Greenland to help Hans Egede, and in

March, 1739, after six years of the most discouraging toll, they were able to baptize their first convert, Kayarnak, who seemed to have been truly born again.

Adopting after this a more evangelical style of preaching, setting forth plainly Christ crucified, for which they had not supposed before that the benighted Greenlanders were prepared, an extensive awakening took place and a considerable number were year by year baptized.

In the West Indies, also at St. Thomas and St. Croix, where a mission was opened in 1734, though there was great opposition from the call to consecrate his life to the uplifting there was much success among the degraded negro slaves. In a single year ten missionaries were removed by fever; in the course of fifteen years fifty European laborers found their graves on these two islands.

But there were always plenty of volunteers to take the places of those that fell. Be it remembered that at Herrnhut in 1732, there was a population of only six hundred souls, most of them very poor, hard-working men and women. But in five years they had entered upon five foreign missions, having taken up, besides Greenland and the West Indies, Dutch Guiana or Surinam, South Africa and the North American Indians. And in 24 years, 18 new missions had gone to the ends of the earth from this little village.

They were the first among the Protestants to make an effort in behalf of Africa's millions, George Schmidt going forth in 1736 to work among the despised Hottentots. He was treated with the utmost scorn and derision by the Dutch colonists who finally drove him out and prevented his return. But his six years' labor resulted in a congregation of 47 persons, and he died on his knees praying for Africa.

The Moravians who went to Georgia in 1734, were also the first company from any quarter that reached the shores of America with the express and only object of evangelizing the natives. In Pennsylvania, New York, New England and Ohio, their devotion to the interests of the red men rebuked the apathy of the white inhabitants, and many genuine converts were gained.

But, alas! driven as the aborigines were ruthlessly from point to point, poisoned with fire water, subjected to every conceivable outrage, doomed to suffer continually from the malign influences of a rapacious civilizati-

massacred sometimes in cold blood when entirely unoffending, as was the case with the Christian colony at Gnadenhutzen, the most faithful toils for their good could avail but little.

None toiled longer, more arduously or more ably, than David Zeisberger, dying in 1808 at the age of 82, after 63 years of labor. Bold, daring and self-denying, but discreet, sagacious and reticent, never acting precipitately, and yet never found wanting in a crisis, never deterred by difficulty or daunted by danger, he has fittingly been enrolled among the master missionaries of the world.

It is evident that Germany took the lead in mission work in the 18th century, and was ably seconded by Denmark. Holland did nothing; and Great Britain, in spite of its rapidly extending foreign relations, next to nothing.

The two societies founded at the beginning of the century (S. P. C. K., 1698, and S. P. G. 1701,) helped the Germans a little by grants of money, but as yet no Englishman had felt the call to consecrate his life to the uplifting of the heathen. In 1709, there was formed in Edinburgh, a Scottish Society for Propagating Christian Knowledge, but it had no connection with mission work save that it made an effort, for a few years beginning with 1740, in behalf of the North American Indians.

It was the New York corresponding committee of this society which selected David Brainerd and sent him into the wilderness of New Jersey and Pennsylvania for his brief but brilliant career. He died of consumption at Northampton, October 9th, 1747, before he was thirty, having labored only three years and a half, from the spring of 1743 to the autumn of 1746.

Nor were there any great results from his labors; there could not be under the circumstances, the Indians being so few, so scattered, and so harrassed. But so considerable were his hardships, so great his sufferings through feebleness of body, so pure was his spirit, so fervent his zeal, and so triumphant his death, that his life made a great impression on the Christian world.

This was no doubt owing in part to the fact that its record was written by Jonathan Edwards (himself for a few months a missionary to the Indians at Stockbridge), and in part to the fact that there was so little of this kind of biography at that time. It had

a great effect on Henry Martyn, who was filled by it with high emulation and was at length led "after deep consideration and fervent prayer" to imitate his example. William Carey also was similarly affected and greatly cheered by it.

Before touching upon Carey's call we must pause to note that John Wesley has a relation to the modern missionary movement of the most vital and essential character. It was chiefly because of the absence of real religion through all classes of English society in the first half of the 18th century that no interest was taken in the condition of heathen nations.

And this spiritual dearth and deadness John Wesley was the providential instrument of breaking up. Though he founded no foreign mission himself, his call being manifestly to another work which absorbed all his energies, the movement which he inaugurated so revolutionized the religious sentiment of England as to prepare the way for all that followed.

And the brain of Thomas Coke, his right hand man, was full of schemes and projects for missions in all parts of the world, even in Asia. Indeed as early as 1786, he had published these designs and formally instituted a plan for collecting funds in their behalf, and in that year being driven by a storm to the island of Antigua in the West Indies, he preached to a society composed of 1,558 negroes all brought in by Methodist labor.

From that time on he was indefatigable in this direction, giving it most of his time and thought and money. In the few years following many of the other islands were taken up; in 1790 he was appointed at Conference to assume entire charge of this new interest, in 1793 a general collection was ordered for it, and in 1796 an attempt was made to do something in Africa on the colonizing line, which failed. He, himself was buried in the sea on his way to Ceylon, in 1814.

Surely his untiring toils and large pecuniary offerings to this cause, and the zeal with which he championed it for thirty years in the midst of the general apathy, entitle him to a high place among the earliest promoters of the modern missionary enterprise.

William Carey was, of course, a child of the 18th century (born in 1761), yet since most of his work was done in the 19th and his story so well known, we pause not here to set it forth.

To the last decade of the century, which saw Carey launched upon his career, belongs also the founding of three of the foremost missionary societies of these modern times, namely, the Baptist, in 1792, the London, in 1795, and the Church, in 1799, together with the Religious Tract Society, also a powerful factor in missions and beginning in 1799. There were also an Edinburgh and a Glasgow Missionary Society both established in 1796, and a Netherlands Society in 1797.

There were then all told, including the New England Company, 1649, and the Christian Faith Society, 1696, together with the eleven mentioned in this article—just thirteen Missionary Societies in all Protestant Christendom in the year 1800, the closing of the century.

There are now, if we take Dr. Dennis' figures and count not only societies directly engaged in conducting foreign missions, but also those indirectly co-operating, 558. This is a glorious gain most surely.

Yet when we remember how feeble most of these societies, if such they can be strictly called, really are, and how few of God's people have yet risen to the height of genuine self-sacrifice for this cause, we see that the Twentieth century has an immense amount of work to do before the Christian Church even begins to measure up to its duty and responsibility in this great matter. Who will join the little band that are pushing with all their might to produce a better state of things?

Webster, Mass.

JUDSON AND THE BURMESE BIBLE.

BY LAURA M. LATIMER.

I N the summer of the year 1807 Adoniram Judson graduated at Brown University, and afterwards started off gaily on a pleasure trip, which was to embrace the whole of the United States. He was detained over night at a small country tavern. But he could not sleep. A thin board partition separated him from the next room, where a young man was dying. It was the hopeless death bed of an atheist.

In the morning he found that the dead man was his college friend from whom he had received his infidel notions. Restless and unhappy he soon returned home.

The Theological Seminary at Andover had recently been opened, and he resolved to avail himself of this opportunity to investigate the truth of the Christian religion. To admit a skeptic into the divinity school was a thing unheard of. But his father, who was a minister, pleaded for him, and he was allowed to attend the lectures. He became a believer in Christ.

The next we hear of him he is at Bradford, Mass., in the year 1810, with a letter from the three Samuels—Mills, Nott and Newell—begging the Massachusetts Association of Ministers to send missionaries to the heathen—and not in vain.

He dined with several ministers at Mr. Hasseltines. The beautiful, gifted daughter waited on the table. This was his first in-

troductory to the charming young lady who was afterwards his brave companion through those scenes of missionary labors and sufferings, which thrilled the world, and made them famous.

In the year 1812 they were married, and they sailed for India, with Samuel Newell and his young wife. Afloat upon the trackless deep, it seemed as though, like Noah's dove, they were never to find a resting place.

When they landed at Calcutta, the British East India Company ordered them to return to the United States on the same ship that brought them.

They sailed for the Isle of France, where they buried the beautiful Mrs. Newell.

Again they were afloat, reaching Madras in the month of June, where they learned that the American missionaries were accused of being spies, for it was during our war of 1812, and they were obliged to fly, sailing away to Burma on the first ship, tossing on the stormy ocean "amid hidden reefs of coral which looked upward with horrible threatenings."

They anchored in the harbor of Rangoon July 14th, 1813. For many miles before they reached the city, they could see the gilded pagodas perched upon the summit of high rocks, and covered with gold, dazzling the eyes with the blazing splendor.

To learn the language was not an easy task, but it was accomplished. The books of the Burmans were dried palm leaves strung together and covered with indistinct scratches without capitals, punctuation or paragraphs. The letters ran together so that a sentence appeared as one long word.

After remaining at Rangoon several years, they removed to Ava, just before the war broke out between England and Burma.

One day as the Judsons were preparing for dinner, in rushed an officer holding a black book, and a man with a spotted face whom they knew to be an executioner. They bound Mr. Judson fast and dragged him off to the prison.

He had already finished the translation of the New Testament into the Burman tongue, also an epitome of the Old Testament containing a compend of Scripture history from the creation of man to the advent of the Saviour and an abstract of prophecies relating to Christ and His kingdom. These translations Mrs. Judson hastily buried in the ground under the house with her silver.

But the rainy season soon commenced, and she knew that the Bible would be ruined by the mould, and so she sewed the manuscript up in a pillow, and carried it to Mr. Judson. But the keeper of the prison took the pillow for his own use and thrust Mr. Judson into the inner prison. The pillow was found too hard for comfort, and it was returned to its owner.

The Emperor of Burma had a pet lion, but hearing that there was a picture of a lion on the English flag, the superstitious ruler ordered the cage to be sent to the death prison, and the noble beast was left to starve to death.

The savage roaring of the wild animal added greatly to the discomfort of the missionaries, who were chained together with five pairs of fetters, and crowded into a small room with no windows for ventilation in that hot climate.

After the lion died Mrs. Judson obtained permission to remove her husband to the golden cage outside of the prison, where she could take care of him, for he was sick with fever. When the weather became cold she built a little bamboo room for him in the prison enclosure.

The governor was a kind friend to her through all her trials. Once when she was pleading for the prisoners, the old man's

hard heart melted, and he wept like a child. He said, "I pity you, Tsa-yar-ga-dua (a name by which he always called her). I knew that you would make me feel, therefore I refused to see you."

Mr. Judson was taken out of the death prison at Ava, and driven on foot under a burning sun to Oung-pen-la. He was still sick with fever and would have died on the way only for the kindness of a Bengalee servant. They took his pillow from him, which he had guarded so carefully. The translation it contained were the labors of several years, but they were not destroyed, as he feared. His servant providentially stumbling upon this one relic of his master, carried the pillow to his own home, and several months afterwards the manuscript which now makes a part of the Burmese Bible was found uninjured.

Mrs. Judson followed her husband to Oung-pen-la. She reached there after dark. She said, "I begged one of the jailers to find me a shelter for the night. He took me to his house in which there were only two rooms. The one which was half full of grain he offered to me. In that little filthy place I spent the next six months of wretchedness. I had not a single article of convenience—no bed, no table, no chairs—and the morning after my arrival my babe was taken sick with the small-pox. My poor little Maria was only three months old, and it was many weeks before she recovered from the effects of this dreadful disorder."

Mrs. Judson returned to Ava, when Mr. Judson was taken from the prison to act as interpreter for the English and Burmese generals.

She was taken very sick with spotted fever. In a letter to her home friends she said, "If I ever felt the value and efficacy of prayer I did at this time. I could not rise from my couch. I could only plead with that great and powerful Being, who has said, 'Call upon me in the day of trouble and I will hear, and thou shalt glorify Me,' and who made me at this time, feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered."

With a courage that never faltered and a faith that never failed, Mrs. Judson struggled on, winning the hearts of the high and the low, making savage jailers and savage nobles weep. It was her unceasing efforts

that saved the lives of her husband, and the other English prisoners.

The war ended the last of February, 1826, and the prisoners were set free. But it was not until 1885, long after Dr. Judson's work was done, that the last Emperor of Burma was a prisoner in the hands of the English, and the empire of Burma was annexed to British India, and Burmese rule ceased.

The manuscript of the New Testament, which had been hidden so safely in the pillow, was at last printed and the people were so eager for the word of God that when Dr. Judson was sailing up and down the river they would stand on the shore and call in the dead of night to know if the teacher was asleep, saying that they wanted "a writing to get by heart."

He said, "People find their way to me from all parts of the country. Some come from the borders of Siam and China, saying, 'Sir, we hear that there is an eternal hell. We

are afraid of it. Do give us a writing that will tell us how to escape it.'"

The last day of January, 1834, he finished the translation of the entire Bible and soon saw scattered broadcast through the land the book whose leaves were for the healing of the natives.

In the year 1850 a sea voyage was advised by his physician. He died on ship-board, three days' sail from Burma, and was buried in the Bay of Bengal. In the Baptist Church at Malden, Mass., on a memorial tablet is engraved this epitaph:

REV. ADONIRAM JUDSON,
BORN AUGUST 9TH, 1788.
DIED APRIL 12TH, 1850.

MALDEN HIS BIRTHPLACE.
THE OCEAN HIS SEPULCHER.
CONVERTED BURMANS AND
THE BURMAN BIBLE,
HIS MONUMENT.
HIS RECORD IS ON HIGH.

MY DREAM OF INDIA.

BY BESSIE ELLICE ROBINSON.

LAST night in my sleep strange dreams came to me—strange, because each scene was a part of my past life, only at this time it came before me with deeper significance and new force.

I was once more in India, the land of my love and thoughts both waking and sleeping, the land to whose shores my heart turns with deeper longing each opening day. I seemed to be standing on a corner in the heart of busy Calcutta. Around me swarmed humanity, its outward wretchedness and poverty a symbol of inner sin and misery. Beggars of the worst description held out their hands, pleading for help, the poor, the halt, the blind, all dragged along in the mud and mire at my feet.

But above that throng and its din rises a cry—it is the muezzin calling the faithful to prayer. The sun sinks toward the west, the hush of eventime seems to fall even on that noisy, restless crowd, and forgetful of my surroundings I stand dumb before the sight that now greets my eye in the mosque across the street. There on the steps, the porches, the threshold, kneel scores of dusky white-robed figures, their faces turned Meccaward, their voices solemnly chanting "There

is no God but God, and Mohammed is his prophet!" Hundreds of thousands at this hour bowing the knee, heedless and ignorant of the great proclamation that Jesus is the Christ, the Son of God.

Scarcely had this scene vanished before I was standing on the beach in Bombay watching another scene of vesper devotions. Parsee women, clad in soft silks of pale green, rose-color, heliotrope and pure white are standing at the water's edge; near them are the men in their tall black hats and long coats.

These are also looking westward, but not toward Mecca. The setting sun stretches out its celestial rods of light and strikes the water blood-red, while upward to its vanishing radiance and warmth and life that little group lifts a united hymn of prayer and praise.

Their eyes are blinded by the dazzling brilliance, they see not the Creator—only His manifestation in nature. Helpless and weary and unsatisfied they watch the great red ball slowly disappear, while out of the after-glory of the sunset comes the Saviour with outstretched arms crying, "I am the Light of the World; he that followeth Me

shall not walk in darkness, but shall have the light of life.' But their backs are turned and I lose sight of them in the darkness that has fallen.

Morning dawns now, and I am standing on the summit of a temple-crowned hill. Nature's orchestra is a-tune, and its harmony of light and melody and sweetness floods the earth and sky. The temple-bells ring and turning I shade my eyes to gaze within.

Beyond the threshold I dare not step, for that dim, silent recess is the dwelling-place of the gods. The low strains of a citnara meet me, I hear the dreary monotone of a sacred hymn, and now a silent figure falls prostrate before the dumb, helpless image. The tedious ceremony, the vain oblations and sacrifices, the endless search after God--

Just as if Jesus had never lived,
As if He had never died.

The heavy odor of the marigold mingled with the fragrance of the jasmine is wafted toward me, and now the unseen singer with his drowsy accompaniment seems to be repeating again and again, "Come unto Me and I will give you rest—rest from your burden of sin and fear and longing—come, and ye shall find rest unto your soul."

Now I am wandering across a long field, with the glory of the sunset behind me. I cross the railroad, still walking in the direction of a cluster of red brick buildings out beyond the town limits, yea verily "without the camp." There is no cry of greeting, no wail "Unclean! Unclean!" but a chorus of women's voices floats across the field to me—and they sing their evening hymn.

They are singing of joy, of hope, of heaven, their only accompaniment being the sound of the grinding of the mill stone. Here a mother gently croons a babe to sleep, there a group of children gathered round a charcoal fire blink drowsily, as preparations are made for rest—still the song continues and the babe is hushed to rest.

Truly all life is music if one touches the notes rightly; and these poor women have struck the chords which put to flight the

sorrow and hopelessness of the life of—a leper.

I shudder and turn aside, but I hear the words, "I will, be thou clean!" uttered by our "highest Orpheus," and life takes on new significance under the spell of that little song of trust and hope.

The song seems to deepen into a chorus, and I find myself under a huge canopy of the interwoven branches of trees. The brilliant flame of the forest gracefully twines around the slender bare roots of the banyan tree, as they silently work their way downward towards the friendly soil. Sunlight flickers through the branches and in the cool grove one is scarcely aware of the fact that it is midday under a pitiless tropical sun.

But the chorus—what is it? I see before me an array of white-robed figures, their dark faces shining with a look of triumph and joy—"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Yes, it is the blessed Easterday, and there in the quiet cool banyan grove at the camp-meeting service are a throng of those who have left all to follow Christ—naked, poor, despised, forsaken, Jesus Christ to be their all henceforth. Now with a shout of victory they sing "Crown Him Lord of All!"

Just within sight of their throng I catch a glimpse of a little Hindu temple, silent, deserted save for a solitary priest, and he—what does he say? With a look of awe and wonder, he approaches that image, the work of men's hands, and sweeping his arm around the horizon, recklessly striking the idol from its place he cries in a loud voice: "Jesus!"

At that word I awoke, and marvelled at the glorious prophecy in that act of the old priest standing on the wondrous threshold, behind him a decaying past. Even into his darkness and ignorance had flashed rays of splendor from the approaching dawn of victory unto the Lord Jesus Christ, even in the uttermost parts of the earth.

Delaware, O.

"I plead with those whose lives are bright, for those who dwell in gloom,
On whom there breaks no starry rift of hope beyond the tomb;
I plead with those whose homes are fair, for those whose homes are dim,
O guide them in the way to Christ that they may learn of Him."

VISION BEFORE SERVICE.

BY REV. ERNEST G. WELLESLEY-WESLEY.

THE vision of Isaiah, given to him before God chose and sent him forth as his messenger, is God's answer to the question: What is the best spiritual preparation for service?

1. *Consciousness of a Vision of God.* In these days the average church member, teacher, college professor, minister needs greatly that vision of God which reveals the unutterable holiness and the infinite majesty of God. The fact of God being in all things, back of all things, overruling all things, guiding, controlling, planning, energizing all things is by no means too clear to the heart and mind of the majority. How many can say: God was wonderfully and blessedly near to me while in his house last Sunday.

Because our vision of God is indistinct, we fail to see, to hear, to realize God; failing to experience this realization, until God becomes a reality in each moment's life, we fail to obey as we would were this consciousness more distinct. Our zeal languishes, our faith grows weak, our love lessens, our self-sacrifice is laid aside, because God is less real than He should be.

If God stood by us, by our investments, our cash balances, our houses, our lands * * * were He as real to us as these things are real, men and women would surely recognize His claim upon themselves, upon all they possess, as they do not with their imperfect vision. Over one who has seen God the things of this world cannot exercise a very strong fascination or very great authority.

2. *Consciousness of Sinfulness and Weakness.* Elimination of God, whether practically or theoretically, of course means elimination of sin from our consciousness, both as regards ourselves as well as others. The sight of millions perishing in sin cannot stir the heart and mind of those who forget the fearful fact of sin.

Those who are not keenly conscious of their own natural sinfulness will not have very keen consciousness of the actual condition of the unsaved. Only those who have known what it is to cry out "God be merciful to me, a sinner," are likely to seek to hide themselves in the clefts of the rock.

Men and women without deep spiritual consciousness of what Christ has done for them

will lack zeal, love, earnestness in seeking for others who have wandered. The sailor, the passenger who has been saved from shipwreck will never forget what shipwreck means in the case of others.

3. *Consciousness of the Source of All Strength.* How constant, in one form or another, is the recurrence of this truth in the Word of God." The constant repetition of the declaration of our weakness in conjunction with the declaration of God's power should not be forgotten.

Job, Moses, David, Isaiah, Jeremiah, Ezekiel and others of the Bible heroes confess their own weakness to accomplish that which is given them to do; they also teach the all sufficiency of God as their helper.

No one can teach spiritual truth with power, no one can labor for Christ with success who has not been brought to see his own weakness and to take hold of the strength of God. We must live, think, work, suffer in God's strength or we must fail. Before any of us can partake of Divine fulness we must come to the place of self-abandonment.

Those who have labored in foreign fields, will be among the first to confess the truth of what has been said; these know, as others are sometimes slow to learn, that man is fearfully weak apart from Christ.

These also know how irresistible they have suddenly become the moment, in self-abandonment, they cast themselves upon the strength of God. To this every martyr testifies: being dead he yet speaks in witness of the marvellous power of Christ to sustain when the mere human was helpless.

Our members, our ministers, our missionaries daily need a fresh vision of God that the Divine and not the human may live, pray, toil, suffer and succeed.

4. *Consciousness of personal call.* The demand for a clear, vivid, intense, well nigh irresistible call from the Holy One does not receive the emphasis it did once receive. A hundred years ago the clearness and distinctness of "a call to preach" was much more demanded than it is today. Why have we thus lost sight of this most necessary fact?

Is it *not* true that no one should preach the Gospel unless clearly called by the unmistakable voice of the Holy Spirit?

Is it true, as is so generally taught in certain quarters, that a man called to preach has no need to expect a clearer call than one called to be a blacksmith or a painter or a mechanic?

Without possible question the unimportance rather than the importance of a direct call to preach is the fact we face in these days.

When the call really does come it must be accepted without reservation of any kind. The young man who offers himself for "India," for "China," for "Cuba" has not answered the call of God without conditions. God cannot accept such a conditional offering.

A soldier enlists to be sent wherever most needed. He resigns his disposition of himself into the hands of higher authority. Should he who answers God "Here am I, send me" do any less? Will God accept anything less? It is very doubtful, to say no more.

Perhaps the writer speaks too much from his own experience when he adds: he who is really needed by God will have no question regarding his definite, compelling call, so compelling that to resist would be shipwreck if not spiritual death.

5. *Consciousness of Personal Responsibility.* Given a definite call there will also press upon and into the deepest depths of being a sense of tremendous responsibility. This cannot be otherwise. No one truly called of God into either the home or the foreign field can, if obedient, help the inflow of this awful feeling (for it is an awful feeling): "I am personally responsible before God for the salvation of men."

Lack of this realization is one of the chief causes why the work of certain men and women, both at home and abroad, so completely fails. A sense of personal responsibility for souls will prove a most powerful incentive to meet and overcome any difficulty, any danger.

He who feels "Woe is unto me if I preach not the Gospel" will be mightily strengthened to more than conquer. He who does not feel this will turn aside from a very slight obstacle and do what he does do with but partial effort.

No one can read Isaiah's experience, no

one can listen to the intense earnestness of that cry, "Here am I, send me," and not feel something of what Isaiah felt provided his own heart is open to the Spirit's voice. Whether God's call is to this or to that field will not matter unless God rolls the needs of a particular field upon the soul as an additional responsibility.

6. *Consciousness of God's Acceptance of the consecration.* Never does God call to any work in His vineyard those whom He does not need; never does God refuse to send those who consent to go when he calls. He whom God calls can be positive God will accept and send him.

He who is called and offers himself can have, ought to have unquestioned assurance of his own acceptance. Was there a doubt in the heart and mind of Isaiah? No one can read his prophecy and answer in the negative. The experience of all the prophets is the same.

God accepts all who answer his call. God qualifies those who offer themselves. No man, no woman, ever yet called by God has been a failure. Apart from God who is sufficient? With God a babe would be all-sufficient.

The moment Isaiah accepted the Divine call that moment God accepted him. It is the same with all. The moment Isaiah accepted the mission he lost all right over himself. No longer "his own," but "God's own;" his own will was lost in the will of God. Consciousness of acceptance removes all worry from the mind.

Does God demand five, ten, fifteen, twenty years of seemingly fruitless labor from us? We can be content to dig the trench for the foundation upon which some one else will build the walls.

Having had a vision of God, having been taught our own weakness, receiving a clear call, resting upon God as the source of all our strength, feeling our responsibility, assured that we are accepted by God, the matter is settled forever. We are thenceforth "God's own." Life or death, success or seeming failure—the one who meets these conditions cannot be a failure in the sight of God—it matters not provided God is satisfied, as he will be provided we live in the light of the vision given us.



GIVING BY POOR AND RICH.

[An address made at the International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March 1902.]

BY REV. JOHN FRANKLIN GOUCHER, D. D.

THE development of Christian character is the divine purpose and the objective of all Christian activities. Nothing which fails to contribute to this, or which makes it secondary, is approved of God or appointed for the strengthening of His Kingdom. This is true in all social and financial activities of church life, as well as in all its benevolent, educational and so-called distinctively spiritual movements. The consummation of the redemptive scheme is man regenerated, sanctified, and manifesting the inwrought image of God. St. Paul stated the irrevocable principle underlying all Christian relations and activities when he wrote to the Corinthians, "I seek not yours, but you."

Christian character is the product and embodiment of the constraining love of Christ. Christ is its motive, its inspiration, its model. Its joy is the approval of God, its inheritance, joint heirship in labor and result with Jesus Christ. While love is more inclusive than all its definitions and more subtle than any analysis, love always seeks to serve its object. Sacrifice is its measure; ministry is its life.

Grace is the expression of love by joyful giving. Grace is not to be gauged by the size of the gift, but by its spirit and purpose to relieve need at personal cost. The poor widow gave more than they who cast larger amounts into the treasury, for she gave all her living. The most gracious man is limited, not by his desire, but by his ability.

The grace of God is limited, not by His ability, but by the need or the receptivity of its object. "My Grace is sufficient for thee." That is, Christ's joyful giving will meet all the necessities of every trusting heart. Grace, like love, of which it is the expression, is vital to Christian character and capable of development. Exercise is the law of its growth as use is the law of possession.

"By grace are ye saved, through faith." Your salvation is conditioned upon the joyful giving of yourselves unto "God which worketh in you both to will and to work for His good pleasure." "Ye are saved * * * not of works, lest any man should boast," but for work through the joyful giving of

your personality and possessions, "A living sacrifice, entirely consecrated, well-pleasing to God, which is your reasonable worship." "For ye know the grace (joyful giving) of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Riches and poverty are consequential and reciprocal. Christ could not share His riches with us until He shared our poverty. Neither can we share His riches with Him unless we share "his poverty" also. "There is that withholdeth more than is meet, but it tendeth to poverty, and there is that scattereth, yet increaseth." "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." The consecration and subordination of all that we have to the service and direction of God is essential and preliminary to the establishment of His Kingdom in the individual heart. This God requires of us as men. Not as old men nor young men, not as poor men nor rich men, but as members of the human race and recipients of grace. It is a law of the kingdom, that God's grace in Christ can be known only by those who share in Christ's grace—joyful giving—for their fellows.

"Give and it shall be given unto you, * * * for with the same measure that ye mete withal it shall be measured to you again." Appreciating this St. Paul could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ." "Through grace the right of possession is transcended by the privilege of sacrifice."

This discussion is limited to financial cooperation as an essential to the world's salvation. In the exchanges of the world, money is a form and standard of value, representing life, achievements, influence, opportunity, obligation. The world's conventional estimate of men is according to the amount of money they are supposed to command.

The absolute standards, those which God applies and which determine character, are men's relation to money as slave or master, and their object, and spirit in the use of money. "A mans life consisteth not in the abundance of the things which he possesseth." "Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Neither usefulness nor enjoyment is measured by ability or possessions, but by faithful stewardship in the use for God of what one has. All that one has must be accounted for to the Lord when He calls for His own with usury.

The past decade has recorded greater returns for labor and larger accretions of wealth in the civilized nations than had ever been known in the world's history. The relation which this increase bears to the intensity of the evangelical forces at work in these nations is startling and significant. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The pierced hand of our Lord has swung wide open on noiseless hinges the doors which two decades ago were closed to Christian missions. The pagan nations and heathen tribes of the world are in the flux of social and ethical reconstruction. A multiplied Macedonian call to come over and help is borne to us on every breeze. He whom we call Lord stands yearning toward the world in its soul-hunger which His gospel alone can satisfy and says to His disciples, "Go ye, disciple all nations. Inasmuch as ye do it, or do it not, unto these least, ye do it, or do it not, unto Me."

Men and money are two co-operative agencies which the Holy Spirit demands from the Church before Jesus may realize the salvation of the world which He ransomed with His blood. There are thousands of men and women in this convention and elsewhere who have received the call of the Spirit, have consecrated themselves to our Lord, have the witness of their acceptance and are pleading with the Church, "Here am I, send me."

With open doors everywhere, the whole earth hungering for the knowledge of Christ, the Holy Spirit calling thousands of cultured men. Spirit-filled and eager to go; the one thing lacking is consecrated money. "How shall they hear without a preacher and how shall they preach except they be sent." It is more than a coincidence that in this very

decade when the Church has unprecedented material wealth, the world's salvation should be resolved into a question of money. There never was greater necessity or greater responsibility for bringing supply to the demand. "Freely ye have received, freely give."

I have detailed knowledge of a field where the investment of something over \$100,000, working through a score of years, has resulted in the conversion and edification of over 50,000 natives. They are a mighty reconstructive agency, and their influence is deepening and widening with geometrical progression. This is only a sample of what might be realized if the Lord's money were put to the exchangers, as He requires.

There are evidences that some men of large means are beginning to appreciate their financial obligations for the world's betterment. Four hundred million dollars were given during the last decade to educational and benevolent institutions of the United States.

This is well so far as it goes. It is a hopeful sign of broadening vision and is to be encouraged, for "Unto whomsoever much is given, of him shall much be required." But if men are not to give until they become rich, or to give only their surplus and in large sums, they will never know the benediction of the poor widow who gave "two mites, which make a farthing."

The poor are peculiarly dear to God. They were the recipients of Christ's tenderest ministries during His incarnation. For them He showed His deepest sympathy and wrought most of His miracles. To them He revealed the profoundest secrets of His nature. The confirmation of His Messianic character, which he cited to John's inquiring messengers, was the fulfillment of Isaiah's prophecy. "The poor have the Gospel preached unto them." "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble."

The Church is under special commission and obligation to care for the poor. It must secure their financial co-operation as an essential to the world's salvation; for their conditions are peculiarly favorable for hastening the Kingdom, and like all other men, they are saved through faith, by grace—the joyful giving which has its motive in the sovereignty of God's love.

A study of the treasurers' reports of missionary societies and benevolent institutions shows that the aggregates are made up very largely of small contributions. The five barley loaves and two small fishes consecrated, blessed, systematically distributed and applied are humanity's reliance for recurring want. "The world's benevolences are supported by organized poverty." It is exceptional to find a large regular contribution for foreign missions.

The 18,000,000 communicants of the Evangelical Churches in the United States gave last year less than \$6,000,000, or an average of thirty-two cents per member for the evangelization of the rest of the world. It has been estimated that sixty per cent. of the members gave nothing to this cause, making the average eighty cents for each of those whose hearts were stirred by that passion for souls which caused our Lord to pour out His heart's blood.

If each of those who gave nothing to this agency for the world's salvation had given only one cent per week, that would have increased the amount by \$5,616,000, or doubled the contribution. What would the increase be if every church member would give proportionately, say ten per cent. of his income for the work of the Kingdom? it was the one talent man, who in the parable hid his Lord's money because he was afraid. The poor are timid. They feel that they cannot do much. Their withholding of that little may be as much an act of pride as the pretentious gift of some rich person. More frequently they think that their little is not wanted; and measured by their great love and desire to help, it seems much smaller to them than it is. As the sacrifice is considerable and the help insignificant and perhaps not welcome, they bury their Lord's money. From lack of expression their love becomes nerveless and atrophied, and the world's salvation is delayed. Their financial co-operation waits for welcome, method and motive. Furnish these and it can be secured.

The poor are more ready to practice proportionate and systematic giving than the rich. They live in an atmosphere of need, and are continually planning and applying themselves to the relief of some form of it. They receive and have to distribute systematically. The financial methods of the church should be adapted to their conditions. The rich can, if they will, adjust themselves to

these. Persons are brought into the church usually early in life, while in the formative period of their development, before they are producers. They should begin at once to share the responsibility of supporting the Church. They have no surplus upon which they can draw. Their income is precarious, or if received at stated times, is inadequate to meet their desires. They cannot give much at any one time and in the face of persistent and varied physical demands, if their pennies and dimes cannot be secured regularly they are not likely to be given at all. Only proportionate giving, systematically gathered, can furnish a reasonable plan, capable of adjustment to their varying conditions.

All civilized governments are supported by equal taxation. "A man and his property are under God's law of service, as he is of necessity a member of society and of the State without his leave having been asked." Nothing less than proportionate giving will meet the demands of God. "Upon the first day of the week, let every one of you (systematically) lay by him in store (proportionately) as God has prospered him." This would secure regular, enlarging and adequate resources for the maintenance of the aggressive work of the Church in place of the irregular, precarious and inadequate income which results from spasmodic sympathy and occasional liberality.

To give in cold blood year after year the hard earnings of a laborious life may require more faith than to go to heathen lands under a great impulse and stay there under the realizing sense of the great need everywhere manifest.

It will require persistent instruction and effort to maintain giving adequate to the needs of the giver and the demands of the work. The later in life it is commenced the more difficult. Subsequent giving, no matter how large, can never overtake or make up for opportunities neglected in early life.

Character is not the product of one act. It is not the size of the gift which is of first importance, but the enrichment of character manifested by broadening vision, quickening sympathies, deepening joys and increase of influence working in all the lives one's ministries touch directly or indirectly through the years. The co-operation of the most limited and of the most favored is alike essential to themselves and the work.

To secure the financial co-operation of the poor will require more love for the giver than for the gift. It must be sought as a strengthener of personal Christian character, affording high purpose, unselfish motive, persistence of effort and a sense of accomplishment. This will rule out all efforts, spasmodic or otherwise, which emphasize money and forget character. It will exclude all methods which appeal to pride or local reputation, offer material returns or rely upon rhetoric, all which ignore or subordinate the privilege and obligation, the solemnity and the joy of giving to the Lord as an act of worship. Any method of church finance which has the getting of money as its sole or prime object is unworthy of the Church and contrary to the Pauline principle. "I seek not yours, but you."

Consecrated money is needed to inaugurate evangelistic, publishing, educational and benevolent agencies among non-Christian people as well as to maintain them in Christian lands. Consecrated money is needed for the transportation and subsistence of the thousands of eager and qualified young men and women who have offered themselves to go to the rescue of the perishing millions, if their brethren remaining at home will only hold the life line.

Proportionate and systematic giving of money should be habitually practiced by every Christian as an expression of loyalty, for personal discipline and deepening of devotion, for strengthening his spirit of worship and for personal enrichment. It is the persistence of purposeful actions, regulated by a dominating principle which results in symmetrical growth and consistency of character.

The privilege, which is the alluminated side of God's requirement to co-operate financially in the world's salvation, and the duty, which is the shadow side of the same requirement, pertain to every man according to his ability, whether poor or rich, by virtue of his manhood. Unless God is Lord of all, He is not Lord at all.

When the income of the average man increases, he enlarges his personal outlay, his family and social expenses and his holdings, much more rapidly than his contributions to the Church and benevolence. "Money has a dangerous tendency to escape service and assume the role of master." Whenever this obtains, the inexorable judge of All will say,

"Your gold and your silver are rusted, and their rust shall be for a testimony against you."

No individual is as necessary to the rest of humanity as the rest of humanity is to him. He may drop out and it will continue.

If it were to cease, he would be helpless. In the purpose of God humanity exists for each individual, to give to each the opportunity to develop and discipline all his virtues and to secure the enrichment of his personality through the investment of his personal sympathy and effort.

God is as lavish in affording opportunities as He is in furnishing ability. "As we have therefore opportunity, let us do good unto all men." Every genuine effort to serve humanity, individually or collectively, enriches the giver more than those to whom he gives. God's Kingdom is not developed at the expense of any of His dependents. "It is more blessed to give than to receive."

By divine use material things are transmuted into spiritual forces and immortal character. We may so give of ours that it will be accepted of God. Thus our gift has its resurrection. "It was sown a natural body, it is raised a spiritual body." It becomes a registered influence in the Kingdom of God and we are enriched. We are commanded, "Lay up for yourselves treasures in heaven."

"In this age of catholicity no one need live the life of a provincial." It is in the power and it is the duty of the poorest to make his influence felt to the uttermost parts of the world, and to be represented for all time and eternity in the constructive forces which are shaping the new heavens and the new earth.

Every person has opportunity and is under obligation to his Lord and to himself, so to contribute of his money as to hasten the world's salvation. A nature without active benevolence is doomed to selfishness, sterility and spiritual poverty.

But no one man represents the ultimate purpose of God. No man liveth to himself. God loves each personally and so purposefully that He calls each to become an efficient factor in His great work of grace. That this may be possible He places each in the midst, between the past and the future, to inherit and to transmit; between Himself and human need, as a depository and a dispensary, to realize and to invest, that "they without us should not be made perfect."

God's love is gracious, expressed by joyful giving. Nothing less than gracious service in joyful giving can realize His approval. This, and this only, will secure the plaudit,

"Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

SAMOKOV AND THE BULGARIAN SUMMER SCHOOL.

BY DORA DAVIS.

THE two Protestant American Missions in Bulgaria, Methodist Episcopal and American Board, are developing a fine fraternal spirit through the triennial summer school.

It might be described as a modification of the missionary congress so popular in America. A joint committee from the two missions arranges a program of lectures and conferences. Each day's session opens with a morning devotional meeting followed by a lecture. At its close the theme becomes the topic for general discussion.

Afternoons are free for special meetings. The women make good use of several in conference over their special lines of work. Evenings are devoted to social meetings and special lectures.

Two of these summer schools have already been held; the first at Loftcha, in the territory of the Methodist Episcopal Mission, the second in July of the current year at Samokov, southern Bulgaria, territory of the American Board.

The place was well chosen for the missionary gathering although the city possesses no attractions from other than a missionary point of view. But Samokov is an important station of the American Board work in Bulgaria, the home of their Girl's and Boys' Schools as well as the Theological School.

Situated at the foot of the beautiful Rilla mountains, Samokov has a reputation for most delightful summer weather. If hot days come one may always turn from the discomforts of the valley to the heights of the noble Rilski with dark, forest-covered sides, with their glistening fields of snow.

The "plant" of the mission station at Samokov is good. It is nearly all included within one large compound. The high surrounding stone wall gives one at first an impression of convent isolation. The feeling disappears once the gates are fairly entered and a glimpse is had of pleasant lawns, well-kept gardens and comfortable missionary homes.

At either end stand the school buildings. The main building of the girls' school contains schoolroom, dormitories, class rooms, dining room, kitchen, laundry and bath rooms, a good gymnasium, and rooms for the principal and teachers. Library and music rooms are in an adjoining building.

At the opposite ends of the compound, stand the buildings of the boys' school. These are more extensive, the boys' school including in addition to academic, theological and industrial departments.

A fairly good library is gathered here; also a carefully arranged geological collection containing many really valuable specimens. Bulgaria is a rich field for the geologist.

The industrial department possesses a printing office and a carpenter's shop supplied with power by a wheel turned by a stream running through the compound. The whole compound is abundantly supplied with pure, cold water.

Between the schools stand the homes of the missionaries; unpretending, but comfortable, every one the abode of a hospitality as cordial as it was genuine and unostentatious.

Here in July the two missionaries who compose the American force from the Methodist Episcopal mission in northern Bulgaria, with a number of the native workers, spent some pleasant days. Although it was vacation time and the schools were not in session there was much to be learned. Encouraging bits of experience were exchanged, methods of work compared and discussed and above all inspiration from contact with others was gathered, an inspiration whose value can only be thoroughly appreciated by those whose work is done in isolation.

There was time in intervals between sessions of the summer school for excursions to "Cham Korea," the "mountain of rest" well-beloved by Samokov missionaries. From "Morning Heights," its rocky crest, a scene

of rarely rivalled mountain beauty rests mind and body.

The summer school gave days of rest as well as study and the busy workers could

return to their own stations feeling that the time spent was really gained, and themselves much benefitted.

Loftcha, Bulgaria.

THE CHINESE; THE PROBLEM OF CHRISTIANITY.

BY WILLIAM ASHMORE, D. D.

IT will be admitted that, to the Chinese rulers, Christianity is a sore and perplexing problem. The question Pilate asked about Jesus is now being repeated about his teachings—What shall we do with them?

An explanation of the situation will be an explanation of the problem. The moral sentiment of this immense nation has been dominated by heathenism—a heathenism whose tremendous power lies, not in its aggressiveness, but in its torpor. The whole land is in the condition described by the riders on the horses among the myrtle trees in the vision of Jeremiah—"the earth sitteth still and is at rest"—utter stagnation and death everywhere.

Then came Christianity. Verily, Christ's words were true—"I came not to send peace, but a sword." The stagnant water began to be stirred and mephitic poison began to be exhaled. Of its own bare self, in its purest and simplest form, Christianity was bound to be "a sword." Yet it must here be distinctly affirmed and vigorously maintained that of its own simple self Christianity would not have been such a bewildering problem as it is. Romanism is the trouble.

Christianity has come in two separate forms—in the form of Romanism and in the form of what is called Protestantism. The working methods of the two forms of belief are diametrically opposite; their basal principles are still more opposite; Protestantism preaches a kingdom that is not of this world; Romanism claims a dominion as much of this world as it does of the next. Protestantism teaches men that in matters of the soul Christ is supreme; Romanism claims that on the banks of the Tiber sits an Italian potentate who is the sole and the fully empowered vice-regent of Christ, and who holds the keys of death and hell in his own hand as much as does Christ himself. Protestantism claims no temporal authority and declines temporal distinctions; Romanism ambitiously and persistently seeks for them both.

The Chinese are in a quandary. Time was when both forms of Christianity were regarded with supercilious disdain. Yet even then Romanism was hated because of its arrogant pretensions. But of late both Romanism and Protestantism have gained immensely, though each in a different way. The former is backed up by France and is made a political tool; the latter is gaining in numbers, in assertiveness and influence. The Chinese at one time, again, hoped to stamp out Christianity; then they tried to hold it in check. Latterly the problem has been, Can it possibly be utilized? And then, again, can one form of it be made to play off against another?

The final shaping of this great problem is not yet fully apprehended by the Chinese, though we think it is beginning to be. When it is fully so the real struggle will be on hand, and you will feel the jar of it even in America. The Romanist assumption will assert itself more and more, and unless France gets a backset in Europe, will go on till a crisis will be reached out there. We are watching with keen interest the French government's treatment of Jesuits in France, and are hoping some less consideration will be shown to Jesuits in the far east.

The Protestant doctrine of soul liberty finds no objection among the Chinese. On the contrary, it strikes them favorably, and is in accord with the genius of their own ideas, while the correlated doctrine of a separate church and state pleases them greatly and makes them cease to be apprehensive that we are a dangerous element. The difference in status, therefore, between the Romanist and the Protestant is immense. Before it is over with we shall expect to find the Chinese appealing to the Protestant principle as the only sound and just one, and using it with tremendous effect against the Franco-Roman principles and methods.

The high authorities are now considering "the missionary question" in every possible

bearing, and are going into the subject with a degree of minuteness of inquiry which delights us Protestants. Among other things, a commission has been appointed by some of them to study up and report on the essential differences between Romanists and Protestants, and it is reported they are now busy studying up the story of the Lutheran reformation. The result of all this investigation we expect to hail with satisfaction. If it is a correct and faithful one it will be that we want, and if it is not, we have plenty of champions who will take the matter up. *The Standard.*



THERE is a fable of a covetous man who chanced to find his way one moonlight night into a fairy's palace. There he saw bars, apparently of solid gold, strewed on every side, and he was permitted to take away as many as he could carry. In the morning, when the sun rose on his imaginary treasure, borne home with so much toil, behold! there was only a bundle of sticks, and invisible beings filled the air around with scornful laughter. Such shall be the confusion of many a man that dies in this world with his thousands, or millions, and wakes up in the next world "miserable and poor and blind and naked."

An oriental story says that many years ago there lived in Egypt an old man named Amin. A time of great famine came upon

the land, just as there was once in the time of Joseph. Amir had a great store of wheat in his granaries. When bread began to be scarce, his neighbors came to him to buy grain, but he refused to sell to them. He said he was going to keep his stock till the rest of grain in the land was gone, because he then could get a higher price for it. Many died, and yet this selfish man kept his stores locked up. At last the starving people were ready to give him any price he asked for his grain. He took the great key of his vast granary, opened the door, and went in. Worms had entered and destroyed all his grain. In his disappointment the old man fell dead. His selfishness had ruined him.

WOMAN'S WORK.

Work Among Women of China.

[An address made at the International Convention of the Students of Volunteer Movement for Foreign Missions, Toronto, Canada, March 1902.]

BY MRS. F. HOWARD TAYLOR, OF CHINA.

WHAT a great and beautiful subject that is. Evangelistic work among women in non-Christian lands, carried on by women. One would like an hour to talk about such a theme.

This bringing the knowledge of Jesus Christ to the women—I speak especially of China, but it applies to other parts of the world—is done in many different ways. First of all, we begin with the women who gather around us in our missionary homes. I refer more particularly to the work in the interior of the country, because that has been where my own life has been cast. Up in the interior where we do not have schools or much medical work, a great deal of our work is evangelistic.

Picture, if you can, a missionary home in some great city in the heart of China. The women have never seen foreigners before and are full of curiosity and interest, and they come about us in large numbers. Hundreds of them in the course of a week will throng into our homes. They have plenty of time; they are not in any hurry; they will bring their babies and their sewing, or their cotton spinning. They sit down and spend half the day or all the day. Perhaps they will come every day until their curiosity is ultimately satisfied.

We always receive them with the greatest kindness and courtesy and lay our houses open from end to end. They go in everywhere and see all that is going on. We make them feel perfectly at home. We have hot tea ready all day long and spend just as long a time with them as they will spend with us in talking to them about the Lord Jesus Christ. Oh, how keenly they watch us! I was thinking just now as I sat here of what St. Paul said in his Epistle to the Galatians: "It pleased God *** to reveal His Son in me, that I might preach Him among the heathen."

They watch our lives and learn more from them than they do from our talk. Very often they will come and say, after they have been

watching us for a long time: "Now just tell us the truth, do not try to hide it. You have been very successful in hiding it so far. When do you do your quarrelling? We never see you quarrelling. And when does your husband beat you, at night?" They can hardly believe that we live without quarrelling and that sort of thing. That is a revelation. First win their hearts.

We have many ways of putting the Gospel before the women who come about us. There are our books, especially our Gospel and hymn books. We find the hymn book a very great help, as they have very retentive memories and love to learn the hymns. So we teach them hymns filled with gospel truth. They will learn verse after verse, and even the little children pick them up. Then we have large sheets of calico on the walls with verses from the Bible written in large characters.

Nothing pleases them better than to have us teach them a few characters. We teach them a verse of Scripture hanging on the wall, or the Ten Commandments, or questions and answers from the catechism. We always have our Testament or Bible in our hands, and we read them the stories about Jesus and explain them.

When I look over an audience like this and think of how many people can never be missionaries, I feel so sorry for all who cannot be missionaries. I know no joy so sweet in life as to sit down with that group, by those intelligent Chinese women full of interest and character, and tell them about Jesus. That is one phase of our evangelistic work.

Another is the work in the city. When there are two lady missionaries living together, or a Bible woman who can stay at home, then we are free to go out and visit in the city. All the women who come to us invite us to go to their homes. We visit where we are invited to go, and as we go up and down the streets, they come to their doors and ask us to step in.

If any one is sick they are glad to have us come and give medicines. If they are having a wedding or a festivity of any kind, they ask us to the feast. If there is a case of suicide (it is very common), they send for us to see if we can save life. I have been sent for four times in one day to different

houses in different parts of a Chinese city where women had attempted to commit suicide. All these things open the homes of the people, and we can get into them in returning their visits and bring Jesus to them.

Then there is work in the villages. About the city the country is crowded with them. Where I worked the population was 850 to every square mile all over the country, and I have stood on level ground as flat as this floor and counted twenty or thirty towns and villages. We go to these places. The women come from them to see us and we return their visits.

As soon as we get into a village the women crowd around us from all the houses, and soon we are surrounded by great numbers. We live in the villages, too, staying with them in their own homes for a few days, or for a week or two at a time. It is chiefly the unmarried women who come to us, but the married ones also bring their little children and crowd around us in great numbers.

Wherever I have been in China, the only difficulty has been the crowds. Hundreds of women will flock in. They will come five or ten miles, walking on their little feet from all around; and we are surrounded by this eager, interested, envious crowd who have never heard of Jesus Christ all day long, and we spend ourselves in telling of Jesus. Then further away, we try as far as possible to reach every important center.

I want to tell you about our chief helps. I have spoken of the great help which we derive from hymns and simple books, such books as "Peep of Day," translated into Chinese, and the books that we give to our little children here. We get a great deal of help from pictures. The Chinese love to look at them, and you can always get a good sized meeting in any Chinese house if you will take a large picture along and pin it up and talk about it.

But our greatest human help comes from the women themselves. As soon as they come to know and love the Lord Jesus, they are eager to tell all they know about Him, and I wish I could tell you what wonderful preachers of the gospel many of those women become.

All over northern China the women have strong, independent character, and are persons of force. I have seen many, who within a day or two, or within a very few days from the first time they heard of Christ, were ef-

fective preachers of the gospel. Their hearts are full of this strange, wonderful, new story. When they have become converted, or if they have not yet become truly converted, they want to tell others.

I suppose a woman always wants to talk about what is in her mind, she does in China at any rate. This story is something new and wonderful and interesting, and they go to the houses of people they know and tell them; and they bring their friends to see us and the Holy Spirit does His own work.

We are always watching the women with whom we come in contact to see where a strong woman is being developed. When we see a woman truly converted, intelligent with a power to preach, we spend all the time we can in teaching her. Very soon she develops into just as good and effective a preacher of the gospel as we could wish.

One woman I remember, her name was Wang. The first time I saw her, she was about as degraded as a heathen woman could be. Her story was very pathetic, and she gave her heart to Jesus that day. Two or three months afterward she came to help me as a servant in the house. I knew that woman had the making in her of a really great preacher.

I spent much time teaching her the principles of the Gospel. I filled her mind with truth every night, and prayed constantly that the Holy Spirit would come upon that woman and use her for the salvation of souls. The day came. She had been a Christian about three months. There was a great festival and our home was crowded from morning till night. We sat among them preaching and talking all day long. I lost my voice in the afternoon and could not talk any more.

I turned to this woman and said: "You see I cannot talk any more. Won't you just try and tell them the rest of the story?" She replied: "O, I could not possibly. I cannot talk and preach." I just said a few earnest words to her and prayed, and she dropped her head and was silent a moment or two.

In a minute or two she looked up and I saw it was all right, and she began and took up the story just where I had left it off and talked to those women about the cross of Jesus Christ for an hour or more without stopping. The power of the Spirit of God came down upon her; she was just carried out of herself, transfigured almost; her face

was radiant; she talked sometimes with tears and sobs as she told of the cross and of the death of Jesus Christ, and then with such radiant joy as she told of what He had been to her. I never saw, except once, such a baptism of the Holy Spirit.

That woman never went back and for six years she has preached in the power of the Spirit of God. She became so well known that the women would come in from the villages all around to hear her. We never think of preaching ourselves if we can get a Chinese woman to preach, as they do it so much better than we can.

I have sat by her side and listened to her and felt and said to myself consciously, now what does this leave to be desired? You could not wish for anything clearer, more persuasive, more tender, more full of the power of the Spirit of God than that woman's preaching of the gospel. Many scores have been brought to Jesus Christ through her ministry. How I have praised God for that woman!

And there is many another like her. They are splendid stuff for the Spirit of God to work upon. They have in them all the material needed to make the most effective preachers of the gospel, and one most important part of our evangelistic work among the women is to train them and to get them out; not to pay them, but to inspire them with the spirit of Christ and love for souls, and watch over them, pray for them, teach them, keep them up to their work, love them out of their little faults and weaknesses, as a mother loves her little child out of all its little failings, and watch over them as Jesus Christ did over His own disciples in those three precious years. Then let them do the work, and they do it in such a wonderful, blessed way.

Evangelistic work is vital. The people are perishing for want of it. Do not let us sit here and theorize and talk about it and think we have had a nice meeting, and then go away and drop a prayer. Souls are passing out into the dark this minute for want of this preaching of Jesus Christ. There is no time to lose. Since we came into this hall, in China alone 1,500 people have died, very few of whom ever heard of Jesus Christ. You must make haste and get through your preparation and get out there and do this work if these souls are to be saved.

I shall never forget coming home one night after a day's evangelistic work in the country with a heavy heart, because I had seen tragedies that I cannot tell you of now. For four days I could not speak; I felt as if I could never smile again.

We passed under a little archway over the road and one of my women said to me, "There's a nun who lives in there." There was a little temple on one part of that arch. "Would you like to go in and speak to her?" I said, "Yes, let us go in." We went through a little tumble-down doorway under the arch into a damp, dark place.

"There is the little room which she lives in," exclaimed my companion. We crossed a tiny courtyard, and went into a little, low room. It was so dark and dreary and dismal inside.

"Perhaps the nun is up in the temple," my companion said. We went up the winding steps, and there was a little temple with three hideous idols looking down the road, supposed to be watching the passers by. The dust was lying thick and leaves had blown in. No foot-steps were to be seen anywhere and my woman said: "She must be out. Let us go home now." And sick at heart with the faces of those idols and the lonely dreariness of that little spot, we went down the stone steps again, and I looked into that little room and thought of that woman's life.

A couple of boys came in, and we said: "Where's the nun?" They replied: "Don't you know? She lived here all her life and got old and she couldn't go out to beg any more, and she got sick and no one thought anything about her and she died. She starved to death. She was buried and that's the end of her." They laughed to see our faces and walked out.

I stood there in the gathering shadows that night, and looked into that dismal little room and up those winding steps and thought of what the life of that woman meant. I suppose that for fifty years she had lived there, had gone up and down those little steps every day, had worshiped those hideous idols, had burned incense, had prayed her meaningless prayer with that insatiable hunger and thirst in her soul all the time for something that never came into her life, and she got old and lay down there alone to die and went out into the dark. They are going out into the dark all the time, these precious women, these men and little children,

when, if we would go to them and tell them of Jesus, they would give their hearts to Him.

Work Among Women of India.

ON one occasion we visited a group of eleven houses situated just outside the city gate. Having apprised the women of our visit, they were ready to welcome us with bright smiling faces, bedecked with all the jewels they could lay hands on. We talked with them, heard them read, and saw their writing. Then they recited Hindu poetry in the usual monotonous, dreamy, sing-song style, keeping time with a slow, regular backward and forward movement of the body.

Many of the women, now mothers of families, attended our Mission school as girls, where they had a good elementary education. So far from having forgotten what they learnt then, they are reading more advanced books and desire still further knowledge.

In one home we were asked to send a woman who could teach English, as they had a longing to read the language which the white people speak. In another home, when we asked two girls to sing, they surprised us by breaking out into English action songs, which they told us they sang often.

The inevitable betel leaf and areca nut came out on all occasions. Take it we must, or give dire offence to those we wish to help and uplift. To this was added in one house the sandal wood preparation of paste. Seated on the ground before them, they rubbed this mixture into my arms, face, and neck, leaving me very much akin to a walking scent shop.

They were all delighted with our visit and overwhelmed us with earnest appeals to come again soon.

On another day Sarah and I had arranged to visit a different section of the neighborhood. Unfortunately the morning was wet, but in spite of the continuous drizzle, we went about our work. At the Rev. B. P. Wesley's house we found the Bible-woman waiting for us.

With dresses tucked up, we made our way to the various homes. Surprised to see us the people certainly were, but I think we did good by holding to our promise. In this division we have several Bible-houses, *i. e.*, houses where the Bible alone is taught.

The women are, generally speaking, very

tardy about answering our Bible questions, but in one house we had quite a lively conversation. The woman had a happy face and answered intelligently all the questions put to her, asking in her turn explanations of the things she did not understand. She can repeat Bible stories accurately, and sings our Christian lyrics. She volunteered the information that she prayed to our God morning and night—that she believed in Him and loved Him.

When we asked her if she would like to become a Christian, we were somewhat surprised, after her own declaration to hear her laugh and say, "No, why should I leave my home, children and friends? I pray to God. He gives me my clothes, my food, and my health. What more do I want? If I come to your religion, my own children will have nothing to do with me."

How true! They have verily to forsake all for Christ's sake. Should we wonder at their slowness to openly profess Christianity?

From there we went to a wretched hovel, one room, not eight feet square, bare mud walls, damp mud floor, serving as living, sleeping and cooking apartment. Out from the smoke of this room came a young girl, not fifteen—blind—the after effect of a severe attack of smallpox. She had no parents, no relations, she was alone in the world. A neighbour had taken pity on her forlorn condition and came across to cook for and help her in sundry ways. She begged her living in the streets led about by this kind friend of hers.

The expression of her face was exceedingly sweet, but oh! so sad. She repeated to us the Lord's Prayer, part of the Apostles' Creed, and sang in a low tone Bible lyrics that she had learnt from our Bible-woman. She answered the questions we asked and told us she loved Jesus, and prayed to Him to give her back her eyesight. She wishes to become a Christian and to be baptized.—*Miss Burgess.*

A Womans' Club in Yamaguchi, Japan.

THE club woman has reached Japan, even the uttermost parts thereof.

In Yamaguchi the first act was the organization of the Women's Auxiliary to the Red Cross Society. The missionary ladies were invited to join by the leader of the movement and gladly consented. But the wives of some of the army officials said, "If the foreigners come, *we* shall stay at home. This

Red Cross Society is a Japanese affair. It has nothing to do with the foreigners or their religion!"

Naturally, we did not join, but helped in an indirect way by fitting dresses and advising about neckties, etc. All the members wore a uniform, a black skirt and a long basque, a black straw bonnet and shoes. Their meetings were usually addressed by some physician or surgeon, who gave lectures on "First Aid to the Wounded," etc.

But the true club was organized this year. The principal promoters were two Christian women who had truly philanthropic motives.

Okusama, the title of a married lady, means literally the honorable innermost part, and it signifies that a married woman will always be within the house. The promoters of the club wished to broaden the lives of the okusama.

The club meets every two weeks. Alternate meetings are addressed by professors from the higher and middle schools. At the other meetings there are classes where knitting, cooking, arrangement of flowers and other things are taught.

In the towns about Yamaguchi the meetings are held on Sunday, but here in the city they are on Wednesday. This is a concession to the Christians, whom they cannot afford to leave out, because the Christians, especially the teachers in our school, know so many things that the others wish to learn.

Miss Palmer was invited to go to a town a few miles away to lecture on Sunday about something not religion, which they could talk about afterwards at their club. But are there not six days in the week when one can talk about secular affairs? So she did not think it necessary to leave her Sunday-schools.

The other day I was electrified by being asked to teach cooking at the club. "The worm will turn," and I said, "If I go to your club the army ladies will stay at home."

"Oh, the club is quite different from the Red Cross Society," they hastened to say.

"But the same ladies attend, do they not?" asked, insinuatingly.

"Yes; but there are many more town ladies than army ladies. It is very different!"

"I am not a good cook," I next protested.

"This was not false modesty. What can a

woman who goes into school at 7.10 A. M. and stays there till noon do with cooking?

Besides, my colleague and myself are highly favored among women in that we have a genius in the kitchen, and we eat what she provides for us thankfully and unquestioningly, unless, indeed, she gives us eggs three times a day. Then we protest, but mildly, for we know the reason. All the cattle are ploughing rice fields, and their services are too valuable to be lost by being sold to the butcher for a moderate sum.

There is no Beef Trust in Yamaguchi, but O Teru scurries about and finds a nice old fowl that might with perfect propriety be part of the display of a curio shop, and steams and minces and seasons it till it is perfectly palatable; or she gets a slab off from one of those queer, monstrous-looking fishes that are peddled from door to door and serves it creamed on toast, and it is delicious.

I wish I could put as much variety and enthusiasm into my annual exposition of Swinton's First Reader as O Teru puts into her "daily round." Our friends know her talents, and often we see ladies of high degree going around to our kitchen door to ask her assistance or advice.

It would be much more appropriate for the club ladies to ask her to come and teach them. But some of them fancy that foreign cooking must be taught by a foreigner.

So next I named a lady who does know all about cooking, and inquired why they did not ask her. They gave no positive answer, but I knew the reason. Mrs. Ayres already has a well-attended cooking class. There is always a Bible lesson at this class, which Miss Palmer often teaches. Consequently neither of them could be asked to go to another place to teach.

It is not pleasant to be endured because one is useful. The policy, however, does not originate with these ladies. They are simply following the examples set for them in various instances in church and state. Still it is dangerous to neglect a possible opportunity.

"We are fools for Christ's sake."

An amateur in cooking has promised to assist the Yamaguchi club.—*Gertrude Sara Bigelow in Woman's Work for Woman.*

STORIES FROM MISSION FIELDS.

Blind David and His Bible.

IN the early part of 1879, there came to me in Allahabad, a young Hindu, totally blind, seemingly about eighteen or nineteen years of age. His face was scarred with smallpox, which, when he was very young, had entirely deprived him of sight. He had no recollection of the light. He was needy and helpless; so after ministering to his wants, we preached to him Jesus. He said he had heard of Him in his home in Rajputana, and was anxious to know more of Him.

He eagerly received the Word, and it was evident that the Light had begun to beam on his soul. In a few days he was converted, and his whole face shone with joy unspeakable. We baptized him on June 4th, 1879, and called him, by his own request DAVID.

David became a communicant and rejoiced in the privilege. He had eager avidity for class and prayer meeting. "We cannot but speak," was the inspiration of his testimony. Not obtrusive but irrepressible,—he loved to speak of the goodness of his Lord. With bright and earnest face, in joyful tones he would speak of the beauty of the King. Not one who heard him but was touched to the heart, and many wept with silent joy while the sightless saint "told his experience." It was easy to shout "praise the Lord!" after hearing him, and somehow the meeting seemed to have gotten wings and soared nearer to the Throne.

"Brother Osborne, where's the meeting to-night?" He was told it was some distance, in the suburbs of the city. Of course he could not get there. But there he was, in advance of all the rest, running over with joy,—happy, expectant and hopeful.

"How did you get here, David?"

"Why, I walked 'it, of course," with as merry a laugh as ever broke the sadness of this sorrowful world.

"Of course!" We marvel, but he simply confides in his Father and rejoices in His guidance. You call it instinct,—intelligence; he has no such idea. I have seen him traversing plains, crossing ditches, moving across thoroughfares, avoiding trees and holes with remarkable precision, nor once encountering an accident. Sometimes standing still, doubtful of the nearness of a bank or

boulder, he smites his side with a short stick, while he gravely listens for a sound *his* ear alone can catch. "Oh!" his face brightens and off he goes with rapid strides, steering clear of bank and brake, stalking joyfully along as securely as on stone pavement.

David was an ardent lover of God's Word. He would come for his "daily portion," and sit with his face all aglow as the Father's message was unfolded. When we paused at the close of a chapter, a voice would wistfully ask, "Won't you read some more?" One day, after receiving his portion with more than usual delight, he lingered as though unwilling to depart.

"Brother Osborne —"

"Yes, Brother David."

"Brother Osborne, I—I wish—I could—*read!*" was uttered in broken syllables with a wistful tenderness.

"Why, David, my dear brother, how can you read? You are blind, you know."

"That's true," he sadly replies, "but I have heard that there are Scriptures for the blind with raised letters; haven't you?"

"Why, yes, I have heard of them, and seen them, but I haven't got them, and don't know where they are to be had."

A moment's pause; then, as naturally and as joyfully as the birds sing:—

"Won't you pray my heavenly Father to send me these Scriptures?"

Perplexing—wasn't it? Why should this blind man prefer so strange a request? It was decidedly awkward. Small faith is usually speechless under these circumstances. But there are certain pious platitudes which come to one's help in such an emergency, and so I mumbled something about the necessity of "submission to God's will," "pious contentment," and so forth, oblivious that there is neither "submission" nor "piety" in unbelief.

David heard the homily through, and utterly unchilled, with a vivacity which seemed unbecoming, said, "I am going to pray." Cheerful as usual, he strode on his way. Some two or three months passed; David came and went for his "daily portions," but the conversation above reported was not reverted to. The hope was felt that the blind disciple had been taught the lesson of "sweet submission."

One morning destined to be underscored in the calendar of memory—while out on pastoral work—glancing behind, I saw Brother David in evident pursuit. His strides were unusually long and the clatter of his stick sounded ominously. There was an eager joyousness in his face, and—yes—there was a somewhat heavy package under his arm.

"Brother Osborne!" he shouted with a loudness and emphasis which were startling.

"Yes," I replied, "what is it?"

"Stop," he said, "if you please."

"Well, David, what is the matter?"

"Oh! nothing; only I wanted to show you something." Producing the package, which was stitched in cloth, he said, "Someone pushed that under my arm as I walked, and I wanted you to see what it contained."

"Oh!" I made sure it was some gift of clothing from one of the many kind friends who ministered to David. And so I carelessly cut the stitches open and unwrapped the package, when lo!—AN ENGLISH COPY OF THE GOSPEL ACCORDING TO ST. JOHN, in characters for the blind!

For once I was glad that David was blind! Speechless again; was it "sweet submission?" At length I asked—"Who gave this to you?"

"I don't know," replied David (and let me add, the name of that donor has not transpired to this day); "but what is it?"

"Why, this—this—is a copy of St. John's Gospel in characters for the blind!"

"Oh! bless the Lord! *I knew my heavenly Father would send it to me!* Now, Brother Osborne, won't you pray my heavenly Father to teach me how to read?"

"Now, Brother David, I certainly will." It was as the clearing of one's eyes from a smoky mist.

And so David prayed and toiled; and being already able to speak English well, very soon he was able to spell along the precious lines. If he was joyful before, he was fully radiant now. He had the mine all to himself, and could extract the rich nuggets at pleasure.

"Why, Brother Osborne, I shall be able to preach with you now!"

And so we stood in the streets together, David and I, and the blind reader attracted a great crowd, and if he didn't preach, he "told his experience."

But David was not altogether pleased with his performance. The volume was bulky; he had to hold it with one hand, and trace the

letters with the fingers of the other. "I lose my place sometimes, you see. I wish I could have something to hold the Book, so that I could use both my hands."

In a few days David appeared with something unusual slung around his neck. "What is this, David?" we asked in consternation.

"This!" replied the blind disciple, looking somewhat surprised at our obtuseness: "Why this is a hanging desk for my Gospel. See here, how beautifully it works." And so adjusting it around his neck, and spreading his precious Scriptures upon it, with both hands at liberty, he carefully traced the letters with his fingers, and as the scarred face turned upward with an expression of loving reverence, the words never seemed more sacred as he read with lingering pathos:—

"Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—*Dennis Osborne, in Bombay Guardian.*

A Brahmin Seeking Peace.

BY JACOB CHAMBERLAIN, D. D.

TWO of us missionaries were out on a preaching tour in a part of the Telugu country lying on the edge of the Mysore Kingdom, a region in which the Gospel of salvation through Jesus Christ had so far never yet been proclaimed.

Our tent was pitched under a spreading banyan tree. We had been there for several days, and had preached in all the villages and hamlets within three miles of our camp. That morning we had left our tent before sunrise, and gone out several miles to preach in a cluster of villages nestled in among the hills.

In each village, after the oral proclamation, we had offered gospels and tracts in their own tongue to the people who had listened; but only a few would receive them, so suspicious were they at that time of everything new.

We returned to our tent weary with our morning work. The burden of our thoughts was, "Lord, who hath believed our report and to whom is the arm of the Lord revealed?"

As we came near we saw a venerable, gray-haired Brahmin engaged in his devotion on a large stone platform around the central

trunk of an adjacent banyan tree, where there was a small shrine. Slowly, with beads in hand, he performed his circumambulations, keeping his face toward the shrine, reciting his *mantrams*, his prayers, his petitions.

Each time that he came in front of the shrine he fell prostrate upon the ground, performing the *sashtangam* of the Hindus, and then, sliding one bead on his rosary, he would slowly and reverently go around the tree again.

Much struck by his reverent demeanor and evident earnestness, we watched him through the corded meshes of our tent window; and when he had finished his devotions, and had sat down to rest, we went out and, courteously addressing him, asked him what he sought by these prayers and circumambulations.

"Oh, sirs," said he, in a tone that struck us as one of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it; but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas! I know not how my desire can be accomplished."

Then in answer to our inquiries, he gave us the story of his life. He told us how, in early life, he had been sorely troubled by the thought of his unexplained sins; that his parents had both died when he was seventeen years of age, leaving him an only child, sole heir to their wealth; that the priests whom he consulted told him that if he would give all his property to endow a temple the burden of sin would be removed.

He gave his property, all of it. He endowed a temple; but the burden of sin was no lighter. His mind was not at peace.

Obedient to further advice from the priests, his counselors, he made the pilgrimage on foot all the long way to Benares, the holy city. He spent two years in the precincts of the temples in worship. He spent two years in bathing in the holy Ganges. "But" said he, "the Ganges water washed the foulness from my skin, not the foulness from my soul, and still the old burden was there, un eased."

He told us how he had gone from thence, on foot, all the way to Rameswaram; begging his food all the two thousand miles; for he had given all his money to the temple,

and thence again to Srirangam, and thence to other holy places.

He told us how he had spent his whole life in these pilgrimages, and in penances, and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from the burden of sin.

"And now, sirs," said he, "my life is almost gone; my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden and be at peace? Our Vedas have not shown me how."

How gladly did we tell him of our gracious "burden bearer," and of his loving call, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

How eagerly did he listen as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what he had done for our salvation. How gladly did he pore over the gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand.

During that night he left and went upon his way, taking the gospels with him, and we never again saw him.

Tho' so many years have intervened, his earnest, reverent countenance remains photographed on my memory, and I shall look for him up there among the redeemed; for I believe that he was in earnest in seeking deliverance from the burden of sin; in vain, indeed, as he said, through Hinduism; I trust not in vain through the Gospel of Jesus Christ.— *Independent*.

Burri's Story.

BURRI, as she is now called, is about sixty years of age. She belongs to a respectable caste in India—*Hoibett*. She was married when she was seven years old to an elderly man who had been married twice before. His two wives had been taken away by illness so suddenly, that he feared to take a third, so to break the spell of misfortune he was married to a tree, and then finally to our old friend.

He was kind to her, and though her father and mother died when she was still young, she never wanted for anything. She had two or three sons, but they did not live.

Her husband was engaged by a Eurasian family to look after cows, etc., and his mistress became so much attached to Burri, that when, after many years, her husband died, she took Burri into her special care, and gave her a little work to do in waiting upon the family. All went well as long as her protector lived, and when she died, Burri was transferred to the care of her daughter, with injunctions to see that she never wanted.

But Burri was now getting on in years. She could no longer perform the little services which she was accustomed to do, her health gave way, and after suffering from asthma for some time, she began to feel that her life was a burden, nobody wanted her, and she had better put an end to it in a manner perfectly right, according to Hindu teaching, by drowning herself in the Ganges.

Twice she made the attempt, and twice she was rescued, for God had other purposes for her. One day, stricken down with an attack of acute bronchitis, she was sent by her nominal friends to the hospital, where she was carefully treated. Here she heard of some people called "Christians," who were kind, and had been there and taken away little orphan children to care for and to teach, and she thought, "I would like to be a Christian and then they would be kind to me."

The matron, a godly woman, sent over to our mission-house, to ask us to come over and see her. Burri said she knew nothing of Jesus, but she wanted to be a Christian because she had no one to bury her when she died. She said she was quite willing to learn if we would teach her, so after making some inquiries as to her character, etc., she was told that she might come over to us, and we would try for a month how we got on.

It was happy work to teach her, for she was eager to learn, and the love of Jesus soon won her heart. It had to be "line upon line, here a little, and there a little," for it was

not easy to begin to remember at the age of sixty.

She had no knowledge of reading, but with the help of a picture-book she soon mastered the essential truths of Christianity, and after six months' teaching she was ready for baptism. As she herself said, "I am ready to go to the church and tell everybody that Jesus is my Saviour, and that I want to have nothing more to do with idols."

She was very happy, and always had a bright face, for she said, "Since I have known Jesus I feel just as though I were in my own father's home." This expresses much happiness to a Hindu, for the father's home is enjoyed for far shorter time with them than with us.

Burri still suffers much from asthma, and she often longs to go and be with Jesus. One day in speaking of this we asked her, "When God calls you away, how will you know the way to Heaven?" She replied, "Jesus Himself will come to fetch me, and He will bring a light and show me the way."

In her simple way she tries to teach others. She often speaks to the servants, and to those who call at the house, and always has a special care and love for our little orphans.

One marked feature in her character is her constant thankfulness; we have never heard her "grumble," and a little sago cooked specially for her, when she is not well, or some other slight attention will generally make her feel "much better."

She is also very loving towards everybody, and is delighted if she may do some little service.

I think Burri's story speaks to us both of the love and watchfulness of the Good Shepherd, who went after this sheep "until He found it," and also of His forbearance towards us, His under-shepherds, whom He has sent to gather in all His sheep, and who have lingered so long on our errand that only the last years of this one will be spent under His shadow.

Let us be more earnest in our prayers and in our work, that those for whom Christ died may quickly be told of His love, and so that happy day hastened when there shall be "one flock, and one Shepherd."—G. Cowley.



THE EMPIRE OF JAPAN.

Missionary Advance or Withdrawal in Japan.

[A symposium on the subject of Advance or Withdrawal of Missionary Forces in Japan appeared in the August "Tidings from Japan," published in Tokyo, from which we make the following extracts.]

From Rev. Julius Soper, D. D., of Tokyo.

"There is no more important and needy mission field in the world today than Japan. The conversion of Japan to the Christian faith is fraught with untold blessing, not only to the millions in Japan itself, but also to the vast populations of Eastern Asia. Japan has come to occupy so important and influential a position in the politics, education and commerce of Eastern Asia that her acceptance or rejection of Christianity will largely decide the religious and moral destiny of China and Korea. As Japan goes, so will China and Korea.

"If Japan becomes a Christian nation within the next fifty or one hundred years, China and Korea will sooner or later follow in her footsteps. But, if Christianity fails in Japan ('failure' is not in Christianity's vocabulary), it will not succeed in China or Korea. On Japan hangs large responsibilities. Hence the importance of Christian Missions in Japan.

"The next twenty-five years will largely decide the success or non-success of Christianity in Japan. Now is the time for earnest, aggressive and well directed work. Great good had been accomplished during the past twenty-five years. Already there are many intelligent and efficient, not to say influential Japanese workers in the Master's vineyard; but the number is still comparatively small. Many churches have been organized, but the majority is still small and non-self-supporting.

"For some years to come the Japanese churches and workers will need the sympathy, the prayers and the financial help of the 'home' churches. They need special help, because they are beginning (in dead earnest) to set up for themselves. If 'Providence helps those who help themselves,' the churches of the west are under special obligation to Japan.

"Instead of diminishing interest in Japan and decreasing appropriations, the attention and efforts of Christendom should be turned

upon this promising field as never before. This is Japan's crisis! Christianity is being put to the test in Japan as in no period of its history since the conversion of the Roman empire. Now is the time to strike!

"While Japan is a very hopeful and encouraging field—never more so than at present—there are special difficulties to contend with. Nationalism, Buddhism and Materialism are all arrayed against Christianity—they are contending severally, if not unitedly, for the mastery.

