



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

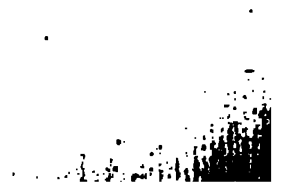
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Stanford University Libraries

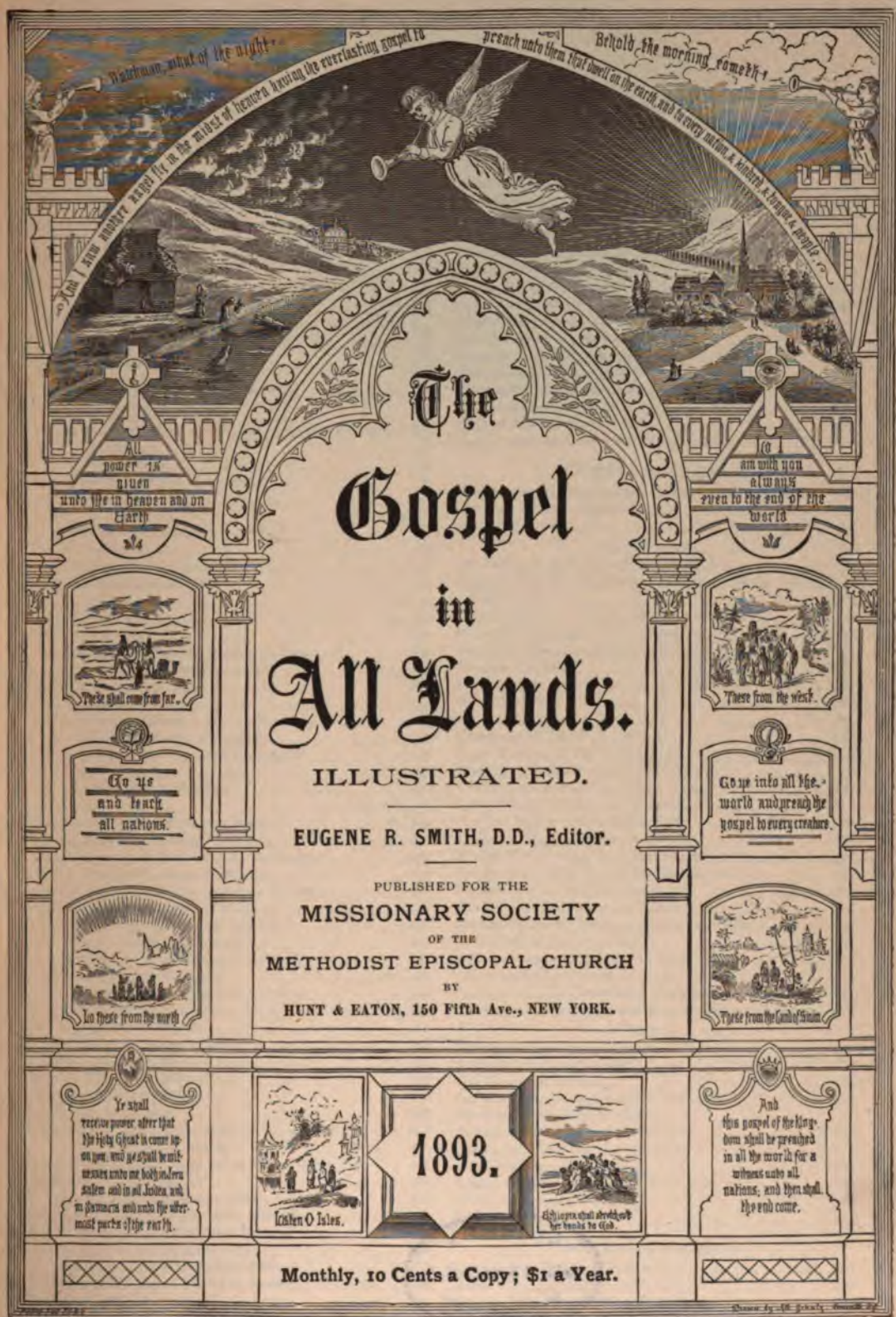


3 6105 015 818 144

Gospel in All Lands.







Watchman, what of the night?

Let I now trumpet abroad the everlasting gospel to

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

Behold, the morning cometh!

All power is given unto thee in heaven and on earth.

These shall come from far.

Go ye and teach all nations.

Lo these from the north.

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

Listen O Isles.

1893.

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.

These from the west.

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

These from the land of Sinim.

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

Designed by J. H. Schuch, New York.

	PAGE		PAGE
Methodist Missionaries in Chili.....	256	Cantonese Folklore.....	195
Outlook of Methodist Missions in South America.....	481	Confucius.....	223
The South American Indians.....	484	Punishments in China.....	229
Ecuador and Its Capital.....	486	Worship of the Tai-Wang in China.....	249
The Methodist Field in South America.....	497	Ling Te and Her Grandmother.....	275
The Annual Meeting of the South American Methodist Episcopal Conference.....	499	Methodist Episcopal West China Mission.....	286
The Climate of Peru.....	508	Lum Foon and His Wife.....	289
The Methodist Episcopal Church in Peru.....	504	A Day in a China Missionary's Life.....	300
Mission Notes from South America.....	506	Opening of Wiley Hospital at Kucheng.....	380
The City of Bogota.....	508	Good News from Foochow.....	380, 385
Methodist Episcopal Mission in Buenos Ayres.....	508	Conversion and Work of a Chinese Bible Woman.....	374
Roman Catholic Priests and People in Brazil.....	509	China's Oldest Methodist Church.....	382
Story of a Protestant Church in Brazil.....	511	Eclipse of the Moon in China.....	388
EUROPE.		Dining with a Mandarin.....	426
Methodist Mission in Norway.....	48	Mission Notes from Western China.....	481
Italy Methodist Episcopal Conference.....	44	Two Methodist Sunday Schools in Peking.....	473
Bulgaria.....	369	Peking University Commencement.....	475
Italy.....	370	A Glorious Revival in China.....	475
Women of Italy.....	370	How We Went to the Great Wall.....	493
Romanism and Methodism in Italy.....	385	Tarsus and Peking University.....	495
Home Life in Norway.....	459	A Foreigner's Experience in China.....	498
Religious Training in Norway.....	458	Some Difficulties in China.....	543
Methodism in Norway.....	459	Missionary Volunteers for China.....	554
Country and People of Lapland.....	461	Report of Peking University.....	558
The Church in Sweden.....	463	INDIA.	
The Christianity of Sweden, Norway, and Finland.....	464	The Festival of Durga Puja.....	83
The Methodist Episcopal Church in Protestant Europe.....	465	The Religious Census of India.....	33
Appointments of Finland and St. Petersburg Mission Conference.....	478	A Devotee's Conversion in India.....	81
Switzerland Methodist Episcopal Conference.....	478	Lucknow Christian College.....	87, 360, 474
Bulgaria Methodist Conference Appointments.....	521	God's Care Among the Karens.....	112
The Italy Methodist Conference Appointments.....	521	Conversion of a Jain Priest.....	123
The Methodist Church in Finland.....	547	Theological School at Bareilly.....	140
ASIA.		Dr. Steele's Book in Kanarese.....	141, 234
Persian and Russian Notes.....	25	Help Needed to Educate Hindu Youth.....	149
European Possessions and Protectorates in Asia.....	36	Industrial Education at Pakur Orphanage.....	142
Bokhara and Its People.....	344	Lifting up the Depressed Classes of India.....	149
Mohammedanism in Arabia.....	348	The People of Assam.....	154
The Mosque at Mecca and Moslem Worshipers.....	551	The Laws of Manu.....	162
CHINA.		A Day among Devil Worshipers.....	163
Methodist Theological School in Hinghua.....	45	The Golden Temple of Amritsar.....	164
Missionary Educational Work in China.....	50	The Sonepur Mela.....	165
Signs of Promise in China.....	53	The Car of Jagannath at Serampur.....	165
The Chinese a Great People.....	55	The Todas of India.....	168
China as a Protestant Mission Field.....	58	Hindu Suttee.....	169
The Idolatry of China.....	66	The Religious Beliefs of India.....	170
Turning Round the Bridge Ladder.....	69	The Decennial India Conference.....	174
Ancestral Worship in China.....	69	Appeal of the Decennial India Conference.....	176
The Kitchen God of China.....	72	Annual Meetings of India Methodist Conferences.....	177, 178
The Emperor of China.....	72	Remarkable Scene at an India Conference.....	181
Chinese Belief in Evil Spirits.....	72	Conversion of Mangal Sein.....	192
The Chinese Bed.....	72	Hindu Fables.....	198
The Feast of Spring in China.....	73	The Hinduism of India.....	197
Binding the Feet in China.....	78	How Opium is Sold in India.....	199
Protestant Educational Work in China.....	74	Honoring the Month of Muharram.....	205
Outlook of Protestant Missions in China.....	75	Mandalay as a Buddhist Center.....	205
Chinese Book Lending and Evangelizing Society.....	75	A Hopeful Movement in North India.....	206
China Moving.....	76	In Six Hundredweight of Chains.....	211
China Missions of the Methodist Episcopal Church.....	76, 88	The Languages of India.....	211
The Chinese Woman that Worked for Jesus.....	79, 89, 90	India Divided Religiously.....	211
First Convert among the Hakkas.....	80	Comparison of Forty Years' Mission Statistics in India.....	211
Late Tidings from China.....	87	Conversion of a Brahman Fakir.....	223
A Trip Up the Po-Yang Lake.....	90, 246, 351	The Sufi's Nine Steps to Perfection.....	234
The Peking University.....	100	Methodist Episcopal Statistics for India.....	235
The Work of the Spirit in China.....	128	Methodist Episcopal Missionaries in India.....	236
The Mantz, or Wild Men of China.....	180	The Hurda Villages for Christ.....	238
The Long-bing District of the Methodist Mission.....	192	Bengal-Burma Conference of the Methodist Church.....	238
Chinese Girl Slave.....	198	A Visit to Serampur and Its Graves.....	242
		The Abominable Holi Festival in India.....	252
		Foundation Stone Laying of Calcutta Boys' School.....	255
		Many Conversions in India.....	258
		The Hathras Camp Meeting.....	265

	PAGE
A Mission Trip to Serall.....	287
The Cooly who Suffered for his Master.....	321
The Story of the Conversion of Odal.....	322
A Noted Brahman Convert.....	322
Worship of Snakes in India.....	325
Need of Chapels in India.....	329
Bombay District of the Bombay Conference.....	333
Logic in India as to Christ.....	363
Hyderabad District, South India Conference.....	380
The English Methodist Episcopal Church in Calcutta.....	397
Protestant Missionaries in the Nizam's Dominions.....	432
The Condition of Women and Girls in India.....	448
Festival of Narasinhnam in India.....	469
Four Little Hindu Widows.....	512
Story of a Converted Hindu.....	513
Native Version of Parable of Rich Man and Lazarus.....	513
Support of Pastor-teachers.....	523
Industrial Home in Calcutta.....	526
Marriage of a Converted Hindu Beggar.....	556
Conversion of Mohammedans in India.....	557
Progress of Methodism in India.....	583
The Growing Methodist Episcopal Missions.....	584

JAPAN.

Giving the Bread of Life in Japan.....	43
Five Methodist Missions in Japan.....	46
Kano San, of Japan.....	111
Activity and Position of Buddhism in Japan.....	160
The Results of Christian Mission Work in Japan.....	243
The Women of Japan.....	410
A Japanese Defense of Japanese Faiths.....	413
Buddhism in Japan.....	415
Buddhism Awake in Japan.....	417
Methodist Episcopal Missionaries in Japan.....	418
Statistics of Protestant Missions in Japan.....	419
A Converted Buddhist Nun in Japan.....	453
Christian Progress in Japan.....	453
The Japan Methodist Episcopal Conference.....	476
History of the Methodist Theological School in Japan.....	493
New Plan for Pastoral Support in Japan.....	520
The People of Japan.....	537
Conversion of a Leading Japanese.....	543
Giving Names among the Ainos.....	549

KOREA.

Korean Affairs.....	20
Methodist Woman's Work in Korea.....	106
Notes from Korea.....	191, 585
Woman's Medical Mission Work in Seoul.....	334
Open Korea and Its Methodist Missions.....	391
The Capital of Korea and Its People.....	420
Korean Women and Korean Homes.....	423
Pioneer Medical Missionary Work in the Interior of Korea.....	424
Protestant Missionaries in Korea.....	425
Notes on Korea.....	425
A Korean Tale Concerning the God Chang Ja.....	426
Religious Changes in Korea.....	557

MALAYSIA.

Anglo-Chinese College at Singapore.....	93
Hindu Fire Festival in Province Wellesley.....	212
Burying Skulls in New Guinea.....	213
The Mohammedan Fasting Month in Java.....	214
A Trip to Sumatra's West Coast.....	214
The Conversion of a Dyak.....	217
Notes on the Straits Settlements.....	218
The Chinese in Singapore.....	219
German and Dutch Missions in Malaysia.....	220
Singapore Methodist Episcopal Mission.....	221, 557
Penang Methodist Episcopal Mission.....	222
Two Javanese Tales.....	226
Strange Things in the Hills of Penang.....	400
Mission Notes from Malaysia.....	431, 586

AFRICA.

	PAGE
European Possessions and Protectorates in Africa.....	36
Jewish Characteristics of African Zulus.....	257
The People of Angola.....	258
Some Native Tribes of Angola.....	260
Fetichism in Central Africa.....	261
Notes on Uganda, Africa.....	263
Last Moments of Arab Women.....	266
A Fang Wedding.....	268
The Methodist Episcopal Liberia Conference.....	269
Methodist Episcopal Missions in Angola and on the Congo.....	270
How Kings are Crowned on the Niger.....	271
Notes on Africa.....	272
Lamp-lighters of the Dark Continent (Mission Exercise).....	273
African Missions of American Methodists.....	449

POETRY.

Working and Praying.....	34
Three Little Maids and Their Brother.....	34
The Presence of the King.....	79
The Battle Rages, Stand Firm.....	80
The National Emblem of Mexico.....	119
Appeal of the Nations for the Gospel.....	126
Young Y, of China.....	128
India's Need.....	182
Thoughts and Offerings for Others.....	226
Mission Exercise for Four Children.....	226
The Voice of Many Waters.....	228
The Best Beginning.....	229
India's Awakening.....	321
A Growing Heart.....	322
Go Ye Also.....	374
Fight, Work, Trust, Love.....	375
Our Battle Song.....	510
Make No Delay.....	510
Mission Exercise about Children Doing.....	511
Letter from Ceylon.....	512
The Little Maid's Sermon.....	553
Taking the Collection.....	560

CHURCHES.

Congregational Churches of the United States.....	30
Contributions of Congregationalists for Foreign Missions.....	31
Presbyterian Statistics.....	131
Faith and Census of the Protestant Episcopal Church.....	131
Moravian Statistics.....	133
Faith and Census of the Methodist Protestant Church.....	134
Faith and Census of the Independent Methodists.....	135
Faith and Census of the Zion Apostolic Church.....	135
Faith and Census of the Free Methodists.....	135
Contributions of the Methodist Episcopal Church for Foreign Missions.....	137
Faith and Census of Universalists.....	223
Faith and Census of Unitarians.....	224
Faith and Census of the Social Brethren Church.....	225
Faith and Census of the Evangelist Missionary Church.....	225
Foreign Missions of the Friends.....	277
Faith and Census of Freewill Baptists.....	303
Faith and Census of the Dunkards.....	309
Faith and Census of the Christian Missionary Association.....	309
Faith and Census of the Church Triumphant.....	310
Faith and Census of the Christadelphians.....	311
Chinese Temples in the United States.....	311
Faith and Census of the African Methodist Episcopal Zion Church.....	312
Faith and Census of the Colored Methodist Episcopal Church.....	313
Faith and Census of the Congregational Methodists.....	313, 314
Faith and Census of the Koresnan Church.....	371
Faith and Census of the United Brethren in Christ.....	371
Mission Work of the Moravian Church.....	373
Faith and Census of the Regular Baptists.....	403
Faith and Census of the General Baptists.....	406

	PAGE		PAGE
Faith and Census of the Original Freewill Baptists.....	407	Mohammedanism and Women.....	160
Faith and Census of the Baptist Church of Christ.....	408	Making Sacrifices for Missions.....	188
Faith and Census of the Separate Baptists.....	408	The Folts Mission Institute.....	189
Faith and Census of the Primitive Baptists.....	408	Protestant Episcopal House of Bishops on Missions.....	189
Faith and Census of the Christian Scientists.....	454	Protest from San Francisco against Chinese Registration.....	189
Faith and Census of the Predestinarian Baptists.....	454	The Triumphs of Christianity Repeated.....	201
Faith and Census of Independent Congregations.....	455	Conscience Missionary Money.....	202
Faith and Census of the Adonal Shomo.....	456	British Contributions to Foreign Missions.....	204
		The Confession of a Stingy Man.....	208
GENERAL.		Interesting People in Missions.....	209
An Essential Element in Mission Work.....	1	Visiting Deputation to our Foreign Missions.....	234
Christ in Languages.....	4	Methodist Districts Deserving Special Honor.....	235
Missionary Effort.....	5	Missionary Watchwords.....	252
Missionary Qualifications.....	8	Christian Giving.....	253
Modern Protestant Missions.....	14	Lam Foon and His Wife; or, Grace Triumphant.....	289
Important Missionary Events 1792-1892.....	15	The Claims of Home and Foreign Missions.....	294
Grasping for Souls.....	17	The Church and Missions.....	298
Missionary Call of Rev. F. W. Warne.....	18	Cheap or Efficient Missionaries?.....	298
Deed of Agreement of Carey, Marshman, etc.....	27	Interesting and Helpful Monthly Missionary Concerts.....	304
Week of Universal Prayer.....	27	Sending a Missionary Substitute.....	307
Talk about Giving.....	28	Chinese Temples and Worship in the United States.....	311
How Giving the Tenth Saved a Man.....	29	Our Risen Lord's Command.....	337
The Samoan Islanders.....	32	Prayer Will Open Heathen Hearts and Christian Purses.....	338
A Bit of Logic about Missions.....	32	Country and People of Iceland.....	340
Area and Population of the World.....	35	Christian Liberty.....	349
The World Divided Religiously.....	38	Giving in the Sunday School.....	350
Distribution of the Heathen.....	38	Reasons for Studying Missions, Giving to Missions, Praying	
Distribution of the Eastern Churches.....	38	for Missions, Becoming a Missionary.....	351
Distribution of the Jews and Mohammedans.....	39	The Church Developing Mission Resources.....	356
Distribution of Roman Catholics and Protestants.....	39	Tenth Annual Meeting of the International Missionary Union.....	355
The Mohammedan Mission Field.....	39	Origin of Rice Throwing at Weddings.....	364
Summary of Foreign Protestant Mission Work.....	39	Papery a Form of Paganism.....	365
Proportionate and Worshipful Giving.....	42	The Claims of the Pope.....	366
Missionary Books..... 48, 96, 144, 192, 288, 336, 384, 527		The Decay of Heathenism.....	433
General Notes and Comments..... 40,		The Triumphs of Christianity.....	435
82, 184, 186, 230, 278, 326, 376, 428, 470, 514, 578		Christ's Soul-Saving Service.....	446
The Chinese Exclusion Act..... 83, 84, 138		The Work of Mrs. Morgan's Quarter.....	468
Testimony in Favor of Chinese Christians..... 85		The Call to the Mission Field and Its Answer.....	490
Christian Living in Christian and Heathen Lands..... 104		The Parliament of Religions.....	491
Socialism as Viewed by a Chinaman..... 105		Our Work in the World's Evangelization.....	529
What Christian Missions are Doing..... 114		The Future State of the Heathen.....	545
Missionary Games..... 127		Will the Heathen be Saved Without the Gospel?.....	546
Tribute to Dr. S. L. Gracey, of China..... 138		Missionary Dress and Life.....	546
Best Way to Take a Missionary Collection..... 138		Madame Blavatsky and Esoteric Buddhism.....	551

ILLUSTRATIONS.

	PAGE		PAGE
The Cave Temple of Tournai.....	6	A Toda Man and Woman of India.....	168
Rev. Charles Chiniquy.....	7	A Hindu Suttie.....	169
Samoan Mask, Duck-Duck Dancers.....	32	Hindu Lady of Bengal.....	169
Festival of Durga Puja.....	33	Hindu Man of Madras.....	170
Chinese Bible and Tract Wheelbarrow.....	53	Hindu Woman.....	171
Interior of Kwanon's Temple.....	56	Silent Saint of India.....	172
Shrine of Kwanon.....	57	A Brahman of India.....	173
Open-air Preaching in China.....	59	The Raven and the Cattle.....	183
A Chinese Tartar Woman.....	65	The Fox and the Peacock.....	183
Turning Round the Bridge Ladder.....	68	The Monkey and the Elephant.....	183
Ancestral Tablet.....	69	Muharram Celebrated in Bhopal.....	205
Children Worshipping the Ancestral		A Tamil Man.....	212
Tablet.....	70	Natives of New Guinea.....	213
Bride and Groom before the Ancestral		A Village in Borneo.....	216
Tablets.....	71	A Young Dyak Warrior.....	217
The Kitchen God of China.....	72	A Young Woman of Borneo.....	220
Welcoming the Spring in China.....	73	Confucius.....	228
Durbin Hall of Peking University.....	101	Condemned Chinaman.....	229
The Plaza, City of Mexico.....	115	Chinaman about to be Beheaded.....	229
Mexican Market Boat.....	117	Scene on the Po-yang Lake in China.....	246
Quetzalcohuatl, a Mexican God.....	120	Chinaman in Fur Gown.....	248
Mexican Stone Idol.....	121	Chinaman in Straw Mackintosh.....	249
Convent of San Domingo, Mexico		An African Sorcerer.....	262
City.....	124	A Scene in Uganda, Africa.....	264
Roman Catholic Cathedral, Mexico		Scene on the Upper Niger.....	266
City.....	125	A Scene in Yoruba, Africa.....	267
Queen Lilinokalani of Hawaii.....	136	A Scene on the Congo River.....	270
Hindu Idol Makers.....	136	An Arab Boy of Africa.....	272
Golden Temple at Amritsar.....	164	Lam Foon and His Family.....	290
Going to Mela on Gandak River.....	165	Chinese Boys in School.....	301
Jaganath and His Brother and Sister.....	166	An Eskimo Family.....	303
Scene on the Hoogly River.....	167	Chinook Indians.....	320
		Snake Idols in India.....	326
		A Girl of Iceland.....	340
		Reikjavik, Capital of Iceland.....	341
		Interior of an Ice-lander's Home.....	343
		A Girl of Bokhara.....	345
		Lucknow Christian College.....	361
		City of Bologna, Italy.....	365
		Milan Cathedral.....	366
		St. Mark's Place, Venice.....	367
		Village Woman of Bulgaria.....	368
		Boy of Bulgaria.....	369
		Tien Ang Dong, of Foochow.....	382
		South Gate of Seoul, Korea.....	395
		A Japanese Mother and Her Children.....	411
		A Street in a Japanese City.....	414
		Home of a Korean Peasant.....	420
		A Lapp on Snow Skates.....	462
		A Lapp Woman and Her Baby.....	463
		In Northern Norway.....	465
		Gathering Wild Grass in Switzerland.....	467
		A South American Indian.....	485
		Spanish Women of Chili.....	493
		St. Martin's Street, Buenos Ayres.....	500
		Rev. C. W. Dries, D.D.....	502
		City of Lima, Peru.....	504
		House of Parliament, Santiago, Chili.....	505
		Capitol at Bogota, Colombia.....	508
		Scene in the Andes near Bogota.....	509
		City of Helsingfors, Finland.....	547
		A Group of Ainos of Japan.....	550
		The Kaaba at Mecca.....	552
		The City of Mecca.....	553

THE GOSPEL IN ALL LANDS.

JANUARY, 1893.

AN ESSENTIAL ELEMENT IN MISSION WORK.

BY REV. ERNEST G. WESLEY.

FROM whatever possible standpoint we regard success in missionary labor, whether home or foreign, most certain is it that true success depends more upon the whole-heartedness of personal consecration to Christ and to his cause than to anything else. Lack of this consecration, of this offering of the whole self to God for him to use us, when, where he sees best, is the secret of all failure, and the fullness of personal consecration is the secret of all success.

A study of the biographies of all missionary heroes, of the history of all mission fields will show that the success of the workers has ever depended more upon this element of character in the toilers than upon any other cause; this element absent, there has never come success; this element present, even with far greater obstacles, there has never come failure. The heroes of the mission fields have been transformed into heroes through the power of God working through wholly consecrated hearts and minds; their success has been due to this far more than to any marked superiority in mind, heart, or circumstances. Ordinary abilities, to commence with, will become extraordinary through intense personal devotion to Christ to a much greater degree than will superior abilities, to commence with, without as deep a consecration. I do not overlook the human element, I would but call attention to this fact—the human element in its highest development, without fullest consecration in all work for Christ, will prove inferior to the human in a much less development much more wholly devoted to his service.

What is true of missionaries and of mission fields is no less true of the churches which support the Lord's work outside themselves. A wholly consecrated membership means a church alive with zeal for the conversion of souls; from such a church will pour abundant freewill offerings into the Lord's treasury; such a membership will not pause to ask, "Can we afford this offering to our Master?" but, rather, "Does the Lord's work need this offering?" If the need is seen such a church will joyously do its share toward supplying the need. Wholly consecrated parents will not ask, "How can I spare my son, my daughter, for the Lord's work?" but from such parents will come the glad reply (perhaps not without some struggle with the not wholly subdued flesh), "Yes, Lord, take all I have; my all is thine for thee to use as thou seest best." Wholly consecrated individuals will not question the call of Christ to themselves, once convinced he does call; when convinced "it is of the Lord" the answer will come, though through tears, "Yes, Lord, here am I, send me!"

Nor will there be a very long struggle as to the question of time and place. Wherever upon all this earth there is one unsaved soul there is a place for some Christian worker, there must be your place if Christ calls, even though this place should be

to your eyes one of the most lowly places in the whole harvest field of God. We sometimes forget that the solitary one brought to Christ may be his chosen means for the conversion of tens of thousands, and that in bringing this one to the light we will do more for Christ's kingdom than had we led a thousand to the fountain of life!

This was the spirit of the early Church; so intensely devoted was it to the Lord that it became intensely missionary, so much so that as persecution broke up the collected circles of worshipers in the various places where they had gathered themselves together, "those scattered abroad went everywhere preaching the Gospel of Christ." No wonder is it that, with such consecrated men and women doing, giving, suffering, preaching, going everywhere, within an ordinary lifetime the Gospel of Christ was known almost throughout the whole Roman Empire. If, against such obstacles as these had to contend with, so immense a work was accomplished, what might not be done to-day, with the larger part of their obstacles swept away, with advantages of which they never dreamed, provided the Church of Christ in America and England was as consecrated as were they? The possibility of evangelizing the whole world before the year 1900 would be an accomplished fact before midnight of December 31, 1899. A consecrated Church is as unconquerable as is God unconquerable; such a Church would be a willing instrument in the willing hands of God to resist which would be impossible.

Self-consecration must be the spirit of the Church as a whole before our Lord can see of the travail of his soul; before the Church will have great need to enlarge the place of her tent, stretch forth her curtains, lengthen the cords, or strengthen the stakes. Self-consecration must cause the desert to blossom as the rose; it will bring the dew upon Israel, giving the Church the strength of the cedar, the purity of the lily, the fragrance of Lebanon, and the beauty of the olive; it will force those who have mocked and reviled and withstood her to come and worship at her feet, there acknowledging that she is the Lord's beloved; it will make her terrible as an ever-conquering army advancing to new conquests under banners which have never known defeat. All this, and much more, will come to the Church of Christ as soon as she gives herself wholly to the Lord for him to use when, where, how he sees best.

What I have said may seem to some the language of imagination, but given anywhere on this earth such a devoted Church—and God's own word assures us that I have not touched even the outermost borders of what God has designed for his Church to accomplish—what God has declared shall be accomplished just as soon as the Church does come up to his own ideal; one capable of realization or he would not have commanded it to one of the children of men. The whole matter depends upon the consecration of "the gift" to God; full devotion means full acceptance, full acceptance means a Church as strong as God is strong.

How common a thing it is to see a church having members worth their tens of thousands (yes, and their hundreds of thousands) begging for fifteen or thirty minutes in order to raise a few hundred dollars! How common a thing to see pastors and Sunday school superintendents begging for workers and teachers! How common a thing to see from twenty-five to perhaps fifty per cent of our members absent from the weekly means of grace! If this be the condition of the Church at home is it to be wondered at that the Church in foreign lands languishes from want of overflowing support in the way of money and laborers? And to what is this all due if not, as the chief thing, to lack of personal self-consecration? In New Testament times we are told that the churches of Macedonia "first gave themselves unto the Lord;" they first gave the greater, and this included the rest! We reverse the method, trying to give first of our substance; no wonder that so little is given when we withhold ourselves.

What is the actual condition of things in all denominational missionary societies, in all fields of labor, as regards the supply of laborers? Is there one missionary society which has all its needs in the way of contributions? Is there one society which has all the workers it requires? Perhaps the Moravian Church may be well supplied, I am not sure, but the general cry is for more men as well as for more money. On the other hand, how long is the list of individual churches which really give of their wealth and of their sons and daughters until they feel the giving? How large is the list of denominational societies which receive anywhere near what the denomination can afford to give?

The Church of Christ possesses numbers and wealth sufficient to "push things" as things have never yet been pushed, even until the uttermost parts of the earth have heard the "old, old story;" of this there can be no manner of doubt. Why is not money poured into the Lord's treasury? Why are not recruits filling up the depleting ranks (at home and abroad)? We may evade the true conclusion for conclusions which are not true, but sooner or later we shall be forced to admit that the chief reason is the lack of consecration on the part of the Churches; these are not devoted to Christ, because the membership is not; the membership is not, because of worldliness and iniquity, which breed apathy, selfishness, and neglect.

There is nothing impossible to a Church wholly given to Christ, for when a Church thus gives itself to the Lord he always accepts it to the fullest extent of its consecration; this acceptance means continuous success. There cannot come failure after a full self-surrender to God. The whole power of God is within reach of each one of us, if we first give ourselves to Christ without any reservation of part of self for self. Massillon, in one of his sermons on perfection, forcibly urges "entire consecration" on all who profess to be followers of Christ; he tells his hearers that too many Christians live a profession with certain reservations, with certain compromises with conventional habits; he also states what is just as true to-day as it was at the end of the seventeenth century, that too many Christians assume that, while it may be possible for a few to reach a high standard of Christian life, the larger number must be content with a very ordinary level; to this latter belief we must ascribe very much of the weakness of our missionary efforts.

Great as have been the heroic efforts and sacrifices of the few, the many have done little more than touch the rope; thousands have scarcely done as much as this! Had a wholly consecrated Church (or denomination) held the rope the world would be, to-day, well-nigh evangelized. I do not say the world would be, to-day, Christianized, but that it would have heard the Gospel from east to west, from north to south. It is the duty of the Church to preach the Gospel; it is the duty of the world to hear; it is the work of the Holy Spirit to convict and bring to Christ. Let a consecrated Church do the first part; the rest is in the hands of men and in the hands of God.

"Consecrate yourselves to the Lord, and he will do great things;" by such a whole consecration the Church will be in touch with God; then will it be an easy thing to reach the masses in all lands, then (and not till then) will the kingdoms of this world become the kingdoms of Christ.

Providence, R. I.

"THE missionary is one called of God, obedient to the command of the risen Lord, endowed with the Spirit of Christ, and sent forth from Christendom to non-Christian peoples. For each member of the body of Christ a missionary place may be found now, as it was in the experience of the Apostolic Church. The many who are not called to go themselves are bound to send substitutes for the service--sons, daughters, offerings--and to pray without ceasing to the Lord of the harvest."

CHRIST IN LANGUAGES.

BY REV. FRANK W. WARNE.

IN our times, when skeptics seek to frighten Christians by declaring that the Churches and the Bible are losing their hold upon the people, and that in proportion as the nations become educated the influence diminishes, I suppose all will admit that we live in an age when education is abroad among the nations as never before. At this time a proper inquiry is, What place does the Bible hold? Daniel made this remarkable prophecy as he looked forward into the future: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and *languages*, should serve him."

Fasten your eye on the one word *languages*. It is now about two thousand five hundred years since the prophecy was made. Since then the Bible has been locked up in the tomb of dead languages, but the stone has been rolled away. It has been re-locked in monastic libraries, and the copies which escaped were searched out and burnt. Volney, Voltaire, Hume, Hobbes, Paine, and hundreds more have declared against it, and Voltaire prophesied that in 1900 it would be extinct. Thomas Paine thought he had demolished it and finished it off finally; but while all this was going on, what about the book? The Church often looks back and wonders at the day of Pentecost, when by a miracle the divers tongued multitude were amazed and marveled and said: "Are not all these which speak Galileans? And how hear we every man in our tongue, wherein we were born?"

It was a wonderful miracle, but what is that compared with the miracles of the nineteenth century? They only heard a living Peter speak in one place to about five thousand persons, and perhaps for the space of an hour, but the miracles of translation in this century set inspired men who have been dead thousands of years speaking to the nations. I think the miracles which are being wrought now are a wonder even to the saints in glory. How do you think Moses, Samuel, Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John, Paul, Peter, and all the others feel as they look down and find themselves speaking in churches, at family altars, in many private places and public assemblies, by sea and by land, to several hundred millions of people in above three hundred languages?

We speak of miracles as past. Almost supremely greater miracles are going on now than the one at Pentecost. How are Christ's words being fulfilled, "Greater works than these shall he do; because I go unto my Father." The translators of the Bible are making not five thousand hear Peter's sermon for an hour, but hundreds of millions to read that very sermon and all the other inspired writers in their own tongue, and that for probable centuries to come. It is a marvelous fact that now in the last, the most enlightened year of the world's history, more Bibles were printed and put into circulation in this one year than had been produced during all the centuries up to the year 1800.

There lies on my table a complete Bible of fifteen hundred pages, printed in the Hindustani language, which is spoken by one hundred millions of people; and this Bible is sold for the small sum of thirty-five cents, and that but illustrates what is being done in hundreds of languages. I have recently attended several public political meetings among the Hindus, and was not a little surprised to hear many quotations from the Bible. The finest passages were quotations from the Bible. Do not these things point toward Christ having dominion in the *languages* of the nations of the earth? This is still more significant when we remember that many of these languages were unwritten until they were written for the purpose of Bible translations. It was said in

high places at the beginning of this century, "There are over sixty different languages in the world, and it is absolutely impossible that the Gospel can find expression in all of them." Such is the fate of skeptics' boasting. At the present rate of progress the miracle of Pentecost will soon cause not only the few languages represented on the day of Pentecost, or the hundreds of languages into which it is now translated, but all people of the whole earth shall be able to say, "And how hear we every man in our own tongue, wherein we were born?"

Let us not be guilty of fearing for our Bible. It has survived the shocks of eighteen centuries, and now it sways more human hearts than ever. In our own time controversies have broken over it like fierce summer storms, which only brighten and enrich the face of the landscape they threaten to ruin. For a little while the theory of evolution was confidently affirmed to have shaken a strong ground for our belief in the Bible; it was soon made clear that it had only strengthened it. For fifty years unsparing criticism played upon the historical Christ; it only brought him nearer and made his glory more visible to men. Hostile investigation has contributed to our knowledge of the New Testament and has left its credit and authority unimpaired, and now the Old Testament is passing through the same fire.

We have no misgiving as to the issue. It is while all this controversy is going on in Christian countries that they are sending the money that makes these miracles of translation possible. When Pharaoh was drowning the first-born of the children of Israel, God was having his own daughter educate the deliverer of the people. So now, while would-be clever men in Christian lands are criticising the word from every possible standpoint, God is giving it to all peoples, and it is delivering through their languages the nations of the earth and fulfilling the prophecy: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Calcutta, India.

MISSIONARY EFFORT.

BY BISHOP H. W. WARREN, D.D.

IT is singular that all missionary enterprises must be God-originated. To Noah, to Abraham, to Moses, God must come. Moses protests against going to deliver his own people even then. To the whole world comes the Christ. To Peter, to Philip, to Paul, and to the Christians at Antioch comes the Holy Ghost. After such blessings, epiphanies, loves, and commands about all the world and Gospel to every creature one might think men would carry the Gospel without subsequent urging.

Why do they not? It is too great for us to comprehend, or, if we comprehend, we despair, not knowing the Scriptures nor the power of God. The plan of saving the world has been made, all necessary power provided, but it will not take care of itself. Men will not do their part without constant incitement of the Holy Ghost. No man goes without his sending; no man supports one *who* has gone without his inspiration.

The recent possession, by the whole Church, of the idea of saving all the world is as great a manifestation of the coming of the Holy Ghost into the Church as was the Pentecost. Without his coming this world-wide plan and attempted execution would not have been thought of.

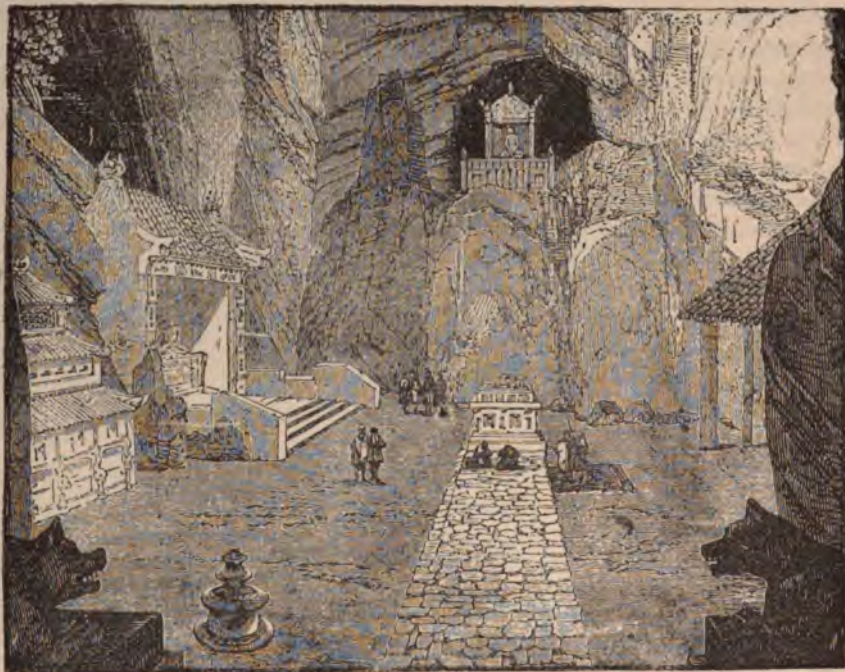
Paul and Barnabas were a part of the possessions of the Christians at Antioch, and

the best part. But God asserted his superior ownership and took them for his service. Doubtless the Christians sent along a missionary collection to take care of them.

The same spirit works by the same methods for the same ends to-day. Blessed are they who give the same obedience.

The keynote of the magnificent outbreak of missionary effort of which the most of the New Testament is the record, and the best civilization of our time the outcome, is the word of the Holy Ghost, "I have called them."

Religion is a necessity of human nature. If we have not the true we will have the false. We prefer Paul the apostle for a leader, to Elymas, the son of the devil. We are sure to take one or the other.—*Sunday School Times.*



THE CAVE TEMPLE OF TOURANE IN COCHIN CHINA.

THIS temple is situated in a range of limestone mountains, the lower slopes of which reach the ocean near Tourane Bay. The cavern is about fifty feet long, forty wide, and forty-five in height. Colossal statues at the entrance represent fabulous creatures. The pathway in the center is of brick. The colors of the surrounding rocks and crystals are various and beautiful.

The image on the elevation at the end of the cavern is meant for Buddha, and before it the people bow and pray. The principal characteristics of temples constructed for the Buddhists are the *dagobas* and the images of Buddha. The dagoba is a hemispherical, or sometimes a pyramidal, structure containing some supposed relic of Buddha close by, or forming part of the temple. A number of small cells is often connected with the dagoba as shelter to pilgrims, or to ascetics and priests permanently resident near the sanctuary. Wild recesses of the mountains with dens and caves of the earth, as in the cut now presented to our readers, are also used by the representatives of Sâkyasinha, to deepen the superstitious awe of the deluded worshippers.

A missionary party in Burma, near Dong Yahn, had reached the shore of a small still lake at the base of a limestone cliff which loomed up perpendicularly several hundred feet. Here an old ferryman took them into a skiff, and they glided over to an aperture low and narrow in the base of a mountain opposite. On they went "through the mountain," until they came upon a large rotunda with deep green waters lying still as the Sea of Sodom. Emerging from the apparently haunted precincts, they still heard the echoes growling after them. Next they "glided round to a cave-temple, over slippery heights and dismal hollows, with torches and ladders. On, on, on! the dark recesses resounding with ten thousand bats rushing, chasing, soaring, chattering, until they came to a halt in a grand pantheon-like chamber with an arched columnless portico sixty feet in height. Here a curious throne-like stalagmite shoots up fifteen or twenty feet, quite in the center, with natural steps leading up to the top, as pulpit-like as possible. The audience, too, are provided with semicircular seats one above the other, and the rotunda lighted by an aperture right over the pulpit or throne-seat, while the roof is jeweled with pendant stalactites, some of them clear as crystal." The Tailings say Gaudama preached here and consecrated the temple from this quaint, self-made pulpit.

REV. CHARLES CHINIQUY.

REV. C. CHINIQUY, the celebrated convert from Roman Catholicism, was born in Canada on July 30, 1809, and was ordained a priest of the Church of Rome in 1833, and for twenty-five years labored in behalf of the French Roman Catholics in Canada and in Illinois. He finally became satisfied that many of the doctrines of his Church were false, and he became a Presbyterian. For more than thirty years he has in many places attacked the errors of Roman Catholicism and led large numbers of his countrymen to see their error and seek salvation through Protestantism. His work has met with great opposition and persecution. In July last, in the Presbyterian church in Saint Anne, Canada, there was celebrated his eighty-third birthday. At that meeting it was well said: "The whole of the French Canadian population is indebted to him as to temperance; many have been benefited in being helped and encouraged in gaining an education, and all the French evangelical churches in Canada and in the United States look to him either as their founder or as the man to whom they owe their greatest progress."



MISSIONARY QUALIFICATIONS.

BY REV. JUDSON SMITH, D.D.

(A paper read at the Annual Meeting of the American Board at Chicago, October 5, 1892.)

IN a great and difficult undertaking it is quality which counts, not numbers. The three hundred of Gideon's band achieved what the thirty-two thousand from whom they were chosen could never have accomplished. Without the faith and persistence of Columbus, that expedition across unknown seas, which just four centuries since broke the path to this New World and gave a shape to all later history, had never been begun, or had paused midway. Garibaldi's call to those who were in love with famine and cold and wounds and death rallied an invincible band for Italy's deliverance. It is thus most natural that in the great enterprise of foreign missions the qualifications of those who conduct it should be matter of constant and most careful inquiry.

I. The importance of the question is obvious. In such an undertaking, where the office of the foreign laborer is so largely that of leadership and organization, the force and significance of the work depend mainly on the character and capacity of those who conduct it. History abounds in illustrations of the point. The beginnings of New England, so full of interest and momentous consequences, were shaped by a very small number of men and women who came hither from England during the reigns of the first two Stuarts. The swift collapse of the Second French Empire and the equally marvelous victory of the German force were due not so much to the superior numbers as to the superior quality of those who marched with the Prussian king. The patriot armies of the Revolution won victories from the mercenary troops opposed to them out of all proportion to their numbers or equipment. It has been well said: "When bayonets think they become irresistible." And Joshua kindles the courage of Israel by the same thought when he says: "One man of you shall chase a thousand." Now the small number of men and women who compose the missionary force on any of the fields where this work is in progress hold a like position of advantage, and in a plastic way lay their hands to movements of wide reach and lasting influence. It makes all the difference between success and failure whether they are wisely or carelessly chosen.

1. This question touches the central factor of Christian missions. It is usually the missionary that makes the mission, and not the reverse. The missionary comes before the society which supports him. This is the historical order; and it is the natural order. Paul and Barnabas, moved by the common impulse that stirred the church at Antioch, and designated thereto by the Holy Ghost, went forth to Cyprus and Pisidia and Lycaonia and Cilicia with the message of the Gospel. Patrick labored in Ireland without society, without associate, and determined the fortunes of a kingdom for centuries. The missionary purposes of Hall, Newell, and Judson, preceded the American Board and Missionary Union which assumed their support. When we think of the great missionary operations of these later years there rise to our thoughts the names and deeds of Morrison and Moffat, of Williams and Patteson, of Riggs and Schauffler and Dwight, of Bagster and Pinkerton and Logan, and the noble army of godly men and women who have wrought with them. They are the ones who have given character to the missionary cause, who have vindicated its dignity, who have won to it the instinctive praise and reverence of the Christian world. We do not forget the wise and able men who have directed the great mission boards of Europe and America; we do not overlook the great army of ministers and people, men and women, whose prayers and gifts have brought to this cause increasing strength and success. But it is none of these, it is not all these combined, that have created the foreign missions of our day and that have given to them their character and efficiency. That service we owe to the choice heroic souls who broke the path to pagan lands and set the example of a noble service and kindled the enthusiasm of the Christian world to the burning point.

"O small beginnings, ye are great and strong,
Based on a faithful heart and tireless brain;
Ye build the future fair, ye conquer wrong,
Ye earn the crown and wear it not in vain."

2. It must not be inferred from all this that a missionary society is a matter of no special importance. The relations of things ought to be clearly stated. The individual missionary goes to a

service to which he feels himself impelled by the sentiment of Christian loyalty. He acts in obedience to the direct command of Christ, and discharges his own personal duty in that service. But this duty is a general one and rests upon the whole body of Christian believers. It belongs to the Church to preach the Gospel to every creature. The service must be rendered by individuals; and yet the responsibility rests upon all. Hence there is the most obvious propriety in the cooperation of the whole body of believers in this great work. Part of this duty may be performed by gifts, by sympathy, by prayers, and by counsel. And here is exactly the point where the call for the mission board emerges. It is the Church cooperating with the individual missionary, helping to the common end, bringing whatever it can to reinforce the common cause. And the missionary is materially aided by these means. His call to the service is judged and approved by his brethren. His hands are set free from other calls for effective service by the supply of others' gifts. His plans are more wisely laid and more successfully wrought out through the counsel and suggestions of his brethren. And thus the whole body of believers, with all its diverse gifts and resources and mutually stimulating faith and zeal, moves to the work as one man, a sacred army, an invincible host. Naturally, as the work advances and new fields are occupied and new activities are developed, the significance of the individual diminishes while that of the sympathizing, cooperating, and counseling body increases. But it never ceases to be a question of radical and primary importance who shall carry on this great work, and how their number shall be reinforced.

The relation of these two forces is sometimes misconceived, and the function of the society spoken of as an impertinence, or even as a tyranny. The natural and the customary relation is that of sympathy and helpfulness. The missionary and his work are the gainers by all the counsel and affectionate care of the society, as the individual soldier is more effective for the organization of the army to which he belongs, for the sympathy and support of the nation that reinforces and controls the army. The wisdom of many is greater than the wisdom of one. It is the weight of the whole head that drives the ax's edge to the mark.

II. Let us now proceed to the main question: What qualifications are to be sought in those who engage in this service? A momentous question, not here to be answered exhaustively. Light may be gathered from the nature and aim of the work, while the history of the movement makes many things certain and plain.

It might at first be thought that since this service is one to which Christ summons his people, and since the individual missionary obeys a personal call, this fact of a special divine call constitutes the one single and sufficient qualification. If one hears this call, that proves that he is to engage in the service, and no further inquiry is to be made. But a little thought will modify this view. We are considering the qualifications for missionary service which a mission board may seek and expect to find. No one can restrain the individual from following out his convictions and serving God and his generation according to his own purpose. But when a society cooperates, and the missionary desires and asks the approval and support of the society, the situation is materially changed. It then becomes necessary that the supposed divine call be substantiated, laid before the brethren for their approval, and subjected to reasonable and sufficient tests. It is possible that one may mistake his own wishes for the voice of God; and we must try the spirits. The service attempted is one in which many share, and it is needful to consider how different laborers will work together. It is also a varied service, calling for diversity of gifts; and it must be considered how this man will fit this place, in this station, and in this field. Some qualities are found in truly regenerated men and women which, as experience proves, totally unfit them for a share in a common enterprise. Physical conditions also need attention, since the demands of missionary service in most foreign lands are more severe than in the same sort of service at home. Mental equipment and religious faith and spiritual discernment must be considered, so that disappointments may be avoided and the common aims of those concerned in the enterprise be secured.

1. The first qualification we name is a clear and unquestioning conviction of the fundamental and characteristic doctrines of the Gospel and of their competency to bring life and salvation to the pagan world. This is indispensable. The very object of missionary work is to preach the Gospel and to aid in establishing the institutions of the Gospel among those who have lost it or who never possessed it. There can be no genuine missionary work which does not look to these ends. The evangelization of a land and people has never been effected by education or deeds of

philanthropy, by industrial arts or measures of government. It is wrought by the Spirit of God through the preaching of the Gospel and the personal influence of the Christian life. No man can hopefully attempt this work who does not both know and love the Gospel, who does not see and profoundly feel the danger and ruin of men without the Gospel. And the Gospel is not a mere phrase or a sentiment, that may take any shape. It is the truth about Jesus Christ, the story of his august person, his marvelous birth and life and teachings, his death and glorious resurrection and everlasting reign. And this story is in the pages of Scripture and can be found nowhere else. What the pagan world needs, what the pagan nations do not know and are perishing in darkness and despair because they do not have it, is this Gospel as it is preserved to us in the word of God. This is what Christ bids his disciples preach to every creature, and this is the only message he has ever blessed. And at the sound of this good tidings the dead in every age have waked to life, and the lost nations have been redeemed.

Now, the true missionary must clearly know and firmly believe this Gospel and be ready to teach it as the very truth of God come down from heaven, or he will not reach the hearts of men or move their wills. He may teach all other things with great skill; but that is of no avail; the pagan needs a *new heart* rather than new light. It is not merely an ignorant or undeveloped world to which the missionary goes; it is a *lost* world. And his one errand is to announce a divine Redeemer to men who are dying in their sins. If he wavers on this point, if he attempts to preach this glorious truth with mental reserves and exceptions, he will be but sounding brass and a clanging cymbal, and his efforts will be worse than in vain. If there is any reality in this work, if it is not all a great mistake, the missionary is dealing with the truth of God and with the eternal destinies of men; and he must be in solemn earnest, as one who stands between the living and the dead, whose words are freighted with eternal issues and with whom a mistake is fatal. In any teacher it is demanded that he be in clear possession of the subject he teaches; in the missionary the practical nature and bearing of the truths concerned give double emphasis to this demand. Let no one mistake the point. It is not reasonable to expect that young men, fresh from their studies, with little experience, will know all that they will come to know after years of service and spiritual growth. But it is reasonable to demand that they know the message they are to deliver, and that they believe it with all their hearts and preach it as the truth of the living God.

2. The missionary spirit is an indispensable qualification. This is a simple thing, a very real fact; not some intangible sentiment or fancy. Undoubtedly the first great missionary possessed and revealed this spirit. And what is more characteristic of Paul's life and labors than the zeal and uncalculating eagerness with which he threw himself into the work of preaching the Gospel in Asia and in Greece, and at Rome also? Of splendid natural gifts, with the best training his times could afford, he counted "all things as loss for the excellency of the knowledge of Christ Jesus," and determined to know nothing among the intellectual and haughty Greeks save Jesus Christ and him crucified.

This qualification is as needful now as in that age, in the last missionary as in the first. He must love his work and believe in it, and throw himself into it without reserve, and find all his satisfaction in seeing it thrive. And he must love his work for that which is central and characteristic in it, because it is a work of saving men from their sins and building a kingdom of faith on the ruins of Satan's power. This is the supreme quality in all really effective work. This drove St. Francis Xavier out through the East to India and Ceylon and China, and, in spite of frowning danger and inevitable death, made each onward step brighter and more glorious than the last. This fed the hope and nerved the strength and inspired the mind of Judson through the long night of waiting and imprisonment and the loss of his dearest ones, until the morning broke and Burma's salvation was begun.

This is more than intellectual gifts, important as they are; more than mental breadth and largeness of view, valuable as all must deem them. It is the conquering and crowning element in all successful missionary work. Livingstone is great in many respects, but the zeal for Christ's kingdom, the desire to see that blest dominion spread and fill the dark places of the earth and all the habitations of cruelty which shone through every day and every step of his eventful life—this is his highest crown, the secret of the unwasting reverence in which his memory is held by multitudes of Africa's sons as well as by the whole civilized world. This spirit is akin to that martyr spirit by which through two centuries of storm and night, of dread and death, the early Church

traveled its patient, suffering, glorious path to the conquest of the old Roman world. Its power is as great to-day, and it is not wanting. Not once or twice do we hear from missionary life the sentiment which our beloved Logan once expressed: "They talk to me of sacrifices. I have made no sacrifices. My work has been a great privilege from first to last." Nothing short of this spirit will stand the stress which must come on all, when clouds thicken and the fruit of labor is deferred, and ingratitude is the response to years of loving toil.

If any say that this is only the Christian spirit, which all disciples are bound to cherish, we should perhaps not deny it. But it is clear that the missionary work lays a special demand on this spirit; and it is idle to send to this work any man who is not so deeply in earnest in his chosen work as to rise above every difficulty and delay, all opposition and persecution, and set against obstacles and hardships a patience which shall outlast them all. It pleased "him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings;" and "the disciple is not above his Master." The evangelization of the world is no holiday task, to be finished in a day without dust and heat. They who attempt it must follow their Lord and arm themselves with a patience and love like his, and fill up what remains of his sufferings, and for the joy that is set before them endure the cross, despising the shame. It is of such that the sainted Heber sings:

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train!"

It is this spirit before which in due time every wall and obstacle shall go down over all the earth, as the sands and wrecks and refuse along the shore of a continent sink beneath the rising tide.

3. We mention next good mental powers and thorough education. Any fair recognition of the demands of missionary service reveals the reasonableness of this requirement. Note what tasks necessarily devolve on the missionary. He must acquire a ready command of the language of the people among whom he labors. Not infrequently he must reduce the language for the first time to written form, arrange the vocabulary, prepare the grammar, and thus in a sense create the elements of a new literature. Always translation of the Bible into the vernacular devolves on the missionary a task of the greatest magnitude. The Gospel must be preached in a foreign language, so that its truths shall be understood and its claims be felt by simple minds. Schools must be opened and manned for training native preachers and helpers, and a whole system of Christian education devised and administered. The selection of missionary centers so as to command strategic positions calls for special measures of judgment, breadth of view, and power of organization. Dealing with native chiefs and kings, with foreign and often hostile governments, is a necessary part of the missionary's duty, and demands the gifts of the statesman and diplomatist, and tests them all. The right treatment of false religions, skillful dealing with those who are involved in them, are matters which would task the greatest philosophers the world can furnish. The organization and wise development of native churches, with the manifold practical questions that grow out of these and are indissolubly connected with them, involve all the gifts and genius that have adorned the episcopal office in mediæval and modern days. The missionary is the pioneer and leader, the instructor and pattern of a new order of things, and finds his resources drawn upon to the utmost, and cannot escape the call. The missionary force, thus, must of necessity be a picked force; every man a chosen man; the more capable, the more fully developed, the more richly furnished, the better.

Now, it is obvious that in the main the men who are to meet these demands will be found in our colleges and theological seminaries. Nothing less than the balanced judgment, the quickened powers, the widened outlook which ordinarily come from such training are adequate to this work. Moses was furnished for his great office by being nourished as the son of Pharaoh's daughter, "learned in all the wisdom of the Egyptians, and mighty in words and in deeds." The leaders in the building of New England were trained in the great English universities, and were a winnowed host. The history of missions confirms this view. The men who have done the most work and the best work on the foreign mission field are those who have been well furnished intellectually, both by native gifts and by thorough training.

Missionary societies do wisely to keep to these high standards. Fifty men thoroughly trained

will accomplish more than four times their number of indifferently furnished men. And what is needed is *leaders*; not the rank and file, which the native agency will furnish to their own great gain, but captains and generals; and these must be trained men. Exceptions are recognized and due honor given to those who without this special equipment have labored unselfishly and not in vain. The point here urged is not to insist that a liberal education of itself will insure good missionary service; but that any man who is naturally and spiritually fitted for this service will be more of a man, will possess greater resources, and will accomplish more by reason of such training. And the service demands and gives fullest scope to all the resources of mind and heart, of character and manners that can possibly be brought to it. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman, for the needs of his field and work. Granted the other radical qualifications, and he is all the more effective and useful for each increment of culture and personal power. Much has been done, much will still be done by men and women of deep consecration, whose intellectual power and furnishing have been but moderate; and their praise and reward are sure. But we do them no wrong—indeed, we only say what they themselves would be quick to say—when we insist that, other things being equal, the greater the mental power and the higher the training of the missionary, the larger, more sustained, and fruitful is the service.

The question is sometimes raised whether the time has not come to introduce lay workers in large numbers into the missionary force. It is urged that in this day of open fields with vast populations accessible, the demand for missionaries outruns the probable, even the possible, supply of thoroughly trained, ordained laborers, and that in consequence there is no resource but to call in lay workers in great numbers. The urgency of the situation is obvious and conceded; the missionary force ought to be materially increased at once, to be doubled within the next five years. But the necessity or the expediency of calling in lay workers does not follow. Why should not the number of ordained laborers be greatly increased? Our colleges are full to overflowing with the choicest body of young men and women the sun ever shone upon. They are capable of this service; they are fitted for it; they can be won to it. Our theological seminaries can at once double the number they yearly train if the men are found. And our young men and women will come if the Christian public feel that they ought to come. In truth, they *are* coming in unusual numbers; and we need only to foster and intensify the movement already begun, and the problem will be solved. The lay missionary will in the main do only such work as the native agency is prepared to do; and it is far better, less expensive, and more effective to leave this work to the native Christians. The missionary should always be a leader, a trainer of others, taking the oversight of native helpers whenever these can be secured. While the evangelistic force in any country cannot well be too large, the leaders and directors need not be many. And this is precisely the office of the missionary. China is to be evangelized by converted Chinamen. The missionary force initiates the movement and gives it wise direction until the native forces suffice, and there its errand ends. This is the method of the early Church and of all successful missionary work. The activity and sense of responsibility of the native converts need stimulus and constant development; it is a mistake for a missionary to do anything which a native Christian is able to do and can be persuaded to do. And so we must still approve the rule which demands the ablest and the best for missionary service, and makes thorough culture and mental power important qualifications for the foreign field.

4. A fourth qualification, which is of acknowledged importance, is somewhat difficult to define. It is practical in character, and may be designated as soundness of judgment or good sense. It affects the whole man, his spiritual life, his mental operations, his social relations, his efficiency in counsel and in service. Its absence is quickly noted, and constitutes a defect which is fatal. Its presence often more than makes up for want of genius or invention, and more than compensates for brilliancy and fertility of suggestion by the steadiness and quiet force with which it works toward its ends. It yields to its possessor a sane and clear discernment of the aims and methods of missionary work; the ability to see and accept facts and adjust himself to them; readiness to appreciate his associates, native and foreign, and to cooperate with them in a sensible and hearty way; a sober realization of what is possible and of what is necessary, and the power of shaping his plans and efforts to them. This quality is perhaps in a special degree common among the people of this land, and goes far to make American missionaries what thoughtful observers declare

them to be, among the most practical and capable of all foreign laborers. And yet we cannot safely assume it to be always present; and it is needful to inquire for it, and a happy circumstance to find it. The foreign missionary field is no place for a visionary or conceited or impracticable man. The natural difficulties of the work are so great, the inevitable friction is so intense, that it is highly inexpedient to introduce any avoidable weakness into the missionary body itself. The founders of Massachusetts came to these bleak shores for a definite purpose, and they could not afford to admit to their colony any elements that were likely to defeat that purpose. We may praise or chide their aims, but we must own the practical wisdom, even the necessity of their rigid exclusion of whatever was likely to defeat their end. Quaker and Anabaptist and Liberal might be of the best and noblest, and somewhere had their place and rights. But the colony of Massachusetts Bay was not planted for such as them, and they must be content to seek their fortunes outside its bounds. Even so it is wise that the missionary force should be spared the burden of uncongenial, ill-balanced, and trouble-breeding associates; and missionary societies should be spared the fruitless expense of sending them abroad.

We cannot pause to enumerate all the qualities which would make up an ideal missionary force. Nor is it needful. Enough has been said to show that certain qualifications are indispensable to success, that it is not everyone who wishes to go abroad that can wisely be sent, and that it is demanded of mission boards that they look with care to the quality and equipment of the men and women they commission and support.

III. The service is kingly, its demands are high and strict, its work is the grandest man ever attempts, and its issue is as certain and glorious as the hopes of man and the promises of God. It is nothing less than the building of Christ's kingdom throughout the pagan and non-Christian world. The prophets and apostles, the martyrs and saints have wrought in it; the angels and all the heavenly host, with Gabriel and Michael, might well rejoice to attempt it. But it is not too high for men to render, since Christ summons them to the post. God makes no mistakes, and when he deals with men by his Spirit and grace there is no service to which they are not equal. He called a Hebrew out of Mesopotamia and parted him from home and friends and taught him the high truths of heaven, and gave him an immortal name as the Father of the faithful. He took a young shepherd of Midian and set him before kings, made him the deliverer and lawgiver and ruler of his people, and wrote his name ineffaceably on the history of the world. When he wished to spread his kingdom in the earth he chose fishermen and publicans for his followers, and made them apostles and heroes, the founders of the Church, the teachers of the nations. When he would reform the corrupt and oppressive Church and inaugurate a new order of the ages, he took a Saxon monk, touched his heart and inspired his soul, and set him before princes to assert God's high claims and break the fetters which a thousand years had forged. When he would deliver England from a tyranny that threatened her ruin he raised up a Northamptonshire squire and gathered about him men of like fearless faith, and set the name of Cromwell and his Ironsides above the glory of Cæsar and his conquering legions. When he would arouse a sleeping Church to its neglected duty of preaching the Gospel to the pagan world he touched the heart and illumined the mind of a humble English preacher, and made of Carey the inaugurator of an epoch, the leader of his Church, and an inspiring example to the century. And now, when a new era is dawning in missionary work, when the doors of opportunity swing wide in every land, his gifts and guidance will not fail. The men shall match the call and the hour; and they shall enter every open door, and around the wide world shall preach the name and reap the harvests of our God. And the song of victory shall be the eternal song of heaven: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

God puts his cause upon his people. To meet its demands, he gives them severally as he wills of means. This is a loan. For its administration he institutes the ordinance of stewardship. He does not call in the whole principal, but he looks for a certain proportional interest rate as it were, and alas for that Christian who refuses to use it for his Master, but wraps it in a napkin and appears before him at last saying, "Lo, here is thy talent!" Money, whatever the measure of its bestowment, is given to be used. Of course, that means wisely used, and in the case of a Christian a wise use includes, particularly, pious uses. "Honor the Lord with thy substance." A religious use of it is all that will save it from being a doubtful good. As an old Jewish proverb puts it, "Almsgiving is the salt of money;" keeps it from spoiling on our hands, and diseasing our souls.—*The Mid-Continent.*

Modern Protestant Missions.

BY REV. J. S. ROSS, M.A.

By common consent the year 1792 marks the beginning of the modern missionary movement—a distinct epoch in the development of Protestant Christianity. Yet this does not imply that there were no missions before that date. The names of Eggede, Stach, Ziegenbalg, and Schwartz are well known in this period.

The Moravian brotherhood rose to notice when the zeal of all Churches was at the coldest. Driven from Moravia, Count Zinzendorf (author of the hymn, "Jesus, thy blood and righteousness") bought an estate for the refugees, near the foot of a hill. This they called Herrnhut (The Lord's Shelter), a name which has since gone round the world. The society was composed of about 600 laborers and artisans, yet in the short space of eight or nine years, commencing in 1732, they had sent missionaries to Greenland, the West Indies, the Indians of North America, the Negroes of South Carolina, to Lapland, Tartary, Guinea, South Africa, and Ceylon. They now report 392 ordained ministers, preaching at 133 stations, to 23,901 communicants. Their missionaries frequently started without knowing how to reach their destination, and often had to procure support by working with their own hands. As showing their spirit, Count Zinzendorf went to a brother and said, "Can you go as a missionary to Greenland? Can you go to-morrow?" And the reply was, "I will start to-morrow if the shoemaker has finished my shoes which I ordered." So long as mankind can appreciate purity of intention, self-sacrifice, and heroism, the name of the Moravian brotherhood will never die.

Missions to the heathen were not undertaken by the Wesleyans until 1786, when Dr. Coke, destined for Nova Scotia, was providentially driven by a storm to the British West Indies, where a mission to the slaves was immediately begun at Antigua. "During his [Dr. Coke's] life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." He crossed the Atlantic eighteen times in prosecution of the work of God.

"The Society for the Propagation of the Gospel in Foreign Parts" was formed in 1701, rather for colonial than foreign missionary objects. This society became distinctly missionary in 1821. Thus, with the exception of the Danish missions represented by Ziegenbalg and Schwartz, and the work of the Moravians and Wesleyans, the whole heathen world, previous to the opening of the missionary epoch, was left in spiritual destitution, not "a solitary representative of the Churches of Great Britain being found on earth preaching Christ to those who had never heard his name."

It has been truly said, "Never has there been a

century in England so void of faith as that which began with Queen Anne and ended with George II. when the Puritans were buried and the Methodists not born." Blackstone, about this period, said he had heard every clergyman of note in London, but not one discourse that had more Christianity in it than the orations of Cicero, or showed whether the preacher was a disciple of Confucius, Mohammed, or Christ.

What missionary activity could there be in Churches of this description? To diffuse such a Christianity would be a calamity; but happily it has no inherent diffusiveness. The only hope of the Churches themselves, and of the world, lay in a revival of religion. This occurred under the labors of Wesley and Whitefield, and one year after Wesley was dead, William Carey, *clarum et venerabile nomen*, succeeded, despite many discouragements, in organizing the first British Foreign Missionary Society, under the auspices of the Baptist Church.

To understand his difficulties it may be necessary to recall the prevailing sentiments of the people at that time, both in and out of the Church. When Carey proposed in the Baptist Association to discuss the advisability of sending missionaries to the heathen, Rev. Dr. Ryland is reported to have said: "Young man, sit down; when God pleases to convert the heathen he will do it without your aid or mine." Dr. Ryland simply expressed the prevailing sentiment of the majority of Christian people at that time. The East India Company refused to take Carey to India in one of their vessels. When they found he intended to be a missionary they ordered him off the vessel, but he reached Calcutta by a Danish ship. Even after his arrival, but for the firm conduct of the governor of the little Danish settlement at Serampore, to which he was invited, Carey and his family would have been seized and sent back to Europe by the first vessel. Charles Grant, who ultimately rose to be the head of the East India Company, wrote to the Rev. Charles Simeon to send out missionaries to the East, and promised to support them. Simeon failed to find one. Grant afterward wrote, "I had formed the design of a mission to Bengal; Providence reserved that honor for the Baptists."

A bishop of the Church of England said he had in his diocese a very good clergyman, but one who was very eccentric, and gave as proof of it the fact that the said clergyman actually believed the red Indians of North America could be converted! Fuller, who was collecting for the new Baptist Society, went aside into the by-ways of London city to weep over the callousness of wealthy Christians. Three years after Carey had arrived in India the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusory," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel

abroad so long as there remained a single individual at home without the means of religious knowledge."

But the above was mild compared with the diatribe of the Rev. Sydney Smith, who pronounced the scheme of foreign missions as "absurdity in hysterics," "preposterousness run mad," "illusion dancing in maddest frenzy," "the unsubstantial dream and vision of a dreamer who dreams that he has been dreaming."

In the United States, Mills, Judson, Newell, and Nott held the now famous "haystack" meeting, to start a foreign missionary society; and because public opinion was opposed to them, by Article IV, the existence of their society was made secret. When a few years afterward it was proposed to charter the American Board of Commissioners for Foreign Missions, by the Massachusetts Legislature, Mr. B. W. Croninshield objected on the ground that "it would export religion whereas there was none to spare away from ourselves," to which the proper rejoinder was made that "religion is a commodity, the more of which is exported the more we have remaining." At first the Senate rejected the bill, but of five Boston papers not one gave a report of the debate, or even an abstract of it! What surprise and comment would such a legislative act excite to-day!

The first missionary to the Indians was Rev. John Eliot. He preached the first sermon ever delivered in North America to the Indians in their native tongue. He took a language which had no literature and had never been reduced to writing, and in eight years had the whole Bible translated. It was absolutely the first case in history of the translation and printing of the whole Bible for evangelizing purposes. It was issued in 1663, being the first Bible printed in America. "Prayers and pains," he said, "through faith in Jesus Christ will do anything." Respecting his preaching to the Indians, both in Old and New England, it was declared the whole scheme was to make money, and that the conversion of Indians was a fable. He lived, however, to see six Indian churches and a thousand members. Southey pronounced him "one of the most extraordinary men of any country." He was followed by Brainerd in the same work.

Another name in connection with Indian missions which deserves to be perpetuated in history is that of Rev. James Evans, a Canadian Methodist missionary and the inventor of syllable characters for the Cree Indians, and by which they are enabled to read with surprising facility. Lord Dufferin said to Rev. E. R. Young: "Why, what a blessing to humanity that man was who invented this alphabet! I profess to be a kind of literary man myself, and try to keep up my reading of what is going on, but I never heard of this before. The fact is," he added, "the nation has given many a man a title and a pension, then a resting place and monument in Westminster Abbey, who never did half so much for his fellow-creatures."

For thirteen years, in northern Norway, Hans Egede heard the Macedonian cry to go to Greenland. His proposal to set out for that inhospitable region raised a storm of opposition, but after a voyage of eight weeks he landed there in 1721. Thus began the Danish mission. He was three years in learning the language, and remained there fifteen years.

The Moravian mission began in 1733 (twelve years after Egede), under the Messrs. Stach and Christian David. Before they departed Count Von Pless recounted the difficulties. "How will you live?" he asked. "We will cultivate the soil." "But there is no soil—only ice and snow." "Then we must try and live as the natives do." "But in what will you live?" "We will build ourselves a house." "But there is no wood in the country." "Then we will dig holes in the ground and live there." "No," said the count; "here are \$50, and take wood with you." Their voyage lasted six weeks. The natives were very indifferent to their teachings and mimicked them. They labored five years before they had one convert. Though zealous and self-sacrificing, Egede, the Danish missionary, had little success, from the fact that he did not give due prominence to the direct preaching of redemption through the blood of Christ. The truth was preached as part of a creed. The Moravians, on the other hand, addressed the heart rather than reason and had greater success.

A CENTURY OF MODERN MISSION CHRONOLOGY.

1792. The first British Foreign Missionary Society organized through the efforts of Carey.
1793. Carey landed in India.
1795. London Missionary Society organized.
1796. First mission of London Missionary Society opened at Tahiti, Society Islands.
1798. Death of Schwartz.
1799. Dr. Vanderkemp (London Missionary Society, opened mission to Kaffirs in South Africa.
1804. British and Foreign Bible Society organized. Mission to Sierra Leone opened.
1807. Morrison (London Missionary Society), first missionary to China.
Slave trade in British dominions abolished by Parliament.
1810. American Board of Commissioners for Foreign Missions organized.
1812. Church Missionary Society organized (in 1799 organized under another name).
Wesleyan mission to South Africa opened.
1813. East India Company compelled by Parliament to tolerate missionaries.
Judson arrived at Rangoon, Burma.
1814. American Baptist Missionary Society organized.
Mission to New Zealand opened by Church Missionary Society.
Death of Dr. Coke, on Indian Ocean, aged sixty-seven.

1816. American Bible Society organized.
Moffat sailed for Africa.
1817. Wesleyan Missionary Society organized.
1818. Conversion under Moffat of Africaner, "the terror of South Africa."
Madagascar Mission opened (London Missionary Society).
Death of Samuel J. Mills, off west coast of Africa, the originator of the American Board of Commissioners for Foreign Missions, and of the American Bible Society.
1819. Missionary Society of Methodist Episcopal Church, United States, organized.
First Christian book printed in Siamese.
Whole of Bible translated into Chinese by Morrison, assisted by Milne.
1820. Mission to Hawaiian Islands opened.
1821. Mission to Liberia opened.
1822. Missions to Tonga Islands and to New Zealand opened by the Wesleyan Missionary Society.
1823. Raratonga Island, which had eluded the search of Captain Cook, discovered by John Williams, and mission opened.
1824. Missionary Society of Methodist Church of Canada organized; also that of the Protestant Episcopal Church of America, and that of France.
1826. Mission to the Karens ("wild men of Burma") commenced.
1828. First Karen convert.
1829. Widow-burning abolished by the British Government in India.
1830. Duff arrived in India.
1833. Slavery abolished in the British Empire (went into operation August 1, 1834).
First foreign mission of Methodist Episcopal Church of United States to Liberia commenced.
Death of Melville B. Cox, first foreign missionary of Methodist Episcopal Church, United States.
1834. Death of Carey, "the pioneer of modern missions."
Death of Morrison, "the pioneer missionary to China."
1835. Mission to the Fiji Islands, opened by the Wesleyan missionaries, Cross and Cargill.
1836. Missionaries banished from Madagascar.
1837. First native Madagascar martyr.
Krapf set out for East Africa.
1839. John Williams, "the apostle of Polynesia," murdered at Erromanga, aged forty-four.
1840. Livingstone sails for Africa.
Canton, China, taken by the English.
1842. Hong-Kong ceded to the English; Canton and four other cities opened.
1844. Missions to China reopened.
Missionary Society of Presbyterian Church in Canada organized.
1845. Evangelical Alliance organized.
1846. Death of James Evans, Canadian Methodist missionary and inventor of the syllabic characters.
1848. Mission to the New Hebrides Islands commenced by Dr. Geddie, of the Presbyterian Church, Nova Scotia.
1850. Missionary Society organized by the New Zealanders.
Death of Judson, "the apostle of Burma."
1851. First zenana teaching in the East begun in Siam.
1853. Missionary Society organized by Sandwich Islanders.
Wesleyan Mission in China opened.
Commodore Perry (United States) sails into Yeddo Bay, Japan.
1858. Japan opened by Townsend Harris Treaty to the Western world, after being closed 219 years (treaty went into full operation following year).
Christianity tolerated in China by the Treaty of Tientsin (carried into effect in 1860).
Government of East India Company abolished by British Parliament.
1859. First missionary in Japan.
1861. Persecution in Madagascar ceased and mission reopened.
1862. Jesuits enter Madagascar.
King George of Tonga gave a constitutional government founded on Christian principles.
1864. First convert in Japan.
1865. China Inland Mission commenced.
1870. Missionaries to Hawaiian Islands made last report to their society, these islands having ceased to be missionary ground.
1871. First Protestant church opened in Rome.
Bishop Patteson, of Melanesian Islands, murdered at Nukapu.
Mission to New Guinea opened (largest island in the world).
Livingstone found by Stanley at Ujiji.
1872. First Protestant Church organized in Japan.
Mission to Formosa, China, opened by Presbyterian Church in Canada.
1873. Livingstone found dead at his bedside on his knees at Ilala, Lake Bangweolo.
Canadian Baptist Missionary Society organized.
First foreign mission of Methodist Church of Canada commenced in Japan.
Edict against Christianity in Japan taken down.
1874. Livingstone buried in Westminster Abbey.
Fiji Islands ceded by their chiefs to Great Britain.
1875. King Mtesa desired missionary teachers to be sent to Uganda, East Africa.
Presbyterian Church in Canada opened a mission in Central India.
1876. Mission to Uganda commenced.
Woman's Presbyterian Missionary Society of Canada organized.
1877. Stanley's journey across Africa from Zanzibar, and emerging at the mouth of the Congo, 7,000 miles, completed in 999 days.
1878. Missions to the Congo opened.
Great revival at the Baptist Mission among the

Telugus ("Lone Star Mission"); 10,000 baptized between June and December.

Consecration of the great Memorial Hall by the Karens on the fiftieth anniversary of the first convert.

Buddhist temple in Province of Shantung, China, deeded as a free gift to missionaries for Christian uses.

Death of Dr. Duff, aged seventy-two.

1881. Woman's Methodist Missionary Society of Canada organized.

Canada Congregational Missionary Society organized.

1882. Korea, "the hermit nation," the latest opened to the Gospel.

1883. Death of Moffat.

Church of England Missionary Society in Canada organized.

1884. Stanley opened the Congo basin; 5,249 miles of navigable rivers; eleven million square miles of territory; inhabited by forty-three millions of people.

Berlin Conference for government of the Congo country, agreement signed by fifteen ruling powers.

1885. Congo Free State erected.

Bishop Hannington murdered at Uganda by orders of Mwango.

1888. First railroad built in China, with sanction of the government.

First mission of Presbyterian Church in Canada to China mainland opened.

Whole Bible translated in Japanese.

1890. Memorable Missionary Conference at Shanghai, China.

Sultan of Zanzibar issued decree against the slave trade.

Death of McKay, of Uganda.

1891. Susi, who brought Livingstone's body and papers to the coast, a journey of nearly one thousand miles, and of a year's duration, died at Zanzibar. Edict of Chinese Emperor proclaiming toleration of Christianity.

First section of Congo River railroad completed. Latest new mission, in totally unoccupied territory undertaken—the Central Soudan.

Death of Samuel Crowther. "Born a slave, died a bishop."

1892. Death of James Calvert, noted missionary to Fiji.

The Brussels Treaty respecting the prohibition of the slave trade, firearms, and the liquor traffic in the Congo Free State and interior of Africa, covering an area twice the size of Europe, with a population of twenty-seven millions of souls, signed by seventeen powers.

Mission opened in a populous but unevangelized province of China, by the Methodist Church, Canada.—*Methodist Magazine*.

Grasping for Souls.

BY MR. REGINALD RADCLIFFE.

WHEN Christ "saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9. 36-38). Ponder these words, for they have been extraordinarily misunderstood and extraordinarily neglected. Who was to send forth laborers? The Lord of the harvest. Whom did he constitute laborers at Pentecost? The whole company of believers, women as well as men. Even Peter, in the midst of his own marvelous draft of fishes at Pentecost claims that not only women as well as men are to preach, but positively *slave men and slave women* (see Acts 2. 18, R. V., mar.).

The devil, however, against whose teachings Christ so earnestly warned us, at an early date began to freeze the Church, and to insinuate his limitations; then afterward, while we were boasting that we had got the Scriptures into the vulgar tongue, we were his laughingstock, because for generations we remained without sending a single missionary to the heathen, although our opened Bibles entreated us to share our light, as witness Christ's own searching words to his disciples: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "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." Very soon persecution scattered the believers by the thousand, but (Acts 8. 1-4) they all went everywhere (men and women) spreading the Gospel. About one group of these it is recorded (Acts 11. 21), "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." There was a great work, and much people was added unto the Lord; and Barnabas was sent to help and afterward Paul was brought.

This was the way in the early days that the whole Church worked. If any man or woman professed to be a Christian he would be taught according to the Saviour's words, that if the salt lost its savor, it was thenceforth good for nothing, but to be cast out and to be trodden under foot of men. But now at missionary meetings is not the cry often too much confined to money to send missionaries, or for missionaries to offer themselves to be sent out and supported? This may suit our present retail working. But it reaches comparatively a very feeble length.

We need not merely the willing and devoted missionary men and missionary women at present supported by the missionary societies of the world, but that the evangelization of the world should be taken

up by every member of the body who has not lost his savor, wherever the Lord of the harvest appoints him his place. I am persuaded thousands, both of men and women, will be found ready to go at their own expense, and ready to earn their own living. Indeed, are there not many such Christians already in heathen countries, earning their own living, but not realizing that they are there to be as salt, if they have not lost their savor? And more of our Christian young men and women are already intending to go to foreign lands simply for a livelihood, but perhaps with little thought of evangelizing the heathen. Will not the heathen converts themselves ever expect to be paid for evangelizing their neighbors, if they have no object lessons among them of white men and white women sustaining themselves, and yet spreading the Gospel as earnestly as their friends, the surrounding paid missionaries.

Let Mr. Hudson Taylor's confession on this point, in regard to the China Inland Mission, be pondered. In it he states that about thirty years ago he began by paying native evangelists in China, but experience had taught him to change such practice and employ purely unpaid natives, and that though as unpaid evangelists these natives were then unable to give but a small portion of their time, yet that small fragment of time proved to be more fruitful than their whole time had previously been. Mr. Hudson Taylor, it will be observed, is most particular to certify that there was nothing against the consistent lives of these evangelists when paid; nevertheless, a fragment of their unpaid week became more fruitful than the whole seven days had been.

Let no man accuse me of disparaging the work or the self-denial of the noble European and American missionaries. True, they are paid, but that word may have a very mistaken interpretation, for many of them might have had ten times as much income had they remained at business in their own country. On the contrary, I say we are at present not doing these brethren justice. Many of them should be helped by being able to point the heathen to white men and women as good Christians as themselves, and preaching as earnestly, while they were receiving no pay for it, but laboring diligently in their secular callings.

The heathen, long before the white worker could speak his language, would discern that such a white worker was salt that had not lost his savor. Thus would such white workers be a marvelous help to the missionary, in fact, the missionary's missing link, and a marvelous help to the poor heathen. In truth, our present position neither squares with our Lord's command nor to the practice of the early centuries, and is not fair to the missionary, and certainly is very unfair to the poor groping savage or to the sincere, inquiring, thoughtful native, for when he begins to read his New Testament he finds it does not square with that book.

The Lord's Prayer was not given for missionaries

only, but for us all. Now, how do its requests begin? "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6, 9, 10). Then in verse 33 we are told, before all things, to "seek the kingdom of God and his righteousness." This, then, is our first business; while we are told in the same chapter the first concern of the heathen is what to eat, what to drink, what to dress in. We see here what is made the business of every Christian man and woman of us, whether we reside at home or abroad.