"But the greatest obstacle is the attitude of the intellectual and intelligent classes towards Christianity. It is largely one of indifference. They want progress and even morality, but they want them without a religious basis. Many of them hold that Japan can be genuinely educated and civilized without a belief in the existence of God and the immortality of the soul. The great fight is to be around these cardinal and fundamental truths of Christianity, and a big fight it will be. It is on us. Is this the time to retreat? Nay, verily."

From Rev. G. F. Draper, of Yokohama.

"The vast majority are still as much unevangelized as the people of Korea, China or India. The education of today is purely material, including no spiritual influences, and the most intelligent class of the people, the young men recently from or just finishing the schools, are, with few exceptions, agnostics. The withdrawal of foreign forces would leave the few believers to face a mighty problem, and to carry an overwhelming burden.

"Not one in a thousand of the population is even nominally a Protestant Christian, and many of these Christians are as yet far from such a knowledge of the way of salvation as to fit them to guide others.

"The churches of Greece and Rome are doing a large work, and the latter especially has a heavy force on the field and is not considering withdrawal for an instant. There is an abundance of work for all, and a demand for an immediate effort such as no other nation presents. Japan is rapidly becoming one of the important nations of the earth, and it behooves Christendom to put forth every effort that her moral and spirit-

ual may keep pace with her material and political progress."

From Rev. C. W. Huett, of Sapporo.

"The number of Japanese Christians who have the qualifications for real leadership is pitifully small. The ability to make a speech or preach a sermon, even a good one, is not an indisputable evidence of real leadership ability. It shows ability of a certain kind, but from the few who listen to and follow the teachings expounded no great results can or will be achieved.

"The Japanese unaided are practically helpless. Our very best self-supporting churches are only in the experimental stage. A half dozen changes and losses would ruin the self-support of the most flourishing church. The amount of literature available in the vernacular is very small. As yet there is no concordance, no Bible dictionary, no commentary worthy the name, and very few Christian books for the average Christian. Even the Sunday-school lesson helps, teachers' journal, hymns, etc., are almost exclusively the work of missionaries.

"A general knowledge of the Bible is non-existent even among Japanese Christians. Not one in ten own a complete Bible and the simplest question in Old Testament history makes the average believer stare in amazement. Mr. S. S. Snyder of the Bible Society estimated in his discussion of Scripture circulation in Japan at the missionary conference held in Tokyo in October 1900, that at the present rate of distribution it would require 490 years to supply the present population of Japan with a Bible, Testament or portion. Even this work is almost exclusively carried on by missionaries and foreign funds. Not one per cent. of the total cost is borne by the Japanese.

"How any man who loves Christ and His cause can advocate the curtailment of the present missionary force in Japan or the cutting off of any funds now coming here is a mystery to the writer.

"If the present missionary force could be increased four fold and the appropriations increased in equal proportions and so maintained for the next twenty-five years there would be some prospect of their gradually putting the burden upon the Japanese church. Today the Japanese church is bearing all the burdens it can carry and all the responsibility they are capable of supporting is being

borne by individual Christians. Any increase of these burdens now means disaster."

From Miss M. B. Griffiths of Hirosaki.

"Speaking to a Japanese lady, not long since, of the opinion prevalent among many in the States, that 'Japan no longer needs missionaries,' her head sank, and covering her face with her hands she exclaimed sadly, 'Ah, they don't understand, they don't understand.'

"In Japan the missionary is not the visibly prominent factor in the work, but his work and influence are more in demand now than ever before. The Japanese as yet have initiated, independently, no movements for the training and education of Christian workers as such. A practical, working knowledge of the Bible is rare. One of the best known Japanese Christian workers has said, 'We must look to the missionary for the inculcation of the devotional spirit.'

"Never was the wise, tactful, guiding hand of the strong, well balanced, Spirit-filled missionary more needed in the direction of the spiritual affairs of the empire. An immense amount of most important work remains to be done in building, strong and straight the frame-work of the temple of God.

"Foundations must be strengthened, and the tendency to build a little off the perpendicular be carefully guarded against. Masses of the people are still in utter ignorance of the gospel, and it is imperative that, for the present at least, missionary evangelists be multiplied, while existing educational plants be thoroughly strengthened."

From Rev. S. Ogata of Nagoya.

"The progress which Japan has made during the last forty years is merely material not spiritual. In religion she has rather retrogressed. The Buddhist priests taking advantage of the ignorance of their believers live in vice and corruption. The Shintoists do not pretend to exercise any religious influence over the people.

"The Christians only are the true religious people in Japan today and live and act as they believe and profess; but they are only forty-five thousand (Protestant) in number against forty-five million people—only one to every one thousand—and whatever effort they put forth must necessarily be meager.

"The best Japanese minds' who have the work of Christ at heart do not think that

Christianity in Japan has reached that stage of progress where it can freely propagate itself. They pray for even a greater help from the mother churches in America and Europe.

"Some who delight in proclaiming their so-called new ideas and advanced thoughts of Christianity, declare that Christianity must be Japanized and that the church in Japan should not be controlled by the church authority in foreign lands. This unfortunate mistake of some of the best Japanese minds has wrought mischief. It has weakened some of the denominations in Japan and given doubt and distrust to some of the best friends of missions in America.

"If the aim of Christianity is to save people from indecision and fickleness, Korea ought to be considered first; if from conservatism and anti-foreign spirit, China ought to receive first attention; if from idolatry and degradation, India must be taken first; if from barbarism and savagery Africa must be helped before all others; but if from refined corruption and ignorant superstition (the people of Japan at present can be divided into these two classes) Japan ought to receive the first and greatest attention from all Christian lands.

"A great battle must be fought here in the coming few years and Japan must be won for Christ. So the needs are greater now than ever before, and the help must come from America and Europe or else Japan will meet that sad and irretrievable fate which came upon the old Roman Empire."

From Rev. H. Yamaka of Kamakura.

"As to the question of Foreign Missionary Societies withdrawing aid from Japan, it is doubtless true that should they now withdraw from this field, though the form of Christianity resulting might be somewhat changed, the root of the truth would remain in Japanese soil. But according to our judgment and hope, we can not be satisfied with this.

"It is not enough that merely the root of Christianity be planted here. With the growth of our country in material things, we desire the introduction of a true civilization, so that our advancement may be symmetrical and with proper proportions. But without the introduction of Christianity this can not be. And it must be a vital form of Christianity.

"It is of the first importance that Christianity be largely and immediately propagated in our land. Hence, the presence of more missionaries and the use of more missionary money is a positive necessity to the accomplishment of this desired end. The Christian church in Japan can not yet, by any means, meet the responsibility of the proper presentation of Christian truth to these millions."

From Mrs. C. W. Van Petten of Yokohama.

"Work should be not only continued, but pressed in Japan for the following reasons—

"1. Japan is the strategic point, the key to the evangelization of Asia. Our Church here helped until it is self-supporting, would then send missionaries to China, where they would be most able allies.

"2. We are now at last, since Treaty Revision, free to go every where in the Empire, as we have never been before, and the people are ready to receive us; it is plainly the time to advance.

"3. But one in one thousand of the population is a Protestant Christian. Nine hundred and ninety-nine are too large a number for one to be left to evangelize.

"To illustrate, to stop now would be like casting off a twelve-year old son, because the smaller children were more needy and helpless. What good mother could do that? Surely the mother church will enlarge her heart so as to care for all her children!"

From Rev. Y. Honda of Tokyo.

"Is this the time for the Church to begin to withdraw from the Japan field? I answer,—

"(1) Yes, if the question be considered as applying to certain Missions only. There are Missions in this field not well provided, and their men not well selected, who might be very useful in other fields, but who can not hope to succeed here.

"(2) No, if we are considering particularly our own work, because our Mission was established in our own peculiar way and with permanency and thoroughness, and with ways in view, and from that standpoint work is till very young and weak. It would be utter failure to begin withdrawing now.

"(3) Yes, if the question be limited to the sending of missionaries who will devote their time to preaching only, because

few foreigners can hope to draw intelligent and sincere audiences equally well with native workers, owing to the great difficulty of sufficiently commanding the Japanese language.

"(4) No, if this question means that here is less need while yonder are more destitute fields. The stronger the foe, the stronger and better equipped must be the army required to conquer it. In Japan, there are two strong universities, and twenty college grade institutions, all filled with an agnostic atmosphere, while several tens of Buddhistic schools send out their young men prepared for work; yet Christians up to the present, have not even one college which satisfies the needs of their own young men. To break down modern Jericho, we must have heavy guns, and these guns must carry the best modern shells."

From Rev. M. Mitani of Tokyo.

"The helplessness of an infant moves hearts with pity and sympathy, but a boy just beginning to develop into manhood needs something more than pity, he needs active aid, proper leading, suitable education in order to make of him a true and useful man. The mission work in Japan has passed its infancy and is now entering upon young manhood. It needs the very best of care and support to enable it so to develop as to lead this people to become a useful and influential nation for Christ and His cause. Missionary forces must be greatly strengthened with 'Spirit-filled men.'

"I.—Japan's material progress during the last forty years is the wonder of the world, unprecedented in history. But she lacks sadly the spirituality to mould the higher character of the nation. The Gospel of Christ alone meets the present need, and must be speedily carried to all the people.

"II.—The present opportunity is too great to be missed. The 20th Century Movement has begun with mighty manifestations of power. Tens of thousands all over the country are seeking, having tasted the saving power of Christ. We hear everywhere the urgent cry, 'more men and more money.' Shall we let this opportunity go?

"III.—Christianized Japan would have great influence over other Oriental countries. Already hundreds of China's best students are in our schools of learning. Many of her high officials are lately visiting Japan to

gather some of the fruits of modern civilization. Thus Japan is bound to influence her neighbors. What would be the influence for Christ and His kingdom could Japan carry with her new life in Christ? The time is ripe, the possibilities very great, and the demands urgent. I do not see how the missionary forces or aid can be withdrawn."

From Rev. Henry B. Schwartz of Kagoshima.

"Teachers in Christian schools feel that their most critically important duties are those in relation to unconverted students in their higher classes. They are soon to leave school and take positions of influence in the world. If they are graduated as unconverted men they are likely never to become Christians. The period of possible influence is short, it must be improved.

"Japan is a senior. It is now or never. Already positions of trust and influence in the outside world are being offered her. China is sending students by the hundred to be educated in Japan, and is asking her for advisers and teachers. Korea has just engaged a Japanese gentleman as foreign adviser to her government. Siam looks to Japan continually, and even the Native States of India are sending students to Japan; while the proudest nation on earth is glad to make an alliance with her.

"It would not be wonderful if under these circumstances Japan should think she had learned enough and want to quit school. But the best of it all is, Japan is more willing to hear the Gospel and more open to Christian influence than ever before. Our schools are full and our missionaries have more calls than they can answer.

"We should make the most of this wonderful opportunity. As the strategic point in Asiatic missions Japan should have the chief place in the prayers, the gifts and the labors of Christian people until it is carried for Christ."

From Rev. D. S. Spencer of Tokyo.

"Why do people, particularly in America, men of good judgment and earnest devotion to the cause of foreign missions, think of Japan as so far advanced religiously that the day of withdrawal of mission aid is near at hand? Let us be frank in seeking an answer.

"To our thought the missionaries are first to blame. If asked to write, space is limited,

and they naturally desire to say the best and most encouraging things in the space given. A public address with usually but one chance before a given audience, must be compassed in a few minutes, an hour at most. The natural tendency is to say the best and most important things, at least the most encouraging, in the time given. Details must be omitted. The recital of failure does not usually draw friends and money. All the surroundings tend toward a partial and unbalanced presentation of the subject of missions, and yet the missionary has not the remotest desire to misrepresent.

"Again, some missionaries see nothing but the rosy side. A slight religious awakening is a great revival. A movement like the recent Taikyo Dendo is a religious revolution, and in briefly presenting the case at home, as one recently did, such missionaries speak of the thousands who held up a hand, signed an address card, or in some other manner manifested the spirit of inquiry, as so many thousands of converts added to the Christian Church.

"There is no desire here to belittle that great work of grace; but to represent all this company as converts to Christian truth is misleading and damaging. The judicious mind, with no lack of faith in God and final results, will take a different view.

"Another class of missionaries fear to incur displeasure of the highly dispisive Japanese, as witness 'Verbeck of Japan.' These Japanese see and read English papers and scrutinize closely every thing said concerning them.

"Some imagine that these Japanese are best pleased with writers of the Edwin Arnold type; but they are greatly mistaken. The sensible Japanese welcome criticism, provided it be free from selfishness, race pride, and religious cant.

"It must also be added, to be truthful, that some of the moral conditions well known to the experienced missionary are of such a nature that their plain recital would not be tolerated by an American or European audience or reading public. While no loyal missionary will designedly make capital of the sins and weaknesses of the people, it is for all concerned important that the real truth be known.

"Morally speaking, the upper classes in Japan are the lower classes. Witness the recent convictions for embezzlement of public

funds in Hiroshima, Okayama, Nagoya, Shizuoka, Kofu, Yamanashi, Saitama, Gumma, Sendai and Tokyo. To the moral reformer, the encouragement lies in the fact that these public sinners now begin to be sought out and punished.

"A second reason for the prevalence of mistaken ideas touches the material advancement of the country. Japan's military successes have been blinding, not to the outside world only but to Japan herself. Railways do not necessarily run cars of salvation. Telegraphs and telephones may hide the Trinity. The electric light is not necessarily the light of truth. Forts are not always bulwarks of the Bible. The Government military heroes may be the enemies of Christ. And here is where the danger lies.

"Japan, flattered by military success and material advancement praised unwarrantably by her would-be friends or, which brings the same result, unmercifully criticised by the envious and jealous, has, to a large extent become satisfied with her moral and religious conditions. But her schools are destitute of morals and are not only godless, but agnostic to a very large degree. One Christian in a thousand of the population can not possibly influence the mass to any large extent. Surely the Christian public already wields an influence out of all proportions to its numbers.

"Liquor saloons are as common as grocery or other stores and require no special license for the sale of their death-dealing drugs. Every town of any size has its houses of licensed prostitution, often occupying the best building and most flourishing portion of the city. Suicide is alarmingly common, particularly that of the young. Unnameable social vices are exceedingly common, and no one knows this better than do many of our native ministers, whose sermons are sometimes scathing rebukes of prevalent social conditions.

"As might be expected, the religious indifference is appalling. And this indifference sometimes taking the form of direct opposition to Christian truth, has prevailed since 1888. Only recently has the spirit of genuine inquiry after Christian truth again become manifest.

"Beginning with the Tokyo Missionary Conference, which was soon followed by Taikyo Dendo movement, a spirit of awakening has been manifest. Disappointed

the various moods and experiences through which the nation has passed in recent years, the Japanese people are seeking to know the cause of the prevalent unrest, the failure of their ambitions and of some of their national aspirations. In some important centers of thought there is a distinctly visible return to faith. Many of the most thoughtful men have come to see the failure of any system of morals which does not have a religious basis.

"Shintoism makes no pretense as a religious cult. Buddhism is corrupt, split up into factions, weak as a religion, and has betrayed the confidence of the people until it is little believed though by no means powerless. Disappointed in other lines, many are turning to Christianity for comfort and hope. There is undoubtedly a genuine desire in many hearts to know the meaning of the Man of Nazareth.

"This is Christianity's chance in Japan. This is the time to summon all the forces and push the battle with renewed vigor and persistence. The Church that fails to do aggressive work will soon be left behind. The lamentable fact today is that not an important mission represented on this field is sufficiently provided with men and money to meet the demands of the hour.

"Let no man deceive himself with the thought that Japan is speedily to be won for Christ. The Christian Church must prepare for a siege in this land. If the Church be faithful to its trust there is no more doubt as to the outcome than there is as to the truth of the Divine Word. Christ is certain to win, unless the Church deserts His standard."

The Young Man Student of Japan.

BY REV. W. P. BUNCOMBE, OF TOKYO.

HERE is the student's portrait drawn by a Japanese who is also an English author. Dr. Nitobe in his book called *Bushido* (The Way of Knighthood) says:—

"Have you seen in your tour of Japan many a young man with unkempt hair, dressed in shabbiest garb, carrying in his hand a large cane or a book, stalking about the streets with an air of utter indifference to mundane things? He is the *shosei* (student), to whom the earth is too small and the heavens are not high enough. He has his own theories of the universe and of life. He

dwells in castles of air and feeds on ethereal words of wisdom. In his eyes beams the fire of ambition; his mind is athirst for knowledge. Penury is only a stimulus to drive him onward; worldly goods are to him shackles to his character. He is the repository of loyalty and patriotism. He is the self-imposed guardian of national honour. With all his virtues and all his faults he is the last fragment of *Bushido* (the ancient Knighthood of Japan)."

As regards religion he has none, as a rule. Out of about 1,000 replies sent in to inquiries made of the students in Toyko, only fifteen per cent. acknowledged belief in any religion. Yet it is religion that they most need.

A student was earnestly seeking for satisfaction from study and success. He passed all his examinations, but found he was no nearer being satisfied than before, so he determined to commit suicide; but, as he got to the bridge whence he was going to plunge into the water, he thought of his parents and how disappointed they would be. He desisted and went to his distant country home instead. There he heard the Gospel, believed, and found the satisfaction he had in vain sought elsewhere. He then studied, entered our Divinity School, and is now an evangelist.

The young men of Japan are seeking after God. They are studying the Bible. Last year alone 7,000 English Bibles and Testaments, besides those in Japanese, were sold by the Bible societies. The students were the chief purchasers. A Christian Japanese student told me that most of the students whom he knew had Bibles or Testaments.

Many are openly confessing Christ. Last year in September to October Mr. Mott held brief missions for students and young men in seven places. He had only eighteen evangelistic meetings in all, but every meeting was packed, and over 1,500 young men expressed their decision to take Christ as their Saviour.

Work amongst the students and young men is the very cream of a missionary's labours in Japan, and is also his most fruitful field. There are about 50,000 students in the recognized schools, i. e., Universities, high schools, and special schools (medicine, engineering, normal, etc.).

But it is in Tokyo that the greatest number are congregated. There are said to be about 50,000 who class as "students" there, a

large number of whom are not connected with the regular schools. Many have to earn their living while studying; some work all day and study in the evenings, others attend schools in the daytime and work till late at night for their daily bread. Numbers come to utter ruin and end their life by suicide, and the condition of student life in Tokyo is a matter of much anxiety to the authorities. It is only the *Gospel* which can really save them, and the salvation of the students will be a mighty factor in the evangelization of Japan.

The Japanese Student.

BY REV. A. B. HUTCHINSON, OF KIU-SHIU.

Some of the most promising and interesting work open to the missionary in Japan lies in the way of direct attempts to influence for Christ the youth of its schools and Universities. These are generally bright and persevering students, keen on acquiring information, and able and accustomed to spend more hours over their books than the students of other lands. Besides this, many are anxious to master the English language. This gives a good opportunity for introducing to them the New Testament.

The acquaintance they make with the rudiments of Western science, history, and geography loosens the hold of their former creeds. They cannot, like their Shintoist parents, worship the rising sun; nor can they, with Buddhists, reverence images of abstractions or of mortal men. Buddha is only an idea. So they first let go the inner faith of childhood and soon give up the outer forms in which they were accustomed to express it. "I find," said one of these, "that I get on just as well without religion as with it."

Is there not reason to fear that this is true of too many in our own land, who have never yet felt the touch of the living Christ? Three-fourths of these most diligent Japanese students call themselves either Atheists or Agnostics.

I have had at Fukuoka for several years past a class of students numbering from eighteen to twenty-five, all able to read the English New Testament. They pass on to other higher or special schools or the University.

Most interesting are the conversations that grow out of these classes. The new ideas of

God, the universe, man, sin, and salvation which are here presented to them arouse thought—often antagonistic thought—and are very rarely accepted as matters of course.

One remarked, "It is very easy for you, brought up in a Christian country, to believe in a personal God, but to us the idea is unknown." Another asks quite simply, "Why, if God be everywhere, did He use angels to tell His will to Joseph, Mary, the Wise Men, and others?" One who had questioned in a conceited manner about the origin of evil, a year later was a humble candidate for baptism, became in time a catechist, and is still rendering valuable aid in work for Christ.

Very sharp are these young men, with minds quickened in the schools, to see and note the terrible inconsistencies of professing Christians, and the great difference between the mind of Christ and the lives of those who call themselves His followers, as at the Treaty Ports.

When they read in their papers the utterances of European statesmen, or accounts of grievous scandals, or the record of the vile conduct of Christian troops from various lands (as recently in North China), their delight is, by question and comment, to heckle their missionary friend about the same. Attendance at these classes has resulted in several ultimately becoming Christians, not all at once, but the seed of the Word carried away has borne fruit to eternal life in God's good time.

In the great centers of academic life the presence of a Christian hostel such as that at Kumamoto is of the greatest advantage to Christian students. It helps them to strengthen each other's faith and preserves them from those temptations to vicious courses which are destroying the moral life of so many.

The lot of those students who are far from home is not enviable. They lodge in crowded boarding-houses without proper supervision. Fortunately, the imperious demands of study give them little leisure time.

They are a high-spirited race, and remembering that they are the future leaders of life in Japan in its various branches makes it a delight, yet a great responsibility, when opportunity is afforded of influencing them for Christ.

At Saga, some years ago, I met Mr. B—, a student volunteer from America, and professor of English in the High Schools. Out of school hours his house was open to any student who wished to learn more English. A strong anti-foreign party existed amongst the scholars, and threatened those who took advantage of Mr. B—'s kindness.

One of these latter, Saito San, was interested in Christianity as well as English. Missing him from school one day, Mr. B— went out to his home, about four miles away, to make inquiry, and found him laid up, as the result of a severe beating with sticks, administered the night before by a band of nine or ten anti-foreign students. When he had recovered he still absented himself from school, and his father professed ignorance of his whereabouts.

A fortnight later, on his return to school, Mr. B— inquired privately where he had been. "You know," was the reply, "those fellows gave me a beating; well, I have kept quiet during the day at a friend's, but at night I have caught each one of them and have given him as good a thrashing as he gave me." "But," said Mr. B—, "that is not the Christian way; we must forgive our enemies, and do good to them that hate us." "Yes," said Saito San, "I know that, and I felt that I could not do it after I became a Christian, so I did it at once; and now I am ready to go on preparing for baptism."

That is the sort of character we often have to deal with. Saito San has since done good work as a catechist, and I am only sorry he belongs to another section of the Christian Church.

Every one knows the story of Wakasa, the officer, who became a Christian as the result of finding a Dutch Testament floating in the harbour of Nagasaki. His family became Christians. His grandson, being a student, tried in vain to get his father's consent to his entering the Doshiha, or Christian College, at Kyoto, to be trained for the ministry, to which he felt God was calling him. At length the young man ran away from home, and called on me on his way to Kyoto. With

our catechist, Watanabe San, I put before him God's Word on the subject of filial obedience and the absolute need, if we would work as Christ's servants, of submitting our wills in all things to His holy will. He recognized his error and returned home, whence at a later date, with his father's full consent, he went to the Doshiha.

We rejoice that last year 1,000 students with 500 other young men, at six great centres, were led to solemnly declare their acceptance of Christ and desire to be instructed for baptism. These claim a real interest in our prayers.—*Church Missionary Gleaner.*

Rev. J. A. Welbourn writes from Kanazawa, Japan; "Though we hear tales about Japanese students' lawless conduct, yet those who come to us behave in a most gentlemanly manner. Some have fine, straightforward faces, and are as nice fellows as one would care to meet. Their unkempt appearance at times might not at first strike one very favorably, but a disregard of outward looks is a tradition bred into Japanese youths, and one soon ceases to notice particularly that their clothes would seem queer in America. Friendliness is the basis of any good one may do these young men. They are not afraid to ask us questions about religion, and we have Bible classes for them, give them books to read, both in Japanese and English, and try to influence them toward Christianity as opportunity offers."

The Palmore Institute is an English night school of the Southern Methodist Mission in Kobe, Japan, with about one hundred students, most of whom are business men or school boys. The school meets every day, except Saturday and Sunday, at 6.30 P. M., and closes at 9. There are four classes, in each of which the Bible, reading, conversation and translation are taught, and in the more advanced grades grammar, composition and rhetoric are added. Since June, 1901, twelve young men from the school have been baptized and received into the church, and there are a number of eager inquirers.



DIALOGUES, RECITATIONS, MISSIONARY EXERCISES.

What a Penny Teaches.

First Child—

Here's a penny for the Master,
Given as an offering dear,
In remembrance of his goodness,
Crowning us from year to year;
'Tis a little willing offering
That I bring through love alone,
Yet, not mine—the Saviour lent it,
And I give him back his own.

Second Child—

This little penny that I bring
To Jesus, as an offering,
You see is very, very bright,
And seems to say, "He is our Light."
Like it, I pray, my soul to shine
Triumphant for my King divine.

Third Child—

The penny I offer is new,
A symbol for me and for you;
So, too, are the mercies that, scattered
abroad,
Descend to the earth from the store-house of
God;

His mercies are new,
And fresh as the dew.

Fourth Child—

Here on this penny's face
A stamp, or seal, I trace,
That shows its mart of trade,
And place where it was made;
With us it is the same,
A seal we, too, may claim;
And if our hearts to God are given,
We'll wear the blessed seal of heaven.

Fifth Child—

I find a name and date
On which to meditate,
And from my penny learn
New meaning to discern,
And read a lesson there
To keep with tender care;
If we for God are set apart,
His name is graven on our heart.

Sixth Child—

My little penny reminds me—
It stands for wealth, though small—
Of our Father's great abundance,
Rich and large enough for all;
From his bounty full and free
Man is fed, from sea to sea.

Seventh Child—

My penny suggests giving,
And this is true living,
If done for the dear Saviour's sake;
To give without grudging,
And no one misjudging—
Oh, this is the plan I would take.

Eighth Child—

I have a thought to tell you
My penny teaches me;
'T round, and is the emblem
Of true eternity.
So Jesus' love encircles
His children, great and small,
And tenderly surround us
Forever, one and all.

Loving, Living, Praying, Giving.

"The church was old and too small," they
said,
And the people knelt as the pastor prayed:
"That the spirit of love on them might fall,
To build the Lord's house. For each and for
all,

"Let loving be living,
Let praying be giving!"

"Amen!" answered the deacon, who always
led
The subscription list. "Amen!" they all said.

But the deacon thought of the meadow that
lay
Right next to his, to be sold the next day
At a bargain; so he started to go,
Holding the hand of his little boy, Joe.

"Let loving be living,
And praying be giving!"

The pastor cried with an anxious heart.
As the people all made haste to depart.

"Papa," said Joe, as his little feet pattered—
Little six-year Joe, whose tongue always
chattered

Of all that he heard—"When the preacher
prayed,
And prayed—and got done, 'Amen,' you all
said;

What does amen mean?"
"Why, so be it, my son."

"Then amen means a new church, don't it?"
And it will be built *some time*, won't it?"
"Yes, when there are bricks enough," and
then straightway
He thought of the meadow and its loads of
hay.

He was off the next morning, busy in buy-
ing
And so was Joe off as busy in trying
His little new wheelbarrow, but 'twas quite a
load,

For dear little fingers to wheel down
the
road:

"Please, mister, come quick,
And get the two brick,

For the new meeting house." And the pastor
smiled
In the rosy face of the hopeful child.

And the good preacher told, when the work
was done,
Of the new house to be, for the work had
been
done:

How little Joe Darrow,
On a wheelbarrow,

Had brought the first brick. O'er misty
dew

Many a hand, as the long list grew
To thousands of dollars. The pastor
prayed
then

As never before, and they all said "Amen"

Dialogue About Missionary Pennies.

BY SOPHIE S. SMITH.

Johnny—Here is a penny for the missionary box, Mary.

Mary—Oh, Johnny, I wish we could give more; a penny seems so small.

Johnny—I wish we could give more, too, but you know we are poor and cannot afford it.

Mary—I wonder if the Lord cares for our pennies as much as he does for other children's dimes and quarters.

Johnny—of course he does, if it is all that we can give. You remember how Jesus praised the poor woman who gave her mite, while he never said anything to the rich people who were throwing in their dollars.

Mary—Yes; and our teacher told us last Sunday that our pennies, cheerfully and willingly given, would do more good than somebody's ten dollars, grudgingly given.

Johnny—What are those little verses about the child who gave a penny?

Mary—A child a penny gave; with it a tract was bought,
By which a heathen chief was to the Saviour brought.
A little church was built; men turned from idols cold,
Till fifteen hundred souls were gathered in the fold.
How many more shall come in joy with Christ to dwell,
The fruit of this seed, eternity must tell.

Johnny—If every penny did that much, a good many churches would be built and a great number of people saved.

Mary—I never thought of it before. I have felt ashamed because I could not give more than a penny each week, but now I shall feel thankful that I can give that much.

Johnny—Some day we may be richer and then we must not content ourselves by giving pennies, but give as much more as we are able.

Mary—Yes, we must always give according to our means, whether we are rich or poor, only we may not feel what we give then as much as we do now.

Johnny—I expect the poor people do feel more than the rich what they give, because they have to make such sacrifices in giving; and I expect that was why Jesus praised the poor widow, though she gave so much less money than the rich men around her.

Mary—Well, we are still young and poor, but we can give our pennies cheerfully, and be thankful we have that much to give.

Hear the pennies dropping, listen as they fall.

Every one for Jesus, He will get them all.

What Missionary Pennies will Do.

CHARLIE.

See here! see here! a bright new cent
My father gave to me;
Oh, Johnny, say, what would you buy
With it, if you were me?

JOHNNY.

I've got a penny, *too*, see here!
And though it is quite small,
'Twill buy some candy, I am sure,
Or else a top or ball.

CHARLIE.

O, how I wish I had a *pile*
Of pennies, up so high,
(Measuring with his hand.)
What lots of playthings, pretty toys
And candies I would buy!

JOHNNY.

And I would buy a great live horse
And ride him all the day;
I'm sure I never should be tired,
Nor never want to play.

CARRIE.

Now, boys, if you will listen,
I'll tell you something true
I read about some boys and girls
About as big as you.

They live across the ocean,
Thousands of miles away,
They never read the Bible
Nor ever learn to pray.

They never go to Sunday school
To hear God's holy word,
But worship idols (made of stone
Or wood) instead of God.

They never heard of Jesus,
So gentle and so mild,
Who blessed the little children
And loves each little child.

Our people send the Bible
And missionaries there,
But it takes a lot of money.
To support them, every year.

CHARLIE.

Here, Carrie, take my penny;
I do not want the toys;
I'd rather send the Bible
To the little girls and boys.

JOHNNY.

And so would I; take mine along
And send it, Carrie, too;
If I a pile of pennies had
I'd give them all to you.

ALL TOGETHER.

We're very little children,
'Tis little we can do,
But *we* will send our *pennies*,
And the *dollars* leave for *you*.

METHODS AND PLANS IN MISSIONARY WORK.

What Some Little People Did for Missions.

"Oh, Carol, have you really and truly got an aunt in China?"

"Why, yes; she's my aunt Dorothea. She sends me lovely presents and letters, wax fishes and little cups and saucers, and idols and all sorts of things, and may be when I grow up I shall be a missionary, too."

"Oh, don't, Carol. Please don't go 'way off there!"

"I mean, in case papa and mamma and you and everybody should die. Of course I couldn't leave mamma," said Carol, with a little gasp at the outlook her own words had brought up.

Her playmate Ahlo looked grave for a moment, but Carol's brightening face reassured her, and the two little girls ran upstairs to see the latest present from China. It was a small silver pin and the design represented one of the Chinese characters or words.

"I know what it means. Come in the nursery and see me copy it on the blackboard and I'll show you how to draw it, too. There, Ahlo, you must make marks just like this and it means happiness."

"How do you know, Carol?"

"Because aunt Dorothea wrote about it in a letter and said Foo and Shou meant about the same as our health and happiness and this is Foo."

"My mother gets letters from China, too, and hers have big red seal on them with such a funny looking shape, something like your pin, only larger."

"Does she? Why don't you bring one over here and perhaps mamma could tell what it means?"

"Does your mother know all the Chinese words?"

"No, I suppose not; but she knows three or four very nice ones, and it might be one of them."

This point being settled, the two children drifted about the room looking at different things, until Ahlo spied a piece of paper pinned on Carol's dainty silver-rimmed pin-cushion.

"What's this?"

"That's my text for tomorrow."

"Auntie Sue picked out that text for me. It's an easy one, isn't it?—'Remember the Sabbath day to keep it holy,' and she came in the nursery this morning while 'B' was brushing the tangles out of my hair and we made a beautiful plan, how I could live it."

"What do you mean by living it?"

"Come down on the piazza and I'll tell you. I forgot all about my missionary box. It must be dry now, and you and I will put the papers in it."

Out on the vine-shaded piazza were all the signs of Carol's morning occupation—pieces of paper, scissors, mucilage-bottle, pencil and paints, all scattered about. The newly decorated box stood on the piazza railing, with only Kitty Kimo to guard it, and Kitty, the rogue, was rolled up in a ball fast asleep on the hammock cushion!

The box was a plain white one, which Carol had ornamented by painting colored stripes across it and pasting, at the centre and in the corners, some round pieces of gilt paper, on which were black marks to look like Chinese characters. The marking of the box had been a difficult task, but had finally been accomplished and then the cover was glued on the box, so that all papers would have to be put in at the top through some slits, which Clinie, the cook, had cut with a knife.

"It's beautiful," said Ahlo. "Now I'll hold Kitty and you tell me what it's for."

Carol explained that she was going to the seashore to spend the month of August, and that auntie Sue thought it would be a nice plan to get all the children in the hotel together Sunday afternoons, and have some pleasant readings.

"I suppose," went on Carol, "the children would like to keep the Sabbath day holy, but they don't know how to do it; and auntie Sue says they run up and down the piazza and make a great deal of noise when other people want to be quiet. So she asked me to save all the letters and papers I could, and one day she is going to talk to us about missions and read what is in my box. That's the way I am going to help keep the Sabbath day holy."

"Mamma has given me parts of aunt Dorothea's letters, and papa will cut some

things out of the missionary papers, and I have some Chinese pictures and—and there's auntie now, and I'll ask her to come and read some of these papers to you before we put them in, and then you can see how nice it will be."

"I'd like to help, too," said Ahlo; "and I am going to ask her to tell us something else she is going to talk about down at the seashore, and let me have a box and be a collector; and perhaps Maud would like one."

So in a few days the three little friends were busy helping auntie Sue prepare for her Sunday afternoon readings at the seashore, and Maud, who was older than the others, found a very pretty quotation which she wrote on her box, "I am a gatherer."—*Zaly Minot.*

Money-Raising Methods.

OF course, the best way to collect money for the church is just to collect it. In the main, in almost any community, the people have the money for all of the purposes that they really want to spend it for. They will spend it for God's cause if they are vitally interested therein. And it is the business of the leaders of the church to get the people interested in the work of the Lord. If we do this the money will come. And yet it will not always come of itself; we must go after it.

The chief objection to all clap-trap, bargain-counter methods of raising church funds is not that you can't get very much that way, nor even the strong objection that it often costs more than it comes to, but that it dries up the real foundation of benevolence in the hearts of a people; and they become so enamored of this new method of eating and drinking their way into the kingdom that the simple matter of straight Gospel giving becomes a lost art.

And with the loss of the art of giving there also goes the joy of giving. For there may be abounding joy in connection with Christian giving. We are told in the old Book that "the Lord loveth a cheerful giver." Some scholars prefer the word *hilarious* over that of cheerful. What a victory to have the church full of hilarious givers! Anything that tends to prevent that is not a good thing.

When the church needs money, let the people be frankly and openly asked for it. And

never should an apology be made for presenting God's claim for funds. Has He not given us all that we have? Has He not a perfect right to ask for a part of it back again? Does not everybody know that the church cannot be run without money? Do we not spend our money freely for other things?

Nor should we raise money in a manner that would indicate that we do not enjoy it. Let us put our hearts into it, and do it joyfully as unto the Lord.

And let there be nothing hidden or covered about it. Let it all be open and above board. Give the people all of the information and they'll give you the money every time. All secret movements in this line are a failure. Let the people know fully just what you did with all of the money they have given you hitherto, and just what you want to do with this, and all will be well, and they have a perfect right to know. It is their money and their church.

They want their church to succeed, and will furnish the necessary money to make it go if they are properly treated. If the finances are not properly managed they should know it, and the officers of the church should be removed and competent men put in their places. The management of the finances of a church should never be open to suspicion.—*Geo. C. Wilding, D. D., in Zion's Herald.*

Work for Our Lord.

The fields are all white and the reapers are few,
The children are willing, but what can we do

To work for the Lord in His harvest?

Our hands are but small, and our words are but weak,
We can not teach others, how then shall we seek

To work for the Lord in His harvest?

We'll work by our prayers, by the pennies we bring,

By small self-denials the least little thing
May work for our Lord in His harvest.

Until by and by, as the years pass at length,
We too may be reapers and go forth in strength

To work for the Lord in His harvest.

FROM FOREIGN MISSION FIELDS.

Rev. Dr. J. C. Young, on Sunday, May 11, at Aden, Arabia, baptized Sheikh Salem, a leading Mohammedan. He writes: "In all my dealings with him, I recognized a devout man and an earnest soul, seeking first the kingdom of God and His righteousness. Perhaps, too, the fact of his being a rich man prevented me from supposing that he had any ulterior motive in seeking to know the truth. J. Gordon Logan, who saw the man in my house, writes from Suez: 'It is worth more than ten years' work to have the means of bringing such a soul as Sheikh Salem out of the darkness of Islam into the marvelous light of God's love.'"

Rev. G. L. Pearson, presiding elder of the Hawaiian District of the Pacific Japanese Mission, reports a membership of 386, a gain of 8 per cent. In the three day schools for Japanese children are 110 pupils. The night schools for Japanese young men are largely attended. There was raised \$2,500, and for benevolence \$338. The work as planned for next year shows ten charges.

Rev. J. R. Moose writes that in an itinerating trip lately made in Korea, he received a very cordial welcome and Christianity is making excellent progress. He also says: "It is a nice custom that our Christians have in this country of marking every church with a flagpole and hoisting a flag at the time of service, instead of ringing a bell. The flag is usually white, with a large red cross in the centre of it, and the words 'Jesus Church' surround it."

Miss Helen I. Root writes from Jaffna, Ceylon: "Work has been carried on here for about eighty years, until the whole district, thick as it is with ever-increasing temples and shrines, is, after all, astonishingly well permeated with Gospel truth. Just outside the limits of the Christian church is a great outlying field comprising thousands of men and women who have been educated in mission schools. They have little faith in the Hindu religion, and they are intellectually more than half convinced of the truth of Christianity. They need just the touch of God's Spirit on their lives to make them realize their own need of salvation, and be willing to come to Jesus for it. There is the freest access everywhere to Gospel teaching.

and the utmost need for the Christians' lives to bear it out. The work is just boundless in its possibilities, and there seems to be a growing sense of this among our people."

Miss Annie R. Taylor writes from Yatong, Tibet: "The Chinese want to close this place to British subjects, and then the whole of Tibet will be closed to the Gospel. My being here prevents this. The bungalow here, that belongs to the Indian Government by treaty, has now been proclaimed Chinese property, and the Chinese flag has been put up by the Commissioner of Customs."

South America.

Rev. J. M. Lander, of the Southern Methodist Mission in Brazil, writes: "The year has been one of great prosperity. I have preached the Gospel in thirty new places, and received 370 members. There is a spirit of progress and activity on all the circuits, and the people are disposed as never before to hear the Gospel."

Dr. Teixeira da Silva is a prominent lawyer in Sao Paulo, Brazil, and has lately been converted to Protestantism as represented by the Methodist Church. He has commenced speaking on Sunday afternoons in one of the public squares to immense crowds of attentive listeners, telling them of Jesus and His love. He is now printing at his own expense a weekly paper, *A Luz Divina*, to extend the Gospel light.

Mrs. Ida A. T. Arms writes from Concepcion, Chile, of the death of one of the converts in Chile: "The room was poorly finished and scantily furnished. The half-burned candle threw a flickering light around. By the side of the bed sat one of our faithful teachers, while slowly the hours numbered themselves, and the husband, wearied with nights of watching, slept. Our Francisca was dying. She had worked so hard to finish the new print dress for our Christmas tree, the first one our Sunday-school had ever had. She did finish it, but was unable to leave her bed when the night arrived for our gathering. She knew she must die. "Let me wear the new, clean dress in my coffin," she had said. Suddenly she started up, threw away the restraining arr

of the attendant, and in a loud, clear voice she called: 'Carlos, Carlos, lift me!' Quickly he came to her side. 'To the floor, Carlos.' 'No; why?' 'Jesus is coming; I want to be found low, low at His feet. Put me down, Carlos, low down.' Then suddenly the face grew brighter, and heavenly glory transfigured the worn lineaments. 'He *has* come. Don't you see Him? He knows me; He loves me. Up there—O, how beautiful! Look, look! Blessed Jesus, blessed Jesus!' Again and again she repeated the words. Fainter and fainter grew the husky voice, and just as New Year dawned Francisca, the first convert from my woman's class in Chile, entered the heavenly portals."

China.

Rev. W. F. Beaman writes from China: "The demand for Western learning is overwhelming. It is almost pathetic to see the hundreds and hundreds of students that are absolutely helpless. No one to help them but the missionary, and he is overcrowded with other duties that demand his attention."

Mr. Smith, of the American Board Mission in China, writes from Inghok City: "There is a great demand everywhere for Christian books. Several teachers of heathen schools have purchased a number of portions of the New Testament to introduce into their schools. Several men came to us and bought a full set of books that make plain what Christianity is. They lived at least twenty miles from any chapel. We opened a boys' day school here at Inghok City, and within two weeks it was so crowded that we were obliged to rent another room."

Miss Grace M. Hill, of the Methodist Protestant Mission in China, writes from Changteh, Hunan, July 1: "We have three missions here represented by foreigners, one outside the east gate belonging to the Cumberland Presbyterians, one inside the city belonging to the China Inland Mission, and ourselves outside the west gate. On June 25 the three missions united in holding a union meeting for the women. Between sixty and seventy women and girls were present, and many showed their deep interest by their eager expression and sensible questions and answers."

Yuan Shih Kai, Governor of the Province of Chili, has invited Rev. Charles M. Ten-

ney to become superintendent of education for the province. Mr. Tenney has been a missionary of the American Board, and his appointment is an evidence that the government is becoming much more liberal and is awakening to the importance of the introduction of western ideas and plans.

A high mandarin in China was asked by an English official if he had ever read the Bible. The mandarin went into an inner room and brought back a book filled with extracts from the New Testament, saying that he had read it and had copied from it the extracts there found, which were those he liked the best, and said: "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

Dr. Ament, of the American Board Mission, writes from Peking: "The political outlook is not wholly reassuring. While it is true that the leading men in Peking are inclined to liberal views, and would readily fall in with a progressive policy, it is also true that Prince Tuan, who should never have been allowed to escape, and Gen. Tung Fu Hsiang are still influential, and from points of safety in the far west exercise an influence for conservatism which the men here dare not ignore. Still, it is true that progress is in the air, a new spirit is abroad, the church is hopeful, officials in favor of reform are more bold and aggressive than before. We have more friends than formerly, and more officials in office call on us."

Rev. W. F. Beaman writes from Kiating, West China: "The bands of unrighteous government and superstition that have restrained the people for uncounted centuries are beginning to give way, and the empire is agonizing from centre to circumference in the strife. Recently I baptized eighteen men and three women. There are now fourteen outstations connected with Kiating, practically self-supporting. I am just now sending off for two months twelve men in twos and twos to work the outstations and evangelize the villages and cities in this district. Each two will spend a week and Sunday in each outstation, and from that centre work the surrounding villages. Then they will pass on to the next. Then the next two workers will come and spend a week and Sunday, as the previous ones have done. I have given them their sermon texts for each week, with a good supply of references. They

will all use the same text each week and Sunday. The subjects are: Jesus Our Life, Jesus Our Light, Jesus Said, Faith, The Gospel, Grace, Persecution, Repentance. Some of these men are new converts, sent out in company with experienced Christians. At least half of the men go without pay, and some of them even pay their own traveling expenses."

Persecution and Rebellion in West China.

Dr. H. L. Canright writes from Chentu, West China, August 16, 1902:

"We are here in the midst of a popular 'boxer' uprising. It has been growing rapidly for the last five months and at present bids fair to spread over the whole province. These boxers are known by several different names, but their practices are very similar to those in the north. Their cry is: 'Help the dynasty, destroy the (Christian) religion and kill the foreigners.' They are carrying this out as best they can.

"The night of June 17th our most promising country church, at Ti'en Ku Ch'ow, was attacked and seven helpless men and women and children brutally massacred. Their chapel and homes were burned. Robberies and murders are rife to the south and east of us. Roman Catholics have had many places destroyed. They report a thousand converts hunted out and massacred in one neighborhood.

"Two weeks ago the foreign office here, told us there were ten thousand boxers in one district, within thirty miles of this city, and warned us to be ready to flee, on short notice, into the Imperial City (examination halls) for protection, if necessary.

"We realize the seriousness of the situation, but are going on with our work and plans as usual. The best classes of the people assure us we need have no fear here. We *could* paint a very dark picture, but it is probably best for us, and all, that we turn only the bright side to view.

"We can see in this not the boxers and Christians alone, but the old struggle between right and wrong, between Christ and Satan. Here the devil is frantic; he is arousing all his forces in every way possible, because he sees the Son of Man making such sure advances in one of his great strongholds—China.

"If the Church will only hold on we are sure to conquer, although precious blood may yet be spilled; but where the soil is thus watered Christianity is sure to take firm root. It is already springing up here. All this unrest shows that China is waking from her too long sleep.

"We need that hospital that we have been pleading for more than ever now when so many are being wounded and fleeing to us for protection. All the old buildings we have just bought are full of refugees and wounded."

Japan.

In the Reformed Church Mission in Japan are thirty missionaries—eleven men and nineteen women in nine different stations. In forty-three outstations are seven native pastors and twenty-five other helpers. Last year 109 persons were received into church membership. In the Sunday-schools are 1,624 scholars.

The "Standing Committee of Co-operating Christian Missions in Japan" has for its officers: Chairman, Rev. D. C. Greene, D. D., of the American Board; vice-chairman, Rev. E. H. Van Dyke, Methodist Protestant; secretary, Rev. T. M. MacNair, Presbyterian; treasurer, Rev. J. L. Dearing, D. D., Baptist. It has been endorsed by nineteen different societies. An interdenominational hymn-book is in preparation. One important function of the committee is to serve as the medium of communication between the government and the missionary societies.

Rev. J. Edgar Knipp writes from Kyoto, Japan: "The year 1901 will ever be remembered as a bright spot in the history of the Christian church in Japan. More than one thousand persons were baptized during the year, and thousands more are earnestly inquiring the way of salvation. The spiritual life of the church has been quickened, lukewarm members revived, backsliders recovered. Never before has there been closer cooperation on the part of every denomination whose representatives are working in Japan. The movement among the young men is unprecedented."

Rev. David S. Spencer writes from Japan: "I was recently invited to address the faculty and students of the Narita Middle School. This school was established by the great temple at Narita, dedicated to the God

Fudo, on the grounds of which it stands. Here I found two hundred students, a dozen bright teachers, and some eight or nine Buddhist priests from the temple, all of whom listened for two hours to what I had to say, and then individuals sought interviews for further information. The day was made a holiday for the occasion. The chief priest of the temple sent his representative, who gave closest attention and manifested every form of respectful interest."

Rev. Harvey Brokaw, of Hiroshima, Japan, writes: "Five years ago perhaps the most level-headed missionary in Japan replied in answer as to what extent Japan is evangelical, 'About the proportion of four hundred to one;' and this did not represent influence, but statistics. The statistical proportion is not greatly different today, but the influential proportion has made a tremendous gain. In the five years the nation has seen that Christianity is a permanent and vital force and life, and that the question, 'What think ye of Christ?' must be answered by the nation."

Rev. T. T. Alexander writes from Japan: "Past experience has shown that Japanese young men are especially susceptible to personal influence. They are influenced less by the teaching than by the teacher. The Japanese pulpit is filled almost entirely by men who at sometime in the past have come powerfully under the personal influence of some missionary. There are business men and professional men today all over Japan, and in other countries, who are living Christian lives, who say that they owe the beginning of this faith to the same source."

Evangelistic Work in Japan.

Bishop Moore has lately returned from China and Japan, after a residence and supervision of Methodist Episcopal Missions for two years. In an interview he reports respecting Japan:

"The wonderful religious awakening in Japan began with the Twentieth Century Movement in which all churches participated. Repentance, faith, regeneration, and a witnessed salvation are its marked features. The thing signified has come to be sought under every sign of baptism or eucharist. During the late session of the Conference in Yokohama altar services were conducted nightly by the native pastors, after stirring sermons

and appeals. Many sought pardon; many the way to a higher life. This is true of the work at large; and, as never before, in stations and country appointments, there seems to be a soul-cry for light and life.

"This must not be taken as implying an average of moral perception and Christian experience equal to those of established Christian countries; this is not to be expected. But it does mean that an unprecedented impulse has been given to the spiritual life of Japanese Christians.

"It is a happy coincidence that this deeply religious movement should be simultaneous with the alarming purpose of the ruling classes to reject from the Western civilization they are so eagerly adopting everything except its material form and results. Agnostic and infidel literature is flooding Japan, and the literary men and statesmen are affecting the philosophy of Spencer and Hobbes.

"They forget that there was a time when the clouted ancestors of the nations who now rule the world and whom they are anxious to copy drank blood out of human skulls, and that it was the religion of the Nazarene that quickened and quickens the civilization whose polish dazzles them and whose prowess dominates the race. So that while God is so moving among the masses in Japan He calls upon us to help by voice and pen and press and prayer to save Japan from the blight of infidelity.

"The reaction of the influence of Japan upon the United States will be greater and greater. She will drag us down unless we lift her up. She is so close to us that the law of self-preservation urges us to unceasing effort in her behalf.

"But even a greater reason why we should redouble our efforts in behalf of Japan is the controlling influence she is destined to exert upon the new form of Chinese civilization. For Western learning China turns now to Japan as well as for the drill and discipline of her armies and the rehabilitation of her navy.

"Japanese missionaries, like her men of trade, could have access to Chinese and influence over them far beyond that of any alien race, and at a cost so small that the Church could send them by the thousands to the blessed task. Missionary zeal glows among them even now. Let us fan it to a flame."

India.

Mary Gore, a missionary in India writes of an afternoon visit to the house of a Brahman; "Nestled under large mango trees, you were not aware that you were close upon a homestead until within a few feet of it. The house and verandah stretched on two sides of a square. In the foreground there was a clear, well-swept space, on which were seated three elderly Brahman widows. It was the afternoon of a rigid fast, which occurs on the last day of each Hindu month, and lasts twenty-four hours. It was almost cooking-time, but as there was no cooking to do they could only sit or sleep. We were received with pleasure; to listen would be a happy diversion on this weary day. As we sat I studied their faces—all refined, gentle, and sad. The oldest arrested me; she looked so weary, and yet sweet. They all listened intelligently, and my friend appeared to yearn to hear of Jesus. A subject was chosen, which it so happened a Bible-woman had recently explained, and they remembered well, and repeated part of the story. We talked much of Sin, and the dear old lady, with the sweet, sad face, said, 'We are sinners; we seek Hori (a goddess) much, but yet we have not happiness.' Then, that they might learn the remedy, we repeated to them again and again the wonderful words, 'The blood of Jesus Christ, His Son, cleanseth us from all sin,' and the elder widow repeated them after us."

A lady missionary in India writes about the little Hindu children she is teaching; "Janki, a dear little girl, died quite suddenly lately. Her grandmother told me that she used always to tell her what she had learned in school, and often would get a class of tiny children like herself around her and teach them 'The Old, Old Story' about Jesus. Surely the Good Shepherd Who loves the little lambs has called this little one to Himself. In our Bengali school the children are very fond of hearing about Christ's Second Coming and often say, 'Teacher, tell us about the trumpets sounding and Jesus coming.' When it has been repeated to them, they say so joyfully, 'Yes, the trumpets will sound and Jesus will appear, and we shall go up together to meet Him and to be with Him!'"

A missionary in India writes; "Not far from Kangra, five men met together a short time ago. One of the five was a Christian. Owing to his presence the discussion soon

worked around to Christianity. One of the non-Christians expressed warm approval of the Bible. A second opposed him and attacked the Bible and Christianity with much warmth. The Christian was about to reply when a third chimed in, begging that that privilege might be given to him. Word for word he answered the opponent of Christianity. Finally, the other responded with; 'What do you know of these things? Have you read the Bible?' 'Read it,' said he; 'I have read it from end to end, and know many of the chapters by heart.' Only one Christian present, yet three out of five were in favor of Christianity. We may well take heart when we hear of these things."

Reception of Offer of Salvation in India.

FOR a portion of the year I endeavored to tabulate the different ways in which the offer of salvation through Jesus Christ was being received by the men I saw in my visiting, and the result is as follows:

"Business indifference" heads the list, i. e. the largest number showed clearly, many of them saying as much openly, that the subject of religion had no interest for them, though they were willing enough to talk about their trade or other business. The next largest number is of those who would not listen at all; as soon as they knew my purpose in calling on them they terminated the interview politely or otherwise. And there were nearly as many who held to their own religion, Hinduism, or Parsiism, or whatever it was, with unintelligent tenacity, making no attempt to answer me, but simply refusing to accept the offer of grace.

Another large group is of those who listened, or appeared to listen, in silence, neither inquiring nor opposing; and yet another of those who maintained that all religions are equally good, so that they could gain nothing by relinquishing their own. A good many entered warmly into discussion, arguing for the superiority of their own faith; and about an equal number seemed desirous of learning what the New Testament really teaches. Some few brought forward captious objections, evidently for the mere sake of making objections.

And among less usual modes of reception are the attempts made by a few men to defend themselves by finding fault with me. Thus I have been charged with making a

disturbance by not leaving people to enjoy their own religion, and have had thrown in my teeth the adoration of the cross by Romanists, as though that proved that the worship of images is not contrary to Christianity. The former charge I admitted; we will not leave men to die of sin any more than of plague if we can help it. But the latter I wholly repudiated, denying that any true Christians adore either the cross or any other material symbol.—*Rev. H. McNeill.*

Africa.

The annual report of the English Church Missionary Society says in reference to the mission in Uganda, Central Africa: "A church of 30,000 members, which supports 27 pastors and 2,400 teachers and evangelists, which puts up its own churches and is building a cathedral of brick to hold 4,000 worshippers, and which sends its own missionaries into foreign parts, may justly be called 'self-supporting and self-extending,' and may fairly claim to be self-governing; but it is still growing, and the constant guidance and teaching of the English bishop and missionaries are essential to its present well-being."

A committee representing the work of three missionary societies operating on the lower Congo has lately been in session at Wathen, a station of the English Baptist Society. It has for its object an attempt to reach a uniform spelling of Scripture and other proper names, and the settling upon common terms for the more important theological ideas.

A new opening for work in the East Central African Mission of the American Board is located at Melsetter, a town in Southern Rhodesia. "The colonists there have been desirous for some time of better educational advantages for their children, and the government has invited our missionary, Miss H. J. Gilsen, to open a school there, her support being guaranteed by them."

Apolo Kagwa of Uganda.

Apolo Kagwa, the katikiro of Uganda, is about thirty-five years old, over six feet in height, with intelligent, pleasing face, and a commanding figure. The position of katikiro combines two of our English offices—he is both prime minister and chief justice—and in addition to these Apolo is also the principal of three regents to the six-year-old king.

The early days of Apolo Kagwa were spent in a remote part of Uganda, bordering on Buda. His father was a small, unimportant chief, who does not figure in the Uganda annals. Young Kagwa was early placed out, as is customary among Baganda parents who desire to preserve their children from harm, such as slavery, if the father falls into disgrace. He first went to a chief, and later on found his way to the court of the famous King Mtesa. He was among the boys who learned the gospel story from Mackay and Ashe at the first Church Missionary Society's Station, Natete.

When Mwanga first came to the throne, Apolo was a favorite among the king's pages, and from that time his promotion was steady. At the time of his baptism he took the name Apolo, not after the heathen deity, but from the Scripture name Apollos. During the early years of Mwanga's reign he held two or three different chieftainships; and when the civil wars broke out and the Mohammedans gained the ascendancy Apolo Kagwa went with the majority of the Christian converts into Busagala (Nkole).

It must have been during the months of exile that he rose to the rank of leader of the Protestant party. On the return of the Christians to Uganda he was one of the greatest chiefs, and general of the army in many of the battles fought against the Mohammedans. In one encounter he was shot through the shoulder, and nearly lost his life. When peace was restored, and the Christians came into power, Apolo was chosen to be katikiro, whilst the Roman Catholics held most of the earldoms and had the king in their party.

At the time Mwanga regained his kingdom, the country entered a new phase: the Imperial British East Africa Company made its appearance, and soon its influence began to be felt. This influence stirred up the animosity of the French priests, who began to work upon the jealous minds of the king and their converts. The katikiro's real character shone out during these trying times. Distrusted by the king and Roman Catholic party, misjudged and sometimes censured by the officers of the Imperial British East Africa Company for his policy or outspoken opinions, and not infrequently twitted by his own party with lack of courage when he dealt leniently with culprits of the opposite side, he kept steadily on in the course he felt was right and best for the people, un-

shaken by threat, censure, or jeer. No British statesman could have more successfully steered and safely brought into port the ship of state than did Apolo pilot his vessel through that troubled political period, and through many more such times which have come upon the land since the British Government took over the protectorate.

He has been a godly leader of the Baganda during the Soudanese rebellions and the civil wars, the loyal supporters of British supremacy, and friend of the British officer; also a true, fearless Christian, who never shrank from telling either native or European if he failed in his duty to God or man.

To measure the religious life of an African who has spent his early years in the unwholesome atmosphere of heathenism, cruelty, and degradation such as is unknown even by name in England—to estimate the religious life of such a one by our standard would be obviously unfair.

But it is astounding to see the change in Apolo Kagwa and others in Uganda—miracles of God's grace they must be termed. Avarice, intemperance, lying, fleshy lusts, and unbridled passions have been brought into captivity; the Bible is daily studied, family and private prayers are daily observed, and Christianity as taught in the Bible is the standard for daily life.

Yet, in spite of all this, there are obvious shortcomings which arise from embracing Christianity in mature years; and, again, some truths have made greater impressions upon the mind and character, whilst others are scarcely noticed.

For many years Apolo not only had his morning and evening family prayers, but also attended daily Bible classes in the school by the cathedral, and the daily services there. Recently the pressure of state business has prevented his regular attendance, but he has his own set times each day for study, and two or three times a week one of the missionaries visits him to assist him with difficult Biblical passages, etc. He is a generous contributor to the church funds, and supports several native missionaries, in addition to many deeds of kindness to pastors or needy teachers.

There is no one more anxious for the advancement of Uganda in every art than the katikiro. He built the first house with an upper story—a wooden-framed one covered with reeds. He next introduced sun-dried

bricks and built a more durable house, of which he frequently laid the bricks, and also made doors, shutters, and a staircase. He has introduced the telephone and electric bells; he uses a typewriter; he has a sewing machine, which he can work; he possesses and can ride a bicycle, and, in fact, he encourages progress of all kinds.

Though it is only some twelve years since he learned to write, he has compiled a fairly complete history of Uganda, which was printed in England last year, and there has just come from his pen a small book of Uganda mythological stories published by the Church Missionary Society's Uganda printing press.

He keeps full accounts of the cases he tries in court, and of other state business transacted by him. It is a cause of surprise, even to Europeans, how he accomplishes so much. Our earnest prayers is that God will long spare this African leader to the Baganda people, and continue to bless him.—*Condensed from the "C. M. Gleaner."*

Some Catechumens in West Africa.

Mr. Currie, of the West Central African Mission of the American Board, writes of his class of catechumens who are seeking preparation for church membership:

"One is Chief Katakolo. He is one of the homeliest looking men in the country, but has been my friend from the day I first came to spy out the land and seek a place on which to build. Some years ago he left this district to be chief of Cipeta; but he gave up the position, and came back to live close to this station, so that he might learn 'the words.' He can now read, has delivered to me his fetiches to burn, caused the Sander's schoolhouse to be built, and though he says, 'We are just like little children, trying to understand,' he seems to be making steady progress.

"On the same form with the chief sits old Sanambelo; short, stout, his close-cut wool quite gray, but with an eye as bright as a youth, and face, usually thoughtful and sober, that lights up in an instant like an electric lamp when the proper current is turned on. He has long been severely tried, and in little has he been found wanting; and though a member of the church for nearly a year, still he attends the class regularly.

"The sister of Sanambelo usually occupies a seat behind the other women. She is well

past middle life, mother of three of our brightest young people and grandmother of a number of others. A few years ago no woman could turn a more scornful tongue upon a neighbor, few were more often charged with witchcraft or so honestly feared. Now there is not a girl in the class who learns more quickly or prays with more thoughtfulness.

"Now notice N. She is tall and loose-jointed, with a round face from which the clouds have scarcely lifted, and large, projecting, dull eyes. She starts no fires with her tongue, and, indeed, is so quiet that one of the elders, after repeated and vain efforts to draw her into conversation, inquired from her husband if she ever conversed with him. Yet, as with the quiet-looking old donkey I had some time ago, there is lots of kicking and stubbornness in her when she does not want to do what one would like to have her

do. If she blunders in an answer today, she is likely to do the same a month hence, no matter how hard one tries to put her right, and neither coaxing nor scolding is likely to change her before she is ready.

"Let me mention one more man before I finish. He is an Andongo, black, straight, lanky, gray, and as a rule good-natured as a purring cat, but sharp as its claws when excited. He commands the respect of the village over which he rules, and if an evangelist does not turn up to conduct prayers, he will hunt for a boy or girl to read the Scriptures, and lead his people in prayer himself; but he is not aware that I know this, and, indeed, would scarcely be in the class if he had not been invited to attend. If this man has true faith, it has never come from a quest of loaves and fishes. Last Sunday he was absent from service in order to prevent his young men from going to a beer party."

GENERAL NOTES AND COMMENTS.

Christmas Exercises.

Our next number will contain several Christmas Missionary exercises, which can be used to advantage in Sunday Schools and churches. It will be ready for mailing by November 20th. Those who wish extra copies should order them in advance at the rate of ten cents each or one dollar a dozen.

Bishop Moore.

The return of Bishop Moore to the United States from Eastern Asia gives the opportunity to many persons to hear interesting and thrilling narrations of the Progress of Protestant Missions in China, Japan and Korea. He is making addresses in many different places, and his words should greatly increase the interest in missions.

Bishop Thoburn.

We sympathize with Bishop Thoburn in the death of his wife in Portland, Oregon, on September 16. Mrs. Thoburn was a consecrated woman, whose earnest Christian life, and faithful missionary service endeared her to all who knew her. She will be greatly missed in India.

Bishop Thoburn returns to India this month after an absence of two years. He

will be gladly welcomed there where he is highly honored and loved as a great leader in the Christian Mission Work. He will be able to relieve Bishop Warne, who has been greatly overworked.

Missions in Japan.

We expected to give in this number the names and stations of all the Protestant Missionaries in Japan, but failed to obtain a full and complete list. We shall give them in a later number.

The articles on Japan in the last number and in this, furnish the most complete presentation of the latest phase of mission work in Japan, and will be valuable for reference when the subject of Japan is presented in a monthly missionary concert.

What Others are Doing.

The "Church Missionary Intelligencer," of England, in its October issue says; "We are all so wrapped up in our particular societies that missionaries not belonging to our own are almost unknown to us. The exception comes when a good biography achieves a large circulation." This is true not only as to missionaries, but also as to work in the mission fields. We are often led to believe that our church is the only one that is at

work in a particular field, when in most of the fields there are several and sometimes many others. In some cases all are needed, in others, there is needless competition. After considerable correspondence, and the expression of a preference by many of our subscribers, our mission during 1903 and 1904 will be to give as full and complete summary of the work of all the societies in the different mission fields as possible, with the names of the foreign missionaries. Surely there should be one periodical whose mission will be to do this.

The Study of India in 1903.

The ladies connected with the Woman's Board of Missions of the American Board will study India during the first six months of 1903, taking the titles of the six chapters of "Lux Christi" for the topics:

January—The Dim Centuries.

February—India's Invaders.

March—The Oft-Conquered People.

April—The Invasion of Love.

May—A Century of Work for Women.

June—Forces in Action Today.

The ladies connected with the Woman's Foreign Missionary Society of the Methodist Episcopal Church will study India in the months of February, March, April, September, October and November. The topics are:

February—The Centuries in India before 1500 A. D.

March—The Touch of Trade, 1497 to 1877. From the first Portuguese trader to the Coronation of Victoria, Empress of India.

April—The Touch of Love. From the Three Crosses of St. Thomas' Mount, 635 A. D., to the Landing of Carey in Calcutta, 1793.

September—The Conquered People. Their Social, Intellectual and Religious Condition.

October—A century of Anglo-Saxon Protestantism.

November—The Christ Light in India.

Commencing with January, GOSPEL IN ALL LANDS will contain every month articles on India, which will be helpful to those studying the subject and to the readers of *Lux Christi*.

Missionary Books

The Bible in Brazil is written by Rev. Hugh C. Tucker, agent of the American Bible Society for Brazil, and gives much information about the country and people, some facts showing the need of Protestant

missions, and many incidents in the writer's experience of fourteen years as Bible agent. He declares that in the average Brazilian character there is an absence of the feeling of sin, although mendacity, sensuality, and gambling are common everywhere. It is an excellent book for those who wish to know why we should send missionaries to Brazil. Published by the Fleming H. Revell Co. Price \$1.25, net.

Soo Thah. A tale of the Making of the Karen Nation, by Alonzo Bunker, D. D., for thirty years a missionary among the Karens of Burma, is a true story, presenting many facts as to the customs and beliefs of the Karens, and illustrations of the power of the Gospel in the lives of the native Christians. It is a book which will interest young people, as well as others, in missions. Published by the Fleming H. Revell Co. Price \$1.00, net.

Missionary Principles and Practice is a book of over five hundred pages containing forty-five articles on missionary topics, written by Mr. Robert E. Speer. Some of these have appeared in weekly or monthly periodicals. They present the main principles of the mission movement, apply these principles in some illustrations, show the need and power of mission work and enforce the duty and privilege of earnest effort for the evangelization of the world. The book is very suggestive and inspiring. Published by Fleming H. Revell Co. Price, \$1.50, net.

My Dogs in the Northland, by Egerton R. Young, D. D., is not strictly a missionary book, but it is experiences with Eskimo and St. Bernard dogs in British America by a missionary in his mission work among the Indians during many years, and any one who loves dogs will be interested in it. A good book for boys. The student of missions will also find something of value. Dr. Young in the last chapter asks *Cui Bons?* "What were the results of all this dog traveling?" He notes what has been accomplished through the toils and hardships of the missionary and says, "The marvellous transformations, and the fact that there are now many happy Christian homes with all that this implies, where once even the name itself was unknown, is a sufficient return for all that was endured on all the coldest, hardest and most painful trips ever made by the missionaries with the dog trains." Published by Fleming H. Revell Co. Price, \$1.25, net.

GOSPEL IN ALL LANDS.

DECEMBER, 1902.

THE PHILIPPINES: PEOPLE, MISSIONS, ETC.

Protestant Work in the Philippines.

[Extracts of an address delivered before the International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, March, 1902.]

BY MR. E. W. HEARNE

THESE islands are a little larger than Great Britain and Ireland, or than the Middle States and New England, leaving out New York. They extend from about the fifth to the twenty-first parallel of latitude, like gems of the North Pacific. Their tropical richness and beauty is not less inspiring than in fair Ceylon, that called forth Bishop Heber's grand old hymn. Man in the Philippines, too, lives in degradation and worships images everywhere.

The climate is equable. The predominance of the water area gives evenness of temperature. In the city of Manila the temperature ranges from 72 to 92 degrees, running possibly a little above that, but never below 70 degrees. There are many things in that tropical land which we do not experience here—tropical diseases and insect pests that for some people take away all the joy of life. But there are many things in the islands to compensate in various ways, and even that garden of the gods in nature—Kandy in Ceylon—is hardly to be compared with parts of the Island of Luzon in idyllic beauty.

The people are very heterogeneous. An English traveler and scholar, John Foreman, who is one of the greatest authorities on this land, says that there are thirty-four distinct languages and eighty-seven dialects. The aboriginal people, probably the smallest in numbers, the Negritos, are of the Melanesian race. The Igorotes, too, are a mountain people. In the South we find almost a million Mohammedan Malays, a people who live in filth and ignorance, practising polygamy and holding slaves. These are the people whom the American Board plans to work with. Of the Chinese there are fully 100,000, of whom 60,000 are in the city of Manila. They mainly speak the dialects of the southern

cities of Canton and Amoy. The great problem, however, is that of the Malay people, who have been attached for hundreds of years to the Roman Church.

The Philippines, until four years ago, had no Protestant mission, and ten years since two missionaries, who entered quietly and began work, disappeared in ten days, and their friends never knew what became of them. But that land is now open to God's truth.

Since coming home I have been asked many times, "What are we going to do with the Philippine Islands?" In the islands there is but one answer to this question. If a man is a Christian he sees that the hand of God is manifest in this land; a new country is opened up to His truth. Mistakes have been made, and many of our own soldiers, instead of holding up the ideals of Christian civilization, have sunk to lower depths than the heathen people in debauchery and vice. But God makes even the wrath of man to praise Him, and there are in our own army and navy great possibilities.

About 900 American school teachers are at work, many of them college graduates, and not a few of these are student volunteers. Many of them are becoming more and more interested in this problem as a missionary enterprise, and we know that ignorance is a curse and that knowledge is the ladder by which we rise. Teaching, even along purely sectarian lines, brings to the people a desire for better things.

The demand for God's truth is so great that the very poorest people in one of the stricken districts, people who had absolutely no money, managed to trade a small measure of rice for each copy of the Gospel as the American Bible Society colporteur passed through their village, he taking the rice in bags on the back of his water buffalo to the market and selling it.

You may think that it is hardly accurate to call work in the army and navy a missionary enterprise, but a great force for good or evil is here. I have seen some sad things that cannot be described or imagined by people here in this land. The saddest of all was an American soldier sitting with a group of native children about him, their bright little brown faces turned toward him, and he teaching them to swear in our language; teaching them the vilest words one can imagine, an active agent for evil. These active minds with enforced leisure might become a great agency for good in the islands and do a great work for God.

The first Protestant agency definitely employed was the Army and Navy Young Men's Christian Association. Its secretaries have been there ever since, varying in number from two to twelve. They have striven to bring these soldiers to live nearer the ideals of home and to gather some of them in and use them among these people to tell them of Jesus Christ.

Let me give a single illustration. Two years ago today you would have found in Manila a private soldier, a young man who had run away from home. Every pay day he was one of those who drank and gambled and spent some time in the guard house. In the spring he attended a meeting at the Young Men's Christian Association and there this soldier found Christ as a personal Saviour. He went back to his company and gradually brought in those with whom he was associated until there were seven or eight Christian men. They studied and worked together, went to the field together and remained true to their faith. A few months ago this soldier finished his service in the army and, having mastered the language, he is today facing a life work as colporteur of the American Bible Society. He has never had a day's illness and is well fitted for the work. He goes out among a people speaking a strange language to tell them of Jesus Christ and to sell Gospels to them.

The first regular board to send workers was the Presbyterian, who have eight workers. Then followed the Methodist Episcopal, with seven; the Baptists, with four; the Episcopal, with three, and a bishop under appointment; the United Brethren Church, with three; the Christian Church, with two. The American Board has under appointment

two for the work among the Mohammedan people, and one is already at work in Guam, away to the eastward. The American Bible Society has its regular agent and some employed men there. The British and Foreign Bible Society has two men sent out from England. This is the general force of male workers, and there are some ladies attached to all the missions. There are nine representatives of the Young Men's Christian Association in the Philippine field.

From the United States there are about twenty-five workers in all and some ten or twelve ladies, the wives of the missionaries. Some of these are active evangelists, and others are occupied with their home duties. Altogether there are less than fifty Americans who are there because of the religion of Jesus Christ, sent out as representatives of the American people. Yet in one mission alone 1,500 have joined the church after but two years of work, while about 12,000 hear the Gospel each week.

Possibly this does not interest you as much as South America and Mexico, where work has been longer established, but I strongly feel that there is no opportunity before the American church equal to this. These islands are under the Stars and Stripes. Just as the Dutch people consider their East Indian islands as their own mission field and other nations are not sending missionaries there, so the Philippines will be our own mission field and the British and continental societies will not plan for them.

An Evangelical Union was organized last April by uniting all the missionary representatives into one organization. One of the special points is that there shall be such a distribution of territory that the islands will be more speedily evangelized, each church assuming the responsibility for a certain defined area and no other going there. Mountain ranges are the great natural divisions of the territory, and the waterways are the natural channels of communication; so the language divisions form the natural mission limitations. There is a great necessity for many translations of the Bible because of the many languages and dialects. As stated before, there are thirty-four languages and more than double that number of dialects. In less than a dozen of all these tongues are the Gospels printed.

There is an element in the preparation of the field for which we must thank the

Roman Church. It has in a negative way done much by giving an illustration of an unspiritual religion, of a corrupt priesthood. And positively, instead of the old mystic characters of the Malay language, we find that in many dialects they have reduced the language to the Roman alphabet and have introduced Arabic numerals, so that the industrious college student who goes out can speak the language within a year.

In many of the Roman churches the prayers and preaching are in Latin and Spanish, but the Spanish is not so useful a language in missionary work there as you may imagine. It is necessary in communication everywhere, but the great mass of these people have only a smattering of it. They talk together in their own dialect, and if we are going to reach the hearts and lives of the people we must teach them in the language in which they think the language of their hearts, of their affections and of their daily life. Those who go out there should learn one dialect and devote themselves to the particular people speaking that dialect.

The possibilities for American missions there seem to me marked and sure, for without doubt the American Government will hold these islands under some plan or other, thereby assuring permanence to the missionary enterprise.

The Philippine priests of the Roman Church are going to South America to what are for them fairer fields. These astute and cunning men find that the American Government is there to stay, and they are leaving; and if their place is not supplied by teachers of a purer and better religion, the people are going to settle down into materialism and agnosticism. We have apathy to contend with, but in the words of Arnold Toybee, "Apathy can only be overcome by enthusiasm. Enthusiasm arises in two ways; first, an idea that takes the imagination by storm, and second, a definite intelligent plan by which that ideal can be carried out."

We offer you the inspiring ideal in these people who can be won to Jesus Christ—almost ten millions of them—and the definite, intelligent plans are represented by the work of the mission boards, the Bible societies and every agency to which God has given his blessing. We must face this opportunity with true enthusiasm. I point you who are looking for a field of work to the open door, and in closing I leave with you a

word from Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Two Books on the Philippines.

Two books have recently been issued by the Fleming H. Revell Co., which give the latest information respecting missions in the Philippines and incidentally a better knowledge of the islands and the people. They are "The Cross of Christ in Bolo-Land," by Rev. John Marvin Dean, army secretary of the International Committee of the Young Men's Association of the Philippine Islands, 233 pages, \$1.00 net; and "Old Glory and the Gospel in the Philippines," by Alice Byram Condict, M. D., 124 pages, 75c. net.

Both writers were eye-witnesses of much that they describe, and the books are valuable to those who are interested in our possessions in the far East, and especially to those who are praying and working for the advancement of the kingdom of Christ.

As supplementary to the article by Mr. E. W. Hearne, which precedes this, we condense from Dr. Condict's book a brief account of the people, and also a description of the City of Manila, and from Mr. Dean's book, the statistics of the Protestant Missions in the Islands.

THE PEOPLE.

There are a larger number of distinctly different people than any other territory of the same size, and they each speak a different language. This diversity extends from the highly intelligent Filipino of the better type, who is a man of refinement and education, speaking at least two European languages, besides several of the dialects of his native land, to the lowest order, the aborigine or Negrito.