Is not the attitude for us at the present time—heart prostration, with our faces on the earth, and a one-accord cry for an awakening among real believers—a confession that by our supineness we are hindering the conversion of the Jews at this, their momentous hour? The Mohammedan Goliath has come forth with bold defiance in Africa, and is running the race of a mighty giant quickly to overwhelm millions of Africans in his ready way to enlist whole tribes as followers of the false prophet, to say nothing of their cruel and bloody slave trade; while coarse white-faced men from Germany, America, and England, are also racing into Africa with their poisonous trade, rum; and, if possible, more devilish still, skilled, refined white-faced men are slaying the Chinese and our Indian fellow-subjects with the awful mind-destroying, moral-destroying, life-destroying, and race-destroying opium.—*The Christian*.

My Missionary Call.

BY REV. FRANK W. WARNE, OF INDIA.

I was convicted of sin and felt called to the ministry at the early age of fourteen. Though I sought for three years, I did not enter into a clear consciousness of peace with God until the age of seventeen; but when peace came it was clear, joyous, and abiding. I entered upon the ministry at the age of eighteen, spent three years as a missionary in Manitoba, came to Evanston, and was several years a member of Rock River Conference when my call to be a missionary came, an outline of which I write by request.

During 1887 I was serving my second year as pastor at Austin, Ill. About the middle of the year, though my surroundings were all that I could desire, I began to have a strange unrest, as if something were going to happen, and I could not tell what. It seemed as if my work at that church were done. In this state of mind I went to the Des Plaines Camp Meeting and spent the whole time in consecrating myself to God and asking light on my case. I told the Lord over and over again that I was ready and willing to go anywhere and do anything if I could but know what he was requiring of me. I was sure in my own mind that my consecration was complete and entire. I went home from the camp meeting without any light on my case or new rest in my heart.

Time went on until I went to Conference at Rockford, and one afternoon of the session Dr. (now Bishop) Thoburn addressed the Conference, and in his interesting way told of India's needs and the poverty of the people. He said that one hundred millions of the human race would lie down that night without sufficient food to satisfy their hunger. He told of similar spiritual wants, and in the midst of his speech he raised his right hand and said, "I call the young men of this Conference to India in the name of the Master." In a moment I felt as if I had an electric shock, commencing on my head and going all over me, and with it I had a revelation which I think must have been as clear as Saul's could have been when he met his Lord on his way to Damascus. I trembled in my seat and knew in an instant what was the interpretation of the cloud of darkness I had been under for six months. God had called me to India. I had believed that my consecration included everything that could come to me, but I did not know myself. It was more than I had expected. I was happy in my Conference relations, and in my heart were the ambitions common to young ministers who are in a great city. The idea of giving it all up and going to some foreign field was too much. I spoke to Dr. Thoburn, but in an indifferent way, and would make no promise. I also felt that it was wise to carefully test all such sudden impressions. To all questions at Conference I said I had not consulted my wife and could make no promise without her consent, and had a secret hope that she would refuse to go. The Conference closed, and my name was read out for the third year for Austin, Ill.

Some friends went home with me from Conference, and at the dinner table I said: "Wife, what do you think happened at Conference?" "I do not know." "Dr. Thoburn has been after me to go to India." The friends laughed at the idea, and the conversation drifted upon other subjects. Our friends remained three days, and no more was said about it. I did not wish to talk about it until we were alone and had time for a long talk; but at the first meal when we were alone my wife said: "Frank, I have that question settled." I said, "What question?" She said "Going to India." I replied, "I did not say we were going to India." She said, "I know you did not, but the moment you mentioned it I knew we were going." "How did you settle it?" Then she said, "I soon got where I could give up America and my parents." (Her parents were about seventy years of age.) But the struggle came upon taking our little Edith [not two years old] to India. I have not slept for three nights, and this morning it came to me that Edith would be as much in God's hands in America as in India. And I said, "Lord, I make no conditions. I am ready to go to India."

I had nothing left to hide behind, and had an additional and powerful evidence that the call was

from the Lord, or it would not have been made so clear to my wife.

Just following this I received a powerful letter from Dr. Thoburn in answer to one I had written him. I will quote a little from it:

Your letter leaves your case in an unsatisfactory position, and I hardly know what to say more. I have no idea in the world that God will give you any further call while you maintain your present attitude. You have the evidence of a pretty clear call, as it seems to me, and clearer light will come as you begin to move, and not while you stand still.

In your case we have these points:

1. You were moved and came to me, not I to you.
2. All who know you say you ought to go. "And the Holy Ghost said unto them, Separate," etc. I have yet to meet a man or woman who knows you who does not think you ought to go. This is certainly remarkable.
3. We need you. We have a place waiting for you. It is idle to tell me to look for another man. I might search a long year before finding one—might never find the one.
4. You can be spared. They need workers in America, but the harvest is out among the neglected millions.

Now I solemnly call you to this work in the Master's name, and henceforth the responsibility is yours. I can do no less. I would do no more. I think I understand your feelings perfectly, but as I love you and love our work and love our common Saviour, I can do no less than ask you to go. You are like Moses beating about for an excuse, but the voice from the burning bush does not grant a release. "Obey, and it shall be well with thee."

This letter I did not answer. I could not say yes, and I did not dare say no. Several weeks after, while I was out visiting my people, I was sent for to return, as some one had come to see me. I returned and met Dr. Thoburn in our home, and his first words were: "Thine enemy hath found thee." He remained most of a day, and before he left I felt to remain undecided longer was to disobey God and backslide.

We said: "If the Church appoints us, we will go." In a few days we received a telegram from New York: "It will be Calcutta."

We accepted, and Edith has had splendid health in India, and we have never for a moment had to doubt the call, and we are happy in the work.

The point of surprise to me was that I was not ready to go when the call came. I had been for months making very special consecrations, but when it came clearly to me, "You are called to India," I found I was not ready; I found I had made a very incomplete consecration. It has occurred to me that just at this point many may fail. We read reports of hundreds being called to the mission field, but comparatively few of them ever reach us, and we ask, Why? I cannot help but feel that when the actual test of leaving home, friends, and country comes consecration fails, as it almost did with me.

Dear brother or sister, if God calls you clearly in anyway, come. Do not try to have a call like some one else. It may come through a human messenger or through His word, or it may only be felt in the inner chamber of the heart; but if you are individually called your call will be different from any

one you can read about, but it will satisfy you that it is a call. If you have it, no matter what the obstacles, answer: "Here am I, send me," and it shall be well with you.

Korean Affairs.

BY REV. H. LOOMIS.

THE recent attempt upon the life of the Tai Wan Kun has called attention once more to the unfortunate Hermit Kingdom. It appears now, that like other and civilized countries Korea is being afflicted with those who are intent upon taking the lives of such persons as have not conducted themselves in such a manner as to meet the approval of the anarchists and assassins.

The authors of the plot to destroy the life of the king's father are not known. It may have been instigated by some of his enemies, as his vigorous administration resulted in making many bitter foes who would rejoice in his destruction.

By the death of King Chul Chong, in 1864, the Ni dynasty, founded in 1392, came to an end. Chul Chong failed to name a successor.

There were three widows of kings then living, and the oldest seized the royal seal and became master of the situation.

According to the custom of the country the one in power has the right to appoint a successor; and so the queen nominated to the throne Bok Kei Ju, who was but twelve years of age and the son of Ni Kung, one of the royal princes.

The father of Bok Kei Ju was then raised to the position of Tai Wan Kun, or the Lord of the Great Court, and being given the seal and royal emblems became actual regent.

It was supposed that he had no aspirations to political power, but his slumbering ambitions were now aroused and displayed with most remarkable vigor. He seemed to know no pity, scruple, or fear, and for nine years ruled with absolute power. He was a bitter opponent to Christianity, foreigners, and progress, and nine thousand of the Catholic converts were banished, imprisoned, or put to death by his orders. Of four foreign bishops and nineteen priests only three escaped.

When the young king became of suitable age to assume the charge of affairs the Tai Wan Kun resigned his power into the hands of his son. The king has shown a very different spirit to his father, and has been a thoughtful and progressive ruler.

The queen is a person of much energy and influence, and has constantly endeavored to assist her relatives and friends. This has been the cause of constant trouble and no end of intrigue. She belongs to the Min family, who have been friends of the Chinese and acquiesced in their claims.

On the other hand the king and the Tai Wan Kun have openly and secretly disapproved of such a po-

sition and have labored in various ways to establish the fact of their independence. As the Tai Wan Kun would not admit that they were the subjects of China he was obnoxious to them, and in 1884 was seized on some false pretext and carried away to China as a prisoner. Since his return he has not been actively engaged in political life, and yet his influence has been dreaded and feared by those who believe in and try to sustain a different policy.

It is asserted that a plot against the life of the king was formed by the Chinese and their allies; and it is not improbable that the attempt to kill the Tai Wan Kun by exploding gunpowder under his sleeping room was a device having the same origin.

There is considerable discussion of Korean affairs now going on in the papers of Japan, and no doubt there is much interest felt in what is to be the future history of that country. A want of money and credit, as well as friends that are able and disposed to aid them in their troubles, make the condition of Korea pitiful in the extreme.

The king is anxious to introduce a new and better state of things, but is utterly helpless. With those around him who are secretly and openly in league with China, and England supporting Chinese claims, Russia waiting and watching for an opportunity to seize the whole or such part of the country as may be useful in the prosecution of her schemes, and France insisting upon the admittance of the Jesuit missionaries against the laws of the country and the wishes of the people, there is a cheerless prospect before them.

Only one nation has proved a true friend to Korea, and that is the United States. And yet one of the most disgraceful things that has occurred in connection with the coming of foreigners was the attempt of a party bearing the United States flag to rob the tombs of the kings.

Judge Denny tried to awaken the sympathy of the outside world, and bravely challenged the right of China to any voice in the control of Korean affairs. But his bold assault upon the Chinese claims did not find the encouragement he anticipated, and he was obliged to leave the country without gaining the object he had in view.

He has been succeeded as counselor to the government by Mr. Clarence Greathouse, who was formerly Consul General in Japan, and no doubt such an appointment will be of much service to the country.

The head of the Liberal or progressive party, in 1884, was Kim Ok Kun. On the failure of their plans the four leaders fled to Japan. Three of them subsequently went to the United States, and two of them are now in Washington, D. C. One has finished a course in medicine, and has become a naturalized citizen. The other has been to various educational institutions and at one time tried to get back to his country as a missionary. There is no prospect at present of any of them ever being able to return.

Pak Young Hio was the associate of Kim Ok Kun, and the highest in the rank of all the Progressionists. He was married to the daughter of the former king, who was also a niece of the present queen. He was extremely popular at court, and in the year 1882 came to Japan at the head of an embassy.

After his flight from Korea he went with two of his companions to the United States, but returned soon after, and has been living in seclusion near Yokohama ever since. He is of a quiet, peaceful disposition, and a general favorite with those who know him.

Kim Ok Kun was so injudicious as to publish statements reflecting upon the conduct of the Japanese Minister at Seoul, and as a consequence was banished to the Bonin Islands. After a while he was transferred to the Island of Yesso, where he remained for about two years. He has now been permitted to return to Tokio and has resided there since. It is rumored that in connection with the "Soshi" (students) and others he has been concocting schemes for the invasion of Korea. But it is not known how much truth there is in such reports, or in the statement that men have been sent to Japan for the purpose of assassinating him and thus putting an end to his schemes. Of his energy and ability there is no doubt, and it is unfortunate for his country that they could not have been of more service.

In comments of the Japanese papers upon Korean affairs there is much difference of opinion; and yet there is a general opinion that something should be done, if possible, to prevent her becoming the prey of others whose interests are inimical to those of Japan.

Some are so bold as to openly advocate the conquest of Korea in order to prevent her falling into other hands. But the more judicious writers suggest that the proper course for Japan is to form an alliance with Korea, so that the combined strength of the two nations may be able to resist all claims to suzerain rights on the part of China, or conquest on the part of other powers. Japan would then give such assistance as is needed and is possible to the development of the resources of the country and the enlightenment of the people.

There are many and serious difficulties in the way of any such plan. The Koreans have never forgotten the desolation of their land three hundred years ago by the Japanese invaders, and any proposition on the part of Japan would be regarded with suspicion, and like the introduction of the wooden horse at the siege of Troy.

Could the alliance once be formed it would no doubt be beneficial to both countries. The population of Japan is too large for the country, and some outlet for their energies would be a much needed relief. Unless there is some important change in the present condition of affairs there is apparently little prospect of the Hermit Kingdom ever attaining any worthy or prominent place among civilized nations.

At the same time what is impossible with men is not so with God. As we survey the history of the past few years we are filled with wonder and surprise at what God has wrought.

The presence of Dr. Allen in Seoul, in December, 1884, saved the life of Prince Min Yong Ik; and this resulted in the establishment of a hospital under Christian auspices and supported by the king. It also prepared the way for Christian physicians and Christian teachers as nothing else would have done.

And so the royal school was opened and Christian men employed as teachers; and it has had the encouragement and support of the king until the present time. The presence of his majesty at the examinations and the public exercises indicate that it is regarded with royal favor, and as an important factor in training men for the future management of government affairs. Who can tell how much may thus be accomplished toward the Christianization of the whole people.

In the mercy of God Korea has been kept closed until a pure Christianity was prepared to enter and bless the land. Had her doors been open before, the Catholic missionaries would have gained such a following as to preclude the work of others, and the state of the poor deluded people would have been no better than before. Now Protestant missions have such an opportunity and precedence as ought to give them continuous and large success. And in keeping with all this God is now putting it into the hearts of his people in the United States, Canada, England, and Australia, to go in at once and possess the land for Christ. And may they have the prayers and sympathies of all Christians for the success and triumph of their noble and self-denying work.

Yokohama, Japan.

The Methodist Episcopal Missionary Society.

BY A. B. LEONARD, D.D.

For the first thirty-five years of organized history in the United States the Methodist Episcopal Church, though thoroughly missionary in spirit and activity, had no missionary society. The preachers were all missionaries in the best sense of the word, and went out without scrip or purse, and sometimes without two coats, thus proving themselves to be in the true apostolic succession, everywhere making full proof of their ministry. They were self-supporting missionaries, living on the indigenous resources of the country, consisting often of bear meat, venison, wild turkey, and corn dodgers. Under their labors churches were established and nurtured, that soon became strong numerically and financially, and able not only to support their own pastors, but to aid in giving the Gospel to others who were destitute of it. The time came when the spiritual life and financial resources of the Church needed to be directed toward the unsaved heathen world as well as toward such

as were nominally Christian, specimens of which were at their doors in the person of the American Indian.

In 1816, under the labors of John Stewart—a colored man, who was converted under the labors of Rev. Marcus Lindsay, at Marietta, O., a mission to the Wyandot Indians was opened at Upper Sandusky, O. The success of the work was such as to attract wide attention. Collections were taken for the support of the work, and the first church edifice erected by the Methodist Episcopal denomination for the heathen was for the use of these Indians.

The success of this and other missions suggested the importance of a missionary organization, which was effected in the city of New York April 5, 1819. Dr. Reid, in his *History of Methodist Episcopal Missions*, says: "The Church throughout was stirred to its profoundest depths by these triumphs of grace, and the needs of this and other work of the kind led to the organization of the Missionary Society." From the date of its organization this Society has steadily moved forward, and now stands abreast of the greatest organizations of its kind in the world. It has many reasons for joining in thanksgiving, among which I name a few:

1. *Its splendid constituency.* All members of the Methodist Episcopal Church, now aggregating more than two millions and a quarter, and all Sunday school scholars, now aggregating an equal number, are constituents of this Society. While not all of these are active constituents, a majority are, and the number is increasing every day. When all these Methodists are in line, "marching to the war," Satan's kingdom will tremble to its center, and soon totter to its fall.

Missionary enthusiasm and zeal are rapidly increasing. Many have already caught the spirit of the Crusaders and are manifesting it for a far more worthy end. The Crusaders girded on the weapons of carnal warfare, and went forth to rescue the holy sepulcher from the infidel Moslem. The Methodist crusaders gird on the implements of spiritual warfare—the breastplate of righteousness, shield of faith, helmet of salvation, and the sword of the Spirit, which is the word of God—and go forth to rescue lost men from sin and hell.

2. *Its enlarging resources.* At the beginning of the Society's history there were many who stood aloof because they had no sympathy with any movement that contemplated missionary operations in foreign lands.

It was held that our own country would furnish ample scope for our activities. The opposition and indifference of the people made the outlook at first discouraging. The first year's income was only \$823.64. Gradually, under the influences of divine grace, the mind of the Church has changed from opposition and indifference to sympathy and cooperation, and with this change the income of the Society

has steadily enlarged. The most marked advance in contributions has occurred since 1884, when the income had reached \$735,225.86.

It was in the year named that Chaplain McCabe thrilled the Church with his clarion call for "A Million for Missions!" The Church quickly responded to the call, and rapidly advanced until it has reached, in 1892, the magnificent sum of \$1,269,483, a gain on the annual income of \$534,258; and still the financial thermometer rises. The rising tide of missionary spirit and zeal which now permeates the Church and increases from year to year, will certainly bring to the treasury for the year ending October 31, 1895, no less than \$1,500,000, so that the cry must now be, "A Million and a Half for Missions!"

3. *Its glorious success.* From 1819 to 1832 the operations of the Society were wholly restricted to the United States, and quite largely to the aborigines of the country. In the latter year our first missionary sailed for Africa. The name of this pioneer foreign missionary was Melville Beveridge Cox. But a short time before he sailed, he said to a friend: "If I die in Africa, you must come over and write my epitaph." "I will," was the reply; "but what shall I write?" The answer was: "Write, 'Let a thousand fall before Africa be given up!'"

After a brief career this hero died in Africa, crying: "Come, come, come, Lord Jesus, come quickly!"

The epitaph has been written, and has been ringing through the Church since 1831, and Africa has not been given up; nor will it be, but the day of its redemption draws nigh.

Since 1832 the Society has founded missions in South America, China, Sweden, Norway, Denmark, Germany, Switzerland, India, Bulgaria, Italy, Japan, Mexico, and Korea, in which there are at this time over one hundred thousand church members. The year 1892 has been the richest in the Society's history in spiritual results. Thousands who, at the beginning of the year, were worshiping stocks and stones are now the spiritual worshippers of the triune God. Last year these converts in foreign missions contributed the sum of \$327,000 for self-support.

4. *The future outlook.* Never were the skies so bright as they are to-day. One hundred years ago William Carey went to India. At that time the whole heathen world was practically closed against Christianity. Carey was not allowed to land in India under the protection of the British flag, but was compelled to take shelter under the Danish flag at Serampore. The East India Company was in absolute control, and they were opposed to missionary operations among the natives of the country. At that time the Bible was an unknown book in any heathen land. The means of conveyance from Christian to heathen countries were very uncomfortable and tedious, requiring months to make the passage.

There was no Christian literature, no schools; in a word, nothing Christian. To-day these barriers are all removed. Every heathen country—save, perhaps, Thibet, in Central Asia—may be entered without fear by the Christian missionary. Steamships navigate all seas. The Bible is translated into more than three hundred languages and dialects. Christian literature is widely disseminated. Schools and colleges are founded. In a word, the entire machinery of the Christian Church is now in working order in almost all heathen countries. Wealth is being consecrated to the cause of missions as never before, and scores and hundreds of consecrated young men and women are ready to respond to the call of the Church.

The Christian Church of to-day has wealth enough to send out missionaries in sufficient numbers to evangelize the world within the first quarter of the twentieth century.—*Western Christian Advocate*.

Report of the California Methodist Episcopal Chinese Mission.

BY REV. F. J. MASTERS, D.D., SUPERINTENDENT.

(The following is the report of the Superintendent of the Chinese Mission to the California Conference, at its session in 1882, together with the report of the Conference Committee.)

CHRISTIAN missions to the Chinese have reached a stage where it is no longer necessary to apologize for their existence. The growth of the Church in China, the increase in the number of self-supporting churches, the high character and efficiency of the native ministry, and the heroic steadfastness, to say nothing of the liberality, of the Chinese Christians, demonstrate that unto the Chinese also "hath God granted repentance unto life." We may consider it a privilege to have a share in the evangelization of the oldest and most populous nation in the world without the necessity of crossing the seas. Heathen as dark and degraded as any to be found in distant lands are to be found at our very doorstep; their children born on our soil are growing up to our midst. To instruct them in the saving truths of the Gospel is a responsibility which God has laid upon the Churches of this land.

Of the four hundred and thirteen Chinese who have been baptized and received into our mission church during the last twenty years, the greater part have returned to their native land to carry back to their village homes and clans the light of the Gospel truth and the knowledge of our Christian civilization. Some are self-supporting missionaries of the cross, others are employed in mission churches in China. The reflex action of our work here is admitted by all missionaries in South China, and demonstrates the importance of our work and the value of every convert that returns to his home.

The recent anti-Chinese legislation has had an injurious effect upon our work. Many of the Chinese

who were friendly toward us are now hostile to us. Questions are asked us which are not easily answered in the light of the religion we profess. It is difficult to convince a Chinaman that the Christian nation which has passed laws so hostile to his race can be sincere in its concern for his spiritual welfare. Many of our best members who had returned from a short visit to their native land have found themselves shut out by the recent Exclusion Bill. This act, passed in violation of a solemn treaty, has done much to embitter the Chinese against us and the religion we profess and teach.

SAN FRANCISCO.

Reports from San Francisco show that our work has been prosecuted with unabated toil and with a fair measure of success during the past year. Our net membership shows a slight decrease, owing to the large number of removals and the impossibility of the return to this country of many of our older members. Nineteen new members have been received from probation and one by letter. Of these ten are the result of our work in this city. The earlier part of the year was full of trial and discouragement. A marked improvement in the congregations, and a deeper interest in the preaching of the word, has been noticed during the last six months. Never have we seen our church in as good a state, or so many seeking after the truth, as now. A revival is just now in progress that is working out astonishing results. Every Sabbath sees some new inquirer coming forward and declaring his intention to lead a Christian life. Every night a class of ten or fifteen anxious inquirers meet together under the leadership of Brother Chan Hon Fan to study the Holy Scriptures. During the last month we have received twenty men and women on probation for church membership. Our class meetings on Sunday nights, after preaching service, are crowded, and the testimonies given have a thrill and force that characterize a good old-fashioned Methodist love feast. So gracious is the influence pervading these meetings, that some of our lukewarm members have been quickened into new life, while two backsliders have been converted and received again into the church. Much of this awakening is due to the recent revival meetings in which the Chinese took an extraordinary interest. A great burden rests upon the pastor and his assistants in looking after these converts. It must be borne in mind that our church is largely made up of men and women whose spiritual life dates back only one or two years, and who, as babes in Christ, have to be fed and carried before they are able to help feed and take care of others. The number of old and experienced members in our church upon whom we can rely for efficient Christian work is very small and necessitates extra exertions on the part of those who are capable of this service.

Our evening schools have fallen off in attendance

during the year. In spite of all our efforts to get scholars the average attendance has been only twenty-five, with fifty on the rolls. This is largely the result of the restriction act—First, fewer immigrants come to this coast; second, those who do come have, for the most part, been here before, and have learned all the English they care to acquire; third, the anti-Chinese legislation has unsettled the prospects of the Chinese in this country, who are beginning to doubt the utility of learning any more English than will serve their present needs. We can only deplore the fact that the present mission building has been for the last six years unadapted to the altered conditions of our work. Had we a large mission hall in the heart of Chinatown, instead of a school building outside of Chinatown, we might accomplish greater results and secure a wider hearing for what is after all our great business, the preaching of the Gospel.

The union services on the open streets every Sunday afternoon have been attended by the same orderly attentive crowds as in years gone by.

In addition to our regular preaching and teaching much time has been spent by the superintendent in assisting the authorities to combat the Highbinder societies, the gambling dens, the traffic in slave prostitutes, and also in exposing the fearful spread of opium smoking and the trade in the drug at this port.

The superintendent has made frequent pastoral visits to the schools and religious classes at Oakland, Sacramento, and San Jose, and preached the Gospel to attentive crowds in the Chinese streets of those cities. In

OAKLAND

the mission has been for five years under the charge of Miss Kelsey and Brother Woo Ming, who have done faithful and successful service for the Church. Begun with much misgiving and in the face of many predictions of failure, our school and church meetings have grown steadily till we are fully on a level with the longer established stations of other missions in this city. During the last five years we have received thirty young men from probation, of whom all but one remain faithful to their baptismal vows. Six have joined the church on profession of faith at this place during the year. In

SACRAMENTO

the year's work has been full of discouragements and vexations. The old schoolhouse, in which so many happy meetings have been held and souls born into the kingdom, was destroyed by fire in October last. No insurance could ever be procured on our furniture, and the fire brought us a total loss. The young men and preacher barely escaped with their lives. The Chinese young men stood round with tears in their eyes to see their little spiritual home in flames, but they soon rallied, rented another room, and rented it at their own expense. After this heroic effort we

hoped to see more prosperous days. We had not been long in our new school on Third Street, when a Highbinder war broke out, and several bloody battles were fought on the street close to our school. Attempts were made to blackmail some of our Christians, and on refusal their lives were threatened. The consequent fear and excitement has been very disastrous to our work. Most of the decent heathen Chinese have left for quieter parts, and several of our members have joined the exodus, shaking off the dust of their feet against a place where only blackmailers, slave owners, gamblers, and bad characters can thrive. In spite of this turmoil two have united with the church from probation. Mrs. Marsh has worked alone, and deserves much of our sympathy and prayers. In

SAN JOSE

our school is under the charge of Miss Starkweather, and the church members under the leadership of Walter Fong, a student in the University of the Pacific. Last year we reported an increase of church members, a flourishing school, and increased interest in our services. This year we have lost ground. Several of our members have gone away, others have grown careless, and the Sunday and evening schools have been thinly attended. A spirit of dissatisfaction has broken out, and the year's work has been marked with bickering and strife. One convert has been baptized, and united with the church. We have every confidence that during the coming winter, when the Chinese return from the vineyards and orchards, our work will revive.

With a membership of one hundred and twenty, the majority of whom are domestic servants and laborers, the following list of contributors will attest the liberality of our Christian Chinese:

Toward expenses of mission.....	\$543
By rents.....	315
Toward support of helpers.....	105
Presiding elder.....	85
Bishops.....	20
Conference claimants.....	70
Missions.....	465
Church Extension.....	30
Japanese earthquake fund.....	25
Freedmen's Aid.....	20
Other collections.....	100

Total.....\$1,778

WOMAN'S MISSIONARY SOCIETY OF THE PACIFIC COAST.

Never in the history of this Society have we been doing better work among the women and children of Chinatown than this year. Thirty-one women and girls, twenty-one Chinese and ten Japanese, have been received into the Mission Home for longer or shorter periods during the year, most of whom have been rescued from prostitution. One woman of the home has been received into our church from probation, and five others have been received on pro-

bation. One interesting feature of our work is the number of our girls who are employed in families, and are not only earning their living, but gaining a sense of independence and self-reliance which, as paupers fed and clothed by the mission, they could never acquire. Mrs. Downs is matron of the home. Mrs. Ida Hull has done noble work in house-to-house visitation. One woman, a former inmate of the home, has united with the church, and two others have joined on probation as a result of Mrs. Hull's labors. Mrs. Hull also teaches an infant day school in the mission, which has doubled its attendance during the year. The infant class is now an important feature of our Sabbath schools, as many as twenty-five little Chinese being gathered in every Sabbath. There are now about sixty children in San Francisco belonging to Christian families connected with our mission, and to give these little native sons and daughters of the Golden West a Christian education is a duty which our Woman's Missionary Society cannot neglect. Six of these children have already expressed a desire to join our church. The results are very encouraging to the noble ladies who manage this Society, as well as to the agents they employ.

The California Conference makes the following recommendations:

1. It is evident that the increasing demand for evangelistic work among the Chinese necessitates enlarged facilities for aggressive measures, which our present quarters, located on the line that divides Chinatown from the white population, does not afford. We must have a place right in the slums of the Chinese district, where heroic street work is even now going on. Such a place is very difficult to secure, as rents are high, and the prejudice against such a movement is strong and shared by the property holders, who do not hesitate to rent their property for the liquor traffic, but refuse to do so for religious services. The sum of five hundred dollars, appropriated by the Missionary Society, is utterly inadequate to meet this care. We should have at least one thousand dollars per annum with which to inaugurate and sustain such an enterprise.

2. The fact that there are now fifteen hundred native born Chinese children in San Francisco, with their number rapidly increasing, demands thorough and effective appliances for their education, among which we commend the kindergarten system.

3. The exclusion of the Chinese from our country, while unlimited immigration of the lowest classes from southern Europe is allowed, many of whom are immoral in character, all of whom are under the authority of an ecclesiasticism, the polity and practice of which is at variance with all of our American principles, is a discrimination against the Chinese, unjust, unwise, and un-American.

4. We arraign the Federal Government for its complicity with the odious opium traffic. It now obtains

an important duty from a tax of twelve dollars per pound on all imported opium, aggregating one million of dollars per annum, and a revenue from all smuggled and confiscated opium equal to one half a million more.

5. We record with gratitude to God that these one hundred and eighteen Christianized Chinese are giving out of their poverty to the support of the Church and its benevolences the liberal amount of over fifteen dollars each.

6. We deplore the treatment visited upon the Chinese in our midst by private ruffianism and congressional legislation, as brutal and cowardly on the part of the offending citizens, and unstatesmanlike on the part of the United States Congress.

Persian and Russian Notes.

BY REV. P. Z. EASTON.

UNDER date of October 14 Dr. Vanneman, writing from Tabriz, speaks of the deaths in the city from cholera as 10,000, and with the surrounding villages 26,600; Teheran and villages, 18,000 or 20,000; all Persia from 75,000 to 100,000.

Mr. Högberg, the Swedish missionary at Tabriz, thus relates his personal experience:

"As you know, we heard the sound of cholera even when you left, and so it stood up to the end of July. I had before expected to take a trip to Karadagh, and now it was time that I must go if I should come home and then go to meet Dr. Ekman in Astara about the middle of September. I went out then with Mirza Hhassan, and after eight days' journey we had the cholera before us in the villages and towns.

"We remained in Ajali for two days expecting a messenger from Tabriz, and he brought the news that we had cholera in Tabriz. We went back as quick as possible, but I found our home empty, and when I reached the girls' school I found my children and Miss Nystrom, but not my beloved Eva. She was both dead and buried. She died the third of August. Then the little one, Eunice, followed her on the fifteenth, our wedding day. You understand better than I can write about the feelings I had then and still have. I am quiet under the will of God, but, on the other side, I know what I have lost."

In the letter of Mr. Childs from Tabriz the idea is given that Dr. Bradford was the only one of the missionaries who remained in the city during the attack of cholera. This is not correct. Mr. Wilson and Miss Holliday were there all through the cholera epidemic. On the part of the others there was no fleeing, but the carrying out of a plan which had been determined upon two months before the cholera reached the city. Those who were appointed to go went, and those appointed to stay remained; each one doing his duty, those who went as well as those who stayed.

Some time ago I wrote to a friend in Russia asking him to procure for me a copy of a certain article in a Russian magazine. He says that he went to a public library, and was there "shown a printed list issued in 1884 from the General Censure Office, requiring the *Olechestrenomy Zapiski* for several years, including 1880 and 1881, to be taken out of circulation and not allowed to be read in libraries. Trespassers upon this law are severely punished.

"There seems to be a silent struggle going on against a dead form of religion, and an indifferentism which is masked under a compulsory official form of religion.

"Your American nation has proved the neighbor of Russia, in the evangelical sense of the word, much more than those who were rather profuse in fraternizing, in words, and fair speeches with our country."

From Tiflis, Mr. Höijer, a Swedish missionary, speaks of a missionary journey from Tiflis to Kashgar in Chinese Turkestan. He left Hohannes (a Mussulman convent) in Kashgar, and an Armenian evangelical worker in Kokand, from whence he was driven by the Russian government and went to Bokhara.

Near the close of October, the Mussulman authorities closed and sealed the Presbyterian Mission Church and the Boys' School in Tabriz.

How North American Indians Learn to Read the Bible.

TWENTY years ago I went out as a missionary to the Cree and Salteaux Indians, north of Lake Winnipeg. I found myself four hundred miles from the nearest post office, and was entirely among Indian people. The word of God printed by the Bible Society has been scattered broadcast over that land. We have the Bible in Cree, printed in what is called the syllabic character, the invention of an earnest missionary, the Rev. James Evans; a knowledge of this being so easily acquired, that within a few weeks at the utmost Indians can learn to read the word of God.

I will give you an instance, showing how easily it is acquired. It has been my practice to go among the tribes to teach them to read the word of God by that means. I would go down, say to Nelson River, or to some place in the interior, where a missionary had never gone. There we built a school house, and I lived entirely on the game of the district. Then one day I took a burnt stick, and on the side of a rock I marked out the syllabic characters, "Ma, ne, too," and so on. I got together a band of Indians, from the old man of eighty down to the little child of from six to eight, and we gradually committed those characters to memory, just as a little child in this country would the alphabet. I would go through those characters with the Indians while they smoked their pipes on the grass. After a while they would get impatient, but they would put down their pipes and say, "ma," "ne," "too," as they looked at the rock. I would

then say, "ma," "ne," "too;" and they would repeat all together, "ma," "ne," "too"—Manitu. That was the name of the Great Spirit! It came upon them as a revelation. There it was on the rock—God, whom they were accustomed to revere, the name made with a burnt stick on the side of the granite. O, how interested they became! And then I would go on to join together words in the open Bible, and in a few days they would be reading the word of God.

One day I was sitting in my own house, and on turning round I saw about ten or a dozen Indians. An Indian never knocks at the door. If he does not find the door of a dwelling open he will just put his hand on the latch and go in without knocking, and if you don't get up early in the morning you may find him coming into your bedroom after you. On that occasion I rose up and shook hands with three of them, and said: "What cheer? what cheer? what do you want with me? I don't recognize you; what place do you come from?" They replied, "Very far away." I said, "How far?" and they replied, "Thirteen nights!" The Indians estimate distance by the number of nights that they sleep away from their homes. These fellows had traveled all day and slept all night, and they had, it appeared, been traveling fourteen days. I said, "It must be something of great importance that has brought you so far?" They replied, "We have come for you."

I looked at them, and they were such stalwart fellows that I thought with myself, "If you have come for me I had better surrender at once." I said, "Why have you come for me?" They said, "We have got a great book, but we don't know what it means; can you read the book?" I replied, "O, yes;" and I took down my Indian Bible. I was incredulous when they told me where they lived, for I felt pretty certain that no missionary had ever gone to that land. I opened my Indian Bible, and I read, "Jesus said, I am the Way, the Truth, and the Life;" and I found that they understood something of the truth. I was amazed, and said, "Why, you have had a missionary down in your land." They replied, "You are the first missionary that we ever saw." I said, "You have had a teacher?" They replied, "We never saw a teacher; what is a teacher?" I got interested at hearing these people wanting the word of God and at their telling me their story, and I asked, "How did this happen?" They said, "A hunter came down to our country to hunt for marten, beaver, and other animals, and we used to go to him and talk with him. We found that he had with him a great book, and as we lay around the camp we listened to what he read, and the words were very sweet. We went to him one day when he was not hunting, and he read to us from the book." On hearing this I said, "Would you like to read the Bible for yourselves?" and they replied, "Yes." I then got some burnt bark, and taught them to read "ma," "ne," "too"—God; and before they left us they could read pretty well.

Connected with the factories of the Hudson's Bay Company there were Indians who showed the strongest wish to read the Bible. They were told that it would save them a great deal of trouble if they could read the Bible. A whole case of Bibles from London had been sent to them, but they said, "We don't know what the Bible means." They said, in effect, that the Bible was to them like a musical instrument, that they could touch it here and there, but they could not combine the parts so as to produce music. "Will you come and explain it to us?" I could not go to them until the next winter, but I then harnessed my dogs and, with my faithful Indians, I went far into the interior. At last I found myself among people who had never seen a missionary or a teacher. But, in the wonderful way which I have described, they acquire the art of reading the word of God. It was the story of the Ethiopian eunuch over again. I had to travel about 450 miles to reach my destination, the temperature being from forty to fifty degrees below zero.

Some time ago a number of Romish priests came from Lower Canada, and endeavored to make inroads upon our Indian missions; but the Indians had the Bible open before them, and this proved one of our greatest safeguards. When these priests came among us I did not actively oppose them, but I kept my eyes open. I afterward said to the Indians, "What did those gentlemen say to you?" "O," said they; "they said much about the Virgin Mary, and how ready she was to intercede for us." I said to them, "Well, what does your Bible say about that?" They replied, "The Saviour says, 'Him that cometh to me I will in no wise cast out.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

The priests found themselves greatly mistaken. The Indians said that they would not trust to the Virgin, but would go at once to the Son of God; and the result was that we never, I believe, lost a convert.—*Rev. E. R. Young, in The Bible Society Gleanings.*

A Famous Document.

EARLY in the history of the Serampore Mission, Carey, Marshman, Ward, and their brethren signed a Deed of Agreement, which embodied the principles on which they meant to carry on their holy work. It was a lengthy document, but these were its chief clauses:

1. It is absolutely necessary that we set an infinite value upon immortal souls.
2. It is very important that we should gain all the information we can of the snares and delusions in which these heathens are held.
3. It is necessary, in our intercourse with the Hindus, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel.
4. It becomes us to watch all opportunities of doing good.

5. In preaching to the heathen we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means of conversion.

6. We ought to be easy of access, to condescend to the natives as much as possible, and on all occasions to treat them as our equals.

7. Another important part of our work is to build up and to watch over the hosts that may be gathered.

8. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Let us, therefore, use every gift, and continually urge on our native brethren to press upon their countrymen the glorious Gospel of the blessed God.

9. It becomes us, too, to labor with all our might, in forwarding translations of the sacred Scriptures in the languages of Hindustan.

10. That which, as a means, is to fit us for the discharge of these laborious and unutterably important labors is the being instant in prayer and the cultivation of personal religion.

11. Finally, let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and his cause.

This deed was read thrice a year, that its high aims and pure motives might be ever before the missionaries. Dr. George Smith calls it a *Preparatio Evangelica*, and says it embodies the divine principles of all Protestant scriptural missions, and is still a manual to be daily pondered by every missionary and every Christian.

Topics for the Week of Universal Prayer, Jan. 1-8, 1893.

(Suggested by the Evangelical Alliance.)

SUNDAY, JAN. 1.—Sermons.—*The Exalted Saviour's "Gifts for Men."* Psalm 68. 18, 19; John 16. 23, 24; Acts 5. 31.

MONDAY, JAN. 2.—Humiliation and Thanksgiving.—*Confession* of the Church's sins of omission and commission, compromising and understating God's truth, mistrusting his power, neglecting his call, and keeping back his due. Psalm 32. *Prayer* for grace to put away whatever hinders individual, family, national, and congregational blessings; and for a special blessing on this year's observance of the Week of Prayer, which begins with New Year's Day. Neh. 9. 1-3, and Hag. 1. *Praise and Thanksgiving*: For God's revelation of himself in his word; for the fruitful observance of the Week of Universal Prayer; for the increase of brotherly love, missionary zeal, and desire after holiness. Rev. 5. 11-13; Jer. 33. 3.

TUESDAY, JAN. 3.—The Church Universal.—*Prayer* for the demonstration, in power, of the Spirit in the Church; pleading the specific promise of the Ascending Lord (Acts 1. 8); prayer that "the Holy Church throughout all the world" may be more humble and diligent in the study of the word, in discerning God's purposes, and in obtaining his promises; more active in her witness for Christ, in the observance of his Sabbath, and in obedience to his will; more faithful in her protest against Romanism, Sacerdotalism, and Latitudinarianism; and more eager in her looking for his glorious appearing. John 5. 39; Titus 2. 11-14; 2 Peter 3. 11-13.

WEDNESDAY, JAN. 4.—Nations and their Rulers.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the "making haste to be rich" and the love of luxury may be arrested, and that God's day may be nationally honored. 1 Tim. 2. 1-4; Psalm 67; Rom. 13. 1-7.

THURSDAY, JAN. 5.—Foreign Missions.—*Praise to God* for great missionary progress within recent years. Psalm 66. *Prayer* for missionary churches and societies, Bible and tract organizations, and for all efforts for diffusing the pure Gospel in the heathen and Mohammedan world; for native churches and their pastors; for secret believers who have not yet openly confessed Christ; for missionaries—men and women, evangelistic, educational, medical—and all their helpers; for the removal of all hindrances to Christianity. Matt. 28. 19, 20; Rom. 1. 14-17.

FRIDAY, JAN. 6.—Home Missions and the Jews.—*Praise* for the success increasingly vouchsafed to every branch of evangelistic work, and for blessing which has attended missions to the Jews. Luke 15; Acts 2. 41-47. *Prayer* for all Christian workers, and that every personal effort to win souls for Christ may be conducted with wisdom and power. Acts 4. 13-31. *Prayer for God's Ancient People Israel*, that the veil upon their hearts may be taken away; that all persecutions of the Jews may cease; that Christians may clearly understand God's purposes concerning Israel, and let their light so shine among Jewish neighbors as to attract them to the Gospel of Christ. Amos 9. 11-15; Rom. 11. 12-15.

SATURDAY, JAN. 7.—Families and Schools.—*Prayer* that God's word may be accepted as the one true basis of the education of the young in the home, the school, and the college; that husbands and wives, parents and children, masters and servants, may, in their mutual relations observe the law of Christ; that family worship may become more general, and that domestic life may be sweetened and hallowed by

godliness; that increasing blessing may rest upon Sunday schools, Bible classes, and Young Men's and Young Women's Christian Associations. Deut. 6. 4-7; Mark 10. 13-22.

SUNDAY, JAN. 8.—Sermons.—*The Promised Outpouring*.—Joel 2. 28-32. *The plain command "Aye of the Lord."* Zechar. 10. 1.

Talk of the Lawyer and the Pastor about Giving.

A SHORT time ago the writer listened to a conversation between a very spiritual minded, large giving lawyer and his pastor. The lawyer's Sabbath school class habitually reported collections much in excess of all others. The pastor noting the fact, the lawyer replied:

"Why don't you preach upon the duty of the Lord's tenth? It was sanctioned by the Saviour and proportionate giving emphasized by Paul. The people need reminding, and it pays soul and purse."

"Ah," rejoined the preacher; "that is it, I don't want to teach the people to give from the wrong motive."

"That is," said the lawyer, "the child who obeys his father, and receives the promised reward, is less worthy than the child who pays no regard either to the command or its reward."

"O, I meet the difficulty," replied the preacher, "by presenting the general duty of giving."

"Perhaps that is the reason," suggested a third person, "that all the remainder of this large Sunday school, having the general indefinite idea of giving, gives little more than this one class."

Then the pious lawyer said, "You can't make motives for people, but you can present God's plan and God's promises. I state a case to a jury and put it in as strong a light as I think I should, and then rest it. My duty ends there."

"Could not a man," said the third, "begin to obey God from a selfish motive and come to a better one by that? St. James says the 'doer . . . shall be blessed in his deed.' The ten lepers asked cleansing from a material, selfish motive, and one by that was filled with gratitude, giving glory to God."

"Well, yes, that's so," said the preacher; "but we commonly think seeking health a more worthy motive than seeking wealth."

Number four, having stopped to listen, said: "What about a poor man in need of help to shelter his wife and little ones? What of that motive? that means money."

"That means money, emphatically," said the lawyer, "and it means more. It means faith in God; it means trust. And the lowest kind of trust in God is better than none. It is better than any kind of trust in man, and will do more for a man who holds on to it. It shows he is setting in toward right and will 'get there' one day. Get your Bibles; we are not wiser than God. Look over in Psalms, I forget

which, where God says he will help men for no other than 'because they trust in him'—motive enough for God—yes, I recall; it's the last verse of the 37th Psalm."

"Ah, brother," said the preacher, laughing; "you know very well if a lawyer has no case, he can create one."

"Well," replied the lawyer, "we lawyers would be kept busy if there were such neglect of justice and sense in men's business partnerships as there is in the partnership every man holds with God. For instance, A comes to me and says: 'I am running a business in which B is a silent partner. I understand if I give him his portion of the gains, it will be better for me—will pay me financially in the end. But I can't think of being actuated by such motives; I prefer to say nothing about his share, indeed not to trouble myself to find out what his share is but just *liberally* hand out a dollar or two when he comes around.'" Then the lawyer warmed up and said, his gray eyes dilating: "Wouldn't a lawyer smoke out such a natural born fool!"

The writer heard no more. The lawyer's class still exceeds in the collections, the pastor is still silent; unless the plans of Victor Hugo and Bellamy may be thought in the line of giving. God's plans wait.—*Selected.*

Giving the Tenth Saved a Man.

RETURNING from one of our large missionary gatherings, several years ago, I found myself seated with a woman whose very expressive face I had several times noticed during the sessions of the meeting. We naturally spoke of subjects of especial interest presented, and I said it hardly seemed consistent for us now to have no higher standard of giving than that of the Mosaic law—when a Christian and all that he has belongs to Christ for his service—to say a tenth should be the standard seems like levying a tax instead of giving a free-will offering.

"O," she replied; "if we know anything of the blessedness of giving, we will not stop at the tenth. But my experience has made me love the old law, and I will tell you why. My father was a New England pastor, and we children were brought up to regard a tenth of the little we had as belonging to the Lord—given to us that we might have the privilege of giving it back to him, and we would have considered it stealing from the Lord to have used a penny of that tenth for ourselves. When I was old enough to teach, a tenth of my wages belonged to the Lord; I never questioned it. I married, and in a few years the war came. My husband enlisted, and just five weeks from the time he left us the message came that he was shot in the battle of Antietam—killed instantly, and I could not even know where he was buried.

"But I could not sit down with my sorrow. I had two boys, the elder four years and the baby three

months old, and I must take care of them. I had our home, and that was about all. I must do some work that could be done at home, and I finally decided on taking in washing and ironing. The Lord helped me, and I brought up my children as I was brought up. They each had their little to divide, and we put the Lord's tenth by itself as sacred to his service, and under no circumstances to be used for ourselves.

"When Charlie was about eighteen years old I began to realize what real trouble was. He seemed to change all at once—was dissatisfied with everything, and wanted to go West and make his fortune. Nothing that anyone could say or do seemed to have any influence with him, and I had to let him go. Sometimes I would not hear from him for weeks, and I knew he was not doing well. I lived through the five years he was gone. Then he came home without the fortune he went for, but he was a Christian man.

"In telling me of his life while away, he said: 'Mother, it was the habit of giving the tenth that saved me. It was so natural to put it aside whenever I received money that at first I did it almost without thinking; then afterward I was angry with myself for being bound up by a habit, though I could not quite make up my mind to break away from it. One night, being unusually reckless, I said to myself: Now I am going to get rid of that superstitious notion once for all; the money is mine; I'll take this tenth and pay it for a drink of brandy, and that will end it. I went into a saloon, called for the liquor, and was in such a hurry to carry out my resolution that before the waiter could get the brandy I threw the money on the counter. That instant I was seized by such a horror—a something I never could describe—I don't know what it was, but I know I shall never need any other proof that there is such a place or state as hell than I had then. I caught up the money and rushed out, and did not stop till I was away from everybody and everything but the earth and the sky, and then I sat down and did some serious thinking. I felt sure that another step in the direction I had been going was destruction, and that my only choice of escape was to turn back, and I did it.'

"You may be sure Charlie's experience set me to thinking, and I wondered that I had never before realized the value of the habit of tithing." The train stopped, and she was hastily gathering her belongings to leave. I said, "Why did you not relate this when the subject was being discussed? It is more to the point than anything that was said?" "Me tell it!" she exclaimed, in surprise. "Why, I have never spoken in meeting in my life."—*The Interior.*

MONEY, in its line, is a means to the world's evangelization as well as preaching or prayer. As in the case of Cornelius, the Christian's alms are to go up before God with his prayers.

CHURCHES AND MISSIONARY SOCIETIES.

The Congregational Church of the United States.

The Census Office of the United States Government has issued the following, prepared by H. K. Carroll, LL.D.:

THE first church of the Congregational faith and order in the United States came over the sea to Plymouth, Mass., in the *Mayflower*, in 1620. Before the close of the first half of that century there were in New England fifty-one Congregational churches, besides two or three on Long Island and one in Virginia.

Congregationalism developed great strength in New England, spreading but slowly over other sections of the country. In 1801 a plan of union was entered into with the Presbyterian Church concerning the formation of churches in new settlements, and under it Congregationalists going west from New England generally entered Presbyterian churches.

This plan continued in force until 1852, when it was formally abrogated by a convention of Congregationalists at Albany, on the ground that it practically excluded Congregationalism from the country west of New England. It is noticeable that in the older States, where there are many Congregationalists, there are comparatively few Presbyterians, and *vice versa*. Since the abrogation of the plan of union the growth of Congregational churches in the West, particularly in Illinois and the yet newer States of the Northwest, has been quite rapid. Their anti-slavery record entirely shut them out of the States of the South until after the civil war. Their numbers in that section are still limited, and include a good proportion of colored members, to whose education they have been much devoted.

The Pilgrims and Puritans, who constituted the early Congregational churches, were not averse to Presbyterianism on doctrinal grounds. Congregationalists and Presbyterians were in substantial agreement, the Westminster Confession serving acceptably as the doctrinal symbol of both for many years. It was adopted by the Congregationalists at a General Synod, at Cambridge, Mass., in 1646-48. The Savoy Confession of Faith, which is similar to that of Westminster, was adopted by local synods in 1680 and in 1708; and a National Council held in 1865, in Boston, Mass., expressed its adherence to the faith "substantially embodied" in these two confessions, and adopted a declaration known as the "Burial Hill Declaration," affirming the general unity of the Church of Christ in all the world, and setting forth the "fundamental truths in which all Christians should agree," as a basis of general cooperation and fellowship. In 1871 a Triennial National Council was held in Oberlin, O. The following was adopted as a part of the constitution of the council:

They [the Congregational churches] agree in belief that the Holy Scriptures are the sufficient and only infallible rule of faith and practice; their interpretation thereof being in

substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

Dr. William Ives Buddington, the moderator of the council, afterward gave the following interpretation of this paragraph:

Any churches recognizing the independency of the local church, and professing the historic faith of Christ's Church, are actually and intentionally embraced within the fellowship of the National Council. The distinctions of old school and new school were ignored, and just as much Arminianism and Calvinism.

According to this, Congregationalism welcomes Arminians, as well as Calvinists, to its churches. In 1883 a commission appointed by the National Council formulated a confession, consisting of twelve articles. It is of a general evangelistic character.

The polity of the Congregational churches is based on the principle of the complete autonomy of each local church. Connected with this principle is that of the fellowship of the churches. The Cambridge platform, adopted in the middle of the seventeenth century, declares that "although churches be distinct, and therefore may not be confounded with one another; and equal, and therefore have not dominion one over another; yet all churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political, head, whence is derived a communion suitable thereunto." The fountain of ecclesiastical power is in the local church, and not in any association or council of churches. Each church manages its own affairs. When differences arise between churches or between members of the same church, or between a church and its pastor, they may be referred to a council specially summoned, composed of pastors and representatives of neighboring churches of the same faith and order. The decisions of councils are, however, not mandatory, but simply advisory. Councils have to do chiefly with questions of denominational fellowship. They examine, ordain, and install pastors, and recognize churches. There are local associations purely ministerial, meeting for fellowship, and which in some sections assume the duty of examining candidates for license to preach, the license being in the nature of a certification to the churches of the fitness of the licentiate. There are also local and State associations, or conferences, of churches and ministers which hold regular meetings for consultation concerning the benevolent and missionary work of the churches within their bounds. The Triennial National Council embraces representatives of all the local associations and conferences; but equally with the local bodies it has no other province than that of giving counsel to the churches and benevolent societies.

The Congregational idea of the minister is that he is a teacher who is *primus inter pares*. He is a member of the church which he serves, and is subject to its discipline like any other member. The officers of a church consist of one or more pastors, also called bishops or elders, and of deacons, who are laymen charged with the administration of the sacraments and of the charitable interests. Connected with most churches is a religious society, embracing all members and supporters of the church. The church calls a pastor, and the society approves the call and fixes the salary.

In New England for many years Congregationalism was the established religion. In the colonies of New Haven and Massachusetts membership in a Congregational church was a condition of the exercise of the political franchise, and the churches in most of New England were supported by moneys raised in the tax levies. In course of time this system was modified so as to allow persons to contribute to whatever Church they preferred. It was formally abolished in Connecticut in 1816, and in Massachusetts in 1833.

There are Congregational churches in all the States except Delaware, and in all the Territories except Alaska. The total members in this country, not including several thousand converts in connection with missions of the American Board in foreign lands, is more than half a million. Massachusetts, where Congregationalists were the first colonists, has a larger proportion of the total than any other State, 101,890; Connecticut comes second, with 59,154; New York third, with 45,686; Illinois fourth, with 35,830; and Ohio fifth, with 32,281. Of the total valuation of church property, \$43,335,437, Massachusetts has more than a fourth, or \$11,030,890; Connecticut, \$5,366,201; New York, \$5,175,262, and Illinois, \$2,975,812. There are only 15 places in Massachusetts used by Congregationalists as places of worship which they do not own. There are 62 such places in South Dakota, 50 in Iowa, and 47 in Michigan. In all 456 halls, etc., are used by congregations. The 4,868 organizations own 4,736½ edifices, with an aggregate seating capacity of 1,553,080, indicating an average of 328 to each house. The average value of each edifice is \$9,150.

The statistics of the Congregational denomination show that Massachusetts, where the Pilgrims and Puritans established churches of the Congregational order early in the seventeenth century, is still the stronghold of Congregationalism. It has in that State nearly 102,000 members. In Connecticut, which comes second, there are 59,154, and in New York 45,686. In the six New England States the aggregate of Congregational strength is nearly 230,000, which is about 45 per cent of the whole number of members in the United States. The proportion of members to population in Massachusetts is 1 to 22; in Vermont, 1 to 16.2; in Connecticut, 1 to 12.6; in New Hampshire, 1 to 19.1; in Maine, 1 to 30.7.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama	28	32	\$91,755	1,683
Arizona	3	3	9,500	162
Arkansas	7	5	26,000	669
California	182	1494	1,014,975	11,907
Colorado	49	383	377,090	3,217
Connecticut	306	383	5,366,201	59,154
District of Columbia	6	6	339,000	1,399
Florida	39	29	73,775	1,184
Georgia	73	58	75,350	3,880
Idaho	5	3	6,400	105
Illinois	302	296	2,975,812	35,830
Indiana	55	42	221,650	3,081
Indian Territory	6	.....	.....	127
Iowa	285	243	1,231,886	23,733
Kansas	183	152	485,975	11,945
Kentucky	8	6	20,200	449
Louisiana	20	11	23,800	1,057
Maine	240	272	1,512,030	21,523
Maryland	3	3	71,500	336
Massachusetts	559	671	11,030,890	101,890
Michigan	331	290	1,533,055	24,582
Minnesota	175	152	1,114,800	13,624
Mississippi	7	5	6,975	210
Missouri	80	69	650,344	7,617
Montana	7	5	38,800	345
Nebraska	172	144	640,304	10,045
Nevada	1	1	1,000	50
New Hampshire	188	226	1,405,050	19,712
New Jersey	33	36	655,309	4,912
New Mexico	4	4	17,800	175
New York	301	324	5,175,262	45,686
North Carolina	20	16	14,200	1,002
North Dakota	65	38	81,800	1,616
Ohio	247	252	2,044,526	32,281
Oklahoma	10	.....	.....	170
Oregon	35	27	160,200	2,037
Pennsylvania	108	100	672,588	9,818
Rhode Island	34	39	905,800	7,192
South Carolina	3	3	31,850	376
South Dakota	138	80	200,665	5,164
Tennessee	26	20	106,000	1,429
Texas	15	12	55,300	846
Utah	14	2	76,000	460
Vermont	198	216	1,318,100	20,465
Virginia	2	2	7,500	156
Washington	104	62	316,230	3,154
West Virginia	2	2	18,500	136
Wisconsin	182	196	1,089,750	15,841
Wyoming	7	6	44,550	339
Total	4,868	4,736½	\$43,335,43	512,771

Foreign Mission Work of the Congregationalists.

The Congregationalists carry on their foreign mission work through the American Board of Commissioners for Foreign Missions, with headquarters in Boston. The annual meeting of the Board was held in Chicago, Ill., October 4-7, 1892. The report of the treasurer showed that the receipts of the year closing August 31 had been \$840,804.72, of which \$545,097.49 had been from collections; \$249,771.71 from legacies received during the year; \$35,18,538 from the legacy of Asa Otis; \$10,744.14 interest on General Permanent Fund. There had been a balance of \$764.05 at the commencement of the year, making \$841,568.77 available for the year. The expenditures had been:

For missions	\$784,856 45
For publications	7,327 17
For agencies	20,163 91
For administration	28,492 25
Total	\$840,839 78

YOUNG PEOPLE'S DEPARTMENT.

The Samoan Islanders.

THE Samoan Islands are thirteen in number, and are situated in the Southern Pacific Ocean. When they were first discovered the people were cannibals and worshippers of many gods.



SAMOAN MASK.

They had some hideous masks, which were used in their religious services and when they buried their dead. These were worn by the priests or medicine men. The mask shown on this page is copied from one preserved in the British Museum.

One of the strange practices which was formerly very common among them was duck-duck dancing. The dancers had a big helmet

on their heads something like an extinguisher, made of basket work, so that they could breathe and see easily and yet not be recognized. On the lower part the helmet had a rude painting of a horrible-looking face. Their dress was made up of linen, forming a large petticoat, which covered the whole



DUCK-DUCK DANCERS.

body down to the knees. They danced about from place to place, and wherever they heard of a man being wronged they always compensated him, and in turn got the compensation from the person who had done the wrong. This was a rough and ready way of securing justice. The wrongdoer stood in perpetual fear of the duck-dancer. If he resisted he probably lost his life.—*Little Missionary.*

A Bit of Logic.

RUFUS lay at full length on the sofa and puffed a cigar, back parlor though it was; when Mr. Parker reminded him of it he said there were no ladies present, and puffed away. He saw his two sisters on the piazza, but he said, "Girls, don't count." He had lately heard a sermon on foreign missions. He smoked on, and between the puffs he talked:

"There is one argument against foreign mission work which is unanswerable; the country cannot afford it. Two millions and a half of money taken out this year, and sent to the cannibals or somewhere else. No country can stand such a drain as that upon it, with everything else it has to do. Foreign missions are ruinously expensive."

The two young sisters of Rufus, Kate and Nannie, stood on the piazza and laughed.

"O Rufus!" said Kate; "you won't take a prize in college for logic, I'm sure."

"What do you mean, little monkey? And what do you know about logic?"

"More than you do, I should think. Just imagine the country not being able to afford two millions and a half for missions, when just a few years ago it paid over four millions for Havana cigars. Have you thought of that, Rufus?"

"And I wonder how much champagne is a bottle!" chimed in Nannie. "How much is it, Rufus? You know about ten million bottles are used every year. And O! why, Rufus, don't you know that we spend about six millions for dogs! Something besides foreign missions might be given up to save money, I should think."

"Where did you two grow so wise? Where did you get all these absurd items?"

"We got them at the Mission Band; Kate is secretary, and I'm treasurer, and these figures were all in the dialogue that Dr. Stevens wrote for us to recite. If you choose to call what he says absurd I suppose you can; but he is a graduate from a college and a theological seminary besides. I mean to tell him that you think two millions and a half for foreign missions will ruin the country; I want to hear him laugh." And then the two girls laughed merrily.

"You needn't tell him anything about it," said Rufus, sharply. After the girls ran away he added thoughtfully:

"How fast girls grow up! I thought these two were children, and here they are with the Mission Bands, and their large words about secretaries and treasurers."

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus;" and then he, too, laughed.—*The Pansy.*

The Festival of Durga Pujah.

DURGA holds an important place among the Hindu gods. In the figures carried about the streets she is represented with three eyes and ten hands. In one of her hands is a spear which she is aiming at a giant; in another is a serpent which is biting the heart of the giant; and she has other warlike instruments in her other hands. She is feared and propitiated, not loved. For fifteen days before the *Pujah* the people who live near the Ganges go there to bathe. They carry with them some holy water and seeds, which they sprinkle on the water. This is an offering to the spirits of their ancestors of the last fourteen generations, that they may continue to enjoy repose. On the last day before the festival these ab-

the image, and offerings are given to her and all her family and friends and companions. Many sacrifice goats to her, but this custom seems to be going out very much. The sight of the image now gladdens and excites everyone, especially the women, who gaze upon the image with delight, and do not like to tear themselves away.

"On the second day the goddess is expected to descend from the Himalaya and look at all the offerings of her worshipers. On the third day farewell offerings are presented—farewell to the goddess. She may be forgotten now for a whole year. On the fourth and last day there is a great deal of drinking and wickedness, when a kind of revelry is considered right. Of course sensible and enlightened people do not take part in this. And the end of it all is, on



lutions cease, and offerings of rice, fruit, etc., are given to the ancestors. Of course, the priest really receives and enjoys these gifts.

A missionary in India sends the following account of one of these festivals:

"To-day, very early, musical processions began to pass and repass. Drumming and tom-tomming are the principal ingredients in the music. A kind of squeaky instrument can sometimes be heard, and the sounding of a bell or gong at intervals. They carry with great gravity a plantain tree. This represents Durga dressed in a silk *sari*. It is conveyed to the river, and after bathing it the priests again solemnly escort it back.

"The first *Pujah* consists of the consecration of the goddess Durga. The priests perform the ceremony in the following words: 'O goddess, come and dwell in this image, and bless [so and so], who worships you.' Durga is then supposed to come and inhabit

this last day, with great pomp and show, the gorgeous images of Durga are taken from each house, with a large or small following, and great or little splendor, according to the wealth of the owner, and consigned to Mother Gunga—the River Ganges (or Hooghly). They carry her to the river edge, with torches and all manner of show, and throw her in—a splash in the water, and she vanishes. The females part from her with great grief, imploring her blessing and favor for the next twelve months.

"As the processions pass through the streets the roofs of the houses and the roads and pavements are crowded with lookers-on. We got into a procession when driving home last year, and had to follow Durga most unwillingly, in company with many other carriages, for quite a long way.

"When all is over, and the gorgeous image has found her watery grave (Durga's presence having previously departed from her), the young people

receive the blessings of their elders. The benediction of a boy will be something like this: 'May you have long life, gold inkstand and gold pen, acquire profound learning and immense wealth, and support *lakhs* [a word which means a very large number] of men.' To a girl may be said: 'May you enjoy the blessings of a married life [that is, never become a widow], become the mother of a *rajah* [or native Indian ruler], use vermilion on your gray hair, continue to wear an iron bangle [both the iron bangle and vermilion are worn by married women, and given up if they become widows], have seven sons, and never know want.' It is a long time before the excitement of the festival disappears; it is the great occasion for the receiving and entertaining of relations and friends."

Working and Praying.

"Faith without works is dead."—Bible.

SAID Farmer Jones, in a whining tone,
To his good old neighbor Gray:
"I've worn my knees through to the bone,
But it ain't no use to pray."

"Your corn looks twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free."

"I've prayed the Lord a thousand times
For to make that 'ere corn grow,
And why your'n beats it so, and climbs,
I'd gin a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones
They don't make farmin' pay."

"Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If you don't dig up the tares."

"I mix my prayers with a little toil
Along in every row,
An' I work this mixture into the soil
Quite vigorous with a hoe."

"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost, well worked in,
Makes pretty decent corn."

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord he does the rest."

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows."

"You must use your hands while praying, though,
If an answer you would get;
For prayer-worn knees and a rusty hoe
Never raised a big crop yet."

"An' so, I believe, my good old friend,
If you mean to win the day,
From plowing clean to the harvest's end
You must hoe as well as pray."

Three Little Maids and Their Brother.

(The first two verses may be recited in concert or separately by two of the best speakers.)

HERE are three little maids of the Mission Band—
Bright and early we've taken our stand
To be of some use in this great wide world,
Instead of living just to be curled
And feathered and frizzed, like the poor little birds;
We mean to try, by our deeds and our words,
To do all the good we possibly may,
While on this pleasant earth we stay.

So we have lots of things to tell—
For in our band we learn them well—
About the far-off mission lands
Where day and night the teacher stands
To show the way to our dear Lord
And teach the people from his word.
We'll show you how the children look,
As they sit and learn God's holy book.

(First Little Girl.)

This is the way they dress in Japan—
Land of the bamboo and the fan—
Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn,
And be happy as we in the care of a Friend
Who, having once loved them, will love to the end.

(Second Little Girl.)

From the land of pagodas and elephants white,
I'm a Siamese child just for to-night—
Where the bright little girls are hearing at last
Of your better ways, and are learning so fast;
They beg for more schools and teachers to come,
To tell them still more of the beautiful home.

(Third Little Girl.)

I'm a Hindu child just now,
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Gunga bad,
And little widows no older than I
Are left in darkness to pine and die,
O, thankful and glad indeed are we
Only "make-believe" heathen to be!

(Enter Chinese Boy.)

Here comes a boy from China, you see!
You three little maidens, make room there for me!
For the boys are not to be left behind
In a race with the girls for the good and the kind.
In China we boys, of course, *ought* to beat,
For what can girls do, with their poor stumbling feet?
But we mean in the future to give them fair play,
If Christians will help us and show us the way.

(All recite together.)

So we three little maids, and our brother "Chinee,"
Mean always true workers for Jesus to be;
Perhaps you may hear of us, one of these days,
In China or India, teaching his ways.

—E. F. R. C., in *Children's Work for Children*

MONTHLY MISSIONARY CONCERT.

Topics for the Year.

Jan., The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India and Burma; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Scandinavia, Germany, and Switzerland; *Nov.*, South America; *Dec.*, United States.

Area and Population of the World.

NORTH AMERICA.

	Area, sq. m.	Population.
Greenland.....	46,740	10,221
Canada.....	3,470,257	4,829,411
Newfoundland.....	40,300	193,121
Labrador.....	70,000	4,211
United States.....	3,501,404	62,982,244
Mexico.....	751,479	11,632,924
Costa Rica.....	23,233	213,785
Guatemala.....	46,800	1,460,017
Nicaragua.....	49,500	375,000
Salvador.....	7,225	664,513
Honduras.....	47,090	431,917
British Honduras.....	7,562	31,471
Spanish West Indies.....	46,770	2,328,400
British West Indies.....	13,279	1,347,268
French West Indies.....	1,190	247,000
Dutch West Indies.....	403	45,162
Danish West Indies.....	118	33,763
Island of Hayti.....	28,240	1,570,000
Total North America....	8,151,499	88,400,428

SOUTH AMERICA.

	Area, sq. m.	Population.
Argentina.....	1,125,086	4,086,492
Bolivia.....	784,554	2,192,162
Brazil.....	3,209,878	14,002,335
Chili.....	293,970	3,115,815
Colombia.....	504,773	3,878,600
Ecuador.....	118,630	1,271,861
Guiana.....	201,910	366,640
Paraguay.....	142,916	459,645
Peru.....	463,747	2,971,844
Uruguay.....	72,110	687,194
Venezuela.....	632,695	2,269,020
Falkland Islands.....	6,500	1,789
Total South America....	7,556,769	35,303,397

EUROPE.

	Area, sq. m.	Population.
Andorra.....	175	6,000
Austria-Hungary.....	240,942	41,345,118
Belgium.....	11,373	6,147,041
Bulgaria.....	37,860	3,154,375
Denmark.....	14,124	2,185,159
Iceland.....	39,756	72,445
France.....	204,092	38,343,192
Germany.....	211,168	49,416,476
Great Britain.....	121,481	37,740,283
Greece.....	25,041	2,187,903
Italy.....	114,410	30,947,306
Monaco.....	8	12,000
Montenegro.....	3,630	236,000
Moreanet.....	2	2,000
Netherlands.....	12,648	4,564,565

	Area, sq. m.	Population.
Norway.....	123,205	1,999,176
Portugal.....	32,528	4,708,178
Roumania.....	48,307	5,500,000
Russia.....	2,095,504	95,870,810
Servia.....	19,050	2,162,759
Spain.....	197,670	17,550,246
Sweden.....	170,979	4,784,675
Switzerland.....	15,892	2,917,754
Turkey.....	84,770	6,284,091

Total Europe..... 3,824,615 358,137,552

ASIA.

	Area, sq. m.	Population.
Afghanistan.....	279,000	4,000,000
Chinese Empire.....	4,218,401	403,533,029
Japan.....	147,655	40,072,020
Korea.....	82,000	10,528,937
Nepal.....	54,000	2,000,000
Persia.....	628,000	9,000,000
Russia in Asia.....	6,564,778	17,587,059
Siam.....	250,000	6,000,000
Turkey in Asia.....	729,170	16,133,900
British Possessions.....	2,024,576	294,148,472
French Po-sessions.....	196,543	19,696,732
Netherlands Possessions.....	719,674	29,765,031
Spanish Possessions.....	116,256	7,111,172
Portuguese Possessions.....	7,923	847,503

Total Asia..... 16,017,976 859,423,855

AFRICA.

	Area, sq. m.	Population.
British Africa.....	2,570,926	51,764,100
French Africa.....	2,902,624	25,788,000
Portuguese Africa.....	841,025	5,416,000
Spanish Africa.....	203,767	437,000
German Africa.....	822,000	6,050,000
Italian Africa.....	602,000	6,300,000
Turkish Africa.....	798,738	8,117,265
Congo Free State.....	865,400	27,600,000
Central Soudan States.....	323,000	9,200,000
Egyptian Soudan.....	950,000	10,400,000
Dahomey.....	4,000	500,000
Orange Free State.....	41,500	207,503
South African Republic.....	113,642	679,192
Swaziland.....	6,370	61,000
Morocco.....	219,000	9,400,000
Liberia.....	37,000	1,068,009
Great Lakes.....	80,350	.....

Total Africa..... 11,381,342 162,980,060

THE ISLANDS.

	Area, sq. m.	Population.
Australia.....	2,946,691	3,033,166
New Zealand.....	104,471	626,830
Tasmania.....	26,251	146,667
Fiji.....	7,740	121,180
New Caledonia.....	7,700	62,752
Tahiti and Moorea.....	455	11,181
Marquesas Islands.....	480	5,145
New Britain, New Ireland, etc.....	19,000	190,000
Solomon Islands.....	9,000	80,000
Marshall Islands.....	150	10,000

Area and Population of the World.

	Area, sq. m.	Population.
Hawaii.....	6,640	89,990
Samoa.....	1,701	36,000
New Hebrides.....	2,100	50,000
Gilbert Islands.....	1,800	60,000
Ellice Islands.....	150	1,000
Ladrones Islands.....	420	8,665
Tuamotu and Gambier Isl.	390	6,636
Wallis Islands.....	60	3,500
Comero Islands.....	800	47,000
Total.....	3,135,890	4,609,612

GENERAL SUMMARY.

	Area, sq. m.	Population.
North America.....	8,151,499	88,400,428
South America.....	7,556,769	35,303,397
Europe.....	3,824,615	358,137,552
Asia.....	16,017,976	859,423,855
Africa.....	11,381,342	162,980,060
The Islands.....	3,135,890	4,609,612
Grand total.....	50,068,100	1,508,854,904

EUROPEAN POSSESSIONS AND PROTECTORATES IN AFRICA.

	Area, sq. m.	Population.
British:		
Gambia.....	2,700	50,000
Sierra Leone.....	15,000	300,000
Gold Coast.....	46,600	1,905,000
Lagos and Yoruba.....	21,100	3,000,000
Niger Territories and Oil Rivers.....	269,500	20,500,000
Cape Colony (with Pondo Land and Walvisch Bay)	225,600	1,700,000
Basutoland.....	11,750	180,000
Natal.....	21,150	540,000
Zulu and Tonga Lands.....	10,560	170,000
British Bechuanaland.....	71,420	46,000
Bechuanaland Protectorate.	99,000	150,000
Zambezia, Nyassaland, etc.	520,000	950,000
Zanzibar and Pemba.....	985	165,000
Ibea, to 6° N. latitude....	468,000	10,500,000
Rest to Egyptian frontier..	745,000	10,000,000
Northern Somal Coast....	40,000	200,000
Sokotra.....	1,382	10,000
Mauritius, etc.....	1,053	392,500
St. Helena, Ascension, and Tristan da Cunha.....	126	5,600
Total British Africa...	2,570,926	51,764,100
French:		
Tunis.....	44,800	1,500,000
Algeria.....	260,000	3,870,000
Sahara.....	1,550,000	1,100,000
Senegambia (old possessions).....	51,000	250,000
Gold and Benin Coasts....	7,500	250,000
Soudan and Guinea (remainder).....	531,500	12,500,000
French Congo (and Gaboon).	220,000	2,500,000
Obok (Bay of Tajura)....	7,700	70,000
Madagascar and dependencies.....	228,600	3,520,000
Comoros.....	760	63,000
Réunion.....	764	165,000
Total French Africa..	2,902,624	25,788,000

	Area, sq. m.	Population.
Portuguese:		
Portuguese Guinea.....	11,600	150,000
Angola.....	517,200	3,500,000
Mozambique.....	310,000	1,500,000
Madeira.....	318	134,000
Cape Verde Islands.....	1,490	111,000
St. Thomé and Príncipe...	417	21,000
Total Portuguese Africa	841,025	5,416,000

Spanish:		
Tetuan, etc. (Morocco)....	27	16,000
Sahara.....	200,000	100,000
Canaries.....	2,940	288,000
Gulf of Guinea.....	800	33,000
Total Spanish Africa..	203,767	437,000

German:		
Togoland (Slave Coast)....	16,000	650,000
Camarons (Kamerun).....	130,000	2,600,000
Southwest Africa.....	322,000	300,000
East Africa (with Mafia) ..	354,000	2,500,000
Total German Africa..	822,000	6,050,000

Italian:		
Eritrea.....	52,000	300,000
Abyssinia.....	195,000	4,500,000
Somal, Galla, etc.....	355,300	1,500,000
Total Italian Africa...	602,000	6,300,000

Turkish:		
Egypt.....	400,000	6,817,265
Tripoli and Benghazi.....	398,738	1,300,000
Total Turkish Africa..	798,738	8,117,265

EUROPEAN POSSESSIONS AND PROTECTORATES IN ASIA.

	Area, sq. m.	Population.
British:		
India.....	1,587,104	288,158,672
Aden and Perim.....	75	34,711
Bahrein Islands.....	275	7,000
Ceylon.....	25,364	3,008,239
Hong-Kong.....	29	194,482
Cyprus.....	3,584	186,173
Labuan.....	30	5,853
Straits Settlements.....	29,082	919,017
Beluchistan.....	130,000	500,000
Sikkim.....	1,550	8,000
Andaman Islands.....	1,760	20,000
Nicobar Islands.....	634	6,915
Laccadive Islands.....	744	14,410
North Borneo.....	31,106	175,000
Northwest Borneo.....	48,000	310,000
East New Guinea.....	155,255	600,000
Total.....	2,024,576	294,148,472

French:		
Towns in India.....	203	280,303
Annam.....	106,250	5,000,000
Cambodia.....	32,390	1,500,000
Cochin-China.....	23,000	1,916,429
Tonquin.....	34,700	12,000,000
Total.....	196,543	19,696,732

<i>Netherlands :</i>	Area, sq. m.	Population.
Java and Madura.....	50,848	23,064,086
Sumatra.....	149,555	2,697,832
Rian-Lingga Archipelago..	17,325	94,676
Banca.....	4,977	79,648
Billiton.....	2,500	37,803
Borneo, West, South, East.	203,714	1,008,892
Celebes.....	71,150	762,284
Molucca Islands.....	42,420	321,168
Timor Archipelago.....	21,840	45,538
Bali and Lombok.....	3,990	1,353,064
New Guinea (in part).....	150,755	200,000
Total.....	719,674	29,765,031

<i>Portuguese :</i>		
Goa, in India.....	1,447	419,993
Damao, Diu, etc.....	158	61,474
Indian Archipelago.....	6,290	300,000
Macao, etc.....	28	66,036
Total.....	7,923	847,503

<i>Spanish :</i>		
Philippine Islands.....	114,326	7,000,000
Sulu Islands.....	950	75,000
Caroline Islands and Palaos.	560	26,000
Marianne Islands.....	420	10,172
Total.....	116,256	7,111,172

Special Notes on the Countries.

RELIGIOUS CENSUS OF CANADA.

THE religious census of Canada shows the strength of the different religious bodies in 1881 and 1891 as follows:

	1891.	1881.
Catholics.....	1,990,465	1,791,982
Methodists.....	847,469	742,971
Presbyterians.....	756,199	676,165
Church of England..	644,196	574,818
Baptists.....	303,749	296,525
Lutherans.....	63,979	46,350
Adventists.....	6,355	7,212
Brethren.....	11,639	8,831
Congregationalists..	28,155	26,900
Disciples.....	12,763	20,193
Jews.....	6,411	2,393
Pagans.....	26,709	4,473
Protestants.....	12,216	6,519
Quakers.....	4,638	6,563
Unitarians.....	1,772	2,136
Universalists.....	3,196	4,117

The proportion of the denominations to the whole population in 1881 and 1891 is shown by the following statement:

	1891.	1881.
Baptists.....	6.33	6.86
Congregationalists...	0.58	0.62
Catholic (Roman)....	41.46	41.43
Church of England...	13.41	13.35
Jews.....	0.13	0.06
Lutherans.....	1.33	1.06
Methodists.....	17.65	17.11
Pagans.....	0.56	0.10
Presbyterians.....	15.73	15.64
Quakers.....	0.10	0.15
Salvation Army.....	0.29	....
Unitarians.....	0.04	0.05
Universalists.....	0.07	0.14

The Methodists have made the greatest proportionate increase in the Dominion as a whole, followed by the Presbyterians, the Church of England, and the Roman Catholics in the order named. Two denominations have increased their strength in every province of the Dominion—the Roman Catholics and the Methodists. The Church of England has decreased in New Brunswick and Prince Edward Island. The Presbyterians have decreased in New Brunswick, Nova Scotia, and Prince Edward Island. In Manitoba the growth of Presbyterianism has been remarkable, more than twenty-eight per cent of the whole increase falling to that denomination. In British Columbia the growth of the Church of England is even more remarkable, that body having thirty-one per cent of the total increase of the population.

UNITED STATES.

The census of 1890 gave the total colored population of the United States except Alaska as 7,638,360. Of this number 7,470,040 were persons of African descent, 107,475 were Chinese, 2,039 Japanese, and 58,806 were civilized Indians. The Indians here reported are those found among the general population and not under tribal relations.

The persons of African descent are divided into 6,337,980 blacks, 956,989 mulattoes, 105,135 quadroons, and 69,936 octoroons. Over ninety per cent of them are found in the South Atlantic and South Central division of States and Territories.

Of the total Chinese over seventy per cent are in California.

Of the total Japanese over one half are in California.

Of the civilized Indians over 19,000 are in the New England and the Atlantic States.

The total Indian population of the United States, exclusive of Alaska, numbers 249,273. Of these 66,289 are in the Indian Territory, 8,278 are Pueblos of New Mexico, 5,304 are in New York, 2,885 are in North Carolina.

The population of Alaska is 31,795, and is classified as follows: whites, 4,303; mixed (Russian and native), 1,819; Indians, 23,274; Mongolians, 2,287; all others, 112. The Indians are divided as follows: Eskimo, 12,784; Thlinket, 4,739; Athabaskan, 3,441; Aleut, 968; Tsimpsian, 951; Hyda, 391. The population of the principal towns are as follows: Afognak, 409; Alitak, 420; Douglas City, 402; Port Clarence, 485; Sitka, 1,190; Juneau, 1,253; Hoonah, 438; Karluk, 1,123; Kingaghee, 488; Metlakatla, 823.

THE WEST INDIES.

Spanish West Indies comprises Cuba (population 1,521,684) and Porto Rico (806,708).

British West Indies comprises the islands of Bermudas, Barbadoes, Jamaica, Turk's, Leeward, Windward, and Trinidad.

French West Indies comprises the islands of Guadeloupe, Martinique, St. Pierre, Miquelon, and northern part of St. Martin.

Dutch West Indies comprises the islands of Curaçao, Bonaire, Aruba, St. Eustache, Saba, and southern part of St. Martin.

Danish West Indies comprises the islands of St. Croix, St. Thomas, and St. John.

On the island of Hayti are the two republics of Hayti and San Domingo, the former with a population of 900,000, the latter with 610,000. The inhabitants are blacks and mulattoes.

SOUTH AMERICA.

Guiana is divided between Great Britain, France, and the Netherlands. British Guiana has a population of 284,887; French Guiana, or Cayenne, 25,796; Dutch Guiana, or Surinam, 55,958.

The Roman Catholic is the established religion in all the republics except Brazil, where connection between State and Church has been abolished. The exercise of all other religions is permitted except in Ecuador, where "the religion of the republic, according to the Constitution, is the Roman Catholic, to the exclusion of every other;" and in Peru, where the Constitution "prohibits the public exercise of any other religion than the Roman Catholic."

EUROPE.

Germany has a population of 49,426,394; of these 30,964,274 are Protestants adhering to the State Church, 141,701 independent Protestants, 17,646,890 Roman Catholics, 567,441 Jews.

On August 25, 1892, Bishop Joyce organized the Finland and St. Petersburg Mission of the Methodist Episcopal Church, appointing Rev. Johannes Roth the superintendent. There are nine pastoral charges in the mission, and each one has as its pastor either a member of Conference or a local preacher appointed by the superintendent.

The Roman Catholics and Protestants of Europe are distributed about as follows:

	Roman Catholics.	Protestants.
Austria-Hungary.....	26,784,000	3,591,000
Belgium.....	6,133,000	10,000
Denmark.....	3,000	2,168,000
France.....	35,000,000	1,000,000
Germany.....	17,647,000	31,106,000
Greece.....	14,000	1,000
Great Britain and Ireland..	5,000,000	30,000,000
Italy.....	30,000,000	10,000
Monaco and Montenegro....	16,000	.....
Netherlands.....	1,600,000	2,740,000
Portugal.....	4,700,000	1,000
Roumania.....	115,000	14,000
Russia.....	8,500,000	6,000,000
Servia.....	8,000	1,000
Spain.....	17,520,000	7,000
Sweden.....	1,000	4,800,000
Norway.....	1,000	2,000,000
Switzerland.....	1,190,000	1,725,000
Turkey and Bulgaria.....	30,000	47,000
Total.....	154,362,000	85,211,000

ASIA.

The population of China is divided as follows:

China Proper.....	386,853,029
Manchuria.....	7,500,000
Mongolia.....	2,000,000
Thibet.....	6,000,000
Jungaria.....	600,000
East Turkestan.....	580,000
Total.....	403,533,029

The final returns of the Census Commissioner of India for 1891 have been published. The grand total, including Upper Burma, is 288,158,672 of population, of which 66,803,485 are in states under British protection but with independent rulers. The religious census gave the following results:

Hindus.....	207,654,437
Mussulmans.....	57,365,214
Christians.....	2,284,191
Jains.....	1,416,109
Sikhs.....	1,907,836
Forest and Hill Tribes.....	7,131,083
Buddhists.....	7,131,057
Jews.....	19,180
Parsees.....	89,887
Not returned.....	38,763
Minor Forms, Agnostics, etc.....	289

AFRICA.

There are four large central African states that are independent. They embrace the following area and population:

	Area, sq. m.	Population.
Kanem.....	30,000	100,000
Bornu.....	50,000	5,000,000
Bagirmi.....	71,000	1,500,000
Wadai.....	172,000	2,600,000
Total.....	323,000	9,200,000

According to Dr. Cust, there are 77 missions at work in Africa, of which 57 are Protestant and 20 Roman Catholic. Of the Protestant missions 13 are British, 11 American, and 10 German. Of the 111 languages enumerated by the same authority the Bible in whole or in part has been translated into 67.

The World Divided Religiously.

Christian.....	441,000,000
Non-Christian.....	1,059,000,000
Total.....	1,500,000,000

The Christians are divided:

Eastern.....	95,000,000
Protestant.....	141,000,000
Roman Catholic.....	205,000,000

The non-Christians are divided:

Jews.....	8,000,000
Mohammedans.....	180,000,000
Heathen.....	871,000,000

Total..... 1,059,000,000

The heathen embrace chiefly the Hindus of India and Ceylon; the Buddhists of Ceylon, India, Siam, China, Japan, and Korea; the Confucianists of China and Korea; the Taoists of China; the Shintoists of Japan; the Shamanists of Siberia; the Fetishists and idol worshippers of Central Africa and Polynesia.

THE EASTERN CHRISTIAN CHURCHES.

The Maronites number.....	150,000
The Nestorians.....	250,000
The Copts.....	600,000
The Armenians.....	3,000,000
The Abyssinians.....	6,000,000
The Greek Church.....	85,000,000

Total..... 95,000,000

The Maronites are found in Syria; the Nestorians and Armenians in Persia, Turkey, and India; the

Copts in Egypt; the Abyssinians in Abyssinia; the Greek Church in Russia (70,000,000), Roumania (4,500,000), Servia (2,000,000), Greece (2,000,000), Bulgaria (2,500,000), Austria-Hungary (3,00,000), Montenegro (250,000).

DISTRIBUTION OF THE JEWS.

Europe:

Austria-Hungary	1,750,000
Belgium	4,000
Bulgaria	24,000
Denmark	4,000
France	60,000
Germany	570,000
Great Britain	100,000
Greece	6,000
Italy	40,000
Netherlands	100,000
Portugal	1,000
Roumania	400,000
Russia	3,600,000
Servia	5,000
Spain	2,000
Sweden	3,000
Switzerland	9,000
Turkey	80,000
<hr/>	
	6,758,000

Asia:

Palestine	100,000
Persia	20,000
India	20,000
Other Asiatic countries	175,000
<hr/>	
	315,000

Africa:

Morocco	60,000
Algeria	35,000
Tunis	55,000
Tripoli	6,000
Egypt	8,000
Abyssinia	200,000
Other African countries	150,000
<hr/>	
	514,000

America:

Canada	3,000
United States	350,000
Central and South America	50,000
<hr/>	
	403,000

Australia and New Zealand 10,000

Total 8,000,000

DISTRIBUTION OF MOHAMMEDANS.

Turkey	21,000,000
North Africa	20,000,000
East Central Africa	10,500,000
Persia	9,000,000
China	22,000,000
Tartary and Circassia	5,000,000
Afghanistan	4,000,000
Beluchistan	500,000
India	57,000,000
Malaysia	31,000,000
<hr/>	
Total	180,000,000

DISTRIBUTION OF PROTESTANTS AND ROMAN

	CATHOLICS.	
	Protestants.	Roman Catholics.
America	50,000,000	45,000,000
Europe	85,000,000	154,000,000
Asia	2,500,000	4,000,000
Africa	2,000,000	1,500,000
Oceanica	1,500,000	500,000
<hr/>		
Total	141,000,000	205,000,000

The Mohammedan Mission Field.

THE Mohammedans number 180,000,000 in Asia and Africa, and constitute one of the great influential factors in the future religious history of the race. The Gospel is to be given to them. All the Christian Churches which have any missionary zeal admit this. Thus far they are almost unaffected by the great missionary movements of the nineteenth century.

They believe in one God, and in the divine origin of the Old and New Testaments, but regard the Scriptures as corrupted, deny the divinity of Christ, ignore the spirituality of religion, and look upon Christians as their hereditary enemies. Having seen only the oriental type of Christianity, they despise its immorality and idolatry and protest against the creature-worship and image-worship of both the Greek and Latin Churches. Images, pictures, and saints are the abomination of the Mohammedan world.

The pagans of the second century objected to Christianity that it had neither altars nor images; the Moslem of the nineteenth century objects to Christianity that it has only images and altars.

The Christian missionary to-day urges a Mohammedan to accept Christianity. He is met with the derisive reply, "Thank God, we are not idol-worshippers as are you Christians, and, God willing, we never will be. We have lived among Christians twelve hundred years, and we want none of your creature-worship. There is no God but God." The missionary may protest and explain, but until he can show the Moslem a pure Christianity in life and doctrine, and illustrate by living examples the Bible ideal of a Christian Church, his appeals and arguments will be in vain. This state of things confronted all Christian missionaries in oriental lands fifty years ago, and it confronts them to-day.—H. H. Jessup, D.D.

Summary of Foreign Protestant Mission Work.

THERE are in the United States, Canada, Great Britain, and Continental Europe, 170 missionary organizations directed by men, and 110 directed by women. They are raising each year about \$12,500,000 for the support of foreign missions; and in the missions under their direction there are 4,700 male and 3,800 female foreign missionaries, 50,000 native laborers, 850,000 communicants, and 2,250,000 adherents, a total Protestant Christian community in heathen and Mohammedan lands of 3,400,000.

GENERAL NOTES AND COMMENTS.

We have introduced into this magazine the "Young People's Department," which we expect to fill with mission stories and narratives, poetry, dialogues, and exercises, suitable for recitation and use in missionary anniversaries and other missionary meetings.

Dr. Butler's new book, *Mexico in Transition*, is meeting with general favor and well deserves the highest commendation. It should be introduced as rapidly as possible into all our Sunday schools. All our pastors need the information it gives, and after reading it, if they will commend it to their people, a large circulation can be obtained for it among the laymen. It is published at two dollars by Hunt & Eaton and Cranston & Curtis.

It is greatly to be hoped that the British government will see its way clear to retain its protectorate over Uganda in Africa, and keep a sufficient armed force there to preserve peace. Bishop Tucker and the other English missionaries in Uganda unite in expressing the conviction that the withdrawal of British protection will be followed by a general war and the inevitable massacre of Christians.

The Decennial Conference of Protestant missionaries in India assembles in Bombay, December 29, and continues in session one week. Among the announced speakers we note the following from the Methodist Episcopal Church: Bishop Thoburn, Dr. E. W. Parker, Dr. T. S. Johnson, Rev. J. E. Robinson, Miss Thoburn, Dr. J. E. Scott, Rev. F. W. Warne, Dr. Dennis Osborne, Rev. A. W. Prautch.

Bishop Joyce returned to the United States last month after a six months' stay in Europe, holding the Germany, Switzerland, Norway, Denmark, Bulgaria, and Italy Conferences. He reports that at all the Conferences held, and at many of the church services, there were revivals, with over five hundred persons as seekers, and over half the number professing conversion. It is probable he will visit the same fields the present year.

We noticed last month that the Board of Managers of the Missionary Society had authorized Bishops Andrews, Hurst, and Foss, and the corresponding secretaries, to select a colored man to act as a field agent among the colored churches. The committee have appointed as the agent the Rev. Dr. J. W. E. Bowen, of Washington city. He is an alumnus of Boston University, and will doubtless prove a valuable aid to our work among the colored people.

The Methodist ladies of Aomori, Japan, to help in paying a debt which rests upon their church, worked industriously in making bookmarks of silk and crape. Mrs. Swartz, of the Japan Mission, brought these with her to America, and is selling them for the ladies at ten cents each. Each book-

mark is neatly wrapped in the kind of paper that the Japanese use for window panes, making pretty holiday gifts which "actually came from Japan." They will be sent by mail upon receipt of ten cents each, with one cent each to cover postage. Address Mrs. H. W. Swartz, 1106 Adams Street, Syracuse, N. Y.

We sometimes overlook a very convincing evidence of the inspiration of the Bible. Dr. Parker, of London, writes: "To me the Bible is inspired because it is inspiring. I cannot read it and be indolent. Nor can I read it and be indifferent to the claims of poverty and suffering. All its commandments are outgoing, such as cast, give, sow, heal, go, forgive—wonderful words when carried out in all their meaning; wonderful because the whole book is wonderful. Yes, I see difficulties, and hard questions, and vexing problems about every theory of inspiration. But my concern is with the book itself, and to my very heart it is the voice and the message of God."

There are more men and women ready to go out as missionaries to the heathen than money offered for their support. Dr. J. J. Lafferty, of Richmond, says: "If the Methodists would take a tenth of their income only, not property (and the tenth is far below the standard of apostolic Christianity), and challenge the ministry to move upon the heathen, there would be a march of missionaries undreamed of." Dr. A. J. Gordon, of Boston, writes: "The wealth of Protestant Christians has increased so enormously during the century that the evangelical Christians of the United States are credited with possessing *thirteen billions of dollars*. But do they possess this wealth, or are they possessed by it? is the question which must be raised when I tell you that these same Christians contribute annually only twenty-five cents *per capita* for foreign missions, and that this contribution is computed to be but one thirty-second part of one per cent of their wealth."

It has been said of Brazil that all religions are made free before the law, but one of our missionaries, Rev. Justus H. Nelson, Presiding Elder of the Brazil District, is now in prison, and will remain there until next March, because he published in the *Brazilian Christian Advocate* his opinion that the worship given to Mary by many of the Brazilian Roman Catholics was idolatry. He was condemned on the ground of having committed an "outrage against the Catholic apostolic religion." The Brazilian penal code makes it a crime to "outrage any religious confession, by blackguarding any act or object of its worship, or by disrespecting or profaning publicly any of its symbols," the penalty being, "imprisonment from one to six months." It is seen that the Roman Catholics are still dominating the Republic.

We should be glad to see some of the ablest of our ministers at home going out to the mission fields as missionaries. Such men are greatly needed there. It has been well said that "No service of Christ calls for greater consecration or skill in understanding or tact in influencing men than this of introducing the Gospel to those ignorant of it and prejudiced against any religion besides that which they have inherited, and in which they are rooted. No service requires broader sympathy with men, and keener appreciation of the fitness of the Gospel in its simplicity for all classes and conditions of men. The missionary who is provincial in his training, who burdens the Gospel he carries to the heathen with insistence on nonessentials and the adoption of the customs with which he has been familiar, will prove to be worse than a failure."

Bishop Joyce relates the following incident, the facts of which he ascertained on his recent visit to Denmark: "Mary Nielsen, a servant girl, born in Nakskov, on the island of Lolland, went to America a few years ago, and became a servant girl in an American family. Last year she sent our superintendent of the Denmark Mission a draft for one hundred and seventy-five dollars, and asked him to send to her native town of Nakskov a Methodist minister, to preach to the people there the Gospel of that Christ who had done so much for her. And I am glad to record that I had the pleasure of sending a Methodist preacher there, whose work through all the year is made possible by the consecration and self-denial of this Danish servant girl toiling in a distant American home, carefully saving her hard-earned dollars that the people of her native land might learn that Christ is a personal and a present Saviour of the soul."

There are many signs in China showing that Western ideas and ways are rooting themselves among the people. The *Monthly Messenger*, of the Presbyterian Church of England, says: "The boys of Chungking, a free port far up the Yang-tse-Kiang, in one of the western provinces of China, are now having an English education brought within their reach. The new viceroy of the province, Li, is a man of liberal mind, and he has issued an elaborate proclamation, announcing the opening of a school for the study of English and mathematics. The special object is stated to be to select and train bright Chinese lads who may hereafter be of special service to their country in her foreign relations. Hardly was the proclamation issued before seventy or eighty names were handed in. A building has been rented, and two native gentlemen in connection with the telegraph office have been engaged as teachers. That this beginning is intended to develop into a college for the study of foreign sciences is considered certain, and it is hoped that Li's progressive ideas will favorably affect the sentiment toward foreigners in this interior port."

India and Malaysia is the title of a new book. The words themselves are familiar to members of the Methodist Episcopal Church, for they speak of our most successful missions and of him who since 1888 has been known, honored, and beloved as "Bishop of India and Malaysia." It is fitting that Bishop Thoburn, after a missionary experience in India of thirty-three years, should give us this royal octavo work of five hundred and sixty-two pages, containing much of information respecting the government and people of these countries, and also a history of our own missions there. The book is written in the clear and easy style of the bishop. It has been needed, and will serve to deepen our interest in the grand and heroic work being done by our missionaries under the superintendency of Bishop Thoburn. We are glad to see that the publishers, anticipating large sales, have made the price only two dollars for a book which generally would cost from three to four dollars. It is well illustrated, and is published by Cranston & Curtis and by Hunt & Eaton. It should have a place in every Methodist family.

There was in New York city a number of years ago a man who, after he had passed middle life and had become a millionaire, was hopefully converted and confessed Christ in the regular way. No one doubted the fact of the change. The man had had faithful instruction when a boy, but had become so complete a worldling that for years he had never entered a church or opened a Bible. By the blessing of God upon the preaching of a minister to whom he took a fancy, he recalled the truths taught him in early years, exercised faith and repentance, became a regular and devout attendant upon ordinances, and showed every outward sign of a renewed nature. But there was one exception. His purse, as the saying is, was not converted. He gave when offerings were called for, but it was in dribbles, less even than was given by those who had not a hundredth part of his means. And this continued till his death. He was open to conviction on other matters, but not on this. Argument, appeal, and entreaty were all and always in vain. And when he died the Lord was not remembered in the disposal of his millions. The estate went to the heirs without a single charitable bequest. Why was this? How are we to account for such a marked exception to an otherwise excellent life? We suppose the fact to be that the man had never been trained to give, never learned by experience the pleasure of giving. His only thought for years upon years had been accumulation, and so his nature became incurably warped. If so, what intense interest and importance does the fact give to all endeavors to train the young to the exercise of constant and cheerful giving to the Lord's cause? In the plastic years of childhood a bent may be given to character which will never alter. The young may be taught to know the joy of being helpful to the needy.

Proportionate and Worshipful Giving.

THE *Christian Steward* furnishes the following excellent explanation of the best giving:

There may be system, without proportion, in your gifts. You might give a cent a week, or a cent a month, to the Lord's work, and give it regularly—that would be systematic, but it would probably fall far short of what you ought to give. Proportionate giving means giving in proportion to our income. A wage-earner who receives a dollar or two dollars a day ought not to give as much as the man who has a yearly income of one thousand dollars. And the latter cannot be expected to give as much as the man with an income of ten thousand dollars a year.

I know a church member who years ago, when he was comparatively poor, was in the habit of giving five dollars annually to Foreign Missions, and five more to Home Missions. He prospered in business and became rich, but he never increased the above sums. Had he been a proportionate giver he would have increased these subscriptions to keep pace with the increase of his wealth. This is what he ought to have done. Of him to whom much is given much is required.

This is what is meant by proportionate giving. To make it still plainer, suppose you have an income of five hundred dollars a year. A certain proportion, or percentage, of this amount (say ten per cent—that was the Old Testament rule, and a Christian can hardly do less than the ancient Jew) you put aside for Church and benevolent work. Then your proportion would be fifty dollars, which amount you would give away during the year to such objects as your conscience would approve. Or, if your pay comes by the day, or at the end of the week, or monthly, take one tenth of it or the proportion fixed upon, and lay it aside in some safe place, to be used for the Lord's work.

Then you always have a Benevolent Fund on hand, from which you can draw, as occasion requires, or conscience and love prompt. Giving becomes thus a sacred pleasure instead of a disagreeable duty. Of course, if you keep a set of account books, the same end will be secured by crediting "Benevolent Fund" with the different amounts from time to time, and charging it with whatever you give away for benevolent objects.

Those who have never tried this plan have no idea what a delight and a blessing it proves to be. This is the testimony of hundreds of proportionate givers.

But more and better than this, it is scriptural! "Let everyone of you lay by him in store *AS* God hath prospered him."

By worshipful giving, we mean a giving in the which God is worshiped. We should make our offering on the Lord's day in the same spirit with which we praise him in song, or bow before him in prayer. The angel said to Cornelius: "Thy prayers *and* thine alms are come up for a memorial before God."

Not the prayers alone, but his prayers and his alms, or gifts. The two acts of worship went together. The trouble with many professing Christians of to-day is, that, although they can pray devoutly enough, they seem to think that worship has taken a recess when the time for the collection comes.

Very few regard the offering as, equally with prayer or praise, an act of worship. Yet such it is. It is so represented throughout Scripture. The high priest offered gifts as well as sacrifices to the Lord. A part of the worship ordained of God for the people was that "they shall not appear before the Lord *empty*: every man shall give as he is able, according to the blessing of the Lord thy God." Similar to this is the New Testament injunction: "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him."

Each passage teaches proportionate giving—that is, giving in accordance with one's ability, as God hath prospered him. They teach with equal clearness *worshipful* giving—giving as a part of the worship of God: "Appearing before the Lord"—that is, for his worship—"upon the first day of the week"—that is, upon the Lord's day, the day especially set apart for his worship.

The collection, or, as it may better be called, the offering, is as much a part of the worship of the Lord in the service of his day and house as the reading of the Scriptures or the singing of hymns. "Honoring the Lord with our substance and with the first fruits of all our increase" is of as much importance as honoring him with our words, and often a much surer test of our sincerity.

The psalmist says: "Give unto the Lord the glory due unto his name"—this we do in our ascriptions of praise through song and prayer. But the psalmist does not stop there. "Bring an offering," he adds, "and come into his courts" (Psalm 96. 8). Thousands of our churches, and tens of thousands of our members leave "the offering" out. Only their prayers come up for a memorial before God. Seriously, do you think Cornelius's prayers would have reached up to heaven had they not been accompanied by his alms?

The devout Jew offered acceptable worship by the bringing of his gifts to the altar of God, and if the proper and honorable maintenance of the priesthood and the ordinance of tabernacle and temple worship had need of those offerings, how almost infinitely more does the world-wide work, laid upon the Church of Christ, have need of devoted, generous gifts from Christian worshipers. Surely we have here the mind of Christ.

Come, brethren, let us go to church determined to omit no part of the service; let us sing and pray with the spirit and with the understanding; let us also bring an offering, each one "as he is able, according to the blessing of the Lord our God." That is worshipful giving.

TIDINGS FROM OUR MISSIONS.

In the North India Conference there are forty-two native pastors who draw all their support entirely from the people.

The King of Korea has presented to our hospital in Seoul a signboard containing the name given to it by him, which being translated is, "Widespread Relief Hospital."

The new Methodist Episcopal church at Quetta, Afghanistan, organized about a year ago by Rev. W. H. Daniels, was dedicated by Rev. G. I. Stone on September 25.

Bishop Joyce writes: "The Protestant cause is growing in Italy; the Roman Catholic Church is having less and less influence upon the people, especially thinking people. The pope has less influence in Italy than he has in some parts of America."

The *Star of India* reports that there have been about fourteen hundred baptisms in the Oude District of the North India Conference for the twelve months ending October 1, 1892. This is an increase of twenty-five per cent over the baptisms of last year.

The *Indian Witness* for November 12, 1892, reports that the aggregate additions to the Christian community connected with the Methodist Episcopal missions within the bounds of the old North India Conference for the year ending October 31, 1892, amounted to fourteen thousand four hundred and ten persons, children and adults.

The Lucknow Christian College was opened with imposing ceremony on October 31, 1892, by the lieutenant governor. Addresses were made by Rev. Dr. T. J. Scott, the principal, Rev. W. A. Mansell, and the lieutenant governor. The building is described as a "splendid structure, large, and well ventilated, and admirably adapted for the purpose for which it is intended. It is a square, two-story structure, flat-roofed, and surmounted by an ornamental parapet, with an airy and beautiful tower at the front right-hand corner. The building is almost entirely surrounded by a two-story veranda. The main hall will seat seven hundred persons."

The Rev. W. A. Mansell has infused new life into the vernacular Sunday school work of the Methodist Episcopal Mission, Lucknow, by bringing together all the vernacular schools, Christian or non-Christian, for the quarterly review. The Hindu and Mohammedan Sunday school boys were particularly pleased with the arrangement and took much pride in reciting topics and golden texts for the quarter along with the Christians. The influence of such association is beyond description. Were there no home influences opposing it, the hundreds and thousands of non-Christian Sunday school children would grow up Christians in creed just as do the children of Chris-

tians. As it is, the strongest religious and theological influence they receive is from Christianity. The inevitable result is not difficult to foresee.—*Indian Witness*.

Notes from the Norway Conference.

REV. J. THORKILDSEN writes from Bergen, Norway, November 17:

"At our last Conference session Bishop Joyce presided, and we had a very good and spiritual Conference. The bishop spent four Sundays in our country and preached in several places, to the great benefit of his hearers.

"Formerly we had but three districts in the Norway Conference, but our work was this year divided into five districts. Two of the presiding elders are also pastors, one in Tromsø, and the other in Trondhjem. One presiding elder is principal of our theological school, and only two are presiding elders exclusively, namely, those on the Bergen and Christiania Districts.

"The Bergen District, of which I am the presiding elder, reaches from Kragerø to Voss, a distance of six hundred and thirty miles, and contains nearly all the towns and several country places situated along the coast from Kragerø to Bergen. It has 17 preaching places, 12 stationed preachers, 11 churches, 127 probationers, and 1,122 members.

"We have only one society numbering over 300 members, one over 200, and three over 100. The most are very small. The largest, Arendal, pays its pastor without aid from the Missionary Society, but the others can pay but little, as both our members and adherents are poor.

"On my last visit to the district we had some revivals at our meetings, and we look forward to having a general revival throughout the whole country."

Giving the Bread of Life in Japan.

BY REV. J. W. WADMAN.

THERE is a city called Noshiro, which lies between two of my appointments, and in which I am obliged to rest a night when I make a tour of my district. I have long had evangelistic designs on this place, and although a hotbed of Shintoism, and although my helpers have discouraged me from making any attempt upon the place single-handed and alone (there was no Christian in the place or within forty miles of it), I felt that the power of God was equal to the work to be done, and hence earnestly prayed that a way might soon be opened for me to preach the Gospel to that dark and idol-worshipping city. When passing through the place last spring, on my way to the churches beyond, I chanced to stroll out in the after-

noon, and found myself at last near the gates of two large temples which tower right up in the center of the city. Multitudes wended their way to these temples, muttered their prayers, and cast their offerings into the money chest which, as you know, invariably confronts the worshiper at the door of the shrine, and to which he must contribute before he rings the bell to waken the gods to hear his prayer.

God wonderfully moved my heart to do something to help these deluded, sin-burdened souls who find no relief through their prayers and offerings, and I lifted my heart in prayer that a way might be opened to me to tell them of Jesus and his love. That prayer was answered immediately. On returning to the hotel a servant came to ask for my passport, and seeing a box in my room asked its contents. When told that it was a magic-lantern he at once requested me to hold an exhibition in the town, he promising to rent the old theater for me and do all the advertising, etc. So everything was arranged, and upon my return from Akita the next week I was greeted with a full theater, eight hundred people, and for five hours they listened attentively to the simple truths of Christianity and gazed upon the illustrations.

That night I asked this servant if he would arrange for a preaching service when I came again, and he readily consented, so that when recently there I had a full house for two nights, with the same earnest attention. On the second day who should come to the hotel for an interview with me but the head Shinto priest. He began to tell me about the sad plight that his religion is now in, how the Diet has refused financial support to the temples, and if something were not soon done they would have to close up shop, etc., and then began in a quiet way to ask me questions about Christianity, its position toward the government, the crown, patriotism home, country, etc. I read portions of Scripture to him touching each of these points, and this young and scholarly priest was pleased and deeply impressed. O, how earnestly I am praying for that man!

Eighty boys and girls came to the children's meeting. Toward evening a terrific typhoon came up, and we despaired of having any service at all. Some said we will have no service and there is no need to light the lamps, but we bade them light them. What was our surprise and joy to find nearly four hundred people awaiting us at the theater. Again they listened to our many and earnest words. At the close I announced that I had a few tracts and Bibles which I would give to anyone desiring. Instantly every hand went up in that house, and every man and boy shouted "*Doze negaimasu.*" I shall never forget that sight. How I longed for bread to feed the multitude! When I began to distribute the tracts the crowd began to press up toward the platform, and by the time I reached the Bibles the interest had become so great that they jumped right up on the

platform and fairly went down on their knees for a copy of the Word of Life. The tears came to my eyes as I saw the multitude go hungry away, for I had only a dozen, and what were they among so many?

That night at the hotel the Lord put it into my heart to feed that crowd, to put into each man's hand a copy of the word. Some can buy for themselves, and I sent a colporteur down then to go from house to house and offer the word to them. Many are poor fishermen, living in miserable huts and having nothing of this world's goods. My heart goes out for them, as I know yours will, too, dear brother, and I think that some of our friends in America who have this blessed Bible and know what it has done for them will be glad to help give it to others. Ten cents will buy a well-printed copy of the Japanese Testament, a treasure to the individual, a light to one whole home. One dollar will do the same for ten homes. "Shall we to men benighted the words of Life deny?" O, brothers of America, help us! Please help to chase away the darkness and ignorance from these hearts.

(The above is a letter written to Rev. David S. Spencer, of our Japan Mission, who is at present residing in Factoryville, Pa. Brother Spencer writes as follows: "Rev. J. W. Wadman is one of the best missionaries in all Japan. I have already sent him a little help. Will not those who have Christian homes think what the Bible has done to make those homes, and then send me something to help these souls? Every cent put into my hands for this purpose shall go direct to Brother Wadman. I will defray expenses of transfer of money. Young men, boys and girls can gather something for this cause and send to me at once. Now is the time to help. Send to David S. Spencer, box 131, Factoryville, Pa.")

Italy Conference.

BY WILLIAM BURT, D.D.

BISHOP Joyce arrived at Venice from Bulgaria Monday night, September 26. The next evening he addressed a good audience in our hall at Piazza Manin. On September 28 he came to Milan, and the following evening made a most happy and effective address to a full house. Dr. G. W. Pepper, United States Consul at Milan, and several American young ladies were present. The bishop has a wonderful faculty of transmitting his spirit to his interpreter, so that the audience gets both the thought and the man. At the close of the service all in the church, by request of the bishop, filed up before the altar and shook hands with him.

The following Sunday, October 2, the Bishop preached in our church at Florence and administered the Lord's Supper. After a sermon in the evening by the pastor, Signor Ravi, we had a blessed meeting of consecration and of special prayer for the coming session of the Annual Conference. Among those who came to the altar were two or three seekers. Monday and Tuesday were spent in Florence. On Wednesday we went to Pisa, where the Conference was to open its

eleventh session on the following day. According to the testimony of all present this session was the best ever known in the history of the Mission. The brethren had worked hard during the year, and, though some had met with encouraging success, the difficulties and discouragements had been so many that several of the brethren had come up to Conference with heavy hearts and troubled spirits.

The session opened with the administration of the Lord's Supper. It was a precious season of grace to all present. The Conference was soon organized, the various committees nominated, and all things in order. The bishop then briefly addressed the Conference, and by his loving words and gentle manner and spirit captivated the affections of every member of the same, so that from that moment and during the whole session there was a sympathetic cooperation between the presiding bishop and the brethren of the Conference. As a result the business proceeded with expedition and in order. There was no commanding, but a happy voluntary obedience and cooperation.

On Saturday afternoon the bishop had a meeting with members of the Conference alone. He talked to them out of the fullness of his heart, and then asked each one present to say a few words. It was a meeting never to be forgotten. The Spirit of God was present, and all hearts were brought into perfect peace and harmony. This was an excellent preparation for the love feast on Sunday morning, which proved to be a veritable feast of love. A lady present was converted and with streaming eyes praised God. Then the bishop preached, and, although he spoke through an interpreter, the word was with power and in demonstration of the Holy Spirit.

Because of a severe cold the bishop was not able to attend the afternoon and evening services, though it was with difficulty that we could persuade him to stay away, so great was his interest in the work. At the preaching service in the afternoon the same spirit was present, and in the evening, after a sermon by Signor Dardi, pastor of our church at Milan, we had an old-fashioned altar service. Many sought the pardon of their sins, while nearly all the Christians in the house came forward and consecrated themselves anew to God. These meetings have been a great blessing to the members of the Conference, both in the spiritual influence on their own hearts and as an object lesson in the work of evangelization. All have returned to their fields of labor full of faith, courage, and hope. Before final adjournment the brethren presented the Bishop with a series of resolutions signed by every member of the Conference, and a model of the "Leaning Tower," as a token of their high regard.

Many important changes were made. The Theological School, hitherto at Florence, has been transferred to Rome. The Rev. E. S. Stackpole was transferred to Maine Conference, and the Rev. N. W. Clark, of Frankfort, Germany, was transferred here

to take charge of our theological school. Miss E. M. Hall continues as Directress of the Girls' Home School, and Miss M. E. Vickery has been appointed Directress of the Young Ladies' Institute. During the year there were about two hundred conversions, some progress has been made in all departments of the work, and a spirit of unity has come among the workers. We have bright hopes for the coming year. Pray for us!

APPOINTMENTS.

ITALY DISTRICT. W. Burt, P. E.—Adria and Gavello, to be supplied. Bari, C. Tolis. Bologna, B. Bracchetto. Caneili, to be supplied. Dovadola, to be supplied. Florence—First Church, S. V. Ravi; Second Church, E. E. Count. Foggia and Termoli, G. Conte. Forli and Faenza, V. Bani. Geneva, E. Tourn. Genoa, E. Stasio. Milan—First Church, F. Dardi; Second Church, A. Manini. Modena, Regio, and Cavezzo, C. Bambini. Naples, P. Tagliatela. Palermo, A. Frizziero. Pavia, F. Cruciani. Perugia, G. B. Gattuso. Pisa, D. Tolsinelli. Pontedera, to be supplied. Rapolla and Melfi, to be supplied. Rome—First Church, E. E. Powell; Second Church, G. Carboneri. San Marzano and Alessandria, P. Gay. Terni, G. Buggelli. Turin, G. Pons. Venice and Mestre, G. I. Fabbri. Venosa and Palazzo, to be supplied. Vicenza and Arzignano, to be supplied.

N. W. Clark, President of Theological School.

E. Borelli, Editor of *Evangelista*.

William Burt, Director of Publications.

A New Theological School in China.

DEAR FRIENDS OF MISSIONS: Believing you would be interested in "The Hing-hua Theological School," we desire to lay before you the facts concerning this youthful institution.

1. It is located in Hing-hua city, the capital of Hing-hua Prefecture, Fo-Kien Province, China. This city is two and one-half days' journey south of Foo-Chow, and just a few miles from the Pacific Ocean. It is a clean city with wide streets, making a healthful location for the school.

2. Hing-hua Prefecture has a population of two million people who speak a dialect different from the Foo-Chow or any other dialect spoken in China. This is a rich agricultural district. The inhabitants are mostly farmers and are more contented and in better circumstances than many of their fellow-countrymen.

3. The Hing-hua people have always shown a kindly disposition toward foreigners. Riots are unknown in this section. Christianity has made rapid progress. During the last Conference year (which was only eight months long) the Methodist Church made a net gain of seventy per cent, second only to North India.

4. These 2,000,000 people, with a Methodist population of 2,000 members and probationers and hundreds of adherents, are almost wholly dependent upon twenty native pastors for their Christian instruction. The harvest truly is plenteous but the laborers are few.

5. The importance of this field, the large number of adherents, the unusual strength of the native church, the remarkable ingathering of souls called loudly for an increase of pastors; but the preachers were not to be found who could speak the Hing-hua dialect, consequently the mission authorities concluded that the only solution of this problem was to be found in establishing a theological school at Hing-hua city. A missionary was sent out to take charge of the Hing-hua educational work, and in February, 1892, a School of the Prophets was opened.

6. The theological school has outgrown our highest expectations. The appropriations for 1892 provided for four students, but when the school opened eighteen bright young men applied for admission. We admitted twelve, trusting to the Master and his servants for the financial help needed to provide for these students. We have not been disappointed. These young men come from the best Christian homes and have shown themselves to be faithful workers on both school and evangelistic lines. One reported having preached fifty-five times during the term, and another at the end of the first month of the summer vacation reported fifteen conversions.

The school occupies a rented native building which has but one recitation room, and this room is also used for a dining hall. The private rooms are small and crowded. Five students sleep in the largest room, the dimensions of which are 12x16 feet. This building rents for the magnificent sum of nine dollars a year. This is the best place we could get in which to open our school. It will be absolutely impossible for the work to develop in this cramped condition. Ten or more young men are waiting to enter the school as soon as there is room for them. A theological school building must be provided soon or the school will be injured badly. Three thousand dollars (gold) is sufficient to buy property, build and furnish a suitable and substantial Chinese structure.

Here is an unusual opportunity to do good. Will not the Church at home help in this emergency? Surely there are lovers of missions who would gladly send the three thousand dollars needed. The donors can have the privilege of naming the building.

Remember that the religious teachers and pastors for over two million people are to be supplied mostly from this school. Hundreds of members, probationers and adherents, are calling earnestly for pastors, and here are a score or more of young men ready to prepare themselves to help reap this vast harvest for the Master, but our hands are tied for want of room.

Dear Christian friends, do you not wish to help in this noble enterprise? This appeal has been indorsed unanimously by the Foo-Chow Mission, and the General Missionary Committee has heartily approved it.

Money for the Hing-hua Theological School should be sent to the address of the Rev. C. C. McCabe,

D.D., Missionary Secretary, 150 Fifth Avenue, New York city. It will be forwarded promptly.

N. SITES,
GEO. B. SMYTH,
M. C. WILCOX,
W. H. LACY,
J. J. GREGORY,
W. N. BREWSTER,
G. S. MINER,
R. L. MCNABB,

Members
of the
Foo-Chow
Mission.

The Methodist Missions in Japan.

A CORRESPONDENT of the *Central Christian Advocate* writes from Tokio, Japan, August 29, 1892:

"The Annual Conference season has once more come and gone for the Methodist bodies in Japan. The Mission of the Evangelical Association had a very interesting meeting, and reported progress all along the line. They are expecting a bishop next year, when an Annual Conference will be organized. Their work is chiefly in and about Tokio. The Mission of the Methodist Church of Canada held their meeting the latter part of June. Several important changes have been made in their staff, the older men going home and their places being taken by men who originally came out on the self-support plan. The work of this mission is in and southwest of Tokio.

"The work is organized as a district of one of the Annual Conferences in Canada. The Methodist Protestant Mission has its work in Yokohama and Nagoya and vicinity. They are laying good foundations for the future. The Methodist Episcopal Church, South, has a work of phenomenal growth. They are located in Kobe, Osaka, and to the south, except Kiushiu. This year they were visited by Bishop Key, and organized into an Annual Conference. They were able to report progress and to announce that the girls' school at Hiroshima, destroyed by fire, has been rebuilt, and that \$10,000 are in hand for their main building of the boys' school in Kobe.

"The Japan Conference of the Methodist Episcopal Church has just held its ninth session at Aoyama, Tokio, under the presidency of Bishop Mallalieu. This Conference now has fifty full members and twenty-four probationers. There have been but slight accessions to the Church, and but slight gains in self-support during the year. This Conference occupies the whole of Japan except those portions occupied by the Canada Methodist and Methodist Episcopal, South, workers. The work is not everywhere compactly organized, but the general occupation is well conceived and ably executed in all these Methodist bodies. Bishop Mallalieu, after Conference closed, made a flying trip to the north, visiting Hirosaki and Hakodate, and then went on toward the south, speaking at Yokohama, Ioso, Arima, and perhaps at other places. These visits of one 'Chief Pastor' are a great help to the Church, but the travel on the field should be done

before Conference. The bishop, on his trip to the far East, is accompanied by his son and by the Rev. W. H. Daniels, well known as a Methodist historian and as an evangelist in India. He attended the Young Men's Christian Association Summer School at Hakone, and since has been on evangelistic tours in this vicinity."

MISSIONARY MISCELLANY.

In Japan there are 3,410,000 scholars attending schools, or nearly half of the total population of school age. This speaks well for the future of Japan.

Dr. Jessup reports that in Turkish Asia there have been gathered by Protestant laborers 175 churches, 20,000 communicants, and 100,000 adherents, chiefly among the oriental churches.

The Samoan Islands, through the agency of the London Missionary Society, have so accepted the Gospel that out of a population of 46,000 all but 10,000 have become professing Christians.

It is been said that Mohammedanism is impregnable against Christianity, but the English Church Mission Society has 1,000 Moslem converts, the Rhenish Society in Sumatra has nearly 6,000, and nearly all the 12,000 converts in Java have been won from Islam.

There are about twelve hundred natives of India who have been imported to the Fiji Islands as laborers. They are poor, and generally degraded. A native Christian preacher of India has gone to labor among them. He is said to be "the first missionary sent forth by native Christian India to foreign lands." His name is John Williams, and he belongs to the Wesleyan Church.

Life and Work, published at Blantyre, British Central Africa, says: "The members of the Berlin Mission not far from us make a point of living as much as possible on the food supply produced in the country. The rich Koude district affords a most favorable field for such an experiment, but there are few parts of Africa where such attempts can be made with safety. A great deal, of course, depends on the cook. But health in Africa must be secured at any cost."

Dr. Shedd, a missionary of the American Presbyterian Board in Persia, speaks of a powerful priestly class in that country—the *mullahs*—whom he describes as descendants of the ancient magi. The head of the caste, whose title is the *Imaun of the Age*, lives near Bagdad, and his decrees are as binding on his co-religionists as the bulls of the pope are on Roman Catholics. Between this body and the shah there is constant war, and through the friction Islam is losing its hold upon the country. But the government has not always the best of it in the quarrel. An instance is given of this. The shah gave to a British company the monopoly of the tobacco trade, and the imaun forbade the use of the weed, with awkward consequences.

The progress of Christianity in Japan is alarming the Buddhists, and among some of the plans formed in opposition is that of an organization whose members promise they will have no relations of any kind with Christians. Over doorways can be seen the wooden ticket showing that its inmates are members of such a society.

The *Mission Record* of the Church of Scotland reports: "Rabbi Lichtenstein of Tapio-Szele, in Hungary, who has for some years professed and preached Jesus as the Christ, while holding the office and performing all the functions of a district rabbi, has now resigned his office and come out from Judaism. He has been appointed by the Jewish Mission Committee of the Irish Presbyterian Church one of their agents in connection with their work at Hamburg. We observe that a fund is being started to circulate Rabbi Lichtenstein's writings, notably his remarkable book, *Judaism and Christianity*, among the Jewish communities on the Continent."

A lady missionary in Rabat, Morocco, writes: "Moorish houses are open to us, and the Moorish women are far more willing to listen to the Gospel than the Jews. As a rule, they are far brighter than the Jewesses, although they have far less liberty, and are shut up so terribly. I visit regularly a big shreef's (saint's) house, where the daughter, a girl of about eighteen, has never been outside the door of the house she was born in. She has never seen a tree, and has no idea of what the sea is like, though she lives so near to it. She is supposed to be so much holier for this. They constantly remind me that her father is 'next to the sultan'—there is nobody higher, not even the kaid (governor), and nobody else so holy as he in Rabat. And all this he owes to his direct descent from the Prophet!"

In the city of Mosul, on the Tigris, is a new mission of the Presbyterian Church. "Of the population of Mosul by far the larger part are Moslems. The nominally Christian sects, principally Jacobites and Chaldeans—or Nestorians who have become Romanists—number about twenty-five thousand, and there are not far from ten thousand Jews. The Protestant community as yet is small. The Lord's day finds perhaps a hundred and thirty in the little congregation in the city, including the pupils in the school. To these schools are brought the girls and boys from the rude mountain districts. The language of Mosul is almost exclusively Arabic, and this is the tongue mainly employed in preaching within the city. Outside the gates Arabic is little heard, and Syriac is everywhere spoken. The climate is exceedingly unhealthy."

The editor of the *Calcutta Indian Witness* makes the following report of a devil burning:

"Through the kindness of Mr. Wenger, of the Turret Bazar Mission, we recently had an opportunity of visiting two Chinese Joss houses, and witnessing the annual ceremony of burning the devil. Honesty for-

bids our saying we enjoyed the visit, yet it was interesting and instructive, particularly as illustrating the peculiarities of the Chinese character and its marked difference from the Hindu. The devil burning ceremony began in the Joss house and ended in the public street. It included sacrifices and services for the deliverance of the souls of ancestors, and destruction of the image of the devil, which we suppose represents the deliverance of the souls from his power. The walls of the brilliantly illuminated Joss house were covered with cartoons describing all the torments of souls in hell, which are supposed to finally purify them for heaven. Every conceivable form of torture is represented, the whole series indicating the cruel materialistic and unimaginative quality of the Chinese mind, in these respects so different from the Hindus. Large tables in the center of the room were covered with sweetmeats from China, which together with the innumerable lighted tapers and the ceaseless beating of gongs were the means used for propitiating the devil and inducing him to release from hell the souls of those in whose interests the service was held. The devil, a large figure in bamboo and tissue paper, resembling the Rawan of the Ram Lila, occupied a conspicuous place in the outer room of the Joss house, around the walls of which were lists of the names of the donors to the expenses of the performance."

Missionary Personals.

Rev. C. A. Gambon, of our Mexico Mission, died in Mexico of yellow fever, on November 19. He was a delegate to the last General Conference and a faithful and able minister.

Bishop William Taylor left New York December 7 on his way to Africa. He went to London, and will go from thence to Liberia to hold the Liberia Conference.

Mr. H. L. Roscoe left New York December 17 for Lucknow, India, where he is to be instructor in stenography and typewriting in Lucknow College.

Rev. George B. Smyth, of the Foo-Chow Mission, who first went to China in 1882, is expected to leave China this month, returning home on account of ill health.

On January 4 the following missionaries are to sail from San Francisco for Shanghai, China: Rev. J. C. Ferguson and family, returning to Nanking; Miss Gouchenour, of the Deaconess Home, Chicago, who goes as a deaconess to the Central China Mission; Rev. W. E. Manly, of Iowa, and Rev. J. F. Peat and wife, of Quincy, Ill., as missionaries to West China; Miss Lydia A. Wilkinson, of Diagonal, Ia., as teacher for the Girls' Boarding School at Foo-Chow, China.

Missionary Books.

Missionary Landscapes in the Dark Continent. By Rev. James Johnston, A.T.S. Published by A. D. F. Randolph & Co. Price, \$1.25. Here are given excellent descriptions of the people and the missions in Morocco, Egypt, North Africa, Uganda, Kaffraria, Soudan, and on the shores of Lake Nyassa, Upper Zambezi, Lake Tanganyika, Congo and Niger Rivers. The author is a writer of careful research and considerable repute, and has given us a most excellent account of that which has until very recently been but little known. The missions in these lands are growing in strength and interest, and we gladly welcome all the information we can obtain respecting them.

Mexico in Transition, by Dr. William Butler, was noticed last month, and we again call attention to it. It gives us a clear and concise history of the political and religious changes that have taken place in Mexico chiefly since 1860, and also a record of the advance of the Protestant missions. It should be in all the Sunday school and pastors libraries. Price, \$2.00. Published by Hunt & Eaton.

The Child of the Ganges can be recommended for Sunday school libraries. It is a tale of the Judson Mission, written by Rev. Robert N. Barrett, and published by the Fleming H. Revell Company at \$1.25. It is well illustrated, well written, and intensely interesting. The customs of India and Burma are incidentally portrayed, as the trials and conquests of missionary life are given. The story in its historical setting is true and will well pay a perusal.

A Girl's Winter in India is a journal kept by Mary Thorn Carpenter in her visit to Ceylon, Bombay, Allahabad, Calcutta, Benares, Lucknow, Cawnpore, Agra, Delhi, Jey-pore, and other places in India. It is both pleasant and profitable to look through her eyes as she gazes upon magnificent buildings and the swarming millions of India. The writer was a careful observer and an excellent recorder of what she saw. There are twelve illustrations. It is a good book for a Sunday school library. Published by A. D. F. Randolph & Co. Price, \$1.50.

The Chinese: Their Present and Future: Medical, Political, and Social, is written by Robert Coltman, Jr., M.D., surgeon in charge of a Presbyterian hospital and dispensary in China, and published by the F. A. Davis Company of Philadelphia at \$1.75. The author lived in North China for about five years, and his descriptions of the people refer chiefly to those in that section. His account of the people is entertaining and instructive, and the chapters on the missionaries and their work, the present political situation, and the future prospects of China are valuable. The plain language the writer uses in treating of the dissipation and the diseases of the Chinese is objectionable and prevents the book securing a general circulation. It should be placed among other medical works.

Kin-da-shon's Wife is an Alaskan story, written by Mrs. Eugene S. Willard and published by the Fleming H. Revell Company at \$1.25. The author writes from a full knowledge of the people of Alaska, having been a missionary among them for over ten years, and in this story interweaves much information respecting the customs and characteristics of the Alaska Indians. "The story is true in every particular essential to history; it is true in its representations of Kling-get life and customs, of the character and productions of the country." The author says that much of the crime resulting from the belief in witchcraft is due to the medicine man, and she begs those in authority to cause his extermination. "His incantations should be held a crime; and his uncut hair should be shaved clean to the head; the whipping-post and work under guard on public improvements would be better than a prison." It is an excellent book for the Sunday school library.

The Bishop's Conversion is written by Mrs. Ellen Blackmar Maxwell, for years a missionary of the Methodist Episcopal Church in India. The Bishop is a leader in the Church, a thinking man, one who has read the criticisms of missionaries and their work, and who fears that there must be more or less truth in them. With his family he goes to India, remains there a year, lives as do the missionaries, and then returns to America prepared to defend and glad to defend the missionaries, more alive than ever to the great importance of missions, and prepared to so present the subject of missions as to deepen the interest of the hearers. Here is furnished the best account we have read of missionary life and labor. Written in story form, it is all true. It is an interesting book for anyone to read. It is a good book for the Sunday school library. Its reading will place us more in sympathy with our representatives at the front. Published by Hunt & Eaton and by Cranston & Curtis at \$1.50.

THE GOSPEL IN ALL LANDS.

FEBRUARY, 1893.

APPEAL OF THE GENERAL COMMITTEE OF THE METHODIST EPISCOPAL CHURCH FOR HOME MISSIONS.



WHILE we are in duty bound to extend the missionary agencies of our Church to the remotest parts of the earth, the opportunities of the field at home create an imperative demand which we dare not refuse to consider, a demand more urgent to-day than ever before.

In America the "foreign" field is at "home." We ponder the Master's commission, "Go into all the world," and we lift our eyes to find "all the world" pouring its populations into our open gates. We plan to go to them, and, lo, they meet us more than half way. Our own coasts are crowded with the foreign subjects we cross the sea to seek and to save.

The rush of foreign immigrants, in the future to be augmented rather than diminished, suggests new reasons for increasing our missionary efforts in the old lands, that we may prepare them before they leave home for the new life on this side of the sea; but it emphasizes every argument hitherto employed for receiving them when they do come with the amplest provisions for indoctrination, in the Christian way, in those vital truths which are the very life and hope of the Republic.

These foreigners come with prejudices to be removed; with false or partial views as to what freedom is to be corrected; with no sense of the responsibility under which they are placed as citizens of a free nation, and with unworthy views as to the relation of Christian faith, experience, and character to political obligation.

At our very doors immigrants are met by tricksters of the market, the State, and the "Church." Every effort is made to keep them under a foreign dominion, social and ecclesiastical. In many cases they settle in communities of their own; teach their children the language, manners, and customs of fatherland; foster all the old prejudices against the new order of things; retain as far as possible the civilization of their native lands, the very civilization which made their immigration to this country a necessity.

The Gospel, which we as a Church have proclaimed for more than a century, is the salvation of these misguided people. We need resort to no political devices, nor ally ourselves with any political party, in order to win our fellow-citizens to an enthusiastic acceptance of American ideas. The Gospel of universal brotherhood which we preach, and the blessed experience of the inner life which we promote, will guarantee loyalty to the large doctrines of the Republic, and save the newcomers from the evil teachings of Anarchy and an unchristian Socialism. A Methodist church in every foreign community on our shores will develop American liberty by making free, as the truth of Christ makes free, those who accept his Gospel and walk in the light and joy of his Spirit.

Immigrants of every nationality are peculiarly susceptible to the spirit of kindness by which the true Church of Christ is animated. They are the "strangers within our

gates" to whom in Christ's name we give welcome. They find in a Methodist church not an "ecclesiastical establishment," but rather a home, with hearty songs, fervent prayers, earnest sermons, fraternal greetings, and the realities of Christian experience and good neighborhood.

The missionary work in our own borders among foreigners is still further commended by the fact that so many of this class are but temporarily resident here. They come for a time and return to their native lands. Every word of Gospel truth which such casual hearers receive is good seed, from which one day good fruit may come. The work among the Chinese in America is of this character. The lessons given in special Sunday school classes in so many parts of the country to these waifs from the Celestial empire are "as bread cast upon the waters."

Thus in missions at home, among Germans, Scandinavians, Italians, Portuguese, Bohemians, Hungarians, Mexicans, French Canadians, Chinese, and Japanese, and among the Indians, who have a preeminent claim upon us, we are, through the domestic department of our great Missionary Society, spreading the Gospel and building up the Church of our Lord Jesus Christ.

This branch of our work comes home to us still more closely, for it reaches our own people, our old neighbors, our sons and daughters, who, led by the enterprise of the age, have themselves gone to find homes on the frontier. By every contribution toward the Christianization of the extreme limits and the newly opened interiors of our own country, we are laying hold upon and helping our kith and kin, reminding them of the old doctrines to which they listened in the earlier years, and thus are we doing much toward bringing them "back to the old faith they learned beside their mother's knee."

Dearly beloved, we need your sympathy and help in this important work. We need more money to project, establish, and sustain missions of our Church in this land. We need more accurate missionary information on the part of our people, more conscientiousness and consecration, and more systematic giving.

We need especially more men and women for mission work abroad and at home, more ardent love, and more of the self-sacrifice that love inspires.

JOHN H. VINCENT.

(By order of the General Committee.)

MISSIONARY EDUCATIONAL WORK IN CHINA.

BY PRESIDENT J. C. FERGUSON, OF PEKING UNIVERSITY.

THE justification of educational work as carried on by missionary societies which are organized for the spread of the Gospel lies in the fact that these societies take as their model the life of Christ, which was filled, not simply with the work of preaching, but with the broad work of "doing good." If any single apostle were chosen as a model he could not truly represent the aim and work of Christianity, for never has a follower of Christ been able to combine in himself all the varieties of Christ's work. Luke was a physician, but accompanied Paul, the preacher, and Timothy was a teacher, but their common master Christ was all; hence if we chose Luke or Paul or Timothy as our sole model, or elevated the example of one of them above all the others, we should be at fault. The Christian Church has the same right to carry on the work of healing and teaching as the work of preaching, though, in the category of "gifts," the work of prophecy or preaching is placed first. Christ himself made the work of preaching foremost, but followed and supple-

mented it by the broad work of helping the poor, relieving the distressed, and elevating all those about him.

Educational work is peculiarly needed in China, because China has, from its earliest history, been a literary country. The present system of civil service examinations through which officials are promoted to their positions is based upon a literary standard. By thus compelling all her officials to prepare themselves by a thorough literary culture for the duties which they hope to perform, she has placed a premium upon literary pursuits and acquirements which has had a very great influence upon her national history. These examinations have been in vogue since about one thousand years before the birth of Christ, and are very thorough and searching. The student passes his examination first in the township, then in the county, and again before the literary chancellor of the province, and in this process the unworthy and incompetent are sifted out. The young man who is successful in his examination before the provincial chancellor is promoted to his first degree, and this entitles him to compete at the triennial examinations held in the metropolitan capitol. In these examinations only about one in every one hundred and fifty candidates can be successful, and out of these successful candidates, who are compelled to pass a still higher examination before a board of regents in the imperial capitol, are selected the candidates for official promotion. As young men pass through these various examinations they are severely tested, and only those who have done meritorious work can hope to be successful. This custom makes it necessary for young men who hope to rise to high positions in their native land to prepare themselves thoroughly by literary pursuits. This preeminence which China accords to literary work makes it important that the Church, when taking up missionary work in that land, should not disregard this characteristic of the people.

Another fact which needs attention is, that in Chinese literature ethical teaching is always a part of literary composition. The great model of the literary mind—their ancient sage Confucius—was not simply a man of letters, but was an ethical teacher, with what he considered a mission to his generation, to restore the teaching of earlier sages and to establish the right principles of government; hence in the Confucian Analects we constantly find ethical maxims and broad moral teaching which were meant to inspire and uplift those who had charge of the government of the country. The students who now study the writings of Confucius and of Mencius regard themselves not simply as men who desire to acquire literary excellence, but also as students of correct ethical principles. They study both the writings of Confucius and his life, and attempt to acquire both the literary style of their master and also to model their lives after his life. They try to sit as Confucius is reputed to have sat, walk as he is reputed to have walked, and deport themselves as he is said to have deported himself. These young men regard themselves as Confucius regarded himself, a teacher of all those about him, and the custom is now universal among the people of regarding these young men as their teachers. Parents point to these young men who take the sages as their models, and urge their sons to pattern their lives after their models. This opens a broad door for Christianity, in the fact that those who are taught in Christian schools expect to have ethical teaching, and if we can give them not only a broad and thorough culture, but also the better ethical teaching of Christ, which will lead them to repentance and salvation, and then send out into communities all over the empire young men of culture and thorough refinement who will, for this very reason, have a prominence among their people and who will also have the Lord Jesus Christ as the model of their lives, we shall have beacon lights in every community. Then shall the parents who point their sons to these models be pointing them also to him who is the Saviour of the world.

Educational work must, in the future, play a very important part in uprooting superstitions which now have a stronghold among the people. Side by side with the prominence which China has placed upon literary pursuits have grown the dreadful superstitions which now retard so much the progress of the empire. This is explained by the fact that history shows that the nations that forget God always plunge into dark superstition. Atheism and superstition are closely allied, and he who says in his heart there is no God is usually the one who most readily accepts the grossest superstition. The baneful superstitions of China are closely allied with misconceptions of the forces of nature. *Fungshui* lays its deadly hold upon matters of state, and this superstition is only a misconception of the power of the elements. Their whole system of astrology is also based upon misconceptions of nature, and only as science is taught and the truths of nature which God's word has helped to reveal are taught among the people, can Christianity gain a stronghold.

Thus educational work will also be a very important factor in helping China to overcome the greatest evil which has ever beset a nation—the traffic of opium. This deadly vice has gained such a hold upon the people that in our part of China about seven out of every ten adult men are addicted to its use. We can hardly hope for the reform of these adult victims, but can with certainty expect that the young men who are trained in our schools, and are taught the direful effects of the opium drug upon the human system and upon their nation, will never become addicted to its use. This has been the history of the graduates of Christian schools in China up to the present time, as is shown by the fact that not one graduate of the Christian schools in China has ever become addicted to the use of opium.

The greatest value, however, of Christian education in China is that we may present Christ to the leading minds of that empire. While we should not neglect the poor nor the outcast nor the great middle classes, yet it is important that we do something also to reach those young men who are to be the leaders of thought and action in their country.

If we can be instrumental in bringing one student to Christ who shall afterward become a masterful leader among his own people, we shall have done more for the evangelization of that empire than if we had been instrumental in leading hundreds of ordinary minds to a knowledge of the truth. The great work of Ananias was not that of faithfully witnessing among the ordinary minds, but it was in leading the master mind of Paul to an appreciation of his need of Christ. All the other converts of Ananias are unrecorded, but the conversion of this one man, whom he did something to bring into the light, forms a conspicuous part of the Book of Acts. This was because Paul was able not simply himself to appreciate and believe on Christ, but was able also to become a leader in the Church. If through our schools we shall be able to bring leading minds in China into contact with the Lord Jesus and be instrumental in the conversion of some of them, the future evangelization of China is an assured fact. The great need of our evangelistic work in that land to-day is men who shall be able to lead the hosts of God to victory, and only as we place ourselves in a position to reach this class shall we be able to do our whole duty.

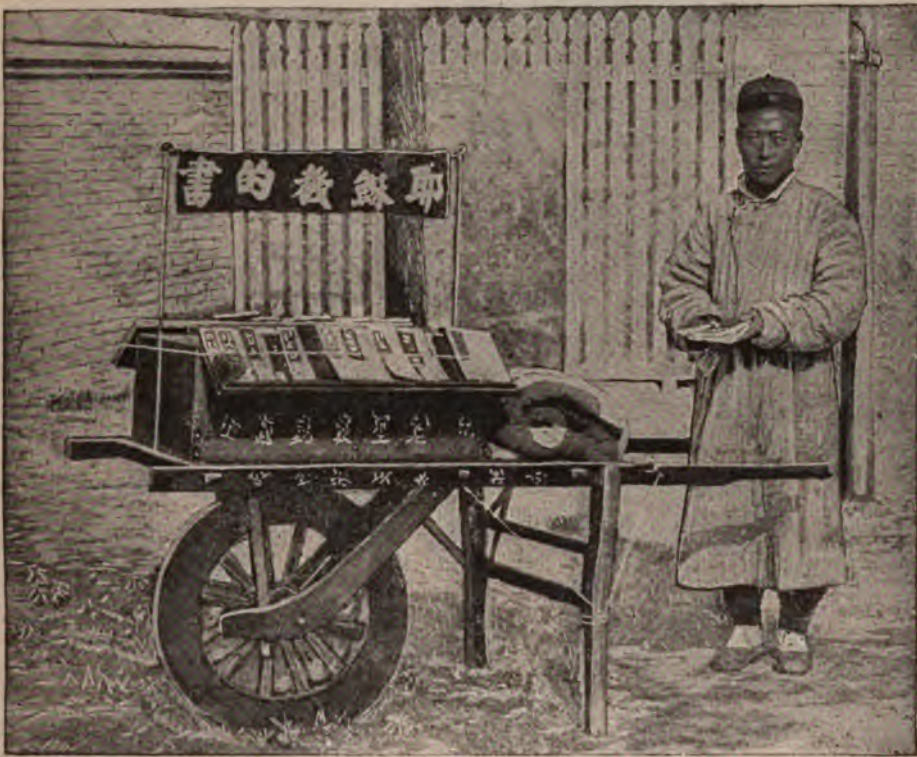
MENCIUS, who lived in China about one hundred years after Confucius, said: "There is an ordination for everything; and a man should receive submissively what may be correctly ascribed thereto. Death sustained in the discharge of one's duties may be correctly ascribed to heaven. Death under handcuffs and fetters cannot be correctly so ascribed. The great man is he who does not lose his child-heart. To nourish the heart there is nothing better than to keep the desires few."

SIGNS OF PROMISE IN CHINA.

BY REV. W. T. HOBART.

THE Shan-tung District of the North China Mission is farthest from Peking, but in some respects the most interesting of our Methodist Episcopal fields. Though seven hundred miles away, we were providentially led there many years ago.

Within its limits lie the tombs of Confucius and Mencius, teachers Kung and Meng they should be called, for their names were Kung and Meng, and they were called Fu-tzu, meaning teacher. This is a title, like doctor with us, and not a part of the name. The early Catholic missionaries probably thought it all the name of the sage, and so called him Confucius. But this is merely a parenthesis.



BIBLE AND TRACT WHEELBARROW.

Not only these tombs, but T'ai-shan, one of the sacred mountains of China, covered with temples from top to base, to which thousands of pilgrims flock annually from all parts, is here situated. Yet here at the Mecca of China, near these triple holy shrines, the humble Methodist itinerant preaches the glorious Gospel of the blessed God.

Rev. Frederick Brown, the wide-awake presiding elder of the district, with his corps of native assistants, proposes to rout the devil and take the whole region for Christ. He has invented or adapted a Gospel wheelbarrow to be used in the sale of Scriptures and tracts. It is decorated with various Scripture texts, and thus preaches to the eye of every passer-by. This barrow the peripatetic bookseller can trundle all over the district, and he has only to stop and open the lids, when he is ready to supply

all comers. The illustration on the previous page shows the barrow and one of Brother Brown's assistants. The inscription over the barrow reads, "Jesus Doctrine Books."

Brother Brown writes: "Thousands of pilgrims from all quarters come to worship at this 'sacred pile of rock,' and we are delighted to believe that many have heard the Gospel and have carried away many of our tracts and books to their distant homes. Our district tract wheelbarrow stood at the base of the mountain, and, as the weary, foot-sore pilgrims passed, thousands of volumes were sold." May the seed bear abundant fruit.

Within the bounds of the district is a large city called Chi-ning-chou. We have been trying to gain a foothold there for years, but the *literati* have been very hostile. Some years ago, as an entering wedge, we opened a little bookstore on a quiet street, where we sold scientific works as well as Scriptures and tracts. But two years ago we were driven out of the city, and our shop was sealed up.

Last fall, after the imperial edict tolerating Christianity had been issued, Mr. H. H. Lowry and Mr. Brown went to the city and called on the new official. They were well received. The magistrate himself procured the key and reopened our bookstore. After their return a good piece of property inside the East Gate was bought at a low figure, because it was "haunted." It was bought by telegraph. Think of that for conservative China! It was once an official residence. The "haunted" portion we have made into a native parsonage.

Mr. Brown says: "The new official, who was sent after the riot, has treated us well. He gave us a feast, issued a proclamation, and has done everything in his power for us. An extract from a letter just received from him will show the kindly feeling he manifests toward us. Said letter is addressed to 'Bishop' Brown, and contains his thanks for the present of a cheap watch, which I sent him as an expression of my gratitude for his kindness. He says: 'The watch you so kindly sent me represents twelve hours. It is not an exaggeration to state that I think of you each of the twelve.' 'Though the distance between Chi-ning-chou and Tientsin [where Mr. Brown lives] is one thousand *li* [Chinese miles], our hearts are knit together as the heart of one man.' If these extracts are of no other value, they show that a great change has taken place. Two years ago the city was in a state of riot; officials and people opposed to us; now the highest official treats us more kindly than our most sanguine expectations. To God be the praise!"

At An-chia-chuang, the oldest circuit on the district, we have taken an advance step. Mrs. Gamewell offered them thirty dollars a year if they would open a girls' boarding school. A committee of five church members, including the pastor, chosen by the members on the circuit, were to have entire charge of the school. They wrote an agreement, pledging the churches on the circuit to provide the schoolroom and furniture, food and fuel, and to keep at least ten girls in school for ten months. The wife of the pastor gave her services as teacher. When Brother Brown visited the school, six months after its opening, he found twelve girls had been enrolled, and eight then present passed good examinations in their studies. Besides this several girls, without urging, have unbound their feet. The church members contributed thirteen hundredweight of grain, seven hundredweight of vegetables, and a like quantity of fuel. One member gave a room for the school, and others loan tables and benches.

In this spirit of self-help we rejoice, and they are pleased themselves. The native pastor said, while his fat, round face beamed with satisfaction: "We did not think it *could* succeed."

So the cause of God advances, a step here and another there. While it may seem slow to impatient minds, we glory in the fact that "our God is marching on" in China.

THE CHINESE A GREAT PEOPLE.

BY REV. S. C. GIBSON.

(Extract from an Address at the Anniversary of the British and Foreign Bible Society in 1892.)



I SPEAK on behalf of a great people. You little know how great they are. You are gladdened when you hear of some speck upon the purple ocean whose few hundreds of inhabitants have received at your hands the word of life. What, then, when I speak to you of the magnificent empire and of the magnificent people of China? It is an empire that stretches from ice-bound regions of almost arctic cold to the sunny lands of the tropics, and from the fertile shores of the bright Pacific to the mighty and unscaled masses of the mountains of Central Asia. And over all that vast domain you have four hundred millions of people who crowd its cities and till its soil, the strongest, most intelligent, and most industrious of all the Eastern races. They planted their great empire a thousand years before the foundations of Rome were laid, and now, more than a thousand years after her glory has departed, and after the great city, "lone mother of dead empires," has sunk into decay, their empire stands before the world the greatest wonder and the greatest problem of the nineteenth century, extended, consolidated, and secure, alone and unrivaled, the one great non-Christian empire of the modern world.

They stand there bracing themselves to-day for new efforts in the face of new conditions. Their emperor is learning English. They are coming into contact with our Western civilization. They are adopting our steamships, our railways, our telegraphs. They are inquiring into our political constitutions and our social life. In all departments they are preparing to learn from us in order that they may maintain themselves as the equals and the rivals of the greatest Western powers. Therefore, it becomes doubly urgent that we should, at the beginning of this new and grand career upon which they are to launch, present to them the word of God—which is the secret of our greatness and the only secret of its permanence. They have made for themselves a great literature and have built up great systems of philosophy and law. Their sages have disciplined themselves in ethics and statesmanship; their toiling millions in industry and commerce. They wait for only one thing to make them the greatest of all people, the joy of the whole world. They are still in the bondage of heathenism; they lack the Gospel of Christ.

If they have been so grand a people without the Gospel, what will they be if we give to them the Gospel—which will cleanse the corrupted administration of justice throughout all their land; which will regenerate their national life; which will purify their homes and purge them of what is cruel and vile; which will dignify their manhood and renew the energies of the individual life? If we put the Gospel into the hands of China, you will see her no longer as a dead mass on the far limits of the East, alien to our sympathies, strange in her methods of thought and life, but you will see her the very vanguard of the Church of God, the noblest battalion in the armies of the Lord of hosts; and that glorious vision—which always floats before the eyes of a Chinese missionary, which is coming nearer and nearer to its fulfillment every year—is surely one for which we and this Bible Society should pray and toil together, and count no toil too great if we can, by the blessing of God, hasten its coming by even a single day.

THE Chinese sage Mencius taught: "Benevolence is the distinguishing characteristic of man. As embodied in his conduct, it may be called the path of duty."



INTERIOR OF KWANON'S TEMPLE.

WORSHIP OF KWANON, THE QUEEN OF HEAVEN.

ONCE a year the people about Swatow, in China, go to a temple on a small island near by to worship the Chinese "queen of heaven," to whom mercantile men think they owe their success upon sea and land. Miss Daniels, a missionary at Swatow, who visited the temple, describes as follows the temple, the idol, and the worship:

"The temple dedicated to the goddess stands high, and is reached by a flight of

stone steps. It is highly ornamented in flowers, fowls, fishes, and beasts, the ridge-pole being crowned by a great dragon. A noisy theater operates a few feet in front of the steps, and on all sides are people with tables for supplying food or mock money. Going up the steps one sees directly in front of the temple an altar for making offerings to the spirits of such of the departed as have no children to worship them. To the right of this is a huge paper image, its head as high as the top of the temple, its face and hands as hideous as you can imagine. This is the ruler of these departed spirits, and it is his duty to settle disagreements among those spirits who are inclined to quarrel. To the left of the altar is a furnace, in which bushels of ashes and embers show that during the past two days great quantities of mock money have been offered.

"Within the temple, at the farther end, sits the goddess in her chair, with a heavy canopy above, all elaborately wrought in silk. With her attendant on either side she is quite unmindful of the earnestness with which two devotees are tossing their bamboo slips, eagerly watching for the favorable position of one black and one white side up, to show that their petition will be granted. In front of the goddess is a row of three altars, each about ten feet long and three wide. One is covered with lighted tapers and incense pots, in which incense sticks are burning, filling the building with smoke. The others are loaded with mock money and all kinds of food brought for offerings. Here are the entire heads of swine stained a bright pink and roasted, fowls of all kinds, fish of all kinds, and the best of fruits, all of which are offered, then taken home and eaten by the family.

"Beyond these altars are mats upon which the worshipers kneel after having made their offerings; and gongs are beaten with a deafening noise while they prostrate themselves before the idol.

"We turn aside and wander a short distance from the temple, where we find a number of women whom we tell of our God. Some listen, others examine our dress and inquire after our families. When we ask them regarding their worship, the greater number acknowledge that the goddess can hear nothing, can say nothing, and can in no way help them, and they worship because it is their custom. Others say they did not come to worship, but are out for pleasure; others hold that the goddess does help them. Thus, we spend four hours talking with these poor women; and hope that some may have heard the Gospel, to accept it in the future."



SHRINE OF KWANON.

CONFUCIUS, the great Chinese sage, who lived five hundred years before Christ, said: "Learning undigested by thought, is labor lost; thought, unassisted by learning, is perilous. What the superior man seeks is in himself; what the small man seeks is in others. The superior man is dignified, and does not wrangle; social, but not a partisan. He does not promote a man because of his words, nor put good words aside because of the man."

CHINA AS A PROTESTANT MISSION FIELD.

BY REV. WILLIAM ASHMORE, D.D., OF SWATOW.

BELIEVE that China is the greatest and most important mission field in the world, and here are some of my reasons for saying so:

I. The empire of China lies in what people in Western lands would call "the zone of power." It covers a great area between great cold and great heat. It has a Mississippi valley of its own, with a soil rich and fertile, with mineral supplies inexhaustible beneath. The Creator has stored away for coming use enormous resources. This is a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and oranges and sugar cane; a land of olive oil and honey; a land where stones are iron, and out of whose hills you may dig brass. It is the zone of the greatest productive richness; the zone of the highest possibilities of development, as writers on such subjects would say in America when talking of capabilities of races.

II. China contains a vastly greater multitude of people than any other single mission field of the world—100,000,000 more than all India; 300,000,000 more than all Central Africa; 300,000,000 more than all Polynesia, and at least 360,000,000 more than Assam, Burma, and Siam combined. It has single provinces larger than two or three ordinary Western kingdoms put together, and populations in some of these single provinces to exceed that of a European empire.

III. The three hundred and eighty odd millions of China are all of one family stock—a homogeneous people with one written language, and one literature, and one religion, and one code of laws, and one governmental administration, and one system of usages, and one social order. All read the same books; and though there are variations of dialect, yet no less than one hundred and fifty millions of them use one dialect in common. Work on such a people will in the end go farther and count for more than among smaller nations and disintegrated tribes.

IV. The Chinese are a most ancient people; they are the gray heads among the nations. Before England, before France, before Germany, before Greece, before Rome, before Babylon, before Israel went out of Egypt—before them all was China and the Chinese. Their family line can be traced back almost to the plain of Shinar. Their early history takes in "the chief things of the ancient mountains." Of ancient times the development of their national traits began. Their cult outages that of all the nations except two or three; their "antiquity is of ancient days." Of all the nations mentioned in ancient history and Holy Writ—and there were not less than seventy of them—only two survive to-day, and one of them is scattered among the nations, awaiting its resurrection call; China is the other. The earth has become the graveyard of the old-time nations. One after another has God said of them, "I will dig thy grave, for thou art vile." One after another have they been "brought down to hell, to the sides of the pit." Egypt is dead and buried, and Edom and Midian and Palestine; the worm is spread under them and the worms cover them. Media is dead and Persia is dead. Nineveh is dead—she is "become a pool of water." God has commanded concerning her "that no more of her name be sown." And Babylon—great Babylon—also is dead; dead and buried twenty-five hundred years ago. Babylon the splendid—her pomp is brought down to the grave. Babylon the mighty—the hammer of the whole earth is cast out like an abominable branch. But China! China still lives; the land of Sinim is still there in the hands of the same people that held it when Isaiah wrote. China, the sole survivor as a nation, still walks the earth with more people sleeping below ground than any of the ancient nations ever had, and more peo-

ple above ground than any of the nations have to-day. This tremendous burden of years is entitled to respect. "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God." If there is to be any sort of missionary precedence among the tribes and nations, then China, the ancient field, has a prominent claim. The younger are not all to be waited upon first and the elders left to the last.



OPEN-AIR PREACHING IN CHINA.

V. The Chinese are physically a tough and hardy and wiry people. Their ability to endure vicissitudes and tension and hardship impresses even the passing stranger. They are not made of that fragile kind of clay which enters into the composition of so many Asiatics. They will outwork and outstrip and outwear any of the common tribes of Southern Asia. They have wearing qualities and lasting qualities beyond those exhibited by the common run of Javanese, Burmese, Malays, Siamese, Tamils, and Bengalis. The native Indian cannot endure any great change of climate. Take him away from his own warm sunshine, and he shrivels like a frost-bitten leaf. The

Chinaman can live anywhere. Send him to Singapore, directly under the equator, and before the year is up he is inured to it like a Malay. Put him in the cold regions of Canada and Siberia, and he learns to endure snowstorms like a Canadian or Cossack; and so he will wear and wear on after Greenlanders and Sandwich Islanders and hill tribes are worn out and used up, with but odds and ends and tailings left, to be like old tools in the junk house of humanity. We do not believe in a policy of skipping over weak and helpless tribes and picking out the great nations to be the recipients of missionary grace, but neither do we believe in a policy of giving the great nations the go-by without a fair proportion of men and means being given to them. It was the promise of Christ that his disciples should bring forth fruit, and that their fruit should remain. Staying qualities in a race are worth something. "Ainos, what seest thou?" "A basket of summer fruit." See how carefully the summer fruit of the Sandwich Islands has been cared for. We should not be less anxious to gather in fruit that will remain in a missionary sense.

VI. The intellectual traits of the Chinese are as striking as their physical. In tough and rugged and often ungainly bodies there are rugged, brusque, and sturdy intellects. As there is no rundown vitality in the one, so there is no rundown mentality in the other. The distinguishing characteristic of their intellectual makeup is common sense. They are an intensely practical people; they reason slowly and cautiously along the lines of their premises; and when they reach conclusions they hold on to them with the grip of bulldogs. That they blunder in their reasoning it is true; but the cause of it is to be looked for in defective premises, through excessive ignorance, rather than in lame logical process. Enlighten them, and they will be behind no people in the world for sound reasoning. They are not given to fanciful theorizing and ingenious speculation. Like so many Asiatics, the practical value, the common sense application, the real availability of things is what always enlists their attention. A speculation which starts in mist and ends in fog, which amounts to nothing and achieves nothing, has no attraction for them. This of itself is a characteristic of great value. Asiatic drift is in the other direction. A great corrective is needed, and it will be found in this part of the world in the assured solidity of the Chinese.

Beyond dispute the Chinese are gifted with a high and lofty quality of human intellect. It is capable of mighty achievements; its possessors can compete with champion men in Western universities, and its diplomatists can vie with statesmen in Western cabinets. The political economist has his feelings moved by seeing vast stretches of territory overgrown with weeds, or vast mineral resources beneath the soil unworked. More moving than all this, and moving to an infinite degree to the Christian economist, is all this unworked mass of human intellect and human heart—such a tremendous mass of power—all running to waste, and so much of it worse than running to waste, utilized to turn the devil's mills and grind the devil's grist.

VII. The moral capacities of the Chinese, their qualities of heart and conscience, are also to be taken into account. Corrupt and wicked and addicted to various vices, to gambling and opium smoking, more particularly selfish and hard-hearted, they are as matters of course; for they are worshipers of idols and are led captive by Satan at his will. Yet in some things the Chinese stand head and shoulders above others around them. They have been taught to honor their parents, to rise up before the hoary head, to exalt the practice of virtue, to honor benevolence, propriety, good faith, wisdom, and righteousness, to pay profound respect to the requirements of human relations. In all their heathenism they never deify vice and lust. Dwell on that fact. The Greeks and the Romans and the Hindus have deified lust, and placed courtesans and debauched females in their pantheon of gods. The Chinese have never done that.

They have debauched plays in their theaters, but they never introduce women on the stage, nor have *Nauteh* girls as part of their troupe. They have no caste among them. They profess a recognition of merit and of moral worth only as the standard of the true man. Granted that they fall immeasurably short in practice, but though they have not lived up to the standard, they have not changed the standard. The same high and lofty rule of procedure which obtained before the days of Confucius is the only one recognized as valid to-day. They do not say, "Evil be thou my good." They lie, but they denounce lying. They smoke opium, but they reprobate opium smoking. They gamble, but they censure gambling. They have not tried to sear their own moral sense, and their moral sense is not seared. They are guilty of immorality, but public opinion does not allow them to glory in it. They are not shameless. Some regard for fair dealing, some sense of honor, some manliness, some faith between man and man, some sense of gratitude, some sense of mutual obligation, some recognition of the equality of human brotherhood—some of these and other things of lofty mold are there still. They have sunken to low levels, but they are not stamped out. Indeed, they claim far more than we usually give them credit for, and they have a deal to present in support of the claim.

Now, salvation is not built on morality, but morality of a new, lofty, and intensified kind is one of the fruits of salvation. It is a vast deal, though, to find here so many correct ideas, so much conscience already developed under the law of nature, so much recognition of the second table of the law, so many remains of the primitive knowledge of one supreme God, so much in the moral consciousness of the people which supports our assertions, so much basis on which to build an appeal to their sense of ill desert, so much that bears witness to the Scripture doctrine that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

These things, too, enter in and help make China the greatest mission field in all the world—all this mass of human beings, all this mass of human intellects, and this mass of human hearts, each with its own capacity for everlasting bliss and its liability to everlasting pain. The Christian heart again is moved to think of what possibilities of praise and thanksgiving to God are here, and yet the field so greatly neglected. Three hundred and eighty millions of human hearts, each of which ought to be an altar of sweet incense in due time and order! What a revenue of glory ought to be coming in to the Lord Jesus! On all this round globe is there anywhere such a unique and peerless field? None. The world has but one.

VIII. China is to be a determining factor in the world's future. As already stated, the nation has had a mighty past. Great statesmen have been produced, great scholars have come forth, great philosophers have arisen, great warriors have sprung up, works of art of stupendous magnitude have been executed, the grand canal was a wonderful conception in its day, the great wall would reach from Boston to St. Louis. Discoveries of great value have antedated our own. The mariner's compass, the use of gunpowder, the art of printing, are all ancient things with them. Let us not forget such names as Fo Hi, Kang Hi, Lau Chau, Confucius, and Mencius, and let us not forget that from this same region went forth two of the greatest generals the world ever saw—Tamerlane and Genghis Khan. The facility with which their military genius handled vast masses of men is without a parallel in some respects in the history of warfare. These men moved their conquering armies across Asiatic deserts as though they had been selected fields for "autumn maneuvers." They set up a Mogul dynasty in India, the greatest that ever ruled in its history, headed by such men as the mighty Akbar and the magnificent Shah Jehan. Note well that fact. The glory of Indian

greatness, as the world counts glory, was an outcome of these same northern Mongols. Nor did they move alone in that direction; the sheen of their spears was seen on the Dnieper as well, and the clattering hoofs of their squadrons of horses made Europe tremble.

And now this mighty past is to be followed up by a mighty future. Her population is increasing with rapidity. Her towns and villages swarm with children, myriads of them coming on. She could take a contract to supply with a working population all the waste places of the West, and she is sending out her colonies and squads already, wherever she can find a place for them, and still the home population is on the increase. China's greatest history is ahead of her. It is true that in the great movements of our day she has not counted for much hitherto. She has been asleep, as one of her statesmen says. But the sleeper of the ages has begun to wake. Her ancestral cradle has ceased to rock; she has risen to his elbows and is looking around; her snores have ended; her yawns have attracted the attention of the nations. "A huge boneless giant," a public speaker once called her; but the giant's bones have begun to form, and the growing pains have startled statesmen in America and Europe. She is already a problem, her wandering children already a bewilderment. Years ago the nations of the West sought to get into China. The walls were broken down, the nations got in, but the Chinese got out, and now the nations are almost ready to fight to get them in again. The copper globe of the fisherman has been opened to let out the imprisoned genii, but no power of the West will ever get them back again. Half a century ago a Chinaman with his cue was a sight so rare as to call for a long newspaper paragraph to tell about him and the far-off land he came from. Nowadays where is he not to be found? He has already become a cosmopolitan. He is in Australia and New Zealand and the Sandwich Islands and Demarara and the West Indies, and in England and Canada and Mexico and the United States. He has insinuated himself into our towns and villages, here and there, one and two and three, and has established his "quarters" in our large cities, and jostles along, determined to vindicate his right to live.

China is to have a great commercial future. Her people are born merchants and traders, and, given time and experience, they will make their own opportunity and compete with the sharpest for a full share of the world's gains. Formerly her dealings were of the second-hand and the petty shopkeeper kind. Her merchants in Hong-Kong and Shanghai operated through foreign merchants, and bought all their supplies second and third hand. Now they have become wholesale dealers and importers; they keep run of New York and London prices; they know the mutations of Western markets; they have their own agents abroad, get their own quotations, and transact their own business by telegraph. It has become a fact that old and established English and American firms in China, that once did colossal buying and selling with their own funds on their own account, have tapered down to be largely mere commission merchants for Chinese. They have become thankful for their patronage as well as their custom. In foreign settlements, away from home, they show the same ability to keep up with the Anglo-Saxon. In Penang they are the moneyed men of the colony; there are millionaires among them; they live in style and ride in carriages. In Singapore, the garden city of the tropics, they own two thirds of all the property in the settlement outside of the government buildings. They own bank shares, and lines of steamers, and mines of tin, and forests of timber, and make fortunes, and ride around, some of them, in costly carriages quite equal to the governor's. But for them the colony could not pay its way. England furnishes the governor with his secretaries, the soldiers with their rifles, and the police with their batons, to keep order; but Chinamen pay for the food they eat and the very clothes they wear upon their backs. The business of the whole

region round about is largely in their hands. Not only do they run their own affairs, but, as a prominent official said, "there is not a heavy transaction among the foreign merchants in Singapore which a Chinaman has not got his finger in somewhere." Nor is it with Europeans only that they compete successfully. They lead all Asiatics—Hindus, Arabs, and even the shrewd Moguls. And so they are progressing every year, getting experience, widening their scope of vision, broadening their field of effort, branching out, taking new ventures, becoming bolder operators, and pushing themselves into business whether other people want them or not.