The latter knows only his native tongue, and lives in the mountains with no better home than many of the lower animals, never cultivating the soil, but lives upon fish, game, roots and wild rice. They have never been conquered and have a religion not unlike the American Indians.

Another race of aborigines is the Gaddanes, in the northwest part of Luzon. They are very warlike. When his thoughts turn to love, the young Gaddane seeks to prove his bravery and manliness to the father of his chosen lady by arming himself with a



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A REED HOUSE IN THE PHILIPPINES.

spear and bolo and going forth to scalp as many of his enemies as possible, that he may present the trophies to her sire.

The Igorrotes are also mountain people, but of a higher type than the Negritos or Gaddanes, and have a better physique and straight hair. Their treatment of the dead is interesting. The friends make a feast, and after eating, they dance about the sitting corpse, with wild chants and cries to the unseen to take his soul to paradise. After a suitable amount of such expressions of care for his soul they bury him and the obsequies are complete.

The Elongotes are another tribe of untamed mountain people, very short, thick set and sturdy. Many of them eat dogs in preference to other animals.

The Ladrones are a fierce people who live by pillage and are found in the mountains and the marshes of the low lands, and have been the terror of the better class for ages.

The islands of Mindanao and Sulu are inhabited chiefly by Mussulmen. They have but little education and are cruel.

THE CITY OF MANILA.

The Chinese quarter of Manila is a veritable "Chinatown," with its crowded little booth-like shops and their immense red signs decorated with large gilt Chinese char-

acters. The two hundred thousand Chinamen we find in the islands are largely merchants and mechanics. At present they almost exclusively monopolize the retail lumber trade.

The city is divided into sections. A roomy plaza with a massive Roman Catholic Church fronting on the space they utilize for their frequent processions in celebration of some canonized saint, which in the evening make a gorgeous display with the thousands of lighted torches.

When driving about this tropical city, one is impressed by its cosmopolitan character.

There are Spanish families still living in their old houses, with lovely gardens partly enclosed in high walls. On the street we meet the "Mestizo," or Filipino of the plains, with his flowing white dress. Here are found, too, the German and English merchants or shipowners, the Parsee or educated Hindu, who has come from India for business. The omnipresent Chinaman, however, is seen in every grade or class.

Possibly the first to encounter will be the Chinese peddler, who is sure to want to sell you something from the huge pack he carries all day on his shoulders, and from whom, by the way, one may buy many most exquisite pieces of Chinese embroidery or

dress material at a far lower cost than is possible from any other merchant.

One is struck by the large number of children. If it were not for the fact that four out of five children die before ten years of age, the population would be like China or Japan. For it is said by good authority that we have in the Philippines area equal to Japan, which has 40,000,000 people, while in these islands we have but 10,000,000 population.

The exterior of the ordinary house is barn-like. They stand directly on the street with a two-foot sidewalk between them and a much traveled road.

Sliding windows enclose a broad veranda on the second floor. These screen-like slides are made of a thin translucent shell that is found in abundance on the shores and are not breakable. They are most inexpensive and suitable. The floors of Manila houses are of dark wood, very unique and elegant.

The "house boy" cleans the floors every morning by a three-fold process. First, with a soft grass broom of esthetic shape and texture. Second, with a damp cloth, and third by standing barefooted on pads of cloth wet in kerosene, he leisurely shuffles up and down with a skating movement till the floors are polished to his satisfaction. He seems to time himself by the number of cigarettes he smokes.

Aside from these average Spanish houses used by Americans, there are imposing bungalows, occupied by officers and foreign legations.

These residences are situated near the river or bay. They have high ceilings and the large sliding windows which make it possible to have the entire side of the room open to the air. Many of these houses have inlaid mosaic floors, evidently of Italian design. There are richly-covered folding doors of exquisite hardwood resembling mahogany.

The broad hardwood staircases and carved balustrades are silent reminders of the days when wealthy Castilians indulged in the luxury of these palatial houses.

The house-tops, adorned by rare foliage plants where the family live in the early morn and late evening, are veritable hanging gardens.

Many of these bungalows are still the property of Spanish people, now gone to Spain, who collect large rents from their Manila houses.

These more elegant houses are some distance from the crowded city and are sit-

uated in Ermita, Malate or in San Maguel.

Many fine residences are also found in the towns of Trozo or Binondo, for commercial Manila is like many old cities of Europe simply a consolidation of several smaller towns.

All the cosmopolitan inhabitants of commercial and walled Manila of 300,000 people, by mutual consent, indulge in the luxury of a walk, or ride on the Luneta at sunset.

The houses of the poor are generally made of bamboo and thatched with palm leaves. These houses, called "shacks," are mounted on stilts, which lift the house several feet from the ground, because the earth for months is covered, more or less, with water. The floors are made of strips of bamboo, each strip being tied to the large bamboo that form the beams below, and bend beneath the feet like elastic springs, and the open spaces afford excellent ventilation. Sofa-like seats are built into the house, which serve for beds for those who do not choose the floor and a grass pillow. Banana leaves often serve for dishes and save dish washing.

PROTESTANT MISSIONS.

In April, 1901, the Protestant missionaries met in Manila and organized the "Evangelical Union of the Philippine Islands;" its object being to "unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations" and the Union has helped to increase the efficiency and success of the workers.

In January, 1902, the Protestant missions reported as follows:

BAPTIST—Three ordained missionaries, two native helpers, two chapels, 200 communicants, 600 adherents.

METHODIST EPISCOPAL—Six ordained missionaries, five salaried native helpers, nine chapels; 1,500 communicants, 12,000 adherents.

PREBYTERIAN—Six ordained missionaries, two native helpers, 200 communicants, 400 adherents.

UNITED BRETHREN—Three ordained missionaries.

BIBLE SOCIETIES—The American Bible Society has one superintendent and three assistants. The British and Foreign Bible Society has one superintendent and two assistants.

The Protestant Episcopal Church commenced mission work in the Philippines during the year 1902.

NEED OF A FORWARD EVANGELISTIC MOVEMENT.

[Extracts from an address made at the International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.]

BY MR. JOHN R. MOTT, M. A.

THERE is need of a great forward evangelistic movements in the non-Christian world, because of the comparatively small number of people who are being won in those heathen and pagan regions to become disciples of Christ. When we compare the number being reached today with that of two generations ago, or one generation ago, or even ten years ago, there is much to encourage us. When we notice what has been accomplished recently in certain parts of the non-Christian world—for example, in Japan Korea, Manchuria, the Fo-Kien Province of China and the Northwest Provinces of India—there is no ground for pessimism and discouragement.

When we compare the number being won for Christ in the heathen world with the number being led to Christ in the so-called Christian countries, our hearts are filled with hope. But when we compare the number being reached now with the number who are not reached, but who could be reached, and therefore who should be reached, we recognize keenly and painfully the great need of an evangelistic movement.

A forward movement of evangelization is needed because of the large numbers who are today within the range of the immediate influence of the foreign missionary enterprise. Think, for example, of the large number, reaching into millions, who are today being instructed in the schools and colleges of mission lands, of the multitude who are thronging mission hospitals and dispensaries, of the vast number who are under the influence of the printed page as the truth is released and set at work in all parts of heathenism, of the yet larger number who come within range of the Gospel in countless preaching places, or who are brought under the influence of Christian workers in the streets and shops and homes.

One is impressed with the fact that there is a number, which in the aggregate must be enormous, of those who are inquirers or almost persuaded or secret disciples, and yet who have not the clearness of faith or the courage of conviction to come out and make open confession of Jesus Christ.

We need this mighty spiritual movement in order that we may take advantage of the opportunities that we have in the fact that such multitudes are already more than half way, are within the range of our influence, to whom we have abundant access, over whom we have special influence. We need the evangelistic spirit to carry them over the line into the kingdom of our Lord and Saviour, Jesus Christ.

The fearful onslaughts of the forces of evil suggest the need of a world-embracing evangelistic movement. The forces of the devil are at work in the great cities of this continent, but I know of no cities of North America which are such fierce vortices of temptation as the cities of the non-Christian world.

Impurity is honeycombing all the non-Christian nations. Intemperance is making fearful ravages where it has the right of way, and I am ashamed to say that it has its way far more than it would if Christianity were more aggressive. The opium curse is eating like a gangrene into the best life of the strongest race of Asia. Gambling is casting its fascinating spell over the South American republics and other countries, and is leading not only to waste, but to desperation, lawlessness and suicide to a degree of which we know little in Christian lands.

What shall I say of evils like the caste system and ancestor worship, of infidelity and agnosticism, and of imported skepticism? Think of the magnitude of these forces of evil working in the non-Christian world! Think of their enterprise; it challenges one's admiration. Think of their ceaseless activity; they take no vacation. Think of their tireless energy; think of their awful hatred and cruelty.

They are after the life; they give no quarter; they want the best, and they will be satisfied with nothing less. Nothing but a mighty outpouring of the spirit of the living God can turn back these great currents of sin and shame and darkness that are sweeping in and out among the non-Christian nations.

We need such an aggressive evangelistic movement in the non-Christian nations, because of that subtle and insidious spirit of criticism and unbelief which I regret to find working in every country which I have visited. One is specially pained to find this spirit manifesting itself in Christian countries and sometimes in Christian churches.

There are people today who bear the name of Christ, who would try to give us the impression that we need some new Gospel to meet the need of the world, as though we could have a new Jesus Christ. There are some who would have us believe that the methods of the Apostolic Church are obsolete.

Something today is needed more than deliverances of conventions, more than articles and symposia in the press, more than public agitation of these questions.

We need fresh evidences of the reality of the facts and forces which hold your life and mine. We need new demonstrations of the fact that the Gospel is the power of God unto the salvation of every man that believeth, I care not how hardened or debased or depressed his condition may be.

We need new proofs of the fact that the Holy Spirit is as able to shake mightily whole communities today in the most difficult now Christian nations, as he was in the days of St. Peter and St. Paul. We need new demonstrations of the fact—I maintain that these are facts—that the power of prayer is not diminished; that it is able still to move the arm that moves the world, and to achieve objectively wonderful works.

We need new demonstrations of the fact that faith is literally the victory that overcomes the world. Evidences like these accumulating will banish skepticism and unbelief, and will nerve the church to efforts commensurate with the peculiar opportunity of the present generation.

Then, we need this advance movement of evangelism because the work of winning men to Jesus Christ is incomparably the most important work which we have to do. After the bodies which we are seeking to heal have returned to the dust; after the knowledge which we are seeking to impart has been done away with because of restatements and enlargements of knowledge; after tongues which now so much divide the people of the world, and stand as a great barrier to those of us who are to go to the front,

detaining us from getting at the real problem so long, after these tongues have ceased, the souls of men will go on forever. Laying hold of men and relating them forever to Christ is therefore the most enduring and important work that we can do.

We need this forward movement for testimony and witness-bearing concerning Jesus Christ, because this is an intense age and because the non-Christian nations are intense nations. I know that this is not the common idea; I know that we have an idea that the only intense nations are the Western nations, and particularly those on this side of the Atlantic; but it is time that we were waking to the fact that there is a different form of intensity besides that which manifests itself in great activity and feverish haste.

An intense nation is one in which the people are absorbed. I have never visited a land in which a people were more absorbed in money-making than China. I have never visited a western country in which men were more earnest and self-denying in their ambition for political preferment and advancement than they are in China, India and Japan. I have never been in a country where the masses are so fully occupied with what we fittingly call the struggle for existence as they are in India. I have never been in countries in the west where great evils were working with such fearful slaughter as impurity in Japan and as the opium curse in China. I have never been in any other country where any evil influence has so gripped those under its sway as the caste system does in India and ancestral worship in China. I think of no other part of the world where the political, commercial and industrial influences and forces of western nations are working with such tremendous energy to secure the attention of the people as they are today doing in the far east.

The point I am making is simply this: If the Church of Christ is to arrest and hold the attention of men on the subject of personal religion, that Church must be tremendously in earnest. There must be such an outpouring of the Spirit of Pentecost as shall fill the Church and impel her to mighty deeds.

We need this movement, moreover, because our task is an urgent one. There is an element of immediacy about the command of Jesus Christ that has never adequately possessed a generation since the first generation

of Christians. It is a simple proposition. The Christians now living must take Christ to the non-Christians now living, if they are ever to hear of Him. The Christians who are dead cannot do it; the Christians who are to come after us cannot do it.

Obviously, each generation of Christians must evangelize its own generation of non-Christians, if Christ is to see of the travail of his soul and be satisfied with reference to that particular generation. The forces of evil recognize this. Not one of them is deferring its operations.

Lust says, let me go unbridled in the Turkish Empire in this generation. Rationalism says, let me have the right of way in the Indian universities for this generation, and I will not worry for the generations which are to follow. Materialism says, let me do as I will in Japan in this generation. We "must work the works of Him that sent me, while it is day, for the night cometh when no man can work."

"The work which centuries might have done,
Must crowd the hour of setting sun."

If we want a further reason why this advance movement to make Christ known to all men is so much needed, I would indicate it in this important consideration, that we may enter into the heritage which God has prepared for the Church in the non-Christian world, as a result of the working of His unchanging laws.

Note some of the laws. There is law of sowing and reaping. There has been an immense amount of sowing in the non-Christian world. I was impressed by this fact when I made my first journey around the world. And on my recent tour I was more impressed than before. I wish that all Christian workers in North America might witness the extent and the thoroughness of the seed-sowing and watering work as carried on by Christian workers in Asia, Africa and other parts of the non-Christian world.

There are no workers in the great harvest fields of God who have worked with more pains-taking zeal, patience and wisdom in the sowing process and in the watering process than have the laborers on the mission fields. And whenever they have engaged in reaping work they have done even better than we at home, considering the greater difficulties which confront them.

But has not the time come for reaping on a larger scale than has at any time been possible in the past? I have found no part of the non-Christian world—and I suppose that I have been in some of the most difficult fields within the last six months, where, if the sickle be put in, I care not by whom, in the name of Jesus Christ and the power of the Holy Ghost, there were not sheaves that could be gleaned. The time has come to reap, to recognize that this law of God is certain in its working—that where there has been sowing and watering, there shall be reaping.

Then there is the law of prayer. It is well to think of it as a law. There is nothing like chance connected with it; it works with great certainty. Think of the prayer which has been focused upon different great non-Christian nations.

Take North China for example. In vain is it, however, for all Christendom to pause and come to her knees and implore God to assert His power in North China, unless the Christians of the home Church and the Christians in North China itself, go forth to reap, recognizing that there is a heritage to be entered into as a result of this marvelous volume of real prayer.

Reflect on that law that has been working, the law of self-sacrifice. I am not one of those who believe that all of the sacrifice is being made in the non-Christian nations. There are individual Christians here and among us who are really following Jesus Christ in self-denial. These are the salt of the home churches. Would that we had more! The law therefore is working in the Christian nations, but far more extensively, I am persuaded, is it working in the non-Christian nations.

In the very act of leaving the home countries the missionaries deny themselves in a marked degree. Then they go to face misunderstanding, to meet opposition and loneliness; they go to subject themselves to a strain upon the sensibilities and the nervous organism, the like of which we know not in Christian countries. Think of the sacrifice of tears; and beneath and beyond all, think of the sacrifice of lives!

The most impressive experience of my life up to this time, was the one which God gave me a few months ago, of going, in response to the invitation of the missionaries, from my regular itinerary, to North China, where,

in the old theater of the nephew of the Empress Dowager, in Peking, now used as an American Board compound, we met the surviving leaders of the martyr Church. As I met there from day to day with some 400 Chinese Christians and was told that there was probably not one in the audience, who, in the recent fearful ordeal, had not lost relatives or friends or members of his immediate family by death or persecution, or who himself had not been through the seige or through worse persecutions, I was thrilled to the center of my being; and as I heard some of their stories of suffering I was ashamed of the degree of Christianity which I myself possessed.

Moreover, I formed a deeper conviction than ever as to the genuineness and thoroughness of the work which the missionaries have been doing. Think of the 15,000 Chinese Christians and the well-nigh 200 missionaries and members of their families, who laid down their lives! It is one thing for Tertullian to say that the blood of the martyrs is the seed of the Church; it is another thing for the Christians of North America and other Protestant countries, and the Christians of North China and other persecuted mission fields, to rise up and enter into the heritage which these martyrdoms have made possible.

The closing thought of the eleventh chapter of Hebrews, that apart from us those who have gone before shall not be made perfect, ought to move us. Those who have gone through the persecutions and martyrdoms of North China, will not be made perfect unless we do our duty. We therefore have a duty to the past, as well as to the present and future.

We ourselves as Christians must be mightily revived and awakened. Any world-wide movement for Christ must begin with the Christians. With what Christians? Not the indifferent Christian, not the inconsistent

Christians, not the Christians in distant unevangelized countries, who do not have the opportunity to know so much about Christ and His work; but those who are nearest Christ, who understand His purposes and desires best, with them it must begin.

And I have come to believe, more than I at one time did, that the spiritual life in the non-Christian nations will not rise and stay permanently higher than it is in the Christian nations.

Prayer is indispensable to any wide-spread spiritual awakening. Charles G. Finney, one of the three greatest evangelists of the last century, said that a great revival might be expected when there is definite prayer for a great revival. Prayer recognizes that we look to God as the source of the blessing. We are prone to magnify human agencies and human instrumentality. Our failure to prevail more largely with the non-Christian nations is due to our more fundamental failure to prevail with God in prayer. If I were to emphasize one thing about prayer more than another in this connection, it would be that there be concert or community of prayer among Christians. The greatest revival of recent years was the one that began in the churches of Japan last spring and still continues.

That revival is traceable directly to the sinking of differences among Christians and uniting in prayer for this definite and great end.

We must also look to the Holy Spirit as the great Worker, and so honour Him. He is the author and the promoter of every spiritual movement. Why? Because He alone can convict men of sin; He alone can lead them to apprehend Christ as Lord; He alone can influence men to close in on Christ and relate themselves to Him; He alone can guide, empower and embolden the Christian workers. A true awakening is the work of the Spirit of God.



NATURE, METHOD, AND GRACE OF BENEVOLENCE.

Money and Missionary Work.

[Extracts from an address delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.]

BY SAMUEL B. CAPEN, LL. D.

THREE factors are essential in the prosecution of missionary work: First, prayer; second, the blessing of the Holy Spirit; and third, money. The question for me to discuss has to do with one phase of the third, namely: the necessity of broader financial plans. It is not a question of methods, but of needs. The greatest work of the last century was that of foreign missions. In the majesty of the conception, in the bravery of the leaders and in the greatness of the results, it stands without a peer.

But that work, glorious as it was and as it is today, has been sustained practically by only a small minority of our church members. It is believed that not one in ten has made any sacrifice worthy of the name for the work. When the ten lepers were cleansed and but one returned to give thanks, the Master asked with pathetic tenderness, "Where are the nine?" As he looks at many today who have been spiritually healed and sees in their paltry gift the proof of their ingratitude, does he not ask a similar question, "Where are the nine?" It is because a majority of the church have been trifling with missions and leaving the few to fulfill the trust, that the question before us becomes one of supreme importance.

May I call your attention to the rapidly accelerating increase in the wealth of the world. It began especially near the opening of the last century, and the increase from 1800 to 1850 was thought to be almost a fabulous amount. The best available statistics seem to show that in the next twenty-five years, from 1850 to 1875, there was an amount added equal to that in the preceding fifty-years. In the following fifteen years, from 1875 to 1890, the same amount was added a third time. And lastly, for the ten years from 1890 to 1900, it is believed that the figures will show an equal amount added a fourth time. In the United States alone it is supposed that the wealth has risen from \$65,000,000,000 in 1890 to \$90,000,000,000 in 1900.

There are, of course, no figures to show what proportion of this great increase belongs to Christian men; but as "Godliness is profitable unto all things, having promise of the life that now is," we must believe that the religious classes have shared largely in these gains.

Not only has the amount of wealth greatly increased, but a wonderful change has come in the purchasing power of money, due largely to the applications of steam and electricity. To illustrate: a girl with a modern loom can in ten hours weave a thousand times more than could a man who worked twelve hours with the looms in existence at the beginning of the last century.

Because of these marvelous changes, our average workingman today can enjoy comforts which a few years ago were the luxuries of the wealthy. While the standard of living of the poorer people has been greatly raised, that of the wealthy has become most luxurious. Palatial residences, elegant equipages, steam yachts, are possessed by thousands.

Salaries of railroad presidents of \$50,000 to \$100,000 a year are not unusual, and lawyers' fees of \$25,000 and \$50,000 for a single case are quite common. It is stated that recently one lawyer received a fee of \$300,000 for three months' work, and there is another fee mentioned of \$500,000. The merchant today must do a business of \$5,000,000 a year to be considered on a par with his grandfather who did a business of \$500,000.

We have spent \$75,000,000 in efforts to reach the North Pole. There is money enough to spend for almost any undertaking and on a scale that would dazzle our ancestors.

What are we doing with this great wealth? Much of it we are wasting in what is unnecessary, if it is not harmful. It is said that a year ago, Chicago alone spent \$30,000,000 for amusements. Much of it we are giving for libraries, hospitals and other philanthropic work, and statistics show that eighty-six per cent. of this comes from church attendants. From the day when the lame man was laid at the temple gates until now those in need of help have sought gifts from those who enter God's house to worship. Such gifts in

large sums, outside the regular denominational contributions, have amounted in the last ten years to very nearly \$400,000,000. The figures in 1901 for the United States are given as follows:

College and educational institutions	\$68,851,000
Libraries	15,389,000
Museums and galleries	11,133,000
Miscellaneous charities.....	22,217,000
Endowments and special purposes for churches.....	6,298,000
	\$123,888,000

Why have I called your attention to this revolution in material things and to our prosperity, unparalleled in the history of the world? Simply to serve as a proper background for this other fact that foreign missionary work has in no sense kept pace with this broadening of prosperity and with the general advancement of the age. Why have I called attention to these generous gifts for all forms of philanthropic work, these benefactions which are the admiration of the world? To show by comparison, how unworthy are our foreign missionary gifts. That you may know that this is not a rash or careless statement, I beg leave to give you the following facts from five of our great missionary societies.

Average annual gift per member for foreign missions for the last three years in

- Denomination A, 48½ cents.
- Denomination B, 37½ cents.
- Denomination C, 70 cents.
- Denomination D, 28 cents.
- Denomination E, 87 cents.

One of our great metropolitan dailies published in January an article on benevolence in 1901, in which occurred this significant sentence: "The feature of the year is the freedom with which people giving heretofore through the churches and known as church people, are giving to outside causes, and the enormous extent to which they are neglecting causes, which they have heretofore regarded as sacred."

It certainly shows an alarming condition when such words can be truthfully written and when, notwithstanding our great increase of wealth, we are falling far behind relatively in our giving to missions. With the opening of the new century the time has fully come to make financial plans which

shall match what we are doing in other directions, and which shall bear some proportionate relation to the greatness of the task of evangelizing the world. *First*, we must do this for the highest interests of our churches at home. There is a universal law that "action and reaction are equal and in opposite directions." When our hearts and our thoughts go out to others, then inevitably there comes to ourselves new life. If we try to teach any truth to another, in that very act it becomes more real and vital to us. And the opposite is equally true; when we forget the needy and spend selfishly for ourselves, the decline in spiritual life and power is certain; the descent is as sure as when we start on a toboggan slide. There is no law in the physical or spiritual world more certain than this.

Unless the churches as a whole become more generous in their gifts to a lost world, their increased wealth will prove not a blessing but a curse. Christians have all the wealth that is needed. But they are wasting the Lord's money. How? One way is by extravagant personal expenditure. Young men, whose names are upon the church roll, will pay \$25 entrance fee to some club and as much more in yearly assessments with innumerable extras, while they think themselves very generous if they give \$5 for foreign missionary work. A church member will spend several hundred dollars for a piano, and yet subscribe but two cents a week for the church.

Another way is by extravagant church expenditure. We spend for our home churches far more than is reasonably necessary, and we do this at the expense of our missionary work. This is perhaps better than spending it upon personal luxuries, but, nevertheless, it is full of peril. Bishop Graves of the Episcopal mission in Shanghai, China, said in *The Churchman*, in an article on missionary deficits, that "the three evils to missions are the tessellated pavement, the altar and the stained glass window."

Men are perishing all over the world for a knowledge of Jesus Christ, while we are thus satisfying our aesthetic taste with elegant surroundings. Can worship under conditions which have been secured at the expense of the missionary giving of the Church be anything less than a mockery and an abomination to God?

The way to grow is to give. If we would save our American churches from the blight of worldliness and from the commercialism of our day, we must do it in the Master's way, by spending ourselves and our substance more generously for others. Broad missionary planning to match the spirit of the age is necessary, if we would keep our own churches from spiritual dry rot. Missionary interest is always the measure of spiritual life.

Second. The necessity of making more generous financial plans is upon us, because of the rapidly changing conditions in the nations that know not Christ. The changes to which I especially refer are two-fold, political and commercial, and first the political. We cannot fail to note the purpose of Russia to control Asia as far as it is possible for her to do so. Her first objective point is China. But her activity to get a controlling influence in that great Empire does not lessen in the slightest degree her purpose to control Turkey, also, and especially to have as her own that which she has for all these years most coveted, Constantinople.

Railroad concessions in Asia Minor have been given to both Germany and Russia and the race between them to see which will first reach the Persian Gulf, will be a most interesting one. I believe it would be a great calamity to our missionary work to have Russian influence control either China or Turkey. Russia has, for many years, been the warm friend of the United States in international questions. The Czar, himself, we may well believe, is kindly and the peasantry of the Empire are peaceably disposed. But the bureau or machine that controls the government is everywhere and always the foe of Protestant Christianity. The testimony of Drs. Schauffler and Hamlin in the past and our missionaries in the present, is the proof of my statement.

It is all important, therefore, that England and America push their missionary work to the utmost in both China and Turkey. We must put in the churches and schools and hospitals and pre-empt the ground for Christ. If we can deliver these nations from religious bondage, then they will assert their rights and be free politically. You cannot hold a nation of Christians as serfs. The political liberty already granted in some measure to Bulgaria, can be traced largely to the influence of Christian missions and to Constantinople colleges. It

is also believed that if it had not been for the influences of the American Board Missionaries in Turkey, Russia would, ere this, have overrun that country.

In this great political struggle, in which our Protestant Christianity has so much at stake, the United States must more and more bear its full share of responsibility and use its moral influence for peace and righteousness in all the world. The Isthmian Canal will soon be built, and the Pacific Ocean will become in the future more what the Atlantic has been in the past. The traffic of the world will be changed, and there will be a new center of the world. To quote from another: "We now say that San Francisco is 3,000 miles from New York. Some day it will be said that New York is 3,000 miles from San Francisco." This may be an over-statement, but nevertheless it brings clearly to our minds the tremendous changes that are going on.

And beyond the Pacific Ocean, facing our whole Western coast, is China with a population so great that if the population of the world were arranged in a row, every fourth man would a Chinaman. The contest of the next few years will be between the Teutonic race—including the Anglo-Saxon on the one side, and the Slav represented especially by Russia, on the other, and the first field of conflict is China. Can we keep that "Open Door" for which our governments have so nobly contended? England and America must hasten more rapidly to give the Gospel to China, and then she will stand against every assault without fear of dismemberment.

In view of this political struggle, we must all see how important it is to press missionary work in Japan. From her strategic position, she holds the key, religiously speaking, to Asia. Let us remember that it is only about thirty years since the Japanese government declared through its old edict board that if any Christian preacher, or Christian teacher, or even the Christian's God himself, should set foot on her soil, he would be beheaded.

See what the thirty years have wrought. Suppose that no missionary had ever entered that country, we should not now have her as an ally, helping to resist the oncoming of the Slav. Let us make Japan thoroughly Christian, and she will pour her missionaries into China and save her, also, for Christ.

Last November at the annual convention of Chinese students, Mr. Niwa, General Secretary of the Tokyo Young Men's Christian Association was a fraternal delegate from Japan, and made an earnest appeal to the Christian young men of China to join with the young men of Japan in "taking Asia for God." What a magnificent sentence that is! It ought to be a bugle-note summoning the churches everywhere to new endeavors.

The second great change is commercial. On account of the greatly increased production of manufactured articles through the use of modern machinery, the three great manufacturing nations of the world, England, the United States and Germany, have found it necessary to seek the markets of the East in order to use their surplus production. If each nation had only its home market, its machinery would be idle several months in the year. Idleness among operatives would bring misery and disorder. It would add materially to the cost of all manufactured articles. Machinery needs to be pushed to its full capacity and worked six days in the week, in order to secure economy in production. A distinguished Berlin economist says. "The necessity of every country to buy and sell more and more largely in foreign markets is forcing every nation into an international industrial struggle. This is the keynote of the new century. History will more and more be written in ledgers and balance sheets."

Now what will be the effect of all this increased striving for new markets upon our missionary work? Commerce is going everywhere and commerce without Christ is a curse. It means firearms and the slave trade and rum. A few months ago a schooner left Boston for the west coast of Africa with a cargo of rum and gin valued at over \$110,000. It has been well asked how many missionary contributions it will take to counterbalance the curse of that cargo. The exports of rum from the United States for the year ending June 30, 1901, were 1,076,711 gallons, valued at \$1,468,110. Judged by previous years, ninety-five per cent. of this went to Africa. These statistics are a fearful arraignment of our sin as a people.

Heathen nations have not the moral stamina, nor have they Christian surroundings, as we have in America, to help them resist temptation. They need protection because of their weakness. While we are neglecting to

send the needed missionaries, our merchants are shipping them what has well been called "shiploads of barrelled deviltry."

This shows us how vital a factor in foreign missionary work is the element of time. Every year's delay is increasing the difficulties. The new civilization of the West is displacing that of the East. The telegraph and the locomotive tell all nations of the superiority of the Occident. To quote from Dr. Hillis, "The little clay gods of India look very small when the great locomotive goes thundering by."

Heathendom is being honeycombed, and unless we are far more in earnest to put in the gospel, we shall have in the place of heathenism, agnosticism. What a difference whether the Sunday-school or the saloon gets into our new settlements first! This same thing is true in heathen countries. Shall Christian America have as her herald the missionary or the commercial traveler? The answer which our churches give will make an infinite difference to hundreds of millions of our fellow-men.

To do the missionary work, which these great political and commercial changes of the last few years have made it so imperative that we should do now, requires an outlay of money far in advance of all our present plans. The work must be done in many ways and by many methods. In a report a year ago from the Marathi Mission of the American Board occurred a significant paragraph, which declared that the time had gone by when a Bible and a sun-hat were the only equipment a missionary needed. And then it adds: "Today the school, the press, the surgeon's knife, the craftsman's skill, the painter's art,—all are in service in a greater or less degree in preaching the Gospel."

We need preachers, teachers, churches, colleges, schools, hospitals, combined with practical industrial education. All these require money, and money in large amounts, but it will be most economical in the end to plan for it all now on a comprehensive scale. The same twentieth century methods that are in use at home must be used in prosecuting twentieth century missions abroad.

Third. We need to make broader plans in this new century, for only thus can we honor our Master and be loyal to the trust which He has committed to us. All we have, all we are, all we hope for, has come from Him. How little we are doing in return! Our paltry

gifts, so out of proportion to what we are spending on ourselves, belittle missionary work. Our gifts to education and philanthropy, so great in comparison with what we are doing for foreign missionary work, are putting Christ in the second place. Let us reverse the order now, change the proportion and give missions, and not education, the right of way.

No wonder that the world doubts our sincerity; we must have gifts to match our professions. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of foreign missions, and then we back up our statements by an average gift in five of our denominations, of one cent a week per member, not one-quarter of what we spend for newspapers! Does any one think this an over-statement? A friend of mine found that in one local Conference of churches in New England, the fifteen churches gave \$19,000 for all missionary work at home and abroad, and a single town in the conference spent \$17,000 for newspapers!

There is one way and only one way for the Church to show its full loyalty to Christ, to take into our thoughts and into our plans the whole wide world for which He died and then devise generously as in His sight. Let the world see that we believe in in the very depths of our souls that the greatest thing in the world is missions, that they are to be built on broad foundations, that they require time and planning worthy of our ablest and best men and that into the work we pour our money without stint. Then we can rapidly open up the mission fields and start the churches and schools. The native Christians with their generosity will support themselves in a few years, while we push on to further conquests.

We want to plan the work in proportion to the opportunity which the "Open Door" everywhere gives us. It is not a dress parade, but a glorious life battle. Missionary work must be the very life blood of all our churches.

Organization as Related to Giving.

IT seems to me to be absolutely imperative to have the whole subject of missionary giving put upon an entirely different plane. It should have the best thought of our wisest men in order that there should be some organization about it worthy of the name.

and on a basis similar to our methods in the business of the world.

First, there should be a missionary committee chosen in each church, to plan and carry out a campaign for raising the money for the missionary organizations to whose support we, as denominations, are pledged. We must begin in the local church. This committee should, from time to time, send out literature to the members of the church in order that they may be intelligent as to the needs. The committee should, either by a personal canvass or in some way, try to reach every person in the congregation with this definite appeal, to the end that "no guilty non-contributor may escape."

In some cases it may be thought wise to take up the work of each missionary society of our denomination in turn. In others, it may be better at the first of the year to secure pledges from each one as to the total amount they will give during the twelve months for the missions of their church as a whole, the sum to be divided in some fair proportion for the different societies, and to be paid through the church treasurer, either weekly monthly or quarterly, as most convenient.

Second, With these missionary committees in each local church to organize a systematic campaign, there should be added in each conference and each State similar advisory committees to have, in a certain sense, an oversight of the work and to see that the local interests are not overlooked in any parish.

Such organization will be a help to greater loyalty in the support of missions. I am glad to bear my testimony to the interest of most of our ministers in the missionary work. But I have had some painful experiences of the opposite character. Too many of our ministers seem to think that the local church to which they minister exists exclusively for the community where it happens to be placed, and that it is to help the world outside only if it can do so without much inconvenience to itself.

Better organization is our present duty. More and more our Christian merchants are to put the same thought, the same intelligence, the same intensity that goes into their business, into the missionary work, and we shall have an enthusiasm for missions which, by the blessing of God, will sweep everything before it.—S. B. Capen, LL. D.

Proportionate and Systematic Giving.

A PROPORTIONATE part of one's income should be set aside as sacred to God, offered as an act of worship, and solely for the establishing and maintenance of the kingdom of God in this world. When God laid the foundation of His kingdom here He made ample provision by which there would always be means in His treasury with which to meet every need; this was by claiming one-tenth of income, which each loyal subject was expected to return to Him.

Paul clearly supports the teaching of proportionate giving when he teaches the church to give as God hath prospered. The little word *as* points clearly to a fixed ratio. So the old covenant and the new are in perfect agreement in this matter.

As our taxes are an acknowledgement of our allegiance to the governments of this world, so our tithe is our expression of loyalty to God's kingdom here, and our offerings prove our affection and heart's devotion to a beneficent Father.

We may feel that we cannot afford to give a tenth of our income, but all Christian experience will witness that we cannot afford to disobey God, or alter His plans. One may feel that he cannot afford to pay his taxes. But these must be paid, if it takes the home.

What would be the consequences were all to give proportionately and systematically?

1. It would bring a very greatly increased amount of money into the Lord's treasury in a regular, steady stream, without freezing up in winter, or drying up in summer.

2. Our gifts would be distributed through many channels, resulting in a broader view of the great world-field.

3. It would develop a wider liberality. Opportunities would be sought, for using the Lord's money in our possession.

4. It would check the spirit of covetousness and would cultivate a more conscientious use of money for ourselves.

5. It would enable the church to "have all things in common" on a very practical basis. It could then meet the needs of humanity, physically, mentally and spiritually, and the question of sociology would be largely solved.—*E. C. Armstrong.*

Cultivation of Grace of Giving.

WE ARE to cultivate the grace of giving just as we cultivate other graces. We can do so:

1. By gaining a deeper sense of the world's need. It was this need which prompted the gift of Christ. "Ye know the grace of our Lord Jesus Christ; for your sakes he became poor." "God so loved the world that he gave his only begotten Son." It is often said that people do not give to good causes because they are ignorant of them. The more we gain a knowledge of these needs and give intelligently and systematically to relieve them, the more will this grace grow.

2. By a realization of the great gift which has been given to us. Our niggardly giving often is because of a feeble sense of obligation. In this respect also we need to consider the grace of Christ. "Though He was rich, yet for our sakes He became poor." He made Himself of no reputation, and lived a life of poverty and suffering. He gave his life for us. He left us with a work to do. How pitiful often are our gifts in view of so great a debt and so great a work. If one should save our life, we would feel that a lifetime could hardly repay so great an obligation. How much greater should be our sense of debt to Him to whom we owe our eternal salvation. Our thought should be, not how little, but how much, can I give?

3. By the practice of systematic giving. With intelligent and constant exercise, the true spirit of the art of giving will grow. One's interest increases in that to which he gives, hence giving and knowledge will be mutually stimulated. One finds that he is interested in missions when he gives to them. As one perceives, as he cannot help doing, the great benefit which intelligent, systematic giving is, to himself as well as to its object, he will constantly grow in this grace also.—*Advance.*

Giving as Worship.

"WORSHIP" is "worship." When it is applied to man, as in Chaucer's phrase, "a man of worship and of honor," it means personal worth, excellence of character. When applied to God, it means personal worth of the highest degree, infinite perfection of personality. From this meaning it acquires its ordinary meaning of ascribing worth to God, declaring and praising His glory.

Such worship is needful for God's own sake, that he may have a Father's satisfaction in the esteem and love of his children; and for our sake, that we may reverence our

Father, and strive to realize our ideal as the sons of God. It thus sets up for us a perfect standard of worth, and is a powerful means of developing and enriching our own personality.

Among the forms of worship giving has been accorded a high place in all the ages and in all religions. The Bible is full of commandments and exhortations urging this duty. "God loveth a cheerful giver," "Bring ye all the tithes into the storehouse," and "Let every one of you lay by him in store as God hath prospered him."

How is giving worship? It is an expression of worship because it is a means of giving God so much of our life. Our money ordinarily has been earned through service. The farmer has turned his toil into money, the manufacturer his skill in making goods, the merchant his service in selling them, the mechanic his day's work, the lawyer his legal learning, the poet or painter his genius, and thus every worker coins his very blood into money; his money is so much crystallized life.

In giving this money to God, we are giving him our heart's blood and life. We thus declare to him and to the world that he is worthy of our service, the product of our toil and skill with muscle and mind, our most solid and costliest gifts.

Giving also measures our worship, or our estimate of what God is worth to us. What we give for anything registers our judgment of its value. When we give two dollars for a book, the two dollars expresses our sense of what it is worth to us. Another man would not give fifty cents for that book, because he thinks it would not be worth fifty cents to him. The prices we are constantly paying for goods measure our estimate of what they are worth to us; if we did not think the goods were worth these prices, we would not pay them. Thus money paid is a means and a measure of worship in the commercial realm.

In the same way money is a means and measure of worship in the spiritual realm. The money we give for the support of the church is one expression of what we think the church is worth to us. If we are giving ten dollars a year to the support of the church when we might be giving fifty or a hundred, then in our estimation we have a ten-dollar church.

In the same way what we give to missions and benevolence measures our sense of their

worth. If we give five dollars a year to foreign missions when we might be giving five or ten times as much, then we think foreign missions is worth about five dollars a year.

The same principle applies to God himself. Our estimate of the worth of God is our worship of God. A very definite and tangible expression and measure of this worth is the money we give. If the total amount we give to the service of God in a year is fifty dollars when we might give several times as much, then we have a fifty-dollar God; this is our estimate of what he is worth.

This application of the principle of price is perfectly legitimate and fair. We do not hesitate to use this principle in the markets when we buy our goods, and we must not flinch from it when we pay for our religion.

Measured by this principle, some very rich people have a very cheap God; in fact, some well-to-do people can get along with a five or ten-dollar God.

On the other hand, some poor people have a precious God; their worship, or sense of his worth, is expressed in relatively large gifts which cost them severe self-sacrifice. It was on this principle that Jesus estimated the worship of the poor widow so much higher than that of the rich; for they "cast in of their abundance, but she of her want did cast in all that she had, even all her living."—*Presbyterian Banner*.

Prayer Connected with Giving.

THE PURPOSES of God concerning the salvation of the world are accomplished chiefly through prayer and giving. Like our Lord, we must give ourselves to God, a sacrifice for others. Our great life-purpose and work, like Christ's, is to pray for believers and for those who do not know God. "Neither pray I for these alone, but for them also which shall believe on me through their word." We are God's remembrancers; chosen in Christ to be intercessors. Let us center our thoughts around four points:

1. Prayer Inspires the Gift.—The testimony of the multitude of sainted men and women who have labored long years among the heathen, as well as that of the host of missionaries now in active service, indicate that the gift of themselves was the result of prayer. Carey, Judson, Livingstone, Keith Falconer, Hannington, Paton, Fidelia Fiske, Ann Hasseltine Judson, the haystack heroes, the consecrated band of Moravian missionar-

ies who went from Herrnhut, all these first gave themselves to the "regions beyond," and were inspired to do this, while in secret prayer they poured out their souls to God for guidance and help.

Not less marked has been the effect of prayer in securing the money needed to carry on this work. The history of mission boards reveals the fact that again and again in times of emergency, and no less in times of prosperity, back of the small, as well as the large gifts, have been the "Days of Prayer and Fasting," the waiting before God, the claiming of the promises, so that out of these intercessions has come the sacrifice—the consecrated giving of self and property. Only get people praying for missions and they must give.

2. Prayer Multiplies the Gift.—This is true from the time the little lad gave his few small loaves and fishes into the hands of the Master to bless, in order that they might be multiplied a thousand-fold. How rich and wonderful the testimony has been that a few dollars, or even a few cents, given out of deep poverty, perhaps, followed by earnest, trustful praying on the part of the giver, has been the means of opening a new station, the beginning of a school, a college, an orphanage, a printing press, or, better still, the conversion of souls.

One great and imperative need today of foreign mission work is the almost forgotten secret of prevailing prayer. "Missions have progressed so slowly abroad because piety and prayer have been shallow at home."

3. Prayer Continues the Gift.—Continuous praying will make the act of giving the habitual exercise of life instead of the occasional, spasmodic thing it so often is. Nothing but continuous prayer will solve the missionary problems of our day. "God must be inquired of to do these things for them." "This kind goeth not out but by prayer and fasting." "Continue in prayer, watch in the same." "Ye have not because ye ask not."

4. Prayer Enriches the Giver and Honors Christ.—"The Lord is rich unto all that call upon him. Able to do exceeding abundantly above all we can ask or think." God has promised great things to His Son, and to His Church, concerning the heathen. He has also promised great things to His children in the work of extending and hastening His kingdom. But notice; these promises are conditioned. His Son, His Church, His children are to intercede and to sacrifice. The

condition and consequence of habitual intercession will be a new outpouring of the Holy Spirit upon the individual, the church and upon all the missionary work of the world.—*Mrs. J. H. Randall.*

Training in Giving.

Giving is living; it is a law of growth and order. It prevails in the physical universe, and in the social world is the open sesame which is establishing universal reciprocity and brotherhood. In giving man's capacity for receiving and being enlarges. The miser's greatest sin is against himself. Avarice atrophies, but generosity is twice blessed. Happiness, activity, selfhood, and purpose are bound up in giving—giving freely.

As a lamentable result of failing to preach the scriptural doctrine of the tithe, it has been computed that while the Church owns one-fifth of the wealth of the country, one sixteenth per cent is given for evangelizing the heathen world.

O, let us train our young people into exact, businesslike methods of caring for the kingdom! Christianity needs the youth, with their boundless faith and hope and their fiery enthusiasm. In training the youth into scriptural habits of giving we are teaching them that they are called to the service of a living Christ. If we urge the earnest habits of giving our youth shall belong to a knighthood which shall never perish, and as incarnations of the King shall press the battle for righteousness to the end of the earth and hold the citadels of truth.—*Dr. Charles E. Locke.*



And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross!

METHODISM IN THE EIGHTEENTH CENTURY.

BY REV. JAMES MUDGE, D. D.



SUSANNAH WESLEY.

TO take Methodism out of the eighteenth century would be to remove one of its most distinctive features and to leave it a very different thing from what it is. To depict Methodism in the eighteenth century is to give a full account of all its real beginnings in both hemispheres, down to the point when it became firmly established and set out on its great career of victorious advance.

When did it begin? At the Epworth Rectory, in one sense; for Susannah Wesley was its mother, and her wonderful son, John, carried Methodism about with him in germ form, as it were, from pretty early days. In another sense it began with the "Holy Club" at Oxford, for there the term seems to have

been first applied by the wit and wickedness of the University to certain methodical seekers after God. But since the Centennial of English Methodism was authoritatively celebrated in 1839, it would seem clear that 1739 must be taken as the true starting point.

What happened in 1739? It was the year when Wesley, with a fresh experience of salvation glowing warmly in his breast (obtained a few months before) and greatly quickened by a "Pentecostal season" on New Year's day, first attempted, not only to declare the wonderful works of God systematically, but also to organize the converts made. Under the guidance of George Whitefield, being shut out of the London churches, he went to Bris-

tol, and both there and among the colliers of Kingswood near by, seeing no other way to reach the neglected masses, he fearlessly proclaimed the gospel in the open air.

It was on Monday, the 2d of May that he crossed this Rubicon and became a despised field preacher. During the rest of the year he preached and expounded almost without ceasing, chiefly in the neighborhood of Bristol, but also at London in Moorfields and Kensington Common. It was in this year the first Methodist chapel was built at Bristol, and the first Methodist school opened at Kingswood. This was the time also when the Foundry at London was purchased and adapted to its new purposes, becoming the cradle of London Methodism and its headquarters until the new chapel was built in City Road.

But still more important, perhaps, was the fact of the first organization. We cannot do better than to let Mr. Wesley himself give in his own words this oft repeated but ever interesting story. He says, "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired I would spend some time with them in prayer, and advise them how to flee from the wrath to come. That we might have more time for this great work I appointed a day when they might all come together, which, from thenceforward they did every Thursday evening. To these, and as many more as desired to join with them (for the number increased daily) I gave those advices from time to time which I judged most needful for them, and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the United Society, first in London and then in other places. The first evening about twelve persons came, the next week thirty or forty. When they were increased to about a hundred I took down their names and places of abode, intending as often as it was convenient to call upon them at their houses, thus, without any previous plan, began the Methodist Society in England—a company of people associating together to help each other to work out their own salvation."

This well illustrates the entire development of Methodism, for it was, in the most emphatic sense, a child of Providence. No one can thoughtfully read the story of its

rise and progress without being deeply impressed with this fact, for it appears on every page. But very little of the wonderful organization of Methodism is due to Wesley's foresight and sagacity, though he was without doubt a very great man. His greatness is largely shown in the wisdom and docility with which he followed Providence. Ever ready to learn and quick to see the indications of God's leadings, he promptly did the duty nearest to him and entered the opening doors about him. Thus there sprang up a system marvellously adapted to the needs, not only of that hour, but of all time.

Instances of this are plainly seen in the origin of the class meeting, of the itinerant lay preaching, and of the Conferences; all of which are prominent Methodist usages. It was in 1742, that the rapidly growing societies were first divided into classes. A large debt still remained on the meeting-house in Bristol built three years before, and while some of the principal men were consulting as to how it could be met, one of them, said, "Let every member of the society give a penny a week till the debt is paid." Another answered, "Many of them are poor, and cannot afford to do it." "Then," said the former, "put eleven of the poorest with me, and if they can give anything, well; I will call on them weekly, receive what they give, and make up what is wanting." "It was done," writes Wesley, "and in a while some of these informed me they found such and such a one did not live as he ought. It struck me immediately, 'This is the thing, the very thing we have wanted so long.'"

He called together the weekly collectors or leaders, and desired that each would make a particular inquiry into the conduct of those whom he visited. They did so, many disorderly members were detected, and the Society which had suffered much from the difficulty of maintaining strict discipline among a people so widely scattered and composed of such incongruous elements, was now purged of those that were unworthy. The same plan was speedily introduced in London.

The Society was divided into classes; the most earnest and sensible were appointed leaders; and the new arrangement everywhere worked admirably. Only as it was soon found inconvenient and inexpedient to call upon each person at his own house, it was agreed that the members of each class should come together once a week for relig-



J. Huntingdon

COUNTESS OF HUNTINGDON.

ious conversation and the payment of their contributions. "This," writes Wesley, "was the origin of our classes, for which I can never sufficiently praise God; the unspeakable usefulness of the institution having ever since been more and more manifest."

Lay preaching was another new departure of great importance and value. It was plain that Wesley could not minister alone to the hungry multitudes eager for the bread of life and needing constant care.

His brother, Charles was his right-hand man, seconding his endeavors on all sides with eloquent tongue and ready zeal. Besides him there were a very few other pious clergymen in various parts of the country who sympathized with the movement, and, especially in after years, lent aid in their several districts.

But the pressing needs of the hour could not be met from this source alone. So recourse was necessarily had to the best men from among the converts themselves. Those prominent for ability and piety were appoint-

ed to exhort, pray, and expound the Scriptures. At first no more than this was allowed. Wesley's prejudices in favor of "Church order" were very strong, and gave way but slowly. It was not till after two or three years that he was convinced God would have him sanction lay preaching pure and simple.

Thomas Maxfield was the occasion for this important forward step. He was one of Wesley's earliest and best helpers, and being left to look after the London Society in his absence, he ventured from the reading desk into the pulpit, where he preached with great power and success. Wesley, in alarm, hastened back to check the innovation. But his mother who had been of great help to him in many crises of his history, and was in full sympathy with his new work, spoke now a wise word of caution, "John," she said, "take heed what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching and hear him yourself." The son took this good coun-

sel and was forced to exclaim, "It is the Lord, let him do what seemeth to him good." So another chain of priestly prejudice was broken, and another new departure was taken, fraught with momentous results to the world.

We cannot enumerate even the names of those noble men who sprang up in quick succession all over the country and carried forward the banner of the cross with dauntless courage and tireless zeal. Coming from the people they knew how to speak to them, and their words reached their heart. They endured the utmost indignities with patience, suffered almost incredible persecutions without flinching, and battled bravely with poverty, contumely, and death itself, counting not their lives dear to them that they might fulfill with joy the ministry which they had received of the Lord Jesus, and testify the gospel of the grace of God.

The year 1744 is signalized in Methodist history as the era of the first Conference. Wesley thought it would tend to the furtherance of the cause if there could be a free-consultation among those most interested in it. He accordingly wrote letters to several clergymen who sympathized warmly with him, and to his lay assistants, inviting them to meet him in London and give him "their advice respecting the best method of carrying on the work of God." They came together at the Foundry, June 25th, and debated with great harmony many important points. They spent no time on mere theoretical dominions, but the practical doctrines of repentance, faith, justification, sanctification, and the witness of the Spirit, were defined with precision and substantially in the manner held ever afterwards. They resolved to obey the bishops (of the Established Church) in all things indifferent, that is, so far as could be done without neglecting any opportunity to save souls. This latter point was kept uppermost in every regulation.

Greater thoroughness and efficiency was secured by the rules adopted respecting the lay assistants, the class leaders and the general management of the young societies in this important forming time. The Conference adjourned after a six days' session, having planned wisely and done much to further the movement. Conferences were held yearly after this. During Wesley's life they were wholly in his hands, but after his death, as

we shall see, extensive modifications in the procedure were introduced.

It was in these yearly meetings, where every one was allowed to speak his mind with the utmost freedom, that the distinctive ideas of Methodism took formal and final shape, and that the multifarious minor regulations which the progress of the work showed to be necessary were definitely arranged. It was ordered, for example, that men and women should sit apart, that field preaching should be maintained wherever possible, that tobacco and drams should be denounced and abstained from, and that none should exhort in the societies without a note of authorization from the preacher; provision was made for holding Quarterly Meetings, for maintaining watch-nights and love-feasts, for producing and disseminating religious literature, for supporting the itinerating preachers, and assisting those who became worn out in the service.

The whole country was divided into districts or circuits for its more complete evangelization; the character of the preachers was annually examined with great care, Societies suffering from debt were helped by a contribution, the trusts deeds of chapels were looked after, and statistics, finances, and appointments received regular attention.

Into the Calvinistic and Sanctification controversies, which occupied so much time at these Conferences and had so vital a connection with the work we must not enter. Nor can we give an account of the mobs and riots by which the more staid and the more wicked portion of the communities essayed to put down this pestilential fanaticism which would not let them sleep in their sins. The chapels and private dwellings of the Methodists were plundered without mercy or ruthlessly torn to pieces. Their assemblies were broken up by rotten eggs, assafoetida, showers of stones and clots of dung. Bludgeons were freely used. Preachers were knocked down, stamped upon with murderous intent, and dragged through ponds. They suffered every species of outrage which a hellish malice could invent, and in some instances died from their injuries.

Calvinistic Methodism, it should perhaps be said, though it is apt to be overlooked in the greater success which attended the Arminian branch, accomplished a very great work. Springing from George Whitefield's ardent adherence to the doctrines of election and re-



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probation, it resuscitated the Calvinistic churches of the American colonies (to which Whitefield made many visits) and also infused a new and greatly needed energy into the Calvinistic Nonconformity of England.

It took probably the leading part in originating the Evangelical or Low Church party in the Establishment, which, since that day has been of such immense service in the noblest philanthropical and Christian enterprises. Under the lead of Howell Harris it covered Wales with churches, and greatly changed the aspect of that principality. And the Countess of Huntingdon's Connection, built up chiefly through the influence and munificence of that remarkable lady, with whom Whitefield and others united after leaving the Wesleys, though never very numerous, remains to the present day, and has always been an important factor in the religious progress of Great Britain. So the division of the forces of Methodism, though on some accounts to be regretted, appears to have been overruled to the accomplishment of no little good.

By 1750, Methodism had a ministerial force of about seventy men, a rich psalmody, a well-defined theology, and a rapidly extending scheme of popular religious literature. By 1760, chapels had been built in about fifty places, and besides these there were hundreds of private houses, schools and barns in which preaching was regularly heard. There were at this time ninety itinerant preachers and a much larger number of local preachers.

In 1747, Wesley crossed to Ireland, and accomplished there a work similar to what had been witnessed in England and Wales. In 1751 he first entered Scotland, but here the rigid Calvinism of the people steeled their hearts against him, and comparatively little impression was made.

In 1767, there was for the first time a full census taken of the Societies and the membership in Great Britain was found to be 25,911. In 1770 there was 29,406 members; in 1775, 38,150; in 1780, 43,830; in 1785, 52,431; and in 1790, when Wesley attended his last conference, the members were 71,568, or if we add those in America, 134,599. Truly a glorious army well worthy of such a leader, thus graciously permitted to behold this ripe fruit of his half century of toil.

Before turning to the development of the work in America, a few words should be said as to the changes which followed Wesley's death in England. He died in 1791, aged 88; a man whose influence for good can only be paralleled by Paul and Luther. Nevertheless, he was not perfect. And one of his weaknesses had been the inconsistent, obstinate way in which he persisted in clinging to the Established Church; nominally, though to all intents and purposes, practically, he had become a Dissenter, forced into this position by the exigencies of his God-given mission.

It had long been foreseen that, however, matters might be kept on provisionally during the lifetime of the leader, when he died there would come a very serious crisis. And it certainly did. For a while it appeared as if the whole movement would go to pieces. There were almost irreconcilable differences of opinion as to the proper course to be taken. We must not follow the details of the strife. Suffice it to say that in 1797, after six years of discord and peril, a plan of pacification was permanently adopted by which suitable compromises were effected between the radicals and conservatives, and the Wesleyan Connection, very much as it is now, was successfully established.

Thus the century closed with bright prospects for Methodism in England, prospects which have been fully met as the years have gone on. There were about 120,000 members in the Societies, (140,544 in 1805) and 450 preachers on the Conference roll. And there had been recently added to this roll four names destined to do wonders in the promo-

tion of the cause—Adam Clarke, Richard Watson, Robert Newton and Jabez Bunting.

American Methodism at the close of the eighteenth century, or just a little beyond it (1804), had 115,411 members and four hundred preachers. This was almost as many as there were beyond the Atlantic, and yet Methodism this side the sea began in 1776, and had to struggle for its life as it were in the very trying times of the Revolution. A congregation of five persons heard the first Methodist sermon in America from the lips of Philip Embury, a young Irish carpenter recently landed in New York. In 1769, Richard Boardman and Joseph Pilmoor were sent over by Wesley as missionaries; and in the few following years ten more were sent, chief among whom was Asbury.

The dozen, as a whole, were not particularly successful, but Francis Asbury, by far the best of them, unquestionably made his mark deep and wide and long on this primitive soil. He was the chief founder of the domination in the new world. To his invincible determination, enthusiastic evangelism, indefatigable labors, wisdom in counsel and energy in action, Methodism here owes a greater debt than it can ever properly appreciate. It has been estimated that in his American ministry he preached about 16,500 sermons, or at least one a day, traveled about 270,000 miles, or 6,000 a year; that he presided in no less than 224 annual Conferences, and ordained more than 4,000 preachers. "He was, in fine" says Stevens, "one of those men of extraordinary, of anomalous greatness, in estimating whom the historian is compelled to use terms which would be irrelevant as hyperbole to most men with whom he has to deal."

The war raged from 1776 to 1783, a period fraught with immense importance to Methodism in many ways. The English missionaries, with the exception of Asbury, sympathizing strongly with their own government, fled one after another from the scene. Some of them had been very imprudent in their expression of opinion on the subject, and this, together with Wesley's well-known severe condemnation of the "rebels," created much prejudice among the people against the Methodist in general.

The preachers particularly were suspected of disloyal sentiments, and suffered much persecution in consequence. But as a rule they were able to keep aloof from the strife,

and their cause passed through these trying years with surprising prosperity. Some of the Societies were indeed broken up and there was at times temporary declension. But revivals extensively prevailed in other places, and with such energy was the work prosecuted that, while all other religious bodies decreased, the Methodists advanced rapidly through nearly the whole period.

The successes in the early days were almost wholly in the more Southern colonies. In 1773, when the first statistical returns were made, out of 1,160 members reported 500 were in Maryland. In the following year Maryland had more than doubled her membership, and had 1,063 out of a total of 2,073; Virginia had the next largest number, 291. From this time on for several years the increase was all in the Southern fields, and the North lost a great deal of the little it had. This was largely due to the commotions caused by the war which was chiefly felt in the North. For a long time indeed the cities of New York and Philadelphia were occupied by British troops, and the preachers could do nothing, whereas, extensive revivals were sweeping over Maryland and the districts south of it. In 1781, of 10,539 members reported only 873 were north of Maryland, and in 1784, only 1,607 out of 14,988.

By 1789, something more had been done in New York, New Jersey, and Pennsylvania; what was then the Western wilderness beyond the Alleghanies had been entered, and even Canada and Nova Scotia had heard the ringing calls of the adventurous itinerant; but as yet New England, in many respects the leading section of the country, had not been touched. Doubtless its moral wants were less pressing than those of other parts, yet it greatly needed to be quickened by a new, fresh proclamation of the old gospel. The venerable churches of the Puritans were languishing, they had become sadly contaminated by a disastrous union with the State, discipline was neglected, the standard of Christian experience was very low, and the harsh, horrible tenets of the rigid Calvinism that prevailed, repelled and drove into infidelity many of the best people.

Jesse Lee heard the call which this condition of things comprised, and nobly responded. He preached for the first time in New England at Norwalk, Conn., June 17, 1789, organized his first class of three women September 25, at Stratford, and delivered his



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first sermon on Boston Common in July, 1790.

Other noble evangelists, truly great men in their way, were raised up to spread the new doctrines in the various sections of the country. William Watters, of Maryland, was the first native American itinerant of Methodism. Philip Gatch followed him, and Freeborn Garrettson and Benjamin Abbott. The details of the labors and adventures of these and their associates make a thrilling narrative.

In the West—the valley of the Mississippi was entered by Methodism in 1781—Robert Wooster, Francis Poythress, Jesse Walker, Richmond Nolley, and above all, William McKendree, showed themselves the men for the hour and accomplished mighty things. No dangers stopped them, no mobs intimidated them, no difficulties could breed in them discouragement or turn them back.

It may safely be affirmed that the world never saw a more self-sacrificing, hard-working set of ministers than the early Methodist preachers. Nothing but the deepest conviction of duty could induce them to volunteer for such a service. Excessive labor, poverty, persecution, and not unfrequently premature death in some obscure cabin stared them in the face. The regimen was so severe that such as were weak in body speedily sunk under it and such as were feeble in character soon gave it up. But the rest were the "giants of those days," morally, physically and very often intellectually. They went everywhere through the land with hearts on fire to save souls. They cared nothing for forms, they counted not their lives dear to them, they were terribly in earnest.

The people recognized the spirit in which

they came, and rallied round them enthusiastically. Revivals constantly attended them. And the fruits of their labors, organized into classes, cared for by class-leaders, looked after by a devoted band of local preachers, and supplied with all the excellent provisions for growth contained in the wondrous system which John Wesley, under God's leadings, had built up, developed, at first little by little, and then with ever increasing rapidity into that gigantic structure which we call today the Methodist Episcopal Church.

This church received its formal organization at what is called the Christmas Conference of 1784. Dr. Thomas Coke was sent over at that time by Wesley and, gathering the preachers together at Baltimore, the new church was constituted with Coke and Asbury as the first two bishops, November 1st, 1792, the first regular General Conference, composed of all the preachers who could conveniently get to it, assembled in Baltimore, and another was held at the same place in 1796. At this latter the whole territory was for the first time definitely divided into six annual Conferences, namely, the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western.

In 1789, the Book Concern was started at Philadelphia by John Dickins; and in 1787, Cokesbury College was opened at Abingdon, Maryland. This was entirely destroyed by fire in 1795, and when the second building shared the same fate the next year, it was deemed that God had other more pressing work for the Methodist Church than higher education.

Bishop Asbury is supposed to have established the first Sunday-school of the new world in Hanover county, Virginia, 1786, and the Conferences in 1790 exhorted the preachers to labor with zeal in the furtherance of this useful institution.

The "Chartered Fund" was established in 1796 to aid in the relief of distressed traveling preachers together with those worn out in the service, and their widows and orphans.

Such very barely sketched, was Methodism in the eighteenth century. He who essays to depict its triumphs in the nineteenth will have in some respects, a still richer field. For God has wrought wonderful things indeed in our behalf, for which we may well be glad.

Webster, Mass.

INDIA'S FIRST PROTESTANT MISSIONARY.

BY LAURA M. LATIMER.

MORE than two hundred years ago, in a little village in Europe, a poor Christian woman was dying. She called her little ones to her bedside, and said to them: "A great treasure I have laid up for you, a very great treasure. Seek it my children in the Bible, and there you will find it."

The little orphans, who had so often suffered from cold and hunger, were cheered and delighted, that somewhere there was a treasure for them, for they were very poor. One of these children, Bartholomew Ziegenbalg, while searching the Scriptures for the hidden treasure found something better than silver, and better than gold, and he was anxious to go and tell all the world where they, too, could find this pearl of greatest price.

He became a famous student and teacher at the University in Halle, Germany, and in the year 1705, the King of Denmark sent him to India to tell the heathen the good news of the Gospel. He was the first Protestant Missionary to that pagan land.

After a tempestuous voyage of forty weeks this pioneer missionary reached Tranquebar where he commenced his labors. Incredible difficulties awaited him. He was thrown into prison, where he suffered from hunger and sickness.

But persecutions did not discourage him. The Lord raised up friends for him, and released him from prison. He commenced teaching and preaching, writing on the sand with his fingers to learn the language.

His great work was the translation of the New Testament into Tamil, a language spoken by many millions in India, and also spoken on the islands of the sea, near that country.

The city of Tranquebar, was in the province of Tanjore, the most fruitful province of South India, rich in rice, cotton, sugar-cane, indigo, palms and herds of cattle; covered with populous cities and villages, with numerous pagodas devoted to the worship of idols. The Tamils belonged to a race highly endowed, of rich sensibilities, joyous, laborious, and distributed into many branches.

Frederick IV, King of Denmark had obtained from the Rajah of Tanjore, the city of Tranquebar, Dr. Luetkens, who was the king's chaplain, tutor, and friend, begged to be allowed to go to India, for his heart was touched by the sad stories he heard of that far away land. "No," said the king "I cannot send that hoary head to encounter the dangers of the voyage and the devouring heat of the climate. Seek younger men."

Dr. Franke, of Germany, had recommended Ziegenbalg to the king, for no suitable person could be found in Denmark, and nobly he labored, for twelve years, among Danes, Germans, Portuguese and Hindus. He lived to see 355 converts turn from their idols to serve the living God.

Ziegenbalg died in the year 1719, the honored founder of the first Protestant mission in India.

EVERY CHRISTIAN A MISSIONARY.

"Ye shall be my witnesses."—ACTS i. 8.

THE word "witness" in some of its forms occurs about a hundred times in the New Testament. In consequence of our blessed Master's command, it entered into the very heart of the Apostles, and through them it has become the truest description of a Christian. Both passively and actively it expresses his attitude.

1. *Passively* it expresses it: for we are all privileged to be unconscious witnesses for Christ. Personal communion with Him imprints a character—His character—upon

ourselves. As Moses' face shone, so we cannot help carrying away with us the spirit and light of Christ. Others see it—of course we do not—we are taken up with the things that hinder the full shining, and are anxious lest it should vanish outright.

We have at present given the ideal. Just so far as we reach it the missionary's work is blessed. His greatest help as well as his greatest hindrance lies here—that is, in the Christians who thus witness and in those who do not.

2. *Actively*: for every Christian is by privilege a missionary; and it is for this chiefly that we have been baptized—namely, to witness.

And here let us remember what has been so well pointed out—the difference between a herald and a witness. The first carries a message, but nothing in his office speaks positively of personal contact with the sender. But he who is a witness avowedly comes saying, "I tell what I have seen. I know that He who sends me lives, for I met Him: I have sought Him and have found Him: He has spoken to me and I have heard His voice. Often have I knocked and He has opened to me."

This the force that is conquering the world. "The babes and the sucklings" of whom the Lord spoke have seen and therefore they are strong. Others look on them

with contempt, are intellectually scornful of such, or else they pity the humble witness. It has ever been so; it was the experience of all the Apostles. Being reviled, we bless: being persecuted, we endure: being defamed, we entreat. But as with them, so with us, the great Church grows by means of the witnesses.

3. *My witnesses*.—This is the Faith. In one sense, "No man hath seen God at any time." Yet also we see the Father through the Son: God in Christ. "The only begotten Son, He hath revealed Him." Reader, you know these simple Scripture truths. Be a witness, not merely a herald, even if you are a herald. Fall into line with the whole living Church of God. Trace out the order of growth—disciple, apostle, and therefore missionary. Become part of the greatest and noblest force now working in the world.

METHODIST MISSIONARY CONVENTION AT CLEVELAND.

The Methodist Episcopal Church held a General Missionary Convention at Cleveland October 21-24, 1902, which awakened much enthusiasm in missions and started a wave of Christian giving, which, commencing with \$300,000, will roll on over the entire church until ere long its Missionary Society will receive for its work \$2,000,000 annually.

Bishop Andrews presided and the claims of the work were presented by the missionary secretaries and their assistants, Bishop Moore, of China, Japan and Korea; Bishop Hartzell, of Africa; Bishop Thoburn, of India; Bishop McCabe, who had lately returned from South America, and Bishop Vincent, who had lately returned from Europe. Other Bishops, presiding elders, pastors and secretaries, took part in the proceedings. The weekly papers have given very full reports and we give brief extracts from some of the addresses:

The people of South America worship images sanctified by the Pope and immorality reigns supreme, but we are there with our missionaries to save them. The spirit of intolerance and persecution toward Protestantism by the Roman Catholic officials is passing away.—*Bishop C. C. McCabe.*

Missionary work in Southern Asia is carried on by our church in twenty-eight different tongues and the work has expanded far beyond our intentions or expectations. The

tokens of God's presence are unmistakable.—*Bishop J. M. Thoburn.*

God's hosts were never so sorely beset. The enemy was never so thoroughly organized. The hordes of heathen people are vast compared with the soldiers of Jesus Christ and the forces outside of the kingdom have been increasing faster than the forces within when considered numerically, but God is with us, and we are gaining ground.—*Dr. H. K. Carroll.*

The emergency which we meet today is not due to defeat, but to victories. Our banner today floats on every field where it has ever been unfurled. We need today great sums not only for extending, but also for strengthening and reinforcing the work in the places where we have been working for years. We also need the young men to take the places of those in the mission field who are growing old and will soon have to lay down their burdens. Our opportunity is great, our responsibility is great, and our success will be great if we are the men for the hour.—*Dr. A. B. Leonard.*

Millions of foreigners have entered our gates and we are surrounded by vast mission fields. The field is important because of the influence of these foreigners on our society and nation. They need to be Christianized and Americanized. It is a promis-

ing field, because the foreigners are not heathen.—*Dr. G. B. Addicks.*

Down below all of the superstition of China and the idolatry of Confucianism there is a substratum of moral teaching which is a beautiful foundation for Christianity. The noblest form of Christianity is to be wrought from the Chinese. The noblest, mightiest people of the earth are standing there, waiting for you to strike off their manacles with the dynamic force of the Gospel and give them the light of Christianity.—*Bishop D. H. Moore.*

The city is our problem, our test, our opportunity, our obligation. Opportunity is but duty writ large. The cruelist convulsion of the Christian centuries centered in the city on the Seine. The most potent government of the world is in the city upon the Thames. The enigma of a faith that binds millions of consciences has its seat in a city on the Tiber. The world's supreme tragedy took place "just outside the city wall." Our city problem deals with vast numbers.—*Dr. F. M. North.*

The Scriptures have furnished the impulse that has sent forth the great missionaries into the needy world. The Bible is the choicest ally of the missionary who seeks at the earliest opportunity to place it in the tongue of the people, in the hands of the church he is seeking to establish. The Bible is the great personal staff and stay of the missionary, giving him not only authority for his task, but a revelation of resources adequate for his success.—*Dr. W. I. Haven.*

There has been occasional derision on the part of some persons because of the failure of the negroes to embody in their life the ethical principles of the Scriptures, but it has been the burden of the Christian Church from its inauguration to bring its communicants to recognize that faith without works is dead; that culture was ordained for service; that morals and practice should go together, and that religion and life were never meant to be separated. The response of the race to saving efforts made by the church has been spontaneous and fruitful.—*Dr. J. W. E. Bowen.*

The African is honest, except when corrupted by white men; virtuous except when corrupted by contact with the civilization of whites. Africa is essentially a black man's country and its destiny is placed in the hands of less than a million white people. The number of Protestant mission-

aries in Africa is lamentably small.—*Bishop J. C. Hartzell.*

A missionary pastor will give us a missionary people, and a missionary people will give us an overflowing treasury. One of the best ways to get men's souls for Christ is to get their wealth for God; hence our motive in urging men to generously support the cause of missions is the salvation of the heathen and the salvation of the contributor. If one would grow the missionary heart he must betake himself to world's thought, world's plan, world's sympathy, world's benevolence and world's prayers; he must fall in love with the world and pray and labor earnestly for the salvation of the world.—*Dr. J. O. Wilson.*

As one looks at the heathen world, terrified with superstitions, besotted by lust, and degenerated by worship of abominable gods, and then looks at the perfect stature of manhood in Christ Jesus, and remembers that this former stuff is to be made into the latter glory we are apt to say, "Who is sufficient for these things?" The inevitable answer is, "No man." Then we turn to the text, "Not by might, nor by an army, but by my spirit, saith the Lord." There is plenty of power in this spirit to lift every heathen to a Christian, every sinner to a saint.—*Bishop H. W. Warren.*

The great doors of opportunity are open. No, not doors, not measured openings, but the very sides of the world are taken off, so that anybody coming from anywhere can go to the centre, and in the uncovered, exposed hundreds of millions are our opportunities. Opportunity is power. What we ought to do we can do. When God opens a door before His people, that is His command to them to enter, and His promise to back them to the extent of His resources. Whenever a people sees God's beckoning hand, and hears His call, and then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God. But whenever through fear or selfishness or diversion they hesitate and doubt, then they see some braver people step to the front and take the place they might have had.—*Bishop C. H. Fowler.*

The chief hindrance to the speedy evangelization of the world is the lack of money. Christians must either stop praying or begin giving. The young man who conscientiously puts aside a tenth of his earnings will con-

scientiously use the remaining nine-tenths; and nine-tenths conscientiously used will contribute vastly more to the foundations of a fortune than one's whole income used in our haphazard fashion.—*Dr. J. W. Bashford.*

If the Protestant Church would give one-fiftieth of the increase in its wealth each year, the fund would stretch a network of missions over the whole world and maintain them. If one pastor in seven would bring his church to support a missionary our quota would be supplied and we could do our share in bringing a knowledge of Christ to the heathen world.—*J. R. Mott.*

We are the consummate product of the best of the nations of Europe. We are an amalgam of the best the world has produced. We are just beginning to come to our great future. We are the only modern nation with a sea front toward Asia. We have had given us Hawaii, Guam and the Philippines as steps to the great areas and heathenism of Asia.—*Dr. H. C. Stuntz.*

The spiritual mind is a mind pervaded by the Spirit of God and the attributes of the Divine Spirit give character to the human spirit which receives it. Some of the obvious features of spirituality in their relations to missionary work are: First, the Holy Spirit is God Himself, and when He fills the human soul there is a profound sense of God's presence. It is this that in-

spires missionary motive. It is the secret of the Mission worker's power; and that sustains the missionary in his work and gives him assurance of final success. A second essential feature of spirituality is an active sympathy with the supreme purpose of God in the world and His methods of achieving it. When this supreme purpose of God gets a vital hold on the heart it becomes an absorbing and controlling passion which is distinguished by a hearty consecration of one's self to missions, and an unflinching faith in the final accomplishments of God's purpose in the world. Another feature of the spiritual mind is its manifest unworldliness. When this world dominates the individual and the Church both cease to be spiritual and that means that the spirit of missions is gone. A worldly church that studies its interests mainly on its earthly side has never been and can never be zealous for the salvation of men, especially for those far beyond its immediate locality, for such a church lacks that keen insight and that far outlook which the inspiration of the Holy Spirit imparts, for it is without conviction and motive for a work so essentially divine. The supreme need of the hour felt by all those who long for the triumph of our Christ in the world, is a more profound and healthful spiritual life among those who bear His name.—*Dr. A. H. Tuttle.*

AN ENGLISH STORY ABOUT A CROWN.

"Crowns! real crowns!" exclaimed Tom.

"Great big round, shining crowns!" exclaimed Polly.

Neither of the children had ever before had more than a few pence at one time. Tom had sometimes thought of the days when he should be a big fellow and earn plenty of money, but Polly had never dreamed of such a thing coming to her. Uncle Robert had come for a visit and had given to each of them a silver crown, saying:

"You are to do with them exactly what you please."

"What shall you do with yours, Tom?" asked Polly.

"Oh, buy Jack Wilkin's bat. He said he'd let me have it cheap. And then I'll get a jolly lot of marbles, and if there's any left I'll get some nuts."

"But aren't you going to give any of it to the missionaries?" asked Polly, in a grave tone.

"Oh, yes! I'll give sixpence and go without the nuts."

"Sixpence isn't much out of such a lot of money," said Polly.

"Yes, 'tis," said Tom, stoutly. "It's a tithe, and I've heard folks say that if you give a tithe of what you've got you're doing very well."

"What are you going to do with yours, Polly?" asked Uncle Robert.

"Well, I don't know yet," said Polly, with a sober shake of her head. "There are so many things I want to do, and so many things to give to. Doesn't it puzzle you sometimes to know what it's best to do with your money, Uncle Robert?"

Now, if the truth be told, Uncle Robert had never allowed such a question to puzzle him. He was a busy, kind-hearted man, always thinking about making money, and ready to give it to people he loved. But he had never troubled himself about any duty in the matter, and if he ever thought of missionaries and such things, he made up his mind that there were plenty of folks to give to them.

"You see," went on Polly, "I'd like to give it all to the missionaries, because our Sunday-school has got a little girl over in China for whom they're paying all the money for her school; and there's the mission also in India. And then there's the Band of Hope—I've never had more than a penny before went I went there; and the Child's Hospital. Dear me! If there were not so many things to give to I might give the whole crown to something. Wouldn't that be grand! But I could never tell what to give it to."

"It's a very hard question, isn't it?" said Uncle Robert.

"Yes," sighed Polly. "I might give a shilling to each of them, and then I'd have a shilling left. But I saw a beautiful little vase down town that I'd like to buy to put grandma's flowers in that I pick every morning. And," speaking in a lower voice as if fearing Uncle Robert would think her very selfish, "I do like a little candy once in a while."

"Polly," said Uncle Robert, "I said you were to spend the money any way you like. Buy candy with all of it."

"Oh!" Polly was greatly shocked, "I never could do such a thing as that, Uncle Robert."

Tom spent the whole of his crown the first day, except the sixpence for the missionaries. It was hard for him not to spend that, for he found, as people had found before, that the more money he had the more he wanted. But he held bravely on to it, and put it into the plate at church like a man.

Polly put her crown into a drawer in the sitting-room where it was convenient to go and take a peep at it. It looked so big and bright, it was sometimes hard to realize that it was all hers. When she went to bed that night she began wondering if it was safe. If burglars should get into the house, they could easily find it and that would be the last of her crown. She tried to go to sleep, but the thought kept her awake, and at last she got up and went softly downstairs. Just as she was near the sitting-room door her foot

caught upon a long coat which hung on the hat-rack. Over it went with a dreadful crash, and everybody in the house came running to see what the matter was, but only to find poor scared Polly.

For several days afterwards she kept hiding it in different places. Tom gazed longingly at it, sometimes thinking that it was a great mistake for a girl to have so much money, for girls never knew what to do with it.

"I tell you, Polly," he said, "it's all nonsense keeping it so long. You'd better do as I did, have a good time with it—buy a lot of good things with all but sixpence, and you'll feel just as good when you give that."

"I'm only keeping it till I know what is best to do with it," said Polly. "I'd like to give every penny to the hospital Aunt Jane told us about where there are so many poor children. But then it's nice to be able to give to different things, too."

"Take care," Tom, looking solemn, "you don't get to be a proud Pharisee. They were always talking about the great things they were going to do, and boasting about 'em. It's better not to give at all than to give that way."

Polly was disturbed at hearing this, and became still more undecided about what to do with her crown. She went and had another look at the little vase. It would be a delight to grandma all summer; and she did wish very much to buy some candy to divide with Tom; he was so fond of candy. But then she must change her plans about her charities.

"I wonder if it will do to give a little less to each one?" she said to herself one day. She was holding the crown in one hand and a pencil in the other, trying to make a new division, when Tom came in.

"You're getting to fond of that money, Polly," he said.

Polly looked meekly up at him, half afraid that what he said might be true.

"Don't you know what it says about riches being a snare?" he said, seriously. "And don't you know about the young ruler—how he didn't give up his money, and he went away and never came back, and they all began talking about how hard it is for rich folks to enter into the kingdom of heaven?"

Poor Polly dropped her pencil and the crown and cried. Then she picked up the shining silver piece and ran out to Uncle Robert, who was sitting in the piazza.

"O, Uncle Robert," she said, "I want you to take it back."

"Take it back?" he said in surprise, as he took the little girl on his lap. "Why, can't you think of nothing you want to do with it?"

"Yes, plenty," she said, "but it's such a dreadful thing to have money for fear that you won't do right with it. Tom says I'm like a proud Pharisee, and the ruler's son—and money's a snare to me. And if you'll just take it back, Uncle Robert, I shan't have any more trouble about it, and you'll know just exactly what to do with it, and it won't be a snare to you."

Uncle Robert had a queer kind of a look on his face as he kissed Polly and took her crown. Then as she ran away with her mind at rest, he sat still for a long time with a soberer face than people often saw him wear.

"Come here, Polly," he said, a few days afterwards. "If you can't make up your mind about how to spend money, I will help you out with it. Now, one of these is for the missionaries, one for the Band of Hope, and one for the Children's Hospital. You are to give them."

He gave her three little bits of folded paper which did not look at all like money.

"From my very own self," she asked, with beaming eyes.

"From your own very self, little lassie."

When Polly unfolded one and found it was a bank-note, she exclaimed, "Five pounds! O, Uncle Robert!" and she looked at him in such astonishment that he laughed as he said:

"Take care, Polly. How do you know but that my money's a snare to me?"

He took her down town that same day, and bought a little vase twice as pretty as the one she wanted, and a bag of candy, telling her when he gave them to her it was to pay her for a lesson she had taught him.

Polly wondered what the lesson could be, and asked Tom if he could guess, but Tom said:

"No, I can't. It surely couldn't be about spending money, for of all the muddles I ever did hear of it's the muddle you got into over the crown. You're not fit to be trusted with money, Polly."

And Polly thought, as she divided her candy with everybody, and gave Tom a great deal more than she kept for herself, that of course Tom was right.

How One Circle Raises Money for Missions.

All the women of the church are asked to join the circle. These pay ten cents a month; some pay double dues. Several of these also contribute in mite boxes or envelopes. The women who cannot attend meetings are asked to become honorary members or envelope contributors. A committee is appointed annually to secure members to Baby Band. The annual day of prayer is observed and envelopes distributed for a thank offering. An annual public meeting is held on a Sunday evening in January, conducted by the women, and the offering of the congregation is given to the mission treasury. Patchwork and other articles are sent to an industrial school. A contingent fund is collected at all the meetings to pay all expenses of the circle. When there is a call to pay "deficits" as large a response as possible is made. The contributions are sent quarterly. How much? Nearly \$100 a year from a village church of one hundred and twenty-seven members, with the usual number of non-residents, and all other discouraging features, without missionary teas or entertainments; none rich, but many anxious that God's kingdom may come, and his will be done.—*Ella Sanders, in Helping Hand.*

Trading with Pennies.

A LETTER FROM A LITTLE GIRL TO HER SUNDAY SCHOOL TEACHER.

DEAR MADAM: You gave me a penny two months ago, and the following is the way in which I have made more of it. First, I bought materials for a pair of mats, and made them and sold them for threepence. Next, I made three fly-catchers with materials I had given me, and sold them for threepence each. Then with threepence I bought an ounce of wool and made a pair of baby's shoes, and sold them for sixpence. Then I made two more fly-catchers and sold them at threepence each. I enclose the two shillings, and hope I shall be able to do more another time. I beg to remain,

One of your affectionate Sunday scholars,

F. L. W.,

Age 12 years.

A CHRISTMAS MISSIONARY EXERCISE.

(SINGING.)

"Hark the Herald Angels Sing."

(PRAYER.)

(SCRIPTURE READING.)

(RECITATION.)

The Guests at the Inn.

The Princess came to Bethlehem's Inn;
The Keeper he bowed low;
He sent his servants here and yon,
His maids ran to and fro.

They spread soft carpets for her feet,
Her bed with linen fine;
They heaped her board with savory meat,
They brought rich fruits and wine.

The Merchant came to Bethlehem's Inn,
Across the desert far,
From Ispahan and Samarcand,
And hoary Kandahar.

Rich Orient freight his camels bore;
The gates flew open wide,
As in he swept with stately mien,
His long, slow train beside.

The Pilgrim came to Bethlehem's Inn;
Wayworn and old was he,
With beard unshorn and garments torn,
A piteous sight to see!

He found a corner dim and lone;
He ate his scanty fare;
Then laid his scrip and sandals by,
And said his evening prayer.

The Beggar came to Bethlehem's Inn;
They turned him not away;
Though men and maidens scoffed at him,
They bade the varlet stay.

"The dogs have room, then why not he?"
One to another said;
"Even dogs have earth to lie upon,
And plenteous broken bread!"

Maid Mary fared to Bethlehem's Inn;
Dark was the night and cold,
And eerily the icy blast
Swept down across the wold.

She drew her dark brown mantle close,
Her wimple round her head.
"O, hasten on, my Lord," she cried,
"For I am sore bestead!"

Maid Mary came to Bethlehem's Inn;
There was no room for her;
They brought her neither meat nor wine,
Nor fragrant oil, nor myrrh.

But where the horned oxen fed,
Amid the sheaves of corn,
One splendid star flamed out afar
When our Lord Christ was born.

—Julia C. R. Dorr.

(READING.)

Christmas Celebration in Bethlehem,
December, 1901.

Would you like to know how Christmas was celebrated last December in the town where Jesus was born?

A missionary writes from Bethlehem:

In our girls boarding school in Bethlehem we have twenty-five girls living in the house with us, and only about half that number are able to go home for the Christmas holidays, as the rest live too far away, and traveling is not easy in Palestine. All the girls spend Christmas Day at Bethlehem, and those who live near go home the day after.

Christmas Eve was a very busy day. In the morning we had to decorate the large schoolroom, where service is held on Sunday. We have no holly (at least I have never seen any) in Palestine, but with ivy, pine-branches, and a few other leaves, the room looked quite nice. The girls helped to make wreaths to hang over the windows and round the pictures on the walls, and at one end of the room we hung the text, "Thou shalt call His name Jesus, etc.," translated into Arabic. The letters were made of white paper, with cotton-wool gummed over it, and were fastened on to a large piece of red cloth. The girls made a wreath of green leaves to fasten round it.

In the afternoon every one was very busy making *maamool* (a word which I cannot write correctly, as we have no English letter which gives the exact pronunciation) for their Christmas dinner. As I expect that

most of you have neither seen nor tasted *maamool*, I will try to tell you what it is like.

First of all a kind of dough is made with very fine flour, called *smeed*, mixed with fat. The dough is made into balls, and scooped out like cups. The cups are then filled with a mixture made of pounded almonds, sugar and spices, closed up at the top and baked, and I can assure you that they taste very nice indeed.

Later in the afternoon some of us walked down to "The Shepherds' Fields," a piece of ground covered with olive trees, and surrounded with hills. It is about half an hour's walk from the town of Bethlehem. There is a little Greek chapel there, which is simply a large cave, to which we descended by stone steps. At one end of the chapel we saw an altar, on which candles were burning, and the priest who showed us the chapel told us that the shepherds are supposed to have been in that place when the angel appeared to them and announced the birth of our Saviour. When we came up from the chapel we sat on a rock near the olive-trees, with a beautiful moon overhead, and sang, "Hark! the Herald Angels Sing."

Perhaps you may think that all our girls slept very soundly after their walk on Christmas Eve, but nothing of the kind. My fellow-workers and I were awakened soon after two o'clock on the morning of Christmas Day by the sound of singing. Most of the girls had got up and were walking about on the balcony near our bedrooms, singing carols. Fortunately it was a very warm night, so there was not much fear of any one taking cold. After a short time the girls went back to their dormitories, and I, at least, was rather glad to be allowed to sleep a few hours longer, as we had been up late the night before.

At nine o'clock on Christmas morning we had an Arabic service in the schoolroom. One of the teachers from the boys' school in Jerusalem came over to read prayers and give us an address.

After dinner the girls again assembled in the schoolroom, and each one received a present. The younger children had a doll each, and the elder ones, books or work-bags. Most of the presents were sent by kind friends in England. It took some time to give all the presents out, and of course there was plenty of chattering when all was

over, and each girl had to examine the presents of her friends as well as her own. We finished up the day by playing games with the children, and they much enjoyed the fun.

Spelling Christmas.

(EXERCISE BY EIGHTEEN CHILDREN.)

(Let each one hold up the appropriate letter while reciting the verse.)

I.

1. C for the Christ-child, who long ago
Lay in a manger, rude and low.
2. C for the children, one and all,
On whom the gifts of His coming fall.

II.

1. H for the Heaven whence He came,
With angels his advent to proclaim.
2. H for the homes so glad and bright,
And the happy hearts on Christmas night.

III.

1. R for His reign on the earth alway,
For His reign in loyal hearts today.
2. R for each royal, loving deed
That we may do for a neighbor's need.

IV.

1. I for the inn which no room could make
For Him who gave that we all might take.
2. I for the ills He bore for me,
That from greater ills have set me free.

V.

1. S for the shepherds' and angels' song,
Strains that to all the years belong:
2. "Glory to God in the highest," and then—
"Peace upon earth and good-will to men."

VI.

1. T for the tender hearts we keep,
While the Christmas snows are drifted deep.
2. T for the tree and the fruit it lifts,
With the loving hands behind the gifts.

VII.

1. M for the magi, the wise men, who
Brought gold and frankincense and rue.
2. M for the Merry Christmas time,
With the gift and glee, the carol and chime.



VIII.

the angels who sang of Him
the shepherds there, in the midnight
n.
the answer, in homely speech,
gifts of love our hands may reach.

IX.

1. S for the service, of true, kind deeds,
Day by day, as the Christ-child leads.
2. S for the Saviour, ever the same,
All honor we give to His dear name.

(RECITATION.)

A Legend of Christmas Eve.

They sat at supper on Christmas Eve,
The boys of the St. Andrew's school,
And the least of them all rose up to say
The quaint old grace in the old-time way,
Which always has been the rule:
"Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast blest."

The smallest scholar he sat down,
And the spoons began to clink
In the pewter porringers one by one.
But the little fellow had scarce begun
When he stopped and said, "I think,"
And then he paused with a reddened cheek,
But the kindly master bade him "Speak!"

"Why does the Lord Christ never come?"
Asked the child in a shy, soft way;
"Time after time we have prayer that He
Would make one of our company,
Just as we did today.
But He never has come for all our prayer,
Do you think He would if I set Him a chair?"

"Perhaps! Who knoweth?" the master said,
And he made the sign of the cross,
While the zealous little one gladly sped
And drew a chair to the table's head,
'Neath a great ivy boss;
Then turning to the door in expectant quest
Of the coming in of the Holy Guest

Even as he waited the latch was raised,
The door swung wide, and lo!
A pale little beggar boy stood there
With shoeless feet and flying hair
All powdered white with snow.
"I have no food, I have no bed;
For Christ's sake take me in," he said.

The startled scholars were silent all,
The master dumbly gazed;
The shivering beggar he stood still,
The snow flakes melting at their will,
Bewildered and amazed
At the strange hush; and nothing stirred,
And no one uttered a welcome word.

Till, glad and joyful, the same dear child
Upraised his voice and said:
"The Lord has heard us, and now I know
He could not come Himself, and so
He sent this boy instead
His chair to fill, His place to take,
For us to welcome for His dear sake."

Then quick and zealous every one
Sprang from the table up;
The chair for Jesus ready set
Received the beggar cold and wet.
Each pressed his plate and cup.
"Take mine! take mine!" they urged and
prayed,
The beggar thanked them, half dismayed.

And as he feasted and quite forgot
His woe in the new content,
The ivy and holly garlanded
Round the old rafters overhead
Breathed forth a rich, strange scent,
And it seemed as if in the green-hung hall
Stood a Presence unseen which blessed them
all.

O lovely legend of olden time,
Be thou as true today!
The Lord Christ stands by every door,
Velled in the person of His poor.
And our hearts to them can say:
"Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast blest"

(RECITATION.)

Shine Out, O Star!

What shall we do for the blinded eyes
Straining their gaze afar,
Seeing no promise of dawn arise,
Searching in vain for the star?

Dear God, so far in the lifted heavens—
So low in the dust they lie,
To whom no glimpse of the day is given,
No star in their midnight sky.

The burdened and weary, the sick and fal-
Who moan out their despair
Till the still air pulses with their complaint
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide
Sing out your song again:
Is the Christ-child born? Has He come
abide?
Does it mean "good-will to men?"

Shine out, O star, on their darkened way,
Whose eyes with tears are dim,
The Christ-child lives somewhere today—
Make clear the road to Him.

—Mary Lowe Dickinson—

(SINGING.)

"Hail to the Lord's Anointed"

CHRISTMAS DIALOGUES AND RECITATIONS.

Five Christmas Visitors.

(An exercise for four girls and two boys.)
 (The costumes for these exercises are not difficult to arrange, and will add much to the effectiveness of the exercises. The costume for the Burmese child consists of a long closely fitting skirt of some bright colors with a loose white jacket and gay scarf thrown around the neck; the hair combed smoothly, and done in a tight knot at the top of the head, with flowers. The Hindu boy wears a white cloth around the waist, then brought up between the knees and tucked in at the back to give the effect of loose trousers; any ordinary jacket, and a cloth, white or colored, wound into a turban for the head. The Chinese girl wears a narrow skirt and a long loose tunic with flowing sleeves; her hair is braided tightly. The African boy should, of course, be blacked, and a short, scanty garment of sacking tied in at the waist is sufficient for the costume. The Japanese costume is familiar; narrow skirt, bright tunic, open in front, with flowing sleeves and a wide sash tied at the back; the hair is worn *pompadour* in front and done high on the head with ornaments.)

American girl:

You're a queer little girl, I declare!
 What funny loose clothes! What very black hair!
 And why are you here tonight?

Chinese girl:

In China the little girls all want to know
 If the story is really, *really* so,
 That when little girls die they may hope
 to go

To a beautiful place that you call Heaven.
 Because once on a day like this was given
 A Child from above to the children below.

American girl:

Of course it is true. Have you never heard
 In the Father's own book, his very own
 word,
 How God has sent down to us from above
 His dear only Son to show us His love?
 And here comes an odd little lad;
 But why do you look so hungry and sad?
 Don't you know it is Christmas tonight?

Hindu boy:

In India boys are starving; our gods do not
 care.

If graven from stone how can they answer
 prayer?

Is it true that you have bread and to spare,
 That Christmas time brings news of joy,
 Of peace and plenty for every boy;
 And if it is so aren't you willing to share?

American girl:

I'm sure it never has entered my head
 That at Christmas time one could be hungry
 for bread!

And then how hungry your hearts must be,
 too,

Without any God who will listen to you.

And here comes another one, too!

I never have seen little girls like you,
 And where did you come from tonight?

Burmese girl:

In Burma hundreds of girls like me
 Have never heard of a Christmas tree.
 And I have come all this way just to see
 What Christmas is like away over here,
 Where mothers call their little girls "dear!"
 How nice, but yet how strange, that must be!

American girl:

Well, that is something very new,
 To have a mother who doesn't love you.
 But, listen; on Christmas to children was
 given
 One who said, "Of such is the kingdom of
 heaven."

But this is a strange looking sight,
 A boy with a face as black as the night.
 And dressed in such very bad taste!

Congo boy:

I've come from the Congo all this way
 To learn if it's true, as the white men say,
 That in your land you've a Christmas day,
 To remember a dear Saviour's birth,
 Who came to bring peace throughout the
 earth,
 And the light for which we in our darkness
 pray.

American girl:

Of course, little boy, it's every word true—
 And did your mother never tell you?
 Or doesn't your mother know the story
 Of the star and the song and the wonderful
 glory?

Oh, there's a little girl from Japan,
 For she's just like the one on my pretty new
 fan!

And what does she want, I wonder?

Japanese girl:

In Japan we've beautiful flowers and trees,
 But not like yours—they are all Japanese;
 And I never saw any grow there like these
 Of yours, with their wonderful, beautiful
 fruit,

Just the kind I know that would all of us
suit.

Could you send us some to Japan, if you
please?

American girl:

Why, Christmas trees, with their candles
and toys,

Are just to help the girls and boys
To remember the Gift our Father gave,
The Son he sent the world to save.

And Christmas trees grow everywhere
Where boys and girls for Jesus care.

I'm sorry so many girls and boys
Have never known of Christmas joys;
And I've made up my mind, as I've listened
to you,

That Christmas never was meant for a few,
And that I must try as hard as I can,
Before the next glad Christmas day,
To tell the children of Japan,
And all the others, too, how they
Can sing with us the happy song
That all of us have known so long,
Of "peace on earth, good will to men."

William Cauldwell in King's Messenger.

The Old, Old Story.

A CHRISTMAS DIALOGUE FOR TWO CHILDREN.

Question.

Tell me what happened one fair, glad night,
Back in the Bible story?

Answer.

Some shepherds watched in the soft star-
light,

Lest the little lambs should take affright,
And there they saw a wonderful sight;
An angel came down in glory.

Question.

What were the words the angel said,
The angel who came in glory?

Answer.

"O shepherds," he sang, "be not afraid,
I come not to harm, but to bring you aid;
On me a glad, glad message is laid;—

To all men belongs the story."

"A manger," he said, "that night should hold
A Saviour of mercies manifold,
Who, though he wore not purple or gold,
Was Christ, the Lord of glory."

Question.

And do the people all know it now?
Do they love the Lord of glory?

Answer.

Some love him well, but others bow
To idol gods; for they know not how
The angel came with shining brow,
And told his wonderful story.

Question.

How can it be they have never heard
Of the angel and his story?

Answer.

Because earth's children who love the Lord
Have felt content that *their* hearts were
stored,

And have not labored to spread the word,
These knew not the Lord of glory.

Question.

How can we help all men to know
Of the blessed Lord of glory?

Answer.

We can feel the burden of their woe;
We can give to them if we cannot go;
If we may not reap we can always sow;
We can send them the gospel story

Preparing for Christmas.

We think of the little children,
The toys for the Christmas tree;
The things that will give them pleasure,
And raise their glad shouts of glee.
Do we think of the Christ of children?
The Lord who was once a boy?
Do we seek to prepare for Jesus,
The things that will give Him joy?

We think of the poor and needy,
And furnish the Christmas board;
The garments to clothe the naked,
The feasts where no feast is stored.
Do we think of the homeless Saviour,
Who knocks at a thousand doors;
And falls of a heart's glad welcome,
And hungers amid our stores?

We think of the loved and precious,
And purchase the gifts we think
Will give them the satisfaction
And tighten Love's golden link.
Do we think of the Chief of Lovers,
And gifts for his heart prepare;
The best of our Christmas presents,
For our dearest Friend to share?

In all our preparations,
Let us think of Him first of all;
And the things that we do for others,
Let us think of Him first of all;

But think for a moment, children,
If you cannot make for Him
A Christmas preparation
Unknown to the seraphim—

Do you ask what preparation
Will gladden Him most of all?
A heart by his blood made holy—
A will before Him to fall—
A love that will give Him resting—
The home that He seeks to share.
Oh, let us all this Christmas
For our Christmas Christ prepare!

—William Luff.

A Christmas Dream.

Once lived a cunning merchant, oh, very
rich was he!
To him came spice, and jewels, and silks,
and tapestry,
O'er many a lonely desert, o'er many a dis-
tant sea.

Yet one thing lacked the merchant amid his
costly store;
Nor ship nor camel ever that precious bur-
den bore,
And in no city's market has it been bar-
gained for.

He lacked the joy of Christmas, he loathed
the faces bright
Of people who, gift-laden, came in his sullen
sight;
No gift he ever purchased for any child's
delight.

But Christmas time has power to break a
stony heart
An isolated creature may then become a
part
Of that vast life of feeling above the selfish
mart.

And who is unresponsive to wooings of the
day,
Perhaps a nightly vision his spirit will
obey—
Some dream that through the darkness be-
comes a guiding ray.

A dream unto the merchant his selfishness
revealed;
Oh, fain before that vision his face he had
concealed.
And for his sin's forgiveness he fervently
appealed.

So deep was the impression that on the
Christmas morn
He woke and, like a garment, put off his
wicked scorn,
The while he said, rejoicing, "Behold! the
Christ is born."

Rejoicing came to others; the orphan
laughed in glee;
His servants smiled and wondered at his
sweet charity;
His kinsmen softly whispered, "He's found
his heart, you see."

O, that first happy Christmas he never will
regret,
For then his fellow-mortals he as his breth-
ren met,
And learned that 'tis more blessed to give
than 'tis to get.

Since then he keeps the Christmas, and
keeps throughout the year
Its joy within his bosom, a fountain sweet
and clear,
That flows a life foretelling beyond the now
and here.

—Ida A. Weeks.

The Coming Christmas.

Christmas is coming, ring out the glad
news,
Wonderful story, pathetic and true;
Back in the cradle in yonder rude stall,
Lies a young baby, the greatest of all.

Star of the Orient, quick in its flight,
Hastens with gladness to lend its pure light,
Showing the Magi, now glad on the way,
The path to the manger wherein the child
lay.

Angels are singing their glad news in morn,
Wonderful story, a Saviour is born.
Look at his cradle, the plainest of all,
Hear the glad chorus, sweet strains as they
fall.

Shepherds are hastening, amazed at the
sight,
Music enchanting, with heaven so bright;
History is changing, the world's Christ is
born—
Oh, ring out the story, it is glad Christmas
morn.

"Christmas is coming," the children all shout,
 "Hang up your stockings, for Santa's about."
 Little ones, many, impatient for morn,
 Tell of a Christmas when Jesus was born.

Bring your glad songs and your stories of him,
 Born in the manger to save you from sin;
 Look up unto him who was born far away,
 And give him your life on this glad Christmas Day.

—Edward C. Avis.

Travellers Three Seeking Jesus.

Whither, travellers, do ye fare,
 Through the solemn midnight air?
 Rome is many a league away,
 Many a toilsome night and day—
 Ere her palaces arise
 On your longing, wondering eyes,
 Ere great Caesar's glory blaze
 On your rapt, adoring gaze.
 Tempt no more the fearsome night,
 Tarry till the morning light.

*Not to conquering Caesar's Rome,
 Journey we from kith and home;
 Than his sceptre mightier far
 Him we seek, whose Herald Star
 Shining long in prophecy,
 Gladdens now the eastern sky,
 God, who doth his herald send,
 He will guide us to the end!*

Will ye say, O travellers three,
 Where your monarch's throne may be?
 Wheresoe'er night follows morn,
 Lo! the promised Christ is born!
 Christ is born? Oh, blest are ye,
 At his feet to bow the knee!
 Haste, oh, haste ye to your goal,
 Bear the worship of my soul,
 Haste, his beauty to adore,
 Haste, and tarry nevermore!

Over desert's burning sands,
 Mountains steep and weary lands—
 Cheered by Faith's deep mystery,
 Onward sped the travellers three—
 Till they knelt in holy joy

Low, before the Virgin's Boy!
 Not the manger's stolid kine
 Saw they, but the Love Divine—
 Word incarnate, Truth and Grace,
 In the silent infant face!
 Spirit-led, and cheered, may we
 In our earthly manger see
 Not its sordid, soulless cares,
 Not the grossness that it wears,
 But the Peace and Beauty born
 On the first glad Christmas morn?

Zittela Cocke.

Christmas Everywhere.

Everywhere, everywhere, Christmas to-night.
 Christmas in lands of the fir tree and pine,
 Christmas in lands of the palm tree and vine,

Christmas where snow peaks stand solemn
 and white,

Christmas where cornfields lie sunny and
 bright!

Christmas where children are hopeful and
 gay,

Christmas where old men are patient and
 gray,

Christmas where peace like a dove in his
 flight

Broods o'er brave men in the thick of the
 fight;

Everywhere, everywhere, Christmas to-night.

For the Christ-child who comes is the Master
 of all;

No palace too great and no cottage too small.
 The angels who welcome him sing from the
 height,

In the "city of David" a King in his might;
 Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas
 within,

Christ's pity for sorrow, Christ's hatred of
 sin,

Christ's care for the weakest, Christ's cour-
 age for right,

Christ's dread of the darkness, Christ's love
 of the light;

Everywhere, everywhere, Christmas to-night.

—Phillips Brooks.



FROM FOREIGN MISSION FIELDS.

A Great Door Opened in India.

BY REV. C. B. WARD.

RAIPUR in the Central Provinces is the headquarters of the Godavery district, but the work that has developed into the district began at Yellandu in the Nizam's Dominions, 375 miles across country without rail, except for 46 miles from this place. The district represents about 30,000 square miles of territory, with a population of more than a million souls that are left to us to evangelize. At least this number of people are left with no other present hope of getting the gospel.

Encouraged by Bishop Thoburn, in 1892, I explored this field from Yellandu eastward to the capital of Bastar State, a distance of some 275 miles. The following year I repeated my visit to Jagdalpur, and made my way another hundred miles north of Jagdalpur.

In 1894 Bishop Thoburn sent Rev. George K. Gilder to look over the field I had reported upon, and I secured land for a mission at Jagdalpur. Mrs. Keen, of Philadelphia, paid the expenses of the then Miss L. E. Blackmar to explore for the Women's Foreign Missionary Society and report. At the same time Presiding Elder Gilder went with me. Brother Gilder and Miss Blackmar went on northward till they struck the railway at Raipur. On this trip they took action that led to the opening up of the work of the Women's Foreign Missionary Society at Sironcha, on the banks of the Pranhita river, four miles above its junction with the Godavery.

This station I had taken up by help of one Brother Arthur Beers, a merchant and Methodist of Cawnpur, in 1893. With the coming in of the Women's Society, I turned over this station to the Parent Society. From 1894 to 1896 little was done. I made a commencement at Jagdalpur, and work was kept up at Sironcha. In 1897 it fell to my lot to be in Raipur gathering orphans for our Jagdalpur station.

The importance of our taking up this place was strongly urged upon us by the chairman of the German Evangelical Mission who resided here. He pointed out that the whole of the Raipur district west of Raipur had ceased to be worked by them for want of men and money, and urged us to enter this

field already white to the harvest. Upon his giving me a letter expressive of good-will and sincere desire that we should enter this field, I saw Bishop Thoburn in October of 1897, and the result came in the appointment of Rev. G. K. Gilder by joint action of Bishops Foss and Thoburn, as presiding elder of the new district, which Bishop Thoburn designated the Godavery district.

Five years have passed. There are but the four stations on the district—Raipur, Sironcha, under the Parent Society, and Yellandu and Jagdalpur financed by the Lord himself. (The property we owe to the generous help of Messrs. Grant and Fowler, of the Transit Society.) At Sironcha the Woman's Society has property worth 25,000 rupees; at Raipur the Parent Society has land and a church and orphanage worth about 6,000 rupees. The Woman's Society has land, but as yet no buildings.

There are on the district now about 800 Christian converts, distributed as follows, in round numbers: Raipur, 350; Sironcha, 75; Jagdalpur, 225, and at Yellandu, 150. Yellandu and Jagdalpur have very valuable property worth 160,000 rupees, with an indebtedness of 35,000 rupees. There are at present on the district over 60 missionaries, helpers and native workers. In the Raipur station the Woman's Society has one missionary, Miss E. L. Harvey, three Eurasian assistants and seven native helpers. The Parent Society has Arthur Richards and wife, just joining here in India, and eight native helpers.

Sironcha has a trusty native pastor and seven helpers of both societies. Yellandu was myself and wife, and two English speaking assistants, with thirteen native helpers. At Jagdalpur we have four assistants, including one of my own sons, and thirteen native helpers.

We do rejoice at what the Lord has done for us in this empire district in these five years. The entire work is the work and child of the Lord. It came into existence rather by official sufferance than inauguration. Till this date, it has received but little from the Missionary Society. Brother Gilder's salary and rent has been paid, and during the year now current *not a pie* is given by the Missionary Society for the work.

The field is all white to the harvest. We need missionaries. Not less than five mar-

ried missionaries, should enter this field in 1903. And this would only fairly man our present stations, and leave some of the rest of us free to push on to points that wait us. The work of the Woman's Society calls for at least five women of the best calibre, spiritual, for their part of the work. For mission buildings for the missionaries at Raipur and its first out-station, Drug, and Sironcha \$12,000 are needed. Our excellent property at Jagdalpur and Yellandu needs another \$12,000 to set it free from all incumbrance and set the work on wings for victory. The missionaries needed will call for no little money for transit and support.

It is in my heart to say I wish and pray that God will put it into the hearts of some of His *noblest* men and women to volunteer for this field on half salary. We have the example of our Saviour, *who, though rich, for our sakes became poor*. Shall it be that we, who follow our master Christ, who had not where to lay his head, shall wish to be so well provided for, that we have no chance to partake of the spirit of *sacrifice with Him, who for our sakes became poor*. But even at half salary there will be required for this field a large sum of money.

I am not a hasty enthusiast. I have been nearly twenty-six years at this work in India. I have never seen such conditions as encourage us here. To keep pace with the Lord, who is opening the hearts of the people faster than we can receive and pastor them, we need the missionaries I have named and at least 100 helpers with them. These we are training on the field now. Missionary help we must have or we, who are already more than doubly worked, must succumb, as has already our presiding elder and his wife.

Is there not a man or a woman in America who will give this field \$25,000 for its present property demands, and \$10,000 a year for ten years to come? Would the Lord raise us up such a friend or friends *without a doubt* we should have in less than ten years 10,000 Christians in our churches. And such Christian interest in these poor people who grope for the light as we cannot describe, would inspire others, and we should have all needed help for other growing lines of work at the same time.

Rev. G. K. Gilder and wife left the field in my charge a few months ago and are now in America seeking health, and while there it is their prayer and mine that the Lord will help them find missionary recruits and finan-

cial help for this, at least, one of the greatest open doors in all India. Let those who feel the call of God to this field communicate with Brother Gilder, care of Dr. Leonard, Mission Rooms, 150 Fifth avenue, New York.

That India Special Fund.

BY REV. N. L. ROCKEY.

FOR about ten years a select number of good people without respect to denomination have been contributing sums annually to "The Bishop Thoburn Special Fund for Indian Missions." The good done by this gift is beyond estimation.

The donations were made in answer to a call for help when, after years of sowing, a great harvest was in progress.

At that time, for instance, the Northwest India Conference was just formed with a membership of several thousand. Now at the end of fifteen years, after our first worker began in that territory, there is a Christian community of 55,000, over 4,000 a year.

Practically all the workers in this fruitful field and many in other parts of India were supported as substitutes by people giving through this special fund.

Thousands of people have learned to joy in giving. Every mission field of our own and many of other churches have profited by the system of special gifts that sprung up under Bishop Thoburn's guidance. These gifts should never cease, but they can never take the place of the regular church societies.

Dhampur, India, and its New Church.

BY REV. W. A. MANSELL.

DHAMPUR is an interesting city of the Bijnor district of the North India Conference. It is on the line of the Oudh and Rohilkhund Railway and has a population of about 6,000. It is chiefly remarkable for its trade in iron and hardware, the local smiths being considered quite skillful in manufacture.

Besides this it is an important sugar mart, the square market place in the center of the town being usually filled with great ox carts, which bring in the native made sugar from the surrounding villages. The town is pleasantly situated as regards drainage and groves, and on clear days a good view of the snowy range of the Himalayas can be obtained.

In natural situation it is better adapted to be the head of the district than Bijnor, being much nearer the center, but at the time Bijnor was chosen there were no railroads and Bijnor was the only town combining healthful situation and accessibility by the country roads. It is not probable that the seat of the local government will ever be changed, as the courthouses and other public buildings are at Bijnor, but Dhampur will always be an important place, and will probably continue to make progress.

It was therefore a wise step on the part of Mr. Messmore when presiding elder to negotiate for the purchase of a small tract of land adjoining the preacher's house for the erection of a chapel. The money for building the chapel was supplied by the contributions of a Chautauqua circle of Brantford, Ontario, sent through Mrs. Messmore, to which was added a supplementary donation from the Butler chapel fund.

The building known as the Chautauqua Chapel, Dhampur, was erected in 1901 and dedicated on the 14th of July. It is a plain, square structure, but substantially built. It has at present no pulpit furniture, these being usually supplied by borrowing tables and chairs from non-Christian neighbors on special occasions—at other times a single chair suffices. The audience sit on rugs or blankets spread on the floor. The native minister, Rev. Fazl Masih (Grace of Christ) is energetically trying to raise local subscriptions enough to furnish the church. We hope he will succeed, but are sure that outside help will not come amiss.

The main pilgrim route to Hardwar through this district passes just before the church, and during the pilgrim season you can constantly see and hear the streams of pilgrims passing, chanting as they go their weird refrains and always ending with a short, deep explosive sound "*Bum-m-m*," which is a name for Krishna.

Pray that this church may become a true lighthouse on the way leading many bewildered travelers to a safe refuge.

Heathen Burning Their Idols in Africa.

The population of the diocese of Western Equatorial Africa, over which Bishop Tugwell presides, is thirty-five millions. The known languages spoken are sixteen. The inhabitants are either heathen or Mohammedan,

the Hausas being among the most interesting of the peoples. Already two devoted Englishmen have laid down their lives in the attempt to carry the Gospel into their country.

The people themselves express desire for Christian teachers. They are possessed of a remarkable literature, many of their songs breathing a lofty spirit of self-renunciation, but, like all Moslem writings, they fail to point out any source of power by means of which the precept may become practice, and the people themselves are sunk in degradation and sin of every kind. Yet among the Hausas, as among the heathen, the power of the Gospel is being felt. Like Dagon the idols are falling, as step by step the Gospel penetrates into the Dark Continent.

A native clergyman was visiting a certain heathen village named Ugbolo, near Asaba, on the Niger, where an African convert had daily for about a year gathered the people together, and taught them the Gospel story. They listened to the visitor with marked attention, and as the address drew to a close he saw that the impression made was very great. "His words," they said, as he ended, "were very good—would he build them a church and send a teacher?"

He pointed to the idol houses all around. "Who," he asked, "has built these?" "Our young men," was the answer.

"I cannot build you a church," the teacher replied; "you have built these for your idols and you must build the house for the true God." They saw the force of this method of reasoning. "But," the teacher continued, "that is not enough. Our God is a jealous God. He must have the whole worship, the whole heart—the idols must be destroyed." Then they shook their heads. "Christian teacher," they said, "your words are too strong;" they went sadly away.

One man, however, remained behind, and when all had left he came up to the teacher and said, "Come with me to my house and burn my idols." The heart of the Christian rejoiced. "But," he said, "are you willing to give up your idols and to have them burned publicly?" The man replied in the affirmative.

"Then, in the evening, when all have returned from the farm, I will come and we will burn them." In the evening the whole village assembled. The teacher entered the man's house, and then reappeared carrying

the idols. A large fire has been lighted and after a few earnest words the idols were consigned to the flames. There was an awe-stricken silence. Then a man approached the teacher and said, "Come to my house and burn my idols also." Another came up with the same words, until fifteen of the villagers had invited him to destroy their gods.

A Worship God-Woman in China.

ONE day a Chinese woman came to me and said: "Ko-nie, when you have leisure will you come to my house?"

It was evident from her manner she had some special reason for her request, so I said, "Why, A Sim?"

"I have long believed in the doctrine and now I wish to rid my home of idolatrous things."

"A Sim, do your neighbors know you are a worship-God-woman?"

"Yes."

"Do you know they may despise and ridicule you? Have you thought of such trials?"

"Oh, yes, once I was afraid, but now it is no matter. They can revile me, but they cannot save my soul. Do come. God is my helper."

I took a Bible-woman and we went to her home. It was small and dark. They were poor, so poor that sometimes they had pawned their clothing to obtain the wherewithal to sacrifice to the gods. Oh, the fear of vindictive, revengeful gods which enchains these people! Never do they rise to the thought of a God who could love them. When they are told of a God who is love they can hardly grasp the idea.

We held a meeting of "two or three gathered together in his name." Then we assisted her to take down the picture of Buddha, which decorated the door, the various articles supposed to protect from evil influences above the door, the characters representing the ancestors, and of these we made a bonfire. The incense urns were cast out upon a refuse heap. Then she exclaimed: "My house is clean." A gleam of the hope in a God who can save unto the uttermost transfigured her.

This incident occurred more than two years ago. Last year, during the Chinese crisis, when many ugly rumors were abroad in Southern China, and some of the heathen gleefully taunted the Christians that the

time had come to "toh than" (cut off heads) this little woman besides hundreds of others, stood unshaken—humble followers of Jesus.—*Harriet E. St. John.*

Saving Grace in Mexico.

BY MRS. JOHN W. BUTLER.

A BENEVOLENT society has been organized in the City of Mexico for women and girls. They pay weekly dues, and some interested friends help out with donations. From this fund doctors and medicine bills are paid and when a member dies the family is assisted in paying the expense of the burial.

A member of this society was a dear young Indian woman who was in our employ some months ago. She could neither read nor write, but she was greatly beloved by all who knew her for her willingness and faithfulness in serving others. She was one of the most faithful attendants on all the services and would often recite a promise, which had been taught her previously.

One day she expressed the desire to be baptized, and at the following weekly prayer meeting she and a cousin, whom she had persuaded to join her, were baptized and took upon themselves the vows of the church as probationers, although the families of each were strong Catholics. It was remarked at the close of the service how happy she looked, for the face, though it was that of the dark skin of the Indian, shone with a heavenly light.

This young woman became ill and asked permission to go to her mother, who lived in an Indian town some thirty miles away. For weeks we heard nothing from her. But later her mother and brother came to tell us that she was dead.

We also learned the following facts connected with her sickness and death. She was delirious most of the time, but constantly called, by name, the different members of our family. She spoke of the church and begged to be taken to it. As the end drew near reason returned, and she recognized her family and conversed rationally with each.

The poor body, spent with the fever, lying for all those long weeks on the hardened mud floor with only a straw mat for a bed with no change of garments, and no doctor in the town, succumbed to the ravages of the disease.

Just before the end she remained quiet for a time, looking upward with a steadfast gaze. Then with superhuman strength she exclaimed slowly, but rapturously, "O—Lord—I—see thy glory!" The dark eyes closed on all that was earthly, and the spirit winged its flight to enjoy his glory for endless eternity.

Thus this poor young Indian woman went from that mud hut of poverty and wretchedness into the presence of her Lord and Redeemer.

Mission Notes.

Rev. Dr. Sterling, of Palestine writes: "It has been said that it is impossible to convert a Mohammedan, but the difficulty is not to make converts, but to keep them from death. One of the latest converts has not been heard of from the day that he confessed Christ."

Mr. Charles J. Phillips, of the Uganda Mission writes: "If a boy wants to be baptized, he is obliged to read one of the Gospels two or three times, learn a number of texts by heart, and learn a simple catechism, and answer a lot of questions about the Lord Jesus and our Father in heaven. One boy here who is only twelve, teaches in school every morning, learns English in the afternoon, and on Sunday takes a large class of little ones in the Sunday-school. He wishes to be a preacher and a missionary."

Dr. Wm. Burt writes of Italy: "Two-thirds of the educated thinking people of Italy are hostile to the Roman Catholic Church. Protestantism as a religious movement is slowly but steadily gaining ground. It is not to be measured by the number of churches or church members, not even if we should count all since 1848. The influence of the Gospel has gone far beyond the walls of evangelical churches. There is many a Nicodemus who is convinced that Italy must return to the simple precepts of the Gospel if it is to be saved from clericalism and superstition on the one hand and atheism and anarchy on the other. In many of the rural districts there are true believers where as yet there is no church. Evangelical literature is finding its way into the schools, army, and navy. The kingdom of God cometh, but not with observation! Were a great leader to arise or were the latent antagonism to priestly domination to break out into open hostility the nation would be born in a day. During the last census we learned that in some

towns where there are only about fifty Church members more than 200 declared themselves evangelical Christians, and where we have not quite 100 members 500 registered themselves as Protestants. A marvelous change has already been wrought in public opinion, the clouds of ignorance and prejudice are passing away, and we see the dawning of better days."

Rev. Geo. H. Jones writes from Chemulpo, Korea, "Politically Korea is on the lowest level I have ever known. Outside Seoul and the ports no government and no law exist. Our Christians are much persecuted and molested, but they stand firm through it."

Rev. H. G. Underwood, D. D., writes, "In 1890 there were in Korea a little over one hundred Protestant Christians and since then there has been one of the most marvelous growths of the Christian Church in the history of the world. Today, men and women, who call themselves Christians, counting those who are baptized, those who have been received into classes as catechumens, and those who are adherents—who have given up heathen practices and are expecting to unite formally with the church when the mission deem that they are ready—there are in Korea today over 20,000 men and women who call themselves by the name of Christ. A peculiar feature of the work in Korea is that it is self-supporting. The natives carry on this work, and the foreign missionaries have to superintend and direct these natives and train up at the same time those who are to be leaders."

A Missionary writes of Pundita Ramabai's Mission at Mukti, near Poona, "The mission buildings which are of good stone or brick form a small town and there are over 1900 widows and orphans in the home. The whole place is like an immense bee-hive. Nearly a thousand are in school and the rest are sewing, cooking, grinding, doing garden or field work. Fifty-two girls are being thoroughly trained as teachers and many more as Bible women. A great work is being carried on in all the villages within reach by these women, who go out in bands, headed by an elder worker. Many deny themselves one meal on Sunday so as to be able to give something toward mission work."

The Bombay Guardian of October 11, reports, "Sister Nivedita, known formerly as Miss Margaret Noble, came under the influence of the late Swami Vivekanand and fol-

lowed him to India as one of his disciples. She is a zealous missionary of the *Ram Krishna* Mission, established by the late Swami. She has recently delivered several lectures in Bombay. The burden of her message was that of exhorting Indians to return to the past philosophic glories of their country. She called missionaries and others 'fools' who tried to wean India from her ancient ideals of true religion. She stated that men endowed with high mental calibre became ascetics in India in search of the highest knowledge of God, while the same set of people produced statesmen and merchants in the West. This reactionary method will do but temporary harm to India. Her people have left the ancient moorings, and however some may be charmed with the novelty of a cultured lady from the West sitting at the feet of Vivekanand, and extolling him as "one who spoke with authority," yet One greater than Vivekanand and the hoary Rishis has appeared in India and stands forth and will yet conquer India."

Dr. Arthur H. Smith writes from China; "Almost all the magistrates in China, partly from old-time custom and partly from a felt necessity, make a practice of exacting from the people, under color of indemnity for the ocean man, far more than is required, and this is making the name of the foreigner odious."

Dr. Chauncey Goodrich writes from China; "An element of hope for China is that she has quite a body of young and middle-aged men who have caught the spirit of reform and who are filled with patriotism. If the emperor should once more be in power and be surrounded by able advisers, great changes will take place and we shall have a new China."

The Finnish Missionary Society has commenced a mission in China. Its first missionary to China, Pastor Sjoblom, is studying the language in Hankow. The Society is the only Evangelical missionary society in Russia and hitherto its only foreign mission has been in Southwest Africa.

Rev. A. P. Parker writes from Shanghai, China that it is believed by many, the "Boxer leaders are secretly preparing for another uprising, and that this time it will be more terrible and effectual than it was in 1900. In some parts of the province northwest of Peking the Boxers have practically gotten complete control of the country, and the

local officials can do nothing to oppose them. He says it seems almost incredible that within so short a time after these fanatics had been so completely crushed by the allied powers in 1900 that they should again think of arraying themselves against the world, but apparently they have not yet learned the lesson that we so fondly hoped had been taught them, and they are determined sooner or later, to wipe out the disgrace that has been placed upon them by the invasion of the foreign barbarian."

Dr. Chauncey Goodrich of the American Board Mission in China writes, "Mission work pays in China. I look back with a feeling akin to amazement on the work accomplished in the short span of my own missionary life. At the beginning of that period there were about two thousand Protestant Christians in China. Thirty-five years later, when the Boxer sirocco struck us, there were a hundred thousand, and these of a much higher type than those of three decades earlier. At the beginning of my missionary life there was a slight fringe of the gospel on bits of the southern and eastern borders of China, and all the rest was as black as Africa. Today, in every province of China—from beyond the Great Wall to Canton, and from the boarders of Tibet to the Yellow Sea—the glad evangel is daily preached. And native preachers must now outnumber the whole body of Christian converts as it was when I first studied the strange characters on the tea chests."

Archdeacon Wolfe writes from Foochow, China. "Day and night there are processions going through the streets and to the temples imploring the protection of their senseless idol-gods. Enormous sums of money are spent in presents to the temples. One family that I know paid \$3,000 to the three different temples in order to propitiate the gods in these temples on behalf of the head of the family who was suffering from the plague, but no sooner was the money paid than the man died. This fact did not weaken their confidence in the power of their dumb idols and the family continued to make presents to the temple. I rejoice to know that many Chinese who once served these idols as earnestly as those I have just mentioned, are now serving the True God with a simple, child-like faith, which I believe not even death could overcome."

GOSPEL IN ALL LANDS.

JANUARY, 1903.

FOUR ESSENTIAL CONVICTIONS FOR SUCCESSFUL EVANGELIZATION.

BY REV. ERNEST G. WELLESLEY WESLEY.

BACK of all intense effort there must be intense conviction. The man who does not intensely believe in what he attempts to accomplish, in the methods and plans he intends to use, cannot be as intense in his efforts as he would be if held in the firm grasp of an unwavering, deepening, whole-hearted conviction.

It is to be feared, in these days, that for one reason or another (which the writer will not attempt to name or explain) the conviction of thousands of professed Christians upon many questions which have very close relation with the church and her work lacks intensity. There is too much professed belief which seems partially, not to say wholly, to lack force, grip, driving energy. Belief too generally appears not strong enough to impel to action, to keep in action. Men and women believe, but their beliefs do not master and control them.

With all that the Church of Christ as a whole is doing in the work of evangelizing the world, with all that the various denominations are doing in their respective fields of labor (and no man knows or can know what is being attempted and accomplished), it is true that nowhere near what might be accomplished is being done. Failure to attempt as much as could be attempted by denomination, by local church, by individual, must be due to cause.

This self-evident fact brings us to the subject before us: There are four essential convictions which must press very deep into the mental, moral and spiritual nature of Christians in order to impel them forward in their efforts to bring Christ to a lost world and to bring a lost world to Christ.

(1.) *Conviction that the world is lost.* That this fact, as an all-mastering and overmastering conviction of soul does not exercise the power which it ought to exercise upon our general church membership does not need proof. It may be true that the great effort of missionary enterprise should be "to bring to the world a knowledge of the fullness and completeness of blessing which there is in the world in Christ." It is no less true that the world needs this knowledge because it is a world lost in sin.

Thousands upon thousands of Christians would be much more interested in the rescue of a few imperiled lives from sickness, shipwreck, fire or other danger than they are in the rescue of countless millions from the degradation and death of that condition which is without hope because it is without God.

The cause of the greater interest is clearer realization of the fact of danger, of its imminence. Let Christians realize the lost condition of a Christless world as they realize the peril of lives in danger from earthly calamity, and such conviction would irresistibly impel to immediate, heroic, continued self-sacrifices.

(2.) *Conviction that the world can be saved.* When faith looks down upon the millions of the unsaved in heathen lands, upon the hundreds of millions held in bondage of sin, as yet untouched by the weakest influence of the Cross, it is too apt to ask: "Can these dry bones live?" The question is more than inquiry, it frequently amounts to denial, quite generally to doubt as to the possibility.

The Church professes to believe that there are none whom our blessed Lord has not come to save, who cannot be saved if the offer of the Gospel is accepted, but, at the same time, this belief lacks conviction in the hearts and minds of millions.

If it did not lack conviction, could the millions sit still and do nothing, at the same time holding in their hands the key to the fountain opened for sin and for uncleanness?

Without question, both ministry and laity lack conviction upon this matter. To deny this statement is to bring a most frightful accusation against those who do little or nothing in the vineyard.

(3.) *Conviction that Christ alone can save the world.* Though we may object to so plain a statement of the case, it is true that thousands of Christian workers have been and still are asking one form or another: "Must not the heathen be educated, civilized, improved, in this way or that before they are in a condition to have the Gospel presented to them?" The question asked does not take exactly this form, but it virtually amounts to this.

It is high time for the whole Church to realize with the most intense conviction that the very first thing to do is to "lift up Christ." Whatever educational, moral, civilizing or uplifting agencies may be put to work, it must be Christ, and Christ crucified, first. Those who attempt to build without Christ as the foundation-stone, build in the air or upon the sand. Until the eternally enduring spikes of faith in Christ Jesus are driven far below the quicksands and mire of all else, the salvation of the world is impossible.

Fifty years spent in educating and civilizing a hundred persons will accomplish less than one year spent in presenting Christ. The most perfect morality without Christ is of no value as a saving agency. Christ alone can save the lost world.

(4.) *Conviction that "I" am to do my part.* Personal responsibility must become the conviction of the Church before the will of God can be accomplished. If the whole Christian Church was possessed by this conviction in each of its members, in the majority of its members, there would be no need to urge Christians to go, to give, to help, to pray, to toil.

Personal conviction of a personal responsibility would very soon break down apathy, selfishness, slothfulness, stinginess, faithlessness, coldness, lack of interest as well as all other obstacles in the way of the world's redemption.

Such general conviction of personal responsibility may be considered a dream, something incapable of realization. It will be but a dream until the Spirit is poured out from on high and received by millions instead of by hundreds. It is the will of God that every Christian should feel "Woe, woe is unto me if I do not my own part in the matter of evangelizing the world." Not to feel more or less of this intense personal sense of duty, privilege and honor is to confess to a low standard of personal life in Christ.

Do these four convictions press upon your heart and mind as you read these words? Are you controlled by belief that the world is lost? that the world can be saved? that Christ alone can save the world? that you have your own part to do? If you are not thus controlled it is because the life, the light, the will, the love, the power of Christ Jesus does not fill and govern you as should be (because it can be) the case.

Providence, R. I.

THE CHALLENGE OF CHRISTIANITY.

(Extracts from an address delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.)

BY REV. H. E. FOX, M. A.

THERE are challenges of many sorts. It is a challenge to your self-control when a bully shakes his fist in your face. When you hear the cry of a wailing woman or a suffering child, it is a challenge to your sympathy. When you know of the bondage of the downtrodden slave or read of a nation starving for food, it is a challenge to your active benevolence. There is the challenge, too, of a generous rival to good works. There is the challenge of a brave companion in danger. There is the challenge of a noble example. And out of the open doors of the non-Christian world I think I hear all these voices challenging the Christian Church today.

I hear the voice of the bully. You ask whom I mean? I mean that one religion which, except Christianity, has been the great aggressive religion of the world—the religion of Islam. I am somewhat surprised that we have heard little about it during this Convention, for I do not know any part of the non-Christian world which has a greater claim upon Christendom, just for that very fact that Mohammedanism is our stoutest rival. Perhaps those who only look at Islam, as represented by Turkey, think of it as a sick and dying religion. I wish it were.

There is no false system against whose closed doors we are beating apparently so much in vain as we are against this. I know no missionaries who have a harder task, or who demand more sympathy and more prayers—not even our missionaries in China—than those who are laboring in Mohammedan lands. There is a Mohammedan university in the world, larger than any Christian university, whose students come from a wider area than those in any college in this Christian land. The University of Al Azhar draws its students from India, on the East, to the western shores of Africa. There are two Englishmen laboring there, quietly watching and trying to find opportunities for influencing students. But it would not be wise—so bitter is the hostility of the Mohammedan—to speak publicly of what they are doing. From this university there go forth numbers of Moslem missionaries.

And I am told by some of our own workers in West Africa that Mohammedanism is spreading down the Niger and the Congo, taking the place of the degraded religions of animism or fetishism, as any superior religion must, and thus creating a greater obstacle to Christianity than they have displaced.

And there is another ground on which Islam challenges us. If it had not been for decadent Christianity, I doubt if Mohammedanism would have come into existence. It was because the Christianity of the time of Mohammed had lost its power, and he saw nothing in it save a dead ecclesiasticism and rites that seemed to him no better than idolatry, that he was driven to an opposite extreme. He clung to the unity or sovereignty of God, but he rejected that revelation of Him to which the Christians whom he knew had shewn themselves so faithless. Therefore, the Christians of today owe to Moslems the presentation of a true gospel—the gospel of one God manifested in Christ Jesus. Never was the opportunity for entering China and reaching the hearts of the people so wide as it is at the present day. I have heard from persons who, by the length of their residence in China are the least qualified to express an opinion—gentlemen who rush over there for a few weeks and come back and tell us that they know all about it—(and China is the last place of which you can learn everything in a fortnight)—I have heard such persons declare that the cause of the Boxer outbreak was missionary aggression. We know better. It was not the presence of the missionaries, but the absence of missionaries that brought it about.

Some of us are old enough to remember the dark days of the mutiny in India. Those were sad months, while England trembled, until it pleased God to turn the tide. Do you know, that during the whole of that perilous uprising not a single Indian Christian was found on the side of the rebels? Every member of the native Christian Church was loyal to British authority. And is it not a fair argument to say that, if India had been evangelized as she ought to have been, the mutiny would never have occurred?

And I dare to say the same of China. If she had been evangelized by battalions of Christian soldiers instead of their being sent in twos and threes, far separated from each other, and if all China had been evangelized as she might have been any time within these fifty years, is it likely that this dreadful outbreak would have happened? I do not believe it would have been possible. China is calling now through her sorrows and by the blood of her martyrs for the gospel of Jesus Christ.

In Japan there has been a crisis which may pass in a very short time. The Japanese are a singularly progressive people. The day will soon come when probably they will say: "We do not want Western teachers any longer; we are quite able to take care of ourselves." Now is the time to evangelize Japan, before she lapses into agnosticism or indifference to all religion.

From India, too, comes a loud call—even more to us in England than to America. Though India has been under Christian influences for considerably over a century, not more than one person in every 200 in rural India has yet heard the gospel of Jesus Christ so as to know what it really is.

The poverty of these people is in itself a challenge. Let me give an illustration. I remember going out early one morning with an old missionary in South India to visit some native Christians. We rode over the rice plains until we came to a little village, in the center of which was a little mud hut, the prayer-house of a little church of fifteen or twenty people. They met there every morning before going to work to worship God, and then they came back again in the

evening to thank Him for the blessings of the day. We joined in their little service, and there my friend had to tell them that it was necessary to remove their teacher. There was another village farther away where the people were asking for some one to come and teach the word of God, and there was no one else who could be sent.

I wish you could hear the cry—it rings in my ears today—the cry of those poor villagers as they ran after us, putting their hands up, knowing I was a stranger from England, and thinking that I would take a message back. “O, Master,” they cried, “Tell the people of England to send us more teachers who will show us the way to heaven; we cannot find it by ourselves.”

I saw a woman standing by the roadside with her baby on her hip, and as one can often reason with an Indian by an illustration better than in any other way, I said: “That woman will not always carry that child; it will learn to walk; it will grow to be a man, and some day, when the mother is old and weak, perhaps he will carry her instead of her carrying him. So we want to teach you to walk and to be strong; and some day it may be that, when the church which has nursed you has grown old, you will come and help it instead of its helping you.”

I thought I had given them a pretty parable to which there could be no answer. But an Indian is more than a match at that kind of argument. They replied, “Master, you have forgotten one thing. We were born lame and we never can walk.”

It was too true. They were asking for bread and I had given them a stone. Poor souls, their daily wages were about three to four cents a day, and what can a man do on that? Of course, his wants are not so many as ours, but still it is a bare struggle for existence. And how can he maintain his churches and schools? No, friends, there is a challenge to you from these vast lands, where men never can be rich. Do not judge India by her babus and merchants and the men who come over here and put big gilt letters over their shops. Ninety-seven per cent. of the people live in country villages and are so near the border of starvation that a famine sweeps them away like flies.

There is another land which is giving even a larger and a grander challenge than these. Ten years ago, when my beloved brother, Bishop Tucker, went to Uganda, he found there 300 baptized Christians, the fruit of the preceding fifteen years; today there are 30,000, an increase of a hundredfold. There was then one church in which men worshiped; today there are 700. Then there were twenty native evangelists, a fair proportion, you will admit, out of 300; now there are 2,000, again a hundredfold. Then there was only one province in which the gospel was being preached—the country of Uganda. Now Busoga, on the East, Bunyoro on the North, have heard the gospel. Toro is rivaling Uganda in its eagerness for the word; and up the slopes of Ruwenzai down into the dark forests of the Congo the message has been carried by natives. The first pygmies have been baptized, and the Prime Minister of Uganda has sent a party of native evangelists up the Nile as far as Wadelai to preach the gospel among the wild tribes of the Sudan.

Is not this a challenge of a noble sort? You may judge for yourselves of what sort is the Christianity of these people by the following story:

When the British authorities first went to Uganda they found slavery in full force in its worst and most cruel form. The first thing they did, as they always do, was to suppress all slave-trading and raiding. But domestic slavery, which is a much harder matter to deal with, they left alone. Vested interests of any kind, and most of all in human flesh and blood, are the most stubborn encroachments of selfishness.

Some slaves of a certain Mohammedan master ran away from him on account of brutal treatment and took refuge with a Christian chieftain. The master followed and claimed his property as he would his cattle or his goats. The Christians refused to give them up. The master appealed to the chief magistrate of the country—a Christian native of high character and intelligence, and this man said: “I am bound to admit that the laws of our country still recognize domestic slavery, and I cannot allow the laws to be broken. I am sorry for you, but I am here to maintain the laws, and those slaves must go back to the man who owns them.”

Then some of the Christians went to Bishop Tucker. He told them he could not interfere with the administration of their laws. They said: ‘Is this a good law or a bad law?’ He replied that it was within their power to decide that, and if they wished to be told what God’s view about it was, he would show them. So the most influential men, all being Christians, were taken into the church—there were about forty of them, all leading chieftains of the country—and he opened the Word of God to them. He read: ‘All things whatsoever you would that men should do to you, do ye even so to them;’ ‘Love one another;’ ‘Bear ye one another’s burdens, and so fulfill the law of Christ.’ Then he said, ‘Now you know what God says; go and settle the thing for yourselves.’

They went away and held a prayer-meeting among themselves, and then every man declared his willingness to give his slaves their freedom, and, with the stroke of a pen that afternoon slavery was abolished in Uganda without bloodshed and by the moral force of the gospel working upon converted hearts. Here was one of the grandest triumphs of Christianity, and it took the little church in Uganda but eighteen years to reach it.

Is not that a challenge? If the Christians of Uganda can show such zeal, such earnestness, such self-denial, such obedience to the will of God, what may not the future be of these people? I can think of no nobler service than to join such men and help them to complete the emancipation of their race by the saving power of the gospel of the grace of God.

WESLEYAN METHODISM IN JAMAICA.

BY REV. ERNEST GERARD COOKE.

UNTIL comparatively recent times the beautiful island of Jamaica was almost unknown to the great world lying across the seas.

The enterprise of the trader, and the eagerness of the tourist seeking for new lands to visit, have largely helped to bring the island before the notice of the world. Of late years it has been visited by many at certain seasons of the year—some of them men of great position and influence abroad. These by pen and speech have popularized the island in the minds of their friends at home.

But if the world only dreamt of half the beauty and worth of this land—its glorious sunsets, its varied and far-spreading landscapes, its wealth of orchids and ferns and beautiful plants, its mighty torrents, its stupendous mountains covered with perpetual verdure, its wide plains, its pretty towns, its splendid railway service through a large part of the country, its electric tram-service in Kingston, the capital, not to mention its large and well-managed hotels—if the world only knew what Jamaica was like, its verdict would be such as to make Switzerland and Italy look to their laurels.

On the shores of this land, storm-driven out of his course, the celebrated Dr. Coke, the father of Wesleyan missions, landed on January 19, 1789, and here soon after Methodist churches were started. At the time of Dr. Coke's visit the mass of the island's population consisted of slaves on the plantations, and in this condition they remained for forty-nine years afterwards, when they were fully liberated.

The Gospel of Christ preached by the ministry of Wesleyan, Baptist, Anglican, Moravian, Presbyterian and other churches, has wrought a wondrous moral transformation in our people's thought and life, and, though here as elsewhere there is yet much to be desired, we cannot help saying, "What hath God wrought!"

Among the fruits of the sanctified toil of English Wesleyan missionaries is the noble band of native ministers who have been trained in this land and who have in their turn rendered work in quality and degree as great as that of the former.

Foremost among these men are Revs. W. Clarke Murray, D. D., and Thomas Middleton Geddes.

The latter was, indeed, a fulfillment of the human signification of that prophecy in Isaiah 32, 2: He was to all our people and also to the executive of our Conference "as the shadow of a great rock in a weary land," and ever by his life and testimony he pointed to Him who was the fulfillment of the Divine signification of the prophecy—the Rock of Ages under the shadow of whose love the world should sit. He was a great man, his witnessing for God being of such a type as to be worthy of the best traditions of any ministry.

Englishmen in our ministry who know well what they assert have said as much as this of him from a loyal, loving heart.

Rev. W. Clarke Murray is a remarkable man, rich in mental endowments and spiritual enduements, one whose work has been more strictly educational than that of Mr. Geddes, and who, like Mr. Geddes, has thought out for himself the great problems of our Christianity and has tried to catch the exact meaning of the great doctrines of salvation.

These doctrines he has forcefully and beautifully stated before his congregations, and he has been honored of God in the winning of many souls.

He has been superintendent in some of the best circuits, but it is in connection with the work at York Castle High School and Theological College, and at another time at Barbican High School that his memory will perhaps be specially fragrant.

The sons of gentlemen and ladies in many parts of the world will lovingly turn over the page of memory which recalls the life-work of this good man and his influence over them.

It was not until recently he received his degree of D. D. This was early in May, 1894, and on the very day when the writer of this article began, under him, his college career at York Castle.

Nearly all the younger native ministers have been trained by Dr. Murray at this institution, and as president of our Conference he commands the respect of all.

As a financier we know to our lasting gain his great powers.

Space will not allow of telling about the work of such veterans as Revs. Duff, Parnther and Russell, or that of the younger men, such as Lindo, Brown, Reynolds, Geddes, Jr., MacIntosh, Williams, Atkin, Baron Hay, Glasspole, Smith, Wallace and others not less eminent in their various spheres, and whose life spiritual and intellectual has been nurtured whilst laboring for God in this land.

We have had our pentecosts here; and, if every missionary recorded his life's work, we should have bright pages to offer the readers of another edition of Dr. Pearson's "New Acts of the Apostles." But the record of the deeds of noble men who have fought and triumphed over the great odds against them in extending Messiah's kingdom, is on high, and the great day will declare it.

The Methodist youth of this country, like the colleges of Canada and the United States, and several of them have graduated there and returned to fill useful positions.

Foreign missionary work is being prosecuted in Costa Rica, Panama, Colon and among the French and Spanish-speaking people of Hayti, and the rapid progress of our missions in these countries is adequate proof to us of the Divine call to labor there.

Home missionary work is being prosecuted, too. There are many yet in this beautiful land who know not Christ experimentally.

We have had as a church heroes of the cross—men who have risked their lives in malarial districts and who have lived and labored for Christ with hardly the means of subsistence, and have died triumphantly rejoicing in having so lived.

Chief among the home missionary circuits is the Mountainside Circuit. The missionary, the writer of this article, has a large field of Christian activity.

The appointments on the circuit are Mountainside, Mount Osborne, Perksville, Lacovia, Newmarket and Newcombe Valley, and these six churches are situated in the parish of St. Elizabeth, some of them many miles apart.

The people are poor, depending on the soil for their subsistence, and for several months in the year we sometimes suffer from drought. A more loyal and devoted people can nowhere be found, and, according to their ability, they contribute to the Lord's work.

Our Conferential life will not continue long. It has for very wise reasons (as published in the *Methodist Times* and other leading Methodist papers in England) been thought desirable to revert to our former relation to the British Conference, *i. e.*, be constituted again a missionary district.

We are in a transitional period and, we doubt not, are on the threshold of the dawn. The words of our missionary in Panama, the Rev. Alexander W. Geddes, as he closes his report for 1901, are particularly fitting and may be adopted by us a whole: "It is a day in which the light is neither clear nor dark, but it is a day known only to the Lord, and it shall come to pass that at eventide it shall be light."

HABITS AND CUSTOMS OF THE HINDUS.

BY REV. JAMES MUDGE, D. D.

TWO or three general remarks may be made on this theme before particulars are taken up. It is a subject of great interest, yet of no little complexity and some obscurity. Not a great deal has been published upon it. That is, most of the writing and speaking about India is occupied either with the country, its history, geography, government, etc., or with the religion of the inhabitants. Another article in this series will take up the religions of India, and still another will treat the characteristics of the people. So that the present paper is considerably restricted. But that, on some accounts, is all the better.

Many of the habits of the Hindus are queer from our point of view, and naturally those that are queerest are the ones mainly selected for mention. But this may be easily overdone, and a false impression conveyed.

The Hindus are human beings not essentially different from ourselves. The points of resemblance are far more numerous than the points of contrast. The great facts and laws of human nature prevail there as here. And where their customs seem to us most curious, and perhaps even senseless, further examination usually shows that there is a reason for them, probably a very good reason considering all the circumstances of the case.

The Hindus are by no means a savage or barbarous people. They are to a large degree civilized and have been so for thousands of years. Yet, like all Eastern nations, they are unprogressive. Their advance seems to have come to a decided stop some centuries ago, and since then they have been contented to do as their forefathers did. This is the case all through Asia, except so far as it has been touched by the strong hand of the European, and thus stirred from its lethargy.

Japan has thoroughly waked up through American influence. China is stirring her huge limbs in spasmodic efforts to rise, and India, under British tuition, is gradually changing, but the masses of the people have not been as yet greatly affected. What their ancestors were two thousand years ago that substantially they are today.

This people of India are so profoundly religious—with a religion which in no way includes morality, be it remembered—that it is difficult to write of their habits and customs without trenching a good deal upon their religion. But we will keep these matters as separate as possible. Furthermore, to attempt to treat of the Indian people as a whole, or even of the Hindu section of them, is very liable to mislead.

It should be borne in mind that India is practically a continent and an empire composed of many nations and races and religions, among whom strong diversi-

ties exist. The aborigines, or hill and jungle tribes, are very different from the Dravidians, who in turn do not closely resemble the Aryans. The Parsees, the Buddhists, the Mohammedans, the demon worshipers, differ much from the Hindus, and among the latter are differences of all sorts due to nationality, climate, occupation, etc.

What we shall have to say will apply most closely to North India, including Bengal and the Ganges Valley, where it was our privilege to live for many years, and of which we can speak from personal observation. But as no foreigner can possibly do full justice to this theme, we shall draw quite largely in what we say on a book very rare in this country, if found at all, a book published a few years ago in Calcutta by Babu Shib Chunder Bose, an enlightened Bengali of mature conviction and character, eminently qualified to speak from first-hand information. The title of his book is, "The Hindus as They Are; A Description of the Manners and Customs and Inner Life of Hindu Society in Bengal." He gives a great deal of knowledge that can be relied upon as correct concerning the moral, intellectual, social and domestic economy of his countrymen and countrywomen, and if anyone wishes to go into the subject extensively they would do well to try to get hold of this volume, issued by W. Newman & Co., Calcutta, and Edward Stanford, London. He takes up the Hindu household, birth of a Hindu, the Hindu schoolboy, vows of Hindu girls, marriage ceremonies, caste, the Bengali Babu, the native physician, Hindu females and widows, suttee, polygamy and the numerous festivals.

The marriage ceremonies are, perhaps, as interesting and singular as anything here described, but, as the description occupies fifty large pages, it will be seen at once how extremely complicated they are and how impossible it is to convey much idea of them in a small space. The chief things that impress a reader are the great expense involved and the silliness or grossness of the details.

The expense comes from the extended feasting indulged in and the extravagant presents made. The greatest burden falls on the head of the parents of the girl, who must marry their daughter at any cost or be forever disgraced, and are spurred on by social pride to do it in the highest style they can possibly command. "At a very moderate calculation," says Babu Bose, "a tolerably respectable marriage nowadays comes to £200, sometimes more." Very wealthy men, animated by a spirit of rivalry, sometimes spend several lakhs of rupees, or scores of thousands of dollars, on these marriage ceremonies.

To people in ordinary circumstances a wedding often means financial ruin. The guests run up into the hundreds and sometimes closely approximate a thousand. Very many press in who are not invited, mingling in the crowd to get a grand meal, and numbers will depart after dinner with bundles of fine edibles and sweetmeats in their hands. The Brahmin priests are lavishly treated with costly gifts. All relatives are handsomely remembered. Bands of music are hired, and dancing girls perform. The clothing worn is elaborate and luxurious. There are splendid illuminations, fireworks and gorgeous processions. And, when it is remembered that all this goes on almost continuously for weeks, it will readily be seen how the items count up and crushing debts are frequently contracted. Red is the wedding color for wearing apparel, and even for invitation cards, it being a sign of joy.

There is a first marriage, which is more strictly a binding betrothal, when the bride is perhaps seven or nine; and then there is a second marriage, when the union is really consummated and the bride goes to live with her husband, at the age of twelve or thirteen. A good deal of the ceremony involved in the full nuptial rites is not only puerile in the extreme, but vulgar and indecent.

The principal part, however, with which we must content ourselves as we hasten on is the following: The bridegroom, laying aside his embroidered robe, is dressed in a red silk cloth and taken to the chamber of worship, where the bride, also attired in a silk sari, veiled and trembling through fear, is slowly brought from the female penetralia on a wooden seat borne by two servants and placed on the left side of the bridegroom. The agitation of her feelings is greatly soothed by the wealth of golden ornaments with which her person is adorned.

The officiating priest puts into the hands of the bridegroom fourteen blades of *khoosh* grass, which he winds and ties around his fingers. The priest then pours a little holy Ganges water into the bridegroom's right hand, which he holds, while the father-in-law repeats a *mantra* or incantation, at the close of which he lets it fall. Rice, flowers and *doorva* grass are next given him, which he lays near the copper pan containing the holy water. The officiating priest now directs him to put his hand into the copper pan, and, placing the hand of the bride on that of the bridegroom, ties them together with a garland of flowers.

The father of the girl next proceeds to give his daughter to the boy in a set form of speech provided for the occasion; and the boy says: "I have received her." The father-in-law then takes off the garland of flowers with which the hands of the married pair were bound and, pouring some holy water on their hands, pronounces his benediction. A piece of silk cloth is then put over the heads of the boy and girl, and they are asked to look at each other for the first time in their lives. A very small piece of coarse cloth is tied to the silk scarf of the bridegroom, which is fastened again to the silk garment of the bride, thus symbolizing a union never to be severed.

Turning now to the opposite extreme—to the ceremonies pertaining to sickness and death, we learn that when a Hindu becomes seriously ill, the first thing he does is to consult the almanac as to the stellar mansion of the period and engage an officiating priest to perform a series of religious atonements for the removal of the evil spirit and the restoration of health. If he gets worse and his end seems near he is hurried to the riverside, for to die at home would brand him as an unrighteous person; he must die on the bank of the holy stream, or, if that is not feasible, be brought as near that position as possible.

He is placed on a low bed-frame, or *charpoy*, and hurried away, no matter how inclement the weather, to the Ganges, with whose mud his forehead is daubed, while the sacred *toolsee* plant is placed about his head. It is a dismal, ghastly scene that the dying eyes look upon at the burning ghat, or place of cremation. Multitudes have their lives shortened or sacrificed entirely by these superstitious practices. If a man is too long in dying, artificial means are frequently resorted to for the purpose of accelerating the process. The muddy water of the river is poured down the choked throat, or the sufferer is immersed in the water till suffocation ensues.

When death finally comes—perhaps after several days of neglect and exposure by the river bank—a funeral pile is reared of firewood, a little sandal-wood and ghee, being put on to neutralize the effluvia and strengthen the flames. A Brahmin reads the formula, after receiving his proper or, perhaps, extortionate fee, the oldest son or the nearest of kin sets fire to the pile, the body is consumed to ashes, or nearly so, and what remains unburned is thrown into the river.

Then come the extensive funeral ceremonies at home, lasting frequently for weeks. Some rich families are known to have spent upwards of £20,000 apiece at such times. Presents and almsgiving and feasting to crowds of Brahmins and relations and the poor use up immense sums. A person who is well-to-do will throw away from five to six thousand rupees (from \$1,700 to \$2,000) at such a time. The more money spent, the greater the fame acquired. It would be tedious to recount the particulars of the way it is wasted.

Into all the habits and customs of the Hindus the principles of caste penetrate, and over them all the laws of caste rigidly rule. The purity of caste is watched over with far greater solicitude than the purity of conscience or character. No amount of ordinary wickedness causes a loss of caste. It is lost, of course, by an abandonment of Hinduism, also by eating forbidden food, or food cooked by one of an inferior caste. This is almost necessarily involved in a journey to another country.

Hindus in these days increasingly go to England. When they return they can be reinstated in their caste only by great outlay to the Brahmins and by submitting to take certain pills compounded of the five products of the cow—milk, butter, cheese, urine and dung. Many refuse to do this, and so are severed from their faith. The caste lines are much looser every way in these later years than they used to be, and very much is overlooked by the Brahmins, for reasons of policy or necessity, which would once have been visited by severe penalties.