China is to have a great political future, not one which is to concern simply herself, but one which is to affect the world. Who would have said such a thing fifty years ago? Who would have said then that China would ever become a consequential factor in European politics, or that her attitude would affect the moves on the diplomatic chessboard? Yet already has that thing come to pass. England and Russia are rivals in Asia. If the Lion and the Bear should lock jaws on each other anywhere on the long range of the Hindu Koosh both of them will have to watch the coils of the Dragon. Neither England nor Russia cares to provoke China. Humanly speaking these three powers hold the destiny of Asia in their hands. England is the most powerful at present, but the others have the best foothold. In a sense each holds the balance of power between the other two. Of course China holds her share. To hold the balance of power between these two nations is to hold it for all Asia; and to hold it for all Asia is to make herself felt in all the council chambers of Europe. Some things already spoken of have been referred to as "ancient things." These are modern things—so modern that they have come up in the last quarter of a century; so very modern that many people at home, supposed to be well informed, have not heard of them. Be assured that China has begun to apprehend the situation. Her statesmen are aware of it, and intend to profit by it. Indeed, they have begun to do so already; their political winnings are coming in. If rumors are to be taken Russia has been trying her hand on the Chinese ambassador, and the Chinese ambassador has been trying his hand on the Russians, to get them to hold off from the proposed demonstration on the Yang-tse. Strangely enough, Russia has dropped out of the coalition, and now England makes haste slowly. European problems are being manipulated in China. As yet the Chinaman is a green player on a European chessboard, but he is going to school and taking lessons. Give him practice, and he will get there along with the others.

IX. China is the greatest mission field in the world, because success in it is essential to the conservation of missionary success in so many other great fields. Missions remain no longer local; they have become cosmopolitan. In the beginning of a war there may be separate campaigns, none of which may be decisive. Not until the movements become parts of a combined whole is the crisis really on. So it is in missions to-day. We have skirmished and fought around outskirts and among peoples who occupy no determinative position among the forces of the nations. Now we are approaching the center. China is the largest of all the camps occupied by the God of this world, and it is the strongest fortified in not a few important particulars. It will be useless to hold all these outlying tribes around China firm to the truth unless the great empire itself is reached. It will be too much to expect that Christianity will be safe in Asia at all should such a mighty and influential mass remain unleavened by the truth. Unconverted China will be enough to corrupt all Asia, and will keep in corruption; but unconverted China will powerfully affect and mold all Asia, and we boldly declare will religiously affect the whole world. The conversion of the Chinese will tell powerfully on all the Malays and Siamese and Javanese and Laos and hill tribes and

Cossacks that lie round about China like the bark and brashy parts around the tough heart of a tree. Nails driven into the hard center may require more blows of the hammer, but, once driven home, are more apt to hold bark and sap and heart together. And this we say, not to disparage the outer crust, but in self-defense; for the solid heart of oak is being put in unjust comparison of late. The time has come to accept the challenge and to begin to cry out in favor of China's claims to a fair proportion of men and means.

It is not to be forgotten that in Central Asia two forms of religion, hostile to our own Christianity, are working their way across the Asiatic Continent from the west—Mohammedanism in the southwest, and the Greek Church in the northwest. It is the widening fringe of Chinese population alone which stands in the way of their advance. Let it not be forgotten, either, that in that almost unknown region between the cold snowstorms of the north and the hot sandstorms of the south, and lying also in the vaunted zone of power, is an expanse of country that will some day hold an empire of its own—an empire that will have a better vantage-ground for permanent greatness than had either Babylon or Nineveh of old. This wonderful region will some day be the prize of a contention between the Russian and the Chinaman. Our own Christianity and missionary aspiration has far more to hope for from the success of the Chinaman than of the Russian or the Moslem. Neither of the latter will grant us religious liberty, while China has already committed herself and will not retrace her steps. Missionary success in Western China means the exaltation of a pure Christian influence in Central Asia and the erection of a barrier against these two bigoted and intolerant systems of faith. An advance there is an attack on the Russian and Moslem rear. *The great Province of Szchuan, with its thirty or forty millions of people, is the real heart of Central Asia.* Humanly speaking, as goes Szchuan, so will go Kan Su, on the north, and Yun-nan on the south, and Thibet, on the west; and as they go so along with them will go scores of outlying clans and tribes and kindreds. *We hesitate not to say it—the key to great Central Asia is Szchuan, and Szchuan only.* The key is not to be sought for through the medium of any one, or any dozen, or any dozen dozen of petty tribes and families and clans around the border and up and down among the hills. It is therefore of inestimable importance that Christian missions should hold Szchuan in force, and should do it speedily. The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in rich and fertile Szchuan; not among wild and wandering tribes, disintegrated and disconnected, but among that well-organized and well-governed forty millions of one civilization and one speech who are established in the valleys of Szchuan, up toward the head waters and along the tributaries of the Upper Yang-tse.

X. China is the greatest mission field in the world, because into it are being concentrated more missionary forces than in any other. There are already forty different societies and organizations, with their representatives here. Comparatively few years ago the number of missions was less than in India, that favorite missionary center. Now it is greater. The missionaries have increased from year to year till they have now run up to twelve hundred; and still the ratio grows. At the Conference a year and more ago a call was made for a thousand to be sent in five years. They will come, and still others; for where the carcass is thither, in a good sense, will the eagles be gathered together. There is room for them all, and need for them all, and both room and need for many more than will be likely to come. A great missionary plant is being provided: presses, schools, hospitals, all on great scales, according to the predilections of different persons. And this large missionary body is being scattered here and there throughout the empire: in the cities, to preempt them in the name of the Lord; in the

towns and villages, to proclaim the acceptable year of the Lord; on the mountains, to cry, "Behold, the morning cometh, the darkness is past and the true light now shineth." There are some places in the empire which they are not able safely to penetrate; but where they can there they go, and there they are, and there they stick, and there they stay. The words of David may be paraphrased and applied to China: "Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor dialect in the land where their voice is not heard; their line is gone out through all the provinces, and their words to the end of the empire."

When intelligent and discerning missionary boards are thus willing to invest their men and their means to such an extent it indicates great expectations, for which there must be great preparation, "to make ready a people prepared for the Lord." Here are to come great collisions; here are to be fought great and decisive battles for the truth; here the powers of darkness are to make a stand for the ascendancy of heathenism; and here the soldiers of light are to make a stand for the supremacy of the Prince of Peace. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." It is not without moral suggestiveness that we remember that the device on the banner of China is a dragon, and that the dragon is pictured as trying to swallow the sun. It is the very symbol of Satan. He will do his best to keep his goods in peace. But he shall be cast out; and when that is done there will ring through the length and breadth of this devil-ridden land a mighty song of thanksgiving which all the world shall hear. "Now is come salvation and strength, and the kingdom of our God and the power of his Christ."—*Baptist Missionary Magazine*.



A CHINESE TARTAR WOMAN.

The Idolatry of China.

A MISSIONARY in China, the Rev. George Owen, thus writes to the *Missionary Chronicle* of the progress of idolatry in China:

"The history of China is a striking instance of the down grade in religion. The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral governor of the world, and the impartial judge of men.

"But gradually the grand conception of a personal God became obscured. Nature worship crept in. Heaven and earth were deified, and God was confounded with the material heavens and the powers of nature. Heaven was called father, and earth mother, and became China's chief gods. Then the sun, moon, and stars were personified and worshiped. China bowed down to 'the hosts of heaven.' The great mountains and rivers were also deified and placed among the state gods.

"This nature worship continues in full force to the present time. In the southern suburb of Peking stands a great marble altar to heaven, where the emperor, accompanied by his high officials, worships on the morning of the winter solstice. In the northern suburb is a large square altar to earth, where he worships on the morning of the summer solstice. In the eastern suburb there is an altar to the sun, and in the western suburb an altar to the moon. But nowhere in Peking, and nowhere in China, is there a single altar dedicated to the worship of Shang-ti, the god of the ancient classics. Nature has taken the place of God.

"Polytheism and idolatry followed. From the dawn of history the Chinese worshiped their ancestors, regarding the dead as in some sort tutelary deities. This naturally led to the deification and worship of deceased heroes and benefactors, till the gods of China, increasing age by age, became legion. Her well-stocked pantheon contains gods of all sorts and sizes. There are gods of heaven and earth; gods of the sun, moon, and stars; gods of the mountains, seas, and rivers; gods of fire, war, and pestilence; wealth, rank, and literature; horses, cows, and insects.

"But the degradation did not stop here. The Chinese sank lower still and became demon worshipers. Charms—long strips of paper bearing cabalistic characters, in black, green, and yellow—hang from the lintels of most doors, to protect the house against evil spirits. Night is often made hideous and sleep impossible by the firing of crackers to frighten away the demons. Almost every village has its professional exorcist and devil catcher. The fear of demons is the bugbear of a Chinaman's life, and

much of his worship is intended to appease their wrath and propitiate their favor. And once a year, during the seventh moon, a gigantic image of the devil himself is carried in solemn procession through every town and village, followed by the populace, feasted, and worshiped.

"Animal worship, too, is rife. In some parts of North China certain animals are more worshiped than the most popular gods. The fame of even the largest temples is often due not to the gods they contain, but to the supposed presence of a fairy fox, weasel, snake, hedgehog, or rat. These five animals are believed to possess the secret of immortality and the power of self-transformation and to exercise great influence over the fortunes of men. Their pictures hang in thousands of homes and their shrines exist everywhere.

"I have seen crowds of men, women, and children worshipping at an ordinary fox-burrow. And I have seen one of the great gates of Peking thronged day after day with carriages and pedestrians going to worship a fairy fox supposed to have been seen outside the city walls. Any day small yellow handbills may be seen on the walls and hoardings of Peking, assuring the people that 'prayer to the venerable fairy fox is certain to be answered.'

"Thus low have the great Chinese people fallen, literally fulfilling the words of the apostle Paul: 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' This is the result of four thousand years of continuous national life. During those long centuries China has grown enormously in power, wealth, and intelligence. But in religious knowledge the rolling centuries have witnessed only gradual degradation and decay. China, 'by wisdom, knew not God.'

"Once upon a time a wise man and a simple child of nature were put into a labyrinth without a clew, to see which would find its way out first. Both perished in the vain attempt. Neither wisdom nor simplicity prevailed. The Chinese, with his civilization and learning, is that wise man, and the African savage is the child of nature. Both have failed to find God, and have become worshipers of blind nature, dead men, evil demons, and dumb animals. Without the Bible man is without a lamp unto his feet and a light unto his path. The Bible is the only clew to the perplexing problems of life, and the only light through the dark valley of the shadow of death.

"A new era has begun in China, an era of railways, telegraphs, and science schools. Before the fierce light of modern science the gross idolatry of China must gradually disappear. But science, like the sun, conceals more than it reveals—it shows us earth, but shuts out the heavens with their infinite starry depths. Science may destroy the idols, but will not reveal God. It may breed skepticism, but

will not inspire faith. And I would rather see the Chinese polytheists than atheists. Superstition is better than unbelief. Only the Bible can give back to China the lost knowledge of God, and we have now a grand opportunity of giving her that Bible. The whole of that great empire is now open to us, and we are free to preach the Gospel and to distribute the word of life among its teeming millions."

Another missionary in China thus writes about the gods of the Chinese and their worship:

"The Chinese think there are a great many gods, some male and others female. It is hard to say which they regard as their supreme god, or whether they have any such. They commonly worship *Tien*, which seems to mean the same with them that heaven does with us. They also worship the sun and the earth. They also worship Tienhow, the "Queen of Heaven." She is also called Kwanon, and is the patron goddess of sailors. Loong Wang, or the Dragon King, is the god of rivers. They have also the god of learning, the god of riches, and a very great many others. Besides these gods there are the spirits of their ancestors and a great many other spirits that they worship. There are, for instance, the spirits of the mountains, and the spirits of the hills, and the spirits of the valleys, and the spirits of rivers and brooks, and the spirits of trees, and the spirits of rocks, and the spirits of roads and bridges, and nobody knows how many others. I will tell you some of the ways in which they worship them, and these are things that I have seen myself and know to be true.

"The principal way in which they worship these gods and spirits is by burning incense before them, offering them pieces of gilt or silvered paper, and making sacrifices either of animals or of some other kind of food and drink. The incense which they burn is commonly either sandalwood, which gives a very pleasant odor when burnt, or else a kind of composition made of the dust of sandalwood and other substances, which is formed into little sticks about as large as a common goose-quill. These sticks are called *Joss sticks*. They are sold in almost every shop by the hundred, and there is hardly a person in China who does not use a great many of them every year.

"I have often seen these Joss sticks burning at the foot of a large tree by the roadside. They were lighted and placed there by travelers, in order that the spirit of the wood might not injure them as they went on their journey. This is a very common thing. So it is when they are going anywhere in a boat. They light a parcel of these Joss sticks and set some of them around the mast of the boat, and place some others before the idol in the cabin, for almost every boat has its idol. I once offered a boatman a dollar for an old, dirty, ugly idol in one corner of his boat, but he told me no—he would not take three

hundred dollars for it, because it brought him all his good luck. And when the boat starts they commonly light some bits of silvered paper, and, waving them up and down, throw them into the water. This I have often seen done, and commonly I have observed that it was done by a boy or by the youngest person in the boat. I once asked a man why he did so, and what answer do you think he gave? He said it was an *offering to the devil and to evil spirits*, that they might be favorable to them and not hinder or injure them on their voyage!"

A missionary in China writes: "The feeling of dissatisfaction and longing for help is shown in the readiness of the Chinese to forsake an old and follow a new idol that secures the reputation of having special powers. One conspicuous feature in their treatment of the idols is a lack of reverence. Their worship is pure selfishness. Seldom does a sense of sin have anything to do with it. Fear of temporal calamity, longing for good luck, the desire to have sons, to be rich and distinguished—these are the motives that prompt them. Fear of retribution is felt to some extent, and the indefinite hope that sin will not be punished if offerings are made."

THE BRASS MULE CURE.

A traveler, recently returned from Peking, tells us that he saw a method of cure which may be new to some of our readers. In a temple outside one of the city gates is to be found a brass mule of life size, supposed to have wonderful healing properties. Patients suffering from every imaginable disease seek this temple to obtain a cure. The method pursued is as follows: Supposing you suffer from sciatica, you go with all speed to this famous temple, and, having discovered the particular part of the brass mule corresponding to the painful region of your own body, you first rub the animal a certain number of times, and then with the same hand shampoo your own disabled member, and then—well, then the pain goes. The special feature of this method of cure is its delightful simplicity. Is your tooth aching? Just scrub the mule's tooth and afterward your own, and, *voilà!* the cure is complete. Have you an ulcer of the cornea? Pass the tips of your fingers to and fro over the particular eyeball of the mule, and then, with well-regulated pressure, rub repeatedly the afflicted eye. The mule has, unhappily, lost his sight during the many years he has been engaged in his benevolent work, the eyeballs, we are told, having been gradually worn away, as the result of constant friction, until now you have only the empty orbits to operate upon. The animal is patched in all directions with fresh pieces of brass put on to cover holes produced by the constant friction of eager patients, and a new, perfectly whole mule stands ready at hand awaiting the day when his old colleague, having fallen to pieces in the service, shall give him an opportunity of likewise benefiting posterity.

Turning Round the Bridge Ladder.

In China, after the dead body of an elderly person has been laid out, a singular custom is observed in many families. If there are married daughters, and they are living within a reasonable distance for them to attend the funeral, they are expected to return home with their husbands and children.

Several Taoist priests are employed to prepare the "bridge ladder" and aid in the celebration of the ceremony, at the expense of the son-in-law or sons-in-law of the deceased. A post some seven or eight feet high is placed in a socket or frame standing on the ground in a perpendicular position. Into holes

pended one or two large paper hangings, relating to the infernal regions. The body of the deceased is lying on one side of the room, or, if there is an adjoining room which can be used, it is placed in it. When everything is ready the ceremony is commenced by lighting the lamps and candles on the "bridge ladder," as well as the candles and incense on the table. The priests chant their liturgy amid the noise of cymbals. The married daughter comes forward, having a white cotton cloth bound about her head, partially concealing her eyes, or she holds to her eyes a white cotton cloth much as one would a handkerchief while crying. The eldest son of the deceased, if there be living sons, now advances, and taking



TURNING ROUND THE BRIDGE LADDER.

made in the sides of this post are fastened several tiers of sticks or bamboo, two or three feet long. These sticks project outward and upward a little from the perpendicular post. Sometimes these sticks amount to several tons.

The longer ones are placed toward the bottom, and the shorter ones toward the top, the lowest tier being three or four feet from the ground. At the extreme outer end of each is suspended by a wire a kind of glass cup, containing oil and wicking, the whole constituting a lamp. On the top of the upright post is placed a candle. Into a hole about three feet from the ground made in the upright post is inserted a pole, projecting a right angle, some two or three feet longer than the longest of the sticks having lamps at their end. This "bridge ladder" is placed in the middle of the room. On one side of the room is placed a table having candles and incense upon it. On the wall or partition, of the room, by this table, are sus-

hold of the end of the long pole, pushes gently against it; the post turning in its socket, the entire "bridge ladder" moves. The wife of the eldest son, his younger brothers and their wives, the married daughters of the deceased and their children, etc., now follow slowly the elder brother as he pushes around the "bridge ladder" for a few times.

The object of this performance with the "bridge ladder" is to lighten and assist the deceased on his way. It is called "bridge ladder" because it is fancied to resemble a bridge and a ladder. The bridge would aid the dead to pass rivers, and the ladder would help him to climb steep places, should he meet such impediments on his journey.—*Doolittle*.

"CONFUCIANISM in China is a system of morality and political economy, and relates to the duties of men to each other in the family, in the community, and in the state."

Ancestral Worship in China.

At the Missionary Conference in Shanghai, China, in May, 1890, during the discussion of ancestral worship, Rev. E. Faber, D.D., formulated into the following seventeen paragraphs his views of the subject:

1. Ancestral worship presupposes the disembodied souls to be subject to the same desires and wants as souls living in the body.

2. Ancestral worship demands real sacrifices (even bloody); the idea of supplying the wants of the departed, of propitiating them, of removing calamities, and of gaining special blessings allows no other interpretation. The ceremonial is the same as in worshipping deities.

3. Ancestral worship presupposes the happiness of the dead depending on the sacrifices from their living descendants.

4. Ancestral worship presupposes that the human soul, at the moment of death, is divided into three portions—one going to *hades*, one to remain at the grave, and one to reside in the tablet at the ancestral hall.

5. Ancestral worship presupposes that these three souls are attracted by the sacrificial ceremonial and partake of the *etherial* parts of the sacrifices.

6. Ancestral worship presupposes that all departed souls, not favored with sacrifices, turn into hungry ghosts and cause all kinds of calamities to the living.

7. Ancestral worship presupposes the welfare of the living to be caused by blessings from the departed.

8. Ancestral worship is not merely commemorative but a pretended intercourse with the world of spirits, with the powers of *hades*, or of darkness, forbidden by divine law.

9. Ancestral worship, in transgressing the boundaries of human obligation, evokes evil of a very serious nature. This is as true of its most ancient form as of its modern development.

10. Ancestral worship is destructive to a belief in future retribution adjusted by God's righteousness; there are only distinguished rich and poor, not good and bad.

11. Ancestral worship places the imperial ancestors on an equality with heaven and earth, and the common gods or spirits are placed two degrees below.

12. Ancestral worship is the source of geomancy, necromancy, and other abominable superstitions; delay of burial for months and years, stealing of dead bodies, etc.

13. Ancestral worship is the cause of polygamy and of much unhappiness in family life in China. It stimulates more the animal nature of man, also selfishness and fear, than the nobler emotions of love.

14. Ancestral worship creates and fosters clannish-

ness; as each clan has its own ancestral protectors, frequent disastrous village wars are the result.

15. Ancestral worship has developed an extreme view of paternal authority which crushes individual liberty.

16. Ancestral worship enchains millions of talented people by ancient institutions and prevents sound progress.



ANCESTRAL TABLET.

17. "Honor thy father and thy mother" is the divine law which every Christian is bound to fulfill. There can be no doubt whatever about our attitude toward ancestral worship. Christianity brings men into divine relationship through the new birth by the Holy Spirit. Ancestral worship only knows the natural ties of flesh and blood which are supposed to continue after death. It is, therefore, *even without a moral basis*.

Miss Johnston, of Amoy, China, gives the following account of what she has seen of Chinese worship of ancestors:

One cannot be long in China without seeing and hearing a good deal about the worship of ancestors, in which worship the ancestral tablets play an important part. The tablets are in themselves insignificant slips of wood about eight inches long and three wide, painted a dull brown, and one end runs into a

short footboard for support. They stand sometimes singly, sometimes in rows three or four deep, on a high narrow table, along one end of the entrance hall which serves as guest room in every heathen home. For some time after coming to China I did not notice the tablets, being more interested in examining the idols which occupy the center of the table. My attention was first forcibly directed to the tablets when calling on an old woman and inquiring after her sick daughter. She pouted her lips in the direction of the table, saying, "There she is!" On looking up, expecting to see the girl enter, I noticed a new slip of wood which had been added to the dusty column of worm-eaten tablets, and realized that the young woman was supposed to be seated there; dead, yet still present.

A week or two ago Miss M. Talmage and I took advantage of a bright day to visit some Christians in a village near Amoy. While one of us took notes of the names and ages of the women and girls in the family, trying to find pupils for the schools, the other spoke to the crowds of heathen who gathered about the doors. We visited about twenty houses, and in only two of these did we find the tables vacated by their row of ghostly tablets; not because the Christians themselves worshiped them, but because, owing to the Chinese custom of having large families

under one roof, there were always heathen relations in the houses who objected to their removal. In every house, behind the crowd of smiling, gayly dressed women who hastened to greet us, stood the silent host of their departed ancestors, a people who were not a people, and yet whose influence outweighed that of the living souls before us. A living woman has little power in China, but the spirit of the dead is greatly to be feared. For this reason suicide is often perpetrated by way of revenge. Even children in a fit of anger will attempt to drown or hang themselves, the living being then threatened with the anger of the dead.

In house after house the long tables faced us, sometimes gilded and varnished, with gay cloth hangings, but more often dusty, a mass of cobwebs and confusion. In the center stood the idols, occasionally in a glass case; the Goddess of Mercy, the principal figure, with on one hand the earth god, and on the other the kitchen god, red and smiling. Then, in long rows, the tablets, with basins of rice, surmounted by a few cash and an orange, placed in front. Other offerings, of vermicelli, vegetables, and meat were often seen. Each tablet is supposed to have its separate basin and chopsticks, so that, as a man remarked, when demolishing his household gods, "To-day's work will save a good deal of dish washing."

At all feasts and ceremonies, in seasons of mourning and rejoicing, the spirits of the dead must have their share of the good things. In the midst of the busy life around they keep their silent watch—dead, but not gone, ever wakeful, ready to work vengeance and evil on all offenders.

Having been accustomed from childhood to believe in the power and presence of these ancestors, it is no easy matter, even for Christians, to rid themselves of superstitious fears and at the same time oppose the public sentiment of filial duty by giving up ancestral worship. Only a short time ago I met with an instance of this. One afternoon a Christian woman asked me to go with a friend and visit a neighbor of hers who had lately become interested in the Gospel. She had given up the worship of idols, but feared to part with the tablets. She thought if we would pray with her she would have courage to throw them away. A few minutes' walk from the chapel brought us to her home—a tiny hovel where a loom with its half-finished web of cloth nearly filled the room. Dust and cobwebs, broken earthenware, stools, and buckets, littered the floor and heaped the corners. It was a cool, breezy morning, but a flare of warmth flashed out from under the rice boiler, where a blazing fire crackled over the handful of thorns which had been thrust under the earthen stove. Cold though it was, the woman we came to see was bathed in perspiration as she drew out some dusty slabs of wood from



CHILDREN WORSHIPING ANCESTRAL TABLETS.

one of the buckets and held them up in the sunlight. "Do you see these?" she said, addressing a crowd of boys and women in the doorway, who, silent for the moment, were watching the scene with eager curiosity. "I am going to have nothing more to do with them; they are of no use. I am going to trust in Jesus the Saviour. I know he will protect me." Then, turning to us, she said, earnestly, "Pray for me, and I will not be afraid, even if my ancestors revenge themselves and take my life. The Saviour will watch over me; he will take me to heaven, will he not?"

After a little talk and prayer together, the tablets were tied up in a napkin. One seemed to have been broken, and was held together by a string. "That was done some months ago," explained our guide, "when my friend decided to give up the worship of idols. She gave her gods to the children to play with, and the tablets she began to split up for firewood, but when she had broken one she was afraid and tied it together again, lest the spirit should be angry and bring evil influences to bear on her." "Are you quite willing to give us these?" we asked again, before carrying away the bundle. "Quite willing. You will pray for me, will you not? I will trust in the Saviour; indeed, I will not be afraid." So, with an explanation to the neighbors and an invitation to come and hear at the chapel, we left her, hoping that some day she may be able to read in the women's school in Amoy, and so learn more of the Saviour in whom she has already put her trust.

A few days after I was telling the story to an old schoolgirl. She smiled, and said, "My grandmother, too, was very much afraid of the spirits. When she first worshiped God she laid the tablets under the table. As no harm came of it she put them behind the bed for a night or two. Still no evil came to the family, so she grew bolder and put them in the dust heap. As they did not avenge even this indignity it showed plainly that they had no power, so she fearlessly chopped them up to light the fire and boil the rice."

Dr. B. C. Henry writes: "The system of ancestral worship terrorizes the living and presents a picture of the dead at once miserable and hopeless. The amount of expense involved is immense. Ancestral temples are more numerous than any other kind of public buildings. It has been estimated that the Chinese spend directly on ancestral worship one hundred and twenty millions of dollars every year. To this should be added the money given under the



BRIDE AND GROOM WORSHIPPING BEFORE THE ANCESTRAL TABLETS.

name of public charity for the relief of the wandering ghosts, which makes a total of more than one hundred and fifty millions of dollars spent in vain worship of the dead. Under this system a man who will expend ten thousand dollars on a lucky grave for his father will hardly give fifty cents toward the burial of his infant child, under the delusion that the little spirit so early blasted is accursed and powerless to help or harm him."

A correspondent in China of the *Mission Field* says:

"The extent of idolatry is something fearful, and custom has welded it tight together with all the intents and purposes, thoughts and actions of the Chinese. Everywhere we are confronted by this gigantic evil. From the palace down to the beggar's mud hut over 400,000,000 souls of them are enslaved by idolatry. Every family poorly fed and poorly clad, every family richly fed and richly clad, all have their idols in their homes, which are their chief concern, which must be fed, worshiped, and guarded. Idolatry is an enormous expense to these people already stricken in poverty. Besides all the money that is spent on temples and shrines fortunes are wasted by burning make-believe money, miniature paper houses, men, horses, and women, trunks, bandboxes, and furniture, and also by providing provisions for the poor departed souls in the other world. Twenty thousand dollars are spent in a certain month of the year on one temple alone in the Canton province. The sum spent for idolatry throughout the empire in a year is estimated to be the magnificent sum of \$300,000,000 at the very lowest. Mark such liberality!"

The Kitchen God of China.

REV. A. J. BAMFORD, writes of the Kitchen God of China. He says:

"The worship of the Kitchen God is universal in China. Some worship daily, and others are content to pay him homage at the beginning of each half month. From every kitchen range in China he benignly looks down upon and rules the household, rejoicing not only in the fragrance of the incense, burnt specially in his honor, but in all the steamy flavors that result from the daily cooking of the family dinner.



KITCHEN GOD.

"Toward the end of the twelfth month he pays his annual visit to heaven, and confers with the supreme deity as to the affairs and conduct of the family over which he has been presiding. He goes to heaven upon the wings of flame. His picture is taken down from its place on the wall, it is put in a little bamboo lamp-stand on a bundle of rice-straw, and the whole is set on

fire. In the flame and smoke he passes into the spiritual, unseen world; in proof of which he may be looked for in vain in this, the visible world. But it is commonly reported that the family, of whose home life he has been a witness during the whole year, treat him with special respect toward the close of it, depending on a charitably infirm memory in regard to earlier neglect, and hoping that he will ascend with favorable impressions of them induced by the more recent attentions.

"Nor does the opinion in which he is held preclude them from adopting grosser devices. It is said that some even go the length of smearing his lips with syrup, that he may be the more likely to speak sweet things when he gives in his report, while others, to guard against his unnecessary accuracy, even consider it worth while to saturate the straw in the flames of which he rides with a liberal allowance of *samshu*, the spirit distilled from rice.

"A lamp is kept constantly burning during the first days of the new year, to indicate that the family are waiting to welcome him whenever he returns. When children have been away from home, after greeting their parents, they worship him. If fat pigs are reared, he receives credit for the good will that permitted it, and suitable offerings are made him when the pigs are sold.

"When the head of a household dies, and his effects are divided, the image of this god becomes the property of the eldest son, the second son taking the censer that had stood before it, while the ashes are

distributed among the other sons; ashes, censer, image to form in each case the nucleus round which the complete paraphernalia is to grow, so that in each new home there may be established and perpetuated the worship of the kitchen god."

The Emperor of China.

THE present Emperor of China is only twenty-two years of age. A distinguished traveler writes what he saw of him in an audience given to the foreign ambassadors in 1892: "His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and though it is distinguished by refinement and quiet dignity, it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad, and kind. His skin is strangely pallid in hue, owing probably to his confinement in the palace and the absence of the ordinary pleasures and pursuits of youth, combined with the discharge of important and difficult duties of state. His eyes are unusually large and mournful in expression. His forehead is well shaped and broad, and his head large above the average. He sat cross-legged and played nervously with his fingers while the ordeal lasted."

Chinese Belief in Evil Spirits.

TAOISM in China is responsible for the gross superstitions and belief in malevolent spirits that prevail throughout the country. It has filled the air with fairies, sprites, and demons, and attributes diseases of various kinds, fever, madness, drowning, accidental death, suicide, and all kinds of evils and discomforts to the agencies of these malevolent beings. The priests do all they can to foster such delusions, and insist that charms are necessary to protection; so that on almost every door strange figures or mysterious characters are posted—the Taoist charms against malign influences. In case of an epidemic or any widespread fear of evil they make capital of the superstitious fears of the people, and enrich themselves from the sale of charms and amulets. They are a great blight to the country and the enemies of all enlightenment.

The Chinese Bed.

THE *kang* is the common bed of a Chinese house. This institution in an inn runs along each side of the one long room which is used for cooking, smoking, dining, gambling, squabbling, and simultaneously for sleeping. Whether the inn be fifty or a hundred and fifty feet long this is a description absolutely accurate, unless on roads frequented by mandarins, for whose accommodation small rooms are partitioned off either at the end or one of the sides. The *kang* is a counter-like structure two feet high, and from five and a half to six feet broad, brick built, and perforated with flues, heated, when short, from one end only, and when long from several openings along the side. Into these a few kindled millet stalks are thrust, and by occasional renewal your bed can be heated to any extent, regulated by the desire of the sleeper, the parsimoniousness of the innkeeper, and the capacity of the *kang* to do what is required of it.

The Feast of Spring in China.

BY REV. C. BONE.

Most nations seem to celebrate a spring festival, and to this rule China is no exception. Moreover, of all its yearly feasts—and they are legion—this is one of the most popular. The genesis and development of *Tsing Ming* can with difficulty be traced, except in general outline. Its present popularity, however, is unique. It finds no place, and is not even hinted at in the Confucian classics. The sage's remark, "In spring and autumn they repaired and beautified the temple halls of their fathers," can hardly refer thereto. The festival appears to have become important during the palmy days of the *Tang* dynasty, A.D. 618–905, and was celebrated chiefly by the elegant and learned.

As the name *Tsing Ming* means "freshness and sunshine," so the time of its celebration was always

starts for the grave in the golden sunlight of early dawn, laden with baskets of provisions, gilt paper money, tallow candles, incense sticks, fire crackers, and an antediluvian hoe. With this ancient hoe they clear off the weeds and brambles, and dig up two big clods of turf, which they place upon the head of the grave to prove to the world that they have been filial; with the paper money they satisfy the cravings of the expectant shade, and with the provisions they satisfy themselves.

Their work and worship finished, the letting off of crackers gives amusement to the younger section of the party, and informs the spirits that the ceremony is over. The worshipers then return to the village, where they abandon themselves to conviviality and social intercourse. Meanwhile those who cannot "go to the mountain" arrange that the mountain shall come to them. In other words, in each door-post of every house sprays of green willow are stuck,



WELCOMING THE SPRING IN CHINA.

spring, which is, or should be, a time of gladness. Poets, authors, and statesmen assembled at the spring residences of their rulers, composed their poems, drank their wine, looked out upon and enjoyed the mountain landscape bedecked in its garments of approaching spring. They returned laden with green boughs, which were visible proofs that grim winter had departed and spring had come. What was once a monopoly of the rich has now become the property of all, and millions forsake the dreary towns for the fresh green country with the feeling that this is "the happiest time of all the glad New Year."

They go to worship their forefathers at the graves of their ancestors—when they can discover them amid the brambles and long grass by which they are often hidden. Then there is the family worship in the ancestral hall; after which follows the feast of roast pork and pickled cabbage. The family party

which are said to attract and direct the wandering ghosts to their respective homes and feasts.

Binding the Feet.

It is well known that the feet of the women of China are bound in their youth, so that they can walk with difficulty when they grow up. Two explanations are given of the origin of the custom: one, that the fashion was set by an empress who had herself deformed feet; another, that the practice was instituted to prevent women going about, and so making mischief. During the first year or two the poor victims suffer intense pain, many of them, in summer, lying prostrate with fever. But large feet are said to be immoral, and the poor children, believing that they are something dreadful, shudder at the thought of them. A change, however, is said to be coming over the minds of the people in this connection, and we are told that the next generation will see great alterations in Chinese homes.

MONTHLY MISSIONARY CONCERT.

Topics for the Year.

Jan., The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India and Burma; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Scandinavia, Germany, and Switzerland; *Nov.*, South America; *Dec.*, United States.

Protestant Educational Work in China.

BY REV. J. W. DAVIS, D.D.

I DIVIDE the subject of education into three parts, and will treat of (1) Bricks, (2) Books, (3) Brains.

1. *Bricks.* This single word is intended to suggest the question, What kind of houses and material appliances have the mission schools in China?

(1) As to day schools. We find here a sad want of bricks. Generally a native house is rented for a day school. It is on a narrow alley (called a street by courtesy); the room is paved with tiles, black with age and dampness, and the court is narrow and badly drained. The pupils sit on stools too high for them, there is nothing to support their backs or their feet; there is no playground, and frequently there are no maps or charts to relieve the dullness of their tasks.

(2) In the high schools or boarding schools we find better bricks and more of them. The premises are owned, or held on long lease; the houses are, as a rule, built at mission expense and are healthful and comfortable.

(3) In a few cases there are large roomy buildings erected according to carefully prepared architectural plans and at heavy cost. As a modern instance, illustrating the matter of bricks, I cite the case of the superb building of the Anglo-Chinese School for Girls in Shanghai, intended for the education of the daughters of the higher classes; terms, \$3 a month for each girl. This school is under the able management of Miss Laura Haygood, sister of Bishop Atticus Haygood of the American Methodist Episcopal Church, South. The other branch of the American Methodist Episcopal Church is famous for bricks. This mission has planned great things in the line of education, and in some of the great cities in the Yang-tse valley we see handsome mission school buildings. These piles of brick seem to stimulate the Chinese government to progress in education.

In Nanking "extensive buildings, including foreign residences, are now being erected near the steamer landing for the new naval college," which is a school conducted by the Chinese government, in which young men are to be thoroughly taught by Europeans the art of naval warfare.

As to chemical, astronomical, and other kinds of apparatus, mineralogical collections, etc., it is in a

few instances only that a mission school in China is found provided with these valuable aids to both teacher and pupil. Among the best equipped schools of the empire I may place that of Dr. Mateer, in Tung-chow, Shan-tung Province, and that of Dr. Parker, in Soo-chow, 80 miles from Shanghai.

2. The second point concerning education relates to *Books*. What kind of text-books are used? Are books in Chinese preferred, or can the pupils use books in English? The text-books are mainly in the Chinese language. The question of preparing text-books in Chinese, written from a Christian standpoint, has received much earnest attention. In 1877 there was a General Missionary Conference in Shanghai. From that time till 1890 there was a "school and text-book series committee," which greatly stimulated the preparation of books. In 1890, at the general conference in Shanghai, education was thoroughly discussed. During that conference this committee handed over its accumulation of books, materials, and funds to the Educational Association of China, which had just been formed. This Educational Association grappled with the difficulty of preparing lists of technical terms to be used. Different writers, dealing with subjects new to the Chinese, use different terms. New York is represented in several ways; quinine has two or three names; so of terms in arithmetic. The greatest multiplication of different terms is found in case of names of places and historical characters. The Educational Association appointed a committee to try to bring order out of this chaos. They have encouraged individuals to do special work.

Mr. Hayes, of Tung-chow, Shan-tung, has completed a work on Astronomy, and the following works have been undertaken: Natural Theology, by Mr. Wherry; Mental Philosophy, by Dr. Sheffield; Moral Philosophy, Dr. Mateer; Trigonometry, Dr. Parker; Zoology and Natural History, Mrs. Parker; Political Geography, Mr. Kingman; Physical Geography, Dr. Pilcher. A fairly good work on Political History, by Dr. Sheffield, has been available for some time. And the same author has given us a good Church history, covering the first six centuries of the Christian era.

3. I conclude this discussion of education with a few remarks on *Brains*. I will state, without elaboration, arguments which show that the Chinese are a highly intellectual people.

(1) They learn and practically use that difficult written language, which one of the old Jesuit missionaries said was an invention of the devil made to keep the Gospel out of China.

(2) Chinese lads, educated in the United States, have been found able to compete successfully with Anglo-Saxons.

(3) The enormous bulk of Chinese literature shows that they are a thinking people.

(4) Note China's intellectual influence over surrounding nations—Korea, Japan, Formosa, Anam, etc.

(5) Note also the commercial ability shown by Chinamen all over the world. In Siam and the Sandwich Islands their influence prevails; and they fear no competition if they have a fair field.

As to political ability, observe—

(1) The vastness, the complexity, and practical workings of their government.

(2) Consider the broad fact that *China stands* in spite of the dishonesty of the officials. The fact that equilibrium is preserved, that the whole machine does not burst to pieces, is proof of consummate brain power on the part of the ruling classes.

(3) Note the shrewdness, the far reaching, as well as penetrating skill displayed by them in dealing with foreigners. When forced to promise to do a thing, what marvelous ability they show in contriving how not to do it! All this gives proof of diplomatic capacity unsurpassed by any people on earth.

Let this brief outline of argument suffice to show that the third requisite, *brain power*, needed in educational work, is found in China abundantly.—*Chinese Recorder*.

Outlook of Protestant Missions in China.

BY REV. J. W. DAVIS, D.D.

THE mission statistics presented to the General Missionary Conference, held in Shanghai, in May, 1890, are the latest to be had. The number of foreign missionaries then reported was: 589 men, 301 wives, 316 single women; a total of 1,296. Now there are about 1,500 in October, 1892. The native helpers in 1890 numbered 1,657; the organized churches, 522, of which 94 were self-supporting; the communicants at the close of 1889 were 37,287. We note the growth of the Protestant communicants in China:

In 1842 there were	6
" 1852 " "	350
" 1865 " "	2,000
" 1876 " "	13,035
" 1886 " "	28,000
" 1889 " "	37,287
" 1892 " "	50,000

As to the outlook of Protestant Missions in China:

1. Persecution must be expected. China is very much like a giant, who is subject to epileptic fits. It is very certain that he will have convulsions from time to time, and there is no telling when the spasms will occur. And when the giant has one of his convulsions he is like an epileptic patient, pitiful to behold. He walloweth, foaming. Furthermore, while the epileptic is in a convulsion it would seem that he must die, and die soon; he nevertheless recovers and resumes his usual occupation. The latest great outbreak of Chinese rage against foreigners

lasted a few months during the spring and summer of 1891. It seems to have subsided now. But it is as certain that there will be other outbreaks as it is that there will be earthquakes in Japan. Like Japan's earthquakes, like the epileptic's convulsions, these outbreaks of antforeign rage in China are absolutely unpreventable. Of this, therefore, we may be sure: in the prosecution of mission work in China there will be more rioting, more property burnt, more bloodshed.

2. The progress of evangelizing China will go on steadily. Local earthquakes, however terrible, do not put a stop to the life and activity of the nation as a whole. So of the China mission work. The riots, however widespread, are, after all, merely local. The mission work, as a whole, goes on, and will go on, in spite of these disturbances. Reinforcements will continue to pour into the empire. Bibles, books, tracts, newspapers will be multiplied. Consecrated men and women will press forward the medical work. Native workers will be educated and sent forth from schools constantly improving in their methods. And, best of all, earnest humble cries for help will daily rise to God and move the arm that rules the world.

3. Finally, mission work in China will gloriously triumph. The task to which the Church is called in China is, in many points, like that accomplished in the mighty Roman empire. In that ancient struggle Christianity was victorious. Truth triumphed in spite of mighty emperors, cunning priests, wise philosophers, cruel magistrates, pitiless soldiers, savage beasts, fierce flames, and fiendish tortures.

History will repeat itself. Christian truth will triumph in China. Stubborn conservatism, stupendous national pride, intense worldliness, hoary superstition, adamant hardness of heart, besotted vice, opium smoking—the most enchanting and enchaining sin that ever cursed a nation—all combined under the bitterest antforeign prejudice that the world ever saw—all this will be swept away by the tide of Christian thought that is now merely lapping the shores of the empire. This tide will rise higher and higher, for the power of God is in it. It will burst every barrier; it will sweep away every obstacle; it will overflow China.—*Chinese Recorder*.

Chinese Book Lending and Evangelizing Society.

THIS society had its origin three years ago in a union prayer meeting of the Chinese in Canton. The Christian Chinese felt that the school-teachers and *literati* of the province were not reached, since few of them ever entered a chapel. Again, they realized that in order to reach the scholars they must have the very best of tracts and books on science. So they decided to organize themselves into a society and procure the necessary books, and send colporteurs into all the different districts of the Canton Province, whose duty it would be to lend the books to the literary men

who cared to read them, or offer to sell them if they found any disposed to buy. One month after the books had been lent the colporteur was to return and see whether the borrowers desired to purchase them. If so, they were to be sold; if not, they were to be taken back. These were the main principles of the organization. Missionaries were not invited into the society, and the work was to be carried on solely by the Chinese.

Having no means, the society, composed of Wesleyans, Presbyterians, Baptists, Lutherans, and Congregationalists, appealed to their brethren in America and Australia for funds, and to the foreign missionaries for books. The Bible and Tract Societies of Great Britain and America kindly consented to furnish the books, and nearly fourteen hundred dollars have been placed in the hands of the missionaries for this purpose. The Chinese themselves have collected or received by subscription some four hundred dollars in order to send out their men with the books, and four book lenders are at work in the province during the present year, at a salary of six dollars per month.

The society has a further object in view, and that is to offer prizes for the best essays by the non-Christians on Christianity or kindred subjects. Again, it is hoped that after a while they will establish permanent centers of Christian work, when the different missions will be invited to come in and take up the work of founding churches and carrying on the work still further. The society does not baptize, nor form churches, neither is it its object to settle questions of doctrine, nor even to preach, but simply to circulate Christian literature in every city.—*Missionary Herald*.

China is Moving.

REV. DR. JUDSON SMITH believes that China is moving, and that in the right direction. He says: "China is often spoken of as the synonym of rigid conservatism. Undoubtedly the temper of the people is much more steady and even than we are accustomed to see in the Occident; they hold to the good they have gained with great tenacity and are slow to accept the necessity of change. But it would be far from the facts to speak of China as stationary and of the life of her people as stagnant. Those who live in the empire and are conversant with the facts are aware that this great empire is in motion; that against her will, almost without her knowledge, the currents of progress which sweep so powerfully through all Western life are lifting her up and bearing her away from all familiar moorings toward the goal of a New Age and a New World. The thickening net of telegraph wires upon her provinces is one sign. The railway from Tientsin to the sea, with the plans for a system which shall cover the empire, is another sign. The imperial proclamation of recent date defining the character and aims of Christian missionaries, declaring them to be the teachers of virtue,

and commanding the people to receive and treat them as their guests and friends; this is a further proof. The riots and mobs against foreigners have a like significance. When the Christian religion was unmolested in the old Roman Empire it was weak and relatively unknown. The thickening of persecutions, the growing fierceness of opposition, the increasing crowds of Christians that were swept to the lions, the flames, and the sword, gave sure proof of the incurable weakness of paganism and of the resistless growth of the true faith. This token of the irrepressible conflict between the Gospel and false faiths of China already appears."

China Missions of the Methodist Episcopal Church.

THE Methodist Episcopal Missions in China were commenced in 1847. The first missionaries were Rev. Judson D. Collins and the Rev. M. C. White and wife, who left the United States for China April 15, 1847, and arrived in Foo-Chow August 6, 1847. They were reinforced the following year by Rev. Henry Hickok and wife and Rev. Robert S. Maclay, who reached Foo-Chow April 15, 1848. The Mission then commenced has developed into what is now known as the Foo-Chow Conference, the North China Mission, the Central China Mission, and the West China Mission.

FOO-CHOW CONFERENCE.

The following are the missionaries:

Foo-Chow.—Rev. N. Sites, D.D.; Rev. J. H. Worley and wife; Rev. W. H. Lacy and wife; Rev. G. S. Miner and wife; Miss Sarah M. Bosworth.

Kucheng.—Rev. M. C. Wilcox and wife; J. J. Gregory, M.D., and wife.

Hing-hua.—Rev. W. N. Brewster and wife, Rev. R. L. McNabb and wife.

In the United States.—Rev. N. J. Plumb and wife (New Haven, Conn.), Mrs. N. Sites (Washington, D. C.); Rev. G. B. Smyth and wife return this month to the United States.

W. F. M. S., Foo-Chow.—Miss Julia Bonafield, Miss Carrie I. Jewell, Miss Ella Johnson, Miss Ella M. Lyon, M.D.; Miss Luella Masters, M.D.; Miss Ruth M. Sites, Miss Lydia A. Trimble, Miss Lydia A. Wilkinson. *Kucheng*.—Miss Mabel C. Hartford. *In the United States*.—Miss Mary E. Carleton, M.D. (Port Chester, N. Y.).

The post office address in China of all the missionaries is Foo-Chow.

Two theological schools are in operation, one in Foo-Chow, with 33 students, and one in Hing-hua, with 12 students. The latter greatly needs increased accommodations for those who wish to attend. The Anglo-Chinese College at Foo-Chow has 5 foreign teachers, 4 native teachers, and 85 students.

Rev. M. C. Wilcox reports for the Kucheng District that five years ago the district had 372 members and probationers. Now they number 803. The eleven circuits of the district contain about fifty towns and villages in which the Gospel is regularly proclaimed. There have been several cases of severe persecution

of those who have renounced idolatry and ancestral worship and embraced Christianity. "Numerous and urgent have been the requests for preachers from places where, as yet, we have no regular work, but where the good seed of the word has been sown and is springing up. With the limited means at our command it is impossible to enter a tenth of these open doors. However, the work steadily advances, and this entire region is gradually being permeated by the influence of the Gospel. At the beginning of 1892 we opened in Kucheng City a boys' high school, in which excellent work is being done. There are on the district eight day schools for boys."

The Iong-bing and the Hok-chiang Districts report a steady and small increase.

Rev. W. N. Brewster says of the Hing-hua District: "This field is ripe; all we need are reapers with sharp sickles and willing hands." The girls' boarding school and the woman's training school at Hing-hua are both doing excellent work. The trouble on the district, as well as elsewhere in China, is not "manless churches," but "womanless churches." The boys' boarding school in Hing-hua has twenty-nine pupils.

CENTRAL CHINA MISSION.

REV. LESLIE STEVENS, SUPERINTENDENT.

Missionaries.

Rev. James J. Banbury and wife, Kiukiang.
Rev. Robert C. Beebe, M.D., and wife, Nanking.
Rev. John C. Ferguson and wife, Nanking.
Rev. John R. Hykes and wife, Kiukiang.
Rev. James Jackson and wife, Kiukiang.
Ernest R. Jellison, M.D., and wife, Nanking.
Rev. C. F. Kupfer and wife, Chinkiang.
Rev. Edward S. Little and wife, Kiukiang.
Rev. Wilbur C. Longden and wife, Wuhu.
Rev. Don W. Nichols and wife, Nanking.
Rev. Leslie Stevens and wife, Nanking.
Rev. George A. Stuart, M.D., and wife, Wuhu.
Rev. John Walley and wife (in England).
Rev. A. C. Wright and wife, Chinkiang.

W. F. M. S., *Chinkiang*.—Miss Lucy H. Hong, M.D.; Miss Mary C. Robinson, Miss Laura M. White, Miss Sarah Peters. *Kiukiang*.—Miss Frances I. Wheeler, Miss Kate L. Ogborn. *Nanking*.—Miss Emma Mitchell, Miss Alice M. Stanton. *In the United States*.—Miss Gertrude Howe (Lansing, Mich.), Miss Ella C. Shaw (Moore's Hill, Ind.).

Deaconesses, *Nanking*.—Miss Clara Collier, Miss Mary Gochenour, Miss Laura Hanzlik.

Rev. Leslie Stevens, Superintendent, reports: "The riots of last year, which so effectually stayed our progress for several months, cling to us only as the memory of some horrible nightmare. Our church is on a more solid base than ever before. We are having revivals, and we expect them to continue in increasing power until all China is redeemed. The old mourners' bench is here, and many of our native helpers have bowed before it until they have learned its value. We now have among the natives over twenty exhorters, twelve local preachers, and one member of the traveling connection, chiefly the

product of our schools. They are young and inexperienced, but God is leading them, and the outlook is promising."

Nanking University has sixty students, and the outlook is encouraging. The president, Rev. J. C. Ferguson, has been in the United States, and left last month, returning to his work in China. The Kiukiang Institute, Rev. J. Jackson, principal, has more students than it can accommodate in its dormitories. The students are reported as "working diligently."

The medical work at Nanking reports over 7,300 patients, attended to by Dr. Jellison, and Dr. Lucy Hoag reports 3,263 patients that have been under her care. Dr. George A. Stuart has also had a large number of patients.

At Kiukiang a new press building has been erected, and is doing a grand work in "sending out large quantities of Christian pamphlets and sheet tracts for the enlightenment of the heathen, as well as Church papers and Sunday school literature and Bible helps, for the benefit of Christians." The manager, Rev. J. J. Banbury, states that \$2,000 is greatly needed to purchase presses and other machinery.

NORTH CHINA MISSION.

REV. HIRAM H. LOWRY, SUPERINTENDENT.

Missionaries.

Rev. LaCledé Barrow and wife, Tientsin.
Rev. Frederick Brown and wife, Tientsin.
William H. Curtiss, M.D., and wife, Peking.
Rev. George R. Davis, Tientsin.
Mrs. George R. Davis (Delaware, O.).
Rev. Frank D. Gamewell and wife, Peking.
Rev. Isaac T. Headland, Peking.
Rev. William T. Hobart and wife (Evanston, Ill.).
Nehemiah S. Hopkins, M.D., and wife, Tientsin.
Rev. Charles O. Kepler and wife, Tientsin.
Rev. Hiram H. Lowry and wife, Peking.
Rev. Leander W. Pilcher, D.D., and wife, Peking.
Rev. James H. Pyke and wife (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. Marcus L. Taft and wife, Peking.
Rev. Wilbur F. Walker, D.D., and wife (Indianapolis, Ind.).

Miss Hattie E. Davis, Peking.
W. F. M. S., *Peking*.—Miss Cecilia M. Frey, Miss Mary Ketring, Miss Annie B. Sears, Miss Anna E. Steere, Miss Frances O. Wilson, Miss Effie G. Young. *Tientsin*.—Miss Rachel R. Benn, M.D.; Miss Isabella Crosthwaite, Miss Ella E. Glover, Miss Lillian G. Hale, Miss M. Ida Stevenson, M.D. *In the United States*.—Miss Edna G. Terry, M.D. (Port Jefferson, N. Y.), Mrs. Charlotte M. Jewell (Etna Mills, Cal.), Miss Anna D. Gloss, M.D. (Evanston, Ill.).

Rev. H. H. Lowry, Superintendent, reports: "Substantial and encouraging advance has been made in all departments of our work. Revival services have been held at several of the more important centers with good results. In common with all missions in China we have special cause for gratitude over the favorable attitude of the government to mission work, which has been shown in the remarkable

edict and proclamations which have been issued. All opposition has not been silenced, but our legal position has been acknowledged by the emperor and our work favorably mentioned. Some of the most serious obstacles to mission work are disappearing, and opportunities for aggressive work were never greater than now."

Peking University, Rev. L. W. Pilcher, D.D., president, reports prosperity. There are students in all the classes to the close of the collegiate course, and five young men will graduate next June. Excellent grounds have been purchased for the university campus. "Durbin Hall," for a dormitory building, is now being erected. There are over eighty students, and the number of self-supporting students is increasing.

WEST CHINA MISSION.

REV. SPENCER LEWIS, SUPERINTENDENT.

Missionaries.

Rev. H. Olin Cady, Chen-tu.
A. L. Canright, M.D., and wife, Chung-king.
Rev. Spencer Lewis and wife, Chung-king.
J. H. McCartney, M.D., and wife, Chung-king.
Rev. W. E. Manly, Chung-king.
Rev. J. F. Peat and wife, Chung-king.
Rev. Stacy A. Smith (Denver, Colo.).

(Rev. W. E. Manly and Rev. J. F. Peat and wife left the United States for China last month to reinforce the mission.)

The statistics report at *Chung-king*: 3 native unordained preachers, 3 native teachers, 1 other native helper, 37 members, 28 probationers, 180 average attendance on Sunday worship, 1 high school with 11

pupils, 2 other day schools with 54 scholars. During the year there were 18 conversions, 16 adults and 2 children baptized, \$2,925 collected for self-support, and \$2,025 contributed for other local purposes; 20,000 pages printed. Value of the church, school, and hospital property, \$18,500.

At *Chen-tu* there are: 1 native teacher, 1 other helper, 2 members, 7 probationers, 9 adherents, 50 average attendance on Sunday worship, 1 school with 15 scholars. Church property worth \$2,700.

The Superintendent reports: "The foreign and native workers of the mission have traveled during the year an aggregate of between 5,000 and 6,000 miles. Few books and tracts have been sold as compared with former years, and more attention has been given to preaching and explaining the books sold. The schools of the mission consist of primary schools for boys at Chung-king and Chen-tu, a girls' school and a high school at Chung-king. An industrial department has been started in connection with the high school at Chung-king, and we have now 18 boys learning trades—5 are learning tailoring, 6 carpentering, and 7 shoemaking. The work in the Chung-king hospital and dispensary has gone on steadily and successfully, serving well its purpose as an auxiliary to Gospel work. Besides preaching to those who are waiting to be seen at the dispensary, there are daily talks with patients in the hospital, books being furnished to those who are able and willing to read. The number of hospital patients during the year was nearly 300, and there were between 8,000 and 10,000 treated at the city dispensary and in villages. The Sabbath services and social meetings have had a good attendance."

STATISTICS OF THE METHODIST EPISCOPAL CHINA MISSIONS.

MISSIONS.	Foreign Missionaries.	Assistant Missionaries.	Missionaries Woman's Foreign Missionary Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Native Helpers.	Members.	Probationers.	Theological Students.	Pupils in Boarding, High, and other Day Schools.	Sunday School Scholars.	Adult Baptisms.	Infant Baptisms.	Collected for Self-support.	Collected for Other Purposes.
Foo-Chow	10	11	10	63	108	63	5	3,069	2,700	45	2,551	3,584	852	286	\$1,690	\$2,600
Central China	14	17	10	12	13	35	27	400	87	5	650	769	82	13	508	525
North China	15	14	14	6	13	31	30	1,434	967	66	724	1,331	330	120	344	447
West China	7	4	..	..	3	4	2	39	35	..	80	100	16	2	29	20
Total	46	46	34	71	137	133	64	4,942	3,879	116	4,005	5,784	1,280	421	\$2,461	\$3,592

The foreign missionaries are the male missionaries. The assistant missionaries include the wives of the male missionaries and five single ladies, three of whom are deaconesses. Of the foreign missionaries and assistants, 13 are at present in the United States and 3 in England. Of the missionaries of the Woman's Foreign Missionary Society, 6 are at present in the United States. The baptisms and collections are those reported for the Conference year closing in the fall of 1892. Since the last report there has been an increase of 4 foreign missionaries, 4 assistant missionaries, 3 missionaries of Woman's Foreign Missionary Society, 11 native unordained preachers, 500 members, 295 probationers, 581 day pupils, 517 Sunday school pupils, 494 adult baptisms, 136 infant baptisms. There has been a decrease in native ordained preachers, native teachers, other native helpers, theological students, and amounts collected for self-support and for other purposes.

YOUNG PEOPLE'S DEPARTMENT.

The Presence of the King.

BY JULIA H. MAY.

"O, if I might
Do some great deed for fatherland to-night!"
The maiden said, and stood beside a well
From which the mossy bucket rose and fell—

"Some wondrous deed,"

She said, "that fame would bring
Until it reached the palace of the king,
And he should send for me, and I behold
My gracious prince. It would be joy untold
To hear his voice, to hear him softly say,
'Well done, sweet maid!'

"Alas! I only stay
Beside the well, and fill from night to morn
My cup to give the thirsty and forlorn—
But I will do my duty—none shall say
They lack for water, as they pass to-day."

A weary youth approached the wayside well;
His steps were weak. Upon the ground he fell—
She lifted him. She gave the grateful cup—
He drank—he was revived, and, looking,
Exclaimed:

"O, maiden fair, thou hast well done;
Thy daily deeds were small, but one by one
Thou hast performed them. Due reward they bring
To thee at last, for know, I am the king."

Do little duties bravely; it may be
The Christ is in the one that's next to thee;
And if thou do it well, 'twill surely bring
To thee at last—the presence of the King.

The Chinese Woman that Worked for Jesus.

BY SOPHIE S. SMITH.

THERE ONCE WAS a poor heathen woman who had nothing in the world but what she begged from others. In the town where she lived was a dispensary kept by the missionaries, where they gave out medicine and help to the poor sick people who came. This woman went there one day to get some medicine, and on her way home she fell and hurt herself badly.

The kind missionary at the dispensary heard of it and had her brought back to the house, where she was tenderly nursed and cared for until she was well. He wanted to win her heart from idol worship to the true God, and he knew the surest way to reach her was to supply the wants of her body. That is what Jesus did when he was on earth, and the poor, lame, blind, and sick came to him to be healed.

The woman was very grateful for the kindness shown her, and she felt that it was more than any one of the heathen people would have done for her. She clung to her heathen religion for some time, but her heart had been touched, and she felt that she would like to learn more of the religion that had

prompted the missionary to such deeds of kindness, and to follow the same Saviour whose disciple he was.

After she became a Christian she no longer begged, but tried to earn her living by honest work. She made little toys from the clay found by the roadside, which she baked in the fire to make them hard, and then sold.

It is true she did not make much money, but it was enough to supply her simple wants and to help her save a little every month, which she gave to help on the mission work in some other country.

She did all she could to show her love for Jesus and to help others know and love him too. Are you doing all you can? It is not how much you can do, but the best you can do, that pleases Jesus and brings down his blessing upon your gifts.—*Little Missionary.*

Bible Power in Japan.

IN THE Ferris Seminary at Yokohama, Japan, is a Japanese girl named Hana Hirano, who has been taught Bible truths and has become a Christian, although for a long time there was no one in her father's family to encourage her effort to live a Christian life. The superstition and idolatry which prevailed at home caused her much grief, and she was at a loss to know what to do. In her anxiety she appealed to her teacher for counsel, who said, "Suppose you give your father a Bible?" She thought it would do no good, as her father did not believe in Christ or care for Christian books; but the teacher said, "I will send him one anyway." So a Bible was procured and sent by express, and prayers were offered that it might be the means of bringing light and salvation to that distant home; but as nothing was heard from it for a long time it was at length quite forgotten.

Some four years afterward the girl came one evening to her teacher's room in a perfect ecstasy of joy, holding in her hand two letters from her father, one for the donor of the Bible and the other for herself. In the former he apologized for waiting four years before acknowledging the gift. The reason was that he was angry when he received it, and laid it on the shelf without so much as opening it. Then he told how he and his family had cast away their idols and superstitions and embraced Christianity. The Bible now was the greatest source of comfort he possessed, and all his spare time was spent in reading it. He regarded it as the best gift he had ever received, and was ashamed that he had never acknowledged the receipt of it before.

He is now a faithful Christian and an officer in the church, and a second daughter has been sent to the seminary that she also may learn the wisdom that cometh from above.—*Rev. H. Loomis.*

The Battle Rages. "Stand Firm!"

BY REV. ERNEST G. WESLEY.

[At the Battle of Waterloo an English regiment sent three times for reinforcements, and three times the Duke of Wellington returned the message, "Stand firm!" Nearly all the regiment there fell, killed or wounded, but the position was held.]

FROM early morn till noon war's blood-red waves
Against the living wall of hearts—
The nation's only hope in this her hour
Of life or death—had hurled their fiercest strength;
And yet the conflict raged. Still rushed the flood;
Now leaping o'er a wall, now falling back
Upon its path of crimson foam, once more
To dash and roar and leap as if to melt
With hatred's heat that bulwark true, or beat
With fists of steel its solid front to dust.
And still its work was vain. That wall yet stood

Upon yon distant hill, where fiercest streamed
The hail of shot and shell, from morn till eve—
Undaunted by the foeman's rage, though thinned
So fast their ranks, that now the dead were more
Than they who lived, so loyal, brave and true—
Still held their own, a band of manhood's sons;
No more could mortals do than they had done.
Three times across the plain of death had sped
The cry for aid. Three times came back the words,
"Close up your ranks! Stand firm!" And firm they stood:

So firm, so true that when the fearful flood
Rolled back at last, its every effort vain,
'Twas found that here were stayed its mighty waves
By what was now a wall of heroes fall'n
With faces 'ward the foe. The most were dead;
But by their death the nation's life was saved.

To-day from Him who leads his hosts against
The powers of sin, which hold in bondage dark
All lands where Christ is not acknowledged King,
There come the words which rang o'er battle plain,
That glorious day when fell a despot's power,
"Close up your ranks! Stand firm! Stand firm for me!"
And shall we not obey?

On every side Christ's heroes fall: the call
Is heard—each day, each hour, from every land,
"Close up the ranks! Close up the ranks! Stand firm!"
And as the closing ranks reveal the gaps
Which death has made, there comes another cry,
"Fill up the falling ranks! Fill up the ranks!"
This cry we must obey.

"Go, thou, or send." Let those who cannot "go"
Send those who can and will. Send those who wait
To speed, impelled by love for Christ and men
Unsaved, to every spot where yet is found
One Christless soul; for there the battle fierce
Doth rage, and there the crimson wave its flood
Doth pour; and there the wall of loving hearts—
So steadfast, loyal, true, must stand to hold
The floods in check, lest on they sweep and bear,
On raging, crimsoned, cruel crest, the souls
They crush and bruise and hurl upon the rocks
Of piercing lust and sin and shame.

Providence, R. I.

The First Convert among the Hakkas.

THIS convert is connected with the mission of the Presbyterian Church in Amoy, China. His Chinese name means "Messenger of Spring." He was once a man of some property, and belonged to an influential family; but the family fortunes failed, his father and brothers were killed in the Taiping Rebellion, and he became very melancholy. The story of his conversion is told in the *Monthly Messenger* of the Presbyterian Church of England, from which we quote it:

"One day, as the manner of the Chinese is, he was sitting on a barber's stool in the open air, having his head shaved. The main street of the village runs along the top of an embankment, at the foot of which were the barber and his customer. Just then our preacher (Yong) was proclaiming the Gospel to a little company on the street. 'Messenger of Spring,' after listening some time to the preacher, suddenly jumped up from the stool, with his head shaved only on the one side, climbed the embankment, ran forward to the little crowd, and knelt down before the preacher, asking:

"Can God save me?"

"Yong replied: 'Yes, if you repent and believe, God will certainly save you. But who are you, and what do you want to be saved from?'

"'I am being crushed to death with sin, and I wish to be saved,' was the reply—a kind of confession very rarely heard in China.

"After some conversation with Yong, 'Messenger of Spring' went back to the barber, who finished his work. Yong then accompanied him to his home, which was quite close at hand, and there he told the sad story of his life. In the house there was an unusually large image of the 'Goddess of Mercy,' a favorite Chinese idol, with all the necessary apparatus for burning incense, etc. Yong said that anyone who wished to become a Christian must give up all forms of idolatry, which our friend expressed himself willing to do.

"The Gospel was carefully explained to him, and he committed to memory a simple form of prayer. Yong, whose home was fully twenty miles distant, then left him, promising to return in a week. But long before the week was out 'Messenger of Spring' found his way to the preacher's home to declare that God had heard the prayer, and that now his heart had found peace and rest. Yong returned with him to his village, and found the old mother greatly delighted at the blessed change which had come over her son.

"Mother and son expressed their willingness to have the 'Goddess of Mercy' taken down from her shrine and burnt in the court before the house, which was accordingly done. Years of faithful Christian living and working testify to the genuineness of this conversion and the saving power of the Gospel in China."

Story of a Human Life.

A MAN was in his vessel with his wares, when suddenly a storm came down; he was wrecked. Finally, famished, naked, and alone, he was cast upon an island. He was glad to have his life. But what was his sorrow, when looking up, to see the natives coming in wild glee toward him. "I have escaped the sea," said he, "only to die miserably on the land." The natives picked him up, carried him to their city, clothed and fed him, put a crown on his head, and set him on a throne, and then stood by as if awaiting his commands. "This," said he, "is the insane ceremony that precedes my destruction;" and he awaited with fear the next development. But as nothing further was done, and all seemed anxious to serve him while he sat there on his throne, he ventured to ask where he was and what all this meant. One man answered deferentially, "You are our king, and we are here to do your behests to the last letter."

The man could scarce believe it so, but found, after a few weeks' trial that, verily, he was king. They did just as he said. The island, with its wealth and resources, was at his command. He could enjoy all at his absolute pleasure. But the whole matter seemed strange to him. So after two or three months he chanced to meet a venerable man, and asked him to explain this strange occurrence. "O," said his venerable subject, "there is nothing strange about it; you are our king. Each year a man is thrown upon our shore, and we pick him up and do with him just as we have done with you." "But," said our hero, "what do you do with the last king?" "O," said the old man, "as we find him naked, so at the year's end we strip him again of all his royal surroundings, set him in a boat, and send him away to a barren, desolate island beyond the horizon there, where I suppose he perishes." "And," said our hero, "will you do so with me?" "Yes," was the old man's answer.

This is half of my story. Do you call it a weak invention to be confined to the nursery? Why, it's the tragic story of every human life. It is the microcosm of your being. It is the exact paraphrase of the sad words of Job when his year was out, when his reign as a prince was over. Said he: "Naked came I out of my mother's womb, and naked shall I return. The Lord gave, and the Lord has taken away." Yesterday we were cast helpless upon the world; to-day we are kings; to-morrow we go hence, stripped and peeled, to—shall it be a desolate island beyond the horizon?

Hear the other half of the story. When our hero heard that he had but one brief year to reign, and that one third was gone already, he first said he would enjoy himself while it did last. "Let us eat and drink, for to-morrow we die." But soon wiser thoughts came. He sought the old counselor again. Said he: "Am I not king now?" "Yes," said the old man. "Can I do as I will?" "Absolutely,"

was the response. "Then," said he, "I will spend the rest of my time in fitting up that desolate island;" and at once he transported buildings, men, provisions—everything he could—and set up a new kingdom on the island beyond the horizon. His year ran out. It happened to him as the old man said it would. He was sent off in a boat alone, to be received with joyful welcome on the island he had made.

A Devotee's Conversion in India.

I WAS a religious devotee and a worshiper of Mahadeo (*maha*, great; and *deo*, god), and lived in the village of Sall, Rajputana, India, for twenty years. I thought myself more holy than other men, because I gave myself up wholly to religious devotions and abstained from all kinds of labor. Many people used to present offerings to me and feed me, and I lived in much comfort and ease as a religious devotee.

One day in our village I saw a crowd assembled, and supposing it was some kind of a show or entertainment I went to see, and found a stranger sitting talking to the people about Jesus Christ, saying to the people that this Jesus was the only Saviour. I became angry and jealous and ordered the people not to listen to him, saying, that this man went about spoiling people's caste. The people became displeased with him and sided with me. Day after day, however, this stranger kept preaching to all the people, sometimes to the low caste, sometimes to the high caste. Finally I made up my mind that I would go and see him and inquire of him his name, etc., etc. So going to his home, I said, "What is your name?" "Isaac Franklin is my name." "And what is your caste?" "I belong to no caste. I am a Christian; that is, a follower of Jesus Christ, the only true Saviour." "I never heard of Christians before," said I. "And where do you live?" "I have no certain dwelling place here, as my home is in heaven, and we are all travelers, and this world is only an inn in which we tarry for a little while."

Day after day I followed this stranger for about two months, and as he preached Jesus I would preach about our gods and our religion. Sometimes I would reproach him and sometimes curse him. But he cared neither for reproaches nor curses. At last I became convinced that Jesus was the true Saviour, and asked the preacher to send his sister to teach my wife and family in order that we should all become Christians together.

They heard the teacher and believed on Jesus, and on a certain day last year when the missionary came to preach in our village and instruct the people, I presented myself for baptism with my wife and two children; and now I am happy in the service of the true Saviour, and have forsaken all our false gods and idol worship and my name, which was formerly Mahadeo Pershad.—*Indian Witness*.

GENERAL NOTES AND COMMENTS.

MANY pastors of the spring Conferences have not yet taken their collections for missions. Please see that this is done as early as practicable. Do not depend merely on the one public effort, but see privately all the members of the congregation not present at church on "Missionary Sunday," and ask them for their contribution.

We are much pained at receiving the intelligence that the only surviving daughter of Bishop Thoburn died in Calcutta, India, on December 14, 1892, of congestion of the lungs. She was five years old, and was a dear, bright little girl. We will pray for grace to be given to Bishop and Mrs. Thoburn in this hour of their great trial.

Rev. Dr. Henry Mansell, who has recently been traveling through France, Spain, Italy, and Greece, writes: "We have seen all forms and creeds of Christianity, and are prepared to say that in its lowest form, where it does the least for its votaries, it is better than any form of idolatry or Mohammedanism. The great Roman and Greek Catholic Churches will one day be purified, and, preaching Christ, will mightily help to lift the world to God. Hinduism, Buddhism, Shintoism, Zoroastrianism, and Mohammedanism always deteriorate and lead their votaries to continued mental and moral decline."

Rev. Dr. A. P. Hiepper, for more than forty years a missionary in China, writes as follows of the Chinese Exclusion Act: "There is the most urgent need that all good citizens and well-wishers of our country should flood Congress and the President with petitions, requesting and praying Congress to repeal the clauses of the Exclusion Bill which bear so hardly upon the Chinese who are resident in the country." We have previously given our own opinion of the bill as being both un-Christian and inhuman, as well as very impolitic. We shall rejoice if a better mind shall be given to our legislators at Washington, causing them to repeal the bill.

Rev. Dr. F. Masters writes to Dr. Baldwin from San Francisco, Cal., on January 7, 1893: "We had a fine time with the outgoing missionaries to China. Brother Peat was ordained on Sunday evening, January 1, by Bishop Goodsell. It was a service long to be remembered. The whole party assembled on Tuesday night at Howard Street Church where a farewell service was held. There was a large audience present. The addresses of the missionaries were of thrilling interest. It was a missionary love feast that has reawakened an interest in our work for China in San Francisco. A large crowd of friends assembled on the wharf on Wednesday to witness the departure of the missionaries. The party left in good health and spirits, and while the vessel steamed out of the docks the crowd on shore joined in the stirring notes, 'All hail the power of Jesus' name!'"

At the last annual meeting of the American Board the Committee on Missions in China reported: "China is giving unmistakable signs of sharing in that vast world-movement which the new world-fellowship of our time is making not merely possible, but inevitable. Whatever its characteristic pride and sense of self-sufficiency, no mistake could be greater than to imagine that the imperial government of China is either blind, unobservant, or insensible. Japan has awakened; China is awakening. Its hour is at hand; the dust of ages is stirring. The startling sublime fact of this new world-movement gives tremendous urgency to the business we have in hand of sending on, into, and throughout China also the forces of the world-redeeming Gospel of Christ."

The Soudan and Upper Niger Missions of the English Church Missionary Society are conducted under the following regulations: "The missionaries, while outside the British territory, place themselves under the authority of the native rulers, laying aside all claim to protection as British subjects. They endeavor in every way to share with the people the difficulties and trials of their Mohammedan environment. When away from the town of Lokoja, either itinerating or resident in the Hausa states, they conform in all respects to the manners and ways of living of the Hausas. The ample garments and wholesome food in use among these people render this complete assimilation to their mode of life as practicable as it is desirable. While resting and recruiting at Lokoja, their base of operations, this conformity to native ways is to be adhered to as closely as may be compatible with a due regard to the necessity of recruiting their health."

We are in hearty sympathy with the National League for the Protection of American Institutions in the effort that it is making to prevent any sectarian appropriations being made for Indian education. During 1892 the highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian, and the Protestant Episcopal Churches declared their adherence to the principle here involved. We also trust that the following may also be adopted: "The League petitions that the general government now adopt a definite, permanent, and uniform principle, in accord with the spirit of the United States Constitution, for advancing education among the Indians on the basis of the American free common school system, in order that the dangers involved in departure from the American principle of keeping separate and distinct the functions of Church and State be no more fostered by any actions of the general government." Those who may desire to understand more about the work of the League should address the General Secretary, Rev. James M. King, D.D., 140 Nassau Street, New York city.

We have on this page given the text of the Chinese Exclusion Act now in force in the United States, and also some comments on it by Dr. Baldwin. These are followed by some tributes to the character of Chinese Christians. The General Conference of the Methodist Episcopal Church was in session last May when the act was passed, and appointed a committee to protest against it and to urge the president not to sign it, but before the committee could act the president had given his approval. Our own views are the same as those expressed by the American Board at its last annual meeting, as follows: "To select the people of the greatest empire on earth for invidious, exclusive discrimination, and that, too, in face of our treaty obligations with it as one of the 'most favored nations,' seems, and is, not only recklessly short-sighted and unwise on other grounds, but liable to jeopardize at any time our missionary work and immensely to hinder their influence."

Bishop Key, of the Methodist Episcopal Church, South, has lately visited Japan, and makes the following report of the mission of that Church: "The results of our mission in Japan are in the highest degree encouraging, and fully vindicate the wisdom of the board in occupying this field. Six years ago Drs. Lambuth, father and son, and Dr. Dukes came from China and opened this mission. To-day we have a membership of 505, with 87 names on probation; a Conference of 12 missionaries and 5 native preachers; 5 church buildings, worth \$5,200; 2 fine institutions of learning, owning their own property, valued at \$40,000, besides numerous day schools taught in connection with pastoral work. There are also 38 Sabbath schools, with 1,535 scholars and 71 teachers. I am free to say that the work here is far beyond my largest thought, both in its magnitude and promise. The investment made in Japan by the Church has already paid a large return, and the future will be a hundredfold greater."

Dr. A. E. Dunning writes well as to the source of our inspiration and impulse of foreign missions. He says: "How could the Christian Church have become possessed by the idea that its mission was to give the Gospel to the whole world? Not certainly by the sense of its strength in numbers or in wealth, or in superior culture, nor by its inherited convictions of the value of the souls of the heathen. It must have been inspired to its great work simply by loyalty to Christ, from whom it had received its plain command, and by the new love to mankind which was born of love to the Son of man. These are the sources of our inspiration to foreign missions. Nothing else will keep the missionary spirit alive in the churches. Nor will the churches live without that spirit. But we have the added impulse which arises from knowledge of what missions have done. More than all other causes they have broken down the barriers between races and nations, have prevented wars and banished cruelties, have extended commerce and ex-

alted ideas of manhood. Foreign missions have penetrated the sluggish life of China with vigor, have pierced the thick darkness of Africa with rays of light, have called dead India to life, have brought to Japan the dawn of a new day, and have lifted the pagans of the Pacific islands into civilization."

Bishop Mallalieu, who has been visiting our missions in China, thus writes of the Central China Mission: "Ten new men each year for the next five years ought to be sent to this one mission. One vital fact must not be overlooked, that the Mandarin language is spoken by a large proportion of this vast population; so that, when a missionary learns this language, he has the means of wider usefulness than by learning any other, and he comes in direct touch with the most influential minds of China. The poor and uneducated must have the Gospel preached to them, but the rich and the educated should not be neglected. Immediately some one will advance the objection that to send fifty men to this mission within five years would involve larger expense, and where would all the money come from? Certainly it would cost something to send out these numbers of new men; but suppose it does, our Church is not so poor as to have exhausted its resources in what it has already done, and it has still remaining money enough to enable it to do all that has been suggested for this mission, and the same in proportion for everyone of its missions. There was a time when we were poor, but we were generous. May the time never come when it will be said that we are rich, but penurious in dealing with the great question of the evangelization and salvation of the heathen world."

The Chinese Exclusion Act.

AN ACT to prohibit the coming of Chinese persons into the United States.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That all laws now in force prohibiting and regulating the coming into this country of Chinese persons and persons of Chinese descent are hereby continued in force for a period of ten years from the passage of this act.

SECTION 2.—That any Chinese person, or person of Chinese descent, when convicted and adjudged under any of said laws to be not lawfully entitled to be or remain in the United States, shall be removed from the United States to China, unless he or they shall make it appear to the justice, judge, or commissioner before whom he or they are tried, that he or they are subjects, or citizens of some other country, in which case he or they shall be removed from the United States to such country.

Provided, that in any case where such other country of which such Chinese person shall claim to be a citizen or subject shall demand any tax as a condition of the removal of such persons to that country, he or she shall be removed to China.

SEC. 3.—That any Chinese person, or person of Chinese descent, arrested under the provisions of this act or the acts hereby extended, shall be adjudged to be unlawfully within the United States, unless such person shall establish, by affirmative proof, to the satisfaction of such justice, judge, or commissioner his lawful right to remain in the United States.

Modify the Chinese Exclusion Act.

SEC. 4.—That any such *Chinese person*, or person of Chinese descent, convicted and adjudged to be not lawfully entitled to be or remain in the United States, shall be imprisoned at hard labor for a period not exceeding one year, and thereafter removed from the United States, as hereinbefore provided.

SEC. 5.—That after the passage of this act, on an application to any judge or court in the United States in the first instance for a writ of *habeas corpus* by a *Chinese person* seeking to land in the United States to whom that privilege has been denied no bail shall be allowed, and such application shall be heard and determined promptly without unnecessary delay.

SEC. 6.—And it shall be the duty of all *Chinese laborers* within the limits of the United States at the time of the passage of this act, and who are entitled to remain in the United States, to apply to the collector of internal revenue of their respective districts, within one year after the passage of this act, for a certificate of residence, and any *Chinese laborer* within the limits of the United States who shall neglect, fail, or refuse to comply with the provisions of this act, or who, after one year from the passage hereof, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States, and may be arrested by any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies, and taken before a United States judge, whose duty it shall be to order that he be deported from the United States as hereinbefore provided, unless he shall establish clearly, to the satisfaction of said judge, that by reason of accident, sickness, or other unavoidable cause he has been unable to procure his certificate, and to the satisfaction of the court, and by at least one credible white witness, that he was a resident of the United States at the time of the passage of this act; and if upon the hearing it shall appear that he is so entitled to a certificate it shall be granted upon his paying the cost. Should it appear that said Chinaman had procured a certificate which has been lost or destroyed, he shall be detained and judgment suspended a reasonable time to enable him to procure a duplicate from the officer granting it, and in such cases the cost of said arrest and trial shall be in the discretion of the court. And any *Chinese person* other than a *Chinese laborer* having a right to be and remain in the United States, desiring such certificate as evidence of such right, may apply for and receive the same without charge.

SEC. 7.—That immediately after the passage of this act the Secretary of the Treasury shall make such rules and regulations as may be necessary for the efficient execution of this act, and shall prescribe the necessary forms and furnish the necessary blanks to enable collectors of internal revenue to issue the certificates required hereby, and make such provisions that certificates may be procured in localities convenient to the applicants. Such certificates shall be issued without charge to the applicant, and shall contain the name, age, local residence, and occupation of the applicant, and such other description of the applicant as shall be prescribed by the Secretary of the Treasury, and a duplicate thereof shall be filed in the office of the collector of internal revenue for the district within which such Chinaman makes application.

SEC. 8.—That any person who shall knowingly and falsely alter or substitute any name for the name written in such certificate, or forge such certificate, or knowingly utter any forged or fraudulent certificate, or falsely personate any person named in such certificate, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not exceeding one thousand dollars or imprisonment in the penitentiary for a term of not more than five years.

SEC. 9.—The Secretary of the Treasury may authorize the payment of such compensation in the nature of fees to the collectors of internal revenue, for services performed under

the provisions of this act, in addition to salaries now allowed by law, as he shall deem necessary, not exceeding the sum of one dollar for each certificate issued.

Approved May 5, 1892.

Modify the Chinese Exclusion Act.