The habits of the masses, so far as daily life is concerned—their dress, their food, houses, occupation—are governed chiefly by their deep poverty. When one first steps on Indian soil he is amazed at the display of nakedness that meets his eye on every hand, and he wonders, perhaps, at the taste shown in such preferences, not comprehending for quite a while that the people do not wear clothes simply because they cannot afford to.

All except the very poorest, especially the women, have some garments and trinkets locked away in a box which they put on for festal occasions. And the appearance of a Hindu crowd at such times is very brilliant, owing to the many colors used. White predominates, but is variegated with yellow, blue and red, with very pleasing effects.

Water is the usual drink. The use of spirituous liquors is forbidden to the Brahmins, and is counted disreputable among all the highest classes. Some of these, who have mingled much with the English, have got into the way of using intoxicants, and the lower classes, so far as they can afford it, are somewhat addicted to it, increasingly so under the stimulus of the British excise laws, which look more to revenue than to the welfare of those who drink. The use of opium, too, in the same way is undoubtedly growing.

The masses eat what they can afford, which is usually very little. Almost no meat is consumed. Fish is more plentiful, and is highly prized. Rice and

coarse grains, millets of various kinds, together with peas and other vegetables, are the staple foods. Millions never have enough to eat; they are on the verge of starvation all the while, counting themselves very happy to get one half-decent meal a day. Comparatively few have more than two meals a day. They live from hand to mouth the whole year 'round, their life being one long struggle against absolute want.

As to the houses so far as the villages are concerned—and nearly all the people live in villages, only a little over 4 per cent. being in large towns—they are usually made of mud, with roofs of thatch, one story high, and consisting of one room. Where there is a little more substance there are a number of these huts or rooms ranged 'round the inside of a mud wall with an open court-yard in the middle.

Of furniture there is scarce any that we count worthy of the name. Ropes of grass stretched over a rough wooden frame make a bed, where the floor is not utilized for sleeping purposes. There is a stool or two, a box, a hand-mill for grinding the grain; perhaps a pestle and mortar for husking the rice, a few cooking vessels, and that is about all.

More than two-thirds of all the adult males of the country are directly engaged in agriculture. Ninety per cent. of the rural population live by the tillage of the soil. No new inventions of any kind are made. The peasant's plow is practically the same as that used by his ancestors three thousand years ago. A bullock or two drag it roughly over the ground, it tears up the soil a very little, the seed is laboriously deposited, much labor is expended on irrigation, and the harvest is painfully gathered. The English Government has done its best to create model farms, purchase improved instruments and instruct the cultivators in better methods, but the efforts have proved of very little avail; there is no desire to change.

Hindu habits of bathing are fairly good, and cleanliness is pretty well cared for. Water is poured from a brass cup on the head and body, which is rubbed with the hand. If there is a river within a reasonable distance, it is resorted to, not only for the cleansing of the body, but for the washing away of sins. The bathing festivals are very numerous and, while more or less religious in their character, the religious rites occupy but a small part of the time. They constitute the chief outings of the people, when they take a holiday, put on their best clothes, make a little journey, and perhaps combine pleasure with business by some traffic and barter.

Music has no small part in the enjoyment of the Hindus, although it is of such a kind that Europeans find small delight in it. Indian music has no harmony, and the musicians have no idea of pitch. Time is kept by percussion, the striking of cymbals or other instruments together, or the clapping of hands. The Indian chorus always precedes the first stanza of the hymn instead of succeeding it; the utmost freedom is used in adapting the hymn to the necessities of the tune and the tune to the necessities of the hymn, or both to the voice of the singer. With all these drawbacks foreigners can hardly be expected to thoroughly appreciate Indian music. Still, the Hindus must be accounted on the whole a musical people.

No one can study the Hindus without seeing, unless he is prevented by prejudice, that what they need most of all is the Gospel of Jesus Christ. This will do away with foolish customs that are ruining them, and will change many of their habits for the better, while not at all interfering with what is innocent and every way called for by the conditions of the climate and the country generally. The native Christians, under the guidance of the missionaries, are steadily becoming a decidedly different people, much superior to those around them who are still immersed in the gross darkness of Hinduism.

Webster, Mass.

THE UNEVANGELIZED MILLIONS OF INDIA.

(Extracts from an address delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.)

BY REV. C. A. B. JANVIER, M. A., OF INDIA.

INDIA is in many respects a land of paradoxes. There are conflicting, apparently mutually contradictory, conditions found there. Perhaps the most striking paradox that we find today is the deadness or lethargy of the masses in India as compared with the intellectual activity of certain portions of the people. If there be one outstanding fact more striking than another in India, it is the spiritual and moral lethargy of the masses. It is not difficult to explain.

Poverty is one explanation. The bread problem is stringent and strenuous. When a man has three meals a day, he may lose one and not seriously miss it, but when he has but one meal a day, the loss of one is very serious, and between many millions in India and famine there is but one poor meal a day. The urgency of the food problem keeps their minds bound down in slavery.

Then, a great deal of the explanation is to be found in their moral life. Immorality deadens, and immorality is rife in India. It is flagrant and shameless. In India immorality does not hide its head, and impurity, dishonesty and false witness are as common as the contrary ought to be. The great "Holi" festival, the most popular of the Hindu festivals, is so utterly foul, so unspeakably obscene, that for the two or three days when it is at its height no decent woman dares show her face on the street.

This lethargy is partly explained again by the ignorance of the people. Let us not get the idea, which has been industriously presented in some quarters, that the people are generally an intelligent and cultured and refined people. There are such among them, but the masses are ignorant to a degree which you can hardly understand. There are hundreds of villages in which the one man who can read is the conspicuous man of the village, and in many a village there is not a single man who can read or write.

But perhaps more than the poverty and the immorality and the ignorance of the masses, this lethargy is explained by the philosophy of the country. The two great religions—Hinduism and Mohammedanism—though the antipodes each of the other in every other respect, agree in this one thing—in destroying the sense of personal responsibility.

The philosophy of the Mohammedan is fatalism. He has emphasized the sovereignty of God, until God has been lost and only sovereignty remains. Moral

responsibility is gone. Adam is represented, when remonstrated with by somebody for the sin in which he involved his race, as saying in reply, presumably with a shrug of his shoulders: "Why do you blame me, when it had been ordained ten thousand years before I was created that I should commit this sin? What could I do?"

The Hindu philosophy reaches the same conclusion, because underlying everything else are the two great features of pantheism and the transmigration of souls. The Hindu's pantheism may approach theism or it may descend into polytheism; but, still, pantheism is there, overshadowing all. All is God; there is nothing but God; I myself am God; my deeds, so far as they exist at all, are practically God's deeds. Or, you take the transmigration of souls, with its doctrine of "karma," the deeds that follow me from my previous existence. I am what I am because I was what I was; I was what I was because I had been what I had been; and I had been what I had been because before that I had been something else. And so I do what I do because I am in the inexorable grasp of 'karma.'

Then, too, the philosophy of the Hindu and the fatalism of the Moham-medan react upon and intensify one another, till there is nothing that you can call effective public opinion on any moral question.

In spite of and out of this mass of deadness and lethargy, God is bringing movement; and we have reached a point today in the history of India where we can use the words, quoting from Ezekiel's vision of the valley of dry bones, "Behold, a shaking!"

In a single recent copy of *The Pioneer*, perhaps, the leading daily paper of India, I found two significant letters. One, from a prominent Hindu, begins: "There can be no mistake about the signs of a religious revival, which are now to be seen in almost every part of the vast Indian Empire." The other was an open letter from Bishop Weldon, the good Metropolitan, whose return to England seems an irreparable loss to India. It was addressed to Protop Chundra Mozoomdar, the leader of the Brahma Somaj, and the opening sentence reads: "That India is undergoing a rapid intellectual change is a truth which will, I think, be admitted by every man who has spent even six months there. Into the causes of the renaissance I cannot enter, except to say that it is due mainly to the impact of a vital Christianity upon this lethargic mass of superstition and heathenism."

Below this surface movement are three special movements which are in many respects at a climax today. The first is the movement among the low caste people. There are four castes in India. The fourth caste is made up of the trades people and the menials, coming down to carrion-eating "Chamars."

But below the lowest, away down in the depths of the mire of superstition, you find the mehtars, the pariahs, nearly 50,000,000 strong, the downtrodden outcasts, for whom Mohammedanism had no light and Hinduism no hope. Thirty years ago the Light of Life began to dawn among them. Our brethren, the Methodists, were the pioneers of the movement that reached out the hand of the Master to them. That movement has extended into all parts of India and to many missions, and tens of thousands of these outcasts have been brought to the knowledge of the Lord Jesus Christ.

The movement needs careful watching. Undoubtedly, every denomination engaged in this movement has made some mistake as to those it has received into the Christian Church. Many of these people are actuated by mixed motives. Every man that Christ gets hold of—there as here—is lifted up in things temporal as well as spiritual. The mehtar sees that for him to become a Christian means a rise, not only spiritually, but socially, educationally and financially. But, admitting that some men have been actuated by mixed motives and that mistakes have been made, the fact remains that there is here a great movement, gaining momentum every day and bringing its thousands into the Kingdom.

Then there is a second movement among those who have received the education which the British Government in its thoroughly organized system of schools and colleges is giving to the people. The Government is bound by its contract with the nation to be neutral in matters of religion. The consequent non-religious education becomes, as you can easily see, an anti-religious education. What is the result? Exactly what you would expect—a growth of atheism and materialism and agnosticism which has startled even the Hindus and Moham-medans.

I once inquired of an intelligent Hindu Master of Arts how many graduates of his university become infidels. He said that he believed, 75 per cent. I am convinced that that was an exaggeration; but the fact remains that great numbers of educated men, unable to hold to the old faiths that have been undermined by the science and philosophy of Western education, are drifting out into the darkness of agnosticism and atheism.

The only way to meet the situation is to bring men under the influence of a Christ-controlled education, to push missionary work along all the lines, but especially along the higher educational lines. If we are to save the educated, influential young men of India for Christ, if we are to swing this movement from a hellward movement to a Christward one, we are bound to make possible for all India a Christian education. The thirty-four Christian colleges in India should be multiplied by ten.

Then there is a third movement—the reform movement within Hinduism. You hear of many of these “somajes”—somaj meaning simply “society.” The Brahmo Somaj and its branches are all part of a theistic movement in the main friendly to Christianity. The Arya Somaj is a pantheistic movement, the bitterest enemy Christianity has in India.

Far-sighted Hindus have seen for some time, and others are now beginning to see, that if India is to be kept for Hinduism, some adjustment to new conditions must be made; hence, these movements and others like them.

There is both good and evil in these movements: good to this extent, that these compromises, which will not satisfy the longings of genuine seekers after God, may serve as half-way houses to the truth as found in Christ. On the other hand, they are a hindrance because some honest men who were not satisfied with orthodox Hinduism have been side-tracked as Brahmos or Aryas. But whether as a help or as a hindrance, they are a tribute to the present power of Christianity, and an evidence of the activity among educated young men today—an activity which for us spells opportunity and responsibility.

The conclusion is, that God has so prepared India, has so moved there in these days that there is a peculiar and special call, a call that has never before come with the same force which, I cannot help thinking, can never come with just the same force again. Thought is crystallizing; men are forming into molds. If we would reach India in this crisis, we must reach her now. God has thrust India into the furnace of His providence, and bringing it out white hot. He says today to the Christian Church: "Strike!" We are responsible for the church's answer. While there is this activity, this partial awakening from lethargy and death, yet the great mass of India is still untouched. We are rejoicing that the results of the last census show that the two and a-half millions Christians of India have increased to three. The Christians have increased in the last decade four times as much as the entire population has increased (for famine and plague have kept the population down). And, yet, while rejoicing in gains of thirty, sixty and seventy-five per cent., and in one district of 130 per cent., we must not shut our eyes to the fact that India still lies in darkness; that, if three millions have been reached, 297,000,000 still need the gospel.

The old cry of sin, of need, of darkness and despair, has not ceased one whit; but with it rises this new one, this intense cry of movement, of a great new life which we are responsible for winning for the Lord Jesus Christ; so that it may not be a mere galvanizing of old and dead faiths, but the real life of the Lord Jesus Christ transfusing and transforming India.

BURMESE GIRLS AND WOMEN.

NOWHERE under the sun has any nation accorded to its women such absolute freedom, such entire command of their lives and property, as have the Burmese. They stand in every way on an absolute equality with men as far as law, as religion and as custom, are concerned. Just as no conquest has ever obliged the Burmese to resort to feudalism, so it has never caused the seclusion of the women, nor been the reason of one-sided laws of inheritance. In the face of the law, man and woman are alike. Girls share equally with boys in all inheritance, and they inherit absolutely. There are no trustees between a woman and her property, and when she marries she retains it. Her husband has no control over it at all; neither has he any legal control over her. From her childhood up she is free.

Parentage has never been another form of slavery in Burma, as it has been elsewhere. Children are not so much ordered as guided and cared for, and when comparatively young they are practically given control over their own doings—not without advice carefully and usefully given, not without every precaution against ill that care can devise; but there is little command and no compulsion.

Chivalry, which praised women as gods and treated them as slaves, never came to Burma. No Burman lover sings his mistress as something too good for this world, and then treats her as something infinitely inferior to himself. Their religion has never considered them as the source of all evil, has never warned man against them as snares to lead men to hell, and no Pope has ever called them the "sole hope of the church." There has been no second-rate literature to give

them false ideals of themselves, of man, and of the world. They have always been held for what they are, and they have had freedom to find their own place in a very real-world, unfettered by conventions and rules. They have always had fair play, both from men and from themselves, and they have been held the best judges of what will soil them. No artificial ideals from long-past ages have been held up to them as eternal copies: It has been left to their own good sense and to the eternal fitness of things to determine what is womanly and what is not. Thus they have found what under the varying circumstances of life is the best life for them, and as circumstances change, so will they.

Of all women in the world none are more womanly than she is, none possess in greater strength all the nameless attractions of a woman. She is no Helen, she is no Aspasia, least of all is she an Amazon; but to those who know her she is everything that is lovely and desirable in womanhood. And when I say that Burmese women are not beautiful it must not be supposed that they are ugly. Beauty in women is a matter of convention. What was beautiful two hundred years ago in Europe is not beautiful today. So newcomers to Burma wonder at those who speak of charm in a woman who has a fair-sized waist, a small bust, and who wears a loose jacket. Nevertheless, it is there, and no one who knows them fails to discover it; but no one can describe it. It is the light within that shines through every look and gesture and illumines their whole life. Their complexion is fairer than that of the men, and they have large brown eyes—those restful eyes that men love. Their manners are quiet and self-restrained, never self-conscious, rarely coquettish, and their voices are soft and sweet.

They are not as universally educated to read and write as are the boys, because they cannot go to the monastery schools, where all the boys are taught. Yet, nevertheless, nearly all the women of the class above the peasants can read and write, and many of the latter can, too.

And they have no accomplishments. They do not play any instrument; they are not taught to sing, though many sing ballads correctly and naturally. Of dancing, of sketching, of the use of the globes, they know nothing at all; but of all household matters they are thoroughly acquainted. They can all weave and cook and sew, and some can embroider.

And they understand the life around them. Nothing is more surprising than to find how well even the young girls know the men and women that they meet, how clearly their sweet eyes see the world about them. The opinions and thoughts of a girl are always worth hearing, for they are founded on what she sees; they are no dreams of a night of ignorance—they are beautiful as only the thoughts that come from knowledge can be.

In every household the daughter has her appointed work. In all but the richer merchants' houses the daughter's duty is to bring the water from the well evening and morning. It is the gossiping place of the village, this well, and as the sun sets there come running down all the girls of the village. As they fill their jars they lean over the curb and talk, and it is here that is told the latest news, the latest flirtation, the latest marriage, the little scandal of the place. Very few men come—water carrying is not their duty, and there is a proper time and place for flirtation; so the girls have the well almost to themselves.

Almost every girl will weave. In every house there will be a loom, where the girls weave their dresses and those of their parents. And very many girls will have stalls in the bazaar. Other duties are the husking of the rice and the making of cheroots. Of course, in the richer households there will be servants to do all this; but even in them the daughter will frequently weave, either for herself or for her parents. Almost every girl will do something, if it be only to pass the time.

They do not marry very young. From sixteen to twenty is the usual age, but it is often later. It entirely depends on the girl herself. It is in her own hands whom she marry and when. There is a delightful custom all through Burma—an institution, in fact—called “courting-time.” It is from nine till ten o’clock, more especially on moonlight nights—those wonderful tropic nights, when the whole world lies in a silver dream, when the little wandering airs that touch your cheek like a caress are heavy with the scent of flowers, and your heart comes into your throat for the very beauty of life. There is in front of each house a veranda, perhaps three feet above the ground, and here the girl will sit in the shadow of the eaves, sometimes with a friend, but usually alone; and her suitors will come and stand by the veranda and talk softly in little broken sentences, as lovers do. There may be many young men come, one by one if they mean business, with a friend if the visit be merely one of courtesy. And the girl will receive them all, and she may give them cheroots; and if a very favored suitor come she may even light his cheroot for him, and thus kiss by proxy.

Marriage is not a religious ceremony among the Burmese. There is a ceremony, of course; but the only necessary and binding part of it is that the couple should, in the presence of witnesses called together for the purpose, eat out of the same bowl. A girl does not change her name. Family names are unknown, and there is no Miss or Mrs. Every woman, married or unmarried, has the prefix of Ma or Mi, which are the same word. Even as babies they carry this prefix, and marriage does not alter it; so that there is nothing to denote whether a woman be married or not.

Marriage does not alter her status in any way. She retains her own property, and any property she may acquire subsequently is also her own. Property acquired jointly with her husband is held jointly. If you inquire who is the owner of a garden you may be told it belongs to Maung Han Ma Ni, the former being the man’s name and the second that of his wife; and both names are used frequently in business and legal proceedings. But it is not always that a man and his wife are in the same business. They may have totally different pursuits. One may be a cultivator, the other a silk dealer; the man may be a pleader in court, the wife may own brick-kilns outside the town. Of course, there are cases where marriage necessitates the abandonment by the woman of her trade, whatever it may be; but she can do as she thinks best.

In married life, as in all other, there are certain duties that come naturally to the wife and certain others to the husband. He may be a magistrate, a pleader, or a rich merchant, in which case the wife, beyond managing her own property, does not work. Her duty is to superintend the housework and, as in all lands, to make her home a place of rest and of content to her husband after his day’s

work. She will very likely accompany her husband on his journeys; she will assist him socially in what way she can; and, if it be necessary, she will act for him with vigor and decision. And, as regards acting for her husband, there is nothing more remarkable than the division she makes of matters wherein she can act for herself and of matters wherein, if she act, she acts for him. Thus, as I have said, she will, as regards her own property or her own business, act entirely on her own responsibility and in her own name.

But in public affairs she will never allow her name to appear—not that she does not take a keen interest in all such matters. She lives in no world apart; all that affects her husband interests her as keenly as it does him. She lives in a world of men and women, and her knowledge of public affairs, and her desire and power of influencing them is great. But she learnt long ago that her best way is to act through and by her husband, and that his strength and his name are her bucklers in the fight. Thus, women are never openly concerned in any political matters.—*H. Fielding.*

NOTES ON THE WOMEN OF INDIA.

(Condensed from Article by the Late Miss Isabella Thoburn.)

THE women of India differ greatly in their features. There is the wide forehead, arched eyebrows and olive skin of the Mogul, the oval face and well-set head of the Bengali, the small, regular features of the Marathi, the efficient, business-like expression of the Parsee, the shrinking reserve of the Hindustani, the low-browed Madrasi, etc.

The Brahmani of Hindustan, like the Bengali of all castes, wear a "sari." This is one garment about five yards long and a yard and a quarter wide, so arranged as to cover the whole person gracefully, and to one initiated requiring neither pin nor button. It is generally white, and often with a narrow woven border of blue, red or yellow. The Madras *sari* is differently arranged, and does not cover the head. The Marathi puts hers on in still another way, and the Gujarati has the prettiest style of all and her garment is often rich in colors and embroidery.

The lower Hindustani castes wear skirts heavily trimmed, small jackets with short sleeves, and a "chadar," a garment which is two and a-half yards long and one and a quarter wide. One end covers the head and the other is brought across in front and thrown over the left shoulder. The workingwomen are known by their woven skirts of dark gingham, and often wear blue or red *chadars*. The women of the mountains wear a jacket with a pretty vest, and the chadar falls back from the head so as not to hide this piece of finery. In the Mohammedan costumes the trousers take the place of skirts. The jacket is a little vest-like thing, with much embroidery. The *chadar* is generally net or some very thin material. The women of all classes wear much jewelry.

Only well-to-do people are confined to the "zenana" which is the part of a house set apart for the exclusive use of the women. In South India the women go out much more freely than in the North. The Marathi women have much freedom, and the Parsees walk where they will, and even drive out with their

husbands. The "parda," or "purdah," system is more generally observed among the Mohammedans. The word means literally the veil or screen, and is the common term used for the seclusion of women. The system is also more or less observed among the Hindus. Seclusion has become the Indian standard of respectability. If a man can afford to keep his wife and daughters in idleness they are shut up in a "zenana," not unwillingly, for they aspire to the high social position. This seclusion is common in the cities, but in the villages and towns the women only keep in the background and draw their "chadars" well over their faces when men are near.

The Hindu home has no family table or family meal. The food is prepared, and a portion set before the master of the house and the other male relatives, after which the women eat. A good Hindu wife cooks her husband's food with her own hands, although she may have servants in the house. She also prepares the food of an honored guest. Aside from such labors, the women have little to do. The Mohammedan woman who can afford to keep a servant does not cook for anyone, and, except putting on and off her jewels, is generally idle. Sometimes she does a little embroidery.

As the women neither sew nor read, their daily religious duties are to many their only occupation. Mohammedan women pray five times a day standing or bowing on their praying-mat, but they seldom go to the mosques. The religion of Hindu women is shown in obedience to priests and husbands and superstitious reverence for all the rites, traditions and customs of their faith.

There are no gentler, more kind-hearted and unselfish women in the world than the women of India. The Hindu wife is not only devoted to her husband as a religious duty, but to him and her children and all her friends from the love of her heart.

Child marriage is the rule among the Hindus, and the widows suffer much from neglect and harsh treatment. Mohammedan marriage customs differ from those of the Hindus in almost every particular except the expense attending the ceremony. Child marriage is not common, and widow marriage is usual. Mohammedans take as many wives as they can afford, but Hindus seldom have more than one wife.

THE HINDU SPEAKS.

Here in this mystical India,
The deities hover and swarm,
Like the wild bee heard in the tree-tops,
Or the gusts of a gathering storm.

In the air men hear their voices,
Their feet in the rocks are seen—
Yet all say "Whence is the message,
And what may the wonders mean?"

A million shrines stand open,
And ever the censer swings,
As we bow to a mystical symbol
Or figures of ancient kings.

Pushed by a power we see not,
Struck by a hand unknown,
We pray to the trees for shelter
And press our lips to a stone.

And the myriad idols about us,
Or the legions of muttering priests,
The revels of rites unholy,
The dark, unspeakable feasts.

What have they rung from the silence?
Hath even a whisper come
Of the secret—whence and whither?
Alas—the gods are dumb!

Sir Alfred A. C. Lyall.

FOREIGN CHRISTIAN MISSIONARY DIRECTORY FOR JAPAN—1902.

(From *Tidings from Japan* for October, 1902.)**ABBREVIATIONS:**—*With Names of Mission Secretaries on the field.*

- 1.— A. B. C. — American Board of Commissioners for Foreign Missions. *D. W. Learned.*
- 2.— A. B. U. — American Baptist Missionary Union *S. W. Hamblen.*
- 3.— A. C. C. — American Christian Convention *E. K. McCord.*
- 4.— B. S. — Bible Societies *H. Loomis.*
- 5.— C. & M. A. — Christian and Missionary Alliance *Miss E. E. Barns.*
- 6.— C. C. — Church of Christ (Disciples) *Miss Carme Hostetter.*
- 7.— C. of E. — Church of England (C. M. S., & P. G., Seiko-kwai) (X) *A. E. Webb.*
- 8.— C. P. M. — Cumberland Presbyterian Mission (†) *J. B. Hail.*
- 9.— E. C. — Episcopal Church, U. S. A. (X) *Bishop McKim.*
- 10.— Luth. — Evangelical Lutheran Mission, U. S. A. *R. B. Peery.*
- 11.— G. E. P. M. — General Evangelical Protestant Missionary Society, (German and Swiss) *A. Wendt.*
- 12.— H. F. — Hephzibah Faith Mission *F. L. Smelser.*
- 13.— Ind. — Independent of Mission Boards
- 14.— M. C. C. — Methodist Church of Canada *A. C. Borden.*
- 15.— M. E. C. — Methodist Episcopal Church *J. L. Cowen.*
- 16.— M. E. S. — Methodist Episcopal Church, South *Thos. H. Haden.*
- 17.— M. P. — Methodist Protestant Church *J. P. Richardson.*
- 18.— E. A. — Evangelical Association of North America *J. B. Hauch.*
- 19.— U. B. C. — United Brethren in Christ *A. T. Howard.*
- 20.— N. K. K. — Nippon Kirisuto Kyokwai (P. M., P. M. S., R. C. A., R. C. U. S., W. U. M., C. P. M.,) *Wm. Imbrie.*
- 21.— N. S. K. — Nippon Sei Ko Kwai (C. M. S., S. P. G., E. C.)
- 22.— P. M. — Presbyterian Mission, U. S. A. (†) *Wm. Imbrie.*
- 23.— P. M. S. — Presbyterian Mission, South, U. S. A. (†) *H. A. Myers.*
- 24.— R. C. A. — Reformed Church in America (Dutch) (†) *M. N. Wyckoff.*
- 25.— R. C. U. S. — Reformed Church in U. S., (German) (†) *C. Noss.*
- 26.— R. C. C. — Roman Catholic Church (229) *F. Evard.*
- 27.— R. O. C. — Russian Orthodox Christian Church (Greek) *Bishop Nicolai.*
- 28.— S. A. — Salvation Army *H. Bullard.*
- 29.— S. B. C. — Southern Baptist Convention *R. J. McCollum.*
- 30.— S. D. A. — Seventh Day Adventist *F. W. Field.*
- 31.— S. F. — Society of Friends *G. Binford.*
- 32.— S. M. — Seaman's Missions *W. T. Austen.*
- 33.— S. J. A. — Scandinavian Japan Alliance *F. O. Bergstrom.*
- 34.— T. S. — Tract Society
- 35.— Univ. — Universalist *Miss C. M. Osborn.*
- 36.— W. C. T. U. — Woman's Christian Temperance Union *Miss K. G. Smart.*
- 37.— W. U. M. — Woman's Union Mission (X) *Miss J. N. Crosby.*

(*) — Not supported by Mission Board.

(†) — Included under No. 20. (X) — Included under No. 21.

Address in *italic* of those temporarily absent from Japan.

Missionaries	Mission	Year of Arrival	Address
Adams, Miss Alice P.	A. B. C.	1891	Monden Yashiki, Okayama
Ague, Miss Pearl	C. & M. A.	1802 197	Godou, Atsuta, Aichi-ken
Albrecht, Rev. G. E., D. D. (<i>Mrs. A. abs</i>)	A. B. C.	1887	Nashinoki-cho, Kyoto
Alcorn, Miss B. H.	M. C. C.	1896	<i>Berwick, N. S., Canada</i>
Aldrich, Miss Martha	E. C.	1888	Heian Jo-Gakuin, Kyoto
Alexander, Rev. R. P.	M. C.	1893	<i>Souris, P. E. Island, Canada</i>
Alexander, Miss Bessie	M. E. C.	1899	<i>Souris, P. E. Island, Canada</i>
Alexander, Miss Emma	P. M.	1902 33	Kami Ni Bancho, Kojimachi Tokyo
Alexander, Rev. T. T., D. D. & W.	P. M.	1877	<i>Honolulu, Hawaiian Is.</i>
Alexander, Miss S.	C. P. M.	1894	Kawaguchi-cho, Osaka
Allchin, Rev. Geo. (<i>Mrs. A. absent</i>)	A. B. C.	1882 24	Kawaguchi-cho, Osaka

Missionaries	Mission	Year of Arrival	Address
Allen, Miss Belle J.	M. E. C.	1888	281 <i>Dartmouth St., Boston, Mass.</i>
Allen, Miss B. J.	C. of E.	1895	Kokura, Fukuoka-ken
Alling, Miss H. S.	M. E. C.	1887	Aoyama Jo Gakuin, Tokyo
Ambler, Rev. J. C. & W.	E. C.	1889	7 Kawaguchi-cho, Osaka
Anderson, Rev. Joel	S. J. A.	1900	Takayama, Hida, Gifu-ken
Anderson, Miss H.	S. J. A.	1891	Takayama, Hida, Gifu-ken
Andrews, Rev. Walter & W.	C. of E.	1878	Hakodate
Andrews, Rev. R. W. & W.	E. C.	1899	Mito, Ibaraki-ken
Angles, Rev. J. B.	R. C. C.	1890	Catholic Mission, Matsue
Archer, Miss A. L.	C. of E.	1899	99 Naka Hatcho Toyohashi, Mikawa
Arnold, Miss C. M.	C. of E.	1902	
Asbury, Miss Jessie J.	C. C.	1901	Nakanaga-cho Akita-shi, Akita-ken
Atkinson, Rev. J. L., D. D., & W.	A. B. C.	1873	53 Yamamoto-dori, Kobe
Atkinson, Miss A. P.	M. E. C.	1882	6 Higashi Sotobori-cho, Nagoya
Aurientis, Rev. P.	R. C. C.	1878	Catholic Mission, Kyoto
Aurell, Rev. K. E. & W.	S. J. A.	1891	265 Komme-machi, Honjo, Tokyo
Austen, Rev. W. T. & W.	S. M.	1873	82 Settlement, Yokohama
Awdry, Rt. Rev. Wm., D. D., & W.	C. of E.	1896	8 Sakae-cho, Shiba, Tokyo
Axling, Rev. Wm. & W.	A. B. U.	1901	27 Nakajima-cho, Sendai, Miyagi
Ayres, Rev. J. B. & W.	P. M.	1888	Yamaguchi, Yamaguchi-ken
Babcock, Miss B. R.	E. C.	1897	(<i>Absent</i>)
*Baldwin, Rev. J. M. & W.	C. of E.	1889	Toyohashi, Aichi-ken
Balet, Rev. Leon	R. C. C.	1896	Yokosuka, Kanagawa-ken
Ballagh, Rev. J. H. & W.	R. C. A.	1861	48 C. Bluff, Yokohama
Ballagh, Mr. J. C. & W.	P. M.	1875	(<i>Absent</i>)
Ballagh, Miss A. P.	P. M.	1884	<i>Tenafly, New Jersey</i>
Ballard, Miss	C. of E.	1892	3 Yarai-machi, Ichigaya, Tokyo
Baltette, Rev. J.	R. C. C.	1877	73 Yokokawa-cho, Honjo, Tokyo
Barlow, Miss D. D.	A. B. U.	1894	<i>Walton, Del. Co., N. Y.</i>
Barns, Miss E. E.	C. & M. A.	1892	197 Godo, Atsuta, Aichi-ken
Barrows, Miss M. J.	A. B. C.	1876	59 Naka Yamate-dori, Kobe
Bartlett, Rev. S. C. & W.	A. B. C.	1887	Tottori
Batchelor, Rev. J. & W.	C. of E.	1879	Sapporo
Bates, Rev. B. J. L. & W.	M. C. C.	1902	2 Yayai-cho, Hongo, Tokyo
*Baucus, Miss Georgiana	M. E. C.	1890	262 Bluff, Yokohama
Bauernfeind, Miss Susan M.	E. A.	1900	84 Sasugaya-cho, Koishikawa, Tokyo
Bell, Rev. E. & W.	A. B. C.	1902	Sapporo-shi
Belton, Miss E. A.	M. C. C.	1894	75 Hirosaka-dori, Kanazawa, Kaga
Bender, Miss E. R.	M. E. C.	1889	Aoyama Jo Gakuin, Tokyo
Bennett, Rev. A. A., D. D. & W.	A. B. U.	1879	243 <i>Pleasant St., Providence, R. I.</i>
Bennett, Rev. H. J.	A. B. C.	1901	Tottori
Bergstrom, Rev. F. O. & W.	S. J. A.	1893	Ichiba, Chiba, Chiba-ken
Berlioz, Rt. Rev. Bishop	R. C. C.	1875	Sendai, Miyagi-ken
Berninger, Miss	W. U. M.	1900	212 Bluff, Yokohama
Berry, Rev. Arthur D.	M. E. C.	1902	77 Tenjin-cho, Fukuoka-shi
Bertrand, Rev. F. K.	R. C. C.	1890	Kawaraguchi, Kokura
Bertrand, Rev. J.	R. C. C.	1890	Leper Hospital, Fujioka-mura, Shizuoka-ken
Beuve, Rev. A. P.	R. C. C.	1897	19 Dai-machi, Koishikawa, Tokyo
Biannic, Rev. Jean	R. C. C.	1898	Catholic Mission, Niigata
Bickel, Capt. L. W. & W.	A. B. U.	1868	47 Shimotera-machi, Himeji
Bigelow, Miss G. S.	P. M.	1886	Yamaguchi-shi, Yamaguchi-ken
Billiet, Rev. I.	R. C. C.	1894	Sapporo, Hokkaido

Missionaries	Mission	Year of Arrival	Address
Billing, Rev. A. L.	R. C. C.	1895 41	Hirosaka-dori, Kanazawa, Ishikawa-ken
Binford, Rev. Gurney & W.	S. F.	1893 26	Bizen-machi, Mito, Ibaraki-ken
Bing, Miss A. V.	M. E. C.	1888 501	Maple Avenue, Kansas City, Mo.
*Birkelund, Rev. J. R., M. D. & W.	Luth.	900	Absent
Birraux, Rev. J.	R. C. C.	1890	Tsu-shi, Ise
Bishop, Rev. C. (Mrs. B. abs.)	M. E. C.	1879 15	Tsukiji, Tokyo
Bishop, Rev. W. J.	Ind.	1899 5	Takehayacho, Koishikawa, Tokyo
Blackmore, Miss J. S.	M. C. C.	1889	Truro, N. S., Canada
Blackstock, Miss Ella	M. E. C.	1889	Aoyama Jo Gukuin, Tokyo
Bleby, Rev. H. L. & W.	C. of E.	1890	Oita, 92 Miage-cho
Boehrer, Rev. J. E.	R. C. C.	1880	Fukuoka-shi, Fukuoka-ken
Bois, Rev. T. E.	R. C. C.	1900 92	Miage-cho, Oita-shi, Oita-ken
Bonne, Rev. F.	R. C. C.	1879	Nagasaki
Bonnell, Miss Maud	M. E. S.	1899 35, 4	Chome, Nakayamate-dori, Kobe
Booth, Rev. E. S. & W.	R. C. A.	1879 178	Bluff, Yokohama
Borden, Rev. A. C. & W.	M. C. C.	1896 13	Torii-zaka, Azabu, Tokyo
Bosanquet, Miss A. C.	C. of E.	1892	Hiroshima-shi, Hiroshima-ken
Bouige, Rev. L. H.	R. C. C.	1894	Oita-machi, Oita-ken
Boulton, Miss E. B.	C. of E.	1883	Yokobori-cho, 1 Chome, Osaka
Boyd, Miss L.	E. C.	1902	Hirosaki, Aomori-ken
Bowles, Rev. Gilbert & W.	S. F.	1901 30	Koun-machi, Shiba, Tokyo
Bradshaw, Miss A. H.	A. B. C.	1889	Rokkencho, Sendai-shi
Braithwaite, George & W.	Agt. T. S.	1900 5	Hikawa-cho, Akasaka, Tokyo
Brand, Rev. J. C. & W.	A. B. U.	1890	Tremont Temple, Boston, Mass.
Brengnier, Rev. L.	R. C. C.	1894	Hitoyoshi, Kumamoto-ken
Breton, Rev. M. J.	R. C. C.	1899	Kagoshima-shi, Kagoshima-ken
Briggs, Rev. L. B. & W.	A. B. U.	1902 47	Shimodera-cho, Himeji
Brokaw, Rev. H. & W.	P. M.	1896	Hiroshima-shi, Hiroshima-ken
Brotelande, Rev. M. C.	R. C. C.	1873 18	Mukoyanagiwara, Asakusa, Tok.
Brown, Rev. C. L. & W.	Luth.	1898 435	Shinyashiki, Kumamoto-shi
Brown, Miss C. L.	A. B. C.	1890	Gakko-cho, Niigata-shi
Brownlow, Miss M.	C. of E.	1897	Absent
Bryan, Rev. A. V. & W.	P. M.	1882	Matsuyama, Iyo
Bryan, Miss Alice D.	M. E. S.	1894	Hillsboro, Texas.
Bryan, Miss E.	C. of E.	1896	Sapporo, Hokkaido
Buchanan, Rev. W. C. & W.	P. M. S.	1891	Takamatsu, Sanuki
Buchanan, Rev. W. McS. & W.	P. M. S.	1895	Takamatsu, Sanuki
Bull, Miss Lella	E. C.	1888	Kawaguchi-cho, Osaka
Bullard, Col. H. & W.	S. A.	1900 3	Shibaguchi, 2 Chome, Tokyo
Bullock, Miss E.	C. of E.		Absent
Buncombe, Rev. W. P. & W.	C. of E.	1888	Care of C. M. S., Salisbury Sq., London
Burden, Rev. W. D. & W.	S. D. A.	1898 2	Gogochi, Shiba Koyen, Tokyo
*Burke, Miss	C. of E.	1901 2	Amishiro-cho, Ichi no Hashi, Azabu Tokyo
Burnside, Miss C. L.	C. of E.	1897	Kokura, Fukuoka-ken
*Buxton, Rev. B. F. & W.	C. of E.	1890	Matsuye, Izumo (Absent)
Buzzell, Miss A. S.	A. B. U.	1892 27	Nakajima-cho, Sendai, Miyagi-ken
Cadilhac, Rev. H. L.	R. C. C.	1882 13	Matsugamine, Utsunomiya, Tochigi-ken
Callahan, Rev. W. J. & W.	M. E. S.	1891	Nakatsu, Buzen
Caloin, Rev. E.	R. C. C.	1897 40	Kajima-machi, Toyama-shi
*Carpenter, Mrs. H. E.	A. B. U.	1886 91	Sumner St., Newton Center, Mass.
Carpenter, Miss M. M.	A. B. U.	1895 45	Minami-machi, Mito-shi
*Carr, Miss A. P.	C. of E.	1896	Tokyo (Absent)

Missionaries	Mission	Year of Arrival	Address
Cartwright, Mr. S. H.	E. C.	1899	Fukushima-Fukushima-ken
Cary, Rev. Otis & W.	A. B. C.	1878	Karasumaru-dori, Kyoto
Case, Miss L. E.	A. B. C.	1892	Baikwa Jo Gakko, Osaka
Case, Miss E. W.	P. M.	1887	2 Bluff, Yokohama
Castanier, Rev. J.	R. C. C.	1899	Catholic Mission, Kochi
Cate, Rev. I. W. & W.	Univ.	1890	3 Minami-cho, Ushigome, Tokyo
Cesselin, Rev.	R. C. C.	1899	Kita Fukashi, Matsumoto-shi, Shinshu
Chettour, Rev. J.	R. C. C.	1865	Yamaguchi-shi, Yamaguchi-ken
Chambon, Rev. J. A.	R. C. C.	1900	Moto-tera koji, Sendai-shi
Chandler, Miss A. B.	A. B. C.	1899	60 Yamamoto-dori, Kobe
Chapdelain, Rev. A.	R. C. C.	1896	Nakatsu, Buzen
Chapman, Rev. G. & W.	C. of E.	1884	Osaka
Chapman, Rev. J. J. & W.	E. C.	1899	81 Hirosaka-dori, Kanazawa
Chappell, Rev. Benj. & W.	M. E. C.	1890	Aoyama Gakuin, Tokyo
Chappell, Rev. J. and W.	E. C.	1895	<i>Absent</i>
Charron, Rev. T.	R. C. C.	1891	Catholic Mission, Hiroshima-shi
Chatron, Rt. Rev. J., Bishop	R. C. C.	1873	Osaka-shi
Cherel, Rev. J. M.	R. C. C.	1892	428 Chiba-shi, Chiba-ken
Cholmondeley, Rev. L. B.	C. of E.	1887	25 Iwata-cho, Ushigome, Tokyo
Christmann, Rev. Eugene	R. C. C.	1887	Hakodate
Church, Miss E. R.	A. B. U.	1888	417 So. Mulberry St., Muncie, Ind.
Clagett, Miss M. A.	A. B. U.	1887	1 Mitoshiro-cho, 2 Chome, Kanda, Tokyo
Clark, Rev. C. A. (<i>Mrs. C. abs.</i>)	A. B. C.	1887	Miyazaki, Miyazaki-ken
Clark, Rev. W. H. & W.	S. B. C.	1902	135 Kyo-machi, Kumamoto-shi
Clawson, Miss Bertha	C. C.	1898	26 Kawaguchi, Osaka
Clement, Rev. A. M.	R. C. C.	1879	9 Wakaba-cho, 1 Chome, Yokohama
Clement, Prof. E. W. & W.	A. B. U.	1894	<i>Beaver Dam, Wis.</i>
Clement, Mrs. L. H.	A. B. U.	1894	<i>Beaver Dam, Wis.</i>
Cleveland, Rev. J. G., Ph. D. & W.	M. E. C.	1887	93 Samban-cho, Sendai, Miyagi-ken
Coates, Rev. H. H. & W.	M. C. C.	1893	16 Tatsuoka-cho, Hongo, Tokyo
Coates, Miss A. L.	M. P.	1895	330 Uramonzen-cho, Nagoya-shi
Cockram, Miss H. S.	C. of E.	1892	Kagoshima-shi
Colborne, Dr. Wm. & W.	C. of E.	1897	Hakodate
Colby, Miss A. M.	A. B. C.	1879	Baikwa Jo Gakko, Osaka-shi
Combaz, Rev. J. Cl.	R. C. C.	1880	Nagasaki
Converse, Miss C. A.	A. B. U.	1889	34 Bluff, Yokohama
Cooke, Rev. A. W. & W.	E. C.	1899	Wakamatsu-Fukushima-ken
Corgier, Rev. F.	R. C. C.	1897	Sapporo, Hokkaido
Corneir, Rev. A.	R. C. C.	1900	
Corre, Rev. J. M.	R. C. C.	1876	Yatsushiro, Kumamoto-ken
Correll, Rev. I. H., D. D., & W.	E. C.	1873	Nara-shi, Nara-ken
Cosand, Rev. Jos. & W.	U. B. C.	1885	59 Tsukiji, Tokyo
Couch, Miss Sarah	R. C. U. S.	1892	Nagasaki
Court, Rev. Wm. & W.	M. E. S.	1901	35, 4 chome, Nakayamate-dori, Kobe
Cousin, Rt. Rev. J. A., Bishop	R. C. C.	1866	Nagasaki
Cowen, Mr. Jas. L. & W.	M. E. C.	1899	Methodist Pub. House, Ginza, Tokyo
Cowman, Rev. C. E. & W.	Ind.	1900	1 Minami-cho, Ushigome, Tokyo
Cox, Miss A. M.	C. of E.	1900	Fukuoka-shi
Cozad, Miss Gertrude	A. B. C.	1888	59 Nakayamate-dori, Kobe
Craynon, Miss N. M.	Ind.	1899	14 Tsukiji, Tokyo
Crombie, Miss E. M.	M. C. C.	1893	886 Marubori-cho, Uyeda
Cropper, Miss	C. of E.	1901	Shinyashii-cho, Kumamoto-shi
Crosby, Miss J. N.	W. M. U.	1871	Yokohama
Cumming, Rev. C. K. & W.	P. M. S.	1889	Gifu-shi, Gifu-ken

Missionaries	Mission	Year of Arrival	Address
Cunningham, Rev. W. D. & W.	Ind.	1901	130 Hara-machi, Koishikawa, Tokyo
Cunningham, Miss M. J.	M. C. C.	1887	Ei-wa Jo Gakko, Shizuoka, Shizuoka-ken
Curtis, Rev. W. L. & W.	A. B. C.	1890	Gakko-cho, Niigata-shi
Curtis, Rev. F. S. and W.	P. M.	1887	Kyoto
Cuthbert, Rev. W. J.	E. C.	1902	38 Tsukiji, Tokyo
Dalibert, Rev. Desire.	R. C. C.	1884	Cath. Mission, Tsurugaoka, Yamagata-ken
Danforth, Miss M. A.	M. E. C.	1888	Colebrook, N. H.
Daniel, Miss N. M.	M. E. C.	1898	Aoyama Jo Gakuin, Tokyo
Daniels, Miss Mary B.	A. B. C.	1889	25 Kawaguchi, Osaka
Danielson, Miss Mary.	A. B. U.	1902	Bangai 59 Kogawa-cho, Osaka
Daridon, Rev. H.	R. C. C.	1886	Cath. Miss. Tokushima, Tokushima-ken
Daughaday, Miss M. A.	A. B. C.	1883	North 3 W. 7th St., Sapporo-shi
Daumer, Rev. J. M.	R. C. C.	1895	Numazu, Shizuoka-ken
Davey, Rev. P. A.	C. C.	1900	73 Myogadani-cho, Koishikawa, Tokyo
Davidge, Mr. C. W.	C. of E.	1899	Nakayamate-dori, Kobe
Davies, Rev. G. H.	C. of E.	1896	Yamamoto-dori, Kobe
Davis, Rev. J. D., D. D., & W.	A. B. C.	1871	Karasumaru-dori, Kyoto
Davis, Rev. W. A. & W.	M. E. S.	1891	Hakubutsu-kwan no mae, Kyoto
Davison, Rev. J. C., D. D., (Mrs. D. abs)	M. E. C.	1873	Kumamoto-shi
Deacon, Miss L. M. C.	M. C. C.	1901	Jo Gakko, Kofu
Dean, Miss Almira.	M. P.	1900	330 Uramonzen-cho, Nagoya-shi
Dearing, Rev. J. L., D. D. & W.	A. B. U.	1889	75 B. Bluff, Yokohama
DeForest, Rev. J. H., D. D. & W.	A. B. C.	1874	Rokken-cho, Sendai, Miyagi-ken
Deffrennes, Rev. Joseph.	R. C. C.	1892	Catholic Mission, Morioka, Iwate-ken
Demangelle, Rev. A. H.	R. C. C.	1892	Absent
Demaree, Rev. T. W. B. & W.	M. E. S.	1889	Matsuyama, Iyo
Denton, Miss M. F.	A. B. C.	1888	Doshisha Jo Gakko, Kyoto
Deyo, Miss Mary.	R. C. A.	1888	Morioka-shi, Iwate-ken
Dickerson, Miss Augusta.	M. E. C.	1888	53 Moto-cho, Hakodate
*Dickinson, Miss E.	M. E. C.	1897	262 Bluff, Yokohama
Dillon, Miss Edith.	S. F.	1895	Koun-machi, Mita, Tokyo
Dooman, Rev. Isaac and W.	E. C.	1887	44 Kitano-machi, Kobe
Doughty, Rev. J. W. & W.	P. M.	1890	Absent
Dowd, Miss Annie.	P. M. S.	1887	Kochi-shi
Draper, Rev. G. F. & W.	M. E. C.	1880	222 Bluff, Yokohama
Drennan, Mrs. A. M.	C. P. M.	1883	Absent
Drouart de Lezey, Rev. F. L.	R. C. C.	1873	2489 Miyoshi-cho, Kofu-shi
Duce, Major C. & W.	S. A.	1897	3 Shibaguchi, Nichome, Tokyo
Dudley, Miss J. E.	A. B. C.	1873	Yankton, S. Dakota
Dunlop, Rev. J. G. & W.	P. M.	1890	Kanazawa, Kaga
Dunning, Rev. M. D. & W.	A. B. C.	1902	Karasumaru-dori, Kyoto
Durand, Rev. J. E.	R. C. C.	1885	Catholic Mission, Iwojima, Nagasaki
Duthu, Rev. J. B.	R. C. C.	1888	Cath. Miss. Okayama, Okayama-ken
Emberson, Rev. R. & W.	M. C. C.	1900	Higashi Kusabuka-cho, Shizuoka-shi
Ellis, C., Staff Capt., & W.	S. A.	1897	123 Yamashita-cho, Yokohama
Ellis, Miss Sarah.	S. F.	1902	30 Koun-machi, Mita, Shiba, Tokyo
Evans, Rev. Chas. H. & W.	E. C.	1894	Church Mission House, N. Y. City
Evans, Miss Sala.	P. M. S.	1893	Kochi-shi
Evans, Miss.	C. of E.		Hakodate
Evington, Rt. Rev. H., D. D. & W.	C. of E.	1874	9 Deshima, Nagasaki
Evrard, Rev. F.	R. C. C.	1867	35 Tsukiji, Tokyo
Page, Rev. P.	R. C. C.	1893	Catholic Mission, Kobe

Missionaries	Mission	Year of Arrival	Address
Faurie, Rev. U.....	R. C. C.	1873	Catholic Mission, Aomori
Fausst, Rev. A. K.....	R. C. U. S.	1900	Sendai, Miyagi-ken
Faveyrial, Rev. J.....	R. C. C.	1894	Catholic Mission, Tottori-shi
Favier, Rev. Joseph.....	R. C. C.	1883	Wakamatsu, Fukushima-ken
Ferrand, Rev. P. C.....	R. C. C.	1891	21 Iida-machi, Kojimachi, Tokyo
Ferrie, Rev. J. B.....	R. C. C.	1880	Naze, Oshima, Nagasaki-ken
Fernance, C., Captain.....	S. A.	1898	Osaka-shi
Field, Rev. E. W. & W.....	S. D. A.	1901	30 Oiwaki-cho, Hongo, Tokyo
Field, Rev. W. P. G. & W.....	C. of E.	1902	Christ Church, Yokohama
Fife, Miss N. E.....	A. B. U.	1887	108 <i>Harmon Place, Minneapolis, Minn.</i>
Finch, Miss E.....	Ind.		Yokosuka, Kanagawa-ken
Fisher, Rev. C. H. D. & W.....	A. B. U.	1882	30 B. Tsukiji, Tokyo
Fisher, Mr. G. M. & W.....	Y. M. C. A.	1898	6 Urasarugaku-cho, Kanda, Tokyo
Foss, Rt. Rev. H. J., D. D. & W.....	C. of E.	1876	"The Firs," Shinomiya, Kobe
Foster, Miss A. L. A.....	P. M.	1902	Kanazawa-shi, Kaga
Fournier, Rev. V. J.....	R. C. C.	1891	<i>Absent</i>
Fraineau, Rev. Th.....	R. C. C.	1873	Urakami, Nagasaki-ken
Frank, Rev. J. W. & W.....	M. P.	1899	83 Hinode-cho, Ota, Yokohama
Fry, Rev. E. C. & W.....	A. C. C.	1894	<i>Lebanon, Oregon</i>
Freeland, Miss Jennie.....	C. P. M.	1894	<i>Moody Inst., Chicago, Ill.</i>
Freeth, Miss F. M.....	C. of E.	1896	Kumamoto-shi
Fugill, Miss F. M.....	C. of E.	1893	Hamada
Fulkerson, Rev. E. R., Ph. D. & W.....	M. E. C.	1886	6 B. Higashi Yama, Nagasaki
Fuller, Rev. A. R. & W.....	C. of E.	1888	10 Deshima, Nagasaki
Fulton, Rev. G. W. & W.....	P. M.	1889	Kanazawa-shi, Kaga
Fulton, Rev. S. P. & W.....	P. M. S.	1888	1 Meiji Gakuin, 42 Imazato-cho, Tokyo
Fyson, Rt. Rev. Bishop P. K. & W.....	C. of E.	1874	<i>(Absent)</i>
Gaines, Miss N. B.....	M. E. S.	1887	Hiroshima Girls' School, Hiroshima-shi
Galgey, Miss L. A.....	C. of E.	1899	Fukuyama, Hiroshima-ken
Gardiner, Mr. J. McD. & W.....	E. C.	1880	15 Gobancho, Kojimachi, Tokyo
Gardner, Rev. C. G. & W.....	C. of E.	1887	Shimonoseki
Gardner, Miss Sarah.....	P. M.	1889	<i>(Absent)</i>
Gardner, Miss Ella.....	C. P. M.	1893	Tanabe, Kii
Garnier, Rev. L. Fr.....	R. C. C.	1885	Sakitau, Amakusa, Nagasaki-ken
Garvin, Miss A. E.....	P. M.	1882	Kiyohori, Osaka-shi
Geley, Rev. J. B.....	R. C. C.	1895	Wakayama, Wakayama-ken
Gemmill, Rev. W. C.....	C. of E.	1891	11 Sakae-cho, Shiba, Tokyo
Gerhard, Mr. Paul.....	R. C. U. S.	1897	Sendai-shi, Miyagi-ken
Gheer, Miss Jennie M.....	M. E. C.	1879	Kagoshima-shi, Kagoshima-ken
Gillett, Miss E. R.....	Ind.	1896	4 Hikawa-cho, Akasaka, Tokyo
Gleason, Mr. Geo. & W.....	Y. M. C. A.	1901	Osaka-shi
Gleboff, Rev. Sergy.....	R. O. C.	1889	Kudan-zaka, Tokyo
Glenn, Miss Agnes.....	H. F.	1901	Choshi, Shimoso
Glenn, Miss Grace Curtis.....	P. M.	1898	<i>(Absent)</i>
Gordon, Mrs. M. L.....	A. B. C.	1872	Nashinoki-cho, Kyoto
Gracey, Rev. L.....	R. C. C.	1897	Naze, Oshima, Nagasaki-ken
Gray, Rev. W. R. & W.....	C. of E.	1896	<i>(Absent)</i>
Greene, Rev. D. C., D. D. & W.....	A. B. C.	1869	22 Nakano-cho, Ichigaya, Tokyo
Gregg, Miss M. P. V.....	C. of E.	1898	Hiroshima-shi, Hiroshima-ken
Griffiths, Miss M. B.....	M. E. C.	1889	Hirosaki-shi, Aomori-ken
Gring, Rev. A. D. (<i>Mrs. G. Absent</i>).....	E. C.	1880	Maizuru
Griswold, Miss Fanny E.....	A. B. C.	1889	Maebashi-shi
Guenin, Rev. L. J.....	R. C. C.	1878	<i>Absent</i>
Guerin, Rev. J. N.....	R. C. C.	1896	80 Yamashita-cho, Yokohama

Missionaries	Mission	Year of Arrival	Address
Gulick, Rev. S. L. & W.	A. B. C.	1888	1 Bancho, Matsuyama, Iyo
Gulick, Miss J. A. E.	A. B. C.	1874	Miyazaki-shi, Miyazaki-ken
Gundry, Miss Mary Ann	S. F.	1889	30 Koun Machi, Mita, Tokyo
Guy, Rev. H. H., & W.	C. C.	1893	73 Myogadani-machi, Koishikawa, Tok yo
Haas, Rev. H. & W.	G. E. P. M.	1898	39 Kamitomisaka-cho, Koishikawa, Tok yo
Haden, Rev. T. H. & W.	M. E. S.	1895	Kwansei Gakuin (P. O. Box 54) San miya , Kobe
Hager, Rev. S. E. & W.	M. E. S.	1893	<i>Nashville, Tenn.</i>
Hagin, Rev. Fred E. & W.	C. C.	1900	73 Myogadani-cho, Koishikawa, Tok yo
Hail, Rev. J. B., D. D. & W.	C. P. M.	1877	Wakayama, Wakayama-ken
Hail, Rev. A. D., D. D. & W.	C. P. M.	1878	19 Kawaguchi, Osaka
Hail, Rev. J. E.	C. P. M.	1900	Tsu, Ise
Halbout, Rev. A. A.	R. C. C.	1888	Chinaze, Oshima, Nagasaki-ken
Hamblen, Rev. S. W. & W.	A. B. U.	1889	30 A Tsukiji, Tokyo
Hambleton, Rev. G. F. & W.	S. B. C.	1902	Kagoshima-shi
Hamilton, Rev. J. H. & W.	C. of E.	1892	52 Tsukiji, Tokyo
Hamilton, Miss L. C.	C. of E.	1886	12 Kawaguchi, Osaka
Hamilton, A., Adjutant	S. A.	1898	3 Shibaguchi, Nichome, Tokyo
Hammond, Mr. F. E.	C. of E.	1896	Tokushima (<i>Absent</i>)
Hampton, Miss M. S.	M. E. C.	1881	53 Moto-machi, Hakodate
Hand, Miss	W. U. M.	1900	212 Bluff, Yokohama
Hargrave, Miss I. H.	M. C. C.	1889	<i>Winnepeg, Canada</i>
Harnois, Rev. F. D.	R. C. C.	1894	298 Kitafukashijizo, Matsumoto, Na agan
Harrington, Rev. C. K. & W.	A. B. U.	1886	67 B. Bluff, Yokohama
Harrington, Rev. F. G. & W.	A. B. U.	1887	<i>Wolfville, Nova Scotia, Canada</i>
Harris, Rev. Howard & W.	R. C. A.	1883	Aomori-shi, Aomori-ken
Harrison, Miss Jessie	Ind.	1896	17 Hikawa-cho, Akasaka, Tokyo
Hart, Miss C. E.	M. C. C.	1899	Ei-wa Jo Gakko, Shizuoka-shi
Harvey, Mrs. J.	C. of E.	1892	Nagasaki-shi
Hatcher, T., Adjutant	S. A.	1895	(<i>Absent</i>)
Hauch, Rev. J. P. & W.	E. A.	1899	44 Tsukiji, Tokyo
Haworth, Rev. B. C. & W.	P. M.	1887	6 B. Tsukiji, Tokyo
Haworth, Miss Alice	P. M.	1900	33 Kawaguchi, Osaka
Head, Miss Jane	C. of E.	1890	(<i>Absent</i>)
Heath, Miss May E.	C. & M. A.	1902	197 Godo, Atsuta-shi, Aichi-ken
Heaton, Miss C. A.	M. E. C.	1883	92 Samban-cho, Sendai, Miyagi-ken u
Heaslett, Rev. S.	C. of E.	1900	18 Kawaguchi, Osaka
Hebert, Rev. E.	R. C. C.	1896	Catholic Mission, Tamashima
Helm, Mr. V. W. & W.	Y. M. C. A.	1899	Hikawa-cho, Akasaka, Tokyo
Herve, Rev. F.	R. C. C.	1897	Catholic Mission, Muroran, Hokkai do
Heuzet, Rev. A. E.	R. C. C.	1895	Kirinoura, Goto
Hewett, Miss E. J.	M. E. C.	1884	53 Moto-machi, Hakodate
Hibbard, Mr. V. C. & W.	Y. M. C. A.	1902	Tokyo
Hind, Rev. J. & W.	C. of E.	1890	107 Higashi Kaji-machi, Kokura, ku ku ka ken
Hill, Rev. G. W. & W.	A. B. U.	1895	168 Innai, Chofu-shi, Yamaguchi-ken u
Hodges, Miss Olive	M. P.	1902	330 Uramonzen-cho, Nagoya-shi
Hogan, Miss	C. of E.	1894	1 Nagasaka-cho, Tokyo
Holbrook, Miss Ella M.	M. E. C.	1901	6 Higashi Sotobori-cho, Nagoya-shi
Holbrook, Miss M. A.	A. B. C.	1889	60 Yamamoto-dori, Kobe
Holland, Miss J. M.	C. of E.	1888	(<i>Absent</i>)
Hope, Rev. S. R. & W.	P. M. S.	1892	Toyohashi, Aichi-ken
Hostetter, Miss Carme	C. C.	1895	6 Kosenji-dori, Sendai-shi, Miyagi-ke u
Houston, Miss Ella	P. M. S.	1891	Kinjo Jo Gakko, Chikara-cho, Nagoya u

Missionaries	Mission	Year of Arrival	Address
Howard, Rev. A. T. & W.	U. B. C.	1898	17 Hikawa-cho, Akasaka, Tokyo
Howard, Miss R. D.	C. of E.	1891	1 Chome, Tani-machi, Higashi-ku, Osaka
Howe, Miss A. L.	A. B. C.	1887	59 Nakayamate-dori, Kobe
Howie, Miss L. M.	M. C. C.	1900	8 Torii-zaka, Azabu, Tokyo
Hoyt, Miss Olive	A. B. C.	1902	60 Yamamoto-dori, Kobe
Hudson, Rev. G. G. & W.	C. P. M.	1886	16 Concession, Osaka
Huett, Rev. C. W. & W.	M. E. C.	1897	2 Naibo-mura, Sapporo, Hokkaido
Hughes, Mr. H. & W.	C. of E.	1880	5 Nakayamate-dori, Kobe
Hughes, Miss Alice M.	C. of E.	1899	Sapporo, Hokkaido
Hughes, Miss G. A.	A. B. U.	1900	187 Kogawa-cho, Ue-machi, Osaka
Huhold, Miss E. M. S.	C. of E.	1900	5 Soze-cho, Nakanoshima, Osaka
Hutchinson, Rev. A. B. & W.	C. of E.	1882	3 Hama-machi, Fukuoka-shi, Fukuoka-ken
Hutt, Rev. Alfred	R. C. C.	1898	Catholic Mission, Niigata
Hyde, Miss Violet	C. of E.	1901	33 Nakayamate-dori, Kobe
Imbrie, Rev. Wm., D. D. & W.	P. M.	1875	Meiji Gakuin, Tokyo
Imhof, Miss Louise	M. E. C.	1879	13 Minami Ichi-jo, Higashi 3 chome, Sapporo
Jackson, Miss H. S.	C. of E.	1894	12 Kawaguchi, Osaka
Jacquet, Very Rev. Vicar-Gen.	R. C. C.	1881	Shimizu-koji, Sendai, Miyagi-ken
*Jefferys, Rev. H. S. & W.	E. C.	1889	Sendai-shi, Miyagi-ken
Jex-Blake, Miss M. R.	C. of E.	1898	Hakodate
Johnson, Rev. H. B. (<i>Mrs. J. Abs.</i>)	M. E. C.	1887	77 Tenjin-cho, Fukuoka-shi
Johnson, Rev. W. T. & W.	P. M.	1902	Asahigawa, Hokkaido
Johnson, Mr. Cameron & W.	Ind.		112 Yamamoto-dori, Kobe
Johnson, Miss Kate V.	C. C.	1886	202 Hayashi-cho, Hongo, Tokyo
Joly, Rev. E. Cl.	R. C. C.	1895	Miyazaki-shi, Miyazaki-ken
Jones, Rev. E. H. (<i>Mrs. J. Absent</i>)	A. B. U.	1884	27 Nakajima-cho, Sendai, Miyagi-ken
Jones, Rev. W. Y. & W.	P. M.	1895	Fukui-shi, Fukui-ken
Jost, Miss H. J.	M. C. C.	1898	Eiwa Jo Gakko, Kofu
Judson, Miss Cornelia	A. B. C.	1887	Matsuyama, Iyo
*Jullius, Miss O.	C. of E.	1892	<i>Absent</i>
Kammerer, Miss Anna M.	E. A.	1900	84 Sasugaya-cho, Koishikawa, Tokyo
Kapfer, Rev. C. J.	R. C. C.	1900	37 Chikara-machi, Nagoya-shi
Keen, Miss E. M.	C. of E.	1896	Kokura, Fukuoka-ken
Keith, Miss C. F.	A. B. C.	1899	60 Yamamoto-dori, Kobe
Kelly, Miss M. E.	P. M.	1893	<i>Sharpsburg, Pa.</i>
Keltipeter, Rev. J.	R. C. C.	1893	Miraku, Goto
Kennedy, Rev. F. W. & W.	C. of E.	1892	Arigasaki, Mutsumoto, Nagano-ken
Kidder, Miss A. H.	A. B. U.	1875	10 Fukuro-machi, Surugadai, Tokyo
Kidwell, Miss Lola M.	M. E. C.	1894	Kwassui Jo Gakko, Nagasaki
Kilbourne, Mr. E. A. & W.	Ind.	1902	1 Minami-cho, Ushigome, Tokyo
Killam, Miss A.	M. C. C.	1902	8 Torii-zaka, Azabu, Tokyo
*Kimball, Miss J.	E. C.		Nara, Nara-ken
King, Rev. A. F.	C. of E.	1888	11 Sakæ-cho, Shiba, Tokyo
King-Wilkinson, Miss Maud	C. of E.	1898	Matsuye, Izumo
Knight, Oliver A.	C. of E.	1899	<i>(Absent)</i>
Knipp, Rev. J. E. & W.	U. B. C.	1900	Karasumaru-dori, Imadegawa, Kyoto
Kuhns, Miss M. M.	M. P.		<i>(Absent)</i>
*Kurvinen, Miss Esther	Luth.	1900	Nakanohashi-koji, Saga-shi, Saga-ken
Lafon, Rev. H.	R. C. C.	1881	Sapporo, Hokkaido
Laing, Miss K. M.	M. C. C.	1900	75 Hirosaki-dori, Kanazawa-shi, Kaga

Missionaries	Mission	Year of Arrival	Address
Laisne, Rev. V.	R. C. C.	1888	Catholic Mission, Osaka
Lambuth, Mrs. M. I.	M. E. S.	1886	McMeakin, Florida
Lampe, Rev. W. E. & W.	R. C. U. S.	1900	Sendai, Miyagi-ken
Landis, Rev. H. M. & W.	P. M.	1888	Meiji Gakuin, 42 Imazato-cho, Tokyo
Lang, Rev. D. M.	C. of E.	1890	Kushiro, Hokkaido
Langlais, Rev. J.	R. C. C.	1873	(Absent)
Laning, Dr. Henry	E. C.	1873	5 Kaaguchi-cho, Osaka-shi
Lanius, Miss Anna M.	M. E. S.	1898	Hiroshima Girls' School, Hiroshima
Laning, Miss Harriet M.	R. C. A.	1893	Board For. Missions, 25 E. 22nd St., N.Y.
Large, Mrs. E. Spencer	W. C. T. U.	1885	(Absent)
Layman, Rev. L. & W.	M. P.	1895	12 Shinryudo-cho, Azabu, Tokyo
Lea, Rev. A. & W.	C. of E.	1897	Iwane-cho, Gifu-shi, Gifu-ken
Lee, Miss Irene E.	M. E. C.	1894	89 Hyde St., Burlington, Vt.
Learned, D. W., D. D. & W.	A. B. C.	1875	Imadegawa-dori, Kyoto
Leavitt, Miss J. L.	C. P. M.	1881	Tanabe, Wakayama-ken
Lebel, Rev. E.	R. C. C.	1892	Usuki
Lemarie, Rev. F. M. P.	R. C. C.	1898	Yatsushiro, Kumamoto-ken
Lemoine, Rev. C. J.	R. C. C.	1894	19 Sekiguchi Daimachi, Koishikawa, Tokyo
Lewis, Miss A. G.	M. E. C.	1898	221 Bluff, Yokohama
Ligneul, Rev. F. A.	R. C. C.	1880	36 Tsukiji, Tokyo
Lindstrom, Rev. H. & W.	C. & M. A.		Hiroshima-shi
Lippard, Rev. C. K. & W.	Luth.	1900	Nakano-koji, Saga-shi, Saga-ken
Lissarague, Rev.	R. C. C.	1901	19 Mukoyanagiwara, Tokyo
Lombard, Rev. F. A.	A. B. C.	1900	Karasumaru-dori, Kyoto
Lloyd, Rev. Arthur & W.	E. C.	1884	56 Tsukiji, Tokyo
Loomis, Rev. Henry & W.	B. S.	1872	223 Bluff, Yokohama
Loomis, Miss Clara D.	W. U. M.	1901	212 Bluff, Yokohama
Lovell, Miss Lisa	E. C.	1890	38 Tsukiji, Tokyo
Luther, Miss Ida R.	P. M.	1898	Kanazawa-shi, Kaga
Lwowsky, Deacon D.	R. O. C.	1880	6 Higashi Koobai-cho, Surugadai, Tokyo
Lyon, Mrs. N. A.	C. P. M.	1894	St. Louis, Mo.
Macadam, Miss Carolyn F.	E. C.	1900	54 Tsukiji, Tokyo
Macaulay, Mrs. Fannie C.	M. E. S.	1901	Hiroshima Girls' School, Hiroshima-shi
Mackie, Miss J.	C. of E.	1900	Hamada, Iwami
MacNair, Rev. T. M. & W.	P. M.	1883	2 Nishi-machi, Nihonenoki, Tokyo
MacRae, Miss E.	E. C.	1887	Absent
Madden, Rev. M. B. & W.	C. C.	1895	1105 Madison St., Topeka, Kan.
*Madeley, Rev. W. F. & W.	E. C.	1889	Akita-shi, Akita-ken
Makeham, Rev. E. & W.	S. M.		Kitanagasa-dori, Kobe
Makeham, Miss Eva	C. of E.	1902	Matsumoto-shi, Shinshu
Mann, Miss Irene P.	E. C.	1895	Hirosaki-shi, Aomori-ken
Marie, Rev. L. C.	R. C. C.	1888	Hiroshima-shi
Marion, Rev.	R. C. C.	1895	Niigata-shi
Marmand, Rev. J. F.	R. C. C.	1876	Kuroshima
Marmonier, Rev. P. C. H.	R. C. C.	1900	Okayama-shi
Martin, Mr. J. Victor	M. E. C.	1900	Shinyashiki, Kumamoto-shi
Mathon, Rev. Reml.	R. C. C.	1894	Tsurugoaka, Yamagata-ken
Matthews, Rev. W. K.	M. E. S.	1902	Yamaguchi-shi, Yamaguchi-ken
Mattson, Rev. Aug. & W.	S. J. A.	1901	Habu, Oshima-ken
Matrat, Rev. J. Fr.	R. C. C.	1881	Hibosashi, Hirado
Maynard, Rev. N. W. & W.	S. B. C.	1884	141 Koga-machi, Kokura, Fukuoka-ken
Mayo, Miss L. E.	P. M.	1901	Kanazawa-shi, Kaga

Missionaries	Mission	Year of Arrival	Address
Reifsnider, Rev. C. F.	E. C.	1901	Nara-shi
Reifsnider, Mr. J.	E. C.	1902	Nara-shi
Ralave, Rev. J. I.	R. C. C.	1885	Cath. Mission, Miyazu
Rey, Rev. A.	R. C. C.	1889	Cath. Mission, Osaka
Rey, Rev. J. P.	R. C. C.	1882	Shizuoka-shi, Shizuoka-ken
Reynaud, Rev. Jules.	R. C. C.	1896	Hyakkoku-machi, Hirosaki, Aomori-ken
Richard, Rev. H.	R. C. C.	1893	Daisuma, Oshima
Richardson, Prof. J. P. & W.	M. P.	1895	47 A. Chokyuji-machi, Nagoya-shi
Rickards, Miss M.	C. of E.		1 Nagasaka-cho, Shiba, Tokyo
Riddell, Miss H.	C. of E.	1890	Shinyashiki, Kumamoto-shi
Rigby, Rev. Archie E. & W.	M. E. C.	1900	6 B. Higashiyamate, Nagasaki
Rioch, Miss M. M.	C. C.	1892	35 Nakano-cho, Ichigaya, Tokyo
Ritson, Miss E.	C. of E.	1891	Tokushima, Tokushima-ken
Roberts, Miss A.	C. of E.	1897	Fukuyama, Hiroshima-ken
Robertson, Miss M. A.	M. C. C.	1891	8 Torii-zaka, Azabu, Tokyo
Robinson, Rev. J. C. & W.	C. of E.	1888	(Absent)
Robson, John, Ensign, & W.	S. A.	1898	Kobe
Rohrbach, Miss Lillie M.	R. C. U. S.	1894	Absent
Rolman, Miss E. L.	A. B. U.	1884	304 Division St., Amsterdam, N. Y.
Rowland, Rev. G. M. & W.	A. B. C.	1886	Kita 1 jo, Higashi 3 chome, Sapporo
Rowlands, Rev. F. W.	C. of E.	1897	69 Kajiya-cho, Kagoshima-shi
Rowlings, Rev. W. R.	C. of E.	1900	Momoyama, Osaka
Russell, Miss E.	M. E. C.	1879	Kwassui Jo Gakko, Nagasaki
Ryde, Rev. A. F.	C. of E.		(Absent)
Ryerson, Rev. G. E.	C. of E.	1900	Naoetsu, Echigo
Salmon, Very Rev. M. A. Vicar Gen.	R. C. C.	1868	Nagasaki
Sander, Miss M.	C. of E.	1880	(Absent)
Sauret, Rev. M.	R. C. C.	1879	Kurume, Fukuoka-ken
Schenck, Mrs. J. W.	R. C. A.	1897	Clifton Springs, N. Y.
Schiller, Pastor Emil & W.	G. E. P. M.	1895	53 Higashi Sakuara-cho, Kyoto
Schneder, Rev. D. B., D. D. & W.	R. C. U. S.	1887	Sendai, Miyagi-ken
Schumaker, Rev. T. E. & W.	A. B. U.	1889	18 Otsu-no-ri, Hanazano-cho, Otaru-shi
Schwartz, Rev. H. B. & W.	M. E. C.	1893	Kagoshima-shi, Kagoshima-ken
Scott, Rev. J. H. & W.	A. B. U.	1892	Bangai 59 Kogawa-cho, Osaka
Scott, Rev. J., D. D. & W.	M. C. C.	1896	81 Czar St., Toronto, Canada
Scudder, Rev. Frank S. & W.	R. C. A.	1897	Nagano-shi, Nagano-ken
Searle, Miss S. A.	A. B. C.	1883	60 Yamamoto-dori, Kobe
Seeds, Miss Lenora M.	M. E. C.	1890	Eiwa Jo Gakko, Fukuoka-shi, Fukuoka-ken
Seeds, Miss Mabel.	M. E. C.	1901	Ei-wa Jo Gakko, Fukuoka-shi, Fukuoka-ken
Sefton, Miss I. M.	M. C. C.	1897	75 Hirosaki-dori, Kanazawa-shi, Kaga
Sells, Miss A. P.	C. of E.	1893	Fukuoka-shi, Fukuoka-ken
Setterlund, Miss A.	S. J. A.	1891	(Absent)
Settlemyer, Miss E.	P. M.	1893	Des Moines, Iowa
Shaw, Miss Kate.	P. M.	1889	(Absent)
Shaw, Miss Edith S.	A. B. C.	1899	Kobe
Shortt, Rev. Chas. H. C.	C. of E.	1902	Naoetsu, Niigata-ken
Singer, Miss F. E.	M. E. C.	1894	53 Moto-machi, Hakodate
Slate, Miss Anna B.	M. E. C.	1902	221 Bluff, Yokohama
Smart, Rev. W. H.	E. C.	1901	Urawa, Saitama-ken
Smart, Miss Kara G.	W. C. T. U.	1902	14 Tsukiji, Tokyo
Smelser, Mr. F. L. & W.	H. F.	1895	Choshi, Shimosa

Missionaries	Mission	Year of Arrival	Address
Palmer, Miss G.	C. of E.	1898	(Absent)
Papinot, Rev. E. J.	R. C. C.	1886	6 Sarugako-cho, Kanda, Tokyo
Parker, Miss Alice.	C. of E.	1901	28 Hirakawa-cho, Kojimachi, Tokyo
Parmelee, Miss H. F.	A. B. C.	1877	Matsuyama, Iyo
Parrott, Mr. Fred.	B. S.	1890	60 Settlement, Yokohama
Parshley, Rev. W. B. & W.	A. B. U.	1890	66 Bluff, Yokohama
Partridge, Rt. Rev. S. C., D. D. & W.	E. C.	1900	Kyoto-shi
Pasley, Miss M. L.	C. of E.	1893	Tsuka-machi, Gifu-ken
Patrick, Rev. V. H.	C. of E.	1899	52 Tsukiji, Tokyo
Patton, Rev. J. L. & W.	E. C.	1891	Karasumaru-dori, Kyoto
Patton, Miss Florence.	P. M. S.	1895	Tokushima-shi, Tokushima-ken
Patton, Miss Annie.	P. M. S.	1900	Tokushima-shi, Tokushima-ken
Paulson, Miss G. C.	A. B. U.	1899	27 Nakajima-cho, Sendai-shi, Miyagi-ken
Payne, Miss E. C.	C. of E.	1892	Shintomi-cho, Tokyo
Payne, Miss L.	C. of E.	1889	Kushiro, Hokkaido
Peacock, Miss K. M.	C. of E.	1895	(Absent)
Pearson, Miss Mary, Captain.	S. A.	1898	3 Shibaguchi, Nichome, Tokyo
Peck, Miss Sally P.	E. C.	1901	Heian Jo Gakuin, Kyoto
Pedley, Rev. Hilton & W.	A. B. C.	1889	Maebashi-shi, Gumma-ken
Peeke, Rev. H. V. S. & W.	R. C. A.	1893	Kagoshima-shi, Kagoshima-ken
Peery, Rev. R. B., Ph. D., & W.	Luth.	1892	Nakanohashi-koji, Saga-shi, Saga-ken
Pelu, Rev. A. C. A.	R. C. C.	1872	Dozaki, Goto
Penrod, Miss C. T.	A. C. C.	1892	26 Kasumi-cho, Azabu, Tokyo
Peri, Rev. N.	R. C. C.	1888	3 Motomachi, 1 chome, Hongo, Tokyo
Perrin, Rev. H.	R. C. C.	1884	Kobe-shi
Perry, Rev. Fred A. & W.	M. P.	1902	47 Chokyuji-cho, Nagoya-shi
Peterson, Miss A. J.	S. J. A.	1891	5 Hikawa-cho, Akasaka, Tokyo
Pettee, Rev. J. H., D. D. & W.	A. B. C.	1878	Kadota Yashiki, Okayama, Okayama-ken
Pettier, Rev. A. E.	R. C. C.	1868	80 Yamashita-cho, Yokohama-shi
Phelps, Mr. George & W.	Y. M. C. A.	1902	Kyoto
Phelps, Miss F. E.	M. E. C.	1889	92 Samban-cho, Sendai-shi, Miyagi-ken
Philipps, Miss Gladys.	C. of E.	1901	Nagasaka-cho, Shiba, Tokyo
Pierson, Rev. G. P. & W.	P. M.	1888	Asashigawa, Hokkaido
Pieters, Rev. Albertus & W.	R. C. A.	1891	67 Sanchome, Karahara, Kagoshima-shi
Pifer, Miss Catherine.	R. C. U. S.	1901	Miyagi Jo Gakko, Sendai-shi
Porter, Miss F. E.	P. M.	1882	2026 Howard St., Chicago, Ill.
Poteet, Miss Emma.	M. E. S.	1901	35 Shicome, Nakayamate-dori, Kobe
Pouget, Rev. Armand.	R. C. C.	1893	Sapporo-shi, Hokkaido
Powell, Miss Lucy M.	R. C. U. S.	1900	Sendai-shi, Miyagi-ken
Pratt, Miss S. A.	W. U. M.	1893	(Absent)
Preston, Miss E. A.	M. C. C.	1888	Ei-wa Jo Gakko, Kofu
Price, Ven. Archd. H. McE. & W.	C. of E.	1890	23 Kawaguchi, Osaka
Price, Rev. H. B. & W.	P. M. S.	1887	60 Nakayamate-dori, Kobe
Pringle, Miss.	C. of E.	1902	Yarai-cho, Ushigome, Tokyo
Prudham, Rev. W. W. & W.	M. C. C.	1900	Toyama-shi
Pruett, Rev. R. L. & W.	C. C.	1895	823 South Market St., Nashville, Tenn.
Puissant, Rev. M.	R. C. C.	1898	Catholic Mission, Okayama, Okayama-ken
Raguet, Rev. E.	R. C. C.	1879	Kagoshima-shi, Kagoshima-ken
Ransom, Miss Mary H.	C. P. M.	1901	22 Kawaguchi-cho, Osaka-shi
Raould, Rev. G. E.	R. C. C.	1896	Kagoshima-shi, Kagoshima-ken
Rawlings, Rev. G. W.	C. of E.	1900	Momoyama Gakko, Osaka
Reader, Miss G. E.	C. of E.	1898	33 Nakayamate-dori, Kobe
Reid, Miss G. A.	C. of E.	1900	22 Hirakawa-cho, Tokyo

Missionaries	Mission	Year of Arrival	Address
Mayrand, Rev. P. A.	R. C. C.	1889	34 Honcho, Kami-machi, Hachioji
McAlpine, Rev. R. E. & W.	P. M. S.	1885	Shirakabe-cho, Nagoya-shi
McCaleb, Rev. J. M. & W.	Ind.	1894	12 Tsukiji, Tokyo
McCauley, Mrs. J. K.	P. M.	1880	17 Tsukiji, Tokyo
McCollum, J. W., D. D. & W.	S. B. C.		96 Daimyo-machi, Fukuoka-shi
McCord, Rev. E. K. & W.	A. C. C.	1900	26 Kasumi-cho, Azabu, Tokyo
McGinnis, Rev. R. H. & W.	C. of E.	1900	Uyeda, Shinshu
McIlwaine, Rev. W. B. & W.	P. M. S.	1889	Kochi-shi, Kochi-ken
McKenzie, Rev. D. R. & W.	M. C. C.	1891	14 Nakatakajo-cho, Kanazawa-shi, Kaga
McKim, Rt Rev. John, D. D. & W.	E. C.	1880	38 Tsukiji, Tokyo
Meacham, Rev. G. M., D. D.	M. C. C.	1876	13 Torii-zaka, Azabu, Tokyo
Mead, Miss L.	A. B. U.	1890	173 Innai, Chofu, Yamaguchi-ken
Melton, Miss Mary E.	M. E. C.	1897	Kwassui Jo Gakko, Nagasaki
Meyers, Rev. J. T. & W.	M. E. S.	1893	14 Kawaguchi-cho, Osaka
Milliken, Miss Elizabeth P.	P. M.	1884	33 Kami Niban-cho, Joshi Gakuin, Tokyo
Miller, Rev. E. R. & W.	R. C. A.	1872	13 Torii-zaka, Azabu, Tokyo
Miller, Rev. H. K. & W.	R. C. U. S.	1892	Yamagata-shi, Yamagata-ken
Miller, Miss Alice.	Ind.	1902	6 Naka-cho, Yotsuya, Tokyo
Mockridge, Mr. Wm.	C. of E.	1901	11 Sakæ-cho, Shiba, Tokyo
Monge, Rev. P.	R. C. C.	1895	(Absent)
Moore, Rev. J. P., D. D. & W.	R. C. U. S.	1883	Tsukiji, Tokyo
Moore, Rev. J. B. & W.	P. M. S.	1890	(Absent)
Moore, Miss Lizzie.	P. M. S.	1894	Huntersville, N. C.
Morgan, Miss Agnes E.	C. P. M.	1889	22 Kawaguchi-cho, Osaka
Moseley, Rev. C. B. & W.	M. E. S.	1887	5 Kitano-cho, Kobe
Moulton, Miss Julia.	R. C. A.	1891	178 Bluff, Yokohama
Mugabure, Rt. Rev. P. X.	R. C. C.	1874	129 Ote-machi, Shizuoka-shi
Munroe, Miss J. K.	M. C. C.	1888	Peterboro, Ontario, Canada
Murphy, Rev. U. G. & W.	M. P.	1893	182 Minami Hisaya-cho, Nagoya-shi
Murray, Rev. D. A., D. D.	P. M.	1902	Yamaguchi-shi, Yamaguchi-ken
Myers, Rev. H. W. & W.	P. M. S.	1897	Tokushima-ken
Myers, Rev. C. M.	R. C. A.	1899	Nagasaki
Nash, Miss E.	C. of E.	1892	Yonago, Tottori-ken
Neely, Miss C. J.	E. C.	1899	Maebashi
Nettleship, Mr. C. & W.	C. of E.	1889	Hakodate
Newell, Rev. H. B. & W.	A. B. C.	1887	Gakko-cho, Niigata
Newcombe, J., Adjutant.	S. A.	1895	(Absent)
Nicolai, Bishop.	R. O. C.	1870	6 Higashi Koobai-cho, Surugadai, Tokyo
Nind, Rev. T. A.	C. of E.	1899	Okayama-shi, Okayama-ken
Niven, Rev. G. C. & W.	C. of E.	1894	(Absent)
Noailles, Rev. Oliver de.	R. C. C.	1883	Moto-machi, Hakodate
Norman, Rev. D. & W.	M. C. C.	1897	4 Asahi-cho, Nagano-shi
Norman, Miss Lucy.	P. M.	1901	Naniwa Jo Gakko, Osaka
Norton, Miss E. L. B.	C. of E.	1900	Fukuoka-shi
Noss, Rev. C. & W.	R. C. U. S.	1895	Sendai-shi, Miyagi-ken
*Nott, Miss G.	C. of E.	1890	4 Shiken-cho, Kumamoto
Nottidge, Miss B.	C. of E.	1896	(Absent)
Oldham, Miss Lavinia.	C. C.	1892	35 Nakano-cho, Ichigaya, Tokyo
Oltmans, Rev. Albert, D. D., & W.	R. C. A.	1886	Saga-shi, Saga-ken
Osborn, Miss C. M.	Univ.	1895	4 Daimachi, Koishikawa, Tokyo
Oxlad, Miss M.	C. of E.	1899	Sapporo, Hokkaido
Painter, Rev. S.	C. of E.	1896	2 Choanji-cho, Kumamoto-shi
Palmer, Miss M. M.	P. M.	1892	Yamaguchi-shi, Yamaguchi-ken

Missionaries	Mission	Year of Arrival	Address
Smith, Miss Lida B.	M. E. C.	1885	<i>Absent</i>
Smith, Miss S. C.	P. M.	1880	Hokusei Jo Gakko, Sapporo, Hokkai
Snodgrass, Mr. E. & W.	Ind.	1887	14 Tsukiji, Tokyo
Snyder, Rev. S. S. & W.	R. C. U. S.	1894	(<i>Absent</i>)
Soper, Rev. J., D. D. & W.	M. E. C.	1873	4 Aoyama Gakuin, Tokyo
Southard, Miss Ada	M. E. C.	1900	Hirosaki, Aomori-ken
Spencer, Rev. D. S. (<i>Mrs. S. Abs.</i>)	M. E. C.	1883	Aoyama Gakuin, Tokyo
Spencer, Miss M. A.	M. E. C.	1878	17 Tsukiji, Tokyo
Spencer, Miss C. H.	M. E. C.	1899	1633 N. 15th St., Philadelphia, Pa.
Stanford, Rev. A. W. & W.	A. B. C.	1886	60 Yamamoto-dori, Kobe
Steadman, Rev. F. W. & W.	A. B. U.	1902	168 Innai, Chofu, Yamaguchi-ken
Steichen, Rev. M.	R. C. C.	1886	21 Kasumi-cho, Azabu, Tokyo
Sterling, Miss C. E.	P. M.	1887	Kochi, <i>Absent</i>
Stevens, Rev. E. S. & W.	C. C. S.	1892	33 Nakanaga-cho, Akita-shi, Akita-ken
Stick, Miss	P. M.	1902	Sendai-shi, Miyagi-ken
Stout, Rev. Henry D. D.	R. C. A.	1869	Higashi Yama, Nagasaki
Stout, Miss A. B.	R. C. A.	1898	Higashi Yama, Nagasaki
Strain, Miss H. K.	W. U. M.	1900	212 Bluff, Yokohama
Stryker, Miss A. K.	R. C. A.	1897	25 E. 22nd St., New York
Suthon, Miss G.	E. C.	1889	Kanazawa-shi, Kaga
Swartz, Miss E. P.	A. B. C.	1896	Gakko-cho, Niigata
Sweet, Rev. Chas. F. & W.	E. C.	1898	25 Tsukiji, Tokyo
Taft, Rev. G. W. & W.	A. B. U.	1889	Hamilton, N. Y.
Tague, Rev. C. A. & W.	M. E. S.	1893	Yamaguchi-shi, Yamaguchi-ken
Talcott, Miss E.	A. B. C.	1873	Honolulu, H. I.
Tapson, Miss A. M.	C. of E.	1888	Hakodate (<i>Absent</i>)
Taylor, Dr. Wallace (<i>Mrs. T. Abs.</i>)	A. B. C.	1874	15 Kawaguchi-cho, Osaka
Tenny, Rev. C. B.	A. B. U.	1900	39 Kitano Nichome, Kobe
Teusler, Dr. R. B. & W. (<i>Mrs. T. Abs.</i>)	E. C.	1900	St Luke's Hospital, 37 Tsukiji, Tokyo
Thomas, Miss L. O.	M. E. S.	1897	Tadotsu, Sanuki
Thompson, Rev. David, D. D. & W.	P. M.	1863	16 Tsukiji, Tokyo
Thompson, Miss Annie De F.	R. C. A.	1887	178 Bluff, Yokohama
Thomson, Rev. R. A. & W.	A. B. U.	1888	39 Kitano Nichome, Kobe
Thornton, Miss	C. of E.		1 Nagasaka-cho, Azabu, Tokyo
Tiller, Rev. A. G.	S. J. A.	1901	Takayama, Hida, Gifu-ken
Tyng, Rev. T. S. & W.	E. C.	1875	Osaka-shi
Topping, Rev. Henry W. & W.	A. B. U.	1895	20 Sannai-zaka, Ushigome, Tokyo
Torrey, Miss Elizabeth	A. B. C.	1890	60 Yamamoto-dori, Kobe
Totten, Rev. Frank & W.	M. B.	1902	Shizuoka-shi, Shizuoka-ken
Towson, Rev. W. E. & W.	M. E. S.	1890	(P. O. Box 54 Samnomiya), Kobe
Trent, Miss E. M.	C. of E.	1894	4 Shirakabe-cho, Nagoya-shi
Trintigæ, Rev. P.	R. C. C.	1896	Cath. Mission, Kochi-shi
Tristram, Miss K. A. S.	C. of E.	1880	12 Kawaguchi, Osaka-shi
True, Miss Alice	A. C. C.	1898	41 Karahori-cho, Sendai-shi
Tucker, Rev. H. St. Geo.	E. C.	1899	Hirosaki, Aomori-ken
Tulpin, Rev. E. A.	R. C. C.	1877	27 Chikara-machi, Nagoya-shi
Turner, Rev. W. P. & W.	M. E. S.	1890	Uwajima, Iyo
Vagner, Rev. A.	R. C. C.	1890	Cath. Mission, Osaka-shi
Vail, Rev. M. S. & W.	M. E. C.	1879	San Jose, Cal.
Vail, Miss J. S.	M. E. C.	1880	6 Aoyama Gakuin, Tokyo
Van Dyke, Rev. E. H. & W.	M. P.	1889	79 Oiwa-mura, Shizuoka-shi
Vanhorn, Rev. G. W. & W.	C. P. M.	1888	13 Kawaguchi-cho, Osaka-shi
Van Petten, Mrs. C. W.	M. E. C.	1881	221 Bluff, Yokohama

Missionaries	Mission	Year of Arrival	Address
Veasey, M. A.	M. C. C.	1882 8	Torii-zaka, Azabu, Tokyo
Villion, Rev. A.	R. C. C.	1869	Cath. Mission, Hagi
Voegelien, Rev. F. W. & W.	E. A.	1884 50	Tsukiji, Tokyo
Wade, Rev. B. O. & W.	S. D. A.	1898 30	Oiwake-cho, Hongo, Tokyo
Wadman, Rev. J. W. & W.	M. E. C.	1889 53	Moto-machi, Hakodate
Wainwright, Dr. S. H. & W.	M. E. S.	1887	<i>Shelbyville, Mo.</i>
Wainwright, Miss M. E.	A. B. C.	1887	Nodaga-cho, Okayama, Okayama-ken
Waller, Rev. J. G. & W.	C. of E.	1889	Nagano, Nagano-ken
Wall, Miss A. T.	E. C.	1899	Aomori-shi, Aomori-ken
Wallace, Rev. Geo. & W.	E. C.	1899 7	Tsukiji, Tokyo
Walne, Rev. E. N. & W.	S. B. C.	1892 29	Sakurababa, Nagasaki
Ward, Miss J. M.	P. M.	1901	Momoyama Gakko, Osaka
Warren, H. G. & W.	C. of E.	1893	Hamada, Shimane-ken
Warren, Rev. C. T. & W.	C. of E.	1890 4	Kawaguchi-cho, Osaka
Warren, Mrs. C. F.	C. of E.	1890	Tokushima
Warren, Mr. C. M.	A. B. C.	1899	<i>Collinsville, Conn.</i>
Washington, Miss Edith E.	M. C. C.	1897	<i>Ontario, Canada</i>
Waters, Rev. B. W. & W.	M. E. S.	1887	Nobori-cho, Hiroshima-shi
Watson, Miss R. J.	M. E. C.	1883 6	Higashi Sotobori-cho, Nagoya-shi
Weakley, Rev. W. R. & W.	M. E. S.	1895	<i>Lacuson, Mo.</i>
Weaver, Rev. C. S. & W.	C. C.	1900	Tennoji-machi, Minami-ku, Osaka
Weaver, Miss Georgie.	M. E. C.	1902	Aoyama Jo Gakuin, Tokyo
Webb, Rev. A. E.	C. of E.	1894	<i>Absent</i>
Weldner, Miss S. L. S.	R. C. U. S.	1900	Sendai, Miyagi-ken
Wellbourn, Rev. J. A.	E. C.	1899 54	Tsukiji, Tokyo
*Wellrose, Rev. C. R. & W.	Luth.	1900	Naminohira, Nagasaki
Wells, Miss Lillian.	P. M.	1900	Sapporo, Hokkaido
Wendt, Pastor Adolph & W.	G. E. P. M.	1897 23	Kamitomizaka-cho, Koishikawa, Tokyo
Weniamin, Rev. Igoumen.	R. O. C.	1900	Nagasaki
West, Miss A. B.	P. M.	1883 2	Nishi-machi, Nihonenoki, Shiba, Tokyo
Weston, Rev. W. & W.	C. of E.	1902 219 B,	Bluff, Yokohama
Weston, Miss M.	C. of E.	1895	<i>(Absent)</i>
White, Rev. S. S. & W.	A. B. C.	1890	Tsuyama, Okayama
Whitman, Miss M. A.	A. B. U.	1883 10	Fukuromachi Surugadai, Tokyo
Whitney, Dr. W. N. & W.	Ind.	1875 17	Hikawa-cho, Akasaka, Tokyo
Wilker, Mr. Paget & W.	C. of E.	1898	<i>(Absent)</i>
Williams, Rev. J. & W.	C. of E.	1874	Hiroshima, <i>Absent</i>
Willingham, Rev. C. T. & W.	S. B. C.	1902	Fukuoka-shi
Wigle, Miss L. A.	M. C. C.	1895 5	Asahi-cho, Nagano
Williams, Rt. Rev. C. M., D. D.	E. C.	1859	Karasumasu-dori, Kyoto
Williams, Miss Mary E.	M. P.	1886 244	Bluff, Yokohama
Williamson, Miss Emma.	E. C.	1884	Wakayama-shi, Wakayama-ken
Wilson, Rev. W. A. & W.	M. E. S.	1890	Oita-shi, Oita-ken
Wilson, Miss F. G.	M. E. C.	1896	<i>(Absent)</i>
Wimbish, Miss L. E.	P. M. S.	1887	<i>(Absent)</i>
Winn, Rev. T. C. & W.	P. M.	1878 33	Kawaguchi-cho, Osaka
Winn, Miss L.	R. C. A.	1881	Aomori, Aomori-ken
Winther, Rev. J. M. T. & W.	Luth.	1898	Kushiwara-machi, Kurume, Fukuoka-ken
*Witherbee, Miss H. M.	A. B. U.	1895 47	Shimo Tera-cho, Himeji
Wood, Mr. F. E. & W.	E. C.	1899	Kiyomizu, Kyoto

Missionaries	Mission	Year of Arrival	Address
Woodd, Rev. C. H. B.	C. of E.	1896	Momoyama Gakko, Osaka
Woodman, Rev. E. R. & W.	E. C.	1880	40 Tsukiji, Tokyo
Woodward, Rev. H.	C. of E.	1895	Fukuyama, Bingo
Worden, Dr. W. S. & W.	M. E. C.	1886	10 Bluff, Yokohama
Worley, Rev. J. C. & W.	C. P. M.	1899	Shingu, Wakayama-ken
Worth, Miss Ida M.	M. E. S.	1895	35, 4 Chome, Nakayamate-dari, Kobe
Worthington, Miss H. J.	C. of E.	1899	22 Hirakawa-cho, Kojimachi-ku, Tokyo
Wright, Miss A. H.	E. C.	1897	(Absent)
Wyckoff, Prof. M. N. & W.	R. C. A.	1881	Meiji Gakuin, Tokyo
Wyckoff, Miss H. J.	R. C. A.	1898	178 Bluff, Yokohama
Wyckoff, Miss Helenar.	P. M.	1901	Joshi Gakuin, Tokyo
Wynd, Rev. W. & W.	A. B. U.	1891	57 Kita Momodani, Minamiku, Osaka
Wynne-Willson, Miss D. S.	C. of E.	1896	Tokushima, Tokushima-ken
Yates, Miss Maude	H. F.	1900	Choshi, Shimosa
Young, Miss M. M.	C. of E.	1896	Toronto, Canada
Young, Miss Mariana	M. E. C.	1897	Kwasui Jo Gakko, Nagasaki
Youngman, Miss K. M.	P. M.	1873	27 Tsukiji, Tokyo
Zurfluh, Miss Lena	R. C. U. S.	1873	Sendai, Miyagi-ken

THE FIRST LADY FOREIGN MEDICAL MISSIONARY.

BY LAURA M. LATIMER.

CASTILE is a little village nestling among the hills in the State of New York. It is near a river famous for the grandeur of its high, rugged rocks, which have a wildness of beauty unsurpassed. Years ago there lived in the little parsonage near the church, Rev. Ebenezer Latimer, a minister who was very much interested in missions. His wife's great-grandfather was a brother of Rev. Samuel J. Mills' grandfather, and Samuel J. Mills was one of the originators of the great missionary movement in this country which resulted in the organization of the American Bible Society, and the United Foreign Missionary Society, which was after merged into the "American Board" and various other remarkable missions, which have astonished the world with their far-reaching influences.

The pastor of this little church at Castile tried to interest the people in the mission work of far-away heathen lands, but he found very few who cared to hear the sad state of the pagan world. But there was a little girl in his congregation whose name was Clara Swain, into whose heart the words of the pastor sank deeply. She eagerly listened and studied with intense interest the missionary papers he gave her, with strange pictures of lands beyond the sea, and always as she gazed upon those dark scenes of heathen cruelty, a feeling came to her, a dim foreshadowing of the future that sometime, she herself, would sit under those palm trees in India.

As the years passed by and there seemed

no way to realize the dreams of her childhood, she forgot her early resolve to be a missionary. But one day years afterwards, just a few weeks before she graduated in the medical college in Philadelphia, the forgotten vows of her childhood came to her and she realized how God had been leading her, and what all the training of years had been for, and she was so overcome that she burst into tears.

In the year 1867, Dr. Clara Swain, sailed for India, the first lady physician sent to foreign lands from America. The daughter of her early pastor in Castile, asked her how it happened that she became a missionary. She replied, "It was your father who did it."

I shall never forget one beautiful summer's day at Silver Lake, sitting under the great forest trees, and listening with intense interest, while the founder of the Methodist Missions in India (Dr. Wm. Butler), told the thrilling story of how Dr. Clara Swain was able to commence the practice of medicine immediately after she landed in India.

The threads of his story were all interwoven with the terrible tragedy of the Sepoy Rebellion.

He told us how he escaped to the mountains with his family, where he remained concealed during those fearful days. But when his money was all gone, and they were suffering for food, he made his way down through the steep mountain passes and after many days of peril, and hairbreadth escapes, he found himself in the Sacred City of Delhi,



DR. CLARA SWAIN

and seeking for the British officers, he was directed to the palace of the Great Mogul.

He wandered under the arches of those massive sculphured columns into the audience room of the oriental palace, and there, to his surprise, he saw the Great Mogul, a captive, standing before the judges tried for his life. Weary with the long, dangerous journey, he looked anxiously around the spacious room for a place where he could rest, but every seat was occupied except one, and that was the Crystal throne. Only kings had occupied that lofty seat, and so he hesitated; but only for a moment, and then sank down exhausted among the rich silken cushions of that jeweled throne. The haughty captive monarch of a proud dynasty, standing humbled before the judgment seat, turned his glance that way, and dejected and crushed, cast down his eyes as though his last hope had died out.

As the good missionary sat there under that gorgeous canopy, listening to the trial, and realized how that vast Sepoy army was being hunted to the death in the jungles where they had fled from the vengeance of an outraged nation, the thought came to him that the innocent little children of those Sepoys, would be left orphans, homeless, and suffering, with no one to care for them; and

as he was planning how he could take hundreds of the children of those murderers into his home to educate and Christianize them, he took pencil and paper out of his pocket, and wrote a letter to the Board of Foreign Missions in New York, asking them to send him money to build an orphanage.

The judges on the judgment seat in front of him, were thinking only of vengeance, while he was planning his mission of mercy. For hours he sat there dreaming of the time when those Sepoy orphan boys would be ministers of the Gospel and the little girls teachers and Bible women. How wonderful those dreams were realized.

Those Sepoy orphans, clothed, fed and sheltered by him, were Dr. Clara Swain's interpreters when she reached India, thirteen years after the Sepoy Rebellion.

Years afterwards when Dr. Butler returned to India to visit the scenes of his former labors, he reached a lonely station where he was to leave the cars. And as he was wondering how he was to procure a conveyance to proceed on his way at that midnight hour, he saw hundreds of familiar faces. They had come many miles to meet him, all clothed in white. Sepoy orphans whom he had educated and Christianized; some of them ministers of the Gospel, some of them missionary teachers, and Bible readers, and when they

saw him, as the cars stopped, from hundreds of voices rose the hymn,

"Praise God from whom all blessings flow."

Dr. Swain gave 27 faithful and fruitful years of service in the Methodist Mission in India and served for several years as a phy-

sician and Christian missionary in the employ of the Rajah of Khetri, Rajputana, India. She returned to the United States in 1896, and now resides at Castile, N. Y., where she first heard the call to mission service.

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN.

REPORTED BY REV. D. C. SPENCER.

(Number of Missionaries Include Wives.)

	Year Opened	Total Mis'srs.	Native Ordained Ministers	Native Unordained Helpers	Native Bible Women	Full Members	Sunday School Scholars
1. American Board.....	1869	71	45	50	24	10,856	6,880
2. Baptist Missionary Union.....	1872	56	9	37	26	2,213	3,775
3. Am. Christian Convention.....	1887	6	7	..	2	382	795
4. Bible Societies.....		3	..	..	..	..	..
5. Christian and Miss. Alliance....	1891	5	1	4	1	22	300
6. Church of Christ.....	1884	19	9	8	5	842	990
7, 9, (21) Episcopal.....	1859	224	47	144	75	9,968	5,524
8, 22, 23, 24, 25, 37 (20) ...	1859						
Presbyterian and Reformed ...		153	79	90	89	10,156	7,879
10. Lutheran.....	1892	9	3	1	2	110	150
11. German and Swiss.....	1885	6	2	3	1	159	150
12. Faith.....	1894	4	..	1	1	..	50
13. Independent.....		16	2	14	4	..	69
14. Methodist Church of Canada....	1873	34	26	39	12	2,440	1,623
15. Methodist Episcopal.....	1873	73	60	34	52	4,367	6,814
16. Methodist Episcopal, South....	1886	40	12	10	2	864	2,048
17. Methodist Protestant.....	1880	20	8	11	4	457	1,148
18. Evangelical Association.....	1876	6	18	12	10	1,025	710
19. United Brethren.....	1895	6	1	8	1	130	240
26. Roman Catholic.....	1844	229	34	98	..	55,824	..
27. Greek Church.....	1870	4	30	152	..	27,245	..
28. Salvation Army.....	1895	13	60	5	..	..	459
29. Southern Baptists.....	1886	12	1	5	2	140	300
30. Seventh Day Adventists.....	1896	4	..	5	..	30	65
31. Friends.....	1885	7	..	5	3	24	917
32. Seamen's Missions.....		4	..	..	..	..	..
33. Scandinavian Alliance.....	1891	11	1	5	1	200	110
34. Tract Society.....		2	..	..	..	..	..
35. Universalists.....	1890	3	3	3	3	96	156
36. Woman's Temperance Union.....		1	..	..	..	..	..
Total Protestant.....		789	394	494	320	44,281	41,208

Additional Protestant Statistics.—241 married male missionaries, 39 unmarried male missionaries, 274 unmarried female missionaries, 253 pastors in charge of churches, 3,866 probationers, 1,137 places where the Gospel is regularly preached, 461 organized churches, 74 churches self-supporting, 360 churches partly self-supporting, 369 church buildings estimated to be worth \$247,827; 717 Sunday-schools with 1,310 teachers; \$60,165 raised last year by native churches for all purposes; mission property, exclusive of schools and churches, estimated to be worth \$323,565; 14 boys' boarding schools with 1,917 students, 43 girls' boarding schools with 3,520 students, 78 day schools with 6,203 students, 11 theological schools with 111 students, 14 training schools for Bible Women with 125 students; school property estimated to be worth \$479,550; 12 orphanages with 547 inmates; 10 hospitals and dispensaries treating 120 in-patients and 10,767 out-patients.

Education in China and Christian Day Schools.

BY REV. GEO. S. MINER, OF FOOCHOW.

That the world "do move" is being realized by the persons in the "Far East" who are watching the signs of the times. The decree has gone forth that from this time on in the government examinations Western Science and History will be a prominent factor. Hundreds of Chinese young men are being sent abroad to be educated. Not only this but in many of the provinces of China educational institutions, where a liberal education is to be procured, are being established. In some of the schools a foreigner is president with from two to seven foreign professors. Dr. W. H. Martin was on the steamer with me when I returned to China in October, 1902. He returns to China by invitation and is to assist the Viceroy of the Hupeh Province in establishing schools for giving young men an advanced modern education.

Almost from my first experience with day schools I have felt the need of a well trained corps of teachers. As a substitute for a Normal Training School I have held institutes with the teachers and coached them as well as I could in that way, but now, as the government is soon going to send out teachers who can stand in the front, we, as a church must have as good schools and teachers as there are in China. We cannot afford to be second to the "Celestials." We must ever let the people know that Christianity leads all worthy reforms. We must lead in moulding and fashioning the "New China" that is fast springing into existence.

In order that the "Special Gift Day Schools" may be able to perform well their part in this advanced movement, a contingent appropriation of \$3,000 has been asked for by the Mission, and with the approval of the Missionary Board we understand that we are allowed to open this work and erect a building, but must raise the money therefore. That such a school is a necessity is realized by all.

A part of the needed funds have already been raised, and fully believing that our friends will again come to the rescue, the finance committee of the Mission has let the contract, and the building is now in the process of erection. The School should be opened about the middle of February, the middle of the Chinese first month. If sufficient money does not come in before that time, our credit is good and we will borrow until the Lord does send it. As a Mission we are a unit in believing that we must have this school. Brothers Ernest and Harry Caldwell have done nobly in forwarding this movement, but it becomes my duty, being missionary in charge, to aid in carrying it on to completion.

Will not every person who reads this article aid and interest others? I am sure that

every boy and girl, especially those who saw my pictures and heard me speak of "China and the Chinese" will wish to pay ten cents and have a brick in the building. Some may wish to pay a dollar and have a stone in the foundation. Others, or some class, may wish to pay ten dollars and have a door with their names upon it. Others may wish to pay fifteen dollars and have a window. Still others may wish to have a room and pay one hundred dollars. All sums gladly received, acknowledged and receipted for and a photo of the building will be sent to all paying five or more dollars, let us hear from you all, at once.

Send money to Dr. H. K. Carroll, 150 Fifth Ave., N. Y., City asking him to forward it to Foochow, China, to aid in erecting the new Normal Training School Building.

Notes.

Miss Hyde writes from among the Haka hills of China: "The Hakas differ from the people of the plains among whom we work, especially among the women. They have more liberty, but are treated by the men as lower animals. They have no bound feet, because they have to work in the fields with the men, or take care of the water buffaloes as they feed on the mountain side. They usually have the smallest child strapped to their backs, and the other children share in the labor. A woman was severely beaten for hanging her jacket above his in the shanty where they live. A man came to our door with three little girl babies in a basket, willing to sell at any price. Christianity has done a great deal for women, and it is a joy to see the bright, contented faces of those who have found Christ."

Many of the native Christians helpers of India are greatly blessed in their labors. Mrs. Lyman Jewett gives one of many illustrations. "Narayadu, a weaver, was brought under conviction by the labors of our faithful preacher, C. Nersu. Whenever he came to Nellore he called on Nersu for conversation; but he hesitated some years, then became a decided Christian. There was no light in his village, fourteen miles away, so he placed a son and a daughter in our school. There they became fitted for work in the great darkness around. One day the father, who could not read, came for his daughter to go and read the Bible to her mother and their neighbors. Said he, 'She is more advanced as a Christian now than I am.' When she came before the church to be examined for baptism she said her load of sin was greater than the load of the washerman's donkey. When we were touring in a neighboring village they came to our tent and asked us to set a day when we would dine with them. Gladly we did so, and, seated on mats, we had much pleasure in eating rice and curry in their little home. The daughter returned to school, in due time, married a valued preacher, worked among the people, and is now a bright jewel in heaven."

WOMEN'S WORK FOR WOMEN.

Rich Givers to Missions.

MARGARET ATHERTON walked home from the missionary meeting utterly oblivious to the fact that

"Robins called robins in tops of trees."

in their rollicking joy in the sweet spring weather. Her mind was filled with thoughts stirred by the earnest words of the missionary, who had brought to those present the need of Chinese womanhood, pleading yearningly for a new building, where girls ready to listen could be taught of Christ; thoughts stirred also by petulance, because, forsooth, she was not rich! How nice it would be to respond with a generous gift when one's heart was touched as hers had been, instead of being cramped for money and always having to consider the expenditure of every dollar.

If she had only had the income of Mrs. Ponsonby or Mrs. Ascot now; they could give a hundred dollars just as well as not—of course she gave her tenth (she didn't believe Mrs. Ascot did), and oftentimes an extra quarter or dollar, but to be able to give even ten dollars all at once—oh, how delightful it would be to be rich enough for that! And Margaret sighed as she opened the door and entered the cosy library at home.

There on the table lay the afternoon mail; it was always nice to find a letter waiting one's coming, and this—yes, it contained a cheque from Miss Barton for clerical assistance on the proof-sheets of the forthcoming Barton Genealogy. Such an appreciative note, and five dollars more than the amount Margaret had expected for her services. She had spent it many times, and in divers ways in anticipation—every woman does that with the money that is not expressly "for current expenses!" But now as she passed the parlor door on her way upstairs, she said to herself: "Now I can have the mahogany table redressed—did the polisher say six dollars or seven? Never mind; here is five dollars extra, and I can afford to spend it just as I please, and I've wanted that done for so long."

Don't judge her too promptly, dear friend—she was a "real, live young woman;" and even on the heels of a missionary meeting, suddenly finding yourself in possession of a sum of money which you had not anticipated, would your first thought be of God's needy, waiting ones? Is it not apt to be, like Margaret's of some pleasure or luxury, long denied, but now possible?

Upstairs in her pleasant room, Margaret sat down at her desk to write a little note of acknowledgment to Miss Barton. The tiny program of the afternoon meeting lay side by side with the cheque, and then, like a

shuttle in a weaver's loom, back and forth went the thoughts in Margaret Atherton's brain.

How full her life was, how cramped and dwarfed the lives of Chinese girls; true, riches as commonly estimated had never been hers—it was not a home of wealth into which she had been born,—but long years of honest thrift on the part of father and mother had furnished it with much more than bare necessities; there had been much "high thinking" she was sure, but she doubted if her New England "forbears" would consider it strictly "plain living," yet since the "hard times" there had been "financial stringency," which was not agreeable, but, after all, "daily bread" was assured, and almost always the "jelly on it" for which wee niece Helen had insisted upon praying.

Her own personal income as private secretary to the rich Mrs. Ponsonby, though small, covered all her ordinary needs during the year, and, yes, she must admit that club fees and birthday remembrances to friends, occasional books, and a few pounds of candy, were all items that could be dispensed with by one whose poverty pinched! And here was this additional sum—to be sure, it had been earned by toilsome hours of extra work—but in a certain sense was she not for the time being rich? Were not rich people, commonly speaking, those who had more than enough money to pay for the daily necessities of life?

She remembered the remark made by her minister in his sermon but a few Sundays ago: "Anyone who has even five cents over and above the amount necessary for the payments of all his bills is rich; it is the man who has five cents less than such an amount who is poor." Mrs. Ascot would probably smile at the idea of a cheque for twenty-five dollars being considered riches, but if she ought to give in proportion to her income of wealth, what ought Margaret to give of her wealth for these Chinese sisters, who, eager to learn, must be turned away for lack of room in that building?

Like a picture at the end of a long gallery, Margaret saw the white-haired minister of her girlhood standing in the pulpit of the old church, and like a far-off echo came his voice in the words of his text, "That our daughters may be as corner-stones, polished after the similitude of a palace." What was the polishing of her treasured "heirloom," the old mahogany table, compared with a chance to help in some way the polishing like to the corner-stones of a palace of some of the "daughters of sorrow" far off "in the land of Sinim!"

If she were rich as Mrs. Ascot or Mrs. Ponsonby she would give—yes, and being rich as Margaret Atherton, she would give just as

generously, just as gladly of her riches. And so it came about that the missionary felt that her journey of so many extra miles, and the weariness thereby endured, was more than made up to her by the gifts of those who listened. And Margaret Atherton had learned a new lesson on giving.—*Katherine Conway Danforth, in "Life and Light."*

The Story of a Carpet.

I used to read to my children from that most delightful of children's books, Hans Anderson, *The Story of the Magic Carpet*, which would carry its owner anywhere in the world. I want to tell now of a carpet just as wonderful. An old, *old* carpet, which has been transformed by some magic into one bright and beautiful.

This is how it came about.

I am a housewife and enjoy having things as pretty and fresh and suitable as most housewives do. On the stairs, *first* floor stairs, too, was a carpet once good, as well as beautiful, but now, shabby, worn—yes I have to confess it—fearfully *old*. For a year or more it had been an annoyance and mortification, but the time never seemed to come when something else was not more necessary, so it was made to "do." At last it was pronounced as past that period. It could not be made to "do" any longer, and money was appropriated for a new one.

Just then the appeals for foreign work came home with more and more force, and there was a mental struggle. "The carpet was a necessity." "It was no longer respectable," etc., etc. Well the Board got the money, and I really thought I had made a sacrifice. Not so! the fairies have been to work, and my carpet is brodered all over with beauty.

As I go up, step by step, it speaks to me. Here is a worn spot where the pattern is almost invisible, but it says, "Precious truths have been woven in the heart of some girl in Japan which will make her life a *perfect pattern* to be followed by the women of that nation, so earnestly, so enthusiastically striving for a higher life, and *your* little self-denial has done this."

Here are other bare places, which look as though a troop of rosy, rollicking children had been rushing up and down, with feet none too daintily shod for out-door play. These say, "think of *your* children now, just entering on Christian manhood and womanhood, and then of the little ones of China, unwelcome at birth, with little feet tortured and bound in youth, and of the aimless, ignorant, hopeless lives of maturer years. The day is coming, and perhaps a little more speedily through *your* sacrifice, when 'these from the land of Sinim' shall be the free and merry children of a Christian land."

I step on. Here are long, bare places, worn by the ceaseless tread on the edge of the

steps, and another voice, a *grateful* voice, reminds me of "the little child widows of India, ceaselessly trodden under the iron foot of custom, until all the bloom and beauty and freshness of young lives are crushed and worn into one long, weary, dull round of suffering, and perhaps, by *your* small sacrifice, relief is one step nearer the poor little child widows of India."

And so my old, worn carpet has become bright with beautiful lessons. Fair flowers of Christian hope and life and light blossom all over it, and the unintelligible language of these Eastern sisters is translated to me by my own heart's need.

When travelling in those Eastern lands by caravan, years long ago, we would arise in the early morning, long before dawn, to prepare for our day's journey. We would be aroused by the jangle of the *bells* as the mules and horses were being made ready for their loads. Of all kinds and sizes and sounds, from the large iron bell, with deep, discordant tone, to the silvery chain hung on the neck of the leading horse of the caravan. Jingle, jangle! jingle, jangle! each of different note or key; each discordant with the other, but all, when united, producing most delightful harmony, which I often recall to this day with exquisite pleasure.

So with the voices which speak as I ascend my stair: the deep guttural of the Chinese women, the softer tones of fair Japan, and the musical flowing ripple of India's dusky daughters, as they sing—

"Ni chara na mute, nam mitte, nam, mitte,
Ni pada mule, battiti, battiti."

"Thy refuge would I seek,
Blessed Jesus, blessed Jesus.
Thy Mercy-giving feet would I clasp,
Blessed Jesus."

These all unite in a sweet strain as I pass upward. Mingling with them I hear a silvery voice which, like a theme in music, now louder, now soft and low, but ever sustained, ever recurring, until, as I reach the last step it sings:

"Inasmuch as ye have done it unto the least of these, ye have done it unto *Me*."

This is the magic which has wrought the transformation. *This* has filled the poor, worn covering with music and beauty.

"Ye have done it unto me,
Ye have done it—unto *Me*."

Missionary Gleaner.

What One Girl Has Done for Missions.

THIS is the story of what a plain, unassuming, unknown girl has done. There are obstacles to her work which, to others, would seem insurmountable. She is so deaf that it is with difficulty, conversation can be carried on with her. She is lame, a fall through a hatchway some years ago having

dislocated her thigh, and left her a cripple for life. Her general health is frail; frequently she is tortured whole nights with pain; and she has no means of her own. And yet, despite these hindrances, she is a most indefatigable and most successful worker in the cause of missions.

Having been asked to give an account of the beginning and progress of her work, she says: About eight years ago, the promise, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to him. Shortly after she read this alarming statement, "There are one thousand five hundred counties in China without a single missionary." She fell upon her knees with the cry, "O Lord, send me!" She soon saw that a literal answer to this prayer was impossible, and yet she knew that God's voice had summoned her into the vineyard.

Four years after, as she was kneeling in prayer, the thought came, "If you cannot go yourself, why not support a Bible woman there in your stead?" While waiting before God in prayer, it occurred to her that if she should interest fifty persons in the work, and they should each give two cents a week, the amount would be raised. But fifty seemed to her so many. How could it be done? Again she went to God for light, and under the inspiration of his promise, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," she exclaimed, "Lord, I'll do it." This was in the summer of 1888. In the following December the first quarter's remittance was sent.

Shortly after this she read about India. She says, "We thought it pretty well supplied with missionaries, yet the fact is, that out of the 150,000,000 of women in India and Malaysia, 140,000,000 have never yet heard the name of Jesus." A two cents a week and a prayer circle was started for India, and in the following June the first quarter's remittance was sent for a Bible woman there. Thus two Bible women were now in the field supported wholly by her efforts.

Not long after this it was suggested she should have Scripture texts printed on ribbon for book-marks. In this way hundreds of dollars were added to the fund.

After reading the message for Easter Sunday, 1890, which was to form a society to support two deaconesses to be sent to China, God put it in her heart to support one of them. She says: "Taking two hundred dollars a year as a basis, I saw if one hundred

gave four cents a week, it could be done. I knew if I brought forth the seed and planted it, that God would make it grow. I knew the Kingdom of Heaven was not like a seed which a man kept in his garner,—it never could become 'the greatest among herbs' there,—but like a seed which a man planted.

"On Monday I began to plant," she says, "began to try for one hundred, and the first fifty dollars were remitted for a deaconess in China. I prayed that my life might be used as wisely, lovingly, completely and mightily for heathen women as it could be if I were in their midst. The work continued to grow, until after eight years of planting and watering the seed, I have the following fruit for the Master: four deaconesses (missionaries) in China and India, and two native Bible women, at an annual cost of \$1,560."

The question naturally presents itself, How has all this been done? The answer is simple. First, she has a zeal with knowledge. She has the faith born of God, and has learned the lesson, "I can do all things through Christ who strengtheneth me." Second, she is afire with missionary zeal. It is a passion which consumes her. She makes everything tend to her one purpose, and she imparts her zeal as a contagion to all about her. To use her own illustration, "Plant an apple seed in the ground, and the result will be a tree for its inheritance." Every week this circle widens; some new heart is touched, and a new worker enlisted. Cannot each one of us do as much for the Master?—*Mrs. M. D. Stambach, in Missionary Link.*

A Penny and a Prayer.

"Was that your penny on the table, Mary?" asked her mother, as the children came in from Sabbath school. "I was afraid you had forgotten."

"Oh no, mother; mine went into the box."

"Did you drop anything in with it?" asked her mother.

"No," said Mary; "I had nothing else to put in."

"Yes, I remember, dear. Do you know what becomes of your penny?"

"No, mother."

"Do you care to know?"

"Oh yes; I wish it to do good somewhere."

"Well, then, every Sabbath when you drop in your penny, drop in a prayer, too, that your penny do good work for God. If every penny carried a prayer with it, would not the money the school sends do a wonderful work?"



DIALOGUES, RECITATIONS, MISSIONARY EXERCISES.

Dialogue about Hindu Women and Girls.

BY SOPHIE S. SMITH.

e. Mother, can you tell me something about Hindu women and girls? Miss Crosby is to find out all the facts we could bring them to next meeting of the Mission.

er. Do you know where the Hindus live?

ie. In India.

er. What is the part of the house where the women live?

ie. The Zenana.

er. Yes, the high-caste women live in Zenanas exclusively, never seeing any of their servants who wait upon them. Occasionally the husband and father, for women and girls in a Zenana are either wives or daughters of the master of the house.

ie. Do they never go anywhere?

er. No, the children never go to school or Sunday school or out on the streets to play, and women are not allowed out on the street, much less to go to school for amusement or to visit their friends.

ie. How do they spend their time; do they read and study?

er. They neither read, write nor sew, but occupy their time in conversation with their mothers, and doing fancy work.

ie. Poor things! They must get very lonely living such lives.

er. They are tired, it is true, but they cannot help themselves. Girls are married at ten and twelve years of age, and then they lose even the comfort of their mother's love and sympathy.

ie. Do they have to leave their mothers when they are born?

er. Yes; they go to live with their mothers' mothers, who rules the house and leads a wretched life.

ie. If the husband should die while the wife is young, could she not go back to her mother?

er. No; she must remain where she is, and her life becomes even more miserable than before. The widow used to burn herself on her husband's funeral pile, but this has been stopped, and the poor little has all her jewels and pretty clothes taken from her, made to wear coarse garments to sleep on the bare floor, and fasts for days in each week.

ie. I should think they would want to be freed.

er. They would, if they could die on their husband's funeral pile, for they believe they could then go to heaven; but if they die in any other way, they may pass into the hands of some ugly beast.

Mamie. What does a woman do after she is married?

Mother. A high-caste woman is taken to the Zenana, where she lives among the others, doing nothing; while the low-caste woman is taught to cook her husband's food and do all kinds of rough work. In either case she must regard her husband as a god, look neither to the right nor the left when in his presence, but keep her eyes upon him, ready to obey his commands. When he eats she stands behind and waits upon him, and when he has finished, eats what is left.

Mamie. How glad I am that I was not born in India.

Mother. Yes; we should be thankful that our lines have been cast in such pleasant places, and pray that these poor, ignorant, suffering women may have their burdens lifted, and the blessings of peace and happiness come into their lives.

Mamie. Thank you, for telling me so much about them. I will write it down and then I shall not forget it.

The Plea of the Nations.

(The following exercise may be given by children in the costumes of the various nations, if desired.)

JAPAN.

Across the sea, full many a mile,
From far Japan's sea-girded isle,
I come, O Christian friends, to plead
My country's dire and urgent need;
Teach us to tear our idols down,
And give unto your God the crown.

CHINA.

I come from China. Dark and deep
Pacific's rolling billows sweep
Twixt your fair land and mine, where now
Unnumbered millions blindly bow,
And prayers are poured and vows are paid
To gods which their own hands have made.

INDIA.

I come from India's ancient land,
Her forests, vales and mountains grand
With idol temples are defiled;
The air is rent with mourning wild,
And suffering women live and die
In hopeless, hapless misery.

PERSIA.

From Persia's sunny vale I come.
No longer may our lips be dumb!
The days and years are fleeting by,
And we in heathen darkness die.
Oh, haste the bread of life to give,
That Persia, too, may eat and live!

SYRIA.

From Syria's sacred shores I come—
The land your Saviour called his own;
Yet where his holy feet once trod
They know not of the living God!
O Christian people! heed our call;
Teach us of Him who died for all.

AFRICA.

From Afric's darkened shores am I;
Hark! hear ye not that mournful cry?
There human blood is daily shed,
And living souls are as the dead.
Oh, haste and help to free our land
From Error's dread, despotic hand.

SOUTH AMERICA.

Not from the distant Orient I;
Our land lies 'neath your own fair sky,
Yet South America has needs,
And earnestly, O Christian, pleads
For help to break the chains that bind,
And life's immortal way to find.

NORTH AMERICAN INDIAN.

This noble land I call my home
And free its hills and mountains roam.
But I have heard the white man pray,
And seek to know the living way.
Oh, come and teach the Indian brave,
How your Great Spirit waits to save.

MEXICO.

From Mexico's hill-girded shores
I come, a suppliant to your doors.
Haste, with the Spirit's flaming sword;
Haste, in the name of Christ the Lord,
And help our fettered band to flee
From Rome's dark craft and tyranny.

Christ's Command.

(Let the Leader ask, "What is Christ's First Command?" etc. Let the Scripture be repeated by one; another respond with the poetry.)

First Command—Go. Mark 16: 15.

Go and tell of Jesus,
Bear the joyful news;
'Tis the Lord's commandment,
Who shall dare refuse?
Lo, I'm with you always
Is His gracious word;
Go to those who need Him,
Trusting in the Lord.

Second Command—Work. James 2: 17-18.

Work to do for Jesus,
Is there none for us?
Can we prove we love Him?
We can show it thus:
Faith alone is nothing,
Work betrays its life;
Lord, Thyself prepare us
For the toil and strife.

Third Command—Wait. Luke 12: 36.

Wait upon the Master,
Though He tarry long,
He will come with blessings;
Wait, and be thou strong,
Trust in God forever,
Ye shall never fail;
Faith o'er doubt and darkness
Shall at length prevail.

Fourth Command—Shine. Matt. 5: 16.

Shine as lights in darkness,
Each one in his place;
Let us catch the shining
Of our Saviour's face.
Others then may see it,
And shall glorify
God our Heavenly Father
Throned in light on high.

Fifth Command—Help. III John 8.

Help the weak and erring,
Help the cause of right;
Where there lies a burden
Lift with all thy might.
Give as God has given,
By whose power we live;
Freely God doth bless us,
Let us freely give.

Sixth Command—Love and Hope.

Rom. 13: 10.

Love is even the greatest
Of the blessed three,
Love is the fulfilling
Of the law for thee.
Hope in God who loveth,
Make thine anchor fast;
Hope shall find fruition
Far on high at last.

Seventh and Eighth Command—Prayer &

Praise. I Thess. 5: 17; Ps. 30: 23.

Pray for all things needful,
God for thee doth care;
Daily make petition
He will answer prayer.
Praise Him for the blessing
Of His bounteous hand;
Praise and bless Jehovah,
This is His command."

Ninth Command—Hear and Do. Ps. 85:

John 15: 14.

Hear the gracious message
Of our mighty Lord.
What is His commandment;
What His binding word?
Do the will of Jesus
With obedient love,
Laying up your treasure
In His home above.
What is His commandment;
What His word to you?
Blest are they that hearken,
Blest are they that do.

Unseen Brethren.

ISN'T it a strange thought that those poor unenlightened souls out in China, Africa and Japan are our brethren?"

"Well, rather, Lillian, but so it is. Yet I never thought of looking upon them as any near kin of mine until I heard Dr. Cox talk. Think of those poor little African boys worshipping those miserable idols, and not knowing anything about Christ and His love for humanity.

"Yet He just as truly died for them as for us, dear. I wonder if we ever fully realize the privilege of having been born in a Christian land and of Christian parents. Christ's pardoning blood was shed as truly for them as for us.

"It makes life so responsible, dear, this knowledge that Christ has entrusted to us the salvation of souls, and while we may not all be adapted to carry to them the message, yet there is none so weak and small but they can help with their sympathy, prayers and means.

"Yes, our means become a blessing to us when we are able to use it to Christ's honor and glory. Consecrated money the missionary called it, and if we give it in the proper spirit we are sure to reap a blessing.

"When a certain good man I once knew died," mother said, "we were all surprised to learn how poor he really was in this world's goods. We had thought him a man of moderate circumstances, he had always supported so freely every cause of the church at home and abroad.

"Ah, yes," said the pastor, when questioned on the subject, "he laid up his treasures in heaven, where moth and rust cannot corrupt."

"And he died poor," some one said. "Not so," was the answer, "he died rich in the promises of God's word."

"I smiled yesterday when I heard grandfather speak of his bank account in heaven, but now I know what he meant. The dividends there are sure and the banks never fail, he said."

"The money that gives me the most satisfaction," said a religious lawyer, "is the money I spend in promoting Christ's kingdom. I am interested in home missions, but it is the foreign missions that appeal most to my heart and sympathy. Here the Gospel is open to most people, but there how shall

they know unless they are taught. And I have trained the baby hands of my children to give even at the cost of self denial."

Our unseen brethren. By God's grace we may rescue their souls from darkness and sin.—*Sarah V. DuBois in Christian Intelligencer.*

What My Penny Can Do.

My grandma gave me a penny,
So pretty and bright and new,
And she said, "Go and spend it, darling,
Just as you wish to do."

You know it's so strange about grandmas;
They are always so rich and so kind,
They will give you pennies and pennies,
And never seem to mind.

If you ask your mamma for a penny
She will hold up her hands this way,
And say, "My dear! I'm not made of pennies,
You had one yesterday."

But grandma will give you plenty,
And tell you to spend them, too;
And that is what puzzles me just now,
I don't know what to do.

Of things you can buy for a penny
I do not need any at all;
I have got a new hat for my dolly,
Some jacks, and a bouncing ball

And I have been thinking and thinking,
Since I went to the Mission Band,
Of the poor little heathen children
In that far-away, darkened land.

They never have beautiful playthings,
And when their hearts are sad,
They do not know of the Saviour,
Whose love could make them glad.

And they tell me that one little penny,
To a missionary given,
Would pay for printing the story
That shows them the way to heaven.

So I'll send you, dear bright treasure,
Through our own little Mission Band,
Far out over the water,
Into the heathen land.

And, perhaps in that bright hereafter,
Some little girl will say,
"I learned of the love of Jesus,
Through the penny you gave that day."

CHILDREN'S WORK FOR CHILDREN.

Lou's Investment for Mission.

LOU had a sixpence given her to invest for the heathen, at the same time the other members of the Missionary Banks had theirs, and it had been in her blue dress pocket for a whole week. She had forgotten about it until she felt for her collection money one Sunday morning in church. First she pulled out a tiny handkerchief with a sweet-brier perfume, then the pennies for the collection, then the sixpence.

"Here's my 'vestment money," said she in a soft whisper, and she held it in her hand, trying to think what to do with it.

Good old Mr. Moore was coming with the box, and all at once Lou heard the minister say, "Remember that our collections today are for Missions," and then he urged the people to give generously to make up a certain amount which was pledged. Now, just in front of Lou sat an old gentleman who was always alone. He had a queer Roman nose, a bald head, and gold eye-glasses. Lou watched him a great deal, and used to wonder why he always shook his head when the collections were made. That was the strangest thing. She had always had pennies to give ever since she could remember; and here was an old man who was never able to give anything. Her little heart was full of sympathy for him, and suddenly she thought how she could help him out of trouble. She would give him her sixpence, and for once he would have something to give. Leaning forward, she dropped it softly on the cushion in his pew. He saw it, and looked around. She nodded sweetly, and tipped her head toward him.

"Put it in for the poor heathen," she whispered.

He gave her a keen glance, and Ned, who sat at the other end of the pew, shook his head at her. Lou shrank back under her hat, and sat as still as a mouse until Mr. Moore reached her neighbor. Much to her surprise, he put in paper money. Now, what would Miss Gray do to her, she wondered, because that sixpence was to go for *Missions*, and nothing else.

After the benediction the good old gentleman looked at Lou as though he had just discovered that such a little girl sat behind him.

"What did you do that for?" he asked.

Lou was frightened. "It's my 'vestment money," she stammered. "Miss Gray said we should see how much we could make out of it for heathen children. The big girls buy cotton and knit things, but—I thought—"

"You thought you'd invest in *me*, did you?" and the old gentleman's face wrinkled into an actual smile. But Ned saw that his sister was in trouble, and stepped back to take her hand, which he kept in his own till they were out of the crowd.

"You squeeze my hand too hard, Ned," said Lou.

"Well, I'd like to know what you've been saying to Mr. Fisk, and what made you cry," said Ned.

Of course Lou told him, and Ned was not pleased. He walked her home very fast.

"Mother," he cried, "what do you think Lou's done now? She gave her sixpence to that rich Mr. Fisk, that sits in front of us, so he'd have something for the Missionary collection. My! I don't know what she'll do next."

Lou's father was suffering with headache, but on hearing this broke into a hearty laugh.

"Dear me, that's pretty good!" he exclaimed. "If you got Mr. Fisk to give a sixpence for the heathen, you've done more than the minister can. He just *hates* Missions."

"He never put it in," said Lou with a tremor burst of tears; "he kept it, and put in paper money."

"Better still," said her father. "Come here, my little missionary."

And Lou was glad to take off her big hat and lay her hot cheek against father's arm, while she told him about it.

But Ned thought she ought to be punished for "doing things," as he called it.

"No, dear," said her mother, when Lou begged for another sixpence to invest, "you gave yours to Mr. Fisk, and now you must earn a sixpence for yourself before you can invest it."

This was slow work, and when the time came for the meeting at which reports were to be given in, Lou had only a shilling. Of course her missionary box was well filled, as usual; but she did not like to hear her friend Daisy and the other girls tell about all the things they had made and sold, and how much money they had earned, while she had so little.

But after all had finished, Miss Gray spoke. "I have had two pounds (about ten dollars) sent me," she said, "with a receipt which reads as follows:—"

"David Fisk, Dr. To investment £ s. d.
for a little heathen..... 0 0 6
"To increase on same for 4 mos. 1 19 6

Total.....£2 0 0

"Received payment.

"If the little girl named Lou Leslie will sign the above, and return, it will greatly oblige your humble servant."

"DAVID FISK."

People were so astonished that there was perfect silence for an instant. Then they cheered; and when Lou was taken to the platform to sign the receipt, they cheered again. It was because they were so glad that God had used her little hand to unlock the selfish heart of a rich old man.—*Region Beyond.*

How Missionary Money is Earned.

OUR Juniors can make money easier by selling pop corn than in any other way."

"Have the children gather up all the old rubbers in the neighborhood during the right spring days."

"Our Juniors gathered all the empty bottles they could, cleaned them, and sold them to druggists and physicians."

"Our young people raised radishes, lettuce, and other early vegetables for sale."

"We will color Easter eggs and make brownies to sell the day before Easter."

"Our boys got up fishing parties Saturday afternoons, and sold the fish they caught."

"We had kodak pictures of our church made, and they found ready sale."

"Our young people had missionary popcorn and potato patches, which with careful cultivation yielded an abundant harvest."

"Boys and girls should be paid something for the work they do for their parents instead of receiving an allowance. From their own earnings they should give a liberal sum to Jesus."

"A good way to raise missionary money is to have a 'Blessing box,' and for everything that comes to us as a blessing make an offering."

"Our Juniors sell paper-weights containing our pastor's portrait. They get them from the Souvenir Paper-weight Co., Rochester, N. Y., for twelve and one-half cents each and sell them for twenty-five cents."

"We made taffy and sold it, and cleared 5.00 for one evening's work."

"We have had good success with the 'talents.' One little girl added to her 'pound' ten times ten pounds by investing her nickel in sugar and making candy and selling it."

"Our young people get a commission for gathering eggs, and delivering milk."

"Our Juniors will raise plants to sell next spring and summer."

"I asked our Juniors for a good plan to earn missionary money, and the first answer was 'sell candy.'"

"One little girl in our Band buys gingham, and her mother helps her make aprons, then she goes from house to house selling them."

"The only girl in our society who raised 1.00 last year bought eggs and raised missionary chickens."

"Our Juniors all 'hire out' on Saturday to earn money for Jesus. Some do errands, some work in stores, etc."

"Some of our boys are selling good lead pencils, and clear something over \$2.00 per gross. Others are selling good carpet tacks for the spring house-cleaning; this gains about half the price. Some girls have made rag carpet, and have sold it."

"Our young people did well with a 'Rubber Social' at which the admittance was a pair of old rubbers."

"One good way for a young person to earn missionary money is by keeping a missionary hen and selling the eggs and chickens."

"Getting the children to raise money by the help of the Life-membership booklet is an excellent way."

"One of our Juniors earned a dollar in a little more than a day by selling horseradish early—just as soon as the ground thawed so it could be dug. His mother prepared it and it found ready sale at five cents a glass."

"Our Juniors take their mammas into partnership in a baking firm. The mothers bake bread, cake, pie, etc., and the Juniors sell and deliver it."

"Let the boys and girls in and near cities and towns have missionary gardens. They raise and tend flowers and vegetables and sell and deliver them."

"Have a 'sewing Society, during vacation, when articles can be made to sell. It is a good plan to have a bazar just before Christmas, if there are enough articles to sell. To them can be added fancy work, home-made candies, pop corn, etc."

"Our young people are making a 'name quilt, that will bring them \$22.00 when finished."

"One excellent way for our Juniors to earn money is by picking berries. We have several fruit farms near here and the children earn considerable that way."

"The 'talent plan' had always succeeded with us. We choose up sides, and see which side doubles their talent money the oftenest."

"A little boy and girl in our society have their mamma pop corn and make candy for them to sell. In that way they raised \$5.00."

"The best way for boys in larger towns and cities to earn money is by selling daily papers."—From Junior Builders.

How and what to Give.

A little boy eight years old opened his bank one day in the presence of his father, and counted his money as he arranged it in piles. There were fifteen cents in coppers, twenty-five cents in five-cent pieces, and one dollar in silver dimes.

"There," exclaimed the boy, pushing aside fifteen pennies, "I'm going to give those to the missionary society."

"Ah," said the father, "and what are you going to do with the silver?"

"Buy candy and peanuts for myself."

The father looked steadily at the boy until the latter's face flushed.

"What's the matter, papa?" he asked.

"There's nothing the matter with me," was the quiet answer.

"But there is with me—that's what you mean, I know. I'm a mean old pig—that's what I am, but I won't be any longer—so there!"

He put the pennies and nickels back in the bank, and doing up the silver dimes, he said,—

"I'll give this pile to the missionaries, so I will," and he did.

The lesson was one which many an older person would not have been as quick to learn or to heed.

GENERAL NOTES AND COMMENTS.

THE NEW YEAR.

The year 1903 should be memorable for its great increase in missionary fervor, zeal, gifts, success. The year 1902 has prepared in some measure for this, for it was an advance on previous years. Evangelistic power and wide-world revival is within reach. Christian consecration will give efficient workers, liberal givers, and millions of converts. Waiting upon God will bring power. Working as God directs will bring success.

FOREIGN MISSIONS.

One of the missions of GOSPEL IN ALL LANDS during 1903 will be to show what is being done by Protestant Christianity in foreign mission fields, and who are the workers. Can we do better with our space than to give, at least once, the names of the men and women representing all the churches, who have been honored of God and of men in being the standard bearers of Christianity in the face of the hosts of heathendom?

PROTESTANT MISSIONS IN CHINA.

We have received from China a list of all the Protestant missionaries in China in 1902, and shall publish it next month. It is a great army, and yet what are they among so many, a population five times as large as in the United States?

PROTESTANT MISSIONS IN JAPAN.

We promised to give in the November magazine the list of foreign missionaries in Japan, but it did not arrive. It was received last month and is given this month. It occupies a large amount of space. Some may call it a waste. Others may think it could have been printed in smaller type. We wish to honor these our substitutes. No other book or paper published in the United States will contain their names. Let us not begrudge them an appearance once. Take the list dear Christian reader and present it before the Lord with the prayer that every one of these noble workers may be filled with the Spirit of God and be very successful in their work.

ADDRESSES OF BISHOP MOORE.

Bishop Moore, who is in charge of the Methodist Episcopal Church in China, Japan, and Korea, with headquarters at Shanghai, returned to the United States in October, and has since delivered able missionary addresses in many different places which have increased the missionary knowledge and interest of his hearers. He speaks highly of the material from which the native converts are made, and gives many illustrations of their fidelity and great usefulness, and believes they compare well with Christian converts at home. He returns to the East in March.

AMERICAN BOARD.

The American Board reported at its Annual Meeting that the receipts of the year were \$845,105.85 which paid the expenses of the year, the debt of \$102,341.38 with which

the year commenced and left a balance on hand of \$1,461.12. Of the receipts \$214,710 came from the Women's Boards, and \$175,000 from legacies. The gifts of the living for the current work of the American Board show a decrease of \$20,000 as compared with the preceding year. The contributions from Sunday schools and Young Peoples' Societies fell off considerably during the year.

The Annual Meeting also said: "We express our conviction of the value and efficiency of the plan of assigning to churches and individuals the support of individual missions, or specific mission work, and our desire that it should be the policy of the Board to maintain and extend the plan as far as possible."

FINANCES OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The General Missionary Committee met in Albany in November, and the Treasurer reported that the receipts for the year were \$1,345,297.93 and the expenditures \$1,219,597.36. The year commenced with an indebtedness of \$96,556.85. This being deducted left a balance in the Treasury November 1, 1902 of \$29,143.72. There had also been received special gifts \$112,866.88 and Twentieth Century Fund \$4,759.45.

The General Committee appropriated \$683,942 for Foreign Missions, \$495,297 for Domestic Missions and \$166,058 for Miscellaneous Purposes, the most of which will be expended for missions, making a total of \$1,345,297. The average increase for the foreign fields was 15½ per cent., and for the home fields 13 per cent.

CHINA MISSION CONFERENCE.

Dr. A. P. Parker of Shanghai, China, writes of the meeting of the China Mission Conference under the presidency of Bishop Galloway and says: "Reports from the workers throughout the bounds of the Conference show encouraging results for the past year. The interest in the gospel is growing among the people. The list of enquirers increases at every point; indeed it was the constant refrain of the preachers in their reports that they had to be constantly on their guard in receiving enquirers and members in the church lest many should be taken in who are not qualified for church membership. The preachers have to be especially on their guard against men who come seeking membership through false motives, hoping, in most cases, to get help in law-suits or to get protection from official justice on account of their having violated the law in some way. But notwithstanding some whose motives are improper, large numbers are coming from a genuine desire to know the truth. The statistics show that we have now in this Conference, including the Korea District, some 1,650 members, besides several hundreds of probationers. This is a considerable increase over last year and is very encouraging."

GOSPEL IN ALL LANDS.

FEBRUARY, 1903.

ULFILA AND THE GOTHIC BIBLE.

BY LAURA M. LATIMER.

NEARLY twenty centuries ago, in A. D. 9, Germany was occupied by Roman garrisons. A chain of fortresses lined both banks of the Rhine. Roman fleets were sailing along the German coasts. The conquered people submitted in mute despair. Arminius, a young Gothic chieftain, who was at the head of the noblest house in the tribe of Cherusci, incited his countrymen to take up arms and defend their fatherland.

It was a perilous undertaking, for nation after nation, with walled cities, and trained soldiers, had been crushed under the chariot wheels of triumphant Rome. Arminius was only twenty-five, and yet he had obtained the rank of knighthood, and Roman citizenship. He fully realized the doubtful issue of the insurrection, for he led his followers to a tableland, intersected by numerous deep and narrow valleys, surrounded by steep mountains only accessible by narrow defiles. Near by was a gorge in the mountain ridge which led to a cluster of high rocks overlooking a little stream of water, around which clustered the lofty oaks of a sacred grove. Here were the altars of the heathen gods, red with the blood of the slain victims offered in sacrifice.

Arminius evidently had sought the protection of the gods, for near the altars, he waited the approach of the Roman legions. The gods of wood and stone could not help him. But the unknown God came to his aid. The Germans were safely entrenched upon the hillsides and behind rocks, while below them was the Roman army, struggling with difficulty through a valley traversed by rapid streams, which suddenly were overflowing their banks, as heavy torrents of rain burst upon them. In that fearful storm ancient trees were torn up by their roots blocking the way as the vast army of Varus was struggling up the glens or floundering in the morasses. The enemy fell an easy prey to the assaults of the brave Gothic chieftain.

A careful student of history cannot fail to notice that many of the great battles which have been turning points in the world's history have been won, because of storms that have discomfited the foe. Arminius defeated the Roman army during a fearful thunderstorm which so terrified the legionaries that they lost heart and were easily thrown into disorder.

When the news of the utter destruction of the army reached Rome, the Emperor Augustus was overwhelmed with grief. For weeks afterwards he would pace back and forth through the halls of his palace, beating his head against the wall, exclaiming "Quintillus Varus give me back my Roman legions."

“It was our own primeval fatherland, that Arminius rescued when he slaughtered the Roman Army in the marshy glens between the Lippe and Ems. Had Arminius been defeated our Germanic ancestors would have been enslaved or exterminated, and the great English nation would have been utterly cut off from existence.”

The English people belong to the Teutonic race; but the whole Teutonic brotherhood is partly Gothic. An expert would recognize the Gothic words in our common conversation, and the Gothic cast in almost all our faces. The land of Luther was rescued by the brave Goths to become the great center of a world-wide Reformation. Christianity was introduced among the pagan Goths by captives taken in war.

Ulfila, born near the beginning of the 4th century, was a descendant of a Christian family, which half a century earlier had been carried away captive in one of their wars from a little village near the city of Parnassus, in Cappadocia. When he was twenty-one, he went to Constantinople where he mastered the Greek and Latin languages, and was a Bible reader among his Gothic countrymen. He was ordained missionary bishop of the Visigoths.

But the pagan king banished him for three years to the wretched little town of Cucusus among the ridges of Mount Taurus. Here in the midst of Isaurian robbers, often suffering for food in that desert region, sick and with no physician, the brave Ulfila, by correspondence directed missionary work in Phoenicia, Persia, and among the Goths, and supported missions and redeemed captives. He finally received permission of the Roman Emperor Constantius to settle in the neighborhood of Nicopolis, at the foot of Mount Haemus in Lower Moesia, with a large congregation of his converts.

The great work of his life was the Gothic translation of the Bible into the Gothic language. He translated the Bible for a nation which had no written language, no books, no alphabet. He made an alphabet. He took from the Greek and Roman alphabet such letters as were suitable, and he added others, making 24 letters in all. The alphabet was used in making Bibles. Every Bible was copied by hand. It was more than a thousand years before the art of printing was discovered. Ulfila's translation became practically the Bible for the whole continent of Europe.

“The very expressions of that Bible as he had written them became the moulds in which was cast the religious sentiments of Northern Europe and largely of our modern thought.” We are indebted to it for the richest part of our language.

Ulfila undertook this laborous work, in an age convulsed by wars and by revolutions which were violently overthrowing one emperor after another. Provinces east and west, were attacked by hords of wild barbarians, famine and pestilence following the destroying footsteps of the cruel invaders. Cyril, Bishop of Jerusalem, sold the treasures of his church to feed his starving poor, and for this, he was banished from his country.

St. Jerome, who translated the Bible into the Latin language, looking out from his cell in the desert upon a century so disastrous, wrote, “Tears for so great afflictions have been dried up by the length of the sorrow.”

In the year 376, the Visigoths, dwelling north of the Lower Danube, were driven from their homes and suddenly appeared as suppliants, in vast multitudes upon its banks. They said that a terrible race whom they were powerless to withstand, had invaded their land and spared neither their homes nor their lives. Ulfila went as ambassador to the court of the Roman Emperor to seek an asylum for the Goths within the Roman empire. Upon one condition alone, would Valens consent to their petition. They must accept the Arian Creed; and only by making this promise, was Ulfila able to relieve the sufferings of his people.

In the year 388, Ulfila was summoned to Constantinople where the council had decided in favor of the Nicene Creed, and he was declared a heretic. He died in Constantinople that same year.

Many thousand Gothic soldiers had joined the Roman legions. The Roman Emperor listening to unworthy advisers massacred the wives and children of these soldiers who had been left as hostages in the different cities of Italy. The Goths revolted, and led by King Alaric, with his vast army, they reached the gates of Rome A. D. 410. "The inhabitants were awakened at midnight by the tremendous sound of the Gothic trumpet." For six days and nights the Goths rushed through the streets of the city in their work of plunder.

Alaric, who carried with him Ulfila's Bible, commanded the soldiers to spare the lives of the people, and leave untouched the treasures of the Christian churches. But he could not restrain the vengeance of the army. The historian tells us that "Henceforth the power of pagan Rome was entirely broken. Christianity stepped into its deserted inheritance. The Christians occupied the heathen temples, transforming them into churches."

That was a strange age in which Ulfila lived. St. Jerome, in a letter to some Gothic correspondents, says: "Lo the Huns are learning the Psalter. The frosts of Scythia glow with the warmth of faith. The ruddy armies of the Goths bear about with them the tabernacles of the church."

Attila, king of the Huns called himself the Scourge of God. A Vandal chieftain was asked by his pilot on the Mediterranean "What course shall I steer?" The reply was "Leave that to the winds they will transport us to the guilty coasts whose inhabitants have provoked the Divine justice."

Wild legends tells us of Attila's magic sword, the "sword god," which the Huns worshiped. The king of the barbarians died on the day of his marriage. His coffin was of solid gold. This was placed in a casket of silver and enclosed in a coffin of iron and sunk in the bed of a deep river.

Ulfila's Bible accompanied the Goths in all their wanderings. But in the 9th century it disappeared. It remained unknown and forgotten until near the end of the 16th century when the four gospels were discovered in the Abbey of Werden. It is called the Codex Argenteus, the Silver Bible. Of all the versions, it is the handsomest.

It is in book form, written on the finest vellum. The color is a beautiful royal purple. The smaller letters are written in silver and the capitals in gold. It was transferred from Werden to Prague. In the year 1648, when the Swedes captured that city, among the spoils sent to Upsala was the manuscript of Ulfila's

Bible. It is Sweden's greatest treasure. In the year 1818, another important fragment of the *Codex Argenteus*, containing the Epistle of St. Paul, was discovered in the Lombardian Monastery of Bobbio.

"The same place which the study of Sanscrit holds in the history of the development of the great Indo-European family of nations, is occupied by the Gothic of Ulfila, in reference to the unwritten history of the Germanic races."

CHARACTERISTICS OF THE HINDUS.

BY REV. JAMES MUDGE, D. D.

THERE are several ways of describing the Hindus. One way is to seize upon detached peculiarities which may have come under the notice of the observer, and, exploiting them in a humorous manner, give the impression indirectly, if it be not directly stated, that such are the universal attributes of the people. This makes a very racy and readable article for a paper, and serves to give vent to the annoyance of the traveller or transient sojourner who has suffered much from the foible and vices which he thus unjustly charges against a whole nation.

An equally untruthful and improper method is his who goes to the other extreme and proceeds, through some quixotic impulse or anti-missionary spite, to make out, as he fancies, that the Hindus are every whit as moral and every way as excellent as Christians generally, and have more to teach us than to learn from us.

A much better, although harder way, is to avoid all extravagances in either direction, and set down, with less wit but more wisdom, a soberly estimated account of those things which are commonly agreed upon by those who have had best opportunities to know. We shall endeavor to follow this last method.