BY REV. S. L. BALDWIN, D.D.

THE most recent Exclusion Act of our Congress has excited more opposition among the Chinese than any of the previous legislation, and this fact is not to be wondered at when its provisions are consulted. It enacts that all Chinese laborers in the United States must apply to the collectors of internal revenue of their respective districts within one year and secure a certificate of residence, and that anyone found within the country without such certificate after one year may be arrested and shall be deported from the United States, unless he proves that, by reason of accident, sickness, or other unavoidable cause, he has been unable to procure this certificate; and also proves by at least one creditable white witness that he was a resident of the United States at the time of the passage of this act.

It will readily be seen that this establishes a ticket of leave system, and virtually requires the Chinese in the United States to carry about with them a government tag certifying to their right to be here, and puts upon them a disgrace and a disability which is not put upon the people of any other nation in the United States. All this is in utter defiance with of solemn treaty with the Chinese Empire, in which we have promised to secure to her subjects here "the same rights, privileges, immunities, and exemptions as may be enjoyed by the citizens or subjects of the most favored nation, and to which they are entitled by treaty."

Certainly we would not treat any other nation in this way, and although the Chinese are a long-suffering people and are not easily stirred up to a retaliatory course of procedure, there is no doubt that we have about reached the end of the limit in this case, and that serious trouble is likely to ensue to our merchants and missionaries in China on account of this legislation.

These oppressive features of the recent act ought to be immediately removed, and all Christian people should exert themselves to secure from our government a Christian course of treatment in place of this outrageous and oppressive legislation. There are several propositions now before Congress for a general restriction of immigration, and it is quite likely that some measure of that sort will be passed at the present session of Congress. It is, therefore, a peculiarly favorable time for removing the unnecessary discrimination made against the Chinese. The new acts can easily be so constructed as to include all that may be deemed desirable, and all special enactments against the Chinese can be removed from the statute books. This is what ought to be done, and done at once. We certainly hope it may be.

Testimony in Favor of Chinese Christians.

In the *California Illustrated Magazine* for October, 1892, is an article headed "Can a Chinaman become a Christian?" It is written by Rev. F. J. Masters, D.D., Superintendent of the Methodist Episcopal Chinese Missions in California. From that article we gather the following.

Dr. Masters says:

"The little credit a Chinaman gets on this coast for his Christian profession; the cold suspicion with which he is often treated, as if he must necessarily be a hypocrite; the anti-Chinese sentiment of the coast, shared even by some ministers of religion; the appalling immorality and Godlessness of our cities, which a Chinaman is not slow to detect; the fresh memories of murdered kinsmen, of riot, boycotts, and savage oppression; and the assaults made upon the defenseless Chinese, even upon their women and children, as I have seen myself, do not make the white man's religion, morals, and social life particularly attractive to the average Chinese mind. The marvel is that any Chinaman will receive Christianity from a white man's lips.

"In China about fifty thousand men and women have made an open profession of the Christian faith, have given evidence of a change of heart and life, and have been admitted to the churches of the different Protestant missions. In addition to this there are over a hundred thousand more who are regular attendants at the mission churches. All this is practically the result of only twenty-five years of Christian work. On the Pacific coast during about the same time over two thousand Chinese have been received into our churches after giving proof of the sincerity of their convictions. Many of these have returned to their homes in China; some have gone to colonize missions in the East, while over a thousand remain with us. That some have proved false and brought disgrace upon the cause cannot be denied. These are, however, very few. Out of eighty members received into my church in San Francisco during the last three years all but five remain faithful and true.

"The steadfastness of Chinese Christians under persecution is a powerful evidence of the genuineness of their conversion. The popular opinion is that a Chinaman professes Christianity for mercenary ends, and can change his faith as easily as he changes his coat. It is difficult to discover what temporal gain attaches to the Christian profession of a man who finds himself cast out of family, clan, guild, and employment, cursed as he walks down the street, and counted as the filth and offscouring of the earth. During my nine years' residence in South China, three years of which my mission journeys lay in that part of the province that is the home of the Chinese in America, I have witnessed what terrible persecution these converts have to endure on their return home. I have seen men who, on announcing their Christian faith, have been deserted by parents, wife, and brethren; others who have

meekly borne bonds and stripes and imprisonments, because they would not renounce their faith.

"Their liberality to the Church is one of the evidences of the sincerity of their profession of the Christian religion. Taking into account their scanty means and the large part of their income which is sent home for the support of their families in China, the liberality of the Christian Chinese of California is unsurpassed by any body of Christians in the world.

"The Chinese of the Congregational missions on the Pacific coast—the largest of the Protestant missions, contributed last year six thousand two hundred and ninety dollars to the treasury of the mission. The one hundred and twenty-five members of the Methodist Mission Church in San Francisco every year contribute from one thousand five hundred to one thousand eight hundred dollars to the church. They pay their share of all Church benevolences, not forgetting the poor, infirm ministers of the Conference, to whom they give from fifty to seventy-five dollars every year. Their liberality is shown during the last seven years in gifts to the great Missionary Society that sent them the Gospel, amounting to over three thousand five hundred dollars, or about five hundred dollars every year. Not satisfied with this, they have just formed a missionary society to employ Christian workers in their homes, for which purpose they have already raised over one thousand dollars. In the Presbyterian, Baptist, and Episcopal missions there is the same spirit of benevolence."

Dr. B. C. Henry, of Canton, China, says: "The character of the five thousand Christians in Canton will compare favorably with the Christians of any land."

Rev. Ira M. Condit, for twenty-five years a Presbyterian missionary to the Chinese, writes: "As a rule, I have as much faith in the religion of Chinese Christian professors as I have in that of our own people."

And again: "The year before last the Presbyterian Chinese of California placed in the hands of trustees in the city of Canton three thousand two hundred dollars to be invested as an endowment fund for the support of the ministers of the Church. Last year the contributions of our Chinese Christians on this coast amounted to two thousand two hundred and thirty-nine dollars."

Rev. W. S. Holt writes: "I have been among the Chinese in China and the United States for almost nineteen years, and I consider the Chinese Christians compare favorably with those of any nation in character and fidelity."

Rev. W. C. Pond, D.D. writes: "One third of the three hundred and thirty-six members of Bethany Church, of which I am pastor, are Chinese believers. While I joyfully recognize in the American members of my church a steadfastness and devotion I have nowhere seen excelled, I also testify that, according to every test of Christian character authorized by the Master, our Chinese members are their full equals."

TIDINGS FROM OUR MISSIONS.

A NEW Spanish Methodist Episcopal Church was organized in Brooklyn, N. Y., on January 10. The faithful labors of the pastor, Rev. C. A. Moya, have resulted in the conversion of nearly forty persons. Nine persons have been received into full membership.

Dr. W. S. Worden writes from Nagoya, Japan: "The police authorities are very strict here now, and will not allow us to entertain any foreigners in our home over night. It seems hard that we cannot keep a guest even one night in our house that was built with American money."

The Indian Mission Conference convened at Oklahoma City on December 14, 1892, Bishop Goodsell presiding. The Conference was organized into a regular Annual Conference, with the name of the "Oklahoma Annual Conference." The word "Oklahoma" means "the red man's home." The Conference has four districts. The field is large and difficult.

Rev. K. A. Jansson writes from Stockholm, Sweden: "Four churches have been dedicated since the Annual Conference—one at Trollhattan, another at Sundswall, the third at Linköping, and the fourth at Koping. At Narberg a powerful revival is going on, and many have been converted. There is also a revival in progress in Goteborg. Our theological school at Upsala has sixteen students."

Dr. T. J. Scott, Principal of the Bareilly Theological Seminary writes: "The closing exercises of the seminary were held November 26, 1892. Fourteen students graduated in theology and eleven in a course of normal training. This institution is growing in importance and power. One hundred and seventy-six native missionaries have taken the three years' course in theology, 53 a partial course, 61 a course of training as teachers, and 160 women have been trained to work with their husbands as teachers of the Bible. Funds are urgently needed to expand the institution to meet the great demand of the hour."

Rev. T. J. Scott, D.D., writes from Bareilly, India: "The sod was broken by Dr. Wilson, Presiding Elder of Bareilly District, for the foundation of Ernest Hall, India Theological Seminary, on November 8, 1892. Mrs. E. R. Kiplinger, of Nebraska, furnished the fund of two thousand dollars for the erection of the building in memory of her son Ernest. It is to be a square handsome building with a Corinthian portico, and will contain two commodious lecture rooms. Mrs. Kiplinger is not a member of the Methodist Church. The money for the William Butler Memorial Hall is rapidly being subscribed. Let not the stream stop till fifty thousand dollars be added to the endowment. The demand for this seminary is imperative. Fifteen or twenty thousand baptisms a year will be the rule. We must have trained native pastors and evangelists. Send on the money."

Dr. E. W. Parker writes from Lucknow, Dec. 21, 1892: "Our District Conference and Christian mela is just over. We met in a grove at Barabanka in tents and little grass booths, and had a very excellent meeting, the best Oude ever had. I have been in many Conferences and meetings and never saw more perfect harmony among brethren—natives among themselves and natives with foreigners—than was manifest here. There was no complaining, no holding back, but all were ready for work and enthusiastic. Our last meeting was one of consecration, with a pledge to go cheerfully anywhere to work for Christ. Reports of the year's work were good. Converts were reported from some twenty-five castes. Much talk and prayer was had concerning the training of new converts. Our regular appointments of men for the district number 181. There are also a number of excellent women workers."

Rev. Dr. Craven writes from India: "The additions to our mission during the past year, so far as reported, show 14,400. Several of the brethren state that their figures are for only nine months. We sum up the report as follows: 1. There has been a grand advance; 2. In many parts camp meetings have resulted in numerous real conversions; 3. Everywhere the care and concern are for the converts; 4. The feeling is general that were there more workers, pastors, and teachers, baptisms could be multiplied; 5. All classes of Hindus are furnishing converts, but the low and depressed classes yield the majority; 6. Though the theological school has sent out over two hundred and sixty, it should be sending out one hundred well qualified and spiritual teachers every year; 7. The press has a great work on its hands—so much Sunday school literature and so many papers, tracts, and commentaries are called for; 8. The native ministers are proving live and discreet leaders in almost every instance; 9. Sunday schools are maintained in every place. In Bareilly fifty schools are run by the students of the theological school."

Bishop Joyce, who has lately visited our European missions, thus writes: "The Switzerland Conference has 45 ministers and 5,500 members, and 15,000 Sunday school children. The Conference has a Book Concern at Zürich, which is doing a good business. During the past year there were revivals in most of the circuits and stations, and a good ingathering into the Church very naturally followed. They are creating a fund known as "The Orphanage Fund," for the purpose of caring for orphan children. There is also a Deaconess Home. The German Conference has 104 ministers and 10,925 members. There is a good theological school at Frankfurt-am-Main, which is the joint property of this and the Switzerland Conference; most of the men in both these Conferences have passed through the full course of study in this

institution, and show the soundness of their training in the thoroughness with which they do their work and the success which attends it. The Book Concern is at Bremen and is doing a successful business. The Church paper, *The Evangelist*, is published in Bremen, and is the paper for this and the Switzerland Conference; it has a circulation of 14,000. There is a home for aged people and a Deaconess Home in Frankfurt-am-Main. Both these are doing good work, but I feel I should make special mention of the very good work the deaconesses are doing both in Germany and in Switzerland. These women are well educated, well trained, and thoroughly consecrated workers. In many instances they can go where the minister cannot. They are called in all directions. In many cases they have found their way even into the wealthy families, where by their gentleness, patience, and good work they have successfully preached the Lord Jesus Christ, and won such victories for him as have greatly rejoiced the hearts of God's people. The work is growing so rapidly that soon we shall have to divide the Conference."

Late Tidings from China.

In the reports made to our Mission Rooms from China we quote the following:

The medical work at Peking shows a treatment of 6,452 patients, and at Tsun-hua of over 12,000. These have largely resulted in "breaking down prejudices, overcoming false notions, dissipating fear, and creating confidence in the efficiency of foreign medical science."

In the work of the Woman's Foreign Missionary Society one hundred and seven girls have been enrolled in the Peking Boarding School, of whom fifty are members of the Church. Two training schools for women and several day schools are being conducted. An interesting self-supporting school was commenced at An-chia Chuang in October, 1891, and has been successful.

Rev. H. Olin Cady reports for Chen-tu: "The work of our mission in this city was commenced in July, 1891, and we have gathered 7 probationers, and there are also 9 inquirers who regularly meet with us. Our two members came from Chung-king. The street chapel is open every day. The attendance on the Sunday service fluctuates greatly, but there are over 30 who are very regular in attendance. A class numbering over twenty meets on Sunday afternoon to study the Bible. There is also a weekly class to study the Catechism, and a daily morning study of the New Testament. The prayer meeting has an attendance of about twenty. I have made seven itinerations of from three to ten days each, meeting with very favorable receptions and disposing of very many books and tracts.

Rev. J. J. Banbury writes from Kiukiang, China, November 21, 1892: "We are printing a Chinese calen-

dar, which, in addition to the calendar proper and the Chinese feast days, contains much of Christian truth and the gist of the Gospel. It is meeting with general acceptance among the missionaries. Over one hundred and forty thousand have already been ordered, and we hope the sales will run up to two hundred and fifty thousand. The price is two cash per copy. The sheets are being printed in five tints, and we are scattering them all through Central China. In our printing department we employ twenty hands. We have just finished an edition of ten thousand copies of St. Mark's gospel. We are also printing commentaries, Church papers, *Sunday School Advocates*, Sunday school lesson leaves, tracts, and much other matter. We need very badly a large press and more type. Our press is a powerful agent in the great missionary work and will bear no mean share in the conversion of China to Christ."

Lucknow Christian College.

THE opening of the new building of Lucknow Christian College on October 31, 1892, was an occasion of much interest to our India missions, and furnishes much needed aid to our educational work in India. It was opened with appropriate ceremonies by Sir Auckland Colvin, the Lieutenant Governor of the Northwest Provinces, who in his address said that ever since his arrival in India he had witnessed with much satisfaction the aid which missionaries in general gave to the government in educational and philanthropic enterprises, and mentioned in most favorable terms the efforts of the missionaries of the Methodist Episcopal Church, their consistent and large-hearted philanthropy, and their widely beneficent plans for the improvement of the people at large.

A secular paper of India, in giving an account of the college, says: "The American Methodist missionaries have grasped the significance of schools as a missionary agency with insight and pertinacity. Parts of the Northwest Provinces and Oude are honeycombed with their schools, and many of their tens of thousands of converts have learned their Christianity through years of instruction as children. The Christian College is not an ambitious design to take a place among the high educational institutions of the country; it is the necessary result of the numerous lower schools of the mission. And it is with cognizance of this that the government has helped the scheme so liberally with a site. The missionaries found so many sons of their converts fit to prepare for the university that they felt justified in planning to have a college all to themselves, where their young Christian men could be educated for degrees and also grow up in full sympathy and close connection with the native Church. The institution was for several years a high school, and its popularity, or, let us say, the recognition of its need, is found in a roll at present of four hundred students."

Good News From Italy.

BY REV. WILLIAM BURT, D.D.

THE blessed spirit of revival that pervaded our last Conference session is now manifesting itself in all our work. There is a spirit of union among the ministers, of personal consecration and of zeal for the conversion of souls, such as I have never before known in Italy. The letters that come from the ministers are full of expressions of their own personal enjoyment of religion, of their love for the Church, and of their intense desire to do all in their power to advance the cause of God. From Venice, for instance, where our work has been so difficult, and where we have met with but little success, so that many times I have been urged by those who were discouraged to give up the work there, comes this comforting and encouraging report: "A sailor named Bardinelli has accepted the truth. A corporal in the marine and two other sailors have asked for the word of life, desiring to know the truth. An entire family—husband, wife, and four children—have openly confessed Christ. We have finally been able to organize a Sunday school. The meetings are crowded with attentive listeners. Last night our hall was packed. I feel that the Lord is verily blessing me; my heart is full of joy and of gratitude. Blessed be God! You can form no idea of the good already done. Some would discourage me by not doing anything themselves, and others by criticizing, but my trust is in God."

Bologna.—"Here we are all happy. Two splendid services yesterday. Now we have a Sunday school, and we are full of hope that here in Bologna, as well as in all our stations, the work will be greatly blessed of God."

Modena.—"We have excellent meetings attended by many young men students, and by persons of good social position. The young converts, Misses Giliberti, are very zealous to bring others to a knowledge of the truth, notwithstanding the relentless persecution carried on against them. They are, however, firm as the rock, and openly profess their faith in Christ. The contributions have increased, as well as the sale of our paper, *L'Evangelista*. The Sunday school is prospering, and we hope soon to organize the Epworth League. We are hoping, praying, and working."

Geneva.—"The work of God is prospering as never before. Our meetings are all well attended. Ten have been received on probation since Conference, and we are praying God for many more."

Milan.—"As a church we have been praying for a special work of grace, and this week we shall have meetings every night. Yesterday our young men distributed one thousand invitations. We have three services during the day, and at night six came forward for prayers. Glory to God! Pray especially for us during these days. The church here

was built too small. See to it that the one to be built at Rome will contain at least one thousand persons. I believe that in Italy we are very near the time when there will be a great religious awakening throughout the country. The leading in such a work will rest with us."

These are a few quotations from the letters that I have just received from the ministers of these places. Nearly all the others write in the same tone. Dear friends, remember us at the throne of grace.

Since the above was sent out Dr. Burt writes from Milan: "Last night I preached in Italian in our church here, and the Lord greatly blessed his word, so that seven persons professed conversion. Dr. Pepper, the American consul, said: 'What a glorious meeting! If our friends at home could be present and see what is being done here, how they would rally to the help of this work.' Glory to God for victory!"

J. O. PECK.

North China Mission Appointments.

BISHOP MALLALIEU, PRESIDING.

H. H. Lowry, Superintendent.

PEKING DISTRICT, F. D. Gamewell, P.E.—Chang-ping Chou, to be supplied. Han-tsun, Sung I. Huang-tsun, to be supplied. Peking: Asbury, L. W. Pilcher; Feng-chen, to be supplied; Huarh-shih, to be supplied; Southern City, M. L. Taft. Ku-pai Kou, to be supplied. Tung-an, to be supplied. Yang-ko-chuang, I. T. Headland. Yen-ching Chou, to be supplied. Yung-ching, to be supplied.

L. W. Pilcher, President and Dean of College of Liberal Arts; H. H. Lowry, Dean of the Wiley College of Theology; F. D. Gamewell, Dean of College of Science and Professor of Chemistry and Physics; M. L. Taft, Professor of Exegesis and Historical Theology; I. T. Headland, Professor of Mental and Moral Science; W. H. Curtiss, Professor of Theory and Practice of Surgery in Peking University.

W. H. Curtiss, physician in charge of Peking Methodist Hospital.

TIENTSIN DISTRICT, G. R. Davis, P.E.—Nankung, Shang Ching Yun. Tscheng, Yang Chun He. Tientsin: East Gate, Sun Chin Kao; Wesley Chapel, F. Brown; Tientsin Circuit, to be supplied; West City, L. C. Barrow. Tsang Chou, to be supplied.

F. Brown, Tientsin Intermediate School.

W. F. Walker, absent in the United States.

SHAN-TUNG DISTRICT, F. Brown, P.E.—An-chia Chuang, Wang Ching Yu. Chi-nung Chou, Ku Chi. Kuan Chuang, to be supplied. Ning-yang Hsien, Li Shao Wen. Tai-an Fu, Liu Chi-lun.

Liu Chi-lun, in Tai-an Intermediate School.

TSUN-HUA DISTRICT, Te Jui, P.E.—Ping-an Cheng and Liang-tzu Ho, to be supplied. Tsun-hua Circuit, Te Jui and G. O. Kepler. Tsun-hua City: Yu-tien and Feng Jun, Wang Ching Yun.

N. S. Hopkins, in Tsun-hua Intermediate School.

N. S. Hopkins, Physician in charge of medical work; J. F. Scott, Assistant Physician, in Tsun-hua Methodist Hospital.

LAN-CHOU DISTRICT, H. H. Lowry, P.E.—Chang-li Hsien, to be supplied. Chien-an Hsien, to be supplied. Chien-wei, to be supplied. Fu-ning Hsien, to be supplied. I-an and Pa-chia-tien, to be supplied. Lan-Chou Circuit, to be supplied. Lan-Chou City, Wang Ching Pei, Lao-ting Hsien, to be supplied. Shan-hai Kurn, Chen Ta Yung.

J. H. Pyke, absent in the United States.

Annual Meeting of the Central China Mission.

BY REV. EDWARD S. LITTLE.

THE members of the mission assembled in Annual meeting at Wuhu on October 19, Bishop Mallalieu being present to preside. The first evening was spent in devotional exercises and in preparation for the work. There was a full attendance, and, as has been the case for several years, this service was a most blessed one, and we all drew near to the throne of grace. The next day, and on to Saturday night, full days were put in on the business of the mission. Naturally many subjects of vital importance were discussed and some of them satisfactorily disposed of for the present. A scale of pay for all the native preachers employed by the society was discussed and settled. Henceforth some kind of uniformity will prevail where the opposite existed. Teachers in high schools and assistants in our hospitals will have to be dealt with in a subsequent session.

The licenses of the native preachers were carefully gone over and more than twenty exhorters' licenses were renewed, and half a dozen local preachers. Six exhorters were promoted to be local preachers, and one brother who had been on trial in a Conference was recommended to the Foo-Chow Conference for election to deacons' orders and for ordination. This is the first native brother in all the history of our mission to be brought forward to the traveling ministry. It was a solemn occasion, and the mission spent a brief session in special prayer for the outpouring of the Holy Spirit on his heart to fit and qualify him for his ordination vows and the important work in which he will be engaged.

The evenings were given up to evangelistic services among the natives, and our preachers were greatly blessed. Two persons were converted. More and more attention ought to be paid to aggressive work among the heathen and the increasing of our native preachers' piety at these annual gatherings. Throughout the whole of the meetings a very holy influence was felt, and the writer for one has returned to his work burning more than ever to win souls for Christ. Several others were heard to make the same kind of remark. May the Lord give us great encouragement this year! We believe he will. Our mission is getting in a shape such as it never was before in its whole history.

The Chinkiang Church sent a letter to the Annual Meeting in reference to the subject of foot binding, which was suitably acknowledged. We, as a mission, are behind some other missions on this subject, and there is room for very much more vigorous action. Our girls' schools take the matter up strongly, and they are to be commended for so doing. The Church will be obliged to take a more determined stand on this ground if any very decided public opinion is to be formed.

A scheme for establishing a Mutual Aid Society

for the native preachers was introduced, but postponed for consideration, a committee being appointed in the meantime to consider the scheme and report at the next Annual Meeting. It was resolved to establish a school at Chinkiang, the funds being in hand for the purpose, and there being a good prospect that the school can be supported outside the regular mission estimates. The large city of Yang-chau is to be entered almost at once and a new field opened out.

All the brethren were present at the meeting with the exception of two who were absent in the United States, and one who remained to stay by the bedside of a sick wife. Many prayers were offered up to God that she might be restored to health again and that they both might be spared to work for Christ in this land.

On Sunday we had a rare treat. In the morning we spent three hours in love feast and in listening to the annual sermon in Chinese, after which Rev. G. W. Verity was ordained to the office of elder, and we all partook of the sacrament of the Lord's Supper. In the afternoon the bishop delivered a grand sermon from 2 Cor. 8. 9. The chapel resounded with hallelujahs and glory. We were almost too full for utterance. The Lord himself came down and glory shone in our hearts. We felt ready after this for anything that the Lord might have in store for us.

After the evening service the Mission was adjourned, and the brethren separated to their various stations and duties. The bishop has rendered the mission great service by his visit. He has, by the blessing of God, lifted us onto a higher plane of life and enlarged our thoughts. His earnest piety was contagious, and we could not but imitate him. The mission has room for all the bishops of this kind that can be sent to us.

The appointments for the coming year are as follows:

SUPERINTENDENT, Leslie Stevens.

(P. O., Nanking, China.)

CHINKIANG DISTRICT.—C. F. Kupfer, P.E.

West Gate Street Chapel, C. F. Kupfer; Chinkiang Circuit, A. C. Wright; Yang-chau, to be supplied.

W. F. M. S.—Medical Work, Lucy H. Hoag, M.D.; School Work, Mary C. Robinson; Assistant in School Work, Laura White.

KIUKIANG DISTRICT.—John R. Hykes, P.E.

Hwangmei and Kunglung Circuit, James J. Banbury; Kiukiang Institute and Hwashantang, James Jackson; St. Paul's, Heukial and Shilipu, John R. Hykes; Shuichang and Wuchen Circuit, Edward S. Little; Manager of *Central China Press*, James J. Banbury.

W. F. M. S.—School Work, Frances Wheeler; Woman's Work, Kate L. Ogborn.

NANKING DISTRICT.—Leslie Stevens, P.E.

Hospital Chapel, R. C. Beebe; North Nanking, J. C. Ferguson; South Nanking, Don W. Nichols; Nanking Circuit, Nieh Chen I; Pukere Circuit, supplied by E. R. Jellison; President of Nanking University, J. C. Ferguson; Dean of Fowler Biblical Institute, to be supplied; Dean of Medical School, R. C. Beebe; R. C. Beebe, M.D., and E. R.

Jellison, M.D., Physicians in charge of Pblander Smith Memorial Hospital; Deaconess Instructor in English, Nanking University, Clara Collier; Deaconess, Matron, and Evangelist at Hospital, Laura Hanzlik.

W. F. M. S.—Boarding School, Emma Mitchell; Woman's Work, Sarah Peters.

WUHU DISTRICT.—George A. Stuart, P.E.

Taipingfu and Wuhu Circuit, W. C. Longden; I K1 San, G. A. Stuart; Superintendent of Medical Work and Wuhu General Hospital, George A. Stuart, M.D.

Absent on leave, John Walley.

The Foo-Chow Conference.

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

THE sixteenth session of this Conference was held November 10-16. On account of the serious illness of my eldest son I was late in reaching Foo-Chow from my home at Kucheng, and on my arrival found the Conference organized, with Rev. G. B. Smyth as English Secretary, and Rev. J. H. Worley as Statistical Secretary.

Bishop Mallalieu's searching questions, when each preacher's character was under consideration, caused the work of every man—native or foreign—to be made manifest. The bishop's painstaking investigation of all departments of mission work, together with his wise counsels and deeply spiritual sermons and addresses cannot fail to result in untold benefit to all the interests involved.

Rev. R. L. McNabb and Rev. G. S. Miner were transferred to us from the Kansas and the Nebraska Conference respectively. Brother McNabb, with his wife, is appointed to open a foreign mission station in the Ing-chung District at a point over one hundred miles southwest from Foo-Chow. That will be our third out-station in this province. This new departure—the establishment of out-stations—has clearly received the seal of the divine approval in the comparatively recent conversion of more than a thousand souls and in the general impetus thereby given to the evangelistic work. The progress of this good work is constantly accelerating.

The last three days of December, 1892, were appointed by Bishop Mallalieu as a time of special prayer for our work in this province. We earnestly beg that Methodists everywhere, as well as other Christians, will, on the days designated, remember at the throne of grace all departments of our work and all our missionaries and native helpers. Pray that at least five thousand persons may be converted during the ensuing Conference year.

Rev. D. W. Nichols, of our Central China Mission, was with us, and gave an encouraging account of the work in that field.

During the last year we have had an increase of 346 members and 246 probationers. Total increase, 592. We now have 3,169 members and 2,790 probationers. Total, 5,959. These, with our preachers—ordained and unordained—make over 6,100. Five

years ago our total of members, probationers, and preachers was 3,441, showing an increase of 2,659 or 77½ per cent. But during these years the increase has been over 126 per cent on Hing-hua District, and 113½ per cent on Kucheng District. The rate of increase on these districts has greatly accelerated since they have received the supervision and cooperation of resident missionaries. So we rejoice at the opening of another out-station.

The principal appointments are as follows:

N. Sites, Presiding Elder of Foo-Chow District and Missionary in charge of Hai-tang District. Sia Heng To, Presiding Elder of Hai-tang District.

M. C. Wilcox, Presiding Elder of Kucheng District, Missionary in charge of Iong-bing District, and Principal of Kucheng Boys' Boarding School.

Daing Ging Ing, Presiding Elder of Iong-bing District.

W. N. Brewster, Missionary in charge of Hing-hua District and Principal of Boarding and Theological School at Hing-hua. Li Diong Clu, Presiding Elder of Hing-hua District.

J. H. Worley, Missionary in charge of Hok-chiang District and Principal of the Theological School at Foo-Chow. Huong Pan Seng, Presiding Elder of Hok-chiang District.

R. L. McNabb, Missionary in charge, and Ngol Gi Lang, Presiding Elder of Ing-chung District.

Dr. J. J. Gregory, Superintendent Wiley Hospital, at Kucheng.

G. B. Smyth, President; W. H. Lacy, G. S. Miner, Mrs. Smyth, Mrs. Lacy, Mrs. Miner, and Miss Bosworth, instructors in the Anglo-Chinese College. Mrs. J. H. Worley, Principal Boys' High School, Foo-Chow. G. B. Smyth, Editor *Fukhien Advocate*. W. H. Lacy, Superintendent of Mission Press. Sia Sek Ong, Instructor in Theological School, and Assistant Editor *Fukhien Advocate*.

W. F. M. S. WORKERS.—Dr. Lyon, Dr. Masters, and Miss Johnson, Medical and Evangelistic Work; Foo-Chow Girls' Boarding School, Miss Jewell and Miss Bonafeld; Woman's School, Miss Ruth Sites; Hing-hua, Hok-chiang, and Hai-tang Evangelistic Work, Miss Bonafeld and Miss Trimble; Orphanage at Foo-Chow, Mrs. Lacy and Mrs. Miner; Ing-chung District Evangelistic Work, Mrs. R. L. McNabb; Hing-hua City Work, Mrs. Brewster; Kucheng District Schools and Evangelistic Work, Miss Hartford; Kucheng Evangelistic work, Mrs. M. C. Wilcox.

A Trip up the Po-Yang Lake, China.

BY REV. EDWARD S. LITTLE.

WE started, three of us, Brothers Verity and Cameron of the American Bible Society, and myself, on our well-appointed mission house boat at 5 P. M. on Wednesday, November 16, 1892, from Kiukiang, China, to make a journey up the great Po-Yang Lake. Our business was to preach the Gospel and to distribute Scriptures and tracts. An account of the journey, a description of the features of the country, and the various incidents of the trip, may prove not uninteresting to many of the readers of THE GOSPEL IN ALL LANDS. We were two boat-loads of foreign missionaries and native evangelists, and quite conspicuous wherever we went.

The first night we made forty-five *li* (a *li* is the third of an English mile) down the river along a well-known route. Not far below Kiukiang, in the darkness of the night, we saw just ahead of us a na-

tive boat with a large light hung out just as we approached, and apparently full of men. They hailed us to pull up; to this, of course, we paid no attention, whereupon they rowed hard so as to pull up alongside. There was no wind, and our heavy boat was forced ahead at a very slow rate by a couple of men forward at the big oars. Hearing an altercation I went out, and learning that the boat was a private boat and filled with men, I warned them off. Finding that they had to deal with foreigners and a foreign boat, and not a native sailer, as they had imagined, they made off for the shore and left us alone. This is the first experience of this nature I have met with so near an open port. These things are by no means uncommon up the great lake where we are going. These water thieves do not often bother foreign boats for fear of firearms. They suspect foreigners will have arms and would not fail to use them on such gentry as these. But, alas, for poorly defended native boats! they fall an easy prey when caught alone.

Late in the evening we reached the mouth of a little stream, where we anchored for the night. Here is quite an important navy yard in a small way. Here are made the scores and hundreds of small gun junks which travel up and down doing river police duty, and whose work it is to keep down pirates and other desperadoes. These junks are found in all the large and in most of the small anchorages. After prayers we turned in for the night. Next day at daylight we were off again, and in a short time had covered the fifteen *li* that separated us from Hu K'eo, which is, as its name signifies the mouth of the lake (Hu—lake; K'eo—mouth).

The city is prettily situated and might be the center of an immense trade. All the tea, paper, and other merchandise from the southern part of the province passes out here to Kiukiang and elsewhere. It would be an immense saving of labor and time if all this passed into the buyers' hands at this convenient spot. But the Chinese lack the right kind of energy, and do not seem to know the things which make for their temporal prosperity any more than for their spiritual well-being. The mouth of the lake here is over a mile wide and is guarded on both sides by two forts with foreign guns. The fort on the Hu K'eo side was destroyed by lightning last year. The lightning, it was said, struck the magazine and blew it up, killing several persons. An investigation was held in due time, and on the report of the governor to the throne the official in charge was cashiered because he had not exercised proper vigilance.

It has been strongly urged to make this spot, nearly five hundred miles inland up the great river Yang-tse, the national navy yard for the construction of steam war-vessels. There are certainly strong reasons for the selection of this convenient spot.

The place was the site of the summer residence of Pen Yu Lin, the famous Admiral of the Yang-

tse. A pile of white buildings built on the top of a high rock projecting out into the lake presents an imposing appearance. This Pen was a great man in these regions and held in constant dread. It was his custom in earlier days to wage war against opium in all its forms. Passing through streets of the cities he visited in disguise he soon possessed himself of the desired information, and opium sellers and den keepers soon heard from him in a very expressive way and were severely punished. In later years his zeal diminished, the guards at his own yamen, at his summer residence, and on his boat took the drug, and it is even said that he himself fell a victim to the snares of the opium pipe.

It is also commonly reported that he once made a boast that he would behead ten thousand persons. He was one of the privileged few who could take off a head and then report the matter afterward to Peking. He lost no time in getting to work, and by quick degrees reached the nine thousand nine hundred and seventieth head. He heard the rumor current among the people that he would die as soon as he had decapitated the ten thousandth. Superstition or something else stayed his hand, and he died a couple of years ago without completing the number of victims. In some respects old China is passing away and a new and better one coming in.

After breakfast and prayers we went ashore, quite a large company of us, and spent several hours preaching on the street and selling books and tracts. Nearly every house in the principal streets was visited and over three hundred copies sold. We had a better reception here than I have ever had before. The people are usually rough, but on this occasion they were very polite and friendly.

I want to open a chapel here, but have no funds. Seven hundred dollars would purchase and equip a fine property. I wish some of my readers would send this to me, and thus open the way. We have some members here, and it is a place that ought to be occupied at once.

When I got back to the boat for fresh supplies of books and tracts the magistrate's card came, asking me to go to the yamen, and he would be glad to see me to arrange for our protection, and so on. I at once went and as soon as I arrived I sent in my card. In the meantime a large crowd collected around the foreigner while waiting; to these I talked, and then the officer returned, saying it was not convenient to see me. This kind of snubbing I perfectly well understood, and did not propose to submit to it. Had I done so, and been thus publicly humiliated the news would soon have spread around the town, and we should have felt the unpleasant consequences. I therefore requested the officer to return and inform the official that I had received his card on my boat, and that I insisted on seeing him. Again he returned, saying it could not be done. I was considerably annoyed and demanded to be admitted. Then the lying

excuses were exposed, the great doors thrown open, and I was received and had a very pleasant interview.

When I left he returned my call in fifteen minutes, and stayed on the boat over half an hour conversing on religious and other topics. I pointed him to Christ as our only hope of salvation. This man is a Hunan man, and a fellow-countryman of Cheo Han, the author of the famous tracts against Christianity and foreigners which were the cause of last year's riots. This man will certainly treat foreigners better in the future.

Leaving Hu K'eo after dinner, we had a fair wind and rain and passed the thirty *li* to Ta Ku T'an in a couple of hours. This place is so called from the great orphan rock, in the middle of the lake, which is crowned with a large pagoda. Two hundred *li* from this down the great river is another rock standing straight out of the water, somewhat like this, only much smaller, and called the Little Orphan, and is, so the Chinese say, the younger brother of the one in the lake. A little way above Ta Ku T'an is another queer-looking rock some forty or fifty feet high and having a remote or fancied resemblance to a frog.

The Chinese, as usual, have attempted an explanation of these phenomena. They say that at some earlier period in their history a famous general perished at Chinkiang, about one thousand *li* distant; he left behind him two orphan sons. A frog, of a philanthropic turn of mind, took pity on them and undertook to bring them on his back up the river and lake to their old home. All went well up the river until near Ten Tseh Shien, where the younger son slipped off the slimy back of his froggy deliverer and fell into the water. The little orphan became transposed into the romantic hill which modern travelers and globe trotters delight to photograph. The bigger boy, seeing the fate of his younger brother, clung with desperate vigor to the frog and got well out of the river and into the lake, but here he, too, lost his hold and stumbled into the water and remains to this day a witness to the accident which befell him. The frog himself, through grief or otherwise, got ashore and was petrified. The immense rock referred to above shows that he did not get far away from his charge. To judge by appearances the deliverer will disappear long before the orphans.

This rock is situated on the borders of two shiens, Ten Ch'ang, which is very poor, and Teh Hwa, which is just the opposite. It is reported that certain favors are distributed by this frog rock, and many battles have been fought around its base. The Ten Ch'ang folk declare that it eats up their fertility, and produces and gives the benefits to their neighbors of Teh Hwa, and they have accordingly attempted to hew him down. The Teh Hwa people assembled in his defense with the result that he is still standing, solitary and sentinel-like, out in the waters and entirely detached from the mainland. The waters and

his human foes have made havoc with his base, and it is only a question of time when he will fall forward on his face, and then will his glory depart and he will become but a common boulder, carefully shunned by all passing ships.

We went ashore at Ta Ku T'an in the evening, in the rain, and sold over a hundred books and tracts and preached. This place is the *likin* (customs) station for entry to and exit from the lake, and has a large boating and raft population. This affords a fine opportunity for distributing the truth in all directions.

At this place the China Inland Mission has a very fine sanitarium on the top of the hill entirely overlooking the market town and the entire lake. It is a charming location and must be very healthful. We were well received and hospitably entertained by the members of the station.

Early the next morning we were off, with a spanking wind, and in two hours had traveled the sixty *li* to Nan Kang Fu. This is an important city on a hill jutting out into the lake, and guarded from evil demons by two picturesquely situated pagodas. It is the head of a large district of country, but is itself poor and barren. Only a small portion of the city is inhabited, and its shops are of the poorest description. It boasts, however, one of the finest prefect's yamen that I have seen in China. Twenty *li* from here is the famous white deer grotto, and the college, situated in the hills, founded by Cheo Fu Tsz long centuries ago.

I visited our small chapel and school, preaching and examining the scholars. We also visited the China Inland Mission station and were kindly received. We sold over two hundred Scripture portions and tracts.

By noon the wind was of considerable force and a number of boats bound the same way as ourselves were afraid to venture out. But at 2:30 we cast off, to make the attempt at any rate. The lake is of great width and quite deep. The summer flood waters, I was surprised to find, had only fallen some five or six feet from their highest mark. At Lao Ye Miao (The Old Gentleman's Temple), where the sand-covered hills on both sides converge in the shape of a funnel, the wind gathers force and roars through at a great rate. The waves ran high, but we got safely through with a good deal of rolling and pitching, and after awhile into a wide stream. The banks are only just out of water and covered with beautiful grass.

Here I saw a sight which would have rejoiced the sportsman's heart. For two miles there was a long line of thousands upon thousands of wild geese within seventy-five feet of our boat. They were in no way alarmed, but quietly lifted up their long necks as the boat went by, and now and again a score or so would take flight over the heads of the others till they had arrived at what they imagined a more se-

cure place. A few sportsmen visiting these regions would effectually disturb this calm feeling of peaceful security.

Soon after dark we reached Wu Ch'en, doing the ninety *li* in three and a half hours. At another time I will continue an account of my trip.

November 18, 1892.

Anglo-Chinese Methodist Episcopal Church at Singapore.

THE *Malaysia Message* for November, 1892, contains the following:

"Many of our readers will be glad to learn that the new building which has been so urgently needed for two or three years past is now in process of erection, and will probably be completed early in the new year. The hired house in Hill Street has been in use so long and has become so familiar that it will doubtless seem strange at first to have the whole school under one roof, but the advantages that will be gained are so obvious, and the situation is in every way so much pleasanter as well as healthier, that we do not think there will be many regrets either among the masters or the scholars.

"A piece of land has been given by the government as an addition to the previous grant, on which the Methodist church as well as the existing school building stands, and it is on this additional piece that the new block is being built, adjacent to the present school building, which originally answered the purpose for both the boarding and the day school, and was also the home of all the first Methodist missionaries until about four years ago. The school has grown so rapidly, however, since those days, that the old school building can now only accommodate about half the scholars, and the new block has been designed so as to make the total accommodation sufficient for the entire school, and it has been so planned that it can easily be further extended whenever it may be necessary.

"In addition to a number of large and airy class rooms there will be office accommodation in the new building for the principal, and a wide entrance and staircase leading to the upper floor both of the new and of the old buildings; but the main feature of the handsome block which is now rapidly rising out of the ground will be a large hall, in which it will for the first time be possible to gather together all the four hundred and odd scholars for lectures and other purposes. This lecture hall will be on the upper floor, and will be approached from the new entrance hall and staircase, and also by a passage from the upper floor of the existing building; the two class rooms adjoining the hall will be separated from it by a roller screen partition, so that when necessary an additional length of thirty feet can be obtained by rolling the screen up to the ceiling, and when the proposed ex-

tension of this block is made, a still further addition will be made to the length of the hall."

The *Message* for December says:

"The following minute by the inspector of schools concerning the government examination of the Anglo-Chinese School which has just taken place, will be a cause of great satisfaction to all friends and patrons of the school:

"At the inspection of the American Mission School 267 pupils were presented for examination, and the passes obtained are 94 per cent of those possible, as compared with 88 per cent obtained by the 238 pupils presented last year. This result is especially satisfactory as the greater number of the pupils—183 out of 267 presented—are Chinese, to whom English is a foreign language. The American school appears to be particularly successful in imparting a sound knowledge of English to pupils of this kind. The attendance has been regular, averaging daily for the past year 89 per cent of those in average enrollment. The new school building is now being proceeded with, and will be completed during the course of the year.

"Mr. C. E. Copeland, the principal of the school, has kindly supplied us with the following information which is not included in the inspector's report: 'The fifth standard, under Mr. Watson, gained one hundred per cent of passes, which is a result almost, if not quite, unique in the history of the schools of the colony, as regards that particular standard. The fourth standard, which last year as the third obtained seventy-four per cent of passes, gained eighty-eight per cent this year under Miss F. Neubronner, which is the largest increase made by any class in the school.'

"We offer our warmest congratulations to the principal and to the teaching staff of the school on the remarkable success which has attended their labors during the past year, and we trust that their conscientious and untiring devotion to their work will be rewarded by a marked increase in the enrollment in the year that is before us.

"We regret that as the results of the examination of the other schools of the colony have not as yet been published, we are unable to compare the percentages obtained, but we understand that the percentages of the other large schools are well below that of the Anglo-Chinese School, which has, therefore, risen during its short existence to be not only one of the leading schools in Singapore in point of numbers, but also to be actually the first in regard to the quality of the teaching which is imparted."

Christmas in our Mission in Japan.

BY REV. W. S. WORDEN, M.D.

WE are in the midst of the holiday season, and thus far our cup has been overflowing with joy and pleasure. Our dear Brother Daniels, of India, is with us, and we are having a most enjoyable time together. The little children insist that Brother Daniels is Santa Claus, and, in fact, he does resemble that worthy, with his long, white, flowing beard.

The Christmas exercises at the Seiryu Jo Gakko, Woman's Foreign Missionary Society, were superior to anything I have seen on a like occasion. The decorations, the recitations, essays, and music, and the presents would have been a credit to any girls' school in America. In this school some of the best families in this province are represented, and the young ladies are receiving a Christian education, as evidenced by the high moral tone of the recitations and essays.

On Sunday (Christmas) morning Brother Daniels preached in the Nagoya church. It was the quarterly meeting Sunday, and we had held love feast and baptized two young people, and received eight persons into full membership. Brother Daniels spoke of the love of God as shown in the birth, life, and death of Jesus. After the sermon the holy communion was administered, and we enjoyed a grateful spiritual occasion.

On Sunday evening Brother Daniels went with me to Atenta. Here the chapel was beautifully decorated with evergreens, flowers, oranges, and plants. Two received holy baptism—young men from whom we hope much. Brother Daniels preached to the people who had assembled, fully fifty in all, and after the sermon cake, tea, oranges were given to the people. No one can estimate the value of such a service in a town like Atenta, one of the strongholds of Buddhism. Thank God for Christmas and the joy and good cheer that it brings.

On Monday night the Christmas celebration of the Nagoya Church and Sunday school was observed. Three large trees seemed to grow from the platform and to groan under the load of fruit which they bore. Scores of red lanterns made the church bright as day, and the decorations of evergreens, flowers, fruits, etc., made the church very beautiful. Recitations and speeches from the little ones, and songs from the children, called forth loud applause from the audience that numbered nearly four hundred. All the children from the Nagoya Orphanage were invited and each one received presents and cake, and the inmates of the two houses for the poor under the patronage of our church were present, and all received tokens of Christmas cheer and love.

Last evening (December 27) the foreigners in Nagoya were invited to the home of Dr. Worden, and enjoyed a "social" with Brother Daniels. We were greatly cheered and comforted by the information given by our brother. The fact that Japan now has made greater progress in the establishment of the Christian faith than India had done at a time in the history of missions corresponding to the present in Japan gave us great hope for the future.

Methodist Episcopal Missions in Chili.

THE Methodist Episcopal missions in Chili are not under the care of the Missionary Society of the Methodist Episcopal Church, but under what is

known as the "Transit and Building Fund Society of Bishop Taylor's Self-supporting Missions." From the treasurer of that society we have received the following "Appeal" and the articles headed "Missionary Schools in Chili" and "Mission Notes from Chili," with the request that we publish them. We have no doubt that the missions are doing a good work. Here is the

APPEAL FOR MISSIONARIES AND MONEY:

"From the letters of Rev. I. H. La Petra, the presiding elder, and from other sources of information it is abundantly evident the Lord has put his sanction upon the mission enterprise in Chili. New doors are opening and old ones are widening; beseeching calls come to us by every mail for consecrated missionaries. We sent three January 10, and now ten more are wanting to equip our mission stations.

"We also need ten thousand dollars. Who will give us a post-Christmas gift for this benevolent cause? Pray and reconsecrate yourself to God, then rise and report. It is written, 'The liberal deviseth liberal things; and by liberal things he shall stand.' Isa. 32. 8.

"To make much is to give much; God's bank pays dividends exceeding the principal deposited.

"All contributions to be sent to the treasurer.

"Rev. Asbury Lowrey, D.D., *President*; Anderson Fowler, *Vice President*; Richard Grant, *Treasurer*, 181 Hudson Street, New York."

Mission Notes from Chili.

BY REV. I. H. LA PETRA.

THE year that has elapsed since the triumph of the Congressional party and the return of peace, has been one of returning prosperity for the country. No political disturbances of any kind have arisen and the public order has been unbroken. The administration of President Montt has been marked by moderation and economy, and continues to hold the confidence of the people. Important legislation looking toward the early redemption of the paper money and the return of specie payment has been enacted. The government has adopted strict measures for the suppression of iniquitous dens of gambling and drink, and an important law imposing a heavy income tax on the retail liquor business has been passed by Congress and is now being put into operation. This is the first legislation for the restriction of this nefarious traffic that has ever been enacted here and is the promise of better things. The little temperance paper—*La Cinto Azul*—and the thousands of temperance tracts we have published and distributed have done much to awaken public interest in the liquor question.

The crops have been good and the mines have continued to yield their usual supplies of coal, copper, and the precious metals. The public works, such as

schools, police quarters, and government railroads, planned on so magnificent a scale under the administration of President Balmaceda, have not been pushed forward as rapidly as could be wished, because of the policy of economy adopted by the present administration.

The present year has been the most encouraging and prosperous one for our self-supporting mission we have yet had. The schools have all had a decided increase in attendance over last year, and a corresponding increase in income. The work done in the schools, both educational and evangelical, has never been more satisfactory.

Santiago College, located at the capital, and drawing its pupils largely from the best families—those which constitute the ruling class—has had an increase of more than fifty over the highest number of any previous year, giving us an enrollment of over three hundred pupils. Of these more than fifty are boarders in the house. There is every promise that the next year will not bring any decrease in the patronage. It is doubtful if there is in any mission field a more hopeful and important work than this. Year by year we are educating the young ladies who are soon to form the homes for the men who will rule the nation and shape its destiny.

Of scarcely less importance are the schools for young men at Iquique and Concepcion, where we are training many of the young men and boys for the management of the large business enterprises of the country. Many who have gone out from our schools are now holding important positions in the government and in commercial houses. These students, who all attend our Sabbath schools and church services, are led to interest themselves in the Gospel, and some of them are converted. As an illustration: A young man educated at the Concepcion school is now in business for himself in one of the frontier towns, and is not only a diligent student of the Bible, but has led his parents and grandparents to read the precious word. He is very anxious we should establish Church work in the place where he resides, and has offered to contribute five hundred dollars a year toward the support.

Other schools of lower grade at Talca, Serena, and Coquimbo are doing good work. Besides the educational work under our own direction a goodly number of young men and women educated in our schools have small schools of their own, or are teaching in other schools or in private families, where they bear testimony to the truth as it is in Jesus.

But all this national prosperity and educational work have interest to the mission only as they are the means to the higher and vastly more important direct Gospel work. Our native and English churches are producing good results. These are more marked in the native churches. The converts continue to grow in grace and in the knowledge of Christ. The congregations are good and there is a genuine interest in vital

piety. The Sunday schools in all the churches are a means of much good in the study of the word. The large proportion of adults in attendance indicates the interest taken by the members of the congregations.

The recent evangelizing tour extending through four months, made by Dr. Canut de Bon and his assistant, Señor Benigno Acuña, in the Huasco valley has been marked by special tokens of Divine favor and was so full of thrilling incidents that I leave it for another letter.

We are now drawing near the close of another school year, and in making our plans for the coming year, which opens on the first of March, we find ourselves needing a considerable increase in our working force of teachers. Some who have been in the field a long time will take a vacation, and the large increase in the number of pupils necessitates additional help for their instruction. We need earnest Christian young men and young women, well educated and courageous, who will dedicate themselves to the moral and religious regeneration of this small but energetic republic. We need both married men and women, and those who are single. May the Lord put it into the hearts of suitable persons to offer their services to the work of the Lord in this field. Applications should be made to Mr. Richard Grant, 181 Hudson street, New York, to whom donations should also be sent.

Santiago, November 15, 1892.

Missionary Schools in Chili.

Dr. W. C. Hoover, Principal of the Missionary School in Iquique, Chili, writes as follows:

"Our prospects are very bright as to pupils. We have a larger enrollment this year than we have ever had. Many more *internos* (boarders) than ever before.

"Our prospects are good spiritually. Two weeks ago we had the joy of baptizing two boys of fifteen years of age, both in genuine earnest and converted. One has a native mother, but English father; the other pure native. There is a very good spiritual atmosphere at present among our boys, which makes us praise God and take courage.

"It is urgent that you send us teachers. We are reduced to Mr. and Mrs. Winans and Mrs. Hoover and myself to carry on this tremendous work. This great house needs most of Mrs. Hoover's time. That leaves three teachers to have charge of three rooms and do all the teaching of one hundred and thirty-one pupils, which has been our average attendance this year. Unless something very unforeseen occurs, we will have an average attendance next year from one hundred and eighty to two hundred.

"Send us teachers at once. We must have teachers. We need a teacher for the girls' room. Send us one full of gifts and graces, especially the grace of the Spirit of God. We need two other teachers very much. They should be ladies; certainly one of

them, better both. We think we could profitably employ a kindergarten also, with graces."

The Rev. G. F. Arms, Principal of the Missionary School in Concepcion, Chili, writes as follows:

"Our English congregation is quite flourishing, and would probably give half enough to support a preacher if the preacher could give a reasonable amount of time for the needs of the congregation. Until last year this congregation had done nothing toward support of preaching. If I can be relieved of school work I would like to open a Spanish service also. In case I do this we shall need for Concepcion a married man as director; also two young men as teachers, and at least two lady teachers will be needed to supply the girls' school. That is what is needed for the schools as they now are. If more teachers than that could be secured, we could easily enlarge the schools to give them ample work.

"As the schools give furnished rooms, food, washing, lights, etc., and a salary of \$550 average (Chilian currency) for teachers, and \$850 for director, no one can refuse to come through fear of not securing support.

"It seems to me that in some of the States or in the provinces there must be some devoted servants of God—preachers or teachers—who want to give themselves to Christ and aid in the glorious work of Chili's redemption. A good music teacher would be worth a good deal to the girls' school."

If any Christians feel called of God to go to Chili, in answer to these urgent calls, let them write at once, giving all particulars, to Mrs. A. Lowrey, 226 Central Park, West, New York. She is the Secretary of the Transit and Building Fund Society of Self-supporting Missions.

Notes.

A BUDDHIST priest in Japan, comparing his faith with Christianity, emphasizes the peculiar strength of the latter in the words, "The personality of Christ is the magnetic power of Christianity." It would be well for every Christian preacher to keep this ever in mind.

We are gratified to learn that on December 12, 1892, the Board of Managers of the International Medical Missionary Society secured the necessary authority from the Board of Regents at Albany to establish a Missionary School of Medicine in New York city, the first institution of its kind in the world. The headquarters are at 118 and 120 East 45th Street.

We seldom repeat the good things said of us, but we will here record what we find in the *Herald of Gospel Liberty*, published at Dayton, O., in its issue of January 5: "THE GOSPEL IN ALL LANDS for December is a priceless issue. It is fully worth the year's subscription price of one dollar. The magazine is always good, but the December number is so rich in matter that we would advise all lovers of missions to

enclose ten cents for the number as a sample, and then begin the full subscription with January 1." If this is good advice for those who are not Methodists, what shall be said to the members of the Methodist Episcopal Church?

Missionary Personals.

REV. FREDERICK BROWN, of our North China Mission, expects to leave Tientsin next month for England. His address will be Camden House, St. Peter's Road, Leicester, England.

Rev. C. P. Hard and family left India for London on December 3. Mrs. Hard's health required her instant removal. After a short stay in London it is said that the family will locate at Evanston, Ill., and Mr. Hard will return to India.

Rev. T. J. Scott, D.D., President of the Bareilly Theological Seminary, has been appointed a Fellow of the Allahabad University by the Chancellor, Sir Auckland Colvin.

Rev. George B. Nind, for several years a missionary in Brazil, is now in charge of the Portuguese mission in New Bedford, Mass., and is reported as meeting with encouraging results.

Rev. H. B. Swartz and wife, of Newburyport, Mass., have been appointed missionaries to Japan, and will sail from San Francisco for Japan on February 14.

Rev. James A. Russell, of Illinois, sailed for Liverpool from New York on January 7, en route for Montevideo, Uruguay, to become pastor of the English church in that city.

Missionary Literature.

NEARLY every number of the *Cosmopolitan* furnishes one or more articles on subjects or countries connected with missions. The January number contains an interesting illustrated article on the Japanese by Sir Edward Arnold.

Stories from Indian Wigwams and Northern Camp-Fires is a new book by Rev. Egerton Ryerson Young, the famous missionary among the Indians of Canada. It is published by Hunt & Eaton at \$1.25. It contains over forty illustrations and much information respecting the habits, customs, and beliefs of the Canadian Indians, and relates many interesting incidents in the life of the author during his missionary labors among them. It is an excellent book for a Sunday school library.

Korea from Its Capital is by Rev. George W. Gilmore, and is published by the Presbyterian Board of Publication, Philadelphia. Price, \$1.25. The illustrations are superior, and the other contents interesting and profitable. It contains an account of the country, government, capital, language, people, domestic life, attire and adornment, woman and her work, amenities and solemnities, religion, resources, progress, foreign relations, and a chapter on missions. We can heartily commend it.

The Methodist Year Book for 1893, edited by Rev. A. B. Sanford and published by Hunt & Eaton, of New York, and Cranston & Curtis, of Cincinnati, is worth much more than the ten cents asked for it. It contains a large amount of information respecting the Conferences, benevolences, institutions, and organizations of the Methodist Episcopal Church, as well as much other matter convenient for reference in a book that is also used as an almanac.

We have received from the Mission Rooms of the Methodist Episcopal Church, South, at Nashville, Tenn., nine missionary handbooks. They are prepared by Dr. I. G. John, Missionary Secretary, and are on the following subjects: English Methodist Missions, American Methodist Missions, Methodist Missions among the Indians, Early Methodist Missions in Texas, Missions of the Methodist Episcopal Church, South, in China, Brazil and Japan. These are excellent little pamphlets, and sell at five cents each.

THE GOSPEL IN ALL LANDS.

MARCH, 1893.

APPEAL FOR THE FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

BY BISHOP D. A. GOODSELL, D.D.

(In behalf of and by the request of the General Committee.)

THE Christian who is not interested in foreign missions is missing a liberal education.

No department of the work of the Church makes heavier demands on knowledge, wisdom, sympathy, and consecration. Only the indifferent and the ignorant underrate the importance of our work in foreign lands. Indifference approaches sin when it has any other source than ignorance. Ignorance is guilty when it refuses to look at the abundant facts within reach, and is thus voluntary and prejudiced. A prejudice is an opinion formed without adequate investigation. It is chiefly caused by a slavish acceptance of the views of others. It disappears in all cases when investigation and faith walk hand in hand.

Why, then, do we have such different reports from religious and secular sources? I speak that which I know when I say that secular writers often make no investigation whatever of the mission work they pronounce a failure. I have traced articles to their origin and found, especially in some relating to work in China, that the authors declined to visit mission stations and schools when invited, on the ground that they had heard enough. The ordinary traveler, stopping only at treaty ports and at foreign hotels, will hear no good of missions or missionaries. At such places it is unfashionable to know anything about either. There are reasons for this in the general moral tone of society in Asiatic countries. I venture the statement that no one who is sympathetic toward humanity, with a heart unjaded by idleness and sin, has ever visited missionaries and their work without becoming an enthusiast for foreign missions. For China I name as competent observers General Wilson, Constance Gordon-Cumming, whose volumes stand at the head of recent Chinese travel, and Colonel Denby, the American minister at Peking, and for India I have the testimony among many others of an English nobleman who for a long time was a governor of one of India's great provinces. My feeling is that I ought to ask pardon of the Church which gives a million and a half for missions annually for supposing that she could be influenced by travelers' tales as against the united testimony of her own servants, of every bishop who has visited these fields. For be it remembered that our general superintendency does not permit the Church to rely only on reports from missionaries in the field and chance observers. When the roll of the world is called in the General Committee some bishop has been on the field under consideration within a year, with scarcely an exception, and his "eyes have seen the glory of the Lord." No bishop has ever returned from our foreign mission fields except as an enthusiast for the work. *A few may have carried their doubts across the seas, but have dropped them at the first view of Christ's work in foreign lands.*

Why are we in Lutheran and Roman countries? Because God's providence compels it! We dare not stay away. Who does not know the story of our German and Scandinavian missions? They began in the conversion of men of these nationalities in the United States, followed by an incandescent desire to go home and tell the story of experimental religion in lands where formality and rationalism had bereaved them of a true religious life. And who does not know that candid men in Lutheran and Roman countries admit that our Church, thus founded, has done for the State Churches what Wesley did for the Church of England. She has quickened and developed personal religious life, has reached and elevated the common people, established Sunday schools and prayer meetings where none were known, until to-day the State Churches are beginning to compete with us in the very activities we have created.

Do we need to excuse ourselves for entering Italy and Mexico? We are in Italy because the Roman Church has made men feel that she is the enemy of independence, nationality, and social advance; because her priesthood, with shining exceptions, is believed by the masses to be both venal as to her offices and corrupt as to morals; because the papal authority has overlaid the Gospel and the priesthood of the believer with so many burdens of faith and so many cormorants of national wealth that the Italian of to-day is hardly ever associated in the world's thought with the stately legions who conquered the East and Carthage, but with the barrel-organ, the monkey, and the dancing dog.

Why are we in Mexico? Because all the evil done in Italy has been multiplied in the isolation of a new world, until the nation, in self-defense, sustains for decades administrations which in the name and fact of justice sequester the illgotten wealth of an ignorant and immoral priesthood, and so open the way to batter down by the truth the superstitions which have accumulated riches for the Church through the terrors of her discipline and her demands on the dying; because the boasted victory of Christianity over the native people has left them still worshipping the sun or enjoying heathen rites and festivals as a part of the Christian cult. The slow justice of the Almighty has rebuked a conquering nation and a complacent Church by putting into power leaders from the race which has been both debauched and despoiled.

And why are we in Bulgaria? Because it is the battle-ground of Turk and Russian, where the religion of the false prophet can only be substituted, if left to itself, by the image worship, the perversions of truth, and the political sycophancy of the Greek Church. Protestantism, which has no use for images, political heads of the Church, or sultans, must put new hope into the individual and new aims before the state.

Why in Japan? Because forty millions of polite, artistic, industrious people are, through the imperfect "Light of Asia" and the Confucian philosophy, left without that beginning of all moral improvement, a true sense of sin; substituting therefor, among the higher classes, now tinged with positivist philosophy, the moral government of self-interest; and among the lower classes only the restraints of ancient social custom, which still permit a father to sell his daughter for a month, and grants license, in great cities like Tokyo, for a Yoshiwara in which vice is authorized and inspected by the government itself; because it is a country where an attempt is being made to clothe the body of heathenism with a coat of Christian civilization and political freedom, an experiment certain to end in blood unless the people are Christianized.

Why in China? Sufficient answer comes when we remember that one quarter of the human race is under the rule of the young descendant of the Tartar chief who broke through the Great Wall and subjugated the most ancient of living empires to his heathen will; holding them by the scalp-lock and the queue to a perpetual advertisement of his power, but bringing from the North no new light to the soul, no new

knowledge to the mind, no new motives to the heart. Worship in China is one vast spirit *seance* where the man of to-day sacrifices to the ghosts of yesterday. This is the background on which Buddhism, Taoism, and Confucianism are embroidered. There a people, whose respect for learning and whose genius for commerce are unparalleled, either believes in the agnosticism of Confucius, if intelligent, or in a coarse and modified Buddhism which teaches that the souls of men are braying in the ass, chattering in the monkey, screeching in the parrot, or grunting in the hog, in painful efforts toward a higher life; or else holds that in the Taoist purgatory souls are being pounded under trip-hammers, lifted by devils, or fed with ordure by pig-headed fiends. To such the gods and demons are in every tree, fountain, and mountain-top. For such the spirits are barred out by walls and protecting pagodas. No settled rule of life, no unity of divine operation or law, dawns on their minds. With eyes turned only to the ghostly past they resist the only power which can cause the blind to see. Why in China? We should lose our souls if we were not in a land where the birth of a girl brings no joy, where womanhood is not counted in the family, and where disease is treated with exorcisms and the bones and filth of beasts; where governmental corruption is so much a matter of course that excessive stealing among magistrates alone finds condemnation, and where the conceit of forty centuries of national life bars out young and soul-saving truth.

We are in India because we cannot leave that marvelous peninsula to be saved by England alone. Though she has drawn her gains for a century from India, and has given security and law instead of war and tyranny, England alone cannot save India. Hastings and Clive have been there as well as Havelock. England is the bloody conqueror, in Indian thought, of the entire country, from its southern cape to Pamir, "the roof of the world." No Hindu, Mahratta, Sikh, Punjabi, or Parsee ever looks into the face of an Englishman without seeing a master. The Church of England, which conceived Methodism, begotten of the Holy Ghost while she was asleep, is the Church of the conqueror, still too stately, too much allied to the aristocratic forces and expressive of them, though much more awake than formerly, through the activities of her unacknowledged child, to humble herself to the level of the lower castes. The conqueror can prepare the way, can impose Christian laws, break caste by modern methods of communication and commerce, but can never fasten his Church upon the masses of the Indian population. The honor of Christianizing India may belong in good part to America, and largely to our Church. No true religion or great reform has ever been handed downward from a governing class. God has done his work through the common people and by them. The Nazarene, the carpenter's son, must regenerate the world. Christianity, imposed on nations by the political interests of a monarch, has aborted into the Byzantine, the Greek, the Roman forms, needing reformation to express clearly the way of the Lord. Our own Church, under the lead of Dr. Butler and Bishop Thoburn, not despising the Brahman, but asserting the value of human souls, is following the true Gospel by saving the common people. India will never be redeemed by her higher classes. The leaven, placed at the bottom, will work upward until the whole is leavened.

The results of our mission work are glorious! With Conferences covering India we have thousands bowing at our altar in a single year. At Foo-Chow, in China, five thousand communicants represent the winnowed wheat of faithful toil. Along the riotous Yang-tse God calms and conquers by his Son. In North China three thousand members own our labors and whole villages offer themselves as catechumens. In Japan God has raised up a knightly ministry from the old-time Samurai, whose weapon is now the sword of the Spirit, and these minister to nearly three thousand members.

Korea, our latest field, shows deep foundations and a hundred living stones built into the Master's temple in the last year. Nowhere does the work falter or fail. Bulgaria, the child of slow birth and starveling growth, has now reached health and rising stature.

I name as one of the Christian delights of to-day the activity of our Church among Bohemians, Hungarians, and other unchurched and anti-Christian emigrants, who have flooded our mining and manufacturing centers, and who, won to God, are to give us among those people fruits of our toil, even as we see them now in Scandinavia, Germany, and Switzerland. They will return to their homes carrying the Evangel with them, and American Christianity will bring the breath of God to the valley of dry bones.

And why in Africa? Surely a land which our forefathers robbed of men and women for gain, whose descendants were kept in bondage with the consent of nearly our entire population until national and military exigencies compelled emancipation; a land which has known only the worst side of Christian nations in commerce in alcoholic liquors, guns, powder, and trinkets—surely such a land ought to receive the best return we can give in the Gospel of the Lord Jesus Christ.

The Church of 1892 met and passed the appropriations of 1891. Let the Church of 1893 meet and exceed the asking of 1892. So shall we step up toward God and on to victory.

THE PEKING UNIVERSITY.

BY REV. ISAAC T. HEADLAND,

Professor of Mental and Moral Philosophy in Peking University.

PEKING UNIVERSITY was originally established as a boys' school in 1871. A few years later the Boys' Boarding School was organized. This in a short time was developed into the Wiley Institute, and in June, 1890, it was incorporated according to the laws of the State of New York as the Peking University, under the control of the Methodist Episcopal Church.

Through the gifts of various friends in America a fund amounting to more than five thousand dollars was raised for the purchase of property on which to erect suitable buildings, and last year this fund was more than doubled by a liberal donation from James H. Taft, Esq. With this money a property of several acres was purchased in one of the most desirable parts of Peking. On this property, by a liberal donation from the Missionary Society, has been erected "Durbin Hall," a dormitory with a front of two hundred and five feet, and capable of accommodating one hundred students, with ample room for additions when necessity requires.

Last year we sent out our first graduates. No better class of boys could be sent into the Master's work. Four of them entered the ministry at once; the other, Mr. Wang Shen, accepted a position in the customs service. His salary there was more than three times that which we could pay the others as preachers, but he at once took a class in Sunday school, offered to preach once a week in the street chapel, and gave money enough out of his salary to support another boy in school.

Mr. Liu Ma Ke was appointed as preacher in our street chapel here in Peking, and has preached several times in Asbury Chapel, where all the foreigners were present. His sermons are said by the older missionaries to be good ones. At the time of his graduation he married Miss Sarah Wang, a teacher in the girls' school, a charming woman of the most sterling character.

Mr. Ch'in Lung Chang was employed at once as teacher in the preparatory school. During all his course he had stood out among the students, not as a brilliant scholar, but as a faithful student, one whom the younger students were always willing to confide in.

Mr. T'sui Wan Fu was at once sent out into the work. He married a young lady who was formerly a teacher in the girls' school at Tsun-hua, and whose brother, as well as his own brother, are both studying in the theological class. I received a letter from him a few days ago in which he said he is "doing the Lord's holy work in Shantung."



DURBIN HALL OF PEKING UNIVERSITY.

The last of the five is Mr. Ch'en Heng Te, who was supported during his whole course by the late John Rhein, Esq., Secretary of the Dutch Legation. He was appointed to work in the southern city of Peking. His zeal for the salvation of his people and for a self-supporting church make me think of Paul. He is one of those men whom a mission finds it difficult to appoint anywhere—because he is wanted everywhere. His wife, Sai Na, for a long time a teacher in the girls' school at Tientsin, is one of those sweet, good, motherly little women, whom everybody loves.

We have just started a theological class of six young men, the most reliable and able ones we have in the whole school. Each one seems filled with that spirit which the study of the Bible imparts to all who pursue that study with earnestness and prayer.

Shall we endow two professorships?

I shall be able to answer this question in the affirmative, I hope, before a year has passed. I will never answer it in the negative. The subscription has been started. By last mail we sent Dr. S. L. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York, a subscription of one thousand dollars to begin it; by this mail we send him another thousand to second that one, and we are in a fair way to have a third thousand before long. That is right here on the field. We intend to keep this up if it takes ten years to answer the question. But we believe it will not take that long.

Let me tell you why we want this. Here is a great school which a prominent Congregationalist said a few days ago ought to be the "Dooshisha" of China, referring to the success of the great Dooshisha school of Japan. The Missionary Society has seen the need of it, and has brought it thus far on its course. She has been very generous, and we are very grateful. But we want to use all the money the society can give us in preaching the Gospel rather than in teaching it. Now one of four things must happen, either

1. The Missionary Society must suffer if it gives us all we need, or
2. The school must suffer if it does not receive what it needs, or
3. The country work must suffer for want of funds, and the workers which this school can educate, or

4. You, reader, must help me raise this \$60,000.

Which shall it be?

I will give a year and a half salary. What will you give?

Please pray and then send whatever you can to Mr. Charles H. Taft, 78 Williams Street, New York, N. Y., or Dr. S. L. Baldwin, 150 Fifth Avenue, New York.

Here is the first answer to my appeal, and it is from a missionary:

Dear Mr. Headland: Appreciating the urgency of your proposition to raise \$60,000 for the establishment of two professorships, you may put me down for \$1,000, U. S. gold.

Wishing you great success, I am yours sincerely,

MARCUS L. TAFT.

Peking, November 19, 1892.

COUNTRY AND PEOPLE OF ECUADOR.

BY HON. N. F. GRAVES.

ECUADOR is a republic of South America, lying under the equator. The United States of Colombia lies at the north, and Peru at the south. It was taken from the great American Free States, and organized by Simon Bolivar, the great liberator. The boundaries on the north as well as the south are not settled. The country claims two hundred and forty-eight thousand square miles, but nearly half of it is claimed by the adjoining states. The country is a unique one and is divided into seventeen provinces. The government is molded after our own country in many respects. The executive is vested in a president and vice president, who are elected for four years. The legislature is divided into two houses. None but Roman Catholics can vote or hold any office.

It is a very mountainous country. Three great mountain ranges extend north and south. These mountains form the most remarkable group of volcanoes in the world. There are fifteen points that are each more than twelve thousand feet high, and some are higher still. Many of these are active volcanoes. This country embraces every variety of climate. The coast and low grounds are very hot. The temperate regions are in the mountains six thousand to nine thousand feet above the sea, and the cold regions are about nine thousand feet. The cultivated land lies in the valleys of Quito and Ambolo. These valleys are from seven thousand to ten thousand feet high. In these fertile valleys may be cultivated all kinds of grain. There are small valleys at a lower level where all tropical vegetables and fruits are cultivated. The little valley of Chota is only about five thousand feet above the sea and is one of the most fertile vales in the country.

The slopes of the Andes on both sides are covered with wild forests, that have hardly been explored. These forests and the parts covered with snow compose the

greater part of the country. The Incas formerly occupied many of these heights. The great causeways and temples now in ruins were constructed of free stone; when these structures were made is hid in the dim ages of the past. The vast amount of gold which they collected was chiefly from the beds of rivers.

The lower slopes of the mountains are frequented with wild animals. The tapir is one of the largest, and the jaguar the fiercest and most formidable animal of the New World. The jaguar, like the tiger of India, is powerful enough to carry away a bullock or a horse. These forests are filled with birds and serpents, and the rivers are filled with alligators which are more dangerous than the wild animals. These vast forests of valuable timber, and the abundance of tropical fruits at the foot of the Andes add very little to the wealth of the state, but only operate as a shelter and support of a few tribes of wild Indians, who roam uncontrolled over these vast forests.

The half civilized Indians do all the work—cultivate the land, weave cotton cloth, make carpets which are finely colored and very serviceable. They manufacture some pottery which is everywhere used.

These Indians are said to keep faith with each other. They say the Spaniards took all they had and they think it right to take all they can from the Spaniards. The work is all done in the most primitive manner. They have no plows nor any labor-saving machine. They plant their seeds by making a hole in the ground. They thrash their grain by driving their oxen or horses over it.

Ecuador is an old country, and most of it is still a desert. It is rich but undeveloped. It is perhaps the richest in resources of all the South American republics, and yet the poorest and most backward of them all. It is often said that seventy-five per cent of children born of Indian mothers are illegitimate. There is a very good reason why they do not marry. The priests charge six dollars for each marriage, and it is very seldom that an Indian can raise that sum. They are very poor and live together without being married.

The Spaniards are generally very proud and very poor, but they are the governing class. They are polite, and offer you a graceful hospitality, and apparently welcome you with hearty kindness. The females of this class are noted for their beauty and are said to have the finest complexion of any in South America, with large and expressive dark eyes, with black and abundant hair. They are graceful, with small hands and feet. They mature early and fade quickly. They are said to be indolently superstitious, but faithful. They all wear the mantu, for in this country there is no bonnet or female hat. The hideous women, the descendants of the conquered Incas, wear no color but black, deeming that color most suitable for those who have lost all, and have become a mere beast of burden. The brave spirits of their powerful ancestors seem to have been completely crushed out of them.

It was on the island of Puna, below the city of Guayaquil, that Pizarro the conqueror landed, and made his first conquest. He found the Incas at war with each other. It is said it was the first war between the Incas. The Spaniards took side with one and easily conquered the other. The other Inca was soon conquered and made a prisoner. The last of the Incas offered to the Spaniards to fill his rooms with gold if they would relieve him, which Pizarro agreed to do. The Inca sent his miners all over the country to bring in gold. Pizarro, thinking the country was full of gold, wearied with waiting, had the Inca strangled. The miners, hearing of the death of their chief, buried the gold, and it is supposed that most of it is buried now.

Pizzaro seized the Indian reserve, but he found that no persuasion, no threat nor torture could make them discover the buried gold.

Guayaquil is a city of about twenty-six thousand people, being the capital of Guayas

province on the west bank of the Guayas River forty miles from its mouth. It is the chief port of Ecuador. Large ships can reach the city. There are no docks, and all ships anchor in the river a mile or more from the shore, and the freight is moved in barges.

The city lies low, with long rows of white houses, with yellow tile roofs, large windows, and many piazzas. The city looks gay at a distance, but is dirty and in bad order when you enter. Many of the blocks have stores and shops on the first floors and dwellings above. Most of the churches have towers and look odd and oriental. There is a tramway along the river and in some of the streets. The city is the commercial seaport for Quito. The stores are filled with costly goods, but most of them are owned and run by Chinese. The people are generally indolent and will not work, and the Chinese are active and take most of the profit. I saw a company of natives trying to raise money to build a church. They had figures of the Virgin Mary borne on the shoulders of men. To those who gave, a blessing was pronounced by the priest, but a curse to those who did not give, but the priest promised the delinquents that if they gave afterward the curse would be removed and a blessing given. We cannot expect much morality under such teachers.

Every morning you see a long row of women on their way to the church, and everyone is followed by a small Indian boy or maid bearing a rug or strip of carpet upon which the worshipers kneel during the service. There are no seats in these churches, but the floor is marked off in small squares, which are rented, and there they kneel and worship.

These people appear gentle and polite, but they are all Roman Catholics, and allow no other kind of worship in public. There are no Christian missionaries here. A Bible reader was here a few years since, but he had to leave the field. It is often said that many of the people would be glad to hear the Gospel, but the priests will not allow it, and have the law on their side, and they never hesitate to make arrests. A medical missionary would be more likely to succeed than any other. Schools are in operation, and education is free and obligatory, but the schools are all Roman Catholic. The spiritual darkness is great. Some effort should be made to give them the Light of life.

CHRISTIAN LIVING IN CHRISTIAN AND HEATHEN LANDS.

THE effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the marks of skill and enterprise everywhere visible in America and in Europe; but they are often shocked beyond measure to see so many unbelievers, and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian are not Christian, and, worst of all, they are amazed at finding the Church of Christ so like the world. In a brief memorial of Mrs. Ahok, the well-known wife of a Christian native merchant at Foo-Chow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a mission in behalf of her countrywomen, she was so overcome by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work that her friends felt it to be too great a strain for her faith to let her remain in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers that she seemed like one who had received a staggering blow. O, for a witnessing Church!—*Missionary Herald*.

Socialism as Viewed by a Chinaman.

BY WANG SHEN.

(The following was delivered as the graduating address of Mr. Wang at the last commencement of the Peking University.)

SOCIALISM is the doctrine of the equal distribution of wealth, that every individual may possess the same amount as every other individual.

As wealth is a natural advantage, given by God, every man has the same right to obtain it; but as the conditions of men are different, they possess it in different amounts. Some have much and some have little. Not only this, but men of large wealth squander their money to gratify their foolish desires, while the poor have nothing to eat or to wear. Perhaps this is the fundamental reason which suggested the idea of socialism.

Socialism, as first suggested by an English writer named Owen, proposed that a society, living together, should share all the wealth that was produced. According to his method a number of families should live and work together as if they were a single family, and all that they produced should be distributed equally. Such a society, however, is only possible where the strong ties of family affection exist.

In ancient times this principle was practiced in China, established by the emperor. But it cannot be practiced at the present time, while there is such a difference in men's abilities. China, we are told, contains one fourth of the population of the world, and the Chinese are divided into a great variety of classes. Although there is no caste limiting the people, as in India, yet they are divided into classes.

The common division of the people is into four classes—the scholar, the farmer, the laborer, and the merchant—and the condition of each class is very different. The officials are rich and honorable; the farmers are poor and ignorant. As wealth can hardly be gained without first having money and ability, so those who are already rich and educated can become wealthy very much easier than those who are poor and ignorant. And besides there is one thing in China which makes us pity the poor, namely, that right can be overcome by money. There is a proverb which says, "Money can make the devil turn the mill." That is, that with money men are enabled to do many useless and wicked things, while the poor can hardly support themselves. A rich man can interfere with a poor man's right just because he has money, and if the poor man complains to the magistrate the rich man, by offering money, can make the magistrate despise the poor man's right and decide contrary to the law. For this and other reasons it would be better if the money could be more equally distributed among all classes.

We consider first that Christianity should be the basis of all true socialism. Education comes next. In such a way wealth would distribute itself without any scheme.

By observing the results in Christian and infidel, educated and uneducated nations, we cannot fail to believe that this supposition is true. The more Christians there are in a nation the fewer poor are met with. The same is true in regard to education. As wealth is a natural advantage, and all men have the same right to get it, and, moreover, as God has given to all men ability to support themselves, it would be impossible for any man to be without food and clothes. But as many men are idle and abuse their faculties, and spend their time in gratifying their passions, so they lose the money which they have and fail to gain more. Christianity cultivates in man a disposition to be diligent and economical, and education increases his wisdom. From this point of view we cannot fail to see that Christianity and education are the basis of true socialism.

Christianity teaches men to love each other. Love implies sympathy, help, and pity. If all men possessed love the wealth of the world would be distributed, perhaps not equally, but the poor would be cared for. I suppose this is the lack in Mr. Owen's scheme.

If his scheme had this element it would succeed very well. It teaches us to be diligent. The Bible says, "If any man would not work neither should he eat." If any man will work with all his strength he will not be without food and clothes. It teaches us to make a good use of our money. If all men were economical, and squandered no money, there could hardly be anyone without food and clothes.

Education is of three kinds: physical, intellectual, and moral. Physical education gives man a strong and active body. It develops all his powers and calls into exercise all the functions of his physical system. It accustoms him to hardships and makes him patient in labor. Intellectual education gives man knowledge and capability that he may know how to work and can work wisely. Moral education cultivates in the mind and heart of man a disposition not only of knowing, but of doing what is right. If Christianity and education were spread throughout all nations there would be no need of suggesting a scheme by which wealth might be distributed to all individuals equally. For this reason Christianity and education are the basis of all true socialism.

The principles of socialism, based on Christianity and education, could not be practiced by any people without enriching them. China is a country of very great natural resources. Perhaps there is no country in which the sources of wealth are greater than in China. I am informed that the coal and iron in one province of China is more than on the whole continent of Europe. If iron and coal are a great source of wealth to England why cannot China also be enriched by them?

Besides these there are very many mines of other metals, such as gold, silver, and copper, to be found in many places. If Australia is being enriched by

producing gold, and Mexico by silver, cannot China also be enriched by them?

There are also in China high mountains, large and great plains. If all these could be made sources of wealth it would be very easy for China to become rich. *A great need in China is the proper kind of education.* If the Chinese were educated, and knew how to get wealth from these sources, the nation would be enriched.

But the first and greatest want in China is Christianity. If all men obeyed the commands of God, having the love of Christ in their hearts, no poor nor miserable persons would be found. There would be no need of taking away private property and redistributing it, because there is no selfishness in love. Every man would treat every other man with brotherly love and care. Poverty would be pitied, troubles would be relieved, oppression would cease. This is the kind of socialism that we would suggest. If these two elements are fully recognized and practiced the country will be prosperous and the people happy.

Woman's Work in the Methodist Episcopal Mission in Korea.

(The following, written for the Annual Report, was crowded out of the Report, and appears here by request of Dr. S. L. Baldwin.)

MISS L. C. ROTHWEILER makes the following report of school and evangelistic work for 1891 and 1892:

A look backward over this now completed year presents the same varied scene of "ups and downs" that is so usual. As in the physical world, so here we are prone on cloudy days to think they predominate, but, thanks to Him who knows so well our weaknesses, the sun always appears again at the right time, and now as we look back we see so much to be thankful for that we are at a loss for words to express our gratitude. The dark days look less dark and the bright ones more bright.