He would be a very rash man who should attempt to give *ex cathedra* an exhaustive summary of the especial characteristics of the multifarious people of India, even of those known as Hindus, to say nothing of the many millions who cannot thus be classified. Nor is it possible so to write as to command the assent of all who may claim to be acquainted with the subject; for considerable differences prevail even among them. The native character is a great deep, and, as a rule, those who have made the most study of it are slowest in giving very positive opinions. One who has been in India twenty or thirty years will commonly be more diffident and guarded in his assertions than one who has been there only two or three. As the writer was ten years in India he may perhaps be equally removed from undue dogmatism and undue timidity, and without further preface may venture to say a few things which he hopes will commend themselves to the majority of those qualified to judge.

One further general remark, however, may be in place, and may afford help in reaching right conclusions. The traits of the Hindus are necessarily those that pertain to an Eastern race, a Southern race, a much conquered race, a people that are almost all of them desperately poor, densely ignorant, and votaries of a religion which is filled with vice. If these guiding lines are remembered it will not be difficult to check the statements of some inconsiderate

travellers and to say where, on the whole, the truth must lie. Considering the difficulties under which the Hindus labor, many of their faults will be easily accounted for, and it will be found that at many points they are better than could fairly be expected.

Being poor with a poverty which it is not possible for the average citizen of America to comprehend, it scarcely needs be said that the people of India are very industrious so far as their strength permits, and very economical at most points. They are obliged to be. It is only by the hardest kind of work and by the closest saving that they can manage to live. If it is thrown up against them, as it sometimes is, that they are covetous, that their whole talk is about rupees or money, of what they can get and what they can make, it may be fairly replied that almost anybody under their circumstances would do the same. How can they be expected to have minds lifted above that which is grossly material when it requires all their exertions to keep soul and body together.

The wonder is that religion holds as large a place in their thoughts as it does, for exceedingly religious they certainly are, so far as may be included in deference to the priests and observance of multiplied ceremonials. Superstitious, doubtless, they must be called. How can it be otherwise? Their religion is one of fear, in the main, their ignorance leaves them an easy prey to all manner of notions and apprehensions and credulous silly beliefs. The educated classes cast away much of this stuff, but such are as yet only an inconsiderable part of the millions of India.

Being Eastern they are conservative, not fond of change, deeply attached to the ways of their ancestors. "*Dustur hai*," it is the custom, is their ever ready and all sufficient answer to any challenge as to why they do this or that. They hold to the ancient way of doing things almost as tenaciously as the beavers and the bees, and have hardly more idea, that it is impossible to depart from what has come down to them. Yet, of course, being human beings with powers of reason, not animals with mere instinct, they can be brought, after sufficient pressure is exerted, to adapt themselves to altered circumstances, such as are implied in the railways and other inventions introduced by the English rulers.

They are not inventive or progressive or given to hurry. There is always time enough. Tomorrow will do as well as today. Indeed the same word is used in Hindustani for tomorrow as for yesterday. Kipling, who knows India very thoroughly, has brought out this trait in a well known stanza that expresses much in little, and especially appeals to those who have had some little experience in trying to get things done in that far away country. Here it is:

"It is not good for the Christian's health
To hustle the Aryan brown,
For the Christian riles and the Aryan smiles,
An he weareth the Christian down.
And the end of the fight is a tombstone white,
With the name of the late deceased,
And the epitaph drear, "A fool lies here,
Who tried to hustle the East."

Another stanza by an older poet expresses, with equal cogency and pith, a trait somewhat allied to the one just chronicled. It runs as follows:

"The East bowed low before the blast,
In patient deep disdain;
She let the legions thunder past,
And plunged in thought again."

If India fails to keep pace with the more practical, mechanical, martial, aggressive West in many things, she has not been lacking in profound thinkers, as her recondite system and theories bear witness. She has revelled in metaphysical distinctions of the subtlest kind, and formulated philosophies such as could spring only from the acutest intellects. This philosophy is dreamy and speculative to the last degree, given over to the solving of unsolvable problems, and lost in labyrinths from which there is no escape. Anything more barren and unproductive than the mazes and complications of which the Hindu mind is fond can hardly be imagined.

Being Southern, accustomed for many centuries to a land of great heat, and having been oppressed by a long succession of conquerors against whom they were unable to make head directly, it is not surprising to find the Hindus peaceable, polite, and untruthful. The two former qualities nobody disputes. Everybody finds them a people very obedient to law, very submissive to legal authority. A Hindu crowd, unless religious fanaticism should be aroused by a supposed danger to their caste, or something equally dear, such as the sacred majesty of the cow, is very easily managed. A few officials, a magistrate and a squad of policemen, are more than sufficient for the largest assemblies.

That they are polite, courteous, respectful is manifest to all who have dealings with them. The brusque, brisk, off-hand manners of Europeans are far from agreeable or altogether unintelligible in their sight; while the European, on his part, gets out of patience with the circumlocution and endless palaver which to them is so dear. And along with this extreme politeness, goes that which so frequently attends it, we are obliged to say, much insincerity and untruthfulness. This, at least, is the common charge. It has been disputed by some.

The masses of the people concern themselves not at all as to their rulers, and give them very little trouble. They patiently pursue the quiet tenor of their simple ways, are contented, and even cheerful, in spite of their scanty earnings and many hardships, looking for but little and not very greatly resenting it when even that little is taken from them. The only exception that can be made to their mild, gentle and peaceful character is their strong tendency to litigiousness. They are exceedingly fond of taking it out with an opponent in the courts to the utmost extent of their ability, and beyond; but perhaps not more so than the people of other lands who are debarred from or indisposed to physical violence. The number of lawyers, we are quite sure, is not as great in proportion to the population as in Christian countries.

Their temperateness in part accounts for the lack of the ugly, disorderly element in crowds. They must be called, in comparison with the Anglo-Saxons or Germans or Latins, a sober people, not given to intoxicants, and hence delivered from the immense amount of evil therefrom springing in other lands.

The late Prof. Max Muller, in his column, "India, What Can It Teach Us," has a chapter on "The Truthful Character of the Hindus," in which he assays to deny constantly repeated and general accusation of untruthfulness, although

acknowledging that it seems almost Quixotic to try to fight against it in the face of the almost universally prevalent opinion. "I shall never be forgiven," he says, "for my heresy in venturing to doubt it." Inasmuch as Prof. Max Muller pretty nearly all conversant with the country and people of India are practically agreed on.

But when his chapter, or lecture, is carefully examined, it is seen that he does not so greatly differ from others as might at first appear. It is in reference to the people of India "when left to themselves," previous to the year 1000 A. D., that he makes his claim for truthfulness. He quotes from the Veda to show that the Vedic gods and the folks of Vedic times were truthful, which has extremely little to do with the present, for, as every one knows, modern Hinduism is very different from Vedic, and the gods of the Puranas are notoriously untruthful.

Even Manu, the ancient lawgiver, Prof. Muller admits, give it as a primeval rule that men should say what is true and pleasant, but not what is true and unpleasant. And towards the close of his lecture the Professor fully grants that modern Hindus are a nation of liars, explaining it by the fact of their history. He says, "After reading the accounts of the terrors and the horrors of Mohammedan rule, my wonder is that so much of native virtue and truthfulness should have survived. You might as well expect a mouse to speak the truth before a cat as a Hindu before a Mohammedan judge. Truthfulness is the most expensive luxury in our life—and happy the man who has been able to enjoy it from his very childhood." Mountstuart Elphinstone, one of the highest authorities on India, quoted with approval in this very lecture, says "At present want of veracity is one of the prominent vices of the people of India."

Bishop Thoburn also remarks (putting it very mildly) "In no part of India can it be said that the people are noted for truthfulness." Duplicity and dissimulation are weapons which the weak usually employ against the strong, and it cannot be a matter of wonder if people who have been so much trodden upon as the Hindus should resort to it pretty generally.

That they are faithful and affectionate to a marked degree may be confidently claimed, and, in the upper castes more especially, they are quick to learn, and gifted oftentimes with astonishing memories.

Shall we call them selfish and inhumane and licentious? How can it be otherwise, considering the character of their religion and the unnatural impositions of the fearful system of caste? The latter kills all natural sentiments of compassion for one of inferior birth, and prevents any endeavor to help him no matter what the extremity. The former defies immorality.

The gods of the Puranas, who preside over the popular religion of India today are adulterers, liars, thieves, drunkards and knaves, and their worshippers must, to a large degree, become like them. The intercourse of the sexes is made the object of veneration, an emblem of God. The accounts of the gods are most disgusting and obscene. Popular mythology is a tissue of crimes, lusts and frauds, a mass of amatory stories and ridiculous legends, unclean and offensive in the extreme.

The popular temples are filled with prostitutes; indecent dances and abominations are common in the pujahs or times of worship at home; filthy desires are encouraged. Heaven is sensual, hell is horrible, neither is permanent, and the Ganges washes away all sin. That under these circumstances the people are as good as they are is a marvel, and no small tribute to the enduring power of conscience. Such goodness as they retain is mainly in spite of their religion, not because of it.

The Hindus, being of the Aryan stock, have an excellent groundwork of natural ability and natural virtue, and only need a change of religion to become very greatly changed for the better. The transformation, of course, will take time; it cannot be accomplished all at once. But it is steadily going on. In marvelous numbers considering the conservatism of the people and the many other obstacles, converts are being made, and they respond readily to the kindness bestowed upon them by the missionaries. Those who have worked longest among them become most deeply attached to them, and most hopeful for their future. India will yet take her place among the great nations of the earth.

Webster, Mass.

ONE OF INDIA'S WIDOWS.

SOME distance away from Palamcottah there is a village composed of Brahmins and Vellalas—the high-caste people of the land. One Sunday afternoon the Biblewoman found her way there bearing the Gospel message. Several girls asked to learn, and now eight or nine are on the list of regular pupils. They gathered on the veranda of one of the chief houses, and brightly and intelligently repeated their lessons when I went to see them, having quite overcome their first fear. Then we showed them Bible pictures and talked to them; but time was slipping away, and there was yet one more person I wanted to see before returning to the tent. The Biblewoman had told us about her. She was a widow. We will call her "Weeping One."

Two years ago her husband had died, and ever since she had been shut away from the outside world—even her father had not seen her—condemned to a life-long penance to atone for the sin which, people told her, had caused her young husband's early death. The Biblewoman had only seen her once for a minute, and I asked now, "Where is she? Can we go to her house?" "She is *there*—inside," was the answer.

Yes, on the other side of that small grated window by which I had been sitting was this poor girl-widow. Perhaps she may have heard the Bible stories we had been telling of Jesus and His love. But I wanted to see her. "May I come in?" I asked of the mistress of the house, who answered me through the window bars, "No, you cannot possibly see her." But I pleaded, and at last the door was opened and we entered.

At first it was so dark that I could see nothing, and I asked, "Where is she?" "There!" And they pointed to the corner of the room. But it was not till my eyes had become accustomed to the gloom that I could make out a small figure crouched against the wall. We went nearer, and sat down on the bare floor by her side. She was wrapped in a ragged, dirty, white cloth; her hair hung loose

and uncombed over the thin hands which covered her pale face; the tears trickled slowly down.

For two years it had been her duty to weep and wail for an allotted time each day; her food had been of the poorest, both in quality and quantity, and by daylight she may never be seen outside her door. Thus she thought to escape the punishment of her sin, and maybe at last reach some sort of bliss.

We spoke to her, but she never raised her head or answered us. The girl who had come in with me had been a heathen once, and as such had known all the misery of young, childless widowhood. Very lovingly she spoke to this weary sister of the Saviour who was ready to forgive every sin, and told her of the joy which had come into her own life, once as joyless and hopeless as hers, through faith in Him. Gradually the tears were dried, and the rough hair was pushed back from the girl's sad, sad face; but still her eyes were bent on the floor, and no word passed those tightly closed lips.

And so we had to leave her at last, for it was getting late, and in another village others would be waiting for us. But before we left that house we prayed—prayed that some word of comfort and help would reach that poor, weary heart. Dear friends, she is one of "India's women," and how many there are like her in this dark land! These Hindu widows need our help so much, and yet they are perhaps the hardest of all classes to reach and help. Pray! Pray for them! For God *does* answer prayer.—*Missionary in India's Women.*

A HINDU GIRL AND AN IDOL FEAST.

SOMETIMES a small Indian girl has to stop her lessons at school and go with her friends a long journey to some other town where there is an idol feast. She sees the great pyramid-like carved wooden car of the idol with its solid wooden wheels being dragged by its thick cable rope along the broad, red, dusty street. Hundreds of men and children shout aloud as it moves along a little bit at a time, and she raises her small voice and shouts eagerly, too.

She sees the car following with the god's wife in it, and behind that the other cars with the god's children—funny little dressed-up dolls they look! And when she asks who the men are that are sitting behind the carved woodwork, she is told that they are priests. She hears someone say that one priest has the key of the great iron box where the god's jewels are kept, for this god gets lots of valuable presents of jewelry, and he sometimes wears them. He gets washed and dressed, and he eats and sleeps, and when he sleeps he has to be wakened up again by the loud beating of drums.

She sees the fireworks at night, and she likes the rockets, but the noise wearies her, for it lasts into the early morning. She lies on her little straw mat, too excited to sleep. She wonders who the thief in the crowd was that stole her mother's ruby chain from her neck, and she counts over her own jewels to see that they are all right.

She remembers the beautiful face of the missionary who was preaching to the crowd of angry men. She knew one of the texts she heard him repeat, and she wonders if the God Jesus looked just like him when He used to preach.

She thinks of the wild-looking holy beggars from the North, with their sticking-out matted hair and their bodies all covered with the sacred ash, and their salmon-colored muslin cloths all crumpled and dirty with wear. She sees that they wear large brown rosary beads round their necks, and most of them carry a big staff and a round brass or silver drinking jar, and some of them are begging.

Next day she sees a holy man measuring his length along the road; he had come in that way all the long journey from Benares. Another is rolling over and over in the middle of the street that leads to the temple; the stones bruise him, but he does not seem to mind pain. Another has a wire fastened through his cheek; it looks terribly sore, and she hopes the god will never require her to do things like that. In an open space quite near to the temple a crowd are gathered to look at an old holy man who is going to walk over burning charcoal; her own feet ache at the thought of it, and she is glad when her mother turns 'round and gives her a halfpenny to put into the big elephant's trunk as it is led 'round by the priest.

One of her friends gives her some plantains and little bundles of yellow grain like sweets; they are tied up with soft thread into leaves all stitched together by tiny chips of stick.

On the third day, going out early to the temple tank, she sees an old man on the road brushing his teeth with a little bit of twig broken from a tree. He has prayed to the gods of the wood for their permission to take it, and when his teeth are clean he will run to a stream and ask that its waters may not only cleanse his mouth, but also his soul.

She sees women bathing in the tank and going home with their soaking wet clothes wrapped 'round them, and men muttering prayers to their gods as they bathe, and turning themselves towards the sun, and taking up handfuls of water three times and pouring it out in worship to the great light of the heavens. Then having taken water from the tank, they drink a mouthful, and, coming ashore, sprinkle the remainder around them, and, having prostrated themselves towards the North, South, East and West, they take up their brass pots full of tank water and go on their way with peaceful hearts.

What a lot of names a Hindu man calls his god by! One name means "Thou who hast a fine head of hair," and another, "Thou who dwellest in the water;" and another, "Thou who art the keeper of cows." One prayer begins by saying that men who are sinful and troubled in heart when they think upon "the god who has the lovely water-lilies for eyes," will be made pure and given peace. Some of his prayers are just a string of a god's names or attributes repeated over one after the other. How unlike Christ's idea of prayer when He warned us against vain repetitions.

Sometimes, when bathing, a Hindu man salutes the ten winds that are said to keep the different parts of his body in order. He thinks that sickness comes because the winds are not working properly; and often, touching all the different parts of his body, and with his thumb marking off his fingers one by one, he prays over them all in turn.

How weary the home train journeys from a religious festival are for a little girl! She gets crushed up into a corner, and she has to sit cramped up all night. She is parched with thirst, and though her mother is sure to have a red stone jar of water with her, yet she can't move to get at it, for the carriage is so full that people are standing as well as sitting.

She wonders what the row of big stone horses by the edge of a field mean. Her mother says they are gods, and they guard the crops. The dust sometimes nearly chokes her, and the wood of the carriage gets so hot she can scarcely bear to touch it. She is very glad when the sun sets and the darkness hurries on. It is late when she gets to her station, and as she drives home behind the trotting bullocks with their tinkling bells, she thinks that a feast makes one "too plenty tired."—*Missionary.*

A HIGH-CASTE WOMAN OF INDIA.

Fifteen feet square was the size of her world. When the bamboo "jhappies" or window screens were lifted, her view extended to a tiny stockaded garden, where the marigolds ran riot, and a few plantains waved their battered pennons, and over everything wandered a wilderness of melons and pumpkins of every shape and shade, their great white or orange discs hanging from every point of vantage, and looking absurdly heavy for the slender stems from which they sprang.

From her room opened a small apartment in which the cooking was done. A gaudy, seldom-lifted curtain hung across another door. This led to the entrance "office," where her husband, who was a doctor-baboo in a small Government hospital, had arranged his few but highly venerated medical books, and his innumerable "hisabs" (documents), and so across the threshold to that outer world which had not known her since the purdah dropped behind her on the day when she was brought, a girl-bride, from the home of her childhood in a distant province.

One day I heard that she had been ill. The thought of the loneliness and monotony of her life, which touched the outer world only through her husband and the woman who served her, appealed to me, and I went to see her. Her husband led me to the inner door and, salaaming, left me there, the inexorable custom of this caste forbidding him to be with his wife in the presence of a stranger. So I lifted the purdah and went in alone. The shady room seemed almost dark to me after the glare of the September world outside, and for a moment I could hardly make out the small violet-clad figure that greeted me, and with a graceful gesture begged me to be seated on the cane stool, which had been draped with a spotless cashmere shawl in my honor.

The conversation halted somewhat to begin with. Her language was highly-cultured Bengalee; mine a nameless compound of Bengalee Hindustanee and various hill tongues, picked up by ear in a household whose servants had been gathered from every quarter of this many-languaged land; but we soon found a common ground for rejoicing in the fact that the hot fever weather was almost over, and October, with its fresh, clean air and chilly nights, near at hand. She was shy at first, but there was a singular charm in the mingled modesty and self-

possession of her well-bred manner, the gentle gratitude with which she thanked me, and begged me to come back again, "for the days were very long."

It was a dainty impression which I carried away, and I often thought of the silken-draped figure, the small, slim hands and feet; the fair, clear-skinned, oval face, framed in dark waves of hair that grew so prettily off the broad, low forehead; the straight little nose, from which hung the tiny gold drop that emphasised the delicate curve of the sensitive nostril; the sweetness of the short, proud upper lip; and, above all, the glorious eyes under the sweeping lashes, limpid, clear, and wistful, with the look of wonderment and innocence which one sees only in the eyes of an untried child, or of an animal that loves one.

She was very womanly and winning, and I sometimes thought I could understand the instinct which prompted the strict seclusion, the careful shielding from the spotting world of a thing so soft and fair; and a vision which rose to my memory of a very modern, enlightened and rather self-assertive young woman who, in her independent globe-trotting, had lately penetrated to this remote corner of the empire, gained but little from the contrast with her hopeless little heathen sister in her purdah-guarded home.

I went back to see her frequently, and our interest in each other grew as her language became more familiar to me. She loved to display the treasures of her iron coffers to my appreciative eyes, and enjoyed my admiration of her pretty robes. It gave her much pleasure to array me in them, and she would laugh gaily at the difficulty with which I moved about amongst the graceful but cumbersome folds. In return I taught her to knit and embroider, and a marvellously ready pupil I found her.

Before long the Dr. Baboo, proud man, would sally forth to the care of his sick folk in the chilly cold-weather mornings, winding 'round his dark throat several yards of gorgeous woollen cravat, striped in shades which made the prism seem pale. Golapi had many tales to tell me of family greatness and old-world days—for her pedigree and traditions went back to the Flood—and of "the dustoors (customs) of my people."

It was strange to me, and pathetic, to discover that, in spite of her efforts to conceal it, she was filled with gentle pity for my lot in life. "The world is such a wide, wide place, mem-sahib," she used to say, "and the dangers are so many. Abroad is the struggle and the fight for life, and oftentimes the treachery. Home is the heart of happiness. It is good for the womenkind when they have the sheltered life, when they can send the strong men forth to the daily battle, and give the welcome home again."

Ah! Little Golapi, you do not as yet know that for your sake, and such as you, many of your white sisters have left their sheltered homes in far-off lands, coming gladly out to face the wide world and its difficulties, to spend and be spent in your service; counting it not loss but gain if they may but lift the dark veil of superstition that hangs so close around you—if by God's grace they may but take you by the hand and lead you out of the darkness into the light and freedom of His own day.

I sought to vary the intense monotony of her life by asking her to come and visit my bungalow; but, though she did not refuse the invitation, she never ventured on an undertaking which seemed to her so serious.

The early spring brought sorrow to my home, and a severe illness, during which I had almost forgotten my friend Golapi. One day, however, Ayah told me that she had anxiously asked for news of me every day, and that she would like to come and see me, "if the mem-sahib did not find it ill."

So, as twilight faded into dark, I heard the rumble of the closely-covered bullock-cart below; and, after due precautions had been taken, and all mankind warned off the premises, the soft jangle of silver anklets announced the coming of my guest. She was pitifully sorry and compassionate; and though the big room, with its long mirrors, its flowers and pictures, and the innumerable luxuries that gather 'round a cherished convalescent, must have seemed very wonderful to her, she paid no heed to it, but sat with tears of pity in her eyes, stroking my thin hand, and assuring me in her caressing voice that I would soon forget the evil days, and that the joy would yet be great where the sorrow had been so sore.

She came again and again till, when I was able to leave my room, it had grown into a little "dustoor" that several times a week, when darkness had fallen, Golapi came to sit with me, and to show with pardonable pride the progress she was making in the elaborate embroidery of a white silk sari.

One evening, in the tender melancholy of the short twilight hour, I was making music for myself. With the last haunting phrase of Schumann's "Warum" in my ears (the English "Why" but ill translates its plaintive interrogative) I turned to find Golapi standing by me, an impressive little figure, draped in soft-falling folds of black muslin edged with gleaming ribbons of emerald and crimson. Her hand was pressed to her heart, and her great eyes blazed with excitement. "Say it again, mem-sahib, say it again!" she entreated. "I have so often felt it here, but I cannot say it, and I know not what it means." I played it again and yet again for her, and she sat spell-bound, only saying once or twice, "Oh, what does it mean, what does it mean?" That I did not try to tell her. Each heart knoweth its own bitterness, its surging longing and the agony of that never-answered "Warum."

After that evening music was a rapture to Golapi. Plaintive airs had a peculiar charm for her, and "Warum" had its own meaning for her always; but each heart knoweth its own bitterness, its surging, longing and the agony strain.

The months went by. One autumn morning Ayah said, "Golapi wishes the mem-sahib to know that a man-child was born to her in the night." What a proud little mother she was! The boy grew into a lovely little fellow, with his mother's fair skin and a halo of copper curls, and Golapi worshiped at his shrine from dawn till dark. She very seldom came to see me, and her embroidery was quite abandoned.

"Ah, mem-sahib," she would explain, "life is so short, and the little lord so sweet. In but a hand-breadth he will be my little child no more. So soon it will be the wide world for the man my son, and the watching and the waiting for his mother. Now, how can I spare one moment from him while I have him all my own, my own!"

So the wistfulness has vanished from Golapi's eyes, and once more I play "Warum" alone in the twilight.—*M. J. C.*

A HINDU HIGH-CASTE WEDDING.

BY A LADY MISSIONARY.

I went to this wedding with another missionary and four Bengali friends, two of them being able to speak English fluently and so explain to us what we could not understand. The wedding was at a very grand house, and the head of the establishment was honored by the title of Rajah. The little eleven-year-old bride was the orphaned daughter of his nephew.

We drove up to the house shortly before 8.30 in the evening, and found the outside brilliantly illuminated and decorated. We were led by a servant to the large centre courtyard, which had been covered in with a large awning and was brightly lighted and hung with flags. Rows of chairs were placed along this place and a passage left in the centre, at the end of which stood a kind of velvet divan.

Our guide motioned us to chairs, but, as we found the Bengalis were not following us and there was no sign of womankind, we said we would rather join the ladies.

All 'round the courtyard was a large balcony, part of it secluded by a bamboo curtain. On this balcony we saw glimpses of white-robed figures, and as we left the central hall an old woman came half-way down a staircase and beckoned us up. She provided us with chairs, and we sat down for a little and watched the guests assembling below.

Then came the most interesting time in the evening. We were led through a passage into a second veranda overlooking another courtyard. Into the veranda several rooms opened, and a crowd of women and children gathered 'round us. We were in the zenana, or women's apartments.

Our guide—a funny, short haired old woman, the Rajah's widowed sister—conducted us into a large room where the little bride was waiting. She was dressed in a red *sari* (a long robe wound 'round the whole body); her face was painted with a pattern in gold paint, and her ears and arms were weighted with 4000 rupees' worth of jewelry. She seemed to be suffering from severe face-ache, as both her cheeks were swollen, and she was unable to utter a word. However, we discovered that this was a necessary part of the ceremonial. For some hours she had been allowed no food and had two betel-nuts in her mouth, which she was obliged to retain there till later in the evening, when they would be taken out, cut into small pieces, and given to the bridegroom to eat!

We were next taken to a small room overlooking the central hall, which is the room where all the religious ceremonies are performed. A shaven priest, attired in a single, dirty garment and looking like a common coolie, was moving about among various strange objects—all, I suppose, connected with the superstitious ritual.

We were just returning to the women's apartments when a murmur rose from the hall below, "The bridegroom is coming!"

There were several little girls standing about, who were introduced to us as "*Arponar schoolair maj*" (a girl who goes to your school). This is one of the Hindu day-schools worked by the Church of England Zenana Missionary Society. Every day teachers are sent to five or six different schools in various

parts of the city. Owing to this sad practice of early marriage most of their pupils leave at the age of ten or twelve, but they carry back to their secluded zenana life some knowledge of the Saviour, and they can be visited from time to time by zenana missionaries.

Before long there was a movement in the room and the bridegroom appeared in the passage, clothed in two orange-colored cloths draped 'round his figure, bare head, bare arms and bare feet. He was then conducted to the room where the religious ceremonies are held. We were allowed to peep through the door, and saw him stripped to the waist, seated on a low stool, while the priest muttered *mantrams* (charms). Various ceremonies took place, after which the bridegroom was re-attired in a fresh set of garments—red cloth being substituted for yellow—and conducted again to the veranda in the zenana.

Then followed the most extraordinary proceedings. The *rani* (the Rajah's wife) marched seven times 'round the bridegroom with a basket of burning nuts filled with oil on her head. When she had completed the seventh round she threw the whole basket over his head, and it was promptly extinguished. Then seven women marched solemnly 'round and touched his forehead and lips with various things. One of them measured him with a thread, and we were told (we did not see it) that this thread would afterwards be put into a plantain and he would have to swallow it!

The most interesting moment of all was when the little bride was brought by two of her uncles, carried on a kind of wooden tray, and entirely covered by a red *sari*. They, too, marched their little burden round her future husband, and at last the great moment came when a sheet was held over their heads and they looked, for the first time in their lives, in each other's faces.

After this bride and bridegroom both returned to the priest's room to go through further ceremonies, and as it was growing late and we were told they would remain in the room for an hour, we decided we ought not to stop. We were presented with a marvellous collection of Bengali sweetmeats on earthenware dishes, which we were allowed to carry away, and then we bade farewell to our friends and returned home.

DYING WITHOUT CHRIST.

They are dying by tens! Don't you know it? Dying without the light.	Dying while you are sleeping, Dying while you are at play,
They know not Christ as their Saviour; His cross is hid from their sight.	Dying while you laugh and chatter, Dying by night and by day.
They are dying by hundreds! Oh, hear! In chains of ignorance bound,	Some do not know they are needy; Some of them care not at all;
They see not their need of a Saviour— The Saviour whom you have found.	But some of them hunger for Jesus, Yet know not on whom to call.
They are dying by thousands! Believe it! Oh, what are you going to do?	They grope for light in their darkness, They call on their gods for aid;
Your Saviour cares for these lost ones, And longs to bless them through you.	There is no one to tell them of Jesus, And the sinner's debt which he paid.
They are dying by millions! Yes, millions! All over the world's wide lands;	None did I say? 'Twas an error, For God has a few lights out there;
In Africa, India, and China. Can you sit with idle hands?	But when it's not three to a million, Oh, won't you begin to care?

The Conversion of Bonomali Mozundar.

Bishop Warne sends to GOSPEL IN ALL LANDS this story of the Conversion and opinions of Rev. Bonomali Mozundar written by him and says: "He is one of our Bengali ministers. I have known him for eleven years. He is reliable and I heartily endorse what he says."



REV. BONOMALI MOZUNDAR.

I WAS born in the year 1858 A. D., in the distinguished Mozundar family of *Joka* in the District of Jessore in Bengal, India. My father, late Haro Govinda Mozundar, was a high officer of a Rajah. He was very fond of worshipping idols and performed daily ceremonies. The Mozundar family is a large one in the village, and was prosperous during the Mohammedan rule. Rent-free land and the remains of ancient walls and temples speak loudly of the grandeur of

former days. By caste the Mozundar family is *Kayastha* (a very high caste) and of the Hindu religion. Being born in this family, I was nurtured and trained up a strict Hindu from my birth.

My father died when I was seven years old. A year after my mother's eldest sister took me to her own home at Astamanisha village, in the district of Pubna. My aunt was a Hindu widow, very fond of performing religious observances and pilgrimages, and had gone to distant parts of the country. She was childless, and looked upon me as her own son, entertained me as such, making me heir to whatever she had. She was a rigid Hindu and made me like herself from my infancy.

When I was fourteen years old, she had me initiated into the Hindu faith by Sita Nath Goswami, the famous pilgrim of Brindaban, after which I performed the daily observances with great assiduity. At this time I was learning in a village Hindu school, and in leisure hours I used to read the *Ramayan* (Hindu religious book) to my aunt and others. I was very fond of reading it.

Finishing the village school course, I went to the Rajshahi district. Here in the appointed course of study I had to read Geography and natural philosophy. This moved me much. I was taught according to the Hindu *Puran* (Hindu religious book) that the earth rested on the head of a snake, and when it shook its head earthquakes took place, but now I know the notion was false. The earth is revolving round the sun in the air and its internal heat is the cause of earthquakes.

Formerly I believed the monster *Rahoo* (one of the Hindu's gods) swallowed the sun and the moon, causing thereby the eclipses of the sun and moon, but now I know the shadow of the earth falling upon the sun causes the moon and the sun's eclipse.

When I read these anti-Puranic accounts, which, however, were thoroughly explained to my satisfaction by my teachers, doubt against the Hindu religion arose in my mind. At this time the light of truth began to enter into my mind and I came to feel by-and-by that the Hindu caste-distinction and worship, and the Puranic accounts, etc., were senseless and against the dictates of conscience.

Thus in doubt and restlessness I spent the first eighteen years of my life. There was then no peace in my mind; it tended to asceticism. I determined to search the truth and embrace it in what religion soever it shall be found and spend my life religiously. I must acknowledge this told seriously upon my scholastic course.

Then leaving Rajshahi I went to Jessore. At a time when I was sitting in the veranda, a youth of my age, and distantly related, who knew I liked to read religious books, threw to me a tract and said: "Here, take what you are searching for." The name of the tract was "*Hindu Dharma Bimordan*" (exposure of the Hindu religion) published by the Calcutta Christian Tract Book Society. I read it throughout with great attention and found that the character of Hindu gods and goddesses was most hateful. In my mind I renounced the Hindu faith from that day.

A year after this, I went from home to Pubna. There I expressed my mind to some friends. They also opened their minds to me and said: "Friend, we also have no faith in the Hindu religion." They advised me to embrace the Brahmo Somaj faith, and gave me a *Brahmo* book of prayer. I acted as advised by them, but felt no happiness or peace in my mind.

When I read "*Hindu Dharma Bimordan*" (exposure of the Hindu religion) alluded to above, informing me of the wickedness of the character of Hindu gods and goddesses, I came to know that it was written by some Christian—a Christian—nor did I know anything about his religion.

In my boyhood I simply heard the name "Christian" as a relative of mine had embraced the Christian faith. This relative I never saw before, but after reading that book a strong desire arose in my mind that I should see him and ask what Christianity is; what did he find in it, so that leaving all he had embraced it, and if I find any trace of truth in it I also shall embrace it.

So resolving, I dared walk fifty miles to the house of that Christian relative all alone and in the hottest part of the year. The painful journey took two days. Finding the convert-relative, I opened my mind to him. He said: "Your object is laudable, but you are a young man; will you be able to leave all for the sake of religion and undergo privation and suffer difficulties, disgrace, etc?"

I said: "Yes, I am firmly resolved to embrace that religion which will stand to proof and conscience and will satisfy my hunger and thirst; I will then not mind what may happen to me."

Seeing my eagerness and resolution, he first explained to me the imperfectness of the Brahmo creed. It cannot show forth the justice and mercy of God, consequently it cannot save a sinner. Then he explained the life of Christ, how that by His holy incarnation and death on the cross, the justice and the mercy of God met together and a full propitiation for our sins has been made, etc.

I stopped with him for about a week, though in my mind I renounced Hinduism, yet I did not at once abandon all its customs. I cooked my own food. At our parting the Christian relative provided me with a copy of New Testament and a copy of Psalms of David, advising me to study them diligently. Coming home I paid devout attention to their reading.

The more I read, the more I liked to read. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. "Show me thy way, O Lord; teach me thy paths; lead me in thy truth and teach me, for thou art the God of my salvation; on thee do I wait all the days." Psalm 25:4, 5. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions; wash me thoroughly from mine iniquity and cleanse me from my sin." Psalm 51:1, 2. These became the constant prayer of my heart.

Thus living in Hindu society, I studied the life of Christ in secret and believed he was an uncommon man, but failed to understand that he was an incarnation of God himself. I therefore went again to that Christian relative of mine. He showed me from the life of Christ His power of performing miracles and His sinless character telling: "In the world there are lives of many great men, but in the life of none will you find these two together; had Jesus Christ not been incarnate such could not be the case."

Then he explained to me from the prophets the expiatory death and the mediatorship of Christ, especially that part of the

fifty-third chapter of Isalah where it is written, "was wounded for our transgressions, he was bruised for our iniquities the chastisement of our peace was upon him; and with his stripes we are healed." From this passage he explained that, for the expiation of the sins of the world Jesus had to undergo death. He further said: "It is written in the *Rig Veda* (Hindus' religious book) of the Hindus that Prajapti would, for his subjects, offer himself as a sacrifice, and Jesus Christ was that Prajapti."

This was very gratifying to me; I felt a strong faith in Jesus Christ. The passages "Come unto me all ye that labor and are heavily laden and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light," Matt. 11:28-30, I felt sweet as honey and my heart danced as it were in joy.

I returned home again from that relative. Oh, the state of my mind at that time! Dreadful fighting went on in my mind. The thoughts: "How shall I renounce caste-honour; how shall I leave paternal home and estates; how shall I make my old mother and aunt weep for me, and how shall I leave my only brother?" were very painful indeed.

Then I thought of cutting a middle way. I would live, I thought, among the Hindus and serve Jesus Christ in secret. Then immediately came into my mind the words of our Saviour: "He who loves his father or mother more than me is not worthy of me." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men him will I also deny before my Father which is in Heaven." Matt. 10:32, 33. These words of our Saviour engendered fear in my mind.

Thus in internal strife one year passed by. The leaving behind of estate was comparatively easier than leaving mother, aunt and an only brother. Then I found consolation in prayer to God on whom I left the whole burden of my thoughts, and determined to make public confession by receiving Christian baptism.

Determining thus, I bade adieu to the Hindu community and Hindu relations forever. All alone I walked over fifty miles again, in order to go to the relative alluded

to. Oh, the number of tears I shed and the train of painful thoughts as I walked! After much trouble of body and mind I reached my destination, the house of the relative.

To him I expressed my desire. He was exceedingly glad and with expression of great affection and kindness received me, and began to impart religious instructions. By the power of the instructions received, and the high example of Christian life seen, I began to make continued progress in Christian life.

Thus after one month I was baptized in the name of the Father, Son and Holy Ghost in the evening service on Sunday, the 30th of May, 1880, in the church at Gopalgunge in Faridpore district in East Bengal, by the native missionary, Rev. Mathura Nath Bose, B. A., B. L. He is the very missionary to whom allusion has been made as my "Christian relative." He also, like me, had renounced the Hindu faith and embraced Christianity. At this time I nearly completed twenty-two years of age.

After baptism I wrote to my Hindu friends and relations of the step I had taken, together with the reasons thereof. They were extremely sorry and angry with me. My mother and aunt came to me and said, weeping: "Son, come home; do not say you have become a Christian; say you have been living with a relative." This request, however, I was unable to fulfill.

After some months I went home. My friends and relations of the village dealt with me severely and insulted me. They permitted me to stop in the veranda of an out-house. There I had to eat out of a plantain leaf and clean the place with my own hands. Thus in silence I underwent all the insults.

Sometime after this there was a meeting consisting of my own relations, neighboring gentlemen and some Brahmin Pandits. They sent for me and said: "By embracing the Christian religion you have done wrong, and we are much afflicted. You should renounce that creed; then by making expiation we will take you back." I said in reply: "If you can show me that I have done wrong by so doing then I will hear you; otherwise, not."

Then a Brahmin said from the assembly: "Why leaving Hinduism you became a Christian?" Though a neophyte, I said meekly: "The character of Hindu gods and

goddesses whom we worship is so immoral and hateful that I cannot express it before this assembly; how can a sinner obtain salvation and remission of sins by worshipping them?" None dare come forward in defense of the purity of Hindu divinity, but were all out of temper and told me roughly: "You caste-destroyer, and family disgrace, away from here; you shall never be allowed to enter the door again."

The Lord Jesus said: "Ye shall be hated of all for my name's sake." This contributed much to my comfort. I could not stop at home for the persecution that followed. I went again to that Christian relative. Thus was I exposed to persecution for eight years, but the persecution abated continually as they saw my patience and steadiness in the performance of my duties. Afterwards they raised no objection when I visited home once or twice during the year.

After baptism I thought within myself, "The religion that cost me so much but took away hunger and thirst, I must preach to my countrymen," so I did not like any worldly employment. I did the work of a preacher in the Gopalgunge Mission for twelve years, helping Government as an honorary magistrate, and doing some other works in the educational line.

Preaching the Gospel became my daily spiritual food. The word of God tasted very sweet. It was "sweeter than honey and honeycomb," as David, the psalmist, experienced. For more than twenty years I am serving the Lord Jesus Christ. He has removed from my heart the fear of death and has put instead of it peace. Now death is my way to heaven.

I can dare say now, "Oh, death, where is thy victory!" He hath granted me victory through my Lord Jesus Christ, who hath said, "And everyone that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. 19:29; and here I testify, the Lord hath indeed fulfilled his promise in me.

True friend like Him I have none. In illness and sorrow, trouble and danger, trial and persecution, He has been with me, and has saved, supported and comforted me. In whatever direction I turn my eye I see nothing but His mercy and love. It is the only desire of my heart that to the end of my life

I may serve him and preach His gospel to my benighted countrymen.

Providentially I joined the Methodist Episcopal Mission from the first of January, 1892, and began to labor as a pastor of the Bengali Church at Dharamtala street, in Calcutta. Methodist doctrines, mode of service, bearing testimony, led me to feel that I was entering into a glorious new life. In the course of events there was a revival meeting at Jhanjra, a place south of Calcutta, in April, 1894. I was present there. Our presiding elder (now bishop) F. W. Warne, preached there on Pentecost on "How the Holy Spirit Descended on the Disciples."

Whilst hearing this sermon I felt a new power within me. I felt the presence of the Holy Spirit and knew to a certainty that my sins were forgiven and that salvation of spirit and full pardon are granted in this life. I shall not forget that revival meeting to the end of my life. Hitherto I served the Lord as his bond "slave," but now by the mercy of the Holy Spirit I got witness in my heart that "I was no longer a slave, but a son of God."

Formerly what I considered as no failure, now I consider as such, and by the power of the Spirit I succeed in driving them away. By his great mercy, the uncleanness of the heart gradually disappeared. Now I am trying to see God and make fair progress in the way of perfection. I like to preach the Gospel to the poor, therefore the Lord Jesus has employed me to do that work.

From July of 1899 I have had the charge of Diamond Harbour Circuit, and I preach to the agriculturists, fishmongers and wood-sellers, and to teach their children I have opened *pathsalas* (day schools) and Sunday schools at different places. To preach the Gospel in villages and markets I have appointed preachers and to sell the Gospel I have employed colporteurs. To preach to the women I have not been able to do anything yet for want of money.

The field is large and hopeful, but the number of workers is very small. Therefore the preaching is not like what I should like to have it. I am in a position to say that India, day by day, is progressing towards Jesus Christ, and the time is fast approaching when all India will serve the Lord Jesus Christ.

There is need of many male and female workers in this great country, and my daily prayer is that the need be removed, and I firmly believe that in due time the Lord will send help.

I. The experience that I have had during my twenty years' service in the field of the Lord leads me to make the following suggestions for the spread of the Gospel:

1. There is need of many such missionaries, native and foreign, as have been called by the Holy Ghost and are self-denying.

2. Female missionaries of like description are needed for the females.

3. For the children of the church are needed physical and mental development and higher education.

4. Opening greater number of *pathshalas* in villages for the children of low-caste people and unbelieving parents.

5. It is highly necessary to set up night schools for laborers and unbelieving young men.

II. It appears to my sober thinking that Christianity is needed for the people of this country for the following reasons:

1. Our country is caste-ridden and therefore unity, sympathy, fellowship and brotherly feeling are utterly lacking. To extinguish caste-distinction and mutual hatred, and to establish unity and brotherly feeling Christianity is the only effective instrument.

It is further seen that English education is enabling people of different countries and languages to exchange thoughts, and it is by the power of English literature that the minds of Hindu youths are losing the hold of Hindu errors and superstitions.

It is necessary that Christianity be spread in this country with English education. There are in this country antagonistic religions and gods and goddesses; it is therefore the fittest place for the introduction of Christianity which is so full of love and sympathy. When all will embrace it, there will be one God in India, one Saviour, one baptism and one Supper of the Lord. They will put their trust on one Saviour like the people of Europe and America.

2. One can see from the government census that the Mohammedan population is increasing; still their degradation is obvious. And the reason is that the charac-

ter of the founder is reflected in them, and their religions are far from being likened by other religions in India. Wherefore it is not fit for either as regards morality or spirituality.

3. We see nowadays another religion called Brahmoism. A few of the educated Hindus of the Calcutta University are its members. None from the lower grades are seen. The religious books are principally in the Sanskrit, which is not understood by all. The principal books have been studied in schools for the last two thousand years, but in no way have they done any good in this country; errors and superstitions of India are as rampant today as ever. Brahmoism is the refuge of a few of the educated men in town.

In villages, mountains, deserts, sea-coasts and islands none hear anything about it. It has established no schools, dispensaries, orphanages, etc., and has done no good to the Garos, Kukees, Bheels, Santhals and other barbarous people, but Christianity is raising them to the level of the people of Great Britain and America. Wherefore it is plain that Christianity is *the* religion that is required for India.

4. There remains in the country among the Hindus a little of Buddhism, a religion established by Sakya Singha (Gautami). Its principal doctrine is "Absorption Salvation." The religion is known more or less to all the learned in the world. Here is a Buddhistic doctrine: "There is no heaven, salvation, spirit, next world, caste, refuge and no fruit of works sinful or righteous."

It is plainly seen that the introduction of such a creed into the country will make the people infidel. With the vanishment of sin, righteousness, next world, etc., will vanish wisdom, fear of God, etc. Consequently human society, in the absence of religion and morality, will be turned into a society of beasts.

In conclusion I must say that of all the books that are studied in India for morality and religion, the Bible is the most suitable. In fact Christianity and the knowledge of God, of the world to come, and of sin and righteousness, are the only means that would make the people of this country happy and prosperous in this world and acceptable in the world to come.

Native Christians of India and Their Difficulties.

FOR the sake of enlisting your prayers for the native Christians in India, I would remind you of the extreme difficulties under which converts especially, and even born Christians, suffer. I wonder whether you have ever thought it really out, as to when it is right for a missionary to baptize a man. Take the case of an ordinary village convert. Here is a man who hears the Gospel first from a native preacher. Perhaps he has been thinking about his sin before, and so the seeds fall on good ground. Perhaps he is struck for the first time by the individuality, and we will say the earnestness, of the Christian whom he meets, or perhaps he may have been struck by some missionary, or by some famine work, or any of the other ways that first call attention to the Gospel.

He begins to study; that is to say, in the ordinary case, he will hear, perhaps, one address a week, from a native catechist, who himself very likely is a convert—and goodness only knows what the style of the preaching is! But still there is, in this teaching, the essence of the Gospel. He gets to realize certain facts, namely, that he is a sinner; that Jesus Christ was the son of God, who came into this earth to save sinners; that if he puts his faith in Jesus Christ and confesses Him, he will be saved from his sin; and then he applies for baptism. Is that sufficient?

Surely the missionary has not got to wait until he is a first-class theologian and an angel before he baptizes him. The consequence is that a man who is baptized always reaches a certain stage of Christianity, but no further. It is impossible we should wait until he has utterly got rid of all his former superstitions. If so, then we should never baptize a single convert. And the consequence is that all converts have traces of their heathenism left in them. That is a necessity of Christian work in India and everywhere else in the missionary world. And that is one thing we have to take into account.

And the second point is this: That the Indian is, by his very nature, incapable of independence. He must be dependent upon somebody or other. The gifts of organization and leadership, so strongly characteristic of the Anglo-Saxon race, are markedly absent in the Hindu race. If we talk of their slack-

ness in organizing their own church, or in doing evangelistic work, we are apt to overlook the fact that two of the most important desiderata for this kind of organization are lacking in their natural character.

And, in the case of converts, this is aggravated by the fact that they are wrenched from their surroundings, and have to come into an entirely fresh set of surroundings. A man, when he is converted, does not simply leave his family and go somewhere else, but he leaves the Hindu community, as a community, and enters the Christian community, as a community. Now, in passing from one community to another, he has not simply the change of heart that is necessary; but, in addition, he has to learn the change of creed, very often involving a change of fundamental notions as to his ideas of God, as to what the soul is, and such like.

And, what is also most important in connection with the subject I am speaking of, there has to be the change of social conditions. He has to learn fresh social habits. Take the case of marriage, for instance. Here is a man who was married as a child; the marriage was arranged by his parents. That system of marriage is in his blood, I may say. Perhaps his child grows up and he wants to marry his child. If he were a Hindu, at ten years of age he would go and ask the barber to please arrange a marriage for his girl with some suitable boy.

But now, as a Christian, what is he to do? The girl has also got in her very blood the idea of the zenana retirement, of the excessive modesty of the Hindu woman. She cannot change immediately into the whole atmosphere of English life. You have, therefore, a great anxiety at this stage, and missionaries very often today arrange marriages for such a man, thus taking the place of the barber. And when they do not, they are arranged by the parents. So a man has to come into a set of social conditions which are entirely new, as well as the change of heart and the change of religion.

And then, a third thing is this, familiar to many of you, perhaps, that their progress is not to be measured by English standards, but by the standard of what they have left behind. I will just give you an example of what I mean. There is a native Christian in Allahabad—one of the most earnest Christians I know, and at whose feet I have sat and learnt many lessons in the Christian life. The other day he was talking to me

about some of our lectures, which he had been advertising.

He said he found it very difficult to get the heathen shopkeepers to post these advertisements of Christian lectures. "However," he said, "do not give it to anyone else. Give it to me, because I can persuade them. How I do it is: I tell them it is the government's business, and then they put it up." Well, it rather took our breath away. We said to him: "Is that quite true, that it is the government's business?" "Well, it is the government's business, because you people belong to the government." Now, that man is infinitely more truthful than the average Hindu, but scarcely as truthful as the average Englishman.

Another thing that we are not apt to make sufficient allowance for is in the matter of their missionary effort. But I must ask you to remember here that after all their disadvantages, I find they contribute vastly more, to the work of foreign missions than we do, in proportion to their ability.

In fact, unless I mistake some statistics I was looking at the other day, the average contribution of an Indian Christian is the same for foreign missionary work as the average at home. And our average income is 200l a year, and theirs about 10l. And yet they contribute the same as the English Christian! So it is not for us to speak of their backwardness. They are more forward than we are.

But still, let us remember that they are under the same temptations as we are to regard heathenism as a great fact to be let alone and to get used to. Has not the Christian church got used to it, very used to it? And are we to blame them, living in the midst of it, who are talking to heathen every day, finding them decent people, business acquaintances comparatively honest and just, as they have always known them to be—are we to blame them if they sit down and feel pretty satisfied with the state of things.

And then, too, let us remember that every single word that is applied—I am sorry to say, sometimes by the clergy—to stop people from going out as foreign missionaries is equally applicable to those Christians who offer themselves to mission service. They are told they ought not to leave the sphere of their own work amongst the Christians; they are told of the valuable influences they are already having in their own villages; they are told of the far better employments

they can get in other services, in the way of money; and, in fact, all those thousand and one things which I know were said to me when I went out, and I have no doubt will be said to you when you go, are also said to them. And yet the number of clergy there is greater in proportion than the number of clergy in England.

And then they find it very hard to lead a movement. I do not see that there is any necessity to enlarge upon this, but it is impossible to make you feel it in the way in which we have to feel it when we get to India. Now, for instance, I have an English Bible class in Allahabad of Christian students and educated young men. About six or eight used to come every week to study the Bible.

I made the suggestion that they should undertake a certain amount of missionary evangelistic work—voluntarily, of course—in the villages surrounding. Well, one of them said to me, "We would like to do this, but we have no one to lead us." I said, "Well, you are the man—the head master of a school—the very man to lead the rest." He said, "Sahib, I cannot do it." So there was a dead halt. I tried to persuade him, but it was no good. And yet he was an earnest Christian man. And yet they are doing a great deal.

I am glad to say that very man, a short time afterwards, got together some of his friends, and we all went together. They could not go in the week, because when they came from their business it was about four o'clock.

And in India there are only certain hours of the day at all suitable for open-air work. When they came back from their business they had to go home and have their dinners, and then it is generally too late. And further, on one night of the week they have this Bible class, on another night a debate, a third night another meeting, and a fourth night again another meeting. Thus there are only two evenings on the average free of engagements for these young men.

So they said, "Let us do it on a holiday." When the holiday came, sure enough there was this young man and his friends; and they said, "Let us go and preach in the villages." In addition to this, we have another band in another part of Allahabad, who came forward of their own accord to preach the Gospel on Sundays, as this was their only available time.—*Rev. G. T. Manley in Church Missionary Intelligencer.*

WOMEN'S WORK FOR WOMEN.

Experiences of Native Bible Women in India.

(Extracts from a paper read at the Bible Women's Conference on "Bible Women's Work in the City of Bombay, India," by Tarabia.)

“MY companion Adabai and I have twelve regular places where we visit in different part of the city among various castes, as well as among the lepers out at Matunga, at the plague hospital, to the women at the police station, to those who work in the Victoria Gardens, and any Christian women who may be ill in the different hospitals in Bombay. In this way we have talked to 1,675 women and 625 men. We have taught Bible verses and hymns to boys and girls, distributed books and tracts, given garments from our Dorcas Society to some of the very poor, and have done other errands of mercy.

“We find it difficult sometimes to gain entrance to a new place or home. Ignorance of Christians, or caste rules, or prejudice, keep them from welcoming us or asking us to sit down; but we talk while standing, remove their objections by tact, repeat our visits, sympathize with and comfort them in their troubles, sing to them, until often we are heartily welcomed at last. They are like animals brought from the country into the city, where they see white walls and white clothing, which fills them with terror.

“We have lost many of the old homes, where we have read three or four years, on account of removals since the plague into more healthy localities. We have decided to hunt up our old families if possible.

“Every day we are confronted with many questions and many objections; among them are these: Show us your God! You worship Him; can you see Him? If our gods are senseless, how did our ancestors worship them all their lives, suffer for them, and taught us to worship them? Should we leave the old way and bring reproach on our race? You talk of Jesus as the incarnation, we of Krishna; what is the difference? Such like and many other questions are put to us. Of course this opens the way for us to compare the life of Jesus and that of Krishna, to talk and sing of the living God and tell them that Christ came to save sinners, while Krishna says he comes only to the righteous.

“Now, what is the fruit of our teaching? Does the word abide with our hearers? At one place we were received very kindly by a high-caste woman who had a comfortable home. We sat and talked with her and she with us in a most friendly manner, but, finally seeing our Bibles, she said: ‘You must not tell us even one word out of your books; the men in our family have strictly forbidden it;’ so we arose and came away. In a few days we were passing near there and saw her conversing with a Kamati woman (another caste), who was telling her

that she had to feed her dead the next day. At that we stopped, and said: ‘Will the dead eat?’ ‘Oh, no,’ she said; ‘but their spirits will, and they will rove restlessly until they have all they want.’ This gave us opportunity to speak of death and the resurrection. After the Kamati woman left our friend begged us to go home with her and tell her more.

“After some days we heard that this woman was dying. Doctors, mind readers, muntras and vows were of no avail. We went to the house, but found her unconscious. Her mother's wails and agony touched our hearts, and we said: ‘Trust her now with Jesus Christ,’ and then came away. In two or three days we heard that the woman was better, and that she had been heard to say, ‘O Lord, I have none but Thee whether I live or die.’ Again in a few days she said to her mother: ‘Call those two Christian women.’ We went, and the first words she uttered were, ‘I am born again; my gods in whom I believed did not save me, but the Jesus whom I despised has made me well.’ At her request we read from the Bible and sang to her. She now says: ‘I am a Christian at heart, and I talk openly of my belief, but I am yet too afraid to break caste.’ We are hoping courage will be given to her.

“At another house in the same street we were reading to some women, who were listening attentively and with great interest, when a man who stood near called out angrily: ‘Why do you listen to those polluted women? Don't you know they are deceiving you? They will carry you off.’ One of the women answered back: ‘Well, don't you be deceived or led away or become a Christian. It is nothing to you; you are not of our caste.’ Upon that he showed great anger, and said: ‘Just let one of you leave your caste; I will report you to government; then you will see what will happen to you.’ He then went away. This shows that, though Satan troubles those who try to learn of God, our work will not be given up by him, and this gives us joy.

“At the plague hospital we had some conversation with the nurses. Going out, the Sepoy at the gate said: ‘You have no business here; you have no orders from the lady superintendent.’ The lady hearing this, called to us, and asking our names, our work, and the mission under which we work, said: ‘Come just when you like and talk to these people.’

“At still another place a woman, who had called us in, and is able to read, and had read the books and tracts we had given her, one day opened her heart and told us who she is. Even if she is a Rahab, we feel that Christian truths are affecting her, and that, like Rahab of old, she will seek and get salvation. In another place where we go those heathen women not only listen, but join with us in singing hymns. We ask prayers for

those women, who are like little children learning the alphabet. The Lord can gradually open their hearts and make them courageous to come out from their caste and their people."

Medical Mission Work Among Women.

MEDICAL work, as an agency by means of which the Gospel may be spread, and the coming of Christ's Kingdom hastened, is well known to be of the greatest possible value. No form of mission work is so much appreciated by the masses, and it gives boundless opportunities and opens doors that without it would be kept fast closed.

Not merely as a gospel agency do we regard medical mission work. Philanthropy alone would urge us to undertake it, and surely no heart could remain unmoved after hearing of or seeing the great need there is for skilled medical and surgical help in this vast country. It is surprising that amongst such a people as the Chinese medical science is in so crude a state. There is no lack of medical literature, but most of it is useless theory and guesswork, and it is so intermixed with superstition and magic that it is of no value. That knowledge they do possess is purely empirical, and must be so as long as they ignore the fundamental sciences of physiology, anatomy, chemistry and kindred subjects.

Charlatanism is rife, and I have never been able to discover any other qualification for a midwife than being willing to expose herself to pollution and brave enough to do the most daring and brutal things without fear. On one occasion, a woman was telling me how a midwife had with a rusty iron hook pulled away a great mass of human flesh, which included a most important organ of the human body, and her comment was: "Truly she is a brave woman * * * !"

Every thoughtful person must know that all the causes at work in our own land to produce disease and suffering are at work abroad, intensified by climatic conditions, and in great centres of population with even more squalid surroundings than it is possible for those who stay at home to conceive. In China nothing is known, or, at any rate, nothing is done, in the way of preventing disease. There is no sanitary inspector and no medical officer of health. If at home medical missions are needed, and actually in operation, where hospitals and skilled nurses are to be found on every hand; where pure water and sanitary surroundings are secured to the poorest, how much greater must be the need in countries where none of these blessings are known? There is a vast field open to those who would teach the common principles of hygiene and prevention of disease. Thousands owe life-long blindness to infantile ophthalmia; many others are scarred and maimed irremediably because they do not know that dirt aggravates and prevents the healing of wounds—notably burns and scalds; and from the clumsy way in which fractures are set.

Others suffer from deformity and weakness, the result of too tight bandaging; and many other things might be enumerated where a little simple, practical teaching might prevent a lifetime of suffering. Knowing nothing of the dangers of infection, and accepting all calamities as an expression of the anger of the gods, the marvel is, that the rate of mortality is not higher. I suppose it is an illustration of "The survival of the fittest, and the weakest to the wall."

The question is often asked: "What training is necessary for those who would go out into the foreign field to cope with this vast mass of suffering and ignorance?" The answer I would give is as follows: By all means the very best training that can be secured. A medical missionary will have to deal with cases that would tax the resources of one who has had the highest and most elaborate training in medicine and surgery; and he will often have to do single-handed what in England and America would only be done after consultation and with skilled assistance.

There are immense fields, too, for research, and much to be done in the way of compiling and translating medical literature, and in teaching. All this demands careful training, and surely it is not too much to ask that those who love their Lord, and to whom He has given talents, ability, opportunity and means, should in this way offer to Him of their best, even if it costs years of preparation and hard study.

But there are many women who are not free to go abroad till they are well on towards thirty years of age, who say, and say truly: "If I spend five or six years in study now I shall be too old to get a thorough knowledge of the Chinese language when I get out there." There are others who, having long left school, and owing to an education not carried on on modern lines, feel they could not meet the scientific requirements preliminary to the full course, though they are at the same time thoroughly well read and well informed in non-technical matters. Others again have not the means, and in the present state of missionary societies' funds comparatively few can be assisted to get the necessary or full qualification.

Is it not then possible for those to whom I have just alluded to get a certain amount of knowledge and training that will fit them to help others less enlightened? Most assuredly it is. It is quite possible for a woman to get to know how to treat cases of simple ophthalmia, which, if left unchecked, so often go on to ulceration, and may even involve destruction of the eye. There are many skin diseases and disorders of the digestive system, which cause much suffering and inconvenience, and with which it is quite possible to learn how to deal in a less time than five years, as many a mother of a large family knows.

Then, as to the dressing of ordinary wounds and sores, which present themselves in such large numbers to our view. Is a

woman not to be taught how to attend to these because she cannot pass an elaborate examination in science? Give a child in convulsions, with distended abdomen, and vomiting worms (a frequent picture in China), is a woman not to prescribe a dose of castor oil and santonine because she cannot diagnose a sarcoma of the pancreas?

Many other things will present themselves to thoughtful minds, and until a sufficient number of fully-qualified women can be trained and sent out, there will always be a sphere, and a wide one, for godly women, who, true to the instincts of their sex, and the motherliness in them, with even a limited training, go out as Christian missionaries to try and copy their Lord, doing their best in circumstances where no better aid is procurable.—*Mrs. Owen, of China.*

The Claims of China's Women Upon Christendom.

(Extracts from an address delivered before the International Convention of the Student Volunteer Movement for Foreign Missions in Toronto, Canada, March, 1902.)

BY MISS HARRIET NOYES, CANTON.

A FEW YEARS since a Chinese student in America wrote to me in these words: "My country-women should have the first claim on the attention, sympathy and charity of Christian people in more favored lands. That those who need help most should be helped first is a saying as true as it is trite. That they have not had the consideration they deserve in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the Providence of God is planted in his heart by his mother, and no one else can do it half as well, and the surest way of elevating and Christianizing China is by giving her daughters the advantages of a Christian education."

These are the conclusions of an intelligent, educated man, fitted by years spent in China, to understand the conditions and needs of his country-women, and by years in America, to appreciate the difference between them and the women of Christian lands, and to realize what Christianity would do for them.

One of the claims of China's women upon Christendom is found in their exceeding need of the Gospel. Those who need help most should be helped first. It may help us to realize the condition of China's women if we think for a moment what it would be to us if all the spiritual blessings and advantages which we enjoy today, all our hopes for the future were swept away. However far below our privileges we may live, however weak our faith and love and trust may be, would anything induce us to give up our Christian hope, to part with it forever?

Oftentimes in our beautiful churches while listening to the melodious tones of the organ and choir or the eloquent words from

the pulpit, I seem to see the shadow that rests on the other side of the world, and the question comes back again and again, "Why has God given so much to some of His children and so little to others?" "Ye have the poor with you always, and whosoever ye will, ye may do them good," but what poverty can be compared to the poverty of soul, the barrenness of a future reaching out interminably into outer darkness? What matters it if earthly life is destitute of every comfort, even if it stretches out to the full measure of the allotted three-score years and ten, if at the end there is a Savior's welcome and a home in the many mansions of our Father's house?

In all heathen lands the darkest shadows, the heaviest burdens fall to the lot of the women. Often unwelcome when they come into the world, the journey through it is a weary pilgrimage. We have often read with pain the story of hopeless years of suffering, so plainly written on the sad, patient faces of the old women for whom life has held so little happiness.

Who can estimate the weight of sorrow which may be crowded into such a life between the cradle and the grave, without a single ray of hope to brighten the future? The daughters of Christian lands are lovingly welcomed and tenderly cared for, but in some parts of China the little girl oftentimes at the threshold of life is met by the question whether she shall be allowed to live or not. Sometimes it is an unloving father, sometimes the mother-in-law, sometimes the mother herself who decides that there is no place for her in the world, no room in the family circle, no loving affection in their hearts, and the little spark of life is extinguished by the very hands which should protect and cherish it.

One of the women employed in our seminary, now a sincere Christian, is the mother of six daughters, of whom only two were allowed to live. These two are now educated, intelligent Christian women, one is doing missionary work as teacher in a boarding school, the other is the wife of a promising Chinese preacher in San Francisco.

How many times the mother has said: "If I had only known about Christianity, it might all have been so different; but I did not know."

For Chinese girls who are the daughters of poor parents the years of childhood are often clouded by the fear of being sold into slavery. Some years since one bright Sabbath morning, just as we were going over to the morning service, a woman came to ask that her little daughter, one of our pupils, might be allowed to go home to see her father, who was so ill that he was not expected to live. The woman's very evident distress seemed quite natural under such circumstances, and we could not understand the unwillingness of the little girl to go with her mother.

Never dreaming that it was more than a feeling of reluctance to go away from the school for a few days, we told her that it

seemed best for her to go and see her father, and then come back again, and left her, thinking that the mother would persuade her to go with her willingly. What was our distress when we returned from church to learn that the story of the father's illness was false, and that she had really been taken away to be sold. The woman left in charge told us how frantically the little girl had cried and clung to the door in the vain effort to escape from the fate which she knew awaited her. To the mother the experience was as painful as for the little girl, but her husband had treated her most cruelly and compelled her by threats to come for her daughter. Every effort was made to redeem the child from slavery, but without success.

No class of the world's unfortunates could have a stronger claim upon the pity and help of Christians than the blind girls of some parts of China. Sold or given away by their parents to those who value them only as a means of profit, doomed to lives of misery, hopeless and helpless, their situation is pitiable beyond the power of language to express.

A few years since two women came from the country village to Canton, each bringing a little blind girl in the hope that some one might be found who would take the children and give them a home. The mothers were both widows and had been left entirely destitute. One of them had three other children, with no way of securing a support for them excepting her own ill-paid labor, and, as she said, the care of the child who was so helpless was a hindrance to her in providing for the others. There was no lack of maternal affection in these cases, only the crushing weight of poverty made the blind girls burdens which the mothers could not bear. With tears streaming down their faces, they told their sad story, and said that if no one would take the children they would be obliged to drown them or see them starve. The poor little girls, who were old enough to understand all that was said, wept silently, and nothing could have been more pitiful than to see the tears falling from their sightless eyes.

Their sorrow was turned into joy when they learned that Christianity had provided a refuge for them, and in the School for the Blind, opened by a missionary, they found a happy home.

For nearly all Chinese girls, except those belonging to the servant class, there is the life-long suffering entailed by the cruel practice of foot binding. Their marriages are arranged without their knowledge or consent, and they often suffer with constant dread lest at any moment they may be taken away from their home and friends to a strange family circle, where they may, or may not, be kindly treated, their comfort and happiness depending to a very great extent upon the character and temper of the mother-in-law, whose authority is absolute, and whom they are expected and obliged to serve.

Not long ago, in a town a few miles from Canton, nine young girls committed suicide, their only means of escaping the fate of being thus married, and I have known of several similar instances. With so much to darken and sadden their lives, is it any wonder that the burden sometimes becomes too heavy for them to bear?

But let us turn to a brighter page of China's history and read some of the living epistles which Christianity has written. We are sometimes asked, "What kind of Christians do the Chinese make?" The same kind of Christians that the people of other lands make; the work of the Holy Spirit is the same whether in the heart of a native of China or of America.

I certainly never expect to find anywhere more earnest consecrated Christians than I have known in China. I have felt very humble in the presence of examples of their strong faith, implicit trust in God, and their reliance in and prompt resort to prayer in times of need, the evident feeling that God is near and the assurance that He will hear. The bonds of Christian fellowship are not limited by any ties of church or nationality.

We have often rejoiced to feel that while superior advantages of birth and education seem to place us in many respects upon a different plane from those whose environment has been so different, whose lives have run in such narrow channels, yet when we meet as Christians, soul to soul, we meet on the same plane, sharing the same blessed hope, looking forward to the same glorious future.

To the women of the poorer classes, whose bare, cheerless dwellings are destitute of almost everything which we consider necessary, our homes furnished according to our ideas of comfort seem palaces, and often when they come in they will look around the rooms and say, "This must be just like heaven."

While our hearts are filled with pity for lives so barren and destitute as to make such comforts seem heavenly, we joy to think of the inheritance prepared, the revelation that it will be to them when they enter in through the gates and see and know what heaven really is.

Although it is impossible now to find in lives which have been lived under such different conditions congeniality of thought and feeling in many lines, we look forward with glad anticipations to the time when all the differences which have existed in earthly conditions, the distinctions of rank and wealth and learning, and advantages and inheritance have passed away, and Christians of all lands shall meet in our Father's house and rejoice together, and then realize as perhaps we cannot now that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." What will Christianity do for China's women? Just what it has already done for the women of Christian lands—what it has done for us.

I have a message to you today from a Christian sister in China. I wish that she could be here to give it to you herself, and I wish that you might hear her sing; for she has what is unusual in China, a very beautiful voice. One well qualified to judge said that with the necessary culture her voice would give her a high standing among musicians in any land. We have sometimes almost felt regret that she could not have this; and yet we know that the position she is filling so successfully as the principal of the School for Training Teachers and Bible Women is far better.

She is intelligent, well educated and an earnest, consecrated Christian. It would be difficult to find in any land a teacher better fitted for her position or more solicitous for the spiritual welfare of her pupils. Not long since when the question of calling a pastor for the Second Presbyterian Church of Canton was being discussed, one of the elders said that he would rather listen to her sermons than to those of any one else. She has been connected with our Seminary for many years, first as pupil, then as teacher.

One of my first remembrances of the writer of this message is of a little girl only nine years old standing beside her dying father and whispering to him words of comfort. I seem still to hear the very words in which she told him that he had served the Lord so faithfully, and now he was going to be with Him, and that he must not feel anxious nor troubled about those he was leaving; for the Heavenly Father would take care of them and they would surely follow on and come to him in heaven.

Her mother had always seemed a very timid woman, but after her husband's death she took up the burden of life very bravely and became an active Christian worker. In less than two years she was laid to rest beside her husband, and the little daughter was left doubly orphaned and with the care of a younger brother. At first his waywardness caused her much anxiety, but after a time her constant prayers for him were answered. He became a Christian and afterward studied medicine with Dr. Kerr, and became his first assistant in the Refuge for the Insane.

After she had spent several years in the Seminary she was very happily married to a young man who was preparing himself for missionary work among his people. But yet again she was bereaved and left a widow

with one little daughter, a child of unusual intelligence and promise. The little girl was recently received into the church, and, for a Chinese girl, has the unusual inheritance of a Christian ancestry through several generations—so far as I have been able to ascertain—the first Protestant Christian in China of the fifth generation.

The letter from which I will read some extracts was written to the Missionary Society of the Home-Land:

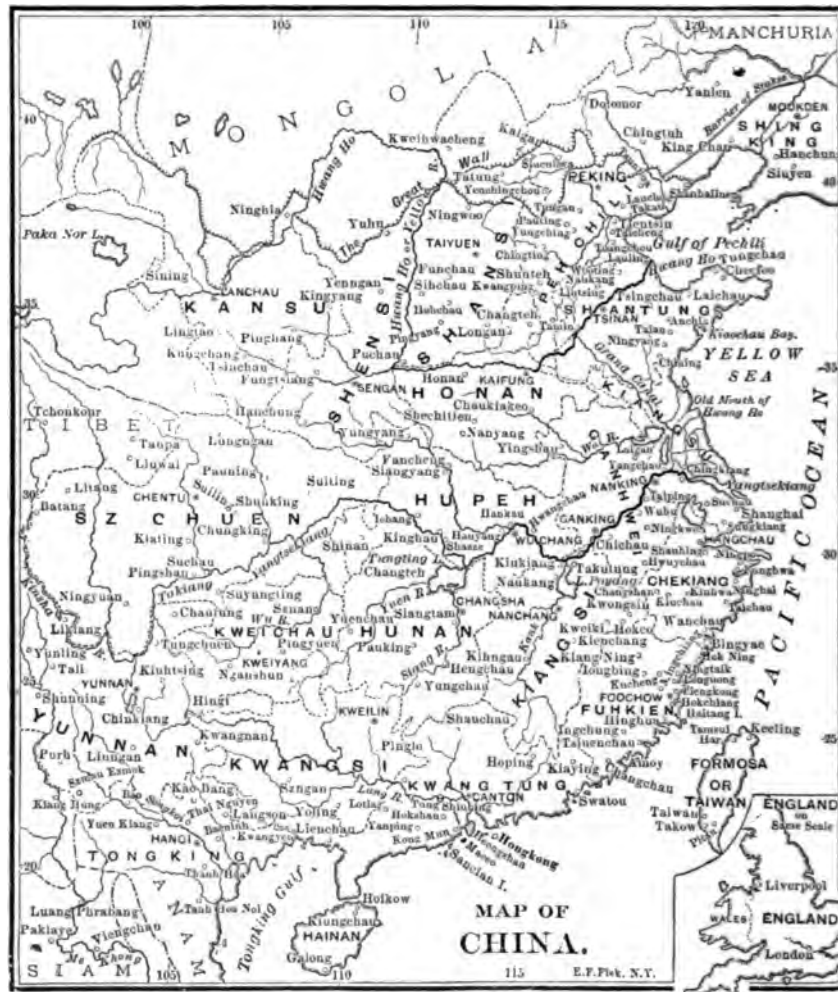
"DEAR CHRISTIAN FRIENDS:—I write to send you our greetings. Because of our love for the Savior, we feel that we know and love you; for we alike belong to the Kingdom of Heaven and to the family of God, and we shall soon be together in the mansions that our Savior has gone to prepare for us. The anticipation of such a glad meeting fills me with happiness. We constantly remember God's great mercy in choosing us to be His disciples. Jesus said: 'Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit.' Therefore, it is our desire, according to the measure of our ability and opportunity, to bring forth fruit.

"We think of the work that you have done in China, and remember with deepest gratitude the love which for Christ's sake you have shown to us in helping us to learn the true doctrine and come to the Savior. When any inquire the purpose for which this school was established, we carefully explain to them that because of your love to Jesus you have opened this school to teach others to know and love Him, and to come to God and obtain eternal life.

"This is the time of China's distress and humiliation. It is truly pitiable, but we remember that it is written in the Bible, 'Now no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness.'

"So we hope that God will bless China and change the hearts of the people that soon they may turn from the false to the true and seek the Savior. I believe that God certainly will do this because He is compassionate and merciful. Dear friends, 'pray for us that the Word of the Lord may have free course and be glorified even as it is with you.' The members of the Missionary Society and the pupils in the Seminary all unite in sending greetings."





The empire of China includes China Proper, and the dependencies of Manchuria, Mongolia, Tibet, Jungaria, and East Turkestan. The Island of Formosa was ceded to Japan in 1895.

Kwang-su, Emperor of China was born August 2, 1872 and became of age in March, 1887. In February, 1889, he took full control, but in 1898 was obliged to resign power to the Empress Dowager, Tszu Hszü (born Nov. 17, 1834), who has continued to rule since that time. She has lately been memorialized by the Board of Censors to resign and return the authority to the Emperor.

The population of China is estimated at about 400,000,000. The government of China, after a partial census in 1902, claimed a population of 430,000,000. Confucianism, Buddhism and Taoism are the three religions believed in by the mass of the people.

Large numbers of the Chinese profess and practice all three religions. There are about thirty millions of Mahomedans in western China, and Roman Catholicism has about one million adherents.

Robert Morrison was the first Protestant missionary to China, going there in 1807 and baptized the first convert in 1814.

Now there are about one thousand male and female Protestant foreign missionaries in China, and there are nearly one hundred thousand Chinese Christians. Many of the native Christians have proven their loyalty to Christ in the midst of the severest persecutions and have died rather than deny their faith in Him. Many missionaries have also died for China. All honor to the noble band, who are laboring under many difficulties and discouragements for the evangelization of China.

THE MISSION FIELD OF CHINA.

Worship of the Chinese.

BY DR. B. VAN SOMEREN TAYLOR, OF CHINA.

If you were to ask a Chinaman whom he worships, he would probably reply: "I worship my ancestors," and he would tell you that there are two ways in which he does so: one is by engraving the ancestor's name on a tablet and placing it in a position of honor in his own house, bowing down before it and burning incense before it; or it may be placing it in an ancestral hall, where many other tablets of the family are carefully preserved and worshiped at stated intervals.

One other way he worships is by paying particular attention to the graves of his ancestors. A man is most anxious to be buried amongst his own kith and kin in order that he may be worshiped by them. When a family removes to a distance they usually take with them the bones of their ancestors in little pots.

You can sometimes judge whether a district has been prosperous or not by looking round and seeing if the graves are in a good condition; for when a Chinaman is prosperous one of the chief ways he spends his money is in repairing or erecting a handsome grave for his ancestors.

These graves are by no means confined to one particular spot or cemetery, but are scattered about all over the place, especially in spots that are considered fortunate or lucky. If a man is not prosperous in business he consults a fortune-teller, who informs him that the reason is because his father is not buried in a proper place; so he accordingly goes, opens the grave and removes the bones to some more propitious spot.

Sometimes when a patient tells us that he worships his ancestors, we reply: "Well, I want to tell you about an ancestor named Noah," and when we have finished telling about Noah, we go on to tell about another named Adam.

We ask, "Do you worship any one else besides your ancestors?"

"Oh, yes," they reply, "we worship heaven and earth."

"But why do you worship heaven and earth?" we ask.

"Because heaven is the place where the sun shines and the rain comes from, and the earth is the place where our rice grows. If we did not worship heaven and earth, why, we should have no rice to eat, and should starve," they reply.

Now when you remember that the people live mostly on rice, and that for rice to grow it needs plenty of water, you can well understand how essential it is that they should have a proper rain supply. When the fields run dry, all the water has to be pumped into them from the neighboring canal by

means of a pump worked by the feet, or else it has to be drawn up by buckets from the pond or well that may be near the fields. In certain parts where there are no canals, the people dig large holes for the water to gather in when it does rain.

When they tell us that they worship heaven and earth, this gives an opportunity to point out to them that we have come to tell them of the God who made heaven and earth and causes the rain to fall on the just and the unjust.

"But," we ask, "do you worship any one else?"

"Yes," they reply; "we worship our gods."

"How many gods are there?" we ask.

A smile generally passes over their face as they reply, "We don't know; there are so many."

Every city has its particular idol or idols, to whom special powers are supposed to belong. A few months ago there had been no rain in the City of Hing-hwa, so the mandarins decided to go to the idol-temple to pray for rain; but amongst all the numerous idols in the temples of Hing-hwa City not one was considered the right one to go to, so the mandarins had to go to a temple in a village six miles from the city and bring an idol from there. At the same time the people often tell you, when you point out that an idol is only a block of wood or stone, that it is not the wood or the stone that they are worshiping, but the spirit whom they consider takes up his abode in that particular shape.

The Confucianism of China.

THE greatest wall of China is the fortress of Confucianism. It is the citadel of classic heathenism. It is enthroned high in the State, and deep-rooted in the hearts of the people. When this buttress is removed the foundations will fall and the errors undermining it will lie in the debris of dead systems.

Confucianism is a moral failure. It is an intellectual anachronism. This is the testimony of history and the wail of its own disconcerted disciples. Stamped with all that is of the earth earthy, this cold, unreal, ye-neered ethical creed is responsible for the entire lack of sincerity and the prevalence of national dishonesty. Atheism, lying, polygamy, official corruption, blood revenge, geomancy, suicide, the nameless evils of the seraglio, and all the misery, jealousy, filth and scum of the eunuchs and their confederates are the natural product of the Confucian role.

Confucianism is nevertheless the State religion, and from within its walls and without its battlements will be aimed the sternest and most telling blows on the vital and most easily-attacking lines of its foes. The

conflict today is between Christianity and Confucianism. The stagnant waters of Buddhism, swarming alive with the putrid masses of the ignorant and depraved priesthood, are as a moat around the "city of the dead past," and afford little real opposition.

The light and warm love of the truth and knowledge of the true and living God will soon purify and cleanse the hearts of its million-peopled devotees and make through it a highway, instead of a waste, for the way-faring. Let the missionaries nerve themselves, and, above all, be nerved and filled by the Spirit and power of Him who, in this great commission, is "of God made unto us wisdom, righteousness, sanctification and redemption."

The consensus of opinion among the leading missionaries is that the Confucian altars will fall. The battle will be a severe and long one, but the issue is not in doubt. A religious renaissance is spreading all over Asia. Out of the travail of its regeneration is seen the renaissance of Sinim. The mental standstill of the *literati* is changing to an attitude of inquiry, and an eager appetite for true and exact science. The four hundred millions who have been cheated are awakening. It is a pathetic, solemn and almost sublime scene. Surely the light of His star has arisen again in the East!

By contrast and comparison, by adoption and adaptation, by means and agencies in and out of season, by the peerless victories of the faith in all lands, by its unique and glorious achievements over all others faiths and philosophies, the facts and evidences have universally and incontrovertibly proved that the religion we bring to China is the one all-progressive, world-embracing and eternal panacea for the sons of men.

There are thousands of the better classes in China, as well as many of the *literati* all over the country, who would have audience with Jesus Christ, but the remains of the high walls of seclusion in the ancestral temple, with its beauties and all the officers in their rich array, prevent the hearing. We have intercourse in our Chinese guest-room with scores of intelligent young men who are tired of the shadows and dim guesses of this ancient "museum specimen of ethics."

Let the walls of superstition, isolation and Pagan civilization fall, and the light will shine in and reveal the monster fraud, and arouse in the minds of the people new hopes, new ideals, and new and holier enthusiasms. It is unreasonable to think that the Chinese do not want a genuine sense of liberty, more truth, and truer love. In heathenism they find neither. It is safe to say there are hundreds who are seeing, and thousands who are beginning to see, in the Christian religion a Providence set over against fate: Revelation versus Speculation; Facts versus Visions; Life versus Death, and the hope and path of eternal bliss set out clearly against the gloom and uncertainty of age-abiding darkness.—*Rev. W. R. Hunt.*

Protestant Missionaries in China.

For Year 1902.—Published in Hongkong, China.

ALLGEMEINER EVANGELICAL PROTESTANT MISSIONSVEREIN.

Shanghai—Rev. Paul Kraus and wife; Rev. H. Hackmann and wife.

Tsingtau—Rev. R. Wilhelm and wife; Rev. W. Schuler and wife.

AMERICAN ADVENT CHRISTIAN MISSION.

Nanking—Rev. G. H. Malone and wife; Miss M. B. Burke; Miss Nellie E. Dow.

AMERICAN BIBLE SOCIETY.

Shanghai—Rev. John R. Hykes and wife; C. W. Hykes; J. Fritz.

Tientsin—C. F. Gammon and wife.

Hanyang—Rev. D. F. Jones and wife.

Chungking—Rev. W. Laughton and wife.

Chentu—James Neave and wife.

Canton—Alfred Alf and wife.

AMERICAN BAPTIST MISSIONARY UNION.

Swatow—Rev. Wm. Ashmore and wife; Rev. Wm. Ashmore, Jr., and wife; Rev. J. M. Foster and wife; Rev. G. H. Waters and wife; Mrs. Anna K. Scott, M. D.; Miss Helen L. Hyde.

Kayin—Rev. G. E. Whitman and wife; Rev. S. R. Warburton.

Ungkung—Rev. J. W. Carlin and wife.

Chauchaufu—Rev. H. A. Kemp and wife.

Kityang—Rev. Jacob Spelcher and wife; Miss Josephine M. Bixby, M. D.; Miss Margaret Grant, M. D.

Ningpo—J. S. Grant, M. D., and wife; Rev. F. J. White and wife; Miss Helen L. Corbin; Miss Helen Elgle.

Shaohing—Rev. H. Jenkins and wife; Rev. C. E. Bousfield and wife.

Kinhwa—Rev. T. D. Holmes and wife; Miss Clara E. Righter; Miss L. Minniss; Miss Stella Relyea; Rev. C. S. Keen.

Hangchou—Rev. W. S. Sweet and wife.

Huchau—Rev. J. T. Proctor and wife; Rev. M. D. Eubank, M. D., and wife.

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Yachau—H. J. Openshaw and wife; B. Corlies, M. D.

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Yangchow—Rev. L. W. Pierce and wife.

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Fingtak—Rev. S. T. Williams and wife; C. A. Hayes, M. D., and wife; Rev. J. R. Saunders and wife.

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Hangchow—Pastor Ren.

Ningpo—J. Palmer and wife.

Fenghua—A. Miller.

Ninghat—K. McLeod and wife; Miss E. L. Bennett.

Tient'ai—C. Fairclough; A. O. Loosley.

Taichow—Dr. J. A. Anderson and wife.

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Tai'ping—W. Richardson and wife.

Stenku—J. G. Kauderer.

Wenchow—E. Hunt and wife; Mrs. Menzies; B. W. Upward and wife; Miss F. A. M. Young; Mrs. J. M. Greene.

Pingyang—R. Grierson and wife; W. Grundy; E. C. Searle and wife.

Yung'ang—A. Wright and wife; A. Hammond.

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Hweichow—E. C. Smith.

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Nank'ang—G. H. Duff.

Raocheo—H. F. Ridley; Dr. F. H. Judd and wife; P. V. Ambler; C. Howard Judd.

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Pekkan—Miss Carlyle; Miss G. H. Wood.

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Luchco—T. James; A. H. Barham.

Suifu—E. J. Farrent.

Kiating—B. Ririe; E. G. Toyne.

Ta Tstenlu—W. S. Strong.

Chentu—Joseph Vale; A. Grainger; F. Olsen; Thomas Torrance.

Kuanhsien—J. Hutson.

Paoning—Bishop Cassels and wife; W. H. Aldis; G. H. Williams; Miss F. J. Page; Miss L. H. Carver; Miss L. Richardson.

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There were also reported 221 missionaries at home on furlough. Of these 166 were in Europe, 39 in America, and 23 in Australia.

CHINESE TRACT SOCIETY.

Shanghai—Rev. Joseph Edkins; Rev. T. B. Bryan; Rev. A. P. Parker; Rev. J. M. W. Farham; Ven. Archdeacon Thomson; Rev. E. Box; Rev. W. P. Bentley; Rev. J. E. Cardwell.

CHRISTIAN AND MISSIONARY ALLIANCE

Shanghai—Rev. John Woodberry and wife; Miss Lucy F. Jones.

Wuhu—W. Christie and wife; Miss Mary A. Funk; Miss M. Quinn; Miss I. Ross; Miss I. Morgan; Miss M. Davidson; Miss A. Young; Miss E. von Gunten.

Ch'angsha—Mrs. H. B. Alexander.

Ch'angteh—E. D. Chaplin and wife.

Taocheo—C. Snyder; W. N. Ruhle; W. Shantz.

Wuchow—Rev. I. Hess and wife; Rev. R. H. Glover, M. D., and wife; Rev. P. Hinkey; Rev. M. L. Landis and wife; Rev. J. R. Cunningham; Rev. W. A. Howden; Rev. T. P. Worship; Rev. F. P. Hamill; Rev. W. A. Farmer; Miss Alice L. Landis; Miss C. E. Prentice.

Forty-four other missionaries are reported as absent on furlough.

CHRISTIAN CATHOLIC CHURCH IN ZION.

Shanghai—Rev. C. F. Viking; Rev. B. C. L. Viking.

CHRISTIAN COLLEGE IN CHINA.

Canton—Rev. O. F. Wisner and wife; M. R. Alexander; C. M. Lewis; A. H. Woods, M. D.

CHRISTIANS' MISSION.

Ningpo—Miss E. A. Hopwood; Miss L. M. Hopwood; Rev. M. K. Tsiang; Miss A. H. Bettinson; Miss G. E. Metcalf; Miss I. M. Shewring; Miss G. Smith; Miss E. E. Metcalfe; Miss E. E. Watts; Miss E. R. Groves.

CHRISTIAN VERNACULAR SOCIETY.

Shanghai—Rev. D. H. Davis; Rev. G. F. Fitch; Rev. J. A. Silsby; Miss Emma Silver; Rev. J. W. Crofoot.

CHURCH OF ENGLAND MISSION.

Peking—Bishop Charles P. Scott; Rev. F. L. Norris; Miss Edith Ramsome; Miss Marion Lambert; Miss Jessie Ransom; Rev. R. Allen.

Tientsin—Rev. G. D. Iliff; A. C. Moule; Miss Prindeville; Miss Smart; Miss Poulsen; Miss Daisy Poulsen.

Chefoo—Rev. H. J. Brown and wife; Rev. A. E. Burne and wife.

Taianfu—Rev. F. Jones; C. P. Williams.

Pingyin—Rev. H. Mathews.

Weihaiwei—Rev. F. J. Griffith.

Newchwang—Rev. A. B. Turner; H. E. Charlesworth.

CHURCH OF ENGLAND ZENANA MISSION.

Foochow—Miss Barr; Miss Chambers; Miss Faithfull-Davies; Miss Kirkby; Miss Leslie; Miss Mead; Miss Dopping-Hepenstal; Miss Kingsmill; Miss Lee.

Hinghua—Miss Witherby; Miss Aston; Miss Tabberer.

Stengiu—Miss Montfort; Miss Vulliamy.

Nangwa—Miss Colstone; Miss Fleming.

Ciongbau—Miss Bryer; Miss Rodd; Miss Darley.

Kieniang—Miss Sears.

Kucheng—Miss B. Newcombe; Miss Nisbet; Miss Pantin; Miss Townsend; Miss Jones.

Sangtong—Miss Burroughs; Miss M. Newcombe.

Uongbuang—Miss Clayton; Miss Jackson.

CHURCH MISSIONARY SOCIETY.

Shanghai—Bishop G. E. Moule; Rev. C. J. F. Symons and wife; A. J. H. Moule and wife; W. A. H. Moule and wife; Rev. W. G. Walshe and wife; Miss E. Onyon; Miss R. M. Elwin; Miss H. Wood.

Ningpo—R. Smyth and wife; Miss A. Maddison; Miss M. A. Wells; Miss I. Hughes; Rev. W. H. Elwin; Rev. T. C. Goodchild and wife; Rev. A. J. Walker and wife; Miss A. Ashwell.

Taichow—Rev. E. Thompson and wife; S. N. Babington and wife; Rev. W. J. Wallace.

Shaohing—Miss I. S. Clarke; Miss E. F. Turner; Rev. H. W. Moule and wife; Rev. H. Barton and wife; Miss H. M. B. Clayton.

Hangchow—D. D. Main and wife; Rev. G. W. Coultas and wife; Miss M. Vaughan; Miss L. H. Barnes; Miss J. F. Moule; Miss E. Goudge; Miss D. C. Joynt; Miss B. L. Frewer; T. Gaunt; Miss A. Graham; Miss G. Lewin.

Chukt—Rev. J. B. Ost and wife.

Foochow—W. Muller and wife; Rev. J. R. Wolfe and wife; Rev. J. Martin; Rev. F. E. Bland and wife; Miss M. E. Barber; Miss E. Brooks; Miss E. Little; Miss M. E. Molloy; Rev. W. S. Pakenham-Walsh; Mrs. E. Saunders; Miss J. Bushell; Miss C. J. Lambert; Miss A. Oxley; Miss A. M. Wolfe; George Wilkinson; Miss M. E. Baldwin.

Dengdot—Miss E. S. Goldie; Miss M. Searle; Miss A. Burton; Miss N. O. Marshall.

Longwong—Rev. W. C. White and wife.

Ningtaik—Miss M. D. Bolleau; Miss J. C. Clarke; Miss Kate L. Nicholson; Miss E. Merchant.

Fuhning—Miss J. E. Clarke; Rev. S. Syngé and wife; Miss E. Thomas; Rev. M. Mackenzie; Rev. T. Studdert and wife; Miss M. I. Bennett.

Hokchiang—Miss A. L. Leybourn; Miss M. C. Coulter; Miss J. H. Poulter; Rev. J. B. Carpenter and wife.

Kengtau—Miss F. E. Oatway; Miss Ellen Mort.

Haitan—Miss E. J. Harrison; Miss A. M. Hitchcock.

Kosangche—Miss M. E. Wolfe; Miss K. Andrews; Miss A. McClelland.

Hinghua—Rev. Charles Shaw and wife; A. T. Sampson; Miss A. F. Forge; Miss F. A. Forge.

Stengiu—Rev. S. J. Nightingale and wife.

Kucheng—Rev. J. R. S. Boyd and wife; T. B. Woods and wife.

Kienning—Rev. H. S. Phillips and wife; H. B. Pakenham and wife.

Kienyang—Miss M. E. Sears; Miss F. L. Coleman; Miss I. B. Ramsay.

Hongkong—Rev. Wm. Banister and wife; Rev. G. A. Bunbury and wife; Miss R. Bachlor; Miss A. M. Baker; Miss M. Johnstone; Miss L. A. Eyre; Miss Ada M. Pitts.

Kowloon—Miss A. M. Finney.

Canton—Miss Alice Mary Jones; Rev. Alfred Iliff and wife.

Shiuhing—W. E. H. Hipwell and wife; Miss A. K. Storr; Miss G. E. Dunk; Miss Annie Walsh.

Pakhoi—E. J. Horder and wife; L. G. Hill and wife; Miss A. Bolton; Miss E. L. Havers; Miss Amy Smith; Rev. C. I. Blanchett; H. L. Clift and wife; S. Wicks; Miss E. G. George.

Kuelin—Rev. Louis Byrde and wife; P. J. Laird; Rev. Frank Child.

The following are in West China and partly independent—Bishop W. W. Cassels in charge:

Mtchenco—Rev. A. A. Phillips and wife; Miss E. D. Mertens; Miss R. F. Murray; P. J. Turner and wife.

Wetcheng—Miss G. E. Wells; Miss L. Mellodey.

Sintu—Rev. Wm. Andrews and wife; E. A. Hamilton; E. A. J. Thomas and wife.

Mtchenchuh—Rev. W. Squibbs and wife; J. G. Beach; A. E. Seward.

Nganhsien—Rev. O. M. Jackson and wife; Miss A. Walmsley.

Chongpa—W. L. L. Knipe and wife; Miss C. Carleton; A. Lawrence.

Shihts'uen—Rev. J. A. Hickman and wife; Miss E. Casswell; Rev. W. Kitley and wife; Miss M. Casswell.

Suentangkeo—Miss L. S. Digby; Miss M. C. Knight.

Yangkiatien—Thomas Simmonds.

There are also 26 missionaries at home on furlough.

CHURCH OF SCOTLAND MISSION.

Ichang—Rev. Thomas R. Kearney and wife; Rev. Wm. Deans and wife; Miss C. G. Fraser; Miss M. E. Moore; Dr. G. F. Stooke and wife; Dr. A. Graham.

CUMBERLAND PRESBYTERIAN MISSION.

Changteh—Rev. Wm. Kelly, M. D.; Rev. T. J. Preston; Rev. O. T. Logan, M. D., and wife.

DANISH LUTHERAN MISSION.

Port Arthur—Rev. C. Waldtlow and wife.

Feng Huanycheng—Rev. Jensen and wife; Rev. J. Lykkegaard.

Takushan—Rev. C. Bolwig and wife; Miss E. Nielsen; Miss K. Nielsen.

Hsiuyang—Rev. O. Olesen and wife; Rev. J. Vyff.

ENGLISH BAPTIST MISSION.

Shanghai—Rev. Timothy Richard and wife.
Tai Yuan Fu—Rev. A. Sowerby and wife; Rev. Evan Morgan and wife.
Hsin Chou—Rev. J. J. Turner and wife.
Ching Chou Fu—Rev. A. G. Jones and wife; Rev. J. S. Whitewright and wife; Rev. S. Couling and wife; Rev. R. C. Forsyth and wife; Rev. J. R. Watson and wife; Rev. J. P. Bruce and wife; Rev. C. S. Medhurst and wife; Rev. F. J. Shipway and wife; Miss A. O. Kirkland; Miss H. Sifton; Miss M. B. Read.
Chou Ping—Rev. W. A. Wills; Rev. S. B. Drake and wife; Rev. F. Harmon and wife; Rev. E. C. Nicholls and wife; Rev. E. C. Smyth and wife; Rev. E. W. Burt and wife; Rev. T. C. Paterson, M. D., and wife; Miss A. Simpson; Miss A. S. Aldridge.
Singanfu—Rev. A. G. Shorrock and wife; Rev. F. Madeley; Rev. J. F. Creasey Smith.

ENGLISH METHODIST MISSION.

Tientsin—Rev. John Robinson and wife; Rev. Wm. Eddon; A. F. Jones, M. D., and wife.
Tongshan—Rev. G. T. Candlin and wife.
Kaiping—Rev. John Hinds and wife; J. K. Robson, M. D.
Yungpingfu—Rev. John Hedley and wife.
Laoling—Rev. F. B. Turner and wife.

ENGLISH PRESBYTERIAN MISSION.

Amoy—Rev. W. McGregor; Rev. H. Thompson; J. M. Howle and wife; B. L. Paton, M. D.; Rev. G. M. Wales and wife; Rev. C. C. Brown and wife; John Cross, M. D., and wife; Muir Sandeman, M. D., and wife; Rev. J. Beattie and wife; Rev. H. Moncrieff; J. P. Maxwell, M. D., and wife; H. F. Rankin and wife; Miss G. J. MacLagan; Miss L. Graham; Miss H. Lecky; Miss M. B. MacGregor; Miss J. M. Johnston; Miss A. N. Duncan; Miss C. E. Johnston; Miss M. Ross; Miss Noltenius; Miss C. M. Usher; Miss M. Ewing; Miss J. Ewing; Miss E. P. Crowther, M. D.; Miss Edith Paton.
Swatow—Rev. J. C. Gibson and wife; Rev. D. McIver; A. Lyall, M. D., and wife; Rev. W. Riddel, M. D., and wife; Wm. Paton; J. F. McPhun; P. B. Coursland, M. D., and wife; George Ede; Rev. J. P. MacLagan and wife; Rev. Murdo Mackenzie and wife; Rev. J. Steele and wife; J. M. Dalziel, M. D., and wife; Rev. David Sutherland and wife; Miss C. M. Ricketts; Miss E. Black; Miss M. Harkness; Miss J. Bolmer; Miss Alice Laidler; Miss M. Keith; Miss Tina Alexander, M. D.; Rev. G. Blaikie.

ENGLISH UNITED METHODIST FREE CHURCH.

Ningpo—Rev. R. Swallow and wife; Rev. J. W. Heywood and wife; Rev. G. W. Sheppard; Miss Hornby; Miss E. Abercrombie.
Wenchow—Rev. W. E. Soothill and wife; A. Hogg, M. D., and wife; Rev. W. R. Stoble and wife; Rev. A. H. Sharman and wife; Dr. W. E. Plummer.

FINNISH MISSION.

Yangchow—Miss E. Cajander; Miss A. E. Ehrstrom.
Takktang—W. A. Gronlund.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Shanghai—Rev. W. P. Bentley and wife; Rev. James Ware and wife.
Nanking—Rev. W. E. Macklin, M. D., and wife; Rev. F. E. Meigs and wife; Rev. F. Garrett and wife; Rev. T. J. Arnold and wife; Miss Daisy Macklin, M. D.; Miss Emma Lyon; Miss Mary Kelly.
Lu Cheofu—Rev. J. Butchart, M. D.; Rev. C. H. Titus and wife; H. G. Whelpton, M. D.
Chuchoe—Rev. W. R. Hunt and wife; Rev. E. J. Osgood and wife.
Wuhu—Rev. C. E. Molland and wife; Miss E. Kellar.

FRIENDS' FOREIGN MISSION.

Chungking—R. J. Davidson and wife; L. Wigham and wife; Isaac Mason and wife; E. B. Vardon and wife; A. W. Davidson and wife; B. H. Jackson and wife; W. H. Davidson; Alfred Davidson; Miss E. M. Harris; Miss M. L. Cumber; Miss E. M. Hunt; Miss Lucy E. Harris.

GERMAN CHINA ALLIANCE MISSION.

Yangchow—Miss E. Baumer.
Kenchang—F. Kampmann.
Fuchoe—G. F. A. Krienke; H. Pfannemuller.
Chuchoe—R. Rohm and wife; Miss I. Halbach
Lungchuen—J. Bender and wife.

GERMAN EVANGELICAL CHURCH.

Hongkong—Pastor T. Krele.

GOSPEL MISSION.

Chefoo—Rev. T. P. Crawford and wife; Rev. G. P. Bostick and wife; Rev. T. J. League and wife; Rev. W. D. King and wife; Rev. D. W. Herring and wife; Rev. T. L. Blalock and wife; Rev. C. Tedder; Miss Rosa Marshall; Miss Attie Bostick.

HAUGE'S SYNOD MISSION.

Fancheng—Rev. H. N. Ronning and wife; Rev. T. Himle and wife; J. M. J. Hotvedt, M. D., and wife; Miss Hodnefeld; Miss Ida Greath.
Tzeho—Rev. O. R. Wold and wife.
Tai pingtien—C. W. Landahl and wife.

IRISH PRESBYTERIAN CHURCH MISSION.

Newchwang—Rev. J. Carson and wife; Rev. J. Omelvend.
Moukden—Rev. T. C. Fulton and wife; Rev. F. S. W. O'Neil; Miss McWilliams; Miss Phillip.
Kirin—J. A. Greig; Rev. W. Miskelly; Rev. A. R. Crawford.
Kwanyning—Rev. W. Hunter and wife; L. Learmouth, M. D.
Chinchow—T. C. Brander, M. D., and wife; Rev. John Keers and wife; Miss McNeill, M. D.; Miss Elsie McMordle.
Kwanhengtzu—R. J. Gordon, M. D., and wife; Rev. A. Weir; David Fisher, M. D., and wife; Rev. W. H. Gillespie and wife; J. R. Gillespie, M. D., and wife.

KIANGSI-HUNAN TRACT PRESS.

Kiuktang—A. N. Cameron and wife.

LONDON MISSIONARY SOCIETY.

Shanghai—Rev. E. Box; Rev. W. N. Blitton and wife; Rev. H. L. W. Bevan; Miss Halley; Miss Thomas.

Peking—Rev. George Owen; Rev. T. Howard Smith and wife; Rev. J. B. Grant and wife; Mrs. J. Stonehouse; Miss Smith; Miss Mary Moreton; Miss Saville, M. D.

Tientsin—Rev. Thomas Bryson and wife; Rev. Alex. King and wife; G. P. Smith, M. D., and wife; S. L. Hart, M. D., and wife; Miss Shelston.

Yenson—Rev. D. S. Murray and wife; A. D. Peill, M. D., and wife.

Chichow—Rev. W. H. Rees and wife; S. S. McFarlane, M. D., and wife; Rev. S. E. Meech and wife.

Chaoyang—Rev. J. Parker and wife; T. Cochran, M. D., and wife; Rev. J. D. Liddell and wife.

Hankow—Rev. Griffith John; Rev. A. Bonsey and wife; Rev. C. G. Sparham and wife; Rev. A. J. Macfarlane; Thomas Gillison, M. D., and wife; Miss A. L. Cousins, M. D.; Miss Joyce.

Wuchang—Rev. Arnold Foster and wife; P. L. McAll, M. D.; C. J. Davenport and wife; Rev. C. Robertson and wife; Miss R. Massey.

Huakan—Rev. E. Burnip; H. Fowler, M. D., and wife; W. H. Geller and wife.

Kiangshan—Rev. H. Robertson; E. F. Willis, M. D.

Yochow—A. L. Greig and wife; E. A. Peake, M. D.

Chungking—Rev. A. E. Claxton and wife; Rev. J. W. Wilson and wife; R. Wolfendale.

Amoy—Rev. John Macgowan and wife; Rev. J. Sadler and wife; Rev. F. P. Joseland and wife; Rev. A. J. Hutchinson and wife; Rev. J. S. Watson and wife; A. Fahmy, M. D., and wife; Miss O. Miller; Miss Parslow; Miss E. N. Tribe, M. D.; Miss E. Benham.

Canton—Rev. H. J. Stevens and wife; Rev. W. Clayton; H. R. Wells and wife; Miss Wells.

Hongkong—Rev. T. W. Pearce; R. M. Gibson, M. D.; Rev. C. D. Cousins; Mrs. H. D. Stevens; Miss E. Stewart; Miss Davies.

METHODIST EPISCOPAL MISSION.

Shanghai—Bishop D. H. Moore and wife.

Chinkiang—Rev. W. C. Longden; Miss L. A. Hoag, M. D.; Miss Gertrude Taft, M. D.; Miss M. C. Robinson; Miss L. M. White.

Nanking—Rev. R. C. Beebe, M. D., and wife; Rev. G. A. Stuart, M. D., and wife; Rev. A. J. Bowen and wife; Rev. Edward James and wife; W. F. Wilson; Mrs. Anna L. Davis; Miss Sarah Peters; Miss Ella C. Shaw; Miss Laura Hanzlik; Miss Mary L. Rowley.

Wuhu—Rev. H. F. Rowe and wife; E. H. Hart, M. D., and wife; Miss Emma Mitchell.

Kiukiang—Rev. C. F. Kupfer; Miss Gertrude Howe; Miss Kate L. Ogborn; Miss Clara E. Merrill; Miss C. J. Drelbelles; Miss Mary Stone, M. D.; Miss Ida Kahn, M. D.; Miss Bertha Beard.

Nanchang—Rev. D. W. Nichols and wife; Rev. F. G. Henke and wife; Rev. R. E. Maclean and wife; M. R. Charles, M. D.

Chungking—Rev. Spencer Lewis and wife; Rev. J. O. Curnow and wife; Rev. W. E. Manly and wife; Rev. Q. A. Myers and wife; Rev. Joseph Beech; Rev. O. F. Hall, M. D.; J. H. McCartney and wife; Miss A. M. Edmonds, M. D.; Miss C. Williams; Miss Ella Manning.

Chentsu—Rev. H. O. Cady and wife; Rev. J. F. Peat and wife; Rev. A. Johanson; H. L. Canright, M. D., and wife; Miss Clara Collier.

Peking—Rev. H. H. Lowry and wife; Rev. I. T. Headland and wife; Rev. H. E. King and wife; G. N. D. Lowry, M. D., and wife; N. S. Hopkins, M. D.; Mrs. C. M. Jewell; Miss Alice Terrell; Miss G. Gilman; Rev. W. F. Walker and wife.

Tientsin—Rev. G. R. Davis and wife; Rev. J. H. Pyke and wife; Rev. F. Brown and wife; Miss Effie G. Young; Miss Emma F. Martin, M. D.; Miss Lizzie Martin; Miss Ella G. Glover.

Tai-An—Miss A. E. Steere; Miss R. R. Benn, M. D.

Foochow—Rev. W. H. Lacy and wife; Rev. Geo. S. Miner and wife; Rev. M. C. Wilcox and wife; Rev. H. R. Caldwell; Rev. B. H. Marsh and wife; Rev. F. Ohlinger and wife; Mrs. J. W. Plumb; Miss Florence J. Plumb; Mrs. S. Tippet; Miss Kate E. Kauffman; Miss Julia A. Bonafeld; Miss E. M. Lyon, M. D.; Miss Sarah M. Bosworth; Miss L. A. Wilkinson; Miss Phebe Wells; Miss P. A. Parkinson; Miss Hu King Eng, M. D.; Miss Mabel Sia; Miss Carrie I. Jewell; Miss W. H. Bouse; Miss E. W. Varney; Miss M. C. Hartford; Miss Allie Linam; Miss E. M. Glenk; Miss M. L. Nicholson; Miss Mabel Allen; Miss L. M. Masters, M. D.; Miss I. D. Longstreet; Miss Mary Peters; Rev. James Simester and wife; Rev. J. H. Worley and wife; Rev. John Gowdy and wife; Mrs. H. R. Caldwell.

Hinghua—Rev. W. N. Brewster and wife; Rev. F. L. Guthrie; Miss M. E. Wilson; Miss Pauline E. Westcott.

Kucheng, via Foochow—Rev. W. A. Main and wife; J. E. Skinner, M. D., and wife.

Ingchung—Rev. W. W. Williams, M. D.; Miss A. M. Todd.

Minchiang—Miss M. E. Carleton, M. D.

In the United States—Rev. F. D. Gamewell and wife; Rev. G. B. Smyth and wife; Rev. J. F. Newman and wife; Rev. W. T. Hobart and wife; Rev. E. B. Caldwell and wife; Mrs. W. C. Longden; Mrs. C. F. Kupfer; Mrs. N. S. Hopkins; Rev. T. W. Owen; Miss Ida Stevens, M. D.; Miss F. O. Wilson; Miss A. D. Gloss, M. D.; Miss Mary E. Shockley; Miss Edna G. Terry, M. D.; Miss Jean Adams; Miss M. Lebeus; Miss Lydia M. Trimble.

METHODIST EPISCOPAL CHURCH, SOUTH, MISSION.

Shanghai—Rev. Young J. Allen and wife; Rev. A. P. Parker and wife; Rev. R. A. Parker and wife; Rev. G. R. Loehr and wife; Rev. J. W. Cline and wife; Rev. W. B. Burke and wife; Rev. J. Whiteside; Miss H. L. Richardson; Miss Emma M. Gary; Miss O. Alexander; Miss J. Nicholson; Miss M. B. Bomar; Miss Clara E. Steger; Miss Ida Anderson; Miss Ella D. Leverett.

Soochow—Rev. D. L. Anderson and wife; W. H. Park, M. D., and wife; Rev. W. B. Nance and wife; Rev. J. B. Fearn, M. D., and wife; Rev. J. D. Trawick, M. D.; Miss Jennie M. Atkinson; Miss Mary M. Tarrant; Miss Martha E. Pyle; Miss Margaret H. Polk, M. D.; Miss Susan E. Williams; Miss Mary C. White.

Sungkiang—Rev. H. T. Reed and wife; Rev. A. C. Bowen; Miss Julia Gaither; Miss L. E. Hughes.

Changshu—Rev. J. A. G. Shipley and wife.

Huchow—Rev. E. Pilley; Rev. J. L. Hendry and wife; Rev. T. A. Hearn; A. G. Hearn, M. D.; Miss J. Saunders; Miss Ella R. Coffey.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

Peking—Rev. W. H. Murray and wife.
Tientsin—A. S. Annand.
Chinkiang—Maurice J. Walker.
Hankow—John Archibald and wife; A. Mitchell.
Chungking—James Murray and wife.
Amoy—Walter Millward.

NORTH CHINA TRACT SOCIETY.

Tientsin—Rev. E. E. Alken.

NORWEGIAN LUTHERAN MISSION.

Laohokeo—Rev. N. Arnetvedt; Edvard Mason. (Thirteen others absent.)

REFORMED CHURCH IN AMERICA.

Amoy—Rev. P. W. Pitcher and wife; Rev. John A. Otte, M. D., and wife; C. Otto Stumpf, M. D., and wife; Rev. A. L. Warnshuis and wife; Rev. D. C. Rugli; Mrs. J. V. N. Talmage; Mrs. Helen C. Kip; Miss Mary E. Talmage; Miss Catharine M. Talmage; Miss Nellie Zwemer; Miss E. M. Cappon; Miss Mary C. Morrison; Miss L. N. Duryee; Miss Angle E. Myers, M. D.

REFORMED CHURCH IN THE UNITED STATES.

Yochow—Rev. W. E. Hoy and wife; Rev. F. Ciomer.
Canton—C. C. Selden, M. D.; Mrs. M. N. Kerr.

RHENISH MISSIONARY SOCIETY.

Tungkun—Rev. J. Genahr and wife; Rev. C. Maus and wife; J. E. Kuhne, M. D., and wife; G. Olpp, M. D., and wife; H. Baumann.
Kangput—Rev. H. Rieke and wife.
Thongthauha—Rev. F. Diehl and wife.
Fukcing—Rev. J. Bahr and wife; Rev. F. Zahn; Miss A. Zahn.
Taiiping—Rev. A. Bettin and wife.
Hongkong—Rev. R. F. F. Gottschalk and wife.

SCANDINAVIAN ALLIANCE MISSION OF CHICAGO, ILL.

Shanghai—G. Ahlstrand and wife; Miss H. Anderson; J. A. Christensen; W. Hagqvist and wife; C. J. Jensen; E. Johnson; Miss A. Olsen; Rev. A. E. Rydberg and wife; Chr. Watsass; Miss J. Wedlson.
Kuling—U. Soderstrom and wife.
 (Forty others are reported on furlough in Europe and America.)

SCANDINAVIAN AMERICAN CHRISTIAN FREE MISSION.

Canton—Rev. H. J. von Qualen; Miss M. Ericsson.

SCANDINAVIAN MISSIONARY ALLIANCE.

Tientsin—Rev. C. Freidstrom.

SEAMEN'S CHURCH AND MISSION SOCIETY.

Shanghai—Rev. Harry Newcomb and wife.

SEVENTH DAY BAPTIST MISSION.

Shanghai—Rev. D. H. Davis and wife; Rev. J. Crofoot and wife; Miss Susie M. Burdick; Miss Rosa W. Palmberg, M. D.

SHEOYANG MISSION.

Tientsin—W. S. Johnston and wife; M. McNair and wife; Miss E. K. Brown.

Taiyuenfu—E. H. Edwards, M. D., and wife.

SWEDISH AMERICAN MISSIONARY COVENANT.

Fancheng—Rev. A. E. Andre and wife.
Stangyang—Rev. P. Matson and wife; Rev. J. H. Swordson and wife.

SWEDISH MISSION.

Kuling—Miss E. Anderson; Miss Angvik; Miss R. Hallin; Miss T. Hattrem; Miss J. M. Hundere; Mrs. C. H. Tjader; Miss E. G. Uiff.
Kiaoyiu—Miss R. Hattrem; C. H. Tjader.
 (Twenty-five others are reported as being on furlough in Europe.)

SWEDISH MISSIONARY SOCIETY.

Wuchang—Rev. John Skold and wife; Rev. S. M. Freden and wife; Miss H. Borjeson; Rev. S. Tannkoist.
Shashi—Rev. A. P. Tjellstrom and wife; Rev. B. E. Ryden and wife; Rev. F. A. Wennborg.
Ichang—Rev. K. W. Engdahl and wife; Rev. K. A. Fernstrom and wife; Miss E. Isakson.

UNITED BROTHERS IN CHRIST.

Canton—H. K. Shumaker, M. D.; Miss Regina Bigler, M. D.; Miss A. Patterson; Rev. E. B. Ward and wife.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

Newchwang—Rev. John MacIntyre and wife.
Moukden—Rev. John Ross and wife; D. Christie, M. D., and wife; Rev. W. H. Pullar and wife; Rev. J. M. Graham and wife; Miss M. C. Horner; Miss E. C. Jones; Miss M. S. Davidson; Miss Mary Paton; Miss E. L. Starmer, M. D.
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Changsha—E. S. Dukes, M. D.

Shaohing—C. E. Cornford.

Chinghwa—T. Hutton and wife; Miss C. H. von Poseck.

Taoists and Their Religion.

BY ALICIA BEWICKE LITTLE.

HOW vividly I remember the first Taoist priest I ever met. Standing out a dark, sad figure against the evening sky in his long ash-colored gown, with his hair falling dark about his cadaverous cheeks, a little white flag, inscribed not with Imri, but with Chinese characters, over one shoulder, his wooden gong under his arm, a shrine to the Goddess of Mercy on his back, and a sack in which to receive the offerings of the faithful at his side. "The hearts of the people here are corrupt," he said. "They are all hard. This is a wicked city." Then he went on his way into the city again.

If we could but have photographed him with just that face and expression!

It was too late to call to him to return then, but we told our servants if they anywhere saw him to ask him into the garden; and there one day we asked him to stand among its many steps under the shadow of a Judas-tree, with a palm-tree for his goal, and briars and stones about his feet. He at once took a splendid pose without ever being

asked, grasping the clapper of his gong, and standing immovable for at least twenty minutes. For it was strangely difficult to get the camera into position, and arrange all our accessories to our satisfaction.

He came from the distant Province of Honan, and he went about collecting money to build bridges and make roads, he said. He spoke beautiful Chinese. And that was all we learnt about him then, as we sent him down some *cash* and imagined the transaction at an end. But some hours afterwards, going into the entrance hall, I found him calmly seated there, waiting. On seeing me he straightway rose and said with perfect politeness, and in that beautiful Chinese of his which made every syllable distinct and yet soft:

"I do not think you know what manner of man I am. I travel all over the country, collecting money to build bridges and to make roads, and I do not know how much you understand, but heaven sees everything, both what you give and what I do with it." He paused.

"Yes," I said, "*Shang-ti*, the Above All."

"Ah, you know that," he said, a faint smile irradiating for a moment his sad features. "Well, He will see what I do with what you give. And I must have silver to build bridges and make roads. You have only sent me *cash*," and so speaking very gently with a polite bow, he sat down and calmly waited again.

Of course we sent him silver, and equally of course I have often been teased since about the great cost of that photograph, and laughingly told that he was probably nothing better than a clever imposter, but none of our servants would ever admit this. They all said he was "a true man."

Years afterwards, when it was our lot to live in a Chinese house right in the heart of a Chinese city, by way of decorating our strange room—twenty-six feet by thirteen, with one whole long side all windows, and these windows all of blue and white patterned paper, save for an occasional pane of glass to let in light after the Chinese fashion—I hung some photographs upon our door, and among them this of the Taoist priest. And one of our Buddhist friends, from Omi's sacred mountain, coming to see us, started with a smile, exclaiming: "Why, I know that Taoist priest. He is from Honan. He goes about collecting money for bridges and roads now. He used to be a brigadier-general." But we could learn no more even now, though the Buddhist priest seemed greatly interested by finding his portrait on our door, and stepped forward to look at it again and again.

One is always pulled up short when one is beginning to be romantic about a Chinaman. Once I came upon a great celebration, firecrackers, theatricals and a feast, all given by a great mandarin, a very high official, in honor of his wife's birthday. She had been dead for thirty years. Did he love her above everything? Would he be present

at the play? Would he take part in the feast? I asked, full of the same emotion I felt as a child when I first heard of King Pedro of Portugal crowning his poor dead Imelda, and making all his haughty nobles do obeisance and kiss the cold hand of the corpse. But it was impossible to hear any more, except that such a celebration so many years afterwards was unusual, even in China, the land of surprises! And, just in the same way, I have failed so far to hear any more of that man from Honan, once a brigadier-general, now a mendicant monk; but there is One above who sees all, both what he is doing and why he does it.

It was only quite lately we met for the first time a Taoist nun. Few, even of those who have lived longest in China, know that such a being exists. And meeting her gaze always fixed upon me, amongst a staring crowd at a wayside inn, where we had stopped for a midday meal and rest, I was greatly puzzled to know what manner of being she was. It seemed impertinence in any man to look me so full in the face, and above all to smile as he did so; yet the idea of her being a woman, so tall and well set up, standing there so fearlessly in the open street amongst a crowd of men, and in that loose, disfiguring ashen gray robe, seemed impossible. We could not even believe it when first we were told.

Then we beckoned to her to come nearer, and for a few minutes we were objects of mutual curiosity to each other. She was a fine grown woman with feet not deformed according to the Chinese usage, of comely features and healthy complexion, with an abundance of glossy hair done up in the style affected by Taoist priests, drawn in loops through the bandeau or crownless cap they wear twisted so as to sit quite high on the top of the head towards the back, and fastened very firmly with a large pin.

"Why do you not travel in a chair?" she asked, after a fresh survey.

"We understand the roads to be too bad."

"Then why not at least ride?"

"Ah! If we could but find a pony."

We had tried bribes, commands, everything in vain, for the day was of that kind when the very marrow of your bones seems to melt. Straightway the nun told us how and where to get a pony, and a most lovely little animal she procured for us. She told us she was staying in the neighborhood with her relations, and then expressed rather a willingness than a wish to receive us in her convent should our return journey lead us through the city where it was situated. Then her attention was diverted by some singing. A number of Taoist priests appeared, pausing with lighted candles and strange rites at each door down the street. Our nun joined the party, rather listening to and surveying the monks than herself taking part in the worship. It was of Kwanyin, Goddess of Mercy, she said. She had, besides a great freedom of movement, an impatient way of

answering all questions, as if she were thinking, "Surely you know that?"

We had spent some hours at a Taoist monastery a few weeks before, the only Taoist monastery on the whole of the sacred mountain of Omi, which is for the rest entirely given up to Buddhism and its seventy-odd temples. The Taoists, however, with that extraordinary eye for the picturesque with which they seemed specially gifted, seem to have chosen the most beautiful site upon the mountain for their home, which is perched like an eyrie on an out-jutting spur at a great height, and only connected with the rest of the mountain by a *col* with a knife-edge. All the hours we were there a very curious, and to our ears a wholly unmusical service was going on. They had just finished roofing their temple with iron tiles, and were returning thanks to the God of heaven and earth, that they were so far preserved from the danger of fire. Two men dressed like officials with official caps knelt before the altar, alternately intoning, whilst the other beat a wooden gong or clashed cymbals, and a small boy rang a bell at what to us seemed just the wrong intervals. We did not care to spend the night there, for no one has a good word for Taoists, unless Buddhist priests, whom I have heard say gravely, and with dignity: "Some are good." As a general rule they are accused of being mixed up with many magical incantations and vile superstitions; but I am always very loth to believe what the people of one religion say of those set apart for the teaching of another.

Taoism, an older religion than Buddhism, dating indeed from before the teachings of Confucius, was so purely beautiful as delivered by Lao-tsze, its great teacher, that Victor von Strauss says: "In the loftiness, as in the depths of divine knowledge which it exhibits, as well as in the profundity of its moral teaching, it is comparable with no other system of religion outside the great stream of revelation which begins with that made to Abraham."

And then: "Where Lao-tsze demands complete surrender of self to *Tao* (the *Word* of the Gospel of St. John) before all things, with total renunciation of self—whence all virtues spring up of themselves, because *Tao* rules in the heart;—when we find him according recognition to the same virtues which we also prize as outpourings of the union of the soul with *Tao*, we cannot but be reminded of the gospel ethics."

Lao-tsze, born in the year 604 B. C., was already very old when Confucius was yet a young man seeking to learn from others; and from the recorded remark of Confucius after their memorable interview, we see what impression the great Honan teacher made upon him then, even in his lifetime: "I know how birds can fly, fishes swim, and animals run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon, I cannot tell how he mounts on the wind through the clouds and rises to heaven. Today I have

seen Lao-tsze, and can only compare him to the dragon."

In the one small book, about twice the length of the Sermon on the Mount, which the Court Librarian wrote for the Military Guardian of the Frontier, as the one man who understood—who was worth writing for, and to whom he gave it before retiring, no one has ever known whither, we find: "Not presuming to claim precedence in the world, I can make myself a vessel fit for the most distinguished services."—"Nowadays, always, from the earliest times, that lament over the decadence of virtue!—Nowadays, they give up gentle compassion and cultivate courage; they give up frugality, and try to be generous without it; they give up being last and seek to be first; of all which the end is death." Indeed, his teaching seems to have been an

almost prehistoric Quakerism: "Gentle compassion is sure to overcome in fight, and to be firm in maintaining its own. Heaven will save its possessor, protecting him by his gentleness."

In one of the earliest books by a disciple, often attributed to Lao-tsze, we find that beautiful saying: "There are no special doors in man's lot for calamity and blessing, which come as men themselves call them, and their recompenses follow good and evil deeds as the shadow follows the substance." Von Strauss says again: "Lao-tsze shows the firmest possible belief in the possibility of a perfectly righteous man, and he says: 'Lo! a truly perfect man; and all turn to him!' May we not discover something in the highest sense prophetic in this view of an old so-called heathen?"

A SUNDAY IN CHINA.

BY REV. W. DEANS, OF ICHANG.

IN a Chinese city Sunday is no different from other days. The Chinese do not divide time into weeks, only into months, and every day is like its neighbor, except when feast days come. Then the people take a holiday, and have special worship, processions, theatricals and boat races. These feast days occur in the first, fifth, seventh and eighth moons.

On Sundays the streets are as busy as on other days. There is buying and selling. When a Chinaman becomes a Christian he begins to observe Sunday as worship day. Not that he stops his work altogether; we dare not force any man to do that. But he comes to church once or twice to worship.

Sunday as a rest day will never come into China as a custom by force. It will only come when the nation recognizes Christianity, or when the nation recognizes the need of a rest day for man.

We think our congregations would compare favorably with any church of the same size at home. Our usual Sunday attendance is over 200, while our membership is little more than 300.

Morning service begins at 11 A. M. As clocks and watches are rare in our district our members have to guess the time. Many come too early, some come too late, sometimes only arriving in time for the benediction. Those who come too early sit in the guest room or in the porch-way, and have tea and a smoke. Smoking and drinking tea at worship time may seem peculiar, and even out of place, to the home people, who are so decorous in worship. But it is a Chinese custom. Whenever we go to call on a Chinaman, or enter a shop on business, we are always offered tea and a pipe. We do not try to break down customs that are harmless.

The women and girls all sit in the front seats and are separated from the men by a screen. The Chinese would look very unfavorably on a home congregation, where men and women sit together. In this matter again we pay respect to native custom, so as not to offend needlessly.

We have one or two variations from the usual home service. At prayer all kneel on straw mats and face the minister. To kneel is the native idea of reverence. The Lord's Prayer is audibly repeated by all. Sometimes the congregation follows the minister in repeating the Apostles' Creed. Every Sunday a psalm is read antiphonally.

While reading the Scripture, and sometimes while preaching, questions are asked of the congregation. There is always a readiness to answer. Most of the people cannot read. The Gospel comes to them "by hearing." Hence it is necessary to read only a few verses for the Scripture lesson, and to give a clear, concise explanation of it. The sermon, too has to be simple and plain with well-defined heads. Often we write the sermon divisions on a black cloth and hang it up in front of the pulpit. Before and during the sermon the divisions are repeated by the congregation. Whatever method will awaken the attention, stir the imagination and strengthen the memory, we feel justified in using. It is a great task and a weighty responsibility to lead those Chinese converts into the truth, and to keep them walking in the way of Life. It is also a great joy to open up the Scriptures to the understandings of the people.

When we are beginning our evening services at 6 P. M., the congregations at home are gathering for their morning worship; so we have special remembrance of our friends far away.

MISSIONARY EXERCISES AND RECITATIONS.

Our Cousins from Over the Seas.

A MISSIONARY EXERCISE.

BY IDA B. COLE.

(The children should be dressed in the costume of the nation they represent. These costumes are easily made; sometimes they can be loaned from the Headquarters of your Missionary Society.)

1.—OPENING HYMN.

2.—SCRIPTURE LESSON by Six children.

First Child—The field is the world. (Matt. 13:38).

Say not ye, There are yet four months, and then cometh the harvest?

Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. (John 4:35).

Second Child—Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. (Luke 14:21). As we have therefore opportunity, let us do good unto all men. (Gal. 6:10).

Third Child—He first findeth his own brother Simon, and saith unto him, We have found the Messiah which is, being interpreted, the Christ. And he brought him to Jesus. (John 1:41,42). Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19).

Fourth Child—Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. (Matt. 28:20). For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:39).

Fifth Child—And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations. (Matt. 24:14). That repentance and remission of sins should be preached in His name among all nations. (Luke 24:47).

Sixth Child—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. (John 20:31). For there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12).

In Concert—Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. (Mark 10:15). 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).

3.—PRAYER BY PASTOR.

4.—SINGING.

5.—RECITATION.

OUR COUSIN FROM JAPAN.

By a Girl.

Sir Edwin Arnold once said that the doctrine of original sin is confuted by the Japanese children, for they never seem to do any mischief. I think Sir Edwin only saw us in our company manners. Perhaps we ought to be better than children in this country, for there isn't so much mischief we can do; there is so little furniture in our houses that there is not much to be broken, and the people let us play on the streets with freedom. You will also see children as young as five or six years of age carrying a small baby on their shoulders. The little nurse runs, jumps, walks, flies his kite, plays hop-scotch, or fishes for frogs in the gutter, the baby strapped to his shoulder all the while.

We have a great many toys; the shops are full of them. The third of March is the yearly holiday for girls; on that day we dress in our best clothes and presents are given to us. The fifth of May is the festival for boys.

The women of our country are very small. When I first came to your country the tall women frightened me. The women of Japan are very proud of their hair; we don't have to comb it every day, as you do in this country; but we have a barber come and dress it three times a week. It takes about an hour and a half, for it must be oiled and glued and packed. While he is arranging her hair the Japanese woman sits on the floor, in front of a tiny bureau, about as large as the dolls' bureaus in this country. This bureau has a little mirror.

We do not wear hats or bonnets. We think our dresses are very pretty and I am glad that some of the women in this country find them comfortable. We wear sandals on our feet, and we take them off when we go into the house, for our floors are covered with matting, and we must keep it clean.

Our houses are not like yours; the front of our house will slide right back and leave the house all open to the street.

Women and girls are better treated in Japan than in any other Eastern country and times are growing better since the Christian schools have been established. Our government is very favorable to these schools. They mean much to the boys and girls of my dear homeland, and so I come to you tonight with the plea that you will generously to send the Gospel of Christ to Japan.

6.—RECITATION.

WHAT WOULD YOU DO?

Now if you should visit a Japanese home,
Where there isn't a sofa or chair,
And your hostess should say,
"Take a seat, sir, I pray,"
Now where would you sit? tell me where,
And should they persuade you to stay there
and dine,
Where knives, forks and spoons are unknown
Do you think that you could eat with chop-
sticks of wood?
And how might you pick up a bone?
And, then, should they take you a Japanese
drive,
In a neat little rickshaw of blue,
And you found in Japan that your horse was
a man,
Now, what do you think you would do?

—Independent.

7.—RECITATION.

SOME JAPANESE CUSTOMS.

By a Girl.

My sister has told you about the women
and children of Japan; I will tell you about
some of our customs. You would think our
manner of eating peculiar. You would have
to sit on the floor, if you dined with us. The
first course would probably be soup with fish
dressing; this would be put on a little tray
in front of you. Perhaps you would not like
this dish, for the fish is eaten raw, some-
times when almost alive. I see you make a
face at that, just as we do when we see peo-
ple in this country eat "rare" beef.

Sometimes a dinner party will have fifteen
courses; if all the food is not eaten, each
guest takes what is left on the tray, wraps
it in a napkin and puts it in the corner of her
sleeve.

We have no oaths in the Japanese lan-
guage. We are a very polite people. We are
more progressive than the other nations
around us. In 1869 our Emperor sent fifty
men around the world to study arts and edu-
cation.

We never hurry, so time does not count in
Japan. Some of our women are highly edu-
cated and some of them read and sing to
audiences; these entertainments last two or
three hours.

If you attend one you will have to take off
your shoes and check them in the hall be-
fore you enter; then you go in and take a
seat on the floor. While you wait for the en-
tertainment to begin, girls are going about
the hall, selling tea and cake. When the
lady reader appears she seats herself on a rug
before a desk, upon which she places her
manuscript; sometimes she holds a musical
instrument in her hands and plays low music
upon it while she reads.

We have many fine qualities as a nation,
but to rise to a higher level we need the
faith in and the salvation through Him who
said: "I am the light of the world."

8.—SINGING.

9.—RECITATION.

OUR COUSIN FROM TURKEY.

By a Girl.

I know very well that in this country there
is much bitter feeling against Turkey, but I
plead with you not to shut your ears and
your hearts to the cries of my people.

We are not as happy as the children in
Japan. Our mothers do not believe in bring-
ing us up tenderly, for they want to make us
hardy.

The little baby is bound firmly in a wooden
cradle, so he cannot move his hands or feet,
and over the top of the cradle is a bar on
which are fastened some wooden rings,
which rattle as the cradle is rocked on the
hard floor.

I don't think the little folks in this coun-
try would like to take their bath in a bitter
cold room or court-yard, as we do. We have
very few toys, and when the missionaries
give us a doll, a ball or a picture, we are
very happy.

The boys go to school. If you should pass
a mosque or a Gregorian church you would
hear a loud noise in the school and would
think it was recess. But it is the study
hour, and they all study aloud, and the boy
who studies loudest has the credit of being
the most studious.

In your country a boy, when he enters the
school-room, takes off his hat and wears his
shoes; but in Turkey the boys wear their
red fezes during school hours, and leave their
shoes on the shelves by the outside door.

There are no schools for Mohammedan
girls, except in the very large cities, because
the people think a girl does not need to read.
A Mohammedan girl can never attend a
mosque or a public religious service, and
some people think she has no soul.

But the Christian missionaries have come
to us and told us that the Savior loves the
Turkish people and that He gave His life
for us. It will take many years to convince
my people, and my heart is very sad at the
thought of so many of them dying in igno-
rance of the blessed Jesus.

The children of Turkey stretch forth their
hands to you, in a prayer that you will not
leave them in darkness, but will give more
and do more to send the blessed tidings of
salvation to them.

9.—SINGING.

10.—RECITATION.

A COUSIN FROM CHINA.

By a Girl.

Since I have been in your country I have
noticed with sadness that no class of people
here are regarded with so great contempt as
the Chinese, and yet for some things we de-
serve your respect. We are a very old nation.
When the people of England were savages
we had a kind of civilization.

When Moses was leading the children of
Israel through the Red Sea we had a settled

nation and the same form of government as now.

In spite of all this, we are not progressive. The women of China do hard work in the quarries, pounding with great sledge-hammers; carrying the stone and timber to put up buildings, and often you will see a woman and a buffalo harnessed together, plowing the rice field.

The women of the upper class have small feet. When they are babies their feet are bound so they cannot grow. Even in your country women have been proud of small feet; perhaps the idea came from China.

The worship of ancestors has a very strong hold upon us. When a person dies it is believed that his spirit enters a small wooden tablet; these tablets are kept in a room on a table. If one is injured the people believe that the spirit living in that tablet will bring some misfortune upon the family. In this country you sometimes hear of haunted houses and ghosts, but in my country every house has many departed spirits.

Dear friends, forget not China in her need; forsake her not in her ignorance, but redouble your energies to send the truth to her. More than anything else China needs the teachings of the dear Jesus, who died that the world might have life.

11.—COLLECTION SPEECH.

MESSAGE FROM THE BOYS OF CHINA.

By a Boy.

My name is Alle Sing Lee;
My home is over the sea.
I bring a message to you
From the boys who wear a queue.
My land is in error's night,
Will you send the Gospel light?

We are bound in chains of sin,
Darkness and evil within;
But down from His home above,
Christ looks with pitying love,
And says to you, "Go and teach,
To this people my Gospel preach."

Shall our cries be long unheard?
We starve for the Blessed Word;
Thirst for the Water of Life;
Know only sorrow and strife,
When God offers sweetest peace,
And from sin a quick release.

Dear friends, of your riches give,
That China may know and live;
That the Sun of Righteousness
Our kingdom may quickly bless.
You have gold, plenty in store,
And my China's need is sore.
For Chinese children I pray,
Let your gifts be large today.

12.—COLLECTION.

13.—SINGING.

14.—BENEDICTION BY PASTOR.

How Gods Grow in Burma.

The other day I saw hundreds of Burmese in a state of religious frenzy. Ordinarily our native population is in anything but a frenzied mood. The reason for this extraordinary emotion is as follows:

About five months ago a golden image of Gaudama, worth \$20,000, was stolen from a famous pagoda near Pakokku. The image was made of pure gold leaf and represented the religious offering of generations of Buddhists. Every month the god was added to by Burmese devotees plastering it with gold leaf. Thus do gods grow in Burma! This particular idol dated back 300 years, and had often been carried to the king's palace, and received accretions of the precious metal. Great was the sorrow of the whole district when news was brought of the robbery. The police failed to find the robbers.

One day recently a ploughman had unyoked his oxen for the noontide rest. The beasts were allowed to stray along the hedges to get what grass they could. Suddenly the ploughman was awakened by an unwonted bellowing, and went up to his oxen to see what was wrong with them. At the feet of one he saw some golden substance, which turned out to be a third part of the missing idol. He came into Pakokku and deposited the find in the government treasury. No more was discovered. The cow was purchased by the pagoda-worshippers, and is to be kept as sacred to the pagoda until it dies.

The gold was recently displayed in a monastery to the admiring eyes of hundreds of Burmese. A cunning workman made a small image of Gaudama out of a fraction of the gold, and the image was handed round by a Burmese officer among the assembled crowds. My wife and I went over to the monastery to see the sight. The official brought us the god to inspect, and the rest of the gold was laid out on a monk's golden bedstead. The said Burman explained to the people that funds were wanted to make good the stolen gold.

He then proceeded to pass through the kneeling throngs, allowing the people to worship the golden idol as he slowly threaded his way along. The excitement was tremendous. Wherever the idol was carried a buzz as of a hundred thousand bees arose, and the Buddhists shook in every limb and prostrated themselves again and again. I had never seen such emotion in pagoda or monastery before. As we passed out we saw the fortunate animal which found part of the stolen gold. On his forehead he wore a piece of silver in the shape of a shield, and was the object of much admiration. A Burman remarked: "This is a very clever bullock, Sayah!" I thought he was a very fortunate one at least.—A *Burman Missionary*.

CHILDREN OF HOME AND FOREIGN LANDS.

Penny Trading for Missions.

The English Church Missionary Society is very successful in raising money for missions. In some places pennies are given to children to use in trading, the sum gained to be reported for missions.

The following is one girl's account of how she traded with her penny:—

"With my penny I bought some wool and made a doll, which sold for twopence.

"With this twopence I bought more wool, and made dolls, which sold for fourpence.

"With threepence of this I bought material for a pincushion, which, when made, I sold for sixpence, and with the remaining penny I bought two dolls, which, when dressed, I sold for twopence each. I now had tenpence.

"Then I bought one pennyworth of cotton and made some garters, and sold them for threepence. I now had 1s.

"Then I had some wool given, and knit some baby's socks, which sold for sixpence. I now had 1s. 5d.

"With threepence of this I bought material and made a pincushion, which I sold for sixpence. I now had 1s. 8d.

"Then I bought some wool for twopence and made a doll, which I sold for fourpence. I now had 1s. 10d.

"The beans which grew from the dwarf bean-seed sold for a shilling. I now had 2s. 10d.

"Then I bought a pennyworth of white Shetland wool, and I had half an ounce of pink wool given to me. I had this wool worked up into one doll's bonnet, which sold for threepence, and twelve pairs of dolls' socks, which I sold for twopence a pair. I now had 5s.

"Next I bought two ounces of black worsted and made eight dolls, which sold for a penny each. I now had 5s. 5d.

"Then a lady gave me threepence. I now had 5s. 8d. This is the money that I reported for missions.

A Christian Boy of Burma.

One of our missionaries in Burma writes:—
"The other day, one of our small but very bright boys, who is now very sick with small-pox, told me, 'Mamma, I pray every night and morning as the Bible says, but not where Po Ou (his brother) or the older folks can see me, for they get very angry.' The same little one I heard repeating in Eng-

lish to himself, as he was running around the yard,—

'When I look up to yonder sky,
So pure, so bright, so very high,
I think of One I cannot see,
But One who thinks and cares for me.'

"May that *One* spare his life to become a blessing to his people."

Little Lan See of China.

When little Lan See was three years old, her father, mother, brother, and sister were heathen. They had never heard of Christ, so, of course, they knew nothing of Christmas. They had, however, many gala days—festal days—filled from dawn to darkness with the worship of hideous idols. There was a great deal of noise during these feast days, the main object of which was the worship of heathen gods.

You remember what the angels sang when Christ was born. Well, some one, a good missionary, of course, with "Glory to God in the highest, and on earth peace and good will to men," in his soul, reached little Lan See's father. He was the instrument in God's hands of lifting the poor heathen's feet up on the rock Christ Jesus. Then when the father was there, the rest of the family soon followed, all but one—a boy nearly grown.

The father became a native helper—a brave and faithful one. On Christmas Eve, when little Lan See was five years old, there was an entertainment to be given in the church, which was decorated with green branches. Lan See was to take part, and all the rest of the family were going to see her—all but the one brother out of the fold.

Lan See was his dearly loved pet, and when she put her tiny arm around his neck and begged him, with tears in her eyes, to "come and see her," she was irresistible.

A very strange thing happened that night. The little ones from the kindergarten were going through a motion song. Little Lan See was the most beautiful of the children. Her big brother's admiring eyes followed her every movement. Just as the motion song was over, Lan See came forward and recited in Chinese:

I'm Jesus' little child,
And I love Him.
Oh, how I love Him—love Him.

She was charming. Her black eyes were glowing, her lips were red as coral, and her shimmering silk gown with its gold dots waved like blue and white clouds sprinkled with stars around her. It was over, even its repetition after a prolonged encore, and then suddenly out from the large audience darted a boy, who, leaning over the altar railing, held out his arms for little Lan See. She did not hesitate, but sprang to her loving brother's arms. He held her close, his eyes streaming with tears. Then, bearing her aloft, he cried out, with the shout of a victor:—

"And I love Him too, dear little Lan See. Oh, how I love Him—love Him."

Sowing Good Seed in India.

Some time ago a missionary was travelling through crowded villages in India and received an invitation to go to one never before visited. On his arrival the people collected around him, and begged him to send them a missionary and a schoolmaster to teach them "the sacred book."

The missionary asked them, "What do you know about my sacred book?" And an old man sitting near him answered, "I know a little of it," and began repeating in Tamil the first two or three chapters of St. John's Gospel. To his surprise, also, he found that the man was totally blind.

He asked how he could possibly have learned so much. The man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart; and although the boy had left the village some time before, not a word of these precious truths had been forgotten.

Children in Japan Worshipping Idols.

Children in Japan early learn to look upon ugly images of wood, stone or metal with reverence and fear. They are to be seen in homes and temples, in graveyards and groves, on high places and by the roadside. One may be so large that a full-grown man can crawl into his nostril or sit astride his thumb. Another may be small enough to be worn as a charm on a watch chain.

Once while walking about a temple I glanced up and saw through the gloom and smoke the face of a hideous idol looking down upon me from the wall. Its eyes glared so and its teeth were so monstrous as they showed through the ugly parted lips that I was startled beyond measure. Its nose shot straight out from its face and ended like the big end of a gourd. Who could worship such a creature? And yet crowds of people were surging about the idol.

Children are held in arms or lifted upon the backs and shoulders of their parents. A shower of paper wads fly through the air. They are aimed at the image. Some stick fast to its great nose and face, and many fall to the ground. These are prayers written upon slips of soft paper which are chewed in the mouth and thrown by the worshipper. The wad that sticks fast guarantees an answer; those that fall contain petitions which are unheard.

The children in their play will make little shrines and mud idols and burn before them real or imaginary incense. The conception of the parent has grown into the thought of the Japanese boy, and he works it out in mud or straw.

Some Games of Hindu Girls.

The little Hindu girl plays with dolls. Frequently she has two wooden dolls, carved like idols. One is dressed like a boy and the other like a girl, and she plays at having marriage ceremonies for them.

I once saw some schoolgirls playing at marrying each other. When a family is all girls the parents sometimes pretend that one is a boy, and they dress her in loose trousers so that she looks just like one. Now, one of those trouser-clad girls was the bridegroom, and another child, with her head all covered with jessamine buds strung together and sewn on to her hair, was the bride.

The other children came up by twos and blessed the couple; they scattered rice and petals of roses on them, and taking sandalwood paste from a silver cup, smeared it on their arms; then sprinkling them with rose-water from a silver sprinkler, presented a brass tray of fruits, and sweets, and betelnuts.

One of the teachers sang a long edding hymn, and the children all looked very serious over their funny little game. They did not come up according to their ages, but according to their caste or family. One tall girl, who looked as if she should have been the leader, came up last of all because she belonged to a family of humble station.

The children have another game which they are very fond of. They chuck up little white stones, and let them fall into chalked-out squares; then they count up their luck; and they have singing games and lots of other kinds of play, which I do not understand.—*Missionary.*

The Little Fingers.

Only ten little fingers!
Not very strong, 'tis true:
Yet there is work for Jesus
Such little hands may do.
What though it be but humble,
Winning no word of praise:
We are but little children,
Working in little ways.

Only a band of children
Sitting at Jesus' feet,
Fitting ourselves to enter
Into His service sweet.
Softly His voice is calling,
"Little one, come unto Me!
Stay not, though weak and helpless:
Child, I have need of thee."

Take us, dear Saviour, take us,
Into Thy heavenly fold;
Keep our young hearts from straying
Out in the dark and cold.
Call us Thy "little helpers,"
Glad in Thy work to share;
Make us Thine own dear children,
Worthy Thy name to bear.

GENERAL NOTES AND COMMENTS.

METHODIST PROTESTANT MISSION IN CHINA.

In our list of missionaries in China we have omitted those of the Methodist Protestant Church. The mission was commenced in the Province of Hunan in 1902 and the missionaries are Miss Grace M. Hill and Miss Lawrence who are located at Changteh.

METHODIST EPISCOPAL CHURCH.

The Missionary Society of the Methodist Episcopal Church lost by death in December two of its managers, both of whom, for fifteen years had been influential in its counsels—Rev. Benjamin M. Adams, D. D., and Wm. Hoyt.

The Woman's Foreign Missionary Society has arranged for the organization of children's missionary societies under the name of "Kings Heralds." It is an excellent movement and is under the direction of Mrs. Lucie F. Harrison, 1 Oberlin street, Worcester, Mass.

AMERICAN BOARD.

The American Board is to send a deputation to Africa on a visit to its missions, to be absent six months. It will consist of Secretary Judson Smith, Rev. Sidney Strong, D. D., and one other to be selected.

The American Board is working to secure the support of individual missionaries by local churches. The new assistant secretary, Mr. Harry W. Hicks, is in charge of this, and also of raising money by special gifts for the support of native pastors, Bible readers, schools, etc.

OUTLOOK IN KOREA.

The Presbyterian missionaries report that during the past year 642 were added to their membership by confession, and they received 1,362 catechumens, and now have over 12,000 adherents. Twenty-one new chapels were built during the year by the contributions of the native Christians alone. The Methodist missions also report a considerable advance, and the outlook was never brighter. More missionaries are called for.

METHODIST MISSION IN BORNEO.

Rev. B. F. West of the Methodist Episcopal Mission in Malaysia has recently visited the Methodist Missions among the Chinese in Borneo, many of whom went there from China last year. He writes, "Arrangements were made during my visit to build four churches there. The Chinese Christians will furnish half the cost. The government gives us all the land we need for these buildings. We have chosen the sites at Slong Pho, Tlong Pho, Sang O Chong, and Sin Chhu An. There are from five to ten acres connected with each. Though without the help of a missionary or even a native preacher other than local preachers, the Borneo Christians have not been idle during the time since my previous visit. On this visit I baptized 52 persons. The brethren are active in preaching to their unconverted neighbors. At one of the stations I found a school with 16 pupils in attendance, the teacher being a Chinese

graduate of the first degree. At another place I found a Chinese deaconess who was busy in attending to the sick. One of the most pleasing features of a visit to the homes of these people is to find the Bible and hymn book on the table and always showing signs of usage."

CHRISTIAN LEAVEN IN INDIA.

Rev. J. E. Robinson, D. D., writes from Calcutta: "A wide door is open to us in Bengal, with its many millions of accessible people. The only hindrance and limitations are imposed by our lack of workers and of resources. The leaven is working. This is true not only of the uneducated, but of the educated classes. Many instances of the movement of God's spirit among the latter could be narrated. I give one example. Every Friday morning for months past there has come to my study a minister of the Brahma Somaj, who was a much loved disciple and intimate friend of the late Keshub Chunder Sen. His sole object in coming is for spiritual fellowship and instruction in the things of God."

NOTES FROM CHINA.

Dr. Sheffield writes from Tungcho, "There is a very general testimony among missionaries in North China that there is a new spirit of listening among all classes of the people, and much of this listening is because of real interest in what is being taught."

The Presbyterian mission workers in China representing churches in the United States, Canada, and Great Britain have united under the name of "The Presbyterian Church in China."

Rev. E. C. Cooper of the Wesleyan Mission in the Province of Hunan writes from Changteh, the capital city, "We are well situated near the West Gate. Each evening sees from ten to fifteen worshippers at our meetings, while Sunday services count some thirty attendants. My native colleague, Mr. Lo Yin-San is a most valuable assistant. He daily interviews all callers, and is doing good work in the guest room. It is surprising the number of better class men who call."

A new mission was opened Oct. 1, 1902 in Soochow by the Protestant Episcopal Church. "Within six weeks of their arrival they report a small chapel for Sunday services; a preaching hall, open six nights in the week for pioneer evangelistic work; a small but flourishing boys' school, whose pupils are paying fees which nearly pay the salary of the native teacher; a girl's school; an orphan asylum for boys; a woman's guest room with a capable Bible-woman in charge. Some inquiries are already registered and under instruction. The workers are Rev. J. W. Nichols, Rev. B. L. Ancell, a native teacher, a Bible-woman, a Chinese deacon and a catechist."

Rev. C. W. Mateer, D. D., writes from China, "The darkest cloud on the horizon is the aggressive hostility of the Roman Catholics. Their converts not only domineer over Chi-

nese who are heathen, but oftentimes persecute Protestant converts in the most relentless manner. Politically, China is in a state of unrest. The courage and faith of the Chinese church are stronger than they were before the outbreak. Their baptism of blood will result in a higher consecration and a more aggressive spirit."

Rev. J. C. Owen of the American Southern Baptist Mission writes from Teng-Chow-fu, "I have baptized my personal teacher. He is 22 years of age and has had his literary degree more than a year. He is a member of one of the old aristocratic families in this city—the first literary graduate that has ever joined this church."

Dr. Wolfendale of the London Mission in Chungking went with Mr. Murray of the Scotch National Bible Society to Chentu to distribute Gospels and other books among the students at the great triennial examination. He writes, "We gave away over 17,000 copies of the Gospels, a splendid method of reaching the scholars of China. A band of forty Boxers entered the city while we were there, and for some hours there was a panic. There are many Boxers in the country districts."

NOTES FROM JAPAN.

Rev. Joseph S. Motoda, rector of a Japanese Protestant Episcopal congregation in Tokyo, Japan, has been appointed manager of the school established by the Japanese government for the training of government officials of Formosa. He is permitted to remain rector of his self-supporting church and to establish classes for Christian instruction in the school.

Rev. W. P. Turner writes from Uwajima, Japan: "While the whole educational system of Japan has been materialistic and most of her educators either indifferent or hostile to religion in general and Christianity in particular, there is beginning to be a marked change pervading many leading publicists and educationalists throughout the country. The growing immorality and lawlessness of Japanese students is causing the greatest concern to those who are wise enough to read history aright, and who have the welfare of the nation at heart; and there is a sober turning to the question of religion as inseparable from true morals, which gives encouragement to all Christian teachers. There is a growing dissatisfaction over the present moral conditions of family, social, educational, and political life. There are many prophetic voices being raised against present evil tendencies, and proclaiming the old truth that without religion and the fear of God there can be no high moral life or living. But they cannot go back to Buddhism, Confucianism, or Shintoism; all their modern progress and education is against such a course. Christianity is the only alternative, and the student and educated classes were never more open to hear and accept Christianity than at the present time. I am fully persuaded that in the problem of Christian

missions and in God's providence Japan is today the most important mission field in the world. She is bound to take a leading part in whatever of importance is done in the coming century."

SOME MISSIONARY BOOKS.

The Thirty-third Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church for the year ending October, 1902, is an interesting pamphlet of over 250 pages, giving many particulars about the missions, with maps, etc. It is edited by Mrs. J. T. Gracey, 177 Pearl street, Rochester, N. Y.

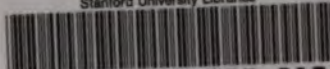
The East of Today and Tomorrow is written by Bishop H. C. Potter, of New York, and published at \$1.00 by the Century Co. Bishop Potter made a journey around the world in 1901 and here treats of Chinese Traits and Wonders; The Problem of the Philippines; Impressions of Japan; Impressions of India; Impressions of the Hawaiian Islands; India: Its People and Its Religions. The book is interesting as recording the impressions of a traveller who is a careful student of events and an earnest seeker after truth, but his stay in the different countries was too short for the best understanding of the people and the work of Christian missions.

A Maker of the New Orient is the title given to Samuel Robbins Brown by Dr. Wm. E. Griffis. We must read the story of the Life and Work of Dr. Brown in China and Japan as here portrayed to understand how much he had to do in influencing the thought and action of the people of the East and especially of Japan, and bringing out of obscurity a nation whose progress has been the wonder of the age. His pupils have been leaders in New Japan and the reading of his life is stimulating and instructive. He made a translation of the New Testament into Japanese which will long be the standard. The book is published by the Fleming H. Revell Company, at \$1.25 net.

Old Time Student Volunteers by H. Clay Trumbull is a volume of nearly 300 pages, published by the Fleming H. Revell Co., at \$1.00 net. The author has been personally acquainted with many missionaries and here gives his memories of them and also facts connected with their lives. The richness of the treasury is seen in the names of Samuel Nott, Jr., Adoniram Judson, Benjamin C. Melgs, Daniel Poor, Dr. Miron Winslow, Dr. John Schudder, Hiram Bingham, Robert Moffat, Wm. Goode, Isaac Bird, Jonas King, Aldin Grout, Joseph Brewer, Wm. Dean, Thos. Laurie, Dr. Wm. M. Thomson, W. Frederic Williams, Dr. Peter Parker, Samuel R. Brown, James Calvert, Henry J. Van Lennep, Cyrus Hamlin, Samuel Wolcott, Albert Bushnell, Simeon H. Calhoun, David Trumbull, Andrew P. Happer, Wm. Speer, Isaac G. Bliss, John W. Dulles, Justus Doolittle, Gulian Lansing, Luther H. Gulick, Hiram Bingham, Jr., Narayan Sheshadri. The author also writes of "Notable missionaries not called missionaries," and of "Missionaries compared with other men."



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