In January Miss Lewis came to us, cheering us with the thought that soon one more would be ready to help spread the good tidings; but about the first of May she was taken ill and for some time was near death's door. But the good Lord has spared her to us. While she was yet in danger we were gladdened by Mrs. Scranton's return. We had missed her much during the year, especially when in need of her counsel and advice. A feeling of relief involuntarily arose as we felt that she was here now to share the responsibilities and to cheer us by her presence.

At our last Annual Meeting our school numbered twenty-five. One has been transferred to the Ku-wassin Jo Gakko at Nagasaki; since then five new ones have been admitted, making twenty-nine at the present time. With the exception of one, who has been able to be in school but a few weeks, we have had no serious illness among our girls, which has been a cause of sincere gratitude. Although now and then

one and another has been laid aside for a few days, there has been no serious interruption in any department, and the school has kept on in its regular routine.

Miss Bengel has done most of the English work. Dr. Sherwood has carried on the class she had in physiology last year and has taken up with them *materia medica* also. I myself have taught arithmetic in Korean as well as in English, and geography in Korean, at the same time making the class familiar with geographical names and terms in English. This class could now take up the study in English, pursuing it, however, in different topical order from that adopted at home, or they could take up Professor Hulburt's book with profit. The next grade should begin the work now completed by this one.

Chinese has been taught to about twenty, and some have been doing very well in it.

Enmoun has been taught to all by our native teacher, Drusilla. She has taught reading, writing, and composition. The Bible, Catechism, and other Christian books are used as text-books in reading.

The more advanced girls begin to see some advantage and pleasure in acquiring and possessing knowledge. Every advance in this direction, be it ever so small, must be considered in the light of a victory for which we ought to be deeply grateful. However, we hope and pray that the time may soon come when Koreans shall consider it desirable for their daughters to get an education, and not as now regard it a favor bestowed upon us. The work of the school, while much room for improvement remains, has on the whole shown advancement and gives cause for much thankfulness.

The question of day schools has engaged my thought not a little, but as yet I have not solved it. I thoroughly believe in them as a means of teaching many whom we could not get into our boarding schools, but the difficulties are also many.

There are as yet few who would see any advantage in having their girls learn even to read. I have tried to induce several to study. In one case the gift of a small doll proved a wonderful incentive. Another bright little girl seemed much interested and promised to ask her father to teach her. For a long time I did not see her again, and when I did she utterly refused to look at a book. I could not understand it, but found afterward that the father, instead of teaching her, threatened to whip her if she should attempt to learn. Pecuniary rewards might make a difference, but I cannot become quite reconciled to this. Again, we can get only quite small girls; the one day scholar we had was withdrawn because she was getting too old (about ten years) to go into the street. The next question would be where to get the proper teachers. My only hope at present is in our girls who have been married. By paying them not more than the tuition usually paid by natives to their teachers they might be willing to try this work.

I can see here a chance, and hope it may be tried in the coming year.

Turning now from the school to evangelistic work, I can say that on the whole it has been very encouraging, though the results may be more apparent to those directly engaged in it than to others. The work has consisted almost entirely of meetings held on our own premises and daily work done at the dispensary. Almost nothing has been done in house-to-house visitation, because no one of us had the time for it, though I know many doors would have been opened to us. Miss Lewis will, we hope, soon be able to begin this work.

The matron at the hospital has done faithful work. She reads and talks to the women daily, and I am confident she has done the best she knows how. She has sold two hundred and seventy-eight copies of gospels and other books, and has given away one hundred and thirty. Forty Sunday sheets have been disposed of. This scattering of seed must bring fruit sooner or later. Even now we are permitted to see some of it. At least six have been brought into the church this year as a direct result of this work. About a year ago a book was sold to two women, mother and daughter-in-law, who carried it home with them. The old lady's husband read, and was interested to such a degree that several months after he sent them back to ask where more of this doctrine could be learned. The women were invited to our meetings and he was directed to the men's meeting. These three, together with a brother-in-law and his wife, have since that time been regular attendants in sunshine or storm, and have joined the church on probation. Besides the daily work at the hospital a special meeting has been held there Sabbath afternoons, under Dr. Sherwood's direction, which has had an average attendance of twenty-three.

We have had during the week but one service. This was designed more especially for our girls and women, still there have almost always been a few other persons present.

Our Sunday school has been one of our most interesting services. Aside from our household there has been an attendance of from ten to one hundred. The average has been forty-five. Total, 2,468, many of whom have been regular and faithful in all kinds of weather. At present this seems to be more important and successful than even the Sunday evening meeting, which formerly seemed to be the only one which would bring out the women. In Sunday school one seems to come nearer to the individual than any other meeting. There have been many Sabbaths when we have felt that the Spirit was especially near and helpful.

Mr. Ohlinger has taken the evening service on alternate Sundays. Mr. Appenzeller frequently came to my assistance on my evenings. While the average attendance has not quite come up to that of the

last year, it has consisted more largely of the same ones, which is always more encouraging than a transient attendance.

A year ago Dr. McGill invited me to open a meeting at the South Gate Hospital. I did so in August or September, and have gone there every Sunday with few exceptions. The attendance has been small, consisting mostly of those living on the place; only now and then an outsider has been present. I am convinced that the people in the home not only did not invite, but perhaps even kept others from coming. Under the circumstances it will hardly be a wise expenditure of strength to keep on at that place. Summing up all: We feel to utter praises to Him who has led us and kept us and blessed us through the year—and we hold fast to the words of the psalmist: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Mrs. M. F. Scranton reports as follows:

The report of Miss Rothweiler covers a period of fifty-four weeks, or from the Annual Meeting to June 15. There is very little for me to say in regard to the remaining time.

School was disbanded for the summer the last week in June. Few of our girls have homes to which they can go; we therefore of necessity have the oversight of most of them during July and August as well as during the rest of the year. You can readily understand from this that the term "vacation" has less significance when applied to the Ihoahaktang than when used in reference to some other institutions.

We have lost out of our home during the summer Dr. Sherwood (now Mrs. Hall) and have not yet perfectly learned the lesson of reconciliation. Medical work was for the most part suspended for six weeks during her absence in China. Dr. Scranton, however, attended to a few serious cases which came to our notice. Since Dr. Sherwood-Hall's return, although the Woman's Foreign Missionary Society can make no further claim upon her services, she, for love of the Master and his suffering ones, has stepped back into her old position, and we again feel that all is going well in the medical department.

Evangelistic work knows no vacation, and is carried forward with very little change of plan at all seasons and under all circumstances.

The attendance upon Sunday services during the summer months is always somewhat smaller on account of heavy rains and muddy streets. It has, however, been larger this season than ever before. One woman has walked three miles every Sunday since my return to be present at morning service. Another, an inmate of the same house, has been present every Sunday but two. Some others have also been nearly as faithful. This surely is proof of genuine interest. We are conscious many times of

the presence and help of the Holy Spirit moving the hearts of these women and giving them desires after God.

Our services on the Sabbath are first a Sunday school at half past nine. This is more largely attended than any other and is becoming the most important service of the day. Next the women have a meeting by themselves at eleven, conducted by our Mrs. Nl. Hospital service, in charge of Dr. Sherwood-Hall, opens at two. Song service for the girls conducted by Miss Bengel at 4 o'clock. We meet again in the evening. To this latter service some come who would not go out by day.

Miss Rothweiler has told you of our inability to do much house-to-house visiting on account of the smallness of missionary force, but there is another way by which we hope we are helping the cause a little. We receive many visitors here in the home. It takes much valuable time and some patience, but we do not think it altogether lost time. It is our rule never to allow anyone to leave the home without making an attempt at least to sow good seed. Sometimes it is only a little song we sing in the language the women know so well, or a gospel, or a tract we give. Again it is a direct personal appeal, to which we find them always ready to listen. Some come to us in this way who could not, on account of the customs of the country, attend our services. As God has promised that "his word shall not return unto him void," we expect some day to see results even from this little effort which we put forth in his name.

I have learned to my sorrow of late that Koreans can backslide. I have also to my unspeakable joy had proof that the grace of God can restore. On my return from America I found that one woman on whom I had bestowed more labor than any other, and who had, as I thought, a deeper religious experience than most of our women, had grown cold and almost indifferent. She was going forward with her work with regularity (she is one of our teachers), but apparently without love and with a decided absence of her former zeal. She was even contemplating leaving the work entirely. I had been hoping great things from this woman, for she has greater ability than most who come to us. I was depending on her for some special work along religious lines, and to find her far away from God was indeed great grief. But there has been "joy among the angels" as well as in my heart, for the wanderer has come back to the fold. About four weeks ago she wrote me on two successive days (I suppose it was easier to write than speak inasmuch as she rarely sees me alone). In these letters she told me of the great change that had come to her; she said she had been like the bad son in the fifteenth chapter of Luke. She had been away from her Father's house; but she had repented and he had received her back again. She again had a very, very, very happy heart. I would scarcely have needed the letters to

make clear to me this fact; her whole bearing was, and has ever since, been so different. You will, I am sure, rejoice with me in that I have my earnest helper back again.

I could, were it necessary, give you many incidents to show that the blessed Holy Spirit is doing his work among the people. He is convincing of sin, of righteousness, and judgment. He is making the consciences of those who have accepted Christ more tender and quick to detect evil in themselves. It is no wonder that this is so, for many an earnest prayer goes heavenward from these women and girls for the descent of the Holy Spirit upon the people. They don't know what it all means (perhaps we do not either), but they believe, and therefore they will receive more than they ask or think.

Perhaps a few words in reference to our new plans of work for the coming year may not be amiss. It is our purpose to add a new branch of industry to the school department. It has been our endeavor from the beginning to teach our girls along lines which should be of daily use to them when they should go out from us. We have tried to make them good housekeepers. We have taught them to make and to mend their own clothes. We thought we were doing well, but we have been weighed in the Korean balances and found wanting. Our girls can't make coats and the other fearfully and wonderfully constructed garments pertaining to the wardrobe of the men, therefore book lore counts for very little. Twelve months hence this shall not truthfully be said of us. Arrangements are being made whereby this branch of useful knowledge shall be as carefully taught as any other.

We also expect to lengthen our cords and strengthen our stakes on evangelistic and medical lines. Reference has already been made to the Baldwin Chapel and Dispensary. With the coming of the new doctors work there will be opened, and possibly even before this.

But the work to which we are looking forward with the greatest hope, and also with the greatest solicitude, is a Bible school which we expect to open in October. This is a project which has long been dear to my heart, but so many obstacles are not only in our way, but also in the way of the women themselves, that I have hesitated to make the attempt. The great need of it however presses itself upon me more and more. I am sure the Master is bidding us go forward and I must believe that in some way he is going to make a way for us over these mountains of difficulty. Word has therefore gone forth that we will soon receive into our home eight women (we prefer to begin with a small number) who really desire to study God's book and do according to its teachings. We hope that by means of this school we shall train many who will go out as Bible women by and by.

Number of women and girls which have been un-

der instruction on Sundays since last Annual Meeting, 6,079; books sold, 548; given away, 207; received on probation, 26; received into full membership, 10; ordinance of baptism administered to 26.

Mrs. Rosetta Sherwood-Hall, M.D., gives the annual report of the Woman's Hospital and Dispensary, as follows:

Again the dear Master has been with us through another year's work in this corner of his vineyard, and we feel that he has indeed been very gracious to permit us to know about a few precious souls that have thus been saved from heathenism.

Scarcely had we begun our second year before one Sunday in our afternoon meeting in the dispensary waiting room there were two women who seemed particularly interested; one of them, a very bright, pleasant-faced woman, I remembered to have seen before. She had brought a young woman to me for the removal of some caseous lymphatic glands of the neck; the operation occasioned several return visits for redressing before the wound quite healed, and in this way they heard something of the Gospel story, and gladly bought some Christian books to take home. For several months we heard no more from either, but now the elder of the two returns and brings with her her mother-in-law, a dear white-haired old lady with a grand motherly face. They tell us they have been studying the word, and that the old lady's husband had also so become interested in this bit of "good news" that he sent them to learn more and to inquire where he might go and learn too. They had of their own accord begun to keep the Sabbath, and said they had given up smoking! We invited them to return every Sunday and also to attend the other religious services for women, and directed the old lady's husband to Rev. Appenzeller; he went and was still further interested and took home with him all of the Gospels that had been translated and some tracts.

Since then they have been regular attendants of the Sunday services, and soon they brought with them the brother of the old lady and his wife. Rain or shine, snow or heat, so far nothing has kept these five people from these means of grace. With but little personal instruction, they have entered the kingdom like little children. Before the Korean New Year the old lady took down that before which they had hitherto offered sacrifice, her husband split it up, and her daughter-in-law put it in the fire. The latter is a widow with an only child, a young man. She told Miss Rothweiler one day that she would make no more offerings for the dead. Miss Rothweiler said, "But your son will." She replied, "No; his grandfather has commanded him not to." This young man does not yet believe, like many a foolish youth in the home land. He says it is all right for the old people, as they will soon die, but he thinks there is plenty of time yet before he wants to go to heaven. One day,

when I asked different ones to pray at the close of the service, the mother prayed very earnestly for this son. The old lady said, "Hitherto I have served the devil, but from henceforth I desire to serve the Lord." Each of the five are now probationers, and are among our most promising candidates for baptism.

Another dear earnest-faced woman, who was with us about ten days at the hospital caring for her little grandchild, upon whose neck I also operated for lymphomata, has returned again and again for the Sunday services. Both she and the little girl could read, and while in the hospital I nearly always found them occupied in studying the Bible or Catechism when I visited them, and as soon as the little girl was well enough they attended prayers regularly, also all the Sunday services. The other day, soon after Mrs. Scranton's return, when an opportunity was given for those who had been attending the services for some time to manifest their desire to become Christians and give in their names for probationers, I was pleased to find this grandmother also among them.

These blessed encouragements enable us to go on and take up the work for another year with yet stronger faith that the dear Master will own and bless the work and give us that precious object of it all, "souls for our hire."

The number of patients calling for treatment yet continues to increase. During the year 3,831 dispensary cases have been treated—1,377 of these were patients' first visits and 2,454 return visits; 140 professional calls out have been made, and 51 patients admitted into the hospital wards; average length of stay, ten days. The total number of cases treated is 4,022—a little over 1,500 more than were treated last year.

The classes of disease treated both in dispensary and hospital do not vary materially from those reported somewhat in detail last year. I made several visits to the city prison to treat one patient and finally received permission to remove her to the hospital, but the abuse received while in prison resulted in her death later. She was the only woman in her department among some sixteen or eighteen men; her crime was encouraging a slave girl, her niece, to leave her master and marry. Quite a number of cases that were put out upon the city wall, when sick and helpless, I have taken into the hospital and discharged each one cured.

It would seem from statistics I have kept this year that the class of women coming to the dispensary is better than the first year. I found upon an average only one in nine who could read, while this year it is fully one in five. None have ever heard of the Gospel before coming to the dispensary except, perhaps, an average of six a month who are Catholic.

The financial income has increased considerably. It has been our policy to give our services to all, and charge only the cost of the medicine used to those able to pay, but in a few cases this last year, where

the services have been almost purely one of professional work, requiring little or no medicine, and the party has asked for a bill, I have sent one in. It is the exception rather than the rule, for even the poorest looking dispensary patient not to ask the price of her medicine and expect to pay it. I have had trouble even in insisting upon some patients to take their medicine as a gift when I knew they were too poor to pay. Nearly one half of the in-patients support themselves while in the hospital.

I can't help but notice the difference in these respects between the class of patients we get in medical mission work in New York city and here. There as a rule they expect not to pay. During this year I have taken in for the hospital from in-patients, \$11.60; from outside patients, \$35.20; from dispensary patients, \$62.42; from donations, \$16.21; making a total of \$125.42. And beside many have shown their gratitude in true Korean style by sending presents of eggs, roosters, fruits, nuts, or Korean food.

This year I have changed the hour for dispensary patients to from 10 A. M. to 2 P. M. and have liked it much better. Koreans do not breakfast till about 10 A. M., and through the summer the women may be able to get around soon after 11 A. M., yet in the winter the majority do not come before 12 or 1 o'clock. So by 2 P. M. they are pretty sure to be well collected and it gives a better chance for evangelistic work and the selling of Christian literature before dispensary begins. I quite often get the mornings for study now, and can get my tiffin upon time, which was always impossible before.

During this year some 91 gospels of Mark, Luke, and John have been sold, 7 given away; 82 Ross Question Books sold, 6 given; 10 Methodist Catechisms sold; 95 tracts sold, and 117 given. These tracts have been on *Faith*, *Good News*, *Leprosy-like Sin*, and *The Temple Keeper*. With the aid of my teacher I have translated the little tract upon prayer, entitled *Communion*. It has been warmly received by the few Christians that have read it, but I have deferred offering it for sale or giving it promiscuously as yet, for fear it might be a little premature.

Our Sunday afternoon services in the dispensary grow both in interest and in numbers. There has been an average attendance of about ten outside people and six or seven from our compound; but during the spring and summer the outsiders have numbered from nineteen to fifty-seven. Total attendance up to the middle of August, one thousand two hundred and forty-eight.

The women are beginning to find out the Sabbath day. Nearly everyone comes dressed cleanly and prettily, and with the purpose of learning. But very few come for medicine upon Sunday now. This is the reverse of what I reported last year. Mrs. Ni, our Bible woman, and a few of the older girls have been of great aid in helping me conduct this meeting.

The order of exercises is not fixed, but is something as follows: a Gospel song or two, then prayer, followed by the Scripture lesson expounded by Mrs. Ni. We all sit upon the floor in Korean style, and there is but little formality; each one is at liberty to ask a question at any time, and they often do. At the close of the meeting I usually call upon different ones, whom I have noticed to be regular in attendance, to lead in prayer, and we finish with the Lord's Prayer in concert, or sometimes with another song. The white haired old lady and her daughter-in-law and sister-in-law are always at these little meetings, and it is a pleasure to watch their faces, they do so thoroughly enjoy it all.

I have continued the work in physiology with the most advanced schoolgirls, and they have done very nicely indeed. Many of their written examinations would compare favorably with those girls in the home land. It is my wish to put a simple course of physiology into Korean as soon as possible, and then I think one of these girls will make a good teacher for the younger girls of the school.

This year I have also begun an easy course in *materia medica* and therapeutics with my first two dispensary assistants. They understand a great deal of it in a practical way already, so it is not difficult to give them the theory with the practice. They are a great help to me now in the dispensary. I am able to do a great deal more work in less time with their aid than would otherwise be possible. They enjoy the work and the study, and it is a pleasure to teach them, and, best of all, they are developing into such beautiful Christian characters. They already give promise of being of great value in the evangelistic work.

Early in the year I was much encouraged by learning that Miss Lewis, of the New York Deaconess Home, was to be sent out to help me in the medical work. I knew Miss Lewis—she had helped in the work in New York city—and I felt quite confident that she was just the one needed here. She reached Seoul early in January, and went to work upon the language. I asked as little of her as I could, so that she might make a fair beginning at Korean before putting much responsibility upon her. However, she relieved me in many ways, and was planning to do still more, when she was taken very suddenly and dangerously ill with remittent fever early in April. The dear Lord most graciously spared her to us and to Korea, and after six weeks of prostration she began slowly to convalesce. The heated summer season coming on so soon afterward has no doubt retarded her progress, but with the return of cooler weather we are encouraged to hope that her aid will be most valuable another year. During the summer Miss Lewis has taken charge of morning prayers at the hospital, besides helping more or less with the other work.

There are no changes of any account at present

that I would suggest for another year. If a new physician is sent out soon we would hope to open another dispensary upon the other side of the city, near the East Gate.

We have succeeded in purchasing some property adjoining our hospital of the Parent Board, which will give us more room for in-patients as soon as it can be fixed up properly.

We take up the work for another year trusting only in Him who hath so graciously sustained us during the last, feeling confident that "around our incompleteness is his completeness."

NUMERICAL RECAPITULATION.

Total number of cases treated in dispensary hospital and out-practice.....	4,022
Total number of days in-patients spent in wards.....	557
Total income from patients.....	\$125 43
Total gospels, Catechisms, and tracts distributed.....	408
Total number of attendants at Sunday service in dispensary.....	1,248

Kano San, of Japan.

BY A MISSIONARY'S WIFE.

ONE dark day in April, when the air was warm and close and the rain fell softly and steadily on the low, tiled roof, a Japanese woman moved busily about her household work.

The little kitchen in which she was washing her tiny rice bowls and infinitesimal teacups was a *fac-simile* of all Japanese kitchens.

One half of it was on a level with the other rooms of the house, and was neatly floored and matted. The other half had no floor but the ground, which had been pounded smooth and hard. In this latter half stood the *kamado*, or cooking range, and the sink connecting with the drain outside. On the raised floor stood the cupboard for dishes and food.

The only light that entered the room came in through an unglazed window, filled in with a fanciful lattice of bamboo as a protection against the inroads of cats and dogs.

Kano San clattered about the unfloored space on high wooden clogs, leaving them behind her when she stepped in bare feet upon the matted floor above.

The details of Japanese housekeeping are not so numerous or so complicated as our own, but Kano San found plenty to do. The breakfast hour had found the bedding used the night before all folded neatly away in the closet, and before she washed her dishes she put up the children's dinner and sent them off to school. Now she must dust the sliding panels which constituted the partitions of the house and finally brush the dust from the floor with a soft broom.

When everything was at last in order Kano San hastily smoothed her hair, which had been done up for the week only a day or two before, and changed

her dress. Then, taking her umbrella and stepping down upon her clogs, she went out into the dismal street. She walked thoughtfully up the hill on the side of which her little house was situated, paying little attention to hurrying *jinrikishas*, or polite foot-passengers, who apologized as they jostled her. At the top of the hill she stopped in front of a little gate in a high wall. A small board nailed beside the gate bore in large black characters the name of the occupant of the house, an American missionary. After studying this board for a moment, in doubt whether to enter the gate or proceed on her way, she decided upon the former course.

Her call of *go men nasai* (beg pardon) at the door was answered by the missionary's wife, who invited her to come in. She hesitatingly followed her hostess into the parlor, where both knelt upon the matted floor and ceremoniously bowed to each other. Kano San then seated herself gingerly on the edge of the chair she was invited to occupy and stated her business. She introduced it with the remark, "My husband does not know of my coming to you, but I hope I am not doing wrong; I want," she continued, "to know something about the Christian religion. My husband says it is a very good thing, but that it is just for rich folks."

The missionary's wife assured her that this was a mistake, and told her of the poor barber, the many poor pottery hands, the *jinrikisha* man and his family—who were so poor that before they became Christians they sold their eldest daughter for a term of years—all of whom belonged to the Church she represented in that city.

Kano San bowed low upon receiving this information, but said: "My husband says that the Christians don't have time to do anything but go to church."

She was told that this, too, was a mistake, for it took no longer to worship the Christian's God than it took to worship the heathen gods. True, the Christians did not work on Sunday, but the physical and mental strength and spiritual encouragement gained by the day of rest enabled them to work better during the other six days of the week.

"Well," said Kano San, "that is what I want to know about. My husband teaches in a school in the northern part of this island, but his salary is not sufficient for our support, so I must work too; but I do not mind that. Our eldest son is learning to paint china in the pottery across the way. Of course he can't earn much, for he is only a little boy, but it helps some. Our three other children are too young to work, so they are all in school. But I want my eldest son to be in school too. He learns more bad than good at the pottery, and if I could only earn more he should not remain there another day, but I can earn so little."

"What is your work?" she was asked.

"I embroider silk handkerchiefs in a shop down town, but I get very little for my work. I went to

Inari Sawa (the rice god) and asked him to give me the power to embroider two handkerchiefs where I now do but one, but it did no good. I cannot work any faster than I did before. Now, I would like to know if your God could give me that power."

The missionary's wife had heard many stories of misery and seen many pitiful sights, but there was such a touch of nature in this respectable woman's desire to free her son from evil influences and give him an education that it appealed in a peculiar manner to her mother heart. So she sympathized with and tried to help her with words of cheer and encouragement.

She could not promise that her God would make the mother's hands move swiftly, but she could tell of the charm in the Christian religion, "Christ in you," that would ward off evil from her son, and of a school which he could attend when his day's work was done. She also invited her to come to church the next Sunday, where she could learn more of "the way."

For fear Kano San would feel shy about coming to church alone a Bible woman was sent to fetch her. She was not quite sure that she was not doing wrong in going to church without her husband's knowledge, but she went and was very much impressed by what she saw and heard there. Over and over on her way home she said, "The Christian way is such a good one for children, and I mean to have my children learn it."

Some two years after Kano San's morning visit the missionary's wife was walking through one of the principal streets of an American city. As she passed a certain store she was struck by the fine display of beautifully embroidered Japanese silk handkerchiefs which entirely filled one large window. Above them was written these words, "Your choice, only 25c.!"

Passers-by exclaimed, "How cheap!" But the missionary's wife was immediately transported in fancy to a native house in a city of Japan where, one rainy, muggy morning in April, a woman came to ask her if her God could give her the power to embroider two handkerchiefs where she now embroidered one, so that she could take her son from debasing surroundings and give him an education.

God's Care in a Trip Among the Karens.

(One of the gems of the London Missionary Conference was the following story, told by Mrs. Armstrong, of the Baptist Missionary Society. We give it to our readers as one of the many instances of the loving care of Him who guards our missionaries.)

A YEAR or two after my arrival in Burma I seemed to be directed for work to Tavoy, near the mountain wall between Burma and Siam. There were large numbers of Karens there without the Gospel, and for lack of mission schools among them they had no teachers to educate their children and few pastors to care for their churches. When we had reached

Rangoon, on our way, a young girl, very favorably known where I had stayed while learning the language, came to me and said: "Mamma, my school work is done, and I want to work for Jesus. There are many who love him here, and who can tell the story; but in Tavoy there is no one to teach their schools, no one to tell the heathen of Christ, and my heart is longing to go there. Will you take me?"

"Nau-Nau," I said, "I have no money for you. The Bassein Karens pay the expenses of those they send. I have faith for my portion, but I have not asked for any money from home for this work. I dare not promise anything out of my own salary, for my plans will take every rupee of it."

In my own mind, too, I doubted if she realized what she was doing in leaving a comfortable home and the pleasant society of educated people in the station where she had grown up. I thought very likely she would grow tired of our jungle life. She did not say much, and I thought she was discouraged, but she came back again, and said:

"Mamma, I cannot rest. I want to go with you. I have plenty of clothes, enough for some years; if I come with you can you not give me rice?"

"O yes," I said. "Nau-Nau, you shall share my rice every day, but I can promise you nothing more."

So the matter ended. When I went on board the steamer, however, rather to my dismay, there I found Nau-Nau, with her basket of clothes and quite a large basket of books—all her worldly possessions. She seemed to be not very sure of her welcome, but determined to go, and I concluded it must be of the Lord.

We reached Tavoy, and renovated things as best we could in the disused mission house, and as the Karens were all in their jungle homes, far from town, we set off as soon as possible to find them.

It was Christmas morning when all preparations were concluded, and we mounted our elephants and started away under the overhanging bamboos, glittering with dew, to cross the mountain ranges to Siam. That night we camped far away in the forest with very happy hearts. There is no joy in this world like foreign missionary joy. After many days of travel we reached the Karens on the other side. We had engaged Siamese elephants returning home from Burma, because no one else knew the route, and as the elephants were owned by Siamese Karens they could take us to their villages. The Karens are naturally a most hospitable people. Wherever we went the chief of the village had a large, covered veranda built especially to accommodate strangers.

The villagers all brought a share of their food to the chief's house, and he supplemented it out of his own store; and whoever came were village guests as long as they chose to stay, and served with the best they had. They treated us in the same way; we were all Karens. I was the only adopted child of the

party, yet my party would not have gone without me. As we proceeded farther into the heart of the country we found among the Karen villages a most unaccountable unwillingness to receive us. It was contrary to all precedent among the Karens, and the Christians with me could not understand it. At last we came to a village where they absolutely refused to allow us to enter their village or to have any dealings with us; so we did as we were accustomed to do at other times—we camped under the trees just outside. Karens and others from a distance gathered around our fires, and we preached to them till we were all quite exhausted. It was twelve o'clock, and still they stayed; one, and they did not go away. At last I told them we had to leave early in the morning and must have our rest; and reluctantly they departed, and we were left alone under the quiet stars. All night we were disturbed by a prowling in the woods around, and had the strangest guard I ever had. The pariah dogs at the village all left their kennels and came and curled themselves up beneath the bamboo platform on which the girls and I spread our rugs to sleep. Anyone who knows anything of those dogs knows that they avoid you as much as rats would; but they slept beside us all night, and whenever the prowling was heard in the bushes they rushed out barking till it was quiet again, and we could not drive them away.

The next morning early we were on our way to a village where we were sure of a friendly welcome, for it was Saturday, and we would rest there on Sunday. We got to the village about noon, and here again the old chief looked troubled at our coming. We took up our place on his veranda, thankful for our shelter, and told him we had come to stay a day or two. But I felt a great cloud drawing down over us. Shortly after we reached his house the old man came and said we were welcome to stay, but an urgent summons had come from another village they dared not disobey; they must all go, but would be back in the morning. One by one we saw all the men of the village pass away into the forest, and we were left alone with two or three old women. The last thing the old chief did was to go out into the green around which the village was built and open up a limekiln, where they were burning limestone. The cloud of terror had been drawing down over me since noon, and when I saw smoke rising from that, although I had no apparent reason for it, I felt it through and through me that it was meant for our grave—that the limekiln was to be the hiding away of some great crime, and an undefinable and uncontrollable dread took possession of me. Twice in my life I have felt very conscious of the presence of invisible beings, and now it seemed to me the angels about us were shuddering at the fate that was near. I was so impressed with this that I called our party together and told them what was in my mind, and asked if there was anywhere we could flee.

Our elephant driver had taken away his elephant, and had told us where to send if we wanted him again; so we were quite alone there. I remember so well how Nau-Nau spoke—the men, of course, could not understand such fancies at all, but Nau-Nau spoke out:

"Why, mamma, you have never been afraid where there was real danger, and now when we are here among Karens, and there is nothing at all to fear, why are you afraid? Where can we run? The forest is our enemy; here we are safe. It is only that mamma is very, very tired; when you rest you will be brave again."

I could say no more; so I told them we would have our evening worship. We went out into the open green beside the limekiln, and, as our custom was, the native pastor read the Bible, commented upon it, though we were alone, and the heathen who usually gathered round us were gone, and then we prayed. I knelt quietly in an agony of prayer. I knew death was near, though there was no sign. My mother would never know what had become of me. The dear Christians at home would be discouraged in the work; they would not dare send women out again; they would think God could care for men, but not for women. How could it be for his glory? And as I prayed I wrestled in prayer for help, and help came. I rose from my knees sure God would come to deliver us. We had scarcely risen when we saw the old chief coming back through the woods. He came silently back and was going up into the house, when I said to him:

"Grandfather, we are glad to see you back; we thought you would be away all night."

He gave what I must call a Karen grunt, and went stolidly up the ladder. One by one they were all coming back through the dusk. Soon the fires were lighted and the rice was cooking, but there was a strange expectancy over it all. There is never anything to fear from Karens; there is no treachery, nothing but kindness to be expected from them, especially toward their guests.

Dark had fallen on the forests when some elephants came trampling through the jungle and stopped at the chief's door. There was a great noise of dismounting and tethering the elephants. Then a group of men came up into the house, brushed past us, and went in to talk to the old chief. They were not Karens, and talked in a language we could not understand. We went to our rest, and about three in the morning I awoke as the men went past us over the vibrating bamboo floor. They put the trapping on the elephants and went away. We had a very quiet Sabbath, and then went preaching to the villages along the path to meet our elephant driver, to whom we had sent word to come for us. I shall never forget that morning.

Now let me tell you what we did not know till afterward. More than two years later a messenger

came from this village asking for a teacher to be sent to them, adding that whoever came must send word first, and they would send trusty men to meet him. Then we learned for the first time how two years before a band of dacoits (banditti) had followed us for a week; how all the Karen villagers had been warned that if they harbored us they should share our fate; that the old chief had been told that if he stayed in his village he must either help to kill us or be killed himself; that all the men had left the village in consequence, but that the old chief had been so troubled in mind he was constrained to come back again; that the dacoits had come, and, finding him there, asked the reason. He had told them he could not stay away; that many signs and auguries had assured him it would be bad for those who touched us—the English would discover it, and they could not escape. He was a soothsayer, and a wise man among them. They, tired of several auguries, and they were all so alarming, the dacoits reluctantly decided not to touch us, and went away.

When Nau-Nau heard this she came to me with such an awed face, and referring to my fear that day, she said:

"Mamma, you were right and we were wrong, but God took care of us, after all."

The reason that I have told this story is that you may see that the age of miracles is not quite past; for however we may think of this, to the heathen Karens in that district it was a miracle. Our elephant driver thought it so; he had left us with a grim thought of pity, but unable to help. When we sent for him again it was as though he heard a voice from the dead. The villagers all thought it a miracle. When we talked to them the next morning we all noticed how preoccupied they were, they gazed at us with such a strange look, and scarcely seemed to hear what we said. They were glad we were safe, and in their own quick way, which I did not understand then, determined to keep us safe. They invited us to a village we had not heard of before; they hid us there; they said their elephants must rest. When I urged them to take us further on into the district, not knowing the danger, they said little, allowed us to get on our elephants, thinking we were going in another direction, and turned them toward Burma. When I expostulated with them they said: "The country is dangerous; we shall lose our elephants if we go farther into Siam; we dare not take you there, but we will take you back." And so they did, not by the usual route; they cut a new path through the forest and made a long detour, lest the dacoits, repenting their mercy, might follow us again. We did not understand it then, but we did afterward.

I came home, feeling we had accomplished little or nothing. Twelve years passed away, and I was permitted to go back to Tavoy. Only then I discovered

that the elephant driver, his mother, and his wife had come over into Burma and were living among the Christians. They had been baptized many years, and he was a deacon in the village church. The old chief and his wife had been baptized, and removed to another Karen village, where they lived a most honored and useful life and died honored and revered by all the Christians. This much I know of the fruits of that trip. There may be more to know hereafter.

What Christian Missions are Doing.

BY REV. J. S. DENNIS, D.D.

THEY are accomplishing much in the development and growth of the English language as a world-wide medium of thought.

They are useful in the propagation of enlightened ideas upon liberty, justice, equality, human rights, fraternity, and mutual helpfulness.

They are hastening the overthrow of effete and tyrannical governments, in the interest especially of liberty of conscience and religious freedom.

They are busy instilling lessons of Christian philanthropy and putting into motion the impulses of beneficence and charity.

They are constantly giving to the world examples of heroism and lessons of sacrifice in the lives and biographies of such men as Carey, Judson, Martyn, Patteson, Zinzendorf, Livingstone, Hannington, Keith-Falconer, Moffatt, Mackay, Egede, Taylor, Thoburn, Gilmour, and Paton.

They are breaking the power of priestcraft and the tyranny of superstition, and giving impulse and scope to aspirations after better things while opening the door of hope to despairing hearts.

They are releasing woman from her immemorial degradation in heathen lands by sending devoted women to visit her in the seclusion of the zenana and the harem to teach and brighten her life amid her hitherto cheerless and depressing surroundings.

They are building an altar of social worship in many a humble home, purifying and sweetening domestic life and enforcing the blessed moralities of the Christian family.

They are rebuking vice and making its shamelessness less ostentatious, and its practice less easy.

They are giving a spiritual tone to religion, and freeing it from hollow forms and degrading idolatries.

They are establishing a simple worship, and giving a helpful, instructive, and human touch to the ministrations of the Church, placing the word of God in the hands of men in their own language—the language of the heart and home.

They are bringing souls continually into the light and liberty and hope and spiritual obedience of the Gospel of Christ. Should they have our help?—*Evangelical Christendom.*

MONTHLY MISSIONARY CONCERT.—MEXICO.

Holidays and Festivals in Mexico.

BY HENRY WARE ALLEN.

THE Mexican people are patriotic. They enthusiastically celebrate those events in their country's history which have made Mexico what it is to-day. Chiefest of these holidays is the 16th of September. This is the Mexican Fourth of July. As in 1776 the Americans declared their independence from Great Britain, so in 1810 Hidalgo, the Washington of Mexico, proclaimed his country's independence from Spain. And, although this patriot perished in an early stage of the rebellion against Spanish oppression, his personality was the inspiration of the upris-

brilliantly illuminated. The picture is at once weird and grand, thrilling and fascinating. The mass of the people standing in their sandals, with picturesque "sombreros," "zarapes" and "rebozos," are descendants of an undoubtedly very much like the gentle race that Cortez slaughtered so unmercifully. As evening wears on all eyes are directed to the illuminated clock on the palace. It is nearly eleven; voices are hushed; all is expectancy; the hour has come. President Diaz appears on a balcony of the palace waving the national colors over his head; he cries in a clear voice, "Mexicanos: Viva la Independencia! Viva la Republica!" This is the "Grito;" and upon being uttered the blare of trumpets, the



THE PLAZA, CITY OF MEXICO.

ing—and now, as "El Libertador" he is almost worshipped as a saint.

At eleven o'clock in the evening of September 15, 1810, in the "plaza" (public square) of the little town of Dolores, where the people were gathered in response to the ringing of church bells, Hidalgo, with a musket in one hand and a torch in the other, cried, "Long live our mother most holy—Guadalupe! Long live America! and death to bad government!" This was the Declaration of Independence.

The anniversary celebration commences at 11 p. m. of September 15, in the grand public square—the plaza. Long before that hour the entire ten acres are filled with a surging mass of humanity. Long lines of venders extend in every direction and all sorts of Mexican eatables, illuminated by the flickering light of burning fagots, are advertised by peculiar wailing cries. Bands play the popular Mexican airs, but the cries of venders and the hum of conversation confine the music to a short radius. Neighboring façades are festooned with national colors—red, white, and green; thousands of gayly colored lanterns are strung over the vast area, and the stately cathedral, over which floats the national colors, is

cheers of tens of thousands of Mexicans, the music of military bands, explosions of fireworks, and most powerful of all, the tumultuous roar from scores of great bells in the two towers of the cathedral, join together in a great jubilee chorus. This is kept up for nearly an hour, when the people disperse, many of them, in accordance with an old custom, dancing about the streets to the music of rude "Bandurrias" for the rest of the night.

Early on the morning of the 16th troops arriving from distant points take position in readiness for the grand military parade. At ten o'clock President Diaz, every inch a soldier as well as one of the ablest of living rulers, attended by other distinguished generals, takes his place at the reviewing stand. The procession consists entirely of regulars, thousands of them presenting a very creditable appearance in fresh uniforms. The infantry appear in heavy marching order, each company being officered by a graduate of Chapultepec. The regimental bands are all good and are accompanied by drum and bugle corps, but the large number of drummers—beating, at every step—while useful in giving time, interfere in the music. In contrast to these are some of the

cavalry bands mounted, the Seventh Regiment being especially noteworthy. The event of the procession, however, is the passing of the "Rurales," the Rural Guards, the pride of the republic. There are usually about one thousand of them in line, every man fluently mounted. Each wears a large silver-trimmed "sombbrero" of gray felt, each a suit of buckskin set off by trimmings and necktie of red, and each carries a sword in hand, while rifle protrudes from saddle holsters. The saddles, especially of officers, are beautifully decorated and in many cases must cost small fortunes. A large number of this body of men are said to have been noted bandits, until their occupation became unprofitable in the republic, and President Diaz, with characteristic diplomacy placed them in the national service, where their exceptional courage and daring are most useful in suppressing any threatened disorder.

Other features of the celebration, which lasts almost the entire week, are elaborate displays of fireworks at the plaza and in many other parts of the city, balls given in the large theaters, where floral decorations cost thousands of dollars, banquets given to visiting officials and the distribution by Mrs. Diaz of presents to the poor.

The central fountain in the Alameda is converted into a huge floral piece, and the streets are decorated with flags and bunting, wreaths of flowers, festoons of evergreens and moss.

The 5th of May, anniversary of the triumph of Zaragoza over the French at Puebla, is also a national holiday, and celebrated similarly to September 16.

There can be no stronger contrast than that existing between the nervous, money-chasing Yankee and the complacent, easy-going Mexican. The latter must have a long rest from business in the middle of each day. The stores are closed for a couple of hours at noon, when the streets become nearly deserted. The people live slowly, and the large number of holidays attest to a rational respect for the sunny side of life.

The Church holidays bring with them a rather fantastic mixture of the festive and the religious. These "Dias de Fiestas" are like so many strange Christmases scattered over the calendar, as the giving to children of toys peculiar to each occasion is the chief characteristic of them all.

November 1 and 2 are, respectively, All Saints' and All Souls' Days. The cemeteries are then crowded with, seemingly, the entire population, doing homage to the dead. Immense candles in huge candlesticks burn brightly over thousands of graves, bereaved ones watch all day long over the ashes of their dead, and the hosts return to the city at night as gay as if from a wedding. The plaza contains hundreds of booths in which are sold, as toys for children, death images of every conceivable construction: jumping-jacks, bull-fighters, fiddlers, and dancers—all made as skeletons. Large white skulls of candy are

sold in quantities, and countless happy children return to their homes pulling after them as many little toy hearses.

Everybody has his own especial feast day, which is celebrated, when possible, with fireworks, music, and dancing. December 12 is honored by all the Guadalupe (the commonest name in Mexico, given almost equally to both sexes), and on that day tens of thousands from the city, the valley, and from distant places gather at the little town of Guadalupe, three miles from the city of Mexico. Many of these pilgrims come hundreds of miles on foot, some on hands and knees, as a penance for sins committed. As the penitents approach the shrine, "rebozos" (shawls) and "zarapes" (blankets) are spread in a continual path before the especially sinful ones to make their progress easier. The shades of night find an army of devotees sleeping by thousands with no roof but the sky. On the day of the 12th, from sunrise until high noon, certain Indians attired in brilliant skirts adorned with feathers and shining ornaments, are allowed the time-honored privilege of dancing in front of the church and on top of the surrounding hills.

December is a month of festivities, the Christmas celebration commencing on the evening of the 16th, and continuing every night until Christmas Day. On every one of these nine evenings all good Mexicans celebrate the "Posada," it being customary for nine families to meet at one another's houses in turn. The "Posada" commemorates the nine days' journey of Joseph and Mary from Nazareth to Bethlehem, when the shelter of an inn ("posada") was sought for the mother of Jesus. When the family and friends are assembled a candle is given to everyone, a procession is formed, with the little ones going ahead, and, to the music of one or more instruments, all pass around and around the corridor singing words of a song that belongs to the occasion. In front of all is carried a little tableau composed of figures of the Holy Family. Occasionally a halt is made at some door, when the singing, supposed to be pleading for shelter, is responded to by voices from within refusing admission. At last, however, the response is satisfactory (Joseph having found a stable with manger), and with joyous music all enter the chief room of the house and enjoy refreshments and dancing. A "pinato" (earthen jar dressed up as a figure and filled with candy and fruit) is then an object of attack from blindfolded children with sticks in hand, who, when it is broken, scramble for the candies which fall. During all this time fireworks are exploded from the "patio," and at last everyone is given a small memento, generally of chinaware.

At midnight Christmas Eve a really beautiful service is celebrated in the churches, when the women, each with a little pillow or cushion before her, on her knees and rocking herself backward and forward, sing together the lullaby "A la cordera" to the Infant

Jesus. When Christmas Day at length arrives everybody is well tired out, so that the day is not emphasized as it is in the North.

In Mexico, as elsewhere, an Easter festival has been celebrated from time unknown. Early on the Friday morning preceding Palm Sunday La Viga Canal is crowded with canoes and barges of all sizes bringing to the city great quantities of brightly colored flowers. A little later crowds come from the city mostly by street cars, but the élite in their carriages or on horseback, to buy flowers and to enjoy a few hours promenade on the boulevard beside the canal. Many "caballeros" place garlands around their horses' necks, and private carriages are cov-

house, and with their destruction sombreros, saddles, and articles of lesser value are scrambled for by hundreds of peons who crowd the street below.

On St. John's Day, June 24, the various bath establishments are crowded all day long.

August 6, Ascension Day, is celebrated in some churches by bringing out into the open air representations of the body of Christ, arrayed in wonderful garments, where they are treated to an explosion of fire-works and a tremendous amount of noise.

The graves of Mexican patriots—from Cuauhtémoc, who defied Cortez and was tortured by him, to Juárez the Reformer—are kept green by annual commemorative exercises.—*Review of Reviews.*



A MEXICAN MARKET BOAT.

ered—wheels, harness, and all—with flowers. On these and similar occasions first-class music is always furnished by the military bands.

Palm Sunday brings the most picturesque scene of the year at the cathedral. Palm branches, plain or worked into fancy shapes and decorated with poppies or corn flowers, are sold in front of the cathedral, and everyone takes one inside to have it blessed by the bishop. Thus the stately building becomes filled with a waving sea of long palm branches.

Holy Week is chiefly marked in Mexico by the silence of church bells and the rattling of "matracas." These rattles are toys, generally made of tin or wood, and they are heard continuously during the week. One church, at least, has a huge "matraca" in its belfry, which is used at this time in place of the bells.

At precisely ten o'clock, Holy Saturday morning, effigies of Judas, constructed of paper and fireworks, generally suspended over the street, are exploded all over the city. The Jockey Club usually suspends three or four of these grotesque figures in front of its

Mexican Homes and Customs.

BY HENRY WARE ALLEN.

BURGLARY and that twin dread to the housekeeper, fires, are almost unknown in Mexico. The houses, being constructed almost entirely of stone and plaster, are in no danger of conflagration, and each house having all lower windows barred with iron, with but one door, and that a huge one of oak bolted and braced at night, as if to withstand a battery, and guarded by a "potero" who sleeps by it, one feels when going to rest as if he were quite safe from all danger.

The houses face abruptly on the sidewalk—the Mexican's house being his castle—but within one always finds a square open "patio," often a garden adorned with statuary and fountains.

Mexican house-keeping is peculiar. Servants are generally faithful and honest, and work for five to ten dollars per month. Rations, nine to eighteen cents a day, are always extra. A mat on the floor is gener-

ally accepted as a good enough couch, but cot beds are supplied in the better houses. Everything is done on a cash basis—the cook going to market for the day's supplies and rendering her account at night. Little or nothing is kept on hand; a few cents' worth of this, that, and the other being purchased every day.

Instead of stoves little grates are fixed in masonry of brick, over which, on charcoal fires kept bright by fanning, everything is cooked. Kitchen utensils are almost entirely of earthenware and cost but a trifle. The markets are in the morning great hives of chattering, expostulating, bargaining humanity—more business being accomplished with twenty-five cents than anywhere else in the world. There is no Chinese question in Mexico—John Chinaman would starve if he tried to compete with the peon.

This is the land of contracts—none sharper than in the prices of commodities. Goods that have passed the custom house are often double or treble a normal price, while native products are sold for a pittance.

The people of Mexico are much misunderstood in the United States. Americans are apt to think of their Southern neighbors as "greasers," judging the nation by that type which is too numerous at the border on either side of the Rio Grande. But as Cortez found here a civilization higher in many respects than that of Spain, so it happens now that visitors from the North find a great deal in Mexico that is superior.

An urchin at the public school who has never worn a shoe, and whose ancestors never saw one, will always say, "With your permission," when passing in front of his teacher, and when asked his name will add, in replying, "Entirely at your service." That politeness which comes to an American child, if at all, only after much training, seems to be second nature to a Mexican.

When a servant is discharged, instead of raising her voice in wrath, she will say good-bye quietly, at the same time asking to be forgiven for all her faults.

Kindest of parents, extremely courteous and polite, passionately fond of music and flowers, skillful in many branches of art, these people, the "peons" of Mexico, are away ahead of their environment.

Rich and poor are equally courteous to each other; the best of feeling seems to exist between them. A "cochero" will pull up his horses to allow "el Señor," who lifts his hat in acknowledgment, to pass. Indeed that "dream" in *Puck*, where two Broadway draymen, just after a collision, are pictured as begging each other's pardon, each claiming all blame in the politest language, is almost a realization in Mexico.

The spirit of democracy, the absence of snobbishness, is noticeable everywhere. Silks and rags mingle freely in all public places and worship together in the churches. That Mexico city is the

quietest and most orderly on the American continent is due more to the disposition of the people than to the exceptionally good police service.

Sometimes undue importance seems to be given to customs of etiquette. Two Mexican gentlemen will bow and gesticulate before an open door, each urging the other's precedence, when Americans would save the time thus consumed. When walking together, each must take the inside; and the breaking up of a party is accompanied by endless handshakings and farewells. Even on leaving street cars, if the ride has been one of any duration, a gentleman must raise his hat to those left behind, and purchasers at the stores commence and end their dealings by shaking hands with the salesmen. Sombreros are always lifted when passing church doors, and at noon, when the cathedral bells ring, every good Mexican within hearing uncovers.

The peon population of Mexico live in adobe houses or shanties of cornstalks, own but two or three garments each, sleep on straw mats, and exist on next to no wages. As an official of the treasury department recently stated it, "The population of Mexico is only half fed, a quarter clad, and an eighth illuminated" (petroleum retails for seventy-five cents per gallon). Yet after all there is, without doubt, more real poverty, more distress and desperate hardship in a single New York tenement house ward than in the whole republic of Mexico—for here the climate is gentle, nature is prodigal, the necessities of life are easily obtained, and the horrors of many-storied tenement houses are unknown. On the one hand is a race of sunny-natured people whose condition is steadily improving; on the other hand a race whose social adjustment are so out of order that an increasing proportion of the population is being crushed under the wheel of unavoidable poverty.

The peon is nothing if not contented. He could no more be induced to join a band of "calamity howlers" than could the most villainous "plutocrat" of Wall Street. This characteristic is due partly to the fatalism which prevails, and is further a result of centuries of servitude. Fatalism is said to be a factor in the army. The Mexican soldier goes into battle believing that if death comes it was foreordained, and so he does not try to evade the danger.—*Review of Reviews*.

The National Emblem of Mexico.

BY MANUELA FIELD.

(The device of an eagle holding in its talons a serpent is stamped on the national flag and coins of Mexico. The story of its origin is as follows: The Aztecs were conquered by a rival tribe and pursued in their march toward the valley of Mexico. An oracle commanded them to found a city where they should see an eagle, standing on a rock, with a serpent in its grasp. Reaching the present site of the city of Mexico, the eagle appeared, and there they laid the foundations of the city of Tenochtitlan.)

FAR in the north, the legends say, there dwelt
A dusky race—in peace and plenty lived,
Tilling their fields and pasturing their flocks,
Till, driven from their lands by stronger foes,
In exile long they roamed, seeking a place
Where they should build new homes; and, wander-
ing far,

Their gods appeased with prayer and sacrifice,
Implored their guidance, and the oracles
This answer gave:—

"In the far south there lies
A land whose mountains vast and valleys broad
Nature with lavish hand has made most fair;
And there, close by a lake that mirrors heaven,
High on a rock an eagle shall ye see,
Its head uplifted proudly to the skies,
Its wings outstretched, and holding in its grasp
A serpent, stifling with its talons strong
Its poisonous breath, and crushing out its life.
There shall ye rest, and the foundations lay
Of future greatness."

Thus the oracle
Made answer, and a prophecy we read
Of centuries, and, looking down the long
And shadowy vista of the years, we see
Its grand fulfillment.

O sad Mexico,
The serpent dire of superstition long
Has ravaged, with relentless ire, thy land!
O'er all its length and breadth its massive coils
Has spread, and crime has followed in its wake,
And misery and want stalk through thy homes,
And desolate thy fairest places make.
Even thy temples are made foul; on things
Most holy does the deadly serpent feed,
And, poisoned by its fiery breath, we see
Thy children die, and all thy fair domain
Cursed as when God in Egypt smote the land.
But lo, the eagle, sweeping from the skies
Where truth and justice reign, its wings out-
spread

With healing! The foul serpent in its grasp
Hisses and writhes as in the agonies
Of death; and ere the vision ends we see
Thy torn heart, rent by many a conflict, glad
And strong e'en as the rock on which
The eagle stands; thy temples purified,
And all thy ransomed children homage give
To the great King of kings.

O blighted land,
Lift high thy banners, bearing on their folds
This prophecy divine: "Error shall die;
E'en now the eagle holds within its grasp
The serpent, and eternal truth shall make
Thy children free!"

Espanola, N. Mex.

The Women of Mexico.

(Abridged from the paper of Mrs. I. H. Polhemus published by the Woman's Board of Foreign Missions of the Presbyterian Church.)

WOULD you know something of the life of a Mexican woman from her infancy? Come with me, then, to one of the many homes that abound in Mexico. Without, you see a low, one-story adobe hut, without chimney or window, and with but one small door, not high enough for you to enter without stooping. Within, you find but one room, the earthen floor without carpet or mat; in one corner a piece of coarse matting, the only bed; probably no chair or table; a smoldering charcoal fire, with a few earthenware pots standing near, complete the furniture of the room. For ornamentation, a rude print of some saint or a crucifix on the wall.

On such a scene as this many a girl first opens her eyes to the light, with no more air or sunshine than can come in through the door, with no softer cradle than the ground. Think you she finds much love or care in such a home? Ah no! She is clothed in a piece of red flannel pinned about her, is fed frequently to quiet her cries, and often left in a corner to shift for herself; or, carried around on one arm of the mother, who with the other performs all her work, she can sleep or wake as she pleases. The house, so scant of furniture, may be crowded with grown-up brothers and sisters, who, with their families, huddle together in this one room. In the midst of quarrels, laziness, blows, and neglect, our girl grows up, her food the Mexican beans and "tortillas," or flat corn cakes. While but a baby herself, she becomes a nurse for the next comer, and often she may be seen in the street staggering under the weight of an infant almost as large as herself.

What does she wear? Rags. The skirt, once put on, stays on till it drops off; she lives in it, she sleeps in it; her head and shoulders are covered with the national "reboza." Where is she educated? In the streets, growing very wise in this world's craftiness. So the years go on, and at the age of perhaps fourteen she marries a boy of sixteen. Is her condition bettered? By no means. From this time she is probably the breadwinner of the household, receiving as her only reward blows and curses. Children are born to her, to be reared as was she herself, and while she is comparatively young in years she is an old woman.

But has religion no comfort for her? The priest only gives comfort to those who give money, and her pennies are few. She goes regularly to church, but can Latin prayers soothe her troubled heart? Sickness enters her door; will the priest come and with kindly words and deeds strengthen and help? If she pays well, he will come, mutter a few meaningless prayers, sprinkle the sick with holy water, and go. At last she lays down her burden; her body, without funeral rite, is hurried to the grave,

perhaps on the shoulders of men; her soul—where is it?

Do you think this is overdrawn? The picture scarcely gives you an idea of the miserable, aimless, godless lives of the women of Mexico among the lowest classes. Naturally, as you ascend, you find the temporal wants better supplied, and, consequently, less and less bodily suffering; but the souls of all must needs be "hungering and thirsting." You can easily believe that to these tired, weary ones, the Gospel would be like sweet music to their ears, would be indeed "good news." But do they hear the music? Is



QUETZALCOHUATL.

the "good news" being told them? To a few hundreds, yes; to many thousands, no. The work of evangelizing Mexico is well begun, and is growing so fast that the hands are too few to meet it. A few words as to what has been done. As is well known, the greatest hope for the country is with the children; their hearts are easily reached, and the seed sown bears a hundredfold. Girls' schools are needed everywhere.

Much good has been done through Bible readers. One in Mexico city bravely pushed her way into the homes, reading and explaining the word of God. She followed the women to the riverside, where they washed their clothes; there she too would wash by their side as she told them the story of Him who promises to wash the sin-stained heart "whiter than snow." In the market place she would repeat or

read a verse from the Bible to the women there, that would so excite their wonder that an invitation to come to their homes would often be given, where to an eager crowd she would read the words of life.

Would that the number of Bible readers in Mexico could be multiplied many times! Another way of reaching these poor women is by means of tracts. A tract costs but little, but who can measure the good it does? Dropped by the roadside, scattered from house to house, only the great day will reveal the harvest. The people are eager for them. They are ignorant and only know what the priests tell them; but a tract shows them the truth, and once they have tasted of the Water of Life they must have more to satisfy the thirst. Support schools and Bible readers if you can; but if not, send them these leaflets of truth. "*Women's Work for Women*" is covering the globe, but what are you doing for your poor sisters who stand at your very door?

Cortez, *The Ancient Religions of Mexico, Etc.*

HERNANDO CORTEZ was born at Medellin, in Spain, in 1485. In March, 1519, at the head of an army, he landed in Mexico with the intention of subjugating it. The sovereign of the country was Montezuma. In a little over two years he conquered the country, and he was appointed the governor and captain general of Mexico by the King of Spain, Charles V. He died in Spain in 1554.

When Cortez entered Mexico he found the people, who were called Aztecs, idolators. There were thousands of heathen temples in Mexico, and in these human victims were offered to their gods. They had many gods. Among them were Huitzilapochtli, the god of war, and Quetzalcohuatl, the god of the air.

Quetzalcohuatl appears as a fair-faced man with a broad forehead and long, black, flowing hair. It is said that he came from some distant land and taught the people picture writing, and showed them the riches of gold and silver in the mines, and taught them how to refine and work the precious metals.

Through the influence of Cortez and the Roman Catholic priests who accompanied him, many of the Mexicans became Roman Catholics, until finally nearly all the people professed allegiance to the pope at Rome. Protestant missionaries commenced work in Mexico about thirty years ago, and now there are Protestant congregations in all the larger cities of Mexico.

The Bible Triumphant in Mexico.

THE *Bible Society Record* furnishes the following experience of a Bible colporteur in Mexico, given by himself, in his effort to circulate the Bible in a town in the State of Chiapas:

"In the week devoted to the worship of the *Virgin Dolores*, the clergy of Tuxtla Chico had announced my coming in the usual way: 'A Protestant bishop

is coming with a book called the Holy Bible, which is false and evil, as it speaks against the pope, the Virgin, the saints, Christ, the *curas*, and our religion. This book must not be bought; you must "run" that man out of the town, or the penalty is "excommunication." As usual, the man with whom I lodged asked me to 'go,' for fear of an attack on his house.

"It was not long before a group of sixty people gathered about the house, threatening to beat me and cast me out of the town. I was quite lame and could not escape. While I was praying for help, they held council, and then eight men entered the courtyard and ordered my immediate departure. But noticing among the eight one of venerable aspect, of sixty years, at least, the leader, I addressed him: 'I am sorry, my good friend, that you have been deceived in regard to the character of the book that I bring. This book contains the truth of God in its purity. If there is one here who can read, let him examine it. If it is as bad as you are told it is, we will burn it and I will go.'

"This seemed fair to the old man, and he called to Richard, his nephew, saying, 'It is only just we should read the book first.' A young man of eighteen came forward, took the book, and read correctly and with clear voice from the first chapter of Luke. The crowd without, hearing him, pressed into the courtyard, a hundred people or more, all giving respectful attention when they saw one of their number reading. When he reached the forty-second verse, a voice cried, 'But that is not the book of which the *cura* spoke.' I answered that it was the only book that I came to offer them, the various sizes being due to the size of the letter, and that they had been misinformed regarding the book, doubtless, to keep them in ignorance of the real simplicity of the Christian Gospel. They seemed to be drawn toward the book, and when the young man stopped reading again, I began to read and recommend the Bible, and continued for an hour.

"Richard bought the first Bible, the one he had read from, and I sold ten large Bibles and a number of small ones, then and there, and we talked of the Bible till ten o'clock at night. Some of the more enthusiastic proposed that I should hold a public discussion with the *cura*, on Sunday, the 3d of April. I prepared and waited; but before the hour arrived, I learned that the *cura* had gone suddenly to Zapachula. The Gospel triumphed again!"

The Present Attitude of Protestants Toward the Church of Rome.

BY MRS. SARA B. HOWLAND, OF MEXICO.

To the missionary in papal lands, the discussions of the present time in regard to the future of the Church of Rome have a vital interest. As he hears the jeers of the crowd about his windows, and feels the jar of stones upon his door, he may be pardoned if he

does not hold as cheering views as many in regard to its rapid growth in spirituality.

There is nothing like living down in the heart of Romanism to dissipate the glamour thrown around the holy mother Church, which unconsciously blinds the eyes of many a good Protestant. The learned student sits calmly in his study and pores over the



MEXICAN STONE IDOL.

lives of the Church fathers. He marvels at the sacrifices of the early Jesuit missionaries; he dips into the subtle theology that seeks to defend itself against the charge of degrading idolatry by fine distinctions of *δουλεία* for the saints and angels, *ὑπερδουλεία* for the Virgin, and *λατρεία* directed to God alone; he hears of a priest or two who is willing to see the Douay Bible circulated, and another who advocates temperance; and he straightway writes a most edifying article upon the reforming and purifying influences at work in the bosom of the Church.

The elect church member reads, and rejoices that he need not give his annual dollar for the support of missions in papal lands, and cheerfully hands it over to the priest resident in his own town, who is collecting to erect a nunnery or a church.

If you try to rouse an interest in the mission work in papal lands, you will find that it is not a popular subject. Many do not consider Italy, Spain, and Mexico as legitimate fields for missionary labor. "The people have a knowledge of God and Jesus

Christ," they say. "Let us send the Gospel to the real heathen in Central Africa, or the isles of the sea." The *raison d'être* of such missions is always to be newly demonstrated; and the discontented murmur, "Why this waste?"

At the root of this indifference on the part of many is a real ignorance in regard to the teaching and tendency of the Church of Rome. Seeing only the highest and most enlightened form in the United States, they do not understand that a Church noted for its skill in adapting itself to circumstances, has assumed, where it must, the most tolerant and liberal rôle possible.

Articles like one recently published in regard to increased intellectual activity among Roman Catholics will be regarded by many as an encouraging "sign of the times," in spite of the fact, distinctly stated, that the special object of study in their new "summer school" will be their own writers; a circumstance which, while perfectly natural and commendable from their standpoint, fails to give any special "encouragement" to Protestants. It ought to be proved that mere secular education will do little toward the actual conversion of the Roman Catholic. Let those who are so sanguine about the matter examine the statistics.

How many conversions from Romanism in the United States were there last year? How many members of the secular schools became so enlightened as to join a Protestant Sunday school? How many Catholic servants in Protestant families became converted? Why are the results of living in a Christian land so small? It is because so little direct personal work is done.

How many church members have spoken plainly to their Catholic neighbors upon the subject? How many ministers have preached, we will not say controversial, but sermons particularly to interest and help the Roman Catholic? Examination will prove that in the majority of cases a severe letting alone is all that is done; and to the missionaries in foreign lands, with strange tongues to master, with race prejudices, and all the mighty odds against them, is left the task of battling against the "principalities and powers" of Rome.

Are we "narrow" when we state the case so strongly? O that we could speak in words so burning with the fire of the holy truth, that they would scorch deep into the hearts of careless and indifferent Christians, and arouse them to a sense of their responsibility in this matter!

Let us look beyond our own land into that lovely neighboring country where unfettered Romanism has borne its bitter fruit for so many years. You wonder why we need to preach to Mexicans when they already "know about God." Walk by the beautiful Cathedral of Guadalajara and hear the sweet strains of the mass of San Gregorio, which, for the payment of one hundred dollars, will pass the soul of the de-

parted straight to the celestial regions; follow the crowd to the Cemetery of Belen on All Souls' Day, and watch that second-rate priest mumbling his twenty-five or twelve-cent prayers over the grave of some poor soul; watch the mass of people kneeling in that little pueblo where the Virgin of Zapopan, a rude wooden image about a foot and a half high, has been carried with as truly heathenish demonstration of dancing and drunkenness, as one would see before some Buddhist temple.

Pass by the houses of "spiritual retirement" and hear the shrieks of the devotees as they lash themselves with the iron *diciplinas*, or press the spikes of their *cilicias* further into the quivering flesh, while the fumes of an extremely material sulphur make the place like a true type of the infernal regions. Go to the baby's funeral, and see the crowd dancing and drinking while the heartbroken mother tries to stifle her sobs and join in the mirth, until the little form is carried away, when she falls into a frenzy of shrieking. Hear the rockets whizzing in honor of the Immaculate Heart of Mary; see the grand dinners of and the *paseo* on Good Friday; and the clang of the bells and the burning of hundreds of Judases when the "glory comes in" on Holy Saturday; hear the people gayly asking one another on *Corpus Christi*, "What is your *Corpus*? Mine is a big watermelon!" Or on All Saints' Day, see the children with their bonbon boxes in the form of coffins, with a candy doll in its white shroud within, while others have their arms full of hideous toys, grinning skulls, skeletons in every conceivable form—everything that will make a ghastly mockery of death. See the thronged market on Sunday morning; hear the wild screaming as the *consejo* for the afternoon bull fight passes by our chapel windows—and, in the face of it all, can anyone say the Gospel is not needed?

Can you imagine any Fiji Islander doing anything more ridiculous than the following: A certain priest died, and was laid out in state, with a linseed poultice, used during his sickness, still remaining upon his highly respectable person. After a while an observer chanced to note that certain of the faithful had stolen the poultice and were piously eating it up, doubtless in the hope of receiving a plenary indulgence for so meritorious an act!

Another characteristic incident was told us by an educated lawyer of this city, in the presence of his pretty little wife, who laughed heartily at the story, but whom I have often since met on her way to mass. A priest, whose bad luck at the gaming table had caused him to lose two hundred dollars, cast about in his mind to find some way of retrieving his losses. Having, according to the custom of most of the holy fathers, a large circle of admiring female acquaintances, he called upon fifty of the most credulous, to whom he represented that, in a special revelation, he had learned that the soul of a husband, wife, or child was in purgatory crying for release, and he

would be happy to complete the arrangement; so he soon paid his debts, and the mourners were comforted.

The priests resident in the United States may be too shrewd to say much about modern miracles; but the Bishop of Tamaulipas, who made the statement that it was **not** absolutely necessary to believe in the apparition of the Virgin of Guadalupe, was promptly rebuked by his superiors and his retraction has been published far and wide in the Mexican papers.

These are but typical instances. Any Protestant missionary who has gotten into intimate personal relations with the people could match these with hundreds of examples to illustrate the power of the priesthood and the extreme degradation and fanaticism of the people. The enlightened and prosperous Church of the home land will be culpably careless if, knowing these plain and unvarnished facts, she does not do all in her power to enlighten the eyes of those who sit in darkness.—*Life and Light*.

Mexico Mission of the Methodist Episcopal Church.

THIS mission was commenced in 1873 and was organized as a Conference in 1885. The four presiding elders of the Conference have lately forwarded their reports to the mission rooms of the Missionary Society for insertion in the Annual Report. From these reports the following extracts are made.

Rev. Wm. Green, Ph.D., Presiding Elder of the Coast District, reports as follows:

"Much sickness and distress have been experienced within the bounds of the Coast District the past year. There has been pestilence, inundation, and drought. Several of our ministers have been sick from fevers and other causes; but we have had, notwithstanding, the usual amount of success. We have not had much persecution. The work on the Cordoba Circuit has been much hindered by a pestilence. Culapam Circuit has enjoyed prosperity, and the congregations are large and enthusiastic. The outlook on the Cuicatlan Circuit is promising. Oaxaca Circuit is prospering.

"Rev. L. C. Smith, in charge of the Oaxaca Circuit has visited a large number of towns and villages and preached to large and interested congregations. In many places no Protestant minister had previously visited them. All along the way he found the grossest idolatry, and in some places he heard rumors of human sacrifices. There seems very little reason to doubt that among some of the remote Indian tribes of the mountain districts human sacrifices are still offered to their Chinques (gods). He passed through the territory of several tribes who are little known to history. Some of them were but a little removed from barbarism; such as the Chinantecos, Masatecos, Cuicatecos, and others. He found more than twenty different languages spoken by these people, and from conversations with them wrote out the alphabets of their

several languages. A greater effort ought to be made to spread the glad tidings of salvation among these benighted people. In the city of Oaxaca the congregations number about one hundred and fifty persons.

"Orizaba Circuit has made considerable advance during the year. Jayacatlan Circuit has had a very prosperous year, and a new church has been built. Tehuacan Circuit has been practically abandoned for most of the year for lack of funds to carry on the work. Tetela Circuit has had the most prosperous year in its history. In Tezuitlan the priest has made continual war upon us and we have met with considerable opposition. The Tuxham Circuit has had a sick pastor, and in Tuxham we greatly need a church building. The congregation has presented us with a lot, and is anxiously waiting our help in the erection of a suitable place of worship. Some of the most influential men in the city are our friends and are regular attendants at our services. San Andres Tuxtla Circuit has met with some success, notwithstanding the sickness of both pastors. Jilotepec has a day school of thirty-seven children.

"Xochiapulco Circuit includes the work in the mountain regions of Puebla. The people are pure Aztecs, and there must be an American at the head of this work if it succeeds. The native pastors do not get the grip on these people that our opportunities demand; and, moreover, the official interference neutralizes the power they would otherwise exert. A foreigner is not subject to this interference. We have two schools and six preaching places on the circuit, with boundless possibilities."

Rev. J. W. Butler, D.D., Presiding Elder of the Mexico District, reports:

"The Mexico District includes what was last year the Central and Hidalgo Districts. It embraces the federal district, a part of the State of Mexico, and a good part of the State of Hidalgo, and contains over a million of souls. In Mexico city the Mexican services have been well sustained. The Sunday school improved in attendance and interest. The boys' school has matriculated one hundred and nine during the year, and the work among Anglo-Americans under Rev. Frank Borton is prospering, the attendance nearly filling the chapel every Sunday morning. The press report shows 2,037,561 pages of religious printing during the year.

"In the State of Mexico we have three circuits. The Ayapango Circuit includes six congregations and four schools. In Miraflores we have about three hundred children in one of the finest school buildings of the state. In the Chicoloapam Circuit we have two congregations and two schools, with nearly one hundred children, and our people here serve God in the face of intense persecution, two of their number having already gone down to martyrs' graves.

"The Tezontepec work has grown under the present pastorate from four to fifteen congregations, with



CONVENT OF SAN DOMINGO, MEXICO CITY.

about eight hundred adherents. In Tezontepec itself the best families of the town are with us. In Pachuca and vicinity we have five congregations. One school in Pachuca has about two hundred boys, and the one at Real del Monte has over a hundred. Including the girls under the care of the Woman's Foreign Missionary Society, we have over six hundred children in the Pachuca Circuit schools.

"The congregation in Pachuca is improving; several new families have been brought in during the year. The private secretary of the governor of the state, who, with his entire family, joined on probation recently, has been of great help to us in pushing our work in different parts of Hidalgo. Whenever he knows of our ministers going on preaching tours, he invariably telegraphs the authorities to give all the protection guaranteed by the laws of the country.

"Zacualtipan is the center of a circuit of nine congregations. Here we have a very promising school of seventy-eight children. In the mountains, where the States of Hidalgo, Puebla, and Vera Cruz join, we have three interesting circuits, though at present all are served by one man.

"The workers of the Woman's Foreign Missionary Society are carrying on their school and Bible work in Mexico city with great devotion, and they have excellent schools in Pachuca and Miraflores. It may be interesting to note, that of the forty-two natives working under the Woman's Foreign Missionary Society in all the mission, thirty-four were educated in our own schools."

Rev. Levi B. Salmans, M.D.,
Presiding Elder of the Northern
District, reports:

"The district has made an advance in some of its appointments, but the pressure of the famine has greatly retarded our efforts. Our appropriations were so short at the beginning of this year that several appointments had to be abandoned, and all our labors confined to the older centers.

"In Guanajuato we have had smaller congregations, but there has been an improvement in both our girls' school and our boys' school. The persecution and famine have reduced our congregation and school in Silao. In Salamanca the work is advancing. In Cuernamero the school and congregation have continued small. On the Celaya Circuit no considerable progress is noted.

"In Queretaro we have found many difficulties. Those who are not themselves fanatical there

are so fearful of the ban of those who are fanatical, that they almost uniformly join with them in making it impossible for a Protestant Mexican to get employment, or even shelter or food, or other necessities of life.

"My medical work I find a great aid in overcoming fanaticism, establishing kind relations which admit of securing children for our schools, attendants for our church, and souls for our Lord."

Rev. S. P. Craver, D.D., Presiding Elder of the Puebla District, reports:

"This has been one of the most quiet and uneventful years in the history of this district. The financial situation has not admitted of any notable enlargement of the work, but it has been very faithfully sustained in all the points where it had been well established. With the exception of the pastors in Puebla and Atzala, all the preaching and pastoral work on the district is done by professors or students in the theological seminary.

"At Atlehuetzia, where occasional services were held last year, we have organized a congregation with nineteen probationers, and regular services every two weeks. The house for worship, with all its equipments, has been furnished free of expense to the mission. At San Salvador Tzompantepec the brethren have organized a school for their children which became necessary because of the persecution they suffered in the public schools. The church building in Puebla is not yet finished, and when completed will greatly help our cause. The partial failure of

the crops has caused a great scarcity of food and much consequent suffering, and this, together with the depreciation of silver, have caused a decrease in our collections. The Theological Seminary and Preparatory School in Puebla are doing much good, and the Puebla school of the Woman's Society has had a prosperous year."

The statistics of the Mexico Mission report:

Appointments.....	127
Foreign missionaries.....	10
Assistant missionaries.....	10
Native ordained preachers.....	15
Native unordained preachers.....	26
Native teachers.....	29
Members.....	1,505
Probationers.....	1,348
Adherents.....	6,928
Theological schools.....	1
Theological students.....	5
High schools.....	3
High school pupils.....	82
Other day schools.....	43
Other day school pupils.....	2,709
Sunday schools.....	51
Sunday school scholars.....	1,552
Churches and chapels.....	28

Woman's Foreign Missionary Society:

Foreign missionaries.....	8
Native workers.....	34

During 1892 there were 151 conversions; 124 adults and 158 children were baptized; \$564.97 were collected for the Missionary Society; \$315.93 collected for other benevolent societies; \$8,393.05 collected for self-support; \$1,300 collected for church

building and repairing, and \$3,126 contributed for other local purposes. These amounts were in Mexican silver, and one third should be taken off to reduce to gold. Bishop Foss, who presided at the Conference held in January, 1893, reports encouraging progress.

FOREIGN MISSIONARIES, 1893.

Rev. Frank Borton and wife.....	City of Mexico.
Rev. John W. Butler, D.D., and wife.....	City of Mexico.
Rev. Ira C. Cartwright and wife.....	Pachuca.
Rev. Samuel P. Craver, D.D., and wife.....	Puebla.
Rev. William Green, Ph.D., and wife.....	Puebla.
Rev. H. G. Limrie and wife.....	Puebla.
Rev. Levi B. Salmans, M.D., and wife.....	Guanajuato.
Rev. S. W. Siberts and wife.....	Puebla.
Rev. Lucius C. Smith and wife.....	Oaxaca.
Rev. F. D. Tubbs and wife.....	Puebla.

W. F. M. S.

Miss Harriet L. Ayres.....	City of Mexico.
Miss Effie M. Dunmore.....	Tetela.
Miss Mary Hastings.....	Pachuca.
Miss Anna Limberger.....	Puebla.
Miss Mary De F. Loyd.....	City of Mexico.
Miss Lillian Neiger.....	Guanajuato.
Miss Theda A. Parker.....	Puebla.
Miss Amelia Van Dorsten.....	Tetela.

APPOINTMENTS OF MEXICO CONFERENCE, 1893.

COAST DISTRICT, *William Green, P.E.*, No. 9 Tamariz, Puebla.—Cordova Circuit, to be supplied. Cuicatlan Circuit, to be supplied. Cuilapam Circuit, to be supplied. Huixtla Circuit, to be supplied. Jilotepec, to be supplied. Oaxaca Circuit, Lucius C. Smith, two to be supplied. Orizaba Circuit, Severo I. Lopez, two to be supplied. Tetela Circuit, Ignacio Chagoyan. Tuxpam Circuit, Jose Rumbia. Taxtla Circuit, to be supplied. Mihuatlan Circuit, to be supplied. Tehuacan Circuit, to be supplied. Tezuitlan Circuit, Plutarco Bernal. Xochiapulco Circuit, to be supplied.

MEXICO DISTRICT, *J. W. Butler, P.E.*, Apartado 291, Mexico city.—Ayapango Circuit, Lucas G. Alonzo. Mexico and Ixtacalco Circuit, Pedro F. Valderrama and Edmundo Ricoy. Mexico: English Work, Frank Borton. Miraflores Circuit, Eduardo Zapata, one to be supplied. Pachuca and Acayuca Circuit, Justo M. Euroza, one to be supplied. Pachuca Circuit and English Work, Ira C. Cartwright, one to be supplied. Santa Ana Circuit, to be supplied. San Vicente Circuit, to be supplied. Tezontepec Circuit, Benjamin Valasco, one to be supplied. Tulancingo Circuit, to be supplied. Zacualtipan Circuit, Norberto Mercado, one to be supplied.

Frank Borton, Publishing Agent; J. W. Butler, Editor, and Pedro F. Valderrama, Assistant Editor of the *Abogado Cristiano Ilustrado*.

NORTHERN DISTRICT, *Levi B. Salmans, P.E.*, Hacienda de Pardo, Guanajuato.—Celaya Circuit, José Chavez. Guanajuato Circuit, Victoriano D. Baez. Queretaro Circuit, Pascual V. Espinosa. Salamanca Circuit, Abelardo Rivero. Silao Circuit, Doroteo Garcia.

PUEBLA DISTRICT, *Samuel P. Craver, P.E.*, Calle de Tamariz, No. 3, Puebla.—Apizaco Circuit, to be supplied. Atlixco Circuit, to be supplied. Atzala Circuit, to be supplied. Puebla Circuit, Manuel M. Perez. San Martin Circuit, to be supplied. Tlaxcala Circuit, Gabriel Vazquez.

S. P. Craver, Principal; S. W. Siberts, H. G. Limrie, and F. D. Tubbs, Professors in Theological Seminary and Preparatory School at Puebla.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Mexico, Mary De F. Loyd, Harriet L. Ayers. Puebla, Theda A. Parker, Anna Limberger. Pachuca, Mary Hastings. Tetela, Amelia Van Dorsten, Effie M. Dunmore. Guanajuato, Lillian Neiger.



ROMAN CATHOLIC CATHEDRAL, MEXICO CITY.

YOUNG PEOPLE'S DEPARTMENT.

Appeal of the Nations for the Gospel.

BY MISS HATTIE BATTSON.

[The performers are to be simply costumed to show the nations represented. They come up successively to recite, each remaining till all have come forward, forming a sort of tableau effect. Then all recite the last stanza in concert.]

CHINESE.

FAR, far to the east, where the tea plant grows,
Is the hut where my mother dwells,
Abused and beaten and starved and scorned,
As the Christian traveler tells.
Her female babes, for the want of food,
By her own foud hand must die;
But I have escaped, and with feet unbound,
Yet a Chinese maid am I.

O Christian wife, how blest your lot
You may scarce, I think, divine,
Unless you compare your peace and joy
With the fate which must soon be mine!

EAST INDIAN.

I have stood amid India's jungle grass,
And heard the half-stifled scream
Of the helpless babe by its mother cast
On the breast of our sacred stream.
'Tis the will of our gods of wood and stone,
Who make only cruel laws,
And bid the half-frenzied mother throw
Her child to the crocodile's jaws.

I have left my home on the Ganges' bank,
And have crossed the encircling sea
To plead that the Christ who blessed the babes
Will set our poor India free.

JAPANESE.

I come from Japan, and my island home
Shut in by the sapphire sea
Is better than India's coral strand,
Or the gloom of the banyan tree.
I have heard the tale of a risen Christ,
And my heart now burns to speak
To sin-bowed nations everywhere
And bid them the Christ-child seek.

Shall my own dear nation dwell in gloom,
And I in the Gospel's ray?
Nay, God forbid! it is twilight now
That shall grow to the fuller day.

TURK.

I have knelt on a gorgeous Turkish rug
Full oft at the sunset hour,
In one of Mohammed's sacred mosques,
And have feared the prophet's power;
For he poured out blood as a purple flood—
Not blood that will cleanse and save,
Like the pure life stream from a Saviour's side,
Which cleanseth both prince and slave.

To Mecca we turn when our hearts are sore,
And travel with penance meet.
O when shall we lay our burdens down
At a crucified Saviour's feet?

AFRICAN.

Away in the heart of that vast plateau
By Stanley and Livingstone trod,
I dwell on the bank of a noble lake,
And worship a heathen God;
But the one great fear that chills our blood
Is the Arab who deals in slaves,
For he bears away hundreds every year
To fill up untimely graves.

Our brows are dark, but we think and feel,
And we bleed, 'neath a tyrant's stroke.
O when will the strong white nations come
To tear off the Arab yoke?

NORTH AMERICAN INDIAN.

O wild, free land, where my fathers roved,
I seek for a forest glade,
Where along with the wounded deer may crouch
The form of an Indian maid.
This smiling land, with its woods and streams,
Was the red man's birthright dear,
But the pale face came, and my tale is told—
We now dwell as outcasts here.

O white man, when shall thy debt be paid,
Or when shall our hatred cease?
It shall never be till you bring your God
With the olive branch of peace.

MEXICAN.

I dwell where the aloe opens its buds
'Neath the blue of a southern sky,
Where the fierce war god of the Aztecs reared
His emblazoned front on high,
Where the priest tore out the quivering heart
From the human victim's breast,
And laid it before the war god's shrine,
And in this way purchased rest.

But the proud Montezuma bowed his neck
'Neath the conqueror's iron heel,
And the Virgin Mary all adore,
Enthroned by the Spaniard's steel.

BRAZILIAN.

Where the good Dom Pedro lost his crown,
And wept over "poor Brazil,"
We have watched a new republic rise,
But we hold to our old faith still;
We pray to the saints and our lady dear,
And we offer them incense sweet,
And we kneel to be cleansed of our many sins
At a fellow mortal's feet.

We have gazed on the sacred bones of saints,
And the pope in his pride of state;
But we plead for a Christ to whom all may come,
Nor fear the dread words, "Too late."

ESKIMO.

I dwell in a far-off frigid clime,
And my house is a bank of snow,
While the night is bright with auroral light;
'Tis enough for an Eskimo.
We glide along in our sledges drawn
By our faithful dogs or our deer,
And the fatal malaria's finger gaunt
Has no power to touch us here.

We feed on the flesh of the whale and seal,
For with frost 'tis a bitter strife;
Yet we hunger still till our souls be fed
With that manna, the Bread of Life.

ALL IN CONCERT.

To you who dwell in a Christian land,
Made bright by the Gospel's ray,
We plead for a light that shall banish gloom
And drive our false gods away.
We moan and we weep, but the gods are dumb
As the pitiless skies above.
O take our wooden and marble gods,
And send us the God of love!

—Missionary Reporter.

Missionary Games.

BY MARTHA BURR BANKS.

As there is constant demand in mission bands and circles for anything that will be a means of education in missionary lines, it is often helpful to know about some simple games which may be used at a social gathering of a society or as the recreation at the close of an ordinary meeting. This sort of instruction will help fix in mind what has been learned in the previous course of study.

Fields and Heroes may be played in the same manner as Characters. Take the name of some person or place of missionary fame, like Brainerd or Greenland, and appoint to each player round in regular order one of the letters of this name. Then let each one choose the name of some missionary or of some missionary sphere of labor, beginning with that special letter, and be ready to answer questions thereupon from one of the number not in the secret, who is to discover these names, and from the initial letters spell out the foundation name. If this plan should be too difficult, the names may be selected at random without reference to one original name.

Anything in a heathen land may be serviceable in Twenty Questions and in Geography or History. Decide upon some letter for a starting point, and have a friendly contest to see who can write in a certain time the longest list of names of places or of names of persons in mission countries beginning with that letter.

Countries and Characters is Beast, Bird, and Fish cut over to suit a missionary purpose, one player throwing a knotted handkerchief to another and calling out, "Africa," "Siam," or "Persia," and then counting ten, if possible, before the second player can give the response, which should be the name of some worker or place, or of anything connected with the country specified. Or, twisting the game round the other way, the first player may name a missionary, a station, a town or an object, while the reply may be the name of the country where such a person, place or thing may be found.

Some games may be rendered doubly entertaining by allowing the members of a society to assist in their

construction. Get a few more than one hundred blank cards, and write or print upon each one a letter of the alphabet, forming in all about four alphabets, except that the unmanageable letters like Q, U, X, and Z should in most cases be replaced by a vowel or some of the more desirable consonants. Divide the cards equally among the players, and, starting with the one left of the dealer, let each player in turn cast upon the table a card, saying at the same moment the name of some missionary country. The first player each time who can supply the name of something from that country beginning with the letter on the card is entitled to the card, and the one who holds the greatest number of cards at the end of the game is the victor. This game is styled Alphabet.

When and What, or Missionary Dates, also may be made from cards. Arrange fifty-two cards in pairs, marking the two in each pair with the same number. On one card of each pair then write some prominent event in mission history, and upon the corresponding card place the date of that event. For instance, put on one card "William Carey went to India," and on its mate "1793."

Distribute the cards as usual, each player spreading his portion out in his hand with their faces toward himself and their backs toward his companions, so that he alone can see the numbers. Each player should in turn draw a card from his left hand neighbor. If after playing at any time he should hold in his hand two cards bearing the same number, he should read aloud the sentence recording the event and its accompanying date, and throw the two cards upon the table. The player who first exhausts his stock of cards wins the game. This game may be called Names and Facts, and the cards may match in this fashion: "China" and "The Flowery Kingdom," "Japan" and a statement of the population of Japan, "The Apostle to the Indians" and "John Eliot," "First Protestant Missionary to China" and "Robert Morrison."

Quiz consists of a number of questions on the general subject of missions, or on one particular missionary country, on one set of cards and the appropriate answers on another set. These questions, with their respective answers, are numbered in pairs as in the former game. Shuffle the questions and answers separately and give each player an equal assortment of each kind, adapting the number of cards used to the number of players. One player may begin the game by asking a question from one of his cards, not announcing the number, and each player may have a chance to offer any answer that he may think the right one, in due order, as his turn may come. If correct the question and answer should be laid aside together; if wrong, the one who shall have made the mistake must take the question and keep it until he shall have opportunity to present it himself, unless some one farther on shall

hazard a guess, when that one must receive the card and act with it according to the nature of the answer, as in the preceding instance, and so on through all the players. Then the player to the left of the dealer may try his luck with a question. If any player have already a pair in his hand when his play shall come, he may throw it down instead of propounding a question to anybody else. When one player shall be out of questions the one next to him must proceed with the queries, and the one who shall first dispose of all of his cards shall win the game.—*Congregationalist*.

Young Y.

BY F. J. STEVENS.

DISTANT China, far away,
Sent a son to U. S. A.
Young Y came in Chinese dress,
Came with active hand to bless,
Came to work, and with a will
Set about his sphere to fill.
Washing-board and irons and soap,
Keys the gates of wealth to ope;
Diligent by day, by night,
Work a treadmill of delight.
Heathen could he live, where heaven
Gave the gracious spirits leaven?
Passing Christians looked and gave
Scarce a thought his soul to save.
Those who hated and despised
Spared him not, but oft chastised;
Smashed his windows, broke his door,
Stole his money, cursed and swore,
That no Chinaman had rights
Where the white man's land requites
Ev'ry laborer with pay
Honest for an honest day.
Homesick, fearful, oft was he;
With such treatment well might be;
Better far was China's land,
Fiends would there feel China's hand.
But the Christ the Shepherd sent
One who came with heart unbent.
Young Y found in him a friend
To instruct, advise, defend.
China's son soon learned that those
Who loved Christ were not his foes.
Learned the love that shines afar
In the light of Bethlehem's star;
Gave his love to him who died
With a robber on each side.
When returned was China's son,
Correspondence was begun;
Letters crossed the ocean wide
To rejoice the Christian guide.
Faith in China had a soul
Looking toward the heavenly goal.

The Work of the Spirit in China.

BY MRS. H. P. BEACH.

SOME forty miles from our home in Tung-cho a young helper and his wife were stationed in a wholly heathen section of country. He went about his work with untiring zeal, established a Sunday service, held evening meetings with inquirers, preached to men in the jail through a little hole in the wall, taught what boys he could find to read, and sold books and preached on the streets and in the neighboring villages. All went prosperously for a while, until one day some underlings from the *yamen* thought they would go to one of his meetings for some fun. They talked in a rough, insulting way to his wife, threw his things about the room, and pulled him around by his cue until they were tired.

In a day or two this case of assault was brought up at the *yamen*, and the young helper appeared to plead his cause. As he stood there before the great official, it suddenly occurred to him that he was like the apostles brought before rulers, and, forgetting all about his case, he thought only of his rare opportunity to preach the Gospel. "The honorable great man does not understand," he began; and immediately there was an uproar in the court. "Don't understand! what do you mean by that kind of talk to an official?" The poor fellow had used an expression only suitable to use to the common people and not respectful to his high mightiness. For a moment he was confused, but recovered himself, and his message still burned within him. He did not mean any offense, he explained; he was only a poor man, and did not know official language and usage. "But," he went on, warming up, "it is true; the great man does not understand." And before the then silent court he preached of Christ and righteousness, of sin and judgment.

When he was through, the official, who for the first time in his corrupt life had listened to a man possessed of moral earnestness, said quietly, "It is true; I did not understand," and ordered that there should be no more disturbance of his work. The next day official notices, on red paper, were posted at the gates of the city, forbidding any interference with his preaching hereafter. And so the young-helper gained his case in a way which no wisdom of man would have directed.—*Life and Light*.

Conversion of Jemal Padmanji, a Jain Priest.

I PLACE the following testimony before all true seekers after truth with a pure heart, and trust it may be accepted. I belong originally to the Vaniyo caste, and am a native of Marwar. My religion and that of my family was the Jain religion. When I was twenty years of age I, with a religious motive, renounced the lay life and took the vows of monkhood as prescribed among Jains. For the past seven years I have been a priest, and a constant student of

Jain religious scriptures, so that I have acquired considerable insight into that religion. On account of doubts which rose in my mind regarding certain beliefs, I have often raised questions for discussion and sought explanations of difficulties, but I found no Jains competent to satisfy me. There would not be space here to set forth all these matters in detail, but I give some instances.

First, it is an essential belief among the Jains that God is not a Creator, but that all that is has come into being through *Fate*, or necessity. This is a curious belief, for it is evident that nothing can be made without a maker, and how then has this world come into existence? Moreover, without a protector the smallest village could not continue to exist; how, then can this whole world continue if there be no divine Preserver? If you say, as the Jains do, that Fate (blind law) is the Lord of all, then I ask whether Fate is a living person or a lifeless entity? And how, I ask, can that which is lifeless deal out happiness and pain to living human beings? It is an unreasonable belief.

Again, the Jains admit the existence of God; they worship him, praise him, pray to him for happiness, while they deny his almighty power. They call him *Vīrād*, which means "He in whom is neither hate nor love." This also is a curious belief; for it is evident that if God deals out rewards to the good and penalties to the wicked, it must be because he loves the good and hates the bad. But the Jain god can neither love the one nor hate the other, for in him is neither love nor hate! Is it then comprehensible how he can deal out rewards and punishments? The fact is, the Jain god is no god at all, nor anything else, for he is described as destitute of all attributes, and the meaning of that is just "nothing." No benefit can accrue from the worship of such a god, either in this world or the next.

Another strange belief among the Jains is that anyone may himself become God. Many, say they, have attained divinity; many are now attaining it. A curious feature of this belief is that, though souls are passing into the divine condition in a constant stream (compared to a procession of ants), yet the number of souls left never decreases nor does the number of souls in divine bliss increase! This is opposed to all common sense. As no creation is admitted, it is plain that the time must come when all souls shall merge in the divinity, or else those who have gone before must fall back again, but the Jains deny both alternatives!

Again, there is the Jain doctrine of 8,400,000 births through which every soul must pass. The theory is that in each life we perform good deeds and bad, the fruits of which must be experienced in a subsequent life. This law affects not only men, who can do good or evil, but also the most minute living creatures, who, even on Jain authority, are incapable of discerning between good and evil. How, I ask,

can they ever rise in the chain of existence if merit is unattainable? As for our having passed through such lives, it is enough to ask who ever remembered having previously existed? We can all recollect the towns and homes where we spent our early years, but no one can go behind his birth and declare anything of a previous existence, and I cannot believe such a doctrine.

For the reasons given above I entertained strong doubts of the truth of the Jain religion; and while I was in this state of mind I met the Rev. H. R. Scott, of Rajkot, with whom I had much conversation on religious matters, and I became convinced that the Christian religion alone is true, that in it alone is salvation, and that it is truly God given. For some time I remained in the temple in Rajkot, and held many conversations on the above subjects with all who came. In the end the Jains said to me: "We will not permit you to preach these doctrines here. If you do not give up these discussions you must leave the place." I had to endure the opposition and hate of many, but I refused to give up what I felt to be the truth. My doubts had vanished, and I had come to understand the true nature of God, and believed him to be as described in the Bible—eternal, omniscient, omnipotent, holy, merciful, just, and true, and everywhere present. I received him as the Creator of heaven and earth, the preserver and Lord of all. The grace of Christians also made a deep impression on me. I found among them benevolence and love, which no other class can display on account of caste, pride, and prejudice. The universal love shown by Christians; their anxiety to do good, both for time and eternity, to all whom they meet; the pains they take to help others; their gentleness, humility, etc., struck me very much. Also the nature of the Christian religion made a deep impression on my mind. It does not, like the Indian religions, consist of washings and pilgrimages and forehead marks and counting of beads or worshiping of images, but requires, in all, purity of heart and life, a worship of faith and spirit. Other religions enjoin morality, I know, but there is a great difference between their morality and that of Christianity, the latter being infinitely superior.

In all the Indian religions the ultimate fact is "fate"—God himself is declared to be the subject of "fate." Its bonds are not to be broken by the holiest and purest. In the face of this it is vain to talk of God helping us, or of pardon or mercy as possible. Man is his own god in the last resource. For such reasons as I have above set forth, I conclude that all the Indian religions are inventions of man, and that Christianity alone is true. I pray to our heavenly Father to forgive all my sins, for the sake of Jesus Christ; to give me his blessing, and to increase my knowledge of Christ from day to day; to give me wisdom and strength and courage.—*Irish Missionary Herald*.

The Mantz, or Wild Men of China.

BY REV. WILLIAM M. UPCRAFT, OF CHINA.

It was one night about nine o'clock that I had my first near view of them. We were staying with the first mandarin at Lui-po, the Chinese military station on the frontier of the Mantz (the ordinary name for the wild people) territory.

It was a warm evening in June, so the "great man" received his guests in the outer guest hall, one side of which was open to the garden. The mandarin sat at the place of honor and the Mantz stood before him. The light of two sickly Chinese lamps fell upon them; and as they stood silhouetted against the dark background, their tall sinewy frames draped in long felt cloaks, their swarthy features and white regular teeth showing up, my previous conceptions of these interesting people were enlarged and confirmed.

They had come to deliver their report to the mandarin in whose pay they were. Their home was several days' ride to the west of this point in a region that Chinese do not penetrate. Presently, when their report was ended, they knelt in profound obeisance to the "great man" and also to his "outside-kingdom guest," and left us in the silence of the deepening night. I was stirred deeply, and asked the mandarin to tell me something about these interesting people. The old man looked at me curiously. "Ah!" said he, "they are a hard lot. I've lived for years among them here, and yet don't begin to understand them."

"Tell me," said I, "how they live; are there many of them?"

"Many! why, we've never been able to count—north, west, and east, they are 'exceedingly many.' They live in the hills and do some farming, chiefly corn and buckwheat, not much rice. They are very fond of wine; and, while we Chinese drink wine from a small cup, they take it in a bowl.

"Do they smoke opium?"

"No, it is only the sons of Han (that is, Chinese) who eat the 'foreign smoke;' and besides they have no doctrine," the old man said, with emphasis.

"What do you mean?" I asked.

"Oh they don't know anything about Confucius and his teaching."

"But you believe Confucius's doctrine is good; did you never try to teach it to them?"

"Teach them!"—he seemed staggered at an idea so preposterous—"Why, they are *wild men*; we don't even understand what they say in their own language. They mutter and stammer; who can understand them?"

Here I tried to tell him of the success of mission work among Karens and others in Burma, but he was quite convinced that the missionaries had been imposed on by crafty, scheming, bad people.

Resuming, I asked if the Mantz had any idols.

"Not like our idols," he said. "You must under-

stand that their customs are different from ours. They burn their dead instead of burying them; and when the head of a family dies they take a piece of the unburnt wood from the funeral pile, make a smooth surface, and sketch a rude likeness of the dead man upon it. This they put up in their houses and worship it as we do our idols."

A crude kind of ancestral worship, so far as I could learn, but not the degraded worship of idols simply, as the Buddhists have.

"Do they have any ceremony when they cremate their dead?"

"If the person is rich, they do; the body is placed in a sitting posture and bound with ropes, then placed on the pile and burned. Afterward the ashes and unburnt wood are buried at the spot, and so it is left. Then there are pony races, drinking and feasting, with dances, and so forth, for as many days as the money will last."

In this there seems to be some resemblance to the Indians at home.

"But why are the Chinese so much afraid of the Mantz?" I asked him.

"Because the Mantz are so fierce and wild. They carry off our people into their country and bind them as captives, and if we do not redeem them quickly, they are either killed or sold as slaves. Oh the Mantz are exceedingly fierce and wild."

As he, with that skepticism of the good which seems to be inherent with the Chinese, especially those who are learned, descanted on the wildness and ferocity of these rude, wild children of the mountain and glen, I thought of those other "wild men" in the islands of the Southern Seas, once unconquerable in their mad thirst for the blood and flesh of their fellow-men, now changed and clothed and cleansed; and my heart yearned over these. If, by his Gospel, the great Prince of Peace should come and break down their wild wills and make them children of the light, what untold blessing to them and, through them, to the others living beyond them! With this in mind, I put the following question: "Don't you think it would be a good thing if foreigners should come and teach the Mantz the true doctrine?"

There was a determined expression on his face as this friendly, but bigoted, mandarin said, in decided tones: "No! it would be of no use; you could never do them any good. They are born wild, and wild they will always remain;" and in order to convince me he used the following illustration, and illustrations are always conclusive to a Chinese mind; there is no appeal. "You know that I have two wild pheasants in my chicken house. They were born on the mountains; and though I have had them confined for years they are as wild as they ever were, because they were wild originally. It is just so with the Mantz; they are wild by nature and will always be wild. Doctrine is no good to them."—*Baptist Missionary Magazine*.

CHURCHES AND MISSIONARY SOCIETIES.

Presbyterian Statistics.

THE Presbyterian Alliance held in Canada in October last reported the following statistics of Presbyterian ministers and members:

	Ministers.	Members.
European Continent.....	5,602	752,901
Great Britain and Ireland.....	4,642	1,436,152
Asia.....	102	16,964
Africa.....	174	105,372
North America.....	12,782	1,708,543
South America.....	37	3,425
Western Islands.....	41	10,869
Australia.....	405	39,590
New Zealand.....	166	19,149
Total.....	23,951	4,092,965
Total of licentiate.....		2,594
Total of theological students.....		4,169
Total number of Sabbath schools.....		25,708
Total of teachers and officers.....		405,985
Total of pupils in attendance.....		3,020,765

The total number of adherents to the Presbyterian churches of the world is supposed to be about 20,000,000.

The Presbyterian Church in Canada has 1,000 ministers, 6,102 elders, 173,904 communicants, 143,800 Sunday school scholars. The receipts of the Church for missions for the year closing April, 1892, were \$334,105.92. These were divided as follows: For home missions, including augmentation of stipends in weak charges, \$163,300.26; for foreign missions, \$114,291.43; for French evangelization \$56,514.23. Under the Foreign Mission Committee in the foreign field are 39 ordained missionaries and 18 lady missionaries, besides the wives of missionaries. The foreign missions are in the New Hebrides, Trinidad, China, and Central India.

The Protestant Episcopal Church.

(We have received the following from the United States Census Office at Washington. It was prepared by Henry K. Carroll, LL.D., and the figures are those obtained in the Census Reports of 1890.)

THE beginnings of the Protestant Episcopal Church reach back into the sixteenth century, although it was not formally organized until 1785. Clergymen of the Church of England accompanied the early colonists of Virginia across the sea, one of whom baptized an Indian chief in 1587 in the colony unsuccessfully begun by Sir Walter Raleigh, and also, about the same time, the first white Christian born in that colony. In 1607 worship according to the Anglican ritual was established in the new colonies at Jamestown, Va., and Kennebec, Me. It was soon discontinued in Maine, but in Virginia it was not interrupted. An Episcopal congregation was gathered in New Hampshire in 1631, and parishes were formed in other parts of New England and the Middle States

in the early colonial days, Trinity Parish, New York city, being constituted in 1693, and Christ Church Parish, in Philadelphia, in 1695. The Church became the Established Church in New York, New Jersey, Maryland, Virginia, and Georgia. In Virginia, for a considerable period, no other form of worship was tolerated. In Massachusetts, on the other hand, the Anglican service was not allowed until liberty for it was secured by royal proclamation in 1662. The Episcopal Church received considerable assistance from England, particularly from the Society for the Propagation of the Gospel, organized in 1701, which sent over many missionaries. It is said that at the beginning of the Revolutionary War the Society was maintaining about eighty missionaries in the colonies.

At the close of the struggle resulting in American independence many of the parishes were without ministerial oversight. The clergymen had left the country during the war, returning to England or going north to the British provinces. In Virginia, where at the outbreak of the war there had been 164 churches and chapels and 91 clergymen, it was found in 1784 that 95 parishes were either extinct or forsaken, and only 28 clergymen remained. At a conference of clergymen and laymen from New York, New Jersey, and Pennsylvania, held in New Brunswick, N. J., in May, 1784, steps were taken to form "a continental representation of the Episcopal Church." In the following October a convention representing Delaware and Maryland, in addition to the three States above named, assembled in New York city, and resolved to "recommend to the clergy and congregation of their communion" that "there be a General Convention of the Episcopal Church;" that the first meeting of the convention be held in Philadelphia, in September, 1785, and that clerical and lay deputies be appointed by the Episcopal churches in the several States, "duly instructed and authorized" to take part in its deliberations.

At the convention of 1785 a committee was appointed to draft a constitution, to prepare such alterations in the liturgy as were necessary, and to report a plan for securing the consecration of bishops. All of these matters were considered by the committee, and the convention acted upon the several reports it made. The first Episcopal consecration was that of Bishop Seabury, of Connecticut, which took place in Aberdeen, Scotland, in 1784, the Scottish bishops officiating. In 1787 Drs. William White and Samuel Provoost were consecrated bishops in London by the Archbishop of Canterbury. The consecration of Bishop Seabury was recognized by the General Convention of 1789, and the Church was thus fully organized and fully equipped with bishops of the Scottish and English succession, a constitution, a General Convention, and a prayer book. When the General Convention of 1792* was held, it was estimated that

there were in this country about 200 clergymen. The Church developed quite slowly until after the first quarter of the present century. The clerical list reported at the convention of 1832 contained nearly 600 names; three years later it had swelled to 763, and in 1838 it reached 951. In the next thirty years this number was considerably more than doubled. It now has 52 dioceses and 13 missionary jurisdictions, besides 5 missionary jurisdictions in foreign lands. The number of its bishops is 75.

The doctrinal symbol of the Protestant Episcopal Church is the Thirty-nine Articles of the Church of England slightly altered.

The legislative authority of the Church is vested in a general convention, which meets triennially. The convention consists of two houses—the house of bishops, and the house of clerical and lay deputies. The deputies are elected by diocesan conventions. Every diocese, regardless of the number of clergymen and communicants within its bounds, is entitled to 8 deputies—4 clerical and 4 lay. The concurrence of both orders in the house of deputies and the consent of both houses are necessary to the enactment of legislation. The General Convention has the power to adopt, alter, or appeal canons, pertaining to the regulation of the general affairs of the Church, to ratify measures for the erection of new dioceses, and to make alterations in the constitution and Book of Common Prayer under certain restrictions. It is the supreme legislative, executive, and judicial power. The legislation of the General Convention is in the form of canons, which are arranged under four titles: "I. Of the orders in the ministry and of the doctrine and worship of the Church. II. Of discipline. III. Of the organized bodies and officers of the Church. IV. Miscellaneous provisions."

There is in each diocese a convention consisting of the clergy and representatives of the laity. The bishop of the diocese is the presiding officer. The diocesan convention has power to provide by legislation for such diocesan matters as are not regulated by the general canons of the Church. The unit of the diocese is the parish, with its rector, church wardens, vestrymen, and congregation. The vestrymen are the trustees and hold the property for the corporation. The wardens, of whom there are usually two, represent the body of the parish, and have charge of the records, collect the alms, and look after the repairs of the church. Vestry meetings, to be valid, require the presence of at least one warden. The rector, who must be a priest, presides and has exclusive direction of the spiritual affairs of the Church.

Three orders are recognized in the ministry—bishops, priests, deacons. A bishop is elected by the diocesan convention, and consecrated by bishops after consent has been given by the standing committees of the various dioceses and by the bishops. He licenses lay readers, ordains deacons and priests, administers the rite of confirmation to members, institutes rec-

tors, and is required to visit every parish in his diocese at least once in three years.

The number of organizations is 5,019; of church edifices, 5,019, which have an aggregate value of \$81,066,317. Worship is also held in 312 halls, etc., with an aggregate seating capacity of 28,007. The seating capacity of the edifices is 1,336,952. There are in all 532,054 communicants. Of these New York reports the largest number (127,218) among the States. Pennsylvania comes second, with 54,720; New Jersey third, with 30,103; Massachusetts fourth, with 26,855. The Church is represented in all the States and Territories. The largest diocese is that of New York, with 53,593 communicants. Pennsylvania comes second, with 33,459; Maryland third, with 28,273; and Massachusetts fourth, with 26,855.

The average seating capacity of the church edifices is 266, and the average value \$16,152.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	58	59	\$655,752	6,085
Alaska.....	1	1	1,300	6
Arizona.....	9	4	24,216	179
Arkansas.....	30	28	106,122	2,381
California.....	103	95	1,019,635	9,221
Colorado.....	52	44	700,065	3,814
Connecticut.....	161	167	3,403,170	26,632
Delaware.....	38	44	371,500	2,719
District of Columbia.....	18	23	730,590	7,476
Florida.....	100	84	390,561	4,225
Georgia.....	46	50	492,300	5,515
Idaho.....	13	.....	.....	864
Illinois.....	186	179	2,117,375	19,099
Indiana.....	65	61	537,300	5,185
Iowa.....	103	77	887,400	6,481
Kansas.....	96	48	316,225	3,593
Kentucky.....	47	57	758,800	7,161
Louisiana.....	85	65	387,950	5,162
Maine.....	38	37	406,590	3,291
Maryland.....	106	274	2,381,406	23,938
Massachusetts.....	106	172	4,676,193	16,835
Michigan.....	189	175	1,645,551	18,034
Minnesota.....	171	148	931,100	11,142
Mississippi.....	68	61	322,969	3,560
Missouri.....	111	84	952,600	8,828
Montana.....	30	22	165,450	1,104
Nebraska.....	110	68	580,145	4,096
Nevada.....	9	9	19,500	535
New Hampshire.....	44	46	541,400	2,911
New Jersey.....	134	234	3,815,850	30,103
New Mexico.....	16	64	41,163	373
New York.....	731	8264	30,707,212	127,218
North Carolina.....	178	161	546,010	8,186
North Dakota.....	39	.....	.....	892
Ohio.....	166	184	2,062,787	17,454
Oklahoma.....	4	2	4,000	105
Oregon.....	31	25	361,930	1,849
Pennsylvania.....	369	4184	10,854,131	54,720
Rhode Island.....	50	61	1,189,700	9,458
South Carolina.....	94	87	571,833	5,743
South Dakota.....	83	69	231,532	2,649
Tennessee.....	69	63	575,900	5,671
Texas.....	139	110	624,900	7,097
Utah.....	10	10	71,250	751
Vermont.....	63	56	472,000	4,335
Virginia.....	245	330	1,697,375	20,371
Washington.....	2	18	242,800	1,698
West Virginia.....	23	63	276,687	2,906
Wisconsin.....	133	117	1,035,378	10,457
Wyoming.....	16	.....	.....	467
Total.....	5,019	5,019	\$81,066,317	532,054

CONTRIBUTIONS AND EXPENDITURES FOR MISSIONS.

The Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church has the general direction of the missionary interests of that Church. The fiscal year of the Society closes with August 31. The reports issued by the Board of Managers since August 31, 1892, for the year previous, contains the following:

"The contributions for foreign missions applied upon the appropriations of the Board during the fiscal year last closed, including one half the offerings for general missions, were \$164,847.40. Besides this, \$12,106.84 have been received from legacies, which have been used by order of the Board for current expenses of the missions. In addition thereto, from the undesignated legacies received during the year, \$41,223.29 were by vote of the Board applied toward meeting the foreign appropriations in order to make up the sum by which the contributions fell short of meeting the authorized expenditure for the year. The further sum of \$30,173.32 from all sources has been received for purposes in the foreign field not included in the appropriations of the Board; and legacies for investment, \$27,250, making the gross amount during the year for foreign missions \$275,600.85.

"The names of 5,282 parishes and missions of this Church appear upon the Society's books. Of this whole number, 2,669 have contributed to foreign missions during the year now closed, being an increase of 380 as compared with the previous year, or a gain of 666 within three years.

"The amount assigned to the foreign department for the cost of making the work known to the Church by means of reports and leaflets, together with one half the cost of sending *The Spirit of Missions* free to the clergy of the Church, was \$5,435.84. The cost of conducting the work has been \$14,177.71 (including one half the expenses of the Woman's Auxiliary). The total, \$19,613.55, is seven and one tenths per cent of the amount credited to foreign missions during the year.

"The resources of the Society for domestic missions were from offerings, \$195,917.66; from legacies, \$53,236.57; a total of \$249,154.23. There were also received from "specials," \$44,671.48. These figures take no account of the sums expended by the several dioceses for diocesan missions, nor of the help given to the missionaries in money and supplies by the Woman's Auxiliary, nor yet of the gifts sent directly to the missionary bishops and others, so that the sum of the offerings for mission work in the United States would exceed three quarters of a million dollars.

"The number of contributing congregations is greater than in any previous year; 2,841 contributing to domestic missions, and 3,009, in all, to either domestic or foreign, or to both.

"The amount assigned to the domestic department of the cost of making the work known to the Church by publications of the various leaflets called for by

the Church for its information about particular departments of the work, and of half the cost of sending the copies of *The Spirit of Missions* free to the clergy of the Church, has been \$5,435.84, and for the expenses of conducting the work, \$14,177.71 (including one half of the expenses of the Woman's Auxiliary). The total, \$19,613.55, is six and one tenth per cent of the amount credited to domestic missions during the year, including "specials." The same expenses for the whole work of the Society have been six and five tenths per cent of the receipts for missions, domestic and foreign, or five and seven tenths per cent of all receipts by the treasurer, including subscriptions for the stated publications and receipts for miscellaneous purposes."

The money expended directly for the foreign missions was divided as follows:

Greece.....	\$2,300 00
Africa.....	35,034 45
China.....	62,203 09
Japan.....	86,468 64
Haytian Church.....	8,959 33
Salary and traveling expenses of Rev. W. B. Gordon, Mexico.....	2,999 92
Total.....	\$197,965 43

The Moravian Statistics.

THE *Moravian Almanac* for 1893 furnishes information respecting the Church statistics and missions at the beginning of the year 1892. The communicants number 53,438. Of these 31,380 are in the mission stations. The others are divided as follows: In the British Province, 3,113; German Province, 6,346; American Province, 11,979; Bohemia, 265. In addition to the communicants there are baptized adults, baptized children, candidates for baptism, etc., numbering 70,836, making a total of 124,274 under the special watchcare of the Moravians.

In the 139 mission stations and out-stations there are employed 307 missionary agents, 62 native missionaries and assistants, 1,752 native helpers and occasional assistants.

The 31,380 communicants in the missions are divided as follows: Greenland, 782; Labrador, 509; Alaska, 58; North America and California, 157; Jamaica, 6,542; St. Thomas and St. John, 1,021; St. Croix, 1,181; Antigua, 3,599; St. Kitt's, 1,527; Barbadoes, 1,663; Tobago, 1,368; Trinidad, 108; Demerara, 394; Mosquito Coast, 662; Surinam, 8,305; South Africa, 3,454; Australia, 33; Central Asia, 17. There is a mission in East Central Africa, and one in North Queensland, but no communicants are reported in either.

The receipts for missions for 1891 were £24,247 12s. There came from Moravian congregations and societies, £4,470 16s.; from friends in other Christian Churches, £9,229 9s. 2d.; from legacies and endowments, £9,536 10s. 7d.; from Mite Societies, £709 15s. 2d.; from other sources, £301 1s. 1d.

GENERAL NOTES AND COMMENTS.

AN English missionary was once heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of the United States.

Rev. Dr. C. W. Mateer, of China, says: "The subordination of every moral principle to the influence of money is probably greater in China than in any other land. The love of money being the root of all evil, no land presents greater obstacles to the Gospel than does China."

The *Spirit of Missions* for January says: "The Rev. Dr. Pentecost is authority for the statement that in India twenty-five hundred persons are baptized every month." To this we add, And more than one half of these are baptized in the Methodist Episcopal missions.

Dr. J. C. Hepburn, for many years a missionary in Japan, writes: "Mission work in Japan is bearing fruit—good fruit in all its branches; not so striking, or with such apparent luxuriance as formerly, but still substantial. The success of the Gospel in Japan is sure; it cannot fail. Some may be discouraged, but there is no need of it."

Dr. A. T. Pierson writes: "For a body of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum only about \$12,000,000 annually for foreign missions, or less than one sixteenth of one per cent, is parsimony and penuriousness for which there can be no apology or extenuation."

When shall we begin to give? "If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving."

We mourn with others the death of Mrs. Harriet M. Warren, for twenty-three years the editor of the *Heathen Woman's Friend*. She is well described as "one of high intellectual talent and training, of cultured manners, self-poised, simple and sensible, witty and wise, humble, modest, and refined, a model home-maker, a servant of all—a saintly soul."

Dr. H. H. Jessup, who has had a long experience in educational work in missions, thus writes: "We believe in Christian mission schools. With all the drawbacks in expense and toil, and at times the semi-secularization of the missionary laborer, they are a blessing to any land. They let in the light. They teach the Bible to the children. They conciliate the parents, remove prejudice, root up old superstitions, brighten and cheer the hearts of the little ones and the homes of their parents, and lead many to a true knowledge of salvation through faith in Christ."

The late Mr. J. B. Cornell, a wealthy and liberal Methodist layman of New York city, once said: "The laymen have much money belonging to the Lord, and he will honor the preachers who get it out of them."

The Rev. S. P. Jacobs, formerly a missionary in India, but now pastor of the Methodist Episcopal Church at Herington, Kan., is endeavoring to collect three hundred dollars to pay for printing one thousand copies in Kanarese of Dr. Steele's book on Antinomianism, for use in India. Bishop Thoburn approves it. We hope he will be successful.

The *Japan Mail* says that "another severe blow at Buddhism" has been struck by a recent decision of the Tokio City Council that the cemeteries which have been heretofore under the control of the temple priests, shall hereafter be controlled by the city officials. Japan is moving toward freedom from heathenism. Let us pray that it will find rest in Christianity.

Rev. F. S. Arnot, who has been a missionary in Africa for eleven years, writes: "Sure I am of this, that Africa is not in need of multitudes of Christian workers. Such may, and often do, in fact, increase the difficulties of the situation. But Africa does want sent and chosen men of God. The temptation of the present day is to grow weary of well-doing, and look around impatiently for new methods."

Bishop Hare, of the Protestant Episcopal Church, after his visits to the mission fields and a careful study of their needs, gives it as his opinion, that what is needed is not the sending of many workers, of whom not a few must be persons of small gifts, but the careful selection and sending of a few men of superior mental ability and leadership, and work in them and out from them by means of native helpers.

The Hon. N. F. Graves, a frequent contributor to the columns of this magazine, has founded a "Lectureship on Missions" in Syracuse University. Dr. John Hall, of New York, will deliver the first series of lectures. Mr. Graves, several years since, founded a Lectureship on Missions in Rutgers College, New Brunswick, N. J., from which much good has resulted, and we rejoice in the liberality and catholicity of this esteemed member of the Reformed Church.

The *Southern Christian Advocate*, writing on giving to missions, says: "The opposition to foreign missions finds its root in unbelief, and it is fed and luxuriously supported by the spirit of covetousness. We never knew a liberal Christian who did not believe in missions. We never knew one who did not believe in missions who was not penurious and selfish. We never knew a man who was opposed to foreign missions who was conspicuous for his gifts to home missions."

or to any other worthy cause. On the other hand, the most liberal contributors to foreign missions are the most liberal supporters of home missions and every other enterprise of the Church."

The receipts of our Missionary Society for November, December, and January were \$55,073.36, or \$3,446.24 less than for the same three months of the previous year. This shows the necessity of constant watchfulness and persistent effort on the part of the pastors. An advance in our collections is required that we may sustain the work we have in hand. Faith in the liberality of the Church has prompted an increase in the appropriations. The amount called for seems large, but we are abundantly able to give it.

On another page will be found a paper giving the particulars of a conference on repeal of the anti-Chinese legislation of May 5, 1892. The committee on behalf of the conference earnestly petitions Congress to repeal or essentially modify the legislation of last year. That legislation was neither Christian nor civilized. Let all our readers help this movement by immediately writing to their representatives in Congress requesting them to do all they can toward securing the repeal of the laws of last year on the subject. See pages 138 and 139.

Those who send boxes and packages to the Mission Rooms in New York, to be forwarded to our foreign missionaries, should always send with them to the secretaries a definite list of all the articles and their value. The list should distinguish between clothing, groceries, books, pictures, ornaments, etc., and indicate the number of each kind of articles, etc. This is necessary in connection with customs and entry in foreign ports. Unless this is done there is delay and confusion, and our missionaries may not receive the articles sent them.

Our readers have probably heard that Mr. A. A. Webb, recently United States Consul at Manila, has professed conversion to Mohammedanism, and is coming to America seeking converts. We see by our India exchanges that the Mohammedans of Lahore, India, gave him an enthusiastic reception on December 22. He may be expected in America as soon as he collects enough money in India to support himself and his cause in America. He is unwilling to rely upon the "indigenous resources" of America. He has some wisdom left.

Bishop Joyce writes: "In my judgment the people in many parts of Europe are ready for an aggressive forward movement in the work of the Lord. They are weary of the burden of ritualisms, which have well-nigh lost all meaning and interest to them. They are yearning for the spiritual life that God gives through the Gospel of his Son, our Saviour Jesus Christ. Wherever men are preaching the Gospel from a full heart, and with only one purpose in view, that of having souls converted, the people through their ministry, eager to hear such

preaching. It seems to me, as I have been going to and fro in these countries, that I see the fields white to the harvest, and that the Holy Spirit is ready to come upon the churches and upon the people in unusual richness and power."

Bishop Haygood, of the Methodist Episcopal Church, South, writes: "Methodism is essentially missionary. Every true and enlightened Christian is in his inmost soul missionary. The reasons for the missionary movement are: 1. The command of Christ. 2. The needs of the world without Christ. 3. The entire ability of the Church, working in harmony with Christ, to supply the world's need. God measures our responsibility by our ability to do the work he hath given us to do." To the above we will add the words of Dr. Lyman Abbott: "Every command is a promise."

Easter Day is the Children's Missionary Day. The General Committee recommended, "That every pastor and Sunday school superintendent arrange to hold missionary services on Easter Sabbath throughout the Methodist Episcopal Church." The Rev. W. T. Smith, D.D., of Creston, Ia., has prepared an excellent Easter Service under the name of "The World-Wide Gospel," and also a Children's Mission Day Program. They are highly commended by our missionary secretaries and others. Send for sample copies to Dr. Smith. Get ready for April 2. Let that Sunday be one of interest to the children and profit to the missionary cause.

At the last meeting of the General Missionary Committee there was a lengthy discussion on the inequality of the salaries of our missionaries, owing to the fact that some are paid on a gold and others on a silver basis. The subject was referred to the Board of Managers, and the Board appointed a committee, consisting of Dr. J. F. Goucher, Dr. Sanford Hunt, and Messrs. J. T. McLean, L. Skidmore, and E. L. Dobbins, on "The Equalization of the Salaries of our Missionaries on a Gold Basis." That committee is to consider all the questions involved, and report. Persons able to give information, or who wish to present their views to the committee, can address the chairman, Rev. Dr. J. F. Goucher, Woman's College, Baltimore, Md.

Rev. Dr. C. W. Mateer, of China, writes: "It has been estimated that each family in China spends, on an average, about a dollar and a half each year in the worship of ancestors, of which at least two thirds is for paper money. China is estimated to contain about eighty million families, which would give eighty million dollars. A fair estimate for the three annual burnings to the vagrant dead would be about six thousand dollars to each *hsien*, or county, which would aggregate about ten million dollars for the whole country. The average amount burned by each family in the direct worship of the gods in the temples may be taken as about half that expended in

the worship of ancestors, or forty million dollars for all China. Thus we have the aggregate amount of *one hundred and thirty millions of dollars spent annually in China for paper money for use in their worship.*"

The late revolution in the Hawaiian Islands, resulting in the deposition of Queen Lilia Kamakacha Liliuokalani, and the organization of a provisional government which is now asking that the islands shall be annexed to the United States, is one in which we are interested both from the past history and present condition of the islands. The missionaries of the American Board accomplished here a great work in thoroughly evangelizing the people, so that now they are sending missionaries of their own to the islands beyond, and we have now a mission among the Japanese on the islands. At the present time there are said to be 90,160 persons living on the islands. They are divided as follows: Pure Hawaiian, 35,020; mixed Hawaiian, 8,540; foreign Hawaiian born, 7,410;



QUEEN LILIUOKALANI

Americans, 1,970; British 1,340; Germans, 700; Scandinavians, 210; French, 75; Portuguese, 8,330; Chinese, 14,560; Japanese, 11,780; other races, 225. There are 178 schools, with about 10,000 pupils. Queen Liliuokalani was born September 2, 1838, and ascended the throne on the death of her brother, King Kalakua, two years ago. She sought to increase the prerogatives of the throne, and to exclude foreigners from any voice in the government, hence her downfall.

Dr. J. O. Peck writes: "The Rev. O. B. Ward, of India, who asked for a location some years ago, and has since been carrying on the work upon a more or less independent basis, was readmitted at the last session of the South India Conference, and has now placed his entire work in line with that of other brethren under the Missionary Society of the Methodist Episcopal Church. This movement has given much satisfaction, and it is confidently believed will result in much good. By this arrangement our work

is carried across the Godavery River, and we have occupied a station in the District of Bastar, a very needy and very promising field, a little to the north-west of the Telugu country. The presiding elder's district to which this station belongs is almost wholly self-supporting. The logic of this return of Brother Ward and his work is assuring that it is always best to 'fight with the army,' and not alone."

In January last a Mission Conference was held in New York, under the auspices of the Presbyterian Board of Foreign Missions, between the secretaries and other officers of the different leading foreign missionary societies of the United States. The topics discussed were on Mission Work, Education of Foreign Native Converts in America, Economical Disbursement of Mission Funds, Developing Spiritual and Missionary Effort in the Native Churches, Relative Importance of Evangelistic Work, Methods of Educating and Inspiring the Home Churches, Relation of the Young People to Foreign Missions, etc. The conference was pleasant and profitable and arrangements were made for the holding of another. The conference did not consider it advisable to educate in America the native preachers, and expressed itself emphatically opposed to sending out natives educated in America on the ordinary missionary basis. If men educated in America are sent out, it should be only as pastors of native churches to be supported by the natives.

Miss Margaret W. Leitch writes of the devotion of the native Christians in North Ceylon, as follows: "There are in North Ceylon twenty-seven hundred native Christians, gathered into twenty-two native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible readers, and give to the support of the Bible Society, Tract Society, and to Christian educational institutions, but they also support *thirteen native missionaries*, whom they send out of the peninsula to labor in the 'regions beyond.' As a rule, all the native Christians are accustomed to give *one tenth of their entire income to the service of God*. Those who receive a salary give one tenth of that amount. Those who are farmers give one tenth of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The Christian women daily set aside one handful of rice in aid of their foreign mission work, diminishing the amount of food which the family are accustomed to use day by day by this quantity. At stated periods the church treasurer of each church visits each Christian family, collects the rice which has accumulated in this way, sells it, and devotes the proceeds to the maintenance of their foreign missionary work. It is largely by means of this *daily systematic* giving that the native Christians of North Ceylon are able to support thirteen native missionaries and their work."

Bishop Mallalieu, writing from mission lands, says: "All mission money ought to be spent with the greatest carefulness, and never a dollar wasted on useless ornamentation. The money of God's people, given for the conversion of the world, ought not to be diverted. More and more we need to realize that the King's business demands haste, and if we would see the world brought to the feet of Jesus we must save and give and work and pray as never before."

The Boston *Congregationalist* of February 9, speaking of the anti-Chinese Act of Congress passed May 5, says: "We doubt if more vicious and dishonorable legislation ever claimed the sanction of the American people through their representatives in Congress than this law, which was hurried through the House with only fifteen minutes' discussion, which one court has already pronounced unconstitutional, and which has been met by protests from influential citizens from all parts of the country."

We have received from China "An Appeal for Christian Work among the Higher Classes of China," signed by leading missionaries of the different missions. Among them we find the names of two of our missionaries in China, namely, Rev. H. H. Lowry and Rev. Leslie Stevens. It states that one immense hindrance to missionary work in China is the hostile attitude of the mandarins, the gentry, and the educated classes, and that the diffusion of Christian knowledge among them through the circulation of appropriate literature will greatly aid in producing the needed change. It therefore commends heartily "The Society for the Diffusion of Christian and General Knowledge among the Chinese," the headquarters of which is in Shanghai, and asks for contributions to aid in carrying on its work. We have no doubt the society is accomplishing good and deserves the help asked for it.

In the mission of the English Church Missionary Society in Uganda, East Central Africa, they are hungry for the word of God. One of the missionaries writes: "I mentioned on Sunday that our canoes had arrived, bringing some portions of the Bible in the native language, and that the gospels of St. Matthew would be for sale the next morning. On Monday morning I was roused up before it was light by the roar of voices, and in ten minutes all the hundred gospels were sold. After breakfast I opened another box containing about eight hundred little reading books, and they were soon sold. Then I opened two other boxes containing prayer books and large wall reading sheets, and they were sold. We have taken thirty-six thousand shells for the prayer books. A thousand or more people are waiting, each with shells, anxious to buy a book, but we have none to sell. We could sell fifty loads, and only three came. The treaty which confines the Roman Catholic insurgents to Budu only holds for two years, and then they will be able to return and hold office. Our

prayer is that we may be able to flood the country with the word of God before then."

Bishop Mallalieu writes: "After carefully examining our work in Japan, China, and Korea, I am deeply convinced that the time has come when we ought to put more men and more money into these very important fields. We have already spent much toil and treasure. We have now reached a point when, if we push things and enlarge our force, we can sweep on to most magnificent conquests for Christ. If ever fields were white for harvest these are. If ever there was the duty devolving upon the Church to pray that God would raise up and send forth laborers, that duty presses upon every Christian heart to-day. I believe we ought to do much more for our home work than we ever have done, and especially in the South; but we must do more for China and Japan and Korea. Where are the consecrated young men, strong, pious, well educated, courageous, who will offer themselves for this work? Our missions in these three countries ought to have sent to them in the aggregate at least a hundred new men and women every year for the next five years. If the men and women can be found the money can be found. These hundreds of millions of people ought to be evangelized. A little handful cannot do the work."

Two years ago Rev. Dr. James Johnston, of Jamaica, passed through New York on his way to Africa as a missionary explorer. He went by England and Scotland, and has returned to Scotland. The Church of Scotland *Mission Record* for January reports: "Dr. Johnston has returned, having traversed the Dark Continent from west to east, starting from Benguela, traveling through many unexplored districts on the course of the Upper Zambezi, and ultimately finding his way through Nyassaland, and out at the Chinde mouth of the Zambezi. Dr. Johnston is a Scotsman, an Aberdonian by speech and birth. His object was to see the heart of Africa for himself, and especially to ascertain whether the evangelization of Africa could not be greatly hastened by the employment of Christian negroes from Jamaica or the United States. For this purpose he took several black artisans with him, but, though they were of great service to himself so far as they accompanied him, and though they were proved to be active and efficient for work under white missionaries at the stations where he left them, he has come to the conclusion that Africa is not yet ripe for their employment. In letters which have been published in the *Scotsman*, and in a thrilling speech which he made in Edinburgh last month, Dr. Johnston has made public some of his impressions of Africa and of the mission work being done. He is not over-enthusiastic as to the work of chartered companies and government expeditions in the heart of Africa. While some can be favorably spoken of, others cannot, because their influence is demoralizing to the natives and hurtful to the cause of missions."

Tribute to Dr. S. L. Gracey.

At the session of the Foo-Chow Annual Conference of the Methodist Episcopal Church, held at Foo-Chow, China, on the 12th of November, 1892, the following resolutions were adopted by a unanimous rising vote:

Whereas, Dr. S. L. Gracey, United States Consul at this port, has faithfully fulfilled his duties as consul and conserved the interests of American citizens; and

Whereas, His heart is greatly interested in the salvation of China and the education of her people; and

Whereas, His influence is always devoted to the cause of Christian missions; therefore

Resolved, That we give thanks to Almighty God for his presence among us and to the present administration for his appointment, and we earnestly request the future administration to continue him as consul at this port.

On motion of Rev. M. C. Wilcox, the Rev. Geo. B. Smyth was appointed to present these resolutions in person to the newly elected President and Secretary of State, and urge our request.

The missionaries connected with the American Board have adopted and signed a paper of similar import, which they ask Mr. Smyth to present in their behalf.

Best Way to Take a Missionary Collection.

BY A. B. LEONARD, D.D.

FIRST. Prepare the way by making missions a topic for prayer in two or three weekly prayer meetings, and by scattering liberally missionary literature. *THE GOSPEL IN ALL LANDS, World-Wide Missions, Little Missionary*, and tract literature should be freely circulated.

Second. Send to the missionary office for a sufficient number of subscription cards to place one in the hands of each person in the congregation.

Third. Secure a sufficient number of lead pencils to put one, well pointed, in the hands of each person present. Get cheap pencils and cut each one into three.

Fourth. At the close of your appeal, distribute quickly the cards and pencils, after which make substantially the following statement:

(a) All who decline to subscribe practically cast a ballot in favor of the recall of every missionary, both in home and foreign fields. (b) Those who give less than heretofore favor a reduction of the missionary forces proportionate to their reduced contributions. (c) Persons who give the same as formerly hold the ground already won, but oppose a forward movement. Their song is "Hold the Fort," forgetful that the Lord never intended that his army should take refuge in a fort. His soldiers are under marching and fighting orders always. They are commanded to "Go." (d) All who advance their offerings beyond former years favor the forward movement upon which the Methodist Episcopal Church has entered. Let all present join this class. If you add one hundred per cent to former gifts, you favor doubling the missionary forces at once; if fifty per cent, you say,

send out one half as many more; and if twenty-five per cent, one fourth as many more as are now in the field.

Before writing subscriptions, let all bow their heads while the pastor leads in a brief prayer, asking the Lord to help each one to do his whole duty.

Repeal the Anti-Chinese Legislation of May 5, 1892.

AMERICAN statesmen, Christians, philanthropists, and patriots are earnestly requested to cooperate in securing the repeal of the obnoxious features of the Act of Congress, approved May 5, 1892, entitled "An Act to Prohibit the Coming of Chinese Persons into the United States," with the attendant "Regulations" of the Secretary of the Treasury, of July 7, 1892.

The act of 1888 (known as the Scott Law) was declared by the Supreme Court of the United States (May, 1889) to be "in contravention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880." This act of 1892, embodying the provisions of that act and going much beyond it, is a more flagrant violation of our treaty with China, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities, and exemptions in regard to travel or residence there as may be enjoyed by the citizens or subjects of the most favored nation."

By the act of 1892 every Chinese laborer in the United States must procure a certificate of residence before May 6, 1893, under penalty of arrest, imprisonment at hard labor for a period not exceeding one year, and deportation to China. "Any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies," may make arrests. The trial must be before a United States judge, from whose decision there is no appeal. Right of trial by jury is denied. It is made mandatory on the judge to order that the convicted person "be deported from the United States" as provided in the act. If anyone, for unavoidable cause, is unable to procure his certificate before May 6, 1893, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the judge," and also satisfy the court "by at least one credible white witness that he was a resident of the United States" on or before May 6, 1892. In many cases this is impossible. An unfriendly judge may declare that he is not "satisfied." Then follows the penalty. If one loses his certificate he may procure another only from the officer who granted the original, the costs of this and of his arrest and trial being at the discretion of the court.

So much for the act itself. Now for the "Regulations."

The applicant must appear in person before the collector or his deputy and swear to the exact year,

month, and day, with other facts concerning his arrival in this country, together with certain particulars about himself. He must bring three unmounted photographs as prescribed, one for the form of application and one each for the original and the duplicate certificate of residence. It must be "a true photograph." "If the collector or his deputies have any doubt in regard to the correctness of the photograph presented, they will refuse to receive the application and require a correct one." How easy to question the "correctness" of a photograph. He must also bring with him "two credible witnesses of good character" to make the prescribed affidavits. The collector or deputy is sole judge as to their "credibility" and "good character." Often, because of the migratory habits of the Chinese, it is impossible to get these two witnesses—or, if obtained at all, at great expense—who must swear that they are "well acquainted" with the applicant, that "we know of our own knowledge that on the 5th day of May, 1892, he was within the limits of the United States, residing at ———", and other facts about his arrival, residence, occupation, etc. If unable to furnish these witnesses "satisfactory to the collector or his deputy, his application will be rejected," unless by some other proof he can convince the Commissioner of Internal Revenue that a certificate should be given. In case of loss of the certificate "a duplicate may be issued under the same conditions that governed the original issue;" with this new obstacle, namely, the man must "establish to the satisfaction of the collector of the district in which the certificate was issued that such loss was without fault or negligence on the part of the applicant." Suppose the original was procured in San Francisco and six months later lost in New York, how is he to "establish" this, even after the expense of a journey across the continent for the duplicate certificate?

Merchants who are owners or part owners of a *bona fide* mercantile establishment are exempt from the operations of this law, though, for self-protection, they also may procure certificates of residence.

This important act was rushed through the House, the "previous question" being ordered, with but fifteen minutes' discussion on either side. The vote was as follows: In the House, yeas, 186; nays, 27; not voting, 115. In the Senate, yeas, 30; nays, 15; not voting, 43.

The grave objections to this legislation are, that it is a new departure for this country to require certificates of residence; "it tags a man like a dog" on the "ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavits or indictment charging guilt; it subjects a man at any time, or anywhere, to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult, if not impossible, requirements concerning witnesses; it gives enormous

discretion to collectors and to deputies concerning the rejection of witnesses and applicants, with no appeal and no penalty if they abuse their power; it imposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent who may be unable to comply with its requirements; it presents the lamentable spectacle of a Christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the Gospel.

The act, with its attendant regulations, is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance and menace to Christian missions in China of great proportions and promise; and, therefore, should be obliterated.

In view of these things and in accordance with the expressed desire of officials of twelve great organizations, engaged in missions to the Chinese in this country and in China, a special conference on the subject was held at the Bible House, New York city, January 26, 1893. Representatives were present from the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, The American Baptist Home Mission Society, The American Baptist Missionary Union, The Presbyterian Board of Foreign Missions, The American Missionary Association, The Board of Foreign Missions of the Reformed Church of America, The Seventh-day Baptist Missionary Society, The American Board of Commissioners of Foreign Missions, The Evangelical Alliance of the United States, The Young Men's Christian Association, while representatives (unavoidably detained) of the Missionary Society of the Methodist Episcopal Church, and of the Board of Foreign Missions of the Southern Baptist Convention, concur in the action of the body.

The conference appointed a committee of seven to endeavor to secure the repeal of the obnoxious features of the act of 1892; and appointed the undersigned a committee on its behalf to make this statement to the American people, and to request the immediate and strenuous cooperation of editors, ministers of the Gospel, and others for the accomplishment of the desired result. What is done must be done quickly, as this Congress expires March 4, and the prescribed penalties take effect May 6. Wherefore, this conference, fairly representing the sentiments of at least thirty-five millions of the people of this land, does hereby most respectfully and earnestly petition our representatives in Congress for the repeal or essential modification of the hasty legislation of May 5, 1892.

By order and on behalf of the conference,

H. L. MOREHOUSE, }
J. KIMBER, } Committee.
F. F. ELLISWOOD, }

New York City, January 26, 1893.

TIDINGS FROM OUR MISSIONS.

MISS ELSTIE WOOD writes from Callao, Peru, on January 17, that on the previous Sunday afternoon, though it was very warm, there were more than ninety people in the Sunday school in Callao, and in the evening good meetings both in Callao and Lima. Dr. Wood had been sick, and had gone to the mountains seeking to regain his strength.

Rev. J. Wier, D.D., Dean of the Anglo-Japanese College in Aoyama, Tokio, Japan, writes: "We have had a most successful term in Aoyama. The best spirit prevails. Our schools are larger than they have been in five years, and the class of students the best we have ever had. The students in our theological class are all picked men, and we have amended the rules for the reception of candidates, making it practically impossible for inferior men to enter."

Dr. J. F. Scott writes from Tsun-hua, China: "I am well pleased with this place. We have a beautiful compound here, a delightful location, and a pleasant people to be with. Here are excellent opportunities for medical work. Dr. Hopkins has been remarkably successful and has gained a wide reputation, and he and his wife are highly esteemed by all. Good work is being done in the schools, and there are in attendance twenty bright, intelligent boys and nearly fifty girls."

The Cherokee District of the Indian Mission Conference.

BY REV. JOHN W. FOX.

(The following are extracts from the report made by the Rev. John W. Fox, Presiding Elder of the District, at the last session of the Indian Mission Conference of the Methodist Episcopal Church.)

THE Cherokee District comprises the Cherokee, Creek, Ottawa, Peoria, Quapaw, Seneca, Shawnee, Miami, and Modoc nations in the Indian Territory. The first two constitute the main bulk. The seven smaller ones are minor principalities. Making approximate statement, the area is twelve thousand square miles and native population thirty-five thousand. The whites may be equally numerous.

Within the year past agriculture has developed most wonderfully. On every side the virgin soil has been turned into cultivated fields by the pale hand of enterprise and toil. In the early springtime the pilgrim of poetic turn sang of "sweet fields arrayed in living green." In midsummer he became jubilant when surveying yellow seas of waving grain. Soon every breeze brings to his ear the stirring clatter of binder and exciting hum of thresher.

At this juncture we cannot forbear referring to the questions of labor and capital. In so doing partisan spirit must let our sacred hours alone.

When the last sheaf of wheat has been thrown out

the horses are unhitched, and the binder that cost one hundred and forty dollars remains there for the space of eleven months and twenty odd days. The sun scorches and warps, the rains soak and bleach, and rust revels with unceasing industry. A little capital of labor invested in sheltering farming implements would prevent many golden meals going into the insatiate maw of capital.

From what we sometimes hear we might infer that wealth is not capital till it reaches the sum of one million. The man worth one dollar is as absolutely a capitalist as the one having a million.

The troublous and all-absorbing questions of labor and capital can be solved by a practical application of the principles of the "glorious Gospel of the blessed God." Solomonic wisdom points to sacred philosophy contained in the simple propositions: "The rich and poor meet together: the Lord is the maker of them all."

The territory of this district bears the responsibility of having furnished some of the material for the production of a deadly battle on a small scale—a "hornet's nest" of grim death, a "whirlpool of conflict." Winchester thunderbolts purified the atmosphere miles around. A gold medal, studded with diamonds and bearing the inscription, "An Emergency Came and a Man Appeared," was given as a reward for cool and unerring marksmanship. Coffeyville has become historic.

In a large majority of the charges revivals have taken place. Numerical increase may exceed two hundred. In age, the subjects of saving grace ranged from the child of seven summers to the gray-haired man of seventy-seven years.

Visitors' Report of the Theological School at Bareilly, India.

THE annual closing exercises of the theological school were held November 25. The examinations of classes were held November 22-25. Sixteen young men were graduated this year, after a thorough examination in from twenty-three to twenty-eight subjects, according to the class of diploma they had striven for. The public examination before the Board of Conference Visitors, conducted wholly by the visitors, was very creditable indeed. The candidates were questioned in discipline, exegesis, studies relating to opposing religions, doctrine, and languages, and stood the test very well.

Visitors from three Conferences were present, and each one of the sixteen young men were provided for. The demand for the graduates is so great that we could have given fifty good fields of work to which they could go to-morrow, had there been that many graduates. Several presiding elders were disappointed

in not getting any one of these young men for their respective fields. Besides theological students, about fifteen young men trained in the normal department connected with the theological school were given certificates of qualification, and these, too, immediately found places waiting for them.

Kind friends in America have added gifts to this school and made it gloriously possible for us to give these young men trained to the Church in India. To nothing so much as to this school is due the great work in India and the possibility of caring for the masses of converts now coming to Christ. One friend has given money for the new hall, to be erected immediately, and others have given for dormitories and scholarships. The trustees are profoundly thankful to all such donors and pray that the Lord may add to their store and to their number.

The great lack of the school is a qualified teaching staff. For the next generation this should be mainly European graduates of American and English theological institutes. Yet this school, with all its grand field of usefulness, is handicapped by the lack of professors. Three missionaries should give it their full time, but the mission has never, as yet, been able to supply it even two men. The trustees view with alarm the overworked condition of good Dr. Scott, and have earnestly begged Bishop Thoburn to give him a full missionary assistant. It remains to be seen whether the bishop can do so. The trustees are watching for a gift from some brother to supply the salary for this purpose, and condition it on a second and third professor for the theological school. Cannot Drew, Boston, Evanston, and other theological schools unite to supply a professor for this school, as Ohio, Wesleyan, and De Pauw have guaranteed the salaries of two men in the Christian College? The trustees ask the question very prayerfully. Brethren of these institutions, consider it.

N. L. ROCKEY,

For Board of Trustees and Examiners.

Help a Good Work in India.

BY REV. S. P. JACOBS.

OUR missionary at Kolar, South India Conference, the Rev. Ira A. Richards, M.A., calls for help. His letter contains facts of great encouragement and far-reaching results. He says: "We have just recommended six of the men here for admission on trial at the next session of our Annual Conference. Have baptized one hundred and one persons this year, and have more inquirers."

It will be remembered that this Kolar community, of about five hundred persons, with several thousand dollars' worth of real estate, buildings, and outlying farms, came into possession of the Methodist Episcopal Church two years ago, through the magnanimity of the highly esteemed owner, Miss Louise H. Anstey.

It was here that God so greatly blessed Mrs. Jacobs and me in the salvation of scores of natives, but for which fact the transfer of the community and property to the Methodist Episcopal Church would not have been made. So wrote the presiding elder, the Rev. A. H. Baker. All the glory to God!

Therefore, knowing personally this community so intimately, and its relation to Kanarese Christians and communities in the missions of other denominations in the Mysore Territory and adjoining districts, I do most heartily indorse the enterprise presented in the letter of Brother Richards.

The prevalence of the false doctrine of a non-forfeitable "standing" of a soul once justified, despite any subsequent sinning; of the continuance of the "two natures" side by side till death; and of the extreme view of the imputation of Christ's righteousness—errors fatal to genuine Christianity—calls for a clear statement of Gospel truth on those points.

Brother Richards says: "We think the time has come for definite work with no uncertain sound. Brother Baker, my presiding elder, and two or three other brethren, have asked me to render Dr. Daniel Steele's book, *Antinomianism Revived*, into Kanarese, to set these people right on doctrines, so they may be undeceived and begin to find the true meat of the word."

Dr. Steele's book in Kanarese would be an unspeakable blessing to Christianity among the nine or ten millions of Kanarese in South India.

Brother Richards says: "It will cost about \$200 for an edition of five hundred, or \$300 for an edition of one thousand. We have not the funds here to publish it. Could you among your friends there help us in this matter?"

Yes. Let us give him \$300 for an edition of one thousand. Let us remember that for two years the people in this part of India have suffered from famine. They received aid from abroad. Let us now help them to the bread of spiritual life by banishing the doctrines that hide from them the life-giving word of God.

Please send your freewill offering for this cause to me at once. I will remit a receipt for all donations, and acknowledge in the papers publishing this call the several amounts sent me. Address me at Herington, Kan.

Bishop Thoburn writes: "I heartily approve the proposal to print in Kanarese an edition of Dr. Steele's book on Antinomianism. With slight modifications to make it better adapted to a community of Indian Christians it will, I think, prove a very valuable book, especially at the present juncture. And I trust Brother Jacobs will be successful in the effort he is making to collect enough money to pay for its publication. The amount asked is very small, while the good which will result will not only be widespread, but abiding. I commend the enterprise to any of our friends in the United States who may see these lines."

Help to Educate Hindu Boys and Girls.

BY BISHOP J. M. THOBURN, D.D.

DURING the last week in December the South India and Bombay Annual Conferences were in session in Bombay, and at a joint session of the two Conferences, where there were also visiting brethren from North India, I asked the question: "What is the lowest possible sum on which a boy can be kept in a boarding school and educated for a year?" In the neighborhood of Bombay, and perhaps two or three other large cities, prices are high, and the missionaries affirmed that very little, if any, further reduction could be effected, but throughout the empire generally it was thought practicable to undertake in perfect safety the task of keeping and educating a boy for a year for the sum of from \$12 to \$15; that is, at the present rate of exchange. I then asked another question. I said in effect: "If I give one of you brethren \$100 will you be willing to undertake the education of ten boys for a year? You all know that it is much cheaper to keep a number of boys than each one separately. While you need \$12 to \$15 for each boy supported separately, would you be possibly able to keep and educate ten boys for a year for \$100?" The reply was quick and emphatic, "We can." Then I said: "Go home and look up the boys; select only choice youths from twelve to fifteen years of age, and let us begin next month. We will tell our friends about it, pray for help, and put five hundred boys into the school immediately."

At this point a visiting lady arose in the congregation and asked if we were willing to educate girls on the same basis. On receiving an affirmative reply, she stated that she would become responsible for the education of one hundred girls and send the money from Australia. Our visitor, I have since learned, was a Baptist, but I mention the fact to show how such an emergency as this is appreciated on the ground where the necessity exists. Where the other friends are in this wide world who are to provide for these five hundred boys I do not know, but never in my life have I felt more vividly impressed with the conviction that God was leading us than at the moment which I made the announcement that we would venture to receive and educate five hundred boys for the benefit of our thousands of converts, and for the tens of thousands who will gather about us during the next few years.

We do not propose to lift them above the simple style in which they have been born and brought up, but we do propose that they shall be clothed and fed with a sufficiency for their actual needs. We propose also to give them a thorough education; that is, a thorough education for persons living in India and in the kind of society in which they must live and move through all their coming days.

We have a number of boarding schools for boys and girls in India, and propose to open four or five more at once. We are prepared to undertake the education

and entire care of five hundred boys and five hundred girls for the term of three years. We will receive the boys "in blocks of ten" for \$100 a year. Those who wish to support a smaller number will have to pay \$15 each. In all this wide world, I venture to say, there is no educational institution of any possible grade that can make such a proposal as this. I put the facts before our friends in America, and any comment upon them would be superfluous. We do not propose this as a work of mercy, although it will have all the elements of such a work, but as a great scheme for raising up educated men and women for God's work in this needy land, and at this extraordinary time, when our converts are increasing in every direction, and when new doors are opening almost every day. Money can be sent to me through Dr. J. O. Peck, 150 Fifth Avenue, New York.

Industrial Education as Connected with the Pakur Orphanages.

BY NEILS MADSEN, OF PAKUR, INDIA.

WITH the exception of the suburbs of Calcutta, where there are a few rope factories, paper mills, and other manufacturing establishments (mostly, if not all kept by Europeans), I have not, in any of the towns along the line from Pakur to Calcutta, a distance of one hundred and seventy miles, seen one single manufactory of any kind. The same is true when we travel in other directions. About twelve miles from here are the Santhal, or Rajmahal, hills. In the evening little fires can be seen blazing on the side of these hills, where the natives are smelting iron ore after their own primitive fashion. During all my travels I have only seen one iron and steel concern where the work is done scientifically, and that is in charge of Europeans. Doubtless there are vast resources in the country, but they are undeveloped and are likely to remain so as long as the present inactivity among the natives exists.

Many native landlords, whose ancestors, not more remote than the late father, were wealthy and powerful, and who bore the title of *Maharajah* (great king), are to-day so deeply involved in debt that they are liable to bankruptcy at any time, and this merely because they pay little or no attention to their own estate, and hence are robbed and swindled on every side.

One ryot told me some time ago, and it is a matter of fact, "My landlord never comes out on his lands and does not know what he has." Had the property belonged to a European, he would at least have been over his lands once a year. The natives, as a general thing, are also disinclined to invest money unless they are sure of gain, and few have patience to wait a few years before they realize a profit. Consequently the resources of the country are undeveloped.

Sometime ago I tried to get a carpenter to mend and make some common furniture, but in vain; if I required a tutor to teach me some vernacular I could get one readily.

In my orphanages I am trying to give the needed instruction. We have an orphanage for boys with 27 inmates, and one for girls with 33. A short time ago I offered a first, second, and third prize to the children who within a certain time could commit to memory the twelve tribes of Israel, the kings and judges, all the prophets, the twelve apostles, the speech Peter delivered on the day of Pentecost, and the speech Paul delivered at Athens. A boy whom I am preparing for the ministry, about fourteen years old, took the first; he recited the whole without any mistakes. A girl who will be married to one of my teachers took the second prize, and a little girl about eight years old, and whose name is Kunti, took the third.

This little girl used to run about from village to village, where she could get some food, for she is an orphan. Finally the people of a village complained to the magistrate about it, and he asked me to take her into my orphanage, which I did two years ago; and within these two years, beginning with the alphabet, she has learned to read so well that she could obtain the prize. She is now ten years old. She is the little Kunti supported by the Sunday school children at Oakdale, Cal.

It has been a serious thought with me for a long time what to do with all these orphan boys that have been committed to my care, and I have decided that those who will not develop into a preacher or teacher must have a trade. To give them a higher secular education, in order to prepare them for some profession, is not only very expensive, but almost useless, as the market is already overcrowded. In order to prevent them from becoming lazy and indolent, I have required them to work in the garden and compound for an hour or two every day; but such a method cannot continue. Something more definite must be provided.

The heathen young men who have, or can get, nothing to do can always find a home with their parents or some relative, for the family joint system in Hindu society is very elastic, but these boys are orphans committed to my entire charge, and I must so train them that they can support themselves in the future. We have either one of three things to choose between: 1. Provide them with a trade or occupation. 2. Make them parasites clinging on to the mission for support as long as they live. 3. Permit them to be vagabonds going up and down the country begging.

We should do the first. I do not pretend to go in for it on a large scale, for that would take me away from my vocation as a Gospel preacher and would prevent me from paying the necessary attention to the development of an indigenous ministry.

But something in the line of industry is imperative. I propose that an instructor be placed at the head of each department and a monthly account be taken from each regarding the work done and the progress of the boys under his charge. If the boys, after being provided with a trade, can develop into something greater, the Church will necessarily be benefited by it. These boys, instead of turning vagabonds or parasites, will settle down in the different villages, working at their trade, and contribute to the temporal or spiritual prosperity of the Church. Being imbued with Christian principles from childhood, their homes in the different villages will be centers of Christian influence, and while making an independent living they can and will act as village pastors.

I have already established a carpenter shop, where a few are learning carpentry. Others are learning gardening. I desire two things more: a loom for weaving cloth and a small printing press to teach some boys typesetting. By these trades they can make a good livelihood in India.

We have six boys already who are manifesting signs of grace and ability to become Gospel preachers. These are getting a special training, and this is not confined to the theory merely, but also the practical part of it. We take them with us in the evening when we go to one of the neighboring villages to preach. In this manner they come to know the manner of presenting the Gospel and how to deal with the people.

The boy who took the first prize in the competition went with us on a tour for a few days and sold about two hundred Bible portions.

To accomplish my plan in connection with this center of Methodist operations in Bengal, the following things are solicited, and anyone who wishes to enjoy the privilege of giving any of them can do so by sending it either through the Missionary Society or else to me direct.

1. Some one to support a boy to become a preacher, twenty dollars a year.
2. Some one to support a boy who will learn a trade and become village pastor, twenty dollars a year.
3. Some one to support the carpenter who is teaching carpentry, five dollars a month.
4. Some one to donate a small printing press with types, costing about two hundred dollars.
5. Some one to donate a loom.
6. Any contribution toward the support of the orphanages will be thankfully received.

A report will be published at the end of every year and sent to every donor.

THE Woman's Home Missionary Society of the Methodist Episcopal Church mourns the death of its president, Mrs. John Davis, who died at her home in Cincinnati, O., Feb. 10. She was the esteemed successor of Mr. Lucy Webb Hayes, who died two years ago.

The Methodist Episcopal Mission in Alaska.

THE Woman's Home Missionary Society of our Church has kindled a light in Alaska which must never go out. Here is a letter from the captain of a United States revenue steamer to Dr. Sheldon Jackson, which bears powerful testimony to the character of the work being done in that distant part of our country:

U. S. Revenue Steamer Bear,
UNALASKA, ALASKA,
November 9, 1892. }

Rev. Sheldon Jackson, Bureau of Education, Washington, D. C. MY DEAR DOCTOR: I have just brought six girls to the Jesse Lee School from the Seal Islands. Two years ago I brought down a like number. I am constrained by the part I have had in providing scholars for this school to give you my views of its character and accomplishments, with the hope that they may excite interest in its behalf among its founders and supporters. In all my experience in this country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory, where there are numbers of children and poor waifs—many the offspring of white fathers—growing up without the care of homes or the education and training of Christian parents.

Professor and Mrs. Tuck have labored zealously and well to teach the scholars the necessities and requirements of decent living, and to train them to become good housekeepers and proper wives and mothers. But they are cramped by the means and accommodations at hand. The school is already crowded to its utmost capacity, and cannot take many to whom it would be a mercy to give its protection, and who could be received with more suitable buildings and support. I am sure the ladies of the Methodist Episcopal Church, could they understand the condition and field of the school and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor, neglected members of their sex.

I cannot be accused of bias, for I am of an entirely different religious belief. Professor and Mrs. Tuck know nothing of my writing. I am prompted by my interest in the country and in the improvement of its people, and cannot remain blind to good to humanity, by whomsoever performed. Sincerely yours,

M. A. HEALEY,
Captain U. S. R. M.

Gulf Mission.

THE Gulf Mission of the Methodist Episcopal Church has been organized by Bishop Andrews. C. A. King has been appointed superintendent, and the other appointments are: Baldwin, J. W. Mongey. Crowley and Ebenezer, L. F. Abernethy. Evangeline, to be supplied. Iowa, to be supplied. Jennings, C. K. Woodson. Lake Charles, to be supplied. Leesburg, W. H. Cline. Oberlin, to be supplied. J. W. Mongey, President of Baldwin Seminary.

Missionary Literature.

THE American Board Almanac of Missions for 1893 evidences the same care and taste of the previous issues, and while valuable to Congregationalists for the information it gives of the missions of the American Board, it is also of value and interest to others, and is well worth the ten cents asked for it.

The Fifth Gospel. By J. M. P. Otts, LL.D., is not a commentary on "The Acts" or a book of travels, but an illumination of the four gospels by a description of some of the characteristic features of the country and the customs of the people. The reading of it makes us better acquainted with the Lord, and is therefore a book to be commended. It is published at \$1.50 by the Fleming H. Revell Company, of New York and Chicago.

We have received from the Edinburgh Medical Missionary Society a pamphlet of eighty-eight pages, *In Memoriam of Rev. John Love*, the Secretary and Superintendent of the Society, who was born March 2, 1835, and died May 8, 1892. Sweet and tender are the tributes to his memory. He was a good man, who went about doing good.

We have received the Sixty-eighth Annual Report of the Missionary Society of the Methodist Episcopal Church of Canada. In the first ninety pages are recorded the reports of the Society and its missions, and then follows one hundred and eighty pages of fine type giving the names of the contributors and the amount they contributed. The marked event of the year 1892 is the opening of a new mission in West China in the province of Tz-Chuen, which borders upon Thibet. The total income of the Society last year was \$242,385.73, an increase of \$6,370.30.

Missionary Personals.

BISHOP NEWMAN leaves this month on a visit to our South American missions.

Rev. R. W. Munson and family sail for Vancouver on March 6, returning to Singapore.

Miss H. S. Alling, a teacher in the Anglo-Japanese College at Tokio, Japan, returned last month to the United States.

Rev. H. B. Swartz and wife sailed on February 14 for Japan. They were accompanied by Miss Mary M. Cutler, M.D., who goes to Korea.

Rev. J. D. Gillilan, Presiding Elder in the Utah Mission, has a place for a young man to do mission work in Utah. A "courageous" man is asked for. Rev. T. C. Hill, D.D., of Salt Lake City, has been in revival work for weeks.

Rev. C. W. Drees, D.D., and family sailed from New York February 28, returning to Buenos Ayres. With them sailed three missionaries of the Woman's Foreign Missionary Society for South America: Miss Maggie Collard, of Cincinnati, O.; Miss Alice Hayward, of Mount Carroll, Ill.; and Miss Lizzie Hewett, of Rogers Park, Ill. Miss Hewett was for several years a missionary in Mexico.

Monthly Missionary Concert.

It will add to the interest any church may feel in missions if the pastor and Sunday school superintendent will hold monthly meetings, in which shall be briefly considered the latest news from one or more of our mission fields, and where prayer shall be offered for the success of our missionaries there. To aid them we give each month in GOSPEL IN ALL LANDS and Little Missionary special aid on the subject. The following are the

TOPICS FOR THE YEAR:

Jan., The World; Feb., China; Mar., Mexico; Apr., India and Burma; May, Malaysia; June, Africa; July, United States; Aug., Italy and Bulgaria; Sept., Japan and Korea; Oct., Scandinavia, Germany, and Switzerland; Nov., South America; Dec., United States.

THE GOSPEL IN ALL LANDS.

APRIL, 1893.

THE PEOPLE OF THE STATE OF OAXACA, MEXICO.

BY REV. LUCIUS C. SMITH.

AN article on the topography, climate, and natural resources of a comparatively unknown region would no doubt be interesting to many; but as the object of Christian missions is not to convert the mountains, valleys, and vegetable and mineral products, but the fallen sons and daughters of Adam and Eve, the theme of first importance and interest to all lovers and supporters of missionary work must always be *the people*.

Who, then, are the people of the State of Oaxaca, and what are their needs in relation to the Gospel of Christ?

The latest statistics are ten years old, not very specific, and probably quite inaccurate; but, judging from the best data at our command, we conclude that in the State of Oaxaca there must be somewhere between seven hundred thousand and one million human beings. Of these a very small proportion, probably not over one half of one per cent are Europeans (mostly Spaniards) and their unmixed descendants; five or six per cent are mixed races, and of these the woolly hair of the African is not infrequent on the coasts; and the balance, about ninety-four per cent, are pure blooded Mexican Indians. It is undoubtedly true, therefore, that there are more full blooded Mexicans in the State of Oaxaca than in any other state of the republic.

Moreover, as in the original peopling of Mexico one northern wave followed another, the first tribes that entered the country were pushed southward by their successors, so that the regions near the Isthmus of Tehuantepec became crowded with a perfect babel of tribes and kindreds and peoples and tongues. It is said that there are twenty-six Indian languages spoken in the state to-day, and many of these are not dialects of one common tongue, nor even related to each other as are the English, Italian, German, and Greek; but languages as totally distinct in their structure and vocabularies as are the English and the Japanese. In a recent journey of four hundred miles on horseback through the northwestern part of the state we passed through towns where nine aboriginal languages are spoken—namely, Mistec, Cuicatec, two dialects of Masatec, Aztec or Nahuatl, and two dialects each of Chinantec and Zapotec. Of these the Masatec and the Chinantec slightly resemble each other, and no doubt belong to the same general family, being, probably, as nearly related to each other as the English and the Persian; but they are entirely distinct from the Aztec, Cuicatec, and Zapotec, and these three have no discernible mutual affinity. With regard to the affinities of the Mistec I had no opportunity of investigation, but it is said to belong to the same general family as the Zapotec. Those that I have referred to as dialects of one language are in reality distinct enough to be classed as different languages, being, so far as we could judge, no nearer alike than Spanish and Italian, with the exception of the two branches of the Chinantec, which appear to be related to each

other about as Spanish and Portuguese. Notwithstanding this great complexity of languages, in every town there are a few, at least, who speak more or less Spanish, and in many places the common school has made the whole population conversant with the silvery tongue of Cervantes. The Spanish, then, is the general medium of communication and must be the principal means used for the evangelization of the numerous tribes.

With regard to advancement in civilization the Europeans and mixed races are about on a par with similar classes in other parts of the republic. The Indians range all the way from barbarous to half civilized. Most of them subsist by tilling the ground, rude manufactures, and petty commerce; but all of these branches of human activity are carried on in the most primitive style imaginable, and only serve to produce the most indispensable necessities of life. He is, indeed, a chief man among them who has three rooms in his house; a considerable number of the more prosperous have a principal room and a kitchen, but the immense majority only have one small room for all purposes. These houses are at best *adobe* huts, but most of them are framed with poles, walled with canes set on end, and thatched with palms or grass. The cane walls are sometimes plastered with mud, but generally the plaster is wanting, and the breezes circulate freely through the interstices, which is no disadvantage in a warm climate for houses that have no windows. It would be very difficult to find a stable in the United States that most of these poor Indians would not consider a palace as compared with their own poor hovels. The habitations are nearly all in villages and towns, for purposes of mutual protection. Isolated farm houses are comparatively rare.

The *haciendas*, or large plantations, which are not so numerous in Oaxaca as in other states, are in reality villages of a considerable population, where of course the house of the owner is vastly more important and costly than all the rest put together. The fact that the people of Oaxaca live in villages is a circumstance which will very much facilitate their evangelization. In our mission work here in Mexico experience has everywhere taught us that the inhabitants of large towns and cities are comparatively inaccessible, being for the most part less social and more completely under the power of the priests; in the *haciendas* everything depends upon the will of the owner, who is often a fanatical Romanist, and even when he is not his social relations generally make it very difficult for him to break with the dominant religion; but in the villages every man is, to a certain extent, his own master and thinks and acts with a certain degree of freedom. Therefore, we have always found these villages the most favorable ground for mission work. And, after all, the village people are the backbone of the nation. The great Juarez was a Zapotec Indian boy, born in a village about forty miles from this city. The present governor of the state was a villager of the valley of Oaxaca. A remarkable number of the first men of the nation were natives of these same Oaxacan villages.

The clothing and food of the Indians are as poor as their houses. The men wear a hat, a shirt, drawers, and sandals. The shirt and drawers are made of ordinary white cotton cloth, and the caudal extremity of the upper of these two garments hangs loose all around and undulates in the balmy breezes. The women have a great variety of costumes, according to the tribe to which they belong. It would require a separate article to describe them, and I will only remark that in some towns of the hot country the skirt barely covers the knee and the waist is very low in the neck.

Nominally, these Indians are Roman Catholics, and if they were so in reality they would need the Gospel almost as much as if they were Buddhists or disciples of the false prophet. But really the religion of the Indians of this state is a crude mixture of the semipagan superstitions of Rome and the wholly pagan superstitions of their

ancestors of pre-Spanish times, and it is difficult to tell which predominates. Their Romanism consists almost exclusively in the worship of images of the saints and of Christ, and as yet I have failed to discover a case in which the Indian worships the image as a representative of a person; on the contrary, in his mind it is the material image itself which is the ultimate object of his religious faith. He simply worships the image for the sake of the image.

Many of these idols are highly revered on account of their supposed powers of effecting miraculous cures. Perhaps the most famous of all is *Nuestro Señor del Santuario*, a large and ugly crucifix which is kept in Otatitlan, a town situated just over the line in the State of Vera Cruz. In the early part of May of each year a *feast* is held in honor of that image. On that occasion thousands of pilgrims from every direction flock to the holy shrine. Some of them travel hundreds of miles on foot, and spend weary months on the journey, in order to enjoy the privilege, or rather fulfill what seems to them a sacred duty.

The history of the case is generally about as follows: An Indian falls down and breaks his arm. He first gets it set and bound up according to the rules of the most skilled surgery of his village, and then calls upon the miraculous image of *Nuestro Señor del Santuario*, which is a hundred miles away, to heal him, making at the same time a vow that if he recovers, which is almost sure to happen in the natural order of things, he will personally carry and deposit in that sacred shrine a silver arm (generally worth about twenty-five cents) in recognition of the stupendous miracle of healing performed by the image. On our return from Tuxtepec in the latter part of April we met multitudes, probably hundreds, of these pilgrims. Many of them were from the valley of Oaxaca. We met them at intervals during the two days in which we passed the Sierra of Cuaximulco, among the wildest, roughest mountains that it has been our lot to cross. They were toiling up and down those tremendously rugged slopes, over roads that were well-nigh impassable, through forests that seemed almost interminable—men, women, and children, mothers carrying their babes on their backs, old men tottering on the verge of the grave, suffering incalculable hardships on a tedious journey of more than a month's duration, all for their faith in a graven image. Many, through exposure to the inclemency of the weather in a malarial climate, have sickened and died on those mountains, and the trail is lined with the frequent crosses that mark their graves.

The old pagan element of the Indian's faith consists largely in the worship of malignant spirits or devils, which in the Zapotec tongue are denominated *chaneques*. It is imagined that every stream, road, mountain, and wood is haunted by its own peculiar *chaneque*, and in order to appease the wrath of these evil beings the Indians carry to certain spots, especially caves, offerings of flowers, fruits, and all sorts of eatables, where they indulge in wild and savage dances.

The American Bible Society's colporteur for this state is a native of Cuilapam, a Mistec Indian town eight miles from the city of Oaxaca. Not long since he related to me an incident in substance as follows: "When I was a boy," said the colporteur, "one of my playmates met with an accident out in the fields. His father attributed the mishap to the *chaneque* of the place, and to appease him carried to the spot and buried there a variety of very palatable victuals. I happened to observe the operation, and, when the man had gone away, went and dug up the victuals and ate them. When the boy's father found it out he repeated the offering, and earnestly begged me to let it remain, as it was his only hope for the recovery of his son."

Only a few weeks ago a case occurred in our own house which illustrates the pagan superstitions of the Indians. The little son of the woman who was serving in the family of our native pastor had been seriously ill for some time with dysentery. At last his

mother called an old Indian woman to cure him. The method used was as follows : First a large earthen tub was filled with water. On the surface of the water flowers were scattered, and the child was left to play with them. Then on a *metate* the witch doctor ground up a quantity of a certain herb, a part of which she threw on the ground, and adding water mixed a mud consisting of earth and ground herbs. Then she made a cross on this mud, and beating first the ground and then the boy's chest said several times : "Come Manuel, come Manuel!" This was done on the theory that the boy's soul had left his body and that an evil spirit had taken its place. The witch then put the rest of the ground herb, which had been kept in a castor oil leaf, in her mouth, and having chewed it up spit it out on the boy's chest and back. Then taking the little fellow by the heels, while her assistants held him head downward over the tub of water, she broke an old earthen pot in close proximity to his ears, repeating at the same time certain words. He was held in that position so that his heart, which was supposed to have gone down into his stomach, should descend again into his chest. The breaking of the pot was to frighten away the evil spirit, which was supposed to have taken possession of the boy's body. This ceremony, after a few days, was repeated. Then the servant woman left the house because the preacher's family had made fun of the remedies which she had applied to her son. Afterward we heard that she had had the same ceremony performed again. But notwithstanding all this the boy died soon after, and his mother is said to aver that the preacher and his family are responsible for his death because of their incredulity.

Of all the Indian tribes of this republic, with the exception of the border Apaches and Comanches, perhaps the most barbarous are the Miges, who live in the mountain fastnesses of the eastern central part of the State of Oaxaca. We have been informed by an intelligent Mexican gentleman, who has had a good opportunity to find out, that the Miges still offer human sacrifices. It is said that there is a certain village among them which is furnished with water by a copious spring. Once a year the natives of that village kill a male child and bury it near that spring as an offering to the evil spirit that presides over the spot, so that the waters may not fail. Also there is in the same village a tree to which the natives tie their cattle, and there they annually bury an offering of a female child in order that the cattle may abound. These same Miges are said to be cannibals, and to be especially fond of the arms and thighs of the white man. However, in justice to the Miges, we add that, although our informant is an intelligent man, he may have been mistaken, as other people deny these statements. If the Miges do practice the above mentioned rites, it would no doubt be difficult to prove it, for they would probably practice them with great secrecy, to avoid punishment by the government.

With regard to the morality of the Oaxacan Indians we may say that drunkenness seems to be an extremely prevalent, if not an almost universal vice. Truth and veracity are regarded very lightly, legal marriage is comparatively rare, and other forms of immorality abound.

What we have said seems to us sufficient to prove that the Indians of Oaxaca are generally in bondage to Satan, and need the labors of the Christian missionary as much as any people on the face of the globe. In our work among them we sincerely ask the prayers of all true Christians, for, although our task seems to be one of almost insurmountable difficulty, we believe that with the help of the Almighty we shall be successful. If from among these Indians there have gone forth great statesmen like Juarez, we see no reason why God should not raise up among them mighty preachers of the Gospel, who shall lead their race upward to true Christian civilization.

LIFTING UP THE DEPRESSED CLASSES OF INDIA.

BY REV. A. W. PRAUTCH, OF TANNA.

(A paper read at the session of the Bombay District Methodist Episcopal Conference, held at Poona, September 23, 1892.)

HE is blind, indeed, who does not see the signs of the times and who does not in almost every Christian paper he picks up note the awakening among the low caste; and what shall be said of those who, knowing these facts, are content to use the obsolete, antedated, hand-power mission machinery when there is sufficient spiritual power for all who comply with the conditions for obtaining it.

I briefly quote some present revival facts among the low caste for our encouragement.

The blessed work in the North India Conference is known to us, and the fact that nearly fifteen hundred are baptized every month, and the work is steadily going forward with increasing power, ought to stimulate our faith.

The Bengal Conference Minutes for this year will surprise some. I received a postal card from a brother, who stated that 588 converts had been baptized in his circuit, and other brethren have mentioned large ingatherings and good openings. The Rev. H. C. Velte, of Lahore, speaks of a movement among the low caste people in the Punjab that began about five years ago. During this time the United Presbyterian Mission has added more than eight thousand souls to its Christian community; the Scottish Established Church in one district, Sialkote, has raised its membership rapidly to over two thousand; and the Church Missionary Society, in adjoining districts, has been adding to its members with almost equal rapidity.

The report of the American Presbyterian Mission, of Farukhabad, Northwest Provinces, speaks of a decided awakening among the low caste people. Other missions are also sharing in this blessing in North India.

From another field the same story of a decided turning to God is related by Rev. F. Hahn, of Gossner's Mission at Chota Nagpore. Among the aboriginal tribe called Kols, last year 1,073 were baptized and 2,796 broke caste and placed themselves under Christian instruction; the total Christian community numbers 35,000. He speaks of one missionary and seven native pastors having a congregation of 11,000 Christians, and in another field 1,000 waiting to be baptized. At a recent Conference they expressed themselves very strongly that the work among the high caste Hindus at Behar should be given up, and that they confine themselves to the Kols. He further writes:

We believe that since the doors for the Gospel are thrown wide open among the aborigines and lower classes, while the higher classes are still only partially accessible, it is our business to concentrate on the conversion of the former, leaving the latter to such societies as have larger resources and more various agencies than ours.

The same shout of victory comes up from South India, and the hearts of the workers are gladdened. The American Baptist Telugu Mission takes the lead. Its missionaries baptized 7,906 adults last year from the lowest castes. They say in their report that, "More would have been baptized, but for the insufficiency of water in the famine stricken districts;" they also report "signs among the *sudras* (low caste) of a movement toward Christianity."

The London Mission of the Travancore District reports a Christian community of 49,267, an increase of 2,770 for the year; there are only four missionaries, one medical missionary, and one zenana worker in the field.

The same mission in the Cuddapah District is having a glorious time. I only have

space for a few extracts from its report; besides the one hundred and two villages in which there are Christians residing, the report speaks of:

Nine new congregations that have been taken on their list to be supplied with Christian teachers; and besides these there are eleven communities, the people of which have this year given in their names as adherents and asked to be provided with teachers. In all these cases we have received distinct pledges in writing that the people have given up idolatry and determined to live as Christians.

In twenty-seven villages the whole or the greater part of the *mala* (low caste) community, and in several villages a large number of *sudras* (higher caste), have declared themselves ready to give up idolatry and embrace Christianity. This makes over three thousand standing at our door in seventy or eighty villages. In making this estimate we are going on the supposition that no communities which have not professed a desire to be instructed are to be won over.

In June ten families of farmers and weavers, all high caste, came to us asking for a teacher; they brought the *malas* (outcasts) of their village, and with them entered into an agreement to give up idolatry, receive instruction, and submit to discipline. We do not know how to act with regard to this great movement among the *malas*. We could easily win over thousands of adherents, but we feel it is useless to do so till we can supply them with teachers. Contrary to custom several non-Christian *mala* communities were visited this year, in order to see to what extent the movement toward Christianity had affected those who had never been directly appealed to. In every case the people were found to be convinced of the truth of Christianity and apparently ready to become Christians.

The American Evangelical Lutheran Mission among the Telugus in and around Guntur has 13,560 Christians; this is an increase of about 150 per cent in ten years. This mission pays special attention to work among women.

Rev. H. G. Downes, of the Church Missionary Society, Kurnool, at work among the Telugus, says:

I can now sum up the results of six months' work; the names of eight hundred people who wish to become Christians have been given to me. It is worthy of remark, that with the exception of one small village of fifty people, the first advances were made by the people themselves. I have had to give up work among the *malas* (low caste) as I cannot ask them to come forward, and when they do, be unable to send them teachers. In this last tour I heard of two or three villages that would have joined us had I gone to see the people, but I did not dare to. It seems as if all our missionaries in the Telugu country are laboring under the same difficulty.

The Arcot Mission has baptized 731 last year, and eight new villages have been added to the roll; the report says: "The question now among the people is not, Shall we renounce heathenism? but rather, *When shall we do it?*"

I have no recent report of the great ingathering of Tamils, in Tinnevely, where the Church Missionary Society has gathered in over one hundred thousand, mostly from the low caste, some years ago. This widespread turning to God by the low caste in South India is striking terror into the hearts of the high caste. The Madras *Hindu*, the most influential paper in South India, says:

If this process is allowed to go on for any length of time Christianity, by taking the lower classes into its fold and educating and elevating them, will gradually add to its strength and be enabled to assume a position of successful rivalry to Hinduism.

I believe I have shown by the above that the revival is prevalent everywhere in India except in the Bengali, Marathi, and Gujarati language districts. I have arrived at my own conclusions regarding this state of affairs. As I converse with various workers in all positions and all missions, I find, first, that *there is not a general expectation of any remarkable manifestation of divine power to convert the heathen; and, secondly, that they, working consistently with the above, are fully occupied with preparatory work, and as the majority hold the pernicious doctrine that you must sow and then wait a season for the harvest, they are patiently waiting.* The clear teaching of Jesus is that although this is the "natural" way, there is a "spiritual" way much shorter: "Say not ye, There are yet four months, and then cometh 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).

Now the questions naturally arise, What are the methods adopted, and what are the motives of the people who come in such large numbers? These have been answered at length by Rev. Howard Campbell, M.A., Cuddapah, who is doing the work, and hence in a position to speak. I shall give extracts from his article :

There are two methods followed by those who are doing evangelistic work in India. One appeals directly to the individuals, and seeks to induce them to forsake the social and religious customs of the community to which they belong and take an independent stand as followers of Christ. The other, while it by no means ignores the necessity of individual conversion, appeals to men not as isolated individuals, but as members of a community, and strives to foster a general movement toward Christianity until the community as a whole, or at least a great part of it, is prepared to renounce idolatry and accept Christianity.

If we were to estimate the results of mission work in India from those districts alone in which the individual method is exclusively employed, we would be compelled to admit the remarks of recent critics as to the slow progress of mission work.

A score of converts in one village have a very much greater influence on the neighborhood in which they live than double their number scattered here and there. The mere fact that a body of people, even though its members are uninfluential, has become Christianized, removes some of the greatest hindrances in the way of the Gospel and prepares the way for vigorous aggressive work. After a number of communities have embraced Christianity, caste feeling, which is undoubtedly the greatest obstacle in the way of the Gospel, ceases to obstruct, and actually helps the work.

Not a few active and earnest workers have their serious doubts as to the results of this work and the method in which it is conducted. They say, Mass movements leave Hinduism practically untouched; they are only possible where there is no strong caste feeling to be overcome, and they cannot be successfully promoted unless appeals are made to low and unworthy motives. This criticism derives a certain appearance of plausibility from the fact that up to the present mass movements have been confined to the low caste communities. It is natural that this should be so. Our Lord came to preach the Gospel to the poor, and ever since the despised and poor have been the most ready to accept his teachings and follow his steps.

Christianity is the religion of the poor, the only power that can raise them out of their degradation and enable them to claim and enjoy their rights as men. It is this fact, more than any other, that draws the poor to the feet of Jesus.

When the members of a low caste community renounce idolatry and accept Christianity they are abused and threatened and in many cases actively persecuted. I could mention instances where the village authorities and wealthy land owners have prevented Christians from the low caste from being employed as laborers in their own or neighboring villages. People will not lightly change their faith in the face of persecution like this.

The chief reason for their turning to Christianity is their dissatisfaction with the rites and doctrines of Hinduism, and a sincere conviction that Christianity is the true religion without which it is impossible to know or serve God aright.

Until a community has made considerable progress in Christian experience its members are more likely to benefit by the ministrations of an uneducated man, whom they feel to be one of themselves, than by those of a highly trained catechist who has always been accustomed to city ways and city life.

Other times may have needed other plans, but for us and our time the watchword should be, Concentration where there is the least resistance. We ought to direct our efforts to the evangelization of the rural population. The people of the villages are much more open to Christian influences than the people of the towns, and it is among them that a mass movement is most likely to commence.

If such a movement can be promoted even in a comparatively small district, evangelistic work throughout the whole country cannot fail to be influenced by it.

In spite of what may be said to the contrary, there is no method more likely to produce a body of Christians worthy of respect than that which attempts to win over and evangelize whole communities.

It is by no means easy to root out ingrained prejudices and abolish old evil habits. Even after people have embraced Christianity there will be a tendency among them toward heathenism, which nothing but earnest effort in prayerful dependence upon our divine Helper can destroy. When the community is professedly Christian there is not the same inducement nor the same opportunities to relapse.

The above is based on practical experience, and if we are honestly seeking light let us be advised by those who have made a success of Gospel work.

I feel it is more helpful for us to study the plans of those who have succeeded than

to waste our time with the dreamy theories of noncombatants. So I will proceed to give extracts from a paper by Rev. B. Pratt, who is being used of God in his spiritual harvest field. He writes:

I baptized a man named Ramulu, and his family, through whose influence access was obtained to the homes of his relatives, and before the end of the year nine were baptized and a preparatory work was done in several villages where relatives lived. The next year 274 were baptized, and ever since there have been accessions *by following up the openings*. Placed at suitable centers throughout the circuit are eight catechists, and under them inferior agents called "readers." Each has three villages allotted to him to regularly visit. Two native ministers spend the bulk of their time in itinerating round one group of villages after another in company with the catechist and they are introduced to the people by the converts.

We require from the candidate a distinct and formal renunciation of idolatry in all its forms and the acceptance of Jesus Christ as his God and Saviour. After baptism, instruction in Christian knowledge and training in practice continue. The catechist also acts as schoolmaster and collects what children he can for daily instruction.

At an early stage of the work we adopted an expedient for supplying the ranks of our agency. Young men of apparent intelligence were selected, and it was hoped that these would learn enough to render them useful as subordinate agents. Two young men thus trained have proven themselves greatly superior on account of their local knowledge to the more highly-paid strangers from other districts. Three others are doing good work under the catechists.

We have had trouble regarding the marriage customs of the converts. It has been found exceedingly difficult to enforce our veto on practices which we could not allow, and much friction and some loss has resulted, as in all other matters we have conceded everything in the customs of the people which is religiously indifferent, but this did not fully satisfy them; this year, however, the people have met us and the conducting of marriages has been placed in our hands. With care and patience the village Christian communities will come fully into line.

The motives of the converts have been mixed, but in this mixture spiritual considerations have undoubtedly an essential part. The Gospel delivers the low caste from the bondage of fear of his goddess, and the love to Christ is of slower growth.

Of the lower motives the chief is probably the protection which connection with the mission affords the convert. In the rushing torrent of oppression the driven band gathers and forms on the lee of every rock which stands firm against the stream. Every convert knows that through the missionary he has access to the ear of the highest authorities when oppression becomes unendurable.

A motive lower than this is the hope of material advantage. In their heathen state the low caste generally depended on their high caste superiors, of whom the *patel* is chief. As Christians the tie of dependence is somewhat relaxed, therefore the *patel* objects to acknowledge the claims upon him for help when he no longer has the power to exact an exorbitant return. So the people who formerly looked to the *patel* in times of special difficulty are compelled, after baptism, to transfer this regard largely on the missionary, who is forced to help them, not by his policy, but by the condition of the people. The loans and grants of the high caste are used for the enslavement of the borrower, and we could not stand by and see that still go on in our newly formed Christian communities. The following fact will illustrate the system in operation. In one village where we work the grandfather of a boy convert borrowed five rupees from a village usurer and, unable to repay the sum, worked for the creditor all his life. On the death of this man the burden descended to his son, and he worked also in lifelong servitude to discharge the interest which accumulated on the original paltry loan more quickly than it could be cleared off by daily toil. He was carried off by an attack of cholera, and the village Shylock fastened on his third victim, a bright intelligent boy, who had become a Christian. He appealed to the missionary, who paid the original loan of five rupees, defying the usurer and leaving him to recover the interest by process of law if he did not consider the blood of two generations sufficient to satisfy the claims of justice.

The religious neglect in which the low caste are left by their religious teachers (?) renders their attempts at resisting the spread of Christianity futile.

No doubt the poor *malu* (low caste), friendless and oppressed, is inclined to look with favor on the religion which guarantees him disinterested and, according to his standard, powerful friends.

The coolest and calmest analysis of this work among the masses leads to the firm conviction that the work is verily of God.

The Rev. S. Knowles, M.A., of North India Methodist Episcopal Conference, has been used of God among the jungle tribes; he gives an account of his work from which I quote:

For a long time I expressed my cherished belief of the impossibility of reaching the minds and hearts of *bona fide* Hindus and Mussulmans so as to convince and bring them immediately to Christ without a sure groundwork of knowledge arising from a long course of previous historical Christianity; but I was wonderfully taught by God to see and grasp the truth that the word of God, faithfully preached in any one place or at any one time, is the only real medium of the Spirit of God to convince the heart of sin and righteousness and lead it to trust in Jesus Christ for present salvation.

It was in the beginning of 1883 that I was encamped with all our dear native brethren in a place called Madhuapur. As our custom was, before going into the village to preach, we met together in our tent to read a portion of Holy Scripture and unite in prayer for inspiration for, and a blessing on, our evening's work. I read a part of the second chapter of Acts, and while reading an indescribable desire came into my heart for a baptism of the Holy Spirit. I mentioned this to the brethren; they became very much interested in the question, and we began to talk about and earnestly pray over it. We soon became of one heart and mind in our desire to obtain this baptism. I remember with glowing gratitude that while one of us was pleading in prayer the great unmistakable blessing came down upon every heart present. We then all arose and marched into the village with our lamps burning and our music playing.

A congregation was waiting for us, mostly of the Thakur caste. We began service by singing a hymn with music, then a prayer, then preaching. I noticed while preaching that each native brother was engaged in silent prayer. There was a remarkable impression made, such as I had never seen made before. After the preaching of the Gospel Brother Paul stood up and invited all who were convicted and believed on this great pure incarnation to declare themselves by coming forward and receiving from our hands the sign of discipleship. At once the head man of the village, his eldest son, two other Thakurs, and a Brahman came eagerly forward before the whole crowd, and after further instruction in this way received baptism and then unshrinkingly partook of the *prashad* or food, with us. This was an altogether new and blessed experience with all of us. We have never since that time thus preached in village or *mela* without men of all ages and castes being so impressed by the truth as to openly confess their faith in Christ and boldly receive baptism before an astonished crowd.

Six years after the above Brother Knowles testified that they simply preach Christ and him crucified, and the same results follow. I would urge everybody to get his book and read it carefully and prayerfully.

The Rev. J. E. Scott, Ph.D., Presiding Elder of the Agra District, has written his experience in the Christian papers and in a small pamphlet. I shall only quote one passage:

The old way of satisfying conscience by wrangling with bigoted Hindus and Mohammedans in the bazaar is not so good as sitting down with the friendly people in the low caste quarter.

The reader of his pamphlet is struck by the number of camp meetings, Quarterly Conferences, workers' meetings, and the fact that these are made occasions for a rally of the new Christians from the surrounding district, and in these meetings the pure Gospel is preached in simplicity and with power, and sinners are converted and believers are blessed, and workers go forth with special anointing. They have the old time religion up there and apply it.

There is no room for doubt but that the greatest need to carry on this work of uplifting the low caste is an outpouring of the Holy Spirit upon ourselves; then we can be a spiritual help to those under us or coworkers with us.

How can we expect our workers with so few religious advantages and surrounded by depressing heathen influences and cold Christianity to surpass us in Christian zeal? We ought to be filled with the Spirit and make our Quarterly and District Conferences times of revival, and have a few days to get the Gospel nets mended, and sharpen our sickles to go at our work anew, and endued with divine power God will honor those that honor him and intrust those with his Spirit who are prepared to receive and work in harmony with his will.

A MISSIONARY writes: "In India a knowledge of Bible truth and doctrine is greatly on the increase and heathen superstitions and beliefs are dying."

THE PEOPLE OF ASSAM.

BY REV. P. H. MOORE.

ASSAM is one of the twelve principal civil divisions into which British India is divided for convenience of administration. Among these it ranks tenth in extent of territory and eleventh in number of population. About three fifths of the people are Hindus, one third Mohammedans, one tenth hill-tribe people, and the others are Buddhists, Brahmans, Sikhs, and Christians. They have very peculiar ideas with reference to God and their obligations to him.

Come, walk down the street with me ; the first man we meet is a Hindu. Will you tell me now what his religious tenets are ? You know in a general way what Hinduism is, but I venture the assertion that there is just about one chance in three hundred and thirty-three million that you will be right in getting the exact shade of this man's thought ; for Hinduism is a broad term, ranging from absolute monotheism on one extreme, to polytheism multiplied to the three hundred and thirty-three millionth degree on the other. But you say, this man shows by that daub of paint on his forehead just what his position in Hinduism is. Yes, quite true—that is almost true—that is, it would be true if he squared his creed according to the books. But such is not the case. Keep in mind the history of this people. Remember that, though they are called Hindus, you will go very wide of the mark if you expect to find their beliefs agreeing with that of Hindus in other parts of India, as described in books on Hinduism. The denominations of Christians are numerous, but the differences of Hindus are legion. Assam is said, religiously, to have passed from primitive Hinduism through Buddhism, Adi-Buddhism, back again to Sivism and Vishnuism. There are scars of the fierce struggles that brought about all these changes. The conglomerate elements which mark the ethnical character of the people have their counterpart in the varied mosaics of religious belief. So that the three-fifth part of the population that are called Hindus present peculiarities that nothing short of local acquaintance will enable one to understand. However, one or two general characteristics may be noted.

(1) As a class they are idolators, though we shall probably see no idols in our walk ; these are generally kept in temples and houses of worship. We have reason to be thankful that their excessive sanctity requires that most of the time they be veiled from the vulgar gaze, so that their hideous forms are not more frequently thrust upon us. We may see here and there shrines by the roadside—small, low pyramids of masonry with a hollow in one side, from which a dirty little lamp sends forth a feeble flickering light. But the devotees here are probably not native Assamese. They are immigrants of the merchant class—worshippers of Ganesh.

(2) They are priest-ridden ; they call their priests God, and are much more afraid to disregard their word than to disobey the law of God. If in their deepest consciousness they do not regard sin against God as a very trivial matter, I know of no rational explanation of their conduct. A man will tell you that lying is sin ; that it is evil in itself and God's punishment of it is hell, but he goes on lying without compunction. He next admits to you that eating chicken is no sin in itself, still he will starve rather than eat it simply because the priest forbids it. Does he not fear man rather than God ? He yields assent to authority rather than reason, but it is human authority rather than divine. To disobey the priest is to become outcast, which means more to the average Hindu than all the torments of hell.

Hindu castes are numerous—some high, some low. To whichever of these he belongs, his chief concern is so to observe its rules as to keep within its pale. Outward

observance is all that is required for this. Hence it comes to pass that Hinduism, whose central thought is supposed to be undistracted meditation on the Deity, has degenerated into a round of lifeless formalities which now bind the people like fetters of brass. Until the government introduced secular education the priestly class had a monopoly of learning. Since the days of Manu (700 B. C.) it has been regarded as a grave offense for one of low caste to so much as hear the words of their sacred scriptures. Thus the twin sisters, ignorance and superstition, have held almost undisputed sway—mutually rivaling each other in completing the degradation of the mass of the people.

That next man we meet is a Mussulman. You know what the Koran teaches, so can tell pretty accurately what he believes, or rather ought to believe. For even the Mussulmans of Assam have not escaped the influence of their environment. They belong to the same ethnical stock as the Hindus, being in large part descendants of the converts to Islam made at the time of the various Mogul invasions of Assam. Hence, the greater part of Mohammedans are found in the districts bordering on Bengal, where those invaders were most successful. Many of them hold the doctrines of Islam very loosely, or are very ignorant of what they are. Still they present a solid front against polytheism and idolatry; but the vices so characteristic of the followers of the prophet find a fertile soil and attain luxuriant growth in the Mussulmans of Assam. Although no hour of the day has passed without lying and deceit—if with no more outrageous sin—do they not pray to the prophet four times a day, and will he not on this account plead effectually for them with the one God whose prophet he is?

Works of merit to counterbalance their demerit before God are the great *desiderata* with both Mussulmans and Hindus. "Blessed are the *pure in heart*" is not among their beatitudes.

Passing on we find a man whose sturdy limbs give proof of mountain climbing. His prominent cheek bones and slightly Mongolian cast of features at once mark him as different from the Assamese. I tell you he is a hill man. But can you tell me what demon he worships? That buffalo, pig, or goat that he killed yesterday with so many incantations, calling loud and long on the name of his god—whose wrath was he attempting to propitiate by the act? What benefit did he expect from killing that fowl according to a time-honored formula, leaving its blood and feathers under that green tree for the demon's acceptance and taking home its flesh to feast himself and family and perhaps neighbors also. Is it the demon of earth or air, or wood or mountain, who he fears will cause the failure of all his crops, and make his flocks and herds sterile and his wife barren, if he does not thus offer sacrifices? Why are there no benevolent as well as malevolent spirits among his household *penates*?

More than forty languages and dialects are spoken in Assam. Half of these are languages of hill-tribe people. All these hill people are demon worshipers, but each tribe has its own demons, and its own ceremonies, preserved in pristine purity or largely modified by their environment.

Remember, too, that the ranks of the Hindus are largely swelled by numbers of these hill-tribe peoples, who, having given up keeping swine and drinking strong home-made rice liquor, to which they are greatly addicted, and paid a small annual fee to the priest, are admitted to the lower castes in the Brahmanical system.

The hill people generally are anxious for the present life, saying, What shall we eat, and what shall we drink, and wherewithal shall we be clothed (though very little clothing suffices), and the life to come claims very little of their thought. That Kachari, for instance, is a genuine Sadducee, and denies that there is either resurrection, or angel, or spirit. His motto is, Let us eat, drink, and be merry, for to-morrow we die; as the beast dieth, so dies the man.

That Mikir, on the other hand, looks forward to a great and beautiful city into which he may hope to gain admittance after an indefinite number of transmigrations of soul. When his brother dies, he first mourns his loss with loud lamentations, then places by the corpse food and liquor for the journey of the departed spirit, and having allowed one or more days for the spirit to rest before starting on its long journey, he gathers his friends and neighbors and bids it depart joyfully on its journey, bidding it adieu with much mirth and singing, dancing, and feasting, lasting all night in case of a child, and for several successive nights in case of a leading man.

There is a respectable looking man of the better class of the people. He has broken away from the thralldom of caste, and now imprecates curses upon it. He has dared to think that his forefathers were wrong in matters of faith. He is a Brahman ; a Unitarian among Hindus ; the Indian Theosophist. He has risen superior to the rubbish of Hinduism. He wants no mediator between God and man. The human soul has a natural right to enter directly into the presence of the Father of us all. Human sin is too trivial an affair to have annulled this right. Hence no atonement is required, and he goes directly to God in worship. He dwells much on the infinite love of God, and does not trouble himself as to how he can be just and yet justify one who has broken his law. Hence, leaving out of sight the holiness of God, he also misses the most marvelous manifestation of his love in the divine Saviour.

Here now we meet a native Christian. The chances are that he is from the hill-tribe people, or, if formerly a Hindu, that he is from the lower rather than the higher classes. Here at least, you think, is a man who believes and thinks as you do. But do not be too sure of this. Did not idolatrous superstitions cling to converts from heathenism in the days of the apostles ? Do not be surprised if you find some of his former superstitions mingled with the truth which he has received in Jesus. The ideas and associations of his childhood may not yet have been fully outgrown, though he is a true believer in the Christ of God.

Such are some of the religious characteristics met with in mission work in Assam.
—*Jubilee Conference.*



HINDU IDOL MAKERS.

The Missionary Machinery of the Methodist Episcopal Church.

BY REV. J. M. BUCKLEY, D.D.

THE traveler sees our missionaries in China, India, Korea, and Japan; he stumbles upon them unexpectedly in Bulgaria, Italy, Germany, Switzerland, Denmark, Norway, Sweden, and Russian Finland. He finds them in Africa. If business or pleasure leads him to South America, they are there. If curiosity takes him to Mexico, he learns that about the time the Jesuits went out the Methodists came in. In the United States, if he inquires among the foreign populations—the Italian, French, German, Bohemian, Swedish, Norwegian, and Chinese—he discovers ministers supported by the Missionary Society preaching in their languages. In the new countries of the West, and among the colored people of the South, where there are few indigenous resources, the Methodist missionary travels from place to place, sowing the seed, founding Sunday schools, and building churches, as well as among the whites in those regions.

Who sends forth these missionaries? The bishops, and in certain cases the Board of Managers of the Missionary Society.

Of whom does the Board of Managers consist? Of laymen and ministers selected by the General Conference, and in case of vacancies caused by death, withdrawal, or resignation, the board fills them according to certain rules.

Who decides what money shall be expended upon them? The General Committee, consisting of bishops, secretaries, treasurer, and assistant treasurer, representatives of the several districts elected by the General Conference, and an equal number from the Board of Managers.

Who collects the money? It is done under the superintendence of the pastors. Wherever there is a Methodist church there is a preacher in charge, and he is the authorized agent of the Missionary Society. It is his duty to raise money from the adult members, and to see that collections are taken for it in the Sabbath school; this he does through the superintendent.

In every church there is a Committee upon Missions; in every Sunday school a systematized plan of raising money.

Who stimulates the pastors and Sunday school superintendents in the discharge of the work? Presiding elders, who have been themselves pastors, and are liable in a comparatively short time to return to the pastorate.

Who stirs up both pastors and presiding elders? The Annual Conference, in which the name of each pastor is called, and he is required to announce the amount of his collections during the preceding year.

But this is not all; the secretaries, called by the voice of the Church and set apart to this work, go to

and fro, disseminating information, inciting the pastors by powerful addresses, and delivering, as they have an opportunity, sermons to the congregations. They attend upon the meetings of the Missionary Committees and those of the Missionary Board, and in conjunction with the treasurer transact the complicated business of the various missions. The religious periodicals of the Church are the vehicles of information and rousing appeals, and *THE GOSPEL IN ALL LANDS* is a kaleidoscope of history, travels, and religious progress, furnishing a new phase every month in the year of the movements of humanity toward the glorious consummation when "Christ shall see the travail of his soul, and be satisfied." Returned missionaries and those at home on leave add their experience and enthusiasm.

The theory, then, of Methodism is: *Every Methodist a giver to missions; every pastor and Sunday school superintendent both a giver and collector; every presiding elder a giver and a superintendent of collectors.* All these pour the gifts of the Church in the treasury, where they are subject to draft for the support of missions.

Is it not an extraordinary organization, a splendid spectacle?

Yet no machinery ever worked itself. The perpetual motion machine has never been invented; much less in human organization has such a device been contrived. Voluntary and sustained fidelity is the only guarantee of permanent success. The intelligence and enthusiasm of a Sunday school superintendent may in any community mean a great achievement; the absence of these implies feebleness and meager results. A pastor who cares nothing for missions, or who sentimentally cares much and practically nothing, leaving the Sabbath school and congregation without stimulus or guidance, may be an obstruction to the benevolence of the Church. This is often illustrated when, without any difference of circumstances, except the change of a pastor who attends to the missionary interests of the Church for one who does not "put his soul in it," the collections fall off a third and sometimes a half. The presiding elder who is indifferent allows his district to fall behind, while he who realizes the grandeur of the work and his own importance to its accomplishment, by his personal and official opportunities, raises the sum total which astonishes and delights the people who give it, and becomes an inspiration to every other district in the Conference.

General Sheridan said: "Five hundred men who will fight are worth a great deal more than a thousand men of whom five hundred will fight and five hundred will not;" which meant that laggards and cowards, though they swell the numbers, are in the way of the valiant.

Methodism within a few years has advanced to a noble place among the missionary organizations of this country. Its system of raising money needs not

to be mended, *but to be worked.* Its most conspicuous agents, the secretaries, are fertile in resources, fervent in spirit, and not slothful in the business committed to them. From the senior bishop to the last probationer received, Methodist hearts should burn with holy ambition to make Methodist missions successful at home and abroad and answer to the taunt that *Missions are a failure*, and remove, by abundant support of the workers in the field, not only all temptations to discouragement, but the possibility of accounting for a want of success by charging upon the Church at home either lukewarmness of sympathy or inadequacy of reinforcements.

A Mission Journey Into the Sierras de Puebla of Mexico.

BY REV. WM. GREEN, PH.D.

WEEK before last Mrs. Green, Miss Parker, and myself started into the "Sierras de Puebla" to visit our work among the Indians of that rough section of country. We started from Puebla at one o'clock in the afternoon by train to San Marcos, on the Inter-oceanic Railway, where we changed cars for the San Marcos & Nautla Railway. A little after dark we reached our destination, at a place called Huitzilapam, which means "the river bank near the pines." Here we met our Indians, who were to carry the ladies on their backs from this point to Xochiapulco, Tetela, and back again to the place of starting, a distance of about one hundred miles. We had taken the precaution of taking chairs with us for the ladies to sit in on the backs of these Indian carriers, for the kind of chairs that the Indians have would have been exceedingly uncomfortable affairs. We took the rockers off two chairs, so as to have high backs, for low-backed chairs would have been unendurable for so long a journey.

The night we reached Huitzilapam we had to spend in the car, as there was nowhere for us to lay our head—no hotel or anything of the kind. We took our provisions with us, got our supper from our own supply of food, and putting our baggage on the seats for pillows, lay down to sleep. But, like King Henry in Shakespeare's play, we sighed,

"O sleep, O gentle sleep!
Nature's soft nurse, how have we frightened thee,
That thou no more wilt weigh our eyelids down
And steep our senses in forgetfulness?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy in an hour so rude?
And, in the calmest and most stillest night,
With all appliances and means to boot,
Deny it to us kings and queens?"

We did sleep some, but it was so fearfully cold in that car that again we were reminded of the words of Shakespeare:

"O, I have passed a miserable night!
I would not pass another such a night,
Though 'twere to buy a world of happy days,
So full of dismal misery was the time."

Our bed was a narrow seat, without cushion or anything else, and at that point we were so high above sea level, and so near to the snow-covered peak of Orizaba, that it was fearfully cold and almost unendurable. Next morning we left the car, got a cup of tea which we had with us, and called our Indians around us to start.

Miss Parker is a tall woman, and weighs not less than one hundred and fifty pounds. An Indian boy, seventeen years old, backed up to the chair she sat in, and in a few moments she was lifted on his back, and away she went into the woods. Mrs. Green was treated in the same manner, and before I could get on my horse, which was already saddled and waiting, they both were gone.

Our road was through the woods for some distance, then across the plain called Mazapa, and then into the mountains. The path was nothing more than an Indian trail for the most part, and in some places it was not even that. In the early afternoon we reached our first halting place. Here we visited our two schools, one in Jilotepec, or "the hill of corn," as its name signifies, and the one in Xochiapulco, which means "the flower of the river Pulco." These two names are pure Aztec. "Jilote" is corn, and "Pec" is the Aztec termination for hill or mountain, while "Xochia" in Aztec is flower, and "Pulco" is river.

On the hill, as you descend into Jilotepec, there is one of the grandest views on this continent. The little town is nearly three thousand feet below you, and the surrounding mountains are several thousand feet above you. Bishop Mallalien, when I took him there, said that there was nothing in Switzerland to compare with it. It is truly a magnificent view. As you pass through it and ascend the mountains on the other side another magnificent view presents itself. Steep and rugged mountains rise up on every side, and yet you can see down into the valleys thousands of feet, and away off into the hot country, for you must always remember that the climate in Mexico is hot or cold, according to the altitude. This day we passed through three different kinds of climate—the cold, the temperate, and the hot. On reaching the top of the mountain that looks over Xochiapulco we found a tree, called "Xochitonal," the "flower of the morning," as its name indicates. Here the first rays of the sun strike in the morning, and hence its name. As the ladies saw the beautiful view of Xochiapulco for the first time their admiration was great. I have seen it, perhaps, scores of times, so that it was nothing particularly to me. The village looks as if it was located in a deep valley, but the fact is it is on the ledge of the mountain, and not more than half way down. In the valley, three or four thousand feet below you the river runs in a wild gorge, which, if it could be transplanted to the Catskills, would make the fortune of every man, woman, and child anywhere near it, and this is not disparaging the beauty of the Catskills. But the fact is there is nothing

anywhere in the Eastern States to compare with the grandeur of the lofty mountains and deep valleys in Mexico. And one remarkable thing about these mountains is this, you can see a yoke of oxen plowing high up on the steep mountain side, thousands of feet above you, always a straight stick for a plow; and the crops of corn that are raised is perfectly astonishing.

Once when I was in these mountains I had for a companion a colonel in the American army. He was a jolly fellow, and enjoyed these novel scenes immensely. He remarked, as he saw the corn growing, "I can't understand how in the world these fellows get that corn sowed on such high and steep mountain sides, unless they shoot it into the ground from the opposite mountain." But they don't do that. They plow, with oxen, sideways of the mountain, and then take an iron-pointed stick and punch a hole in the ground, drop the seed, and then let indulgent nature do the rest.

It is said that these mountains are full of gold and silver, and in my opinion there is truth in the saying, for everywhere there are seams of ore; but woe betide the man who goes a-prospecting for it. He will follow the trail of others who have made the experiment, and, as the Irishman said, "wake up dead."

The Indians have never acknowledged the authority of any government that has so far ruled Mexico, though I think that before long they will fall into line. Everything indicates that. Their old leaders are dying off very rapidly. One only remains of any great influence among them. Old General Francisco Lucas is the last remnant of the rulers of these people. They still appeal to him against any decision that they don't like in their courts, and his word is law with them. I had a long talk with him the other day, and he said that he was now so old that he should not take part in any other trouble that his people may have with the government. I think the present government will soon bring them into subjection, and without any war.

At daylight next morning we were ready to start for Tetela. I showed the ladies the lay of the land between us and that point, and how they were ever to get there over those high mountains and through those deep valleys was a puzzle to them. Nevertheless they had to go. Our first descent was from three to four thousand feet down into the valley of the river. And, by the way, I ought to say that this valley is full of caves, where in times past these Indians hid in time of war, and where it is said that they still keep their arms and ammunition hid from the authorities. There is one where they put four hundred Frenchmen during the war of the French intervention, and it is said that so narrow is the mouth of the cave that but one man can pass at a time, and that during the confinement of these unlucky Frenchmen only a few Indians were detailed

to keep the four hundred prisoners. No doubt the prisoners supposed there was a large number of them, but as I learned the facts there were not more than ten men left to watch the cave.

On reaching the valley we had to climb up the other side of the mountain, and then down the other side of that, then across a little plain, through a river, and up a long ravine in the mountains till we came to the foot of a mountain that stopped all further progress apparently. Here the road leads up the steep face of this rocky mountain. It winds in a zigzag manner straight up for three or four thousand feet, over stones, out on the edge of the precipice, around trees, and at last when we reached the top we were going along the very edge of a precipice that was so high that the bottom of the valley was not visible. The sides were so steep and rough that the bottom could not be seen at all. On reaching this point the scene is indescribably grand. Across the valley you may see the snow-capped peak of Orizaba, distant at least a hundred miles. At the right is an immense rock, called "El Castillo," the castle. It is an immense rock, with turrets, pinnacles, and towers, and looks like a great castle painted white. The valley of Sautla is lying before you, but three thousand feet below. The view is a splendid one, with all its shades and sunshine. A little beyond we stopped for dinner, which we had to get from our own supply, for there was nothing to eat in all that distance. The place where we stopped was the little hut of an Indian, and he charged us eighteen cents for the glorious privilege of eating our dinner under the shade of his donkey shed.

We reached Tetela at about five o'clock and were welcomed to the home of two missionary ladies, who have charge of the school there. They hail from Wisconsin and Michigan, and are two of the bravest girls in the world. Their school is a delight to all who visit it. We were there to attend the examinations of this and two other schools. I will not detain you with a description of these examinations, but I will say that they were in every respect first class. All the common branches are taught, and there were some branches that are never taught in any schools of the first grade. It was worth all the trouble to see how well those children had been drilled in the common branches and in the history and doctrines of the Bible. The answers were prompt and for the most part correct.

After spending five or six days there we returned home, the ladies on the backs of their Indian carriers and myself on the back of a good horse. At Huitzilapam we had for our hotel the same car, and as the night was unusually cold the ladies suffered much. Mrs. Green took a severe cold, and as I write this letter she is coughing to remind her of that roughest night that she ever spent on earth. These two ladies went for the fun there was in this trip, and they got fun out of it, no doubt. This at least

was part of their object. The main reason, perhaps, was to see these schools and by their presence help the ladies who have so faithfully worked in this remote field of labor.

Activity and Position of Buddhism in Japan.

BY REV. H. LOOMIS.

As the numbers and influence of Christians in Japan increases so does the hostility and activity of opposing forces become more pronounced and definite. The greater part of the Japanese are Buddhists, and they have come to feel that their religion is fast losing ground, and something must be done to maintain their power and influence.

Some three years ago they sent to India and obtained the services of Colonel Olcott. It was thought that a man of his notoriety and ability would bring terror and dismay into the hearts of his opponents and complete victory to his friends. His coming was heralded far and wide, and for a short time large crowds thronged to hear him. But his mission was a failure, and when he returned to Japan about one year ago he was so unpopular that he did not attempt to speak at all.

Sir Edwin Arnold gave the Buddhists the benefit of his name and influence, but was not active in their support. Two graduates of Harvard (who were employed as teachers in the Tokio University) joined the Buddhists and helped to give strength to their cause. The first missionary to Japan of the Unitarian faith tried to affiliate with the followers of Sakya instead of the followers of Christ.

As all these sources of encouragement and help have failed to sustain the dying cause there has been an effort to put Buddhism on a new and more substantial basis. It is evident to all thinking minds that the old and absurd doctrines hitherto taught in regard to the creation and other matters must be abandoned, and so new theories have been advanced that are more in harmony with modern science and the known facts of the universe.

But Buddhism lacks the quickening power that there is in the religion of Jesus Christ, and is doomed to pass away. The frantic efforts made to prevent its extinction are like the last struggles of the dying. They are indications of death, and not of prosperity and vigor.

The Shingon sect is one of the largest and most influential of the Buddhist sects in Japan, and has upward of thirteen thousand temples and monasteries. Its third General Assembly met recently, and it is reported that everything seemed favorable at first. Scores of letters were received, and there were many proposals looking toward the abandonment of a negative, defensive attitude, and taking a positive and progressive position. But when it came to the adoption of a constitution there was such a wide diversity of opinion that part of the members withdrew, and the meeting was dissolved without any result.

In the Nichiren sect there is a controversy over the election of the chief priest. In the Soto sect two temples have separated from the rest. Representatives from the other sects decided that the separation was desirable, but the home department of the government has the control of religious affairs and refuses to sanction the separation.

In another sect the older and younger members are at war. Peacemakers protest earnestly against division of the forces of Buddhism at this time of danger, but in vain. The cause of division and strife is the matter of the education of the priests. It is asserted that they have not kept pace with the advanced state of education in the country, and as a class they are condemned on all sides as being ignorant and immoral.

Seeing that they were losing ground very fast, about three years ago some priests of the Monto sect conceived the idea of entering into political life, and went so far as to send delegates to Tokio to memorialize the authorities on the subject of amending the constitution so as to allow their order to elect and be elected to the House of Representatives. It is also said that some of the priests were engaged in carrying on a secret and sometimes even an open canvass on behalf of some of the parliamentary candidates.

An association was likewise formed, called the "Sovereign-revering and Buddha-believing Grand Combination." One of the leading members of this association was a candidate in Tokio for the Parliament, and another was on the editorial staff of one of the leading papers in the same city.

But at a meeting of the chiefs of all the Buddhists held in Tokio in 1890 it was resolved: "First, That no priest be permitted to join any political party. Second, That no priest be allowed under any circumstances to labor for the benefit of any political party. Third, That every priest take care to warn his flock against the danger of allowing political differences to encroach upon the sphere of social intercourse, and against committing any breaches of the law in the excess of political zeal. Fourth, That under no circumstances shall any temple or building belonging thereto be lent for holding political meetings."

In commenting upon the conduct of some of the priests in regard to political matters, one of the Buddhist papers says: "These Buddhists were originally impelled to prefer such a request by zeal to increase the influence of their religion. They thought that their cause would gain materially by the presence in the Diet of a powerful contingent of men devoted to their creed. That they thought thus is natural, seeing into how deplorable a condition of ruin the whole fabric of Buddhist power has fallen in these latter days. Nevertheless, Buddhism is a force having deep foundations in the history, customs, and art of the country, and it can yet be made an influential factor, if only the work of its regenera-

tion be carried out in a judicious and practical manner."

Another Buddhist paper discusses the question of the degeneration of the Buddhist priests. It does not hesitate to denounce the whole order of the priesthood as being sunk in the depths of immoralities. There have been pretended reformers in later years who have caused a certain amount of excitement in religious circles for a short time, but they soon sank out of notice.

A young scholar, named Enonye Enryo, is trying to arouse interest in the study of Buddhism as a system of philosophy, but his efforts have not the slightest influence in reviving the vitality of the religion. "Is there not," asks an author in one of the Buddhist papers, "a single true follower of Buddha among the two hundred thousand priests in Japan?"

In a recent copy of the *Japan Mail* there appears an article in which it says: "The regeneration of Buddhism is a very popular topic in a certain circle of Japanese scholars, but to all appearances the writings on the subject have not yet produced any noteworthy results. Nobody appears to question that the time for reformation is nearly ripe. The difficulty seems to be that there does not exist at present any priest equal to the task of reformation. The present scarcity of able men is not likely to be remedied in a short space of years, as the requirements of other departments of life are absorbing virtually all the available talent, and will continue to do so for many years to come. The priesthood is now composed, for the most part, of the lowest dregs of society, bankrupt spendthrifts, knaves who have no other place of refuge left, and good for nothing fellows incapable of earning a livelihood in any sterner line of life."

One of the severest blows that has been struck at Buddhism is the recent decision of the Tokio City Council that the cemeteries of the capital shall no longer be under the control of the various temples, but controlled by the district officials. The priests can thus no longer sell the ground, as heretofore, for burial purposes, and the great part of their income will thus be cut off. This action has caused great uneasiness among the priests, and it is reported that they are resolved to contest the matter by a lawsuit against the governor.

Whatever may be the issue, it is evident that the superstitions of the past are steadily losing their hold upon the minds of the people and opening the way for the coming of the King of righteousness with healing in his wings.

Professor Ladd, of Yale Theological Seminary, has recently visited Japan and writes in regard to the condition of things as follows: "Some of the most observing, thoughtful, and influential of the political leaders of Japan are coming to recognize the fact that they, the nation, need Christianity as a moral power to teach the people self-control; need it also to re-

form evil customs, alleviate suffering, solace sadness, and cheer the fainting national heart. Some of the most reactionary of the 'Conservative Party,' in view of their inability to bring the nation back upon the Confucian ethics, are really glad of help from Christian ethical teaching and discipline. It is as a moral force that the statesmen of Japan are most inclined to welcome the work of Christian teachers."

Yokohama, Japan, December 15, 1892.

Mohammedanism and Women.

BY REV. DR. ELLIOTT, OF GAZA.

MOHAMMEDANISM is in its essence carnal; it is gross and sensual and panders to the worst of passions, and it does not inculcate holiness. Faith in God and in Christ are utterly unknown. It is a religion of works: "Do this, and thou shalt live" is its character. Its principal requirements are:

1. A belief in the Unity of God.
2. Work of Prayer—this duty is performed five times a day.
3. Work of Fasting, in the great month of Ramadan, when they fast all day and feast in the night.
4. Work of Merit, that is, being kind and charitable and giving alms.
5. Work of Pilgrimage; or, the "Hag," once in a lifetime at least, with some every two or three years, a journey to Mecca. A real "Hag" is not performed by sea, but on foot.

Mohammedanism is essentially monotheistic. "There is no God but one God, and Mohammed is his prophet" is repeated five times a day. It is essentially a system of cruelty; it is considered a blessed action to kill an infidel, a Kafir, or dog, as Christians are termed. Six years ago, in Damascus, there was a massacre, when not less than six or seven thousand lost their lives. It is a religion of grossness, sensuality, cruelty, and darkness. A Moslem can by law have four wives and as many female slaves as he pleases. Woman is utterly degraded, and it is no exaggeration to say she is treated as a beast of burden. Among the Fellahin the women are too often beasts of burden, and among the Bedouins they plow, reap, carry water, and chop wood, while the men smoke and drink coffee. In the upper classes a woman's sole duty is to be the mother of sons.

A little girl brought under our notice was named Bicafrî, which signifies "enough," because she was the ninth daughter, and after her birth the father divorced his wife.

The Moslem heaven is one of sensuality, where it is believed God provides seventy wives for each of the faithful. But in this age some men are becoming more enlightened; they are beginning to read and think, and can appreciate a good wife; this is still, however, the exception. Six years ago in Gaza, with a population of twenty-nine thousand, there was no school for girls, nor has there yet been any attempt

to educate them. They cannot read, they have no employment for their fingers, they cannot sew nor do work of any kind.

Respectable women are supposed to do nothing; their lives are useless; they become gossips, busy-bodies, running about from house to house, talking about their neighbor's affairs, and comparing husbands. The gossip shop is the Turkish *bath*. Family feuds run high, dissensions, jealousy, deep strife, and hatred abound and lead to worse results. The presence of four wives brings trouble to a household. For instance, a doctor was called in one day to see a man who could not be roused from the state of coma in which he lay. Suspicion led to inquiry among the servants, and the fact that six weeks before he had married his third wife confirmed the fear that poison had been administered.

This mode of life not only affects the moral state of the women, but the bodily health also suffers. Hysteria is a common disease among the women, and is called by the natives "possession of the devil." To cure it a *shalrur*, or native doctor, is called in. He asks for a plate, and with his pen and ink writes the name of God all round the disk. He then washes it off with a little water, which the patient is made to drink. The supposed evil spirit is sometimes exorcised.

The laxity of divorce laws also adds to the degraded condition of the women. A man will divorce his wife for bad cooking or for any pretext. He simply says, "I leave her" three times, and she is then discarded.—*India's Women*.

minion of this horrid idolatry and gave to her the knowledge of his love and great salvation.

"More than two years ago I received a Macedonian cry that came to me from away over in the fastnesses of the Sierra Madre Mountains. I immediately responded. After I had preached several sermons on that trip, in the house of an old lady who then heard the Gospel for the first time, she said to me, 'I have had a quarrel with the Virgin of the Falls.' The Virgin of the Falls is an image in the mouth of a cave where there is a beautiful waterfall. Thousands of people go every year to visit this image, to be cured of their diseases and to pay votive offerings to her for cures that they imagine they have received from her.

"She said, 'I have a quarrel with the Virgin of the Falls; for I have had sore eyes for five years, and, although I have offered frequently to her in my prayers, that if she would cure my eyes I would have two little silver eyes [images of eyes] made for her, and send them to her, yet she has given me no help. I know she has cured thousands in that time, but she has passed me by. That is my quarrel with her.' I told her to put her faith in the Saviour of Bartimeus, of whom I had preached to her, that he would cure her eyes if he thought it best. If not, he would give her spiritual eyes to behold him as the Light of her soul forever. She said she believed she would. She is now an earnest Christian and delights in the Gospel of Christ, and is a light in these dark mountain regions."

Roman Catholic Offerings and Prayers in Mexico.

A GLIMPSE of missionary work in Mexico is obtained from the following in *The Missionary*. The worker says:

"A few days ago a member of our Church here told me that when her mother died several years ago in Linares she was absent with her husband in Laredo, Tex. She was in the depths of grief that her mother should have died when she was away from home, and directed a prayer to an image in her home in Linares called the 'Virgin of the Impossible,' saying, 'O, thou virgin that doest the impossible, grant, in thy mercy, that when I return to Linares I may see my mother restored to life, and I will give thee many presents.' She said she fondly hoped that the virgin would do it, but on returning home and not seeing her mother alive, but assured that she was in the silent grave, she said she stood up before the virgin and cursed her to her face.

"I notice that although the devotees have unshaken faith in the power of the image, they have no reverence when it fails to grant their request. There is no resignation, but wrath, as in this case. This woman is a Christian now, and that which distinguishes her piety is an ardent love to Christ, and gratitude to him that he delivered her from the do-

The Laws of Manu.

IN the laws of Manu, which were written seven hundred or eight hundred years before Christ, and which form the most complete system of Hindu law, social, moral, and religious, now known, it says: "When a Brahman springs to light he is born above the world, the chief of creatures; whatever exists in the universe is all, in effect, the wealth of the Brahman, since he is entitled to it all by eminence of birth; Brahmans must be invariably honored, for they are transcendently divine." Of the *sudra* caste we read: "Servile attendance on Brahmans is of itself the highest duty of a *sudra*, and leads him to future beatitude." Of the outcasts it says: "Let no man who regards his civil and religious duty hold any intercourse with them; their abode must be without the town, and they must roam from place to place." These laws, though not so binding now because of changes brought by Western civilization, are yet strong in their hold on the people of all castes. They embrace the whole duty of man and of men, religious, political, social, domestic, and private. The duties of monarchs are laid down with as little ceremony as those of the humblest. They inculcate the worship of gods and goddesses, of the elements, and of the heavenly bodies.

MONTHLY MISSIONARY CONCERT.—INDIA.

A Day Among Devil Worshipers in Trichinopoly.

BY REV. J. M. THOMPSON.

TOWARD the end of February or early in March every year, a great festival is held at Puttûr, a suburb of Trichinopoly, in honor of Kulamayee, a female demon, a sort of South India representative of the bloody Kâli of Calcutta. She has her temple in a lonely spot on the banks of the River Uyakundân, a branch of the sacred Cauvery, but on the occasion of the annual festival she is brought down to a branch temple in Puttûr. Her devotees are principally either members of the thief caste, or cultivators, and low caste people living in out-of-the-way villages and hamlets, and their worship is inspired by fear of her anger. Her desire for blood is very great, and, unless this is met and amply satisfied, her worshipers fear that during the year she will visit them with all manner of dreadful calamities. Hence on the occasion of the great annual festival these poor people crowd into Puttûr in their thousands from all points of the compass.

The day before the usually quiet neighborhood is all astir. Merry-go-rounds, swings, etc., are being erected, favorable positions for peep-shows are secured, and also stands, where the gambler may ply his nefarious calling. Booths and tents of all shapes, sizes, and colors are set up, and in these on the great day of the feast a busy trade will be carried on. During the night previous to, or very early in the morning of the feast day, Kulamayee's chief priest takes up his abode in the Puttûr temple and there awaits the orgies which will begin with the dawn. One thousand goats are demanded in sacrifice, and he, as representing the authority of the demon, receives the victims and professes to drink their blood! He is somewhat fastidious in his tastes and rigid in exacting compliance with his conditions.

One of these is that each goat presented shall be perfectly black. A single white or colored hair will disqualify it, and it is ruthlessly rejected. As it is not so easy to find goats in large numbers fulfilling this condition, rigid insistence upon it has the twofold effect of considerably limiting the quantity of blood the man has to drink, and also of stirring up the zeal of the devotees by making their task more difficult; for so greatly do they dread the anger of the demon that they spare neither trouble nor expense in trying to find an acceptable offering.

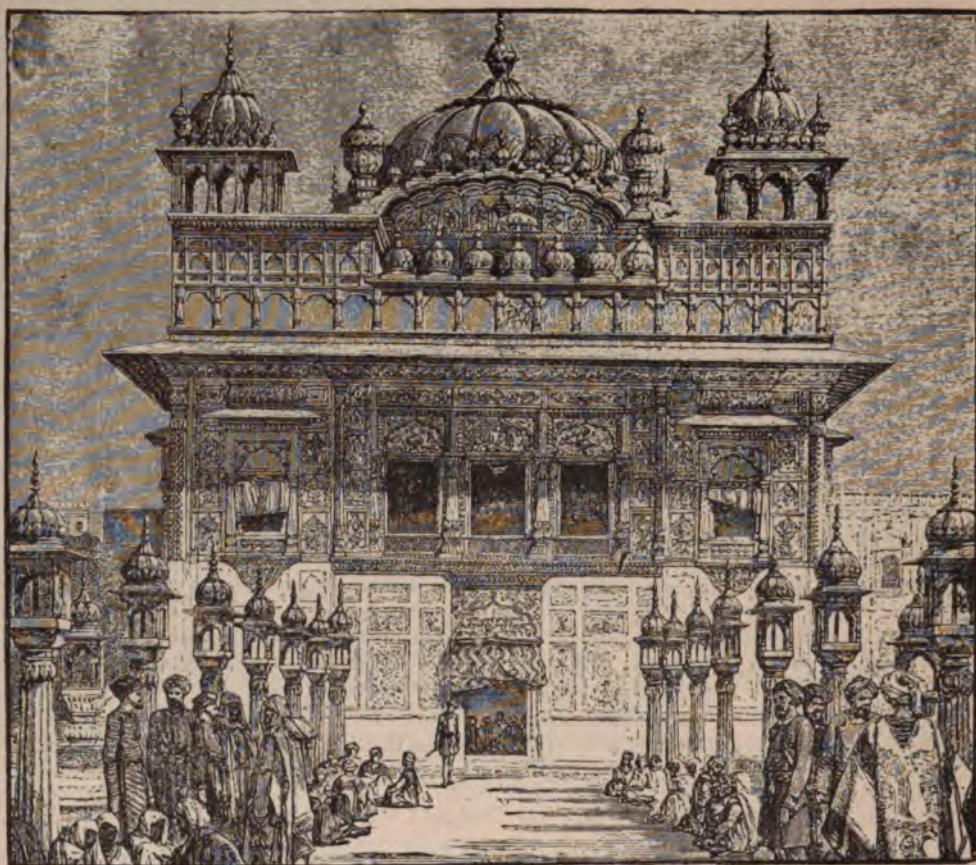
All night long the crowds have been gathering, and daybreak shows every road and street leading to Puttûr a stream of men, women, and children dressed in their picturesque holiday attire. Little black kids are wriggling in the arms of some, and full grown black goats are struggling upon the shoulders of others. The streams converge at the point where the temple stands, where sits the priest side by side with

the hideous representation of his demon deity. No preparatory rites or ceremonies are necessary as an introduction to the bloody scene. The first goat that arrives fulfilling the required conditions is promptly beheaded, and the priest receiving the reeking blood proceeds to drink it. For long, weary hours the disgusting scene continues. The surging crowd ever grows through the morning hours, and as the sun rises high in the heavens the scorching heat and the dust make the scene well-nigh unendurable. The noise is deafening. The din of the crowd, the cries of the showmen, the yells and shouts of those whose victims have been accepted, the blare of huge trumpets, and the almost childlike bleat of the goats and kids as they are being hurried to the place of sacrifice, make a conglomerate of sound that has to be heard before it can be understood.

As the priest can only deal with one victim at a time the afternoon is far advanced, and the sun is sinking down into the west before the end of the bloody scene is reached. When at length it is reached a move is made to a spot across the rice fields, a quarter of a mile away. Here, during the year, under a tree by the side of a small irrigation channel, stand four granite pillars, without ornamentation or anything to suggest that they have any religious significance. But on the day of Kulamayee's feast their existence and purpose are explained. They are the support of a temporary hut of plaited palm leaves, which for an hour or so on the evening of Kulamayee's festival becomes the abode of her image. On the occasion of this visit, the priest with his idol is ensconced in a gorgeous pyramidal car which is carried on men's shoulders, preceded by an elephant lent for the occasion by the authorities of the great Vishnuvite Temple at Seringapatam, and accompanied by the music of many tom-toms and huge brazen trumpets, and by many thousands of people.

Arriving at the improvised temple the object of the visit is explained. The priest has drunk so much warm blood during the day that his body needs to be cooled. The water in the irrigation channel has been previously dammed up, and now forms a pool two or three feet deep and several yards in width. The priest descends from his car of state and plunges into the water, not to bathe, but to drink, and the task he sets himself is that of drinking till the level of the water has fallen one span! When this is done the festival is over, and Kulamayee is taken back to the Puttûr temple to spend the night; and the following morning she is taken back in state to the loneliness of her own temple on the river bank, where in comparative neglect and congenial darkness she remains, till the lapse of another year brings round her festival again.

The Puttûr temple is within five hundred yards of our mission house and chief mission premises in Warriore, Trichinopoly, and the festival is a field day for



GOLDEN TEMPLE, AMRITSAR.

the mission. We are astir by daybreak—missionaries, native ministers, catechists, local preachers, and theological students—as large a staff of workers as we can muster. We get into a thoroughfare leading up to the temple, but far enough away from the noise for our voices to be heard. The strains of a Christian lyric soon attract attention, and the passers-by gather round us as, for longer or shorter periods, we tell them of the Saviour. Our audience is a very restless one and continually changes. Many with goats on their shoulders or in their arms stop and listen for a while, and then rush on with their victims. Others who have been earlier to the temple are now returning with the headless, skinless carcasses of their victims slung upon their shoulders. Some of these will stop with their ghastly, bleeding burdens for a few moments, but the majority of them are too much excited by the fact that their offering has been accepted, and by the prospect of the feast that awaits them when they get back to their villages, to give any heed to the voice that cries to them from the wayside. On they rush with eager haste to prepare what will be for them and their families

probably the heartiest, heaviest, and merriest meal in the whole year.—*West-yan Record*.

The Golden Temple of Amritsar.

AMRITSAR, a city of the Punjab, is the chief commercial emporium of northern India. Here is located the "Golden Temple," the chief temple of the Sikhs. In the center of the city is a beautiful lake, and in the center of the lake is the Golden Temple.

Visitors are met at the entrance gate of the temple by an official guide. Their shoes are removed and their feet covered in canvas socks. A causeway, about seventy yards long, conducts to the temple itself. On both sides of the way are rows of beggars and musicians, to whom every worshiper gives a few grains of rice or other cereal. There are also nine curious gilt lamps on each side of the pier. The temple stands on a square platform. It is only fifty-three feet square, but for richness of decoration it is the most splendid temple in India. Its charm consists greatly in the beauty of its surroundings and the splendor of its color. The interior is richly

carved and decorated with floral patterns. In the center sits the chief priest, reading from the sacred book, surrounded by pious worshippers, who chant with him the verses he reads aloud. The domes, cupolas, and the upper portion of the walls are covered with thin plates of gold, hence the name "Golden Temple."

The Sonapur Mela.

THE Rev. G. J. Dann, of the English Baptist Mission in India, writes to his society of a mela, or religious fair, among the Hindus, held not far from his station at Allahabad. He says:

"The view, as seen in the picture, shows an old *masjid* on the left bank of the Gandak River, at the head of the road leading up to Hajipur. The numerous elephants which are brought for sale swim the river at this point, and a large number of the pilgrims cross in boats and land just about our camping ground. The new temple of Hari Har Nath is the one in which *pooja* is now performed, the older one having been superseded by it.

"Ours were motley congregations. Many were horsedealers, as mendacious and slippery as the semigypsy frequenters of Barnet Fair, and with the doubtful advantage of being Hindus and Mohammedans; and, therefore, able to lie and cheat without any troublesome, conventional fears as to conscience and public opinion. On the other hand many of the people were simple villagers—a far more unsophisticated and hopeful class. Here might be seen gentlemen's domestic servants, a few policemen, and,

standing on the skirts of the crowd, listening with an air of protest and apology for such condescension, an educated Hindu or Mohammedan gentleman. And driving down the bazaar at full speed, with a syce running ahead to push the slow-moving pedestrians out of the way, came planters, officers, and ladies, staring with polite or scornful surprise at us as they scattered our congregations in alarm by turning the corners recklessly and sharply in true Anglo-Indian style.

"A native gentleman heard us singing at this spot one of Mr. John Christian's popular *bhajans*, and came to me in great delight, asking me to sell him the book, and offering any price I chose to fix. He went away the happy possessor of two hymn books at one and two pice respectively. 'Why,' he said, 'you *padri sâhibs* have quite become Hindus. You write and sing like ourselves.' I told him that such was our duty and privilege—to become all things to all men, if by any means we may gain some. He said he had thought Europeans would never win India, as they were not gifted with the fine imagination of the oriental peoples. I advised him to read our Scriptures, especially the discourses of our Lord and the Psalms of David. He thanked me politely, and went away, reading from his newly-purchased volumes as he went."

The Car of Jaganath at Serampore, India.

(From the Calcutta Indian Witness of July 9, 1892.)

ON Monday last Jagat Nath, the "Lord of the World," having spent ten days at the house of his



GOING TO SONEPUR MELA ON GANDAK RIVER.

maternal aunt, returned to his own residence. Like other great ones of earth, he has his own private conveyance which, in size at least, is fitly designed to impress men with a sense of its master's exalted station. And surely if any object lesson that men can prepare is able to effectively show the place held by Jagat Nath, or Jagannath, in the minds of the multitude, the yearly journey from his own house to his aunt's and back again ought to make such an impression. The real Jagannath resides at Puri, Orissa, and all these displays in Bengal are simply rehearsals of the original event at Puri. But Bengali Hindus are richer than their Oriya brethren, and hence it comes to pass that in many places of Bengal the celebration of this *rath jatri*, or pilgrimage, of the chariot of Jagannath I is a much more imposing display than at Jagannath Puri itself. The town of Serampore enjoys the proud distinction of providing the largest of

hundred feet in advance of the car; the whole width of the carriage way was so crowded with human heads that one could have walked on the solid mass as on a cobble stone pavement. But though solid it was neither quiet nor silent. They who have seen a swarm of bees alight on the outside of the hive, the whole mass alive with incessant movement yet remaining unbroken, will have an idea of the appearance of the mass of humanity that surged and shouted and tugged at the ropes while dragging their lord back to his home.

It is a veritable conquest of Bengal. The Bengali has accepted this Oriya cult as his own, and the loud creaking wheels of the unused chariot answered the shouts of the crowd in a wild barbarous note of triumph over Bengal. True, the Bengalis do not so regard it. Jagannath is theirs; they are conscious of no race jealousy toward the Oriyas and this

worship of rude force. Yet this was the principal impression made on our minds, as for the first time, Monday last, we witnessed this wild, semibarbarous procession. Bengal, left to itself, would have invented something more intellectual, something more like religion than this deification of brawn and muscle, and it is, or ought to be, to Bengal a humiliation, instead of becoming, as they have made it, the especial occasion of displaying their wealth and piety.

This performance is a puzzle to one asking for



Bala Rama. Subhadra. Jagannath.
JAGANNATH AND HIS BROTHER AND SISTER.

all chariots for the use of Jagannath, and the celebration of the festival is more impressive there than elsewhere.

Here is a model of the Hindu temple, so common in Bengal, mounted on a heavy plinth three feet above the ground, moving on six sets of double wooden wheels five feet in diameter. The structure is simply a very large temple placed on wheels, the whole affair built of wood in the most substantial manner, rising three stories high, with domed turrets on each corner and in the center a large open cupola, in which is placed the idol, rising high above the corner turrets. The weight of the structure is immense, and it is said six hundred men are needed to drag the car along the smooth, metaled road, while generally not less than one thousand men are on the great cables that are as thick as a ship's hawser.

The struggling mass of bareheaded Oriyas and Bengalis on these ropes was a spectacle never to be forgotten. The four great cables led on several

the reason of things. Why is it so many millions enthusiastically interest themselves in celebrating a mythical story from the *Ramayana*. Its origin defies our philosophy, though its perpetuation is more easily accounted for. Twice or thrice during its short procession of a few hundred yards the car was halted and remained stationary, while copper coins rained upon the wooden roofs of the car. Like monkeys on the roof a bazaar, Brahmans, young and old, swarmed on the terraces of the car and scrambled for the pice. There was money in it! money for the *pujaris* who run the show, and there was opportunity for ostentatious display of pious benevolence; above all there was the grand attraction of excitement of the first quality. We have seen the mounted marshal of a Fourth of July procession in a Pennsylvania town; we have seen the coachmen of the civic carriages on Lord Mayor's Day in London, but never have we seen such a display of personal importance as was shown by the tall, old Brahman who stood on the back of the



ON THE HOOGLY RIVER.

carved horse in front of the chariot. It was worth two hours' weary waiting in the sun to see that old man brushing imaginary flies from the head of that wooden horse. The grace and dignity of the old fellow's movements were simply matchless, and showed how fully he believed in the show that was going on.

The coincidence of this Rathjatra festival with the summer solstice suggests the query that perhaps Jaganath represents Surjya, the sun, and this ten days' outing is the short period before and after the solstice, in which the sun is north of the zenith. The present influence and probable permanence of the celebration is a more important question. The festival no doubt stirs the fire of devotion in many hearts, but the rude and barbarous and nakedly materialistic character of the celebration must weaken

the faith and cool the ardor of intelligent and educated people. Time was when the ponderous car drawn by a thousand men was the most imposing spectacle of conquering greatness the people knew, and so the great car moving slowly along the streets left on their minds a deep impression of the greatness of Jaganath. But now the prosaic railway car is its more than successful rival. Each of the many crowded railway trains that brought the people to Serampore last Monday was incomparably greater, larger, more irresistible than the procession of the Rathjatra. Jaganath suffers by comparison. His car is no longer the greatest moving thing, and the mob of howling coolies tugging at the ropes furnishes such a ludicrous contrast to the locomotive engine that as an object lesson in the greatness of a Hindu deity the celebration becomes a ridiculous failure.

The Todas of India.

REV. T. WALKER, a missionary in India, writes of a visit he made to the Nilgiri Hills, and of the people he saw there. He says:

"Perhaps the most interesting part of my stay in the hills was the visits I paid to the Todas. This



A TODA MAN.

strange people form one of the hill tribes of the Nilgiris. Their origin is unknown, but their language is rather like Tamil, and their handsome, swarthy faces are almost of a Jewish type. Their sole occupation consists in tending their herds of buffaloes in secluded spots on the hillsides. They proudly call themselves 'Alâm'—'The People'—and look down upon all others as their inferiors. They levy tribute on the neighboring tribes, and regard themselves as 'kings of the Nilgiris' and lords of the soil. Their hamlets, or *munds*, consist of small groups of from four to seven huts, and are always situated in picturesque and secluded spots.

"The Toda hut is a squat-looking erection, with a circular roof, and is entered on all fours through a hole standing two feet from the ground. Their re-

ligion is hardly worthy of the name. It consists in a certain respect for the buffalo, as the milk giver. In every village, or *mund*, a man is set apart as 'sacred dairyman,' and his duty is to milk the buffaloes of the *mund*, and to attend to the butter, etc., derived therefrom. Above and beyond this, they have *pâlâls*, or priest milkmen, who are attached to *tiriêris*, or 'sacred mounds,' (supposed) holy spots where no ordinary foot is allowed to enter, and where the sacred buffalo cows are tended. To these cows belong by inheritance certain bells, called *Dér Moni*, which are objects of peculiar veneration. Thus it is seen that the belief of the Toda is centered in his buffaloes. Though possessing a dim, distant idea of the existence of an Almighty God, and though making 'salaams' to the sun and the moon—yet, in point of fact, the religion of the Todas is unlike the nature worship of the Hindus. Their gods are their buffaloes—a fact sad enough for the Christian to contemplate.

"The funerals of the Todas are rather grand ceremonies. They are twofold: the *Pachai Hêdu*, or 'green funeral,' immediately after death; and the *Bara Hêdu*, or 'dog funeral,' following a year later. The chief feature of both is the slaughter of several buffaloes, which are supposed to follow the dead person to minister to his wants in *Amanôr*, the Toda Paradise. The Toda salaam to the rising and setting sun and moon, and speak a blessing on the house: 'May it be well with the male children, the man, cows, female calves, and everyone.'"



A TODA WOMAN.

Hindu Suttee.

THE burning of a woman with the corpse of her husband is now prohibited in India by the British government, but it was formerly very common. The picture accompanying this is intended to illustrate the scene, and the original was made in India and engraved in ivory.



William Carey, the distinguished missionary, thus describes a ceremony witnessed by himself:

"As I was returning from Calcutta I saw the *Sahamoron*, or a woman burning herself with the corpse of her husband, for the first time in my life. We were near the village of Noya Serai (also spelt Niaserai). As it was evening we got out of the boat to walk, when we saw a number of people assembled on the riverside. I asked them for what they were met, and they told me to burn the body of a dead man. I inquired whether his wife would die with him. They answered, 'Yes,' and pointed to the woman.

"She was standing by the pile, which was made of large billets of wood about two feet and a half long and two wide, on the top of which lay the dead body of her husband. Her nearest relations stood by her, and near her was a small basket of sweetmeats called *kivy*. I asked them whether this was the woman's choice, or whether she was brought to it by any improper influence. They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them it was shocking murder. They told me it was a great act of holiness, and added, in a very surly manner, that if I did not like to see it I might go further off, and desired me to go.

"I told them I would not go; that I was de-

termined to stay and see the murder, and bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusing to burn herself. But she, in the calmest manner, mounted the pile and danced on it with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile the relations, whose office it was to set fire to it, led her six times round it at two intervals; that is, thrice at each circumambulation. As she went round she scattered the sweetmeats above mentioned among the people, who picked them up and ate them as very holy things.

"This being ended, and she having mounted the pile and danced as above mentioned (which appeared only designed to show us her contempt of death and to prove that her dying was voluntary), she then lay down by the corpse and put one arm under its neck and the other over it, when a quantity of dry cocoa leaves and other substances were heaped over them to a considerable height; and then *ghee*, or melted preserved butter, was poured on the top. Two bamboos were then put over them and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed.

"No sooner was the fire kindled than all the people set up a great shout, '*Hurree Bol, Hurree Bol!*' which is a common shout of joy and an invocation of Hurree, the wife of Hur, or Seeb. It was impossible to have heard the woman had she groaned or even cried aloud on account of the mad noise of the people; and it was impossible for her to struggle on account



HINDU LADY, OF BENGAL.

of the bamboos, which were held down like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman rising when the fire burnt her. But they declared it was only done to keep the pile

from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen."

The Religious Beliefs of India.

AMONG the many excellent books on India there are three that commend themselves especially as being recently written and by authors well known. *A Winter in India and Malaysia*, by Rev. M. V. B. Knox, D.D., was issued in 1891; *Indika*, by Bishop J. F. Hurst, D.D., in 1891; and *India and Malaysia*, by Bishop James M. Thoburn, D.D., at the close of 1892. Most of the information that follows is from these books.

The population of India is classified according to religion as follows:

Hindus.....	207,640,416
Sikhs.....	1,907,245
Mohammedans.....	57,325,432
Buddhists and Jains.....	8,545,674
Aborigines.....	9,302,058
Parsees.....	90,000
Christians.....	2,280,549
Unspecified and others.....	198,409
Total.....	287,289,783

India is a hot-bed of religions. Hindnism supplanted an extensive system of early practices among the Turanian aborigines, fragments of which remain to this time in tree worship, devil worship, and the like. Then the elaborate Hindu religion, after holding sway here for two thousand years, was compelled to meet in life-and-death struggle with Mohammedanism, the latter being propagated, not only by the

sword, but by preachers, missionaries, and by all those influences so likely to be urged by conquerors. Last of all has come Christianity, for the first time meeting these great systems fairly, as it has met and overcome other great religious systems.—*Knox*.

In considering the prevailing religions of India the Hindus take the lead, followed at a great distance by the Mohammedans, while the third class of religionists are demon worshipers, numbering, probably, not less than forty or fifty millions of the people. The Nat worship, which is spoken of in the census report as peculiar to Burma, is but another form of this same demon worship. Sometimes the worshipers of a demon are Hindus in the observance of caste, and of many of the forms of Hindu worship; but, to their minds, the idol before which they present their offerings is the representation, not of a god, but of a demon.—*Thoburn*.

The people of India, without regard to creed, are almost universally believers in fatalism in some form or other. It forms an important dogma in the creed of the Mohammedan, and is accepted universally by every Hindu. Another form of error, which has rested like a blight upon the Indian mind for untold ages, is their well-known belief in pantheism. In some form or other, not only the orthodox Hindus, but nearly all classes of the people seem to be under the spell of this illogical, but strangely fascinating, doctrine.—*Thoburn*.

Brahmanism is that system of religion which was taught by the Brahmins, or priestly caste, who predominated over all other castes of the Aryan conquerors. Even the kings were subordinate to the Brahman priesthood. The Brahmins had a long conflict with the warrior caste before gaining supremacy. They renounced all claims to the government, and, while not asserting the right to be kings, they held that they had sprung from the mouth of the Creator and were superior to all other human beings. They have survived all the revolutions of three thousand years. The Brahmins of this day are the unbroken line of descendants from the original Aryan conquerors of India. While the royal lines have risen and fallen, and disappeared, the Brahman still lives in the affection and almost divine veneration of the people. In mental and physical development they are the finest specimens of the Hindu type in existence. The Brahman can be distinguished from all others by his figure, fair complexion, intellectual features, and scholarly tastes.—*Hurst*.

In the conception of Brahmanism there are no eternal torments. The wicked, at last, purified by their punishments in the invisible sphere or by repeated births and lives upon earth, are reabsorbed in Brahma and lose individual existence and personal consciousness, sinking to rest, like a troubled wave within the sea, in the one eternal and infinite spirit.—*W. W. McLane*.



HINDU, OF MADRAS.

Hinduism is the direct outgrowth of Brahmanism, but having accretions from Buddhism and other faiths. It is the prevailing popular religion of India to-day. The religion of Brahma was a system of calm, spiritual pantheism. The Hindu religion is based on the worship of the personal deities Siva and Vishnu, who are the emanations of Brahma. There are five sects of Hinduism: 1. Worshipers of Siva; 2. Worshipers of Vishnu; 3. Worshipers of the female personifications of the divine power, regarded as the wives of the deities; 4. Worshipers of Ganesh, or Ganpati, as god of luck or good fortune; 5. Worshipers of the sun. While these are the great general groups of Hindu believers, there are various subdivisions, there being worshipers of demons and spirits; of heroes and men; of ancestors; of animals; of plants and trees; of the sun, moon, rivers, and rocks. Hinduism is not a system, but a string of beliefs, often heterogeneous and contradictory, which have been gathered up during the slow passage of three thousand years. The division of the Hindus into castes is endless.—*Hurst*.

In order to gain the title "The Highest," a Hindu has: 1. To abstain from eating salt for four months. 2. He has to be swung through smoke. This is done by first kindling a fire, then the devotee is hung up by the feet, and swung over the fire so close that each time his head brushes the flames. This is continued until the fire goes out. 3. He has to be concealed in the earth for six months. This is done by making a hole into which the devotee is put and is covered up, all but a small airhole. Here in this living grave he is supposed to spend his time in reflection, not seeing the sun or the face of human kind. At a dead hour at night he comes out like a frog from the earth, to eat the food which is religiously placed for his use. 4. He has to hold communion with the river goddess, Gunga. This is done by standing up to the waist in the river each night, from twelve to four in the morning, for six months. 5. He has to sit in the presence of the dead. This should be practiced on the banks of the Ganges, during the night, for one whole year. There are other minor acts of self-mortification, such as painting the body with the ashes of the dead, and remaining silent for a length of time.

Caste is a term obtained from the English *cast*, and from the Portuguese or Spanish *casta*, a breed, race, lineage, or class, and is applied to the separate sections of the Hindu races. The system of caste seems to have become completely formed B. C. 3000, and was in full force when the code of Manu was composed. In ancient Hindu writings four great divisions are recognized—the Brahman, or learned; the Kshatriya, or warrior; the Vaishya, or merchant; and the Sudra, or laborer. But in practice, at the present day, the minute differences of race, of native country, of avocation, and of religion, are sufficient to form differences of castes, in most of which no man may lawfully eat with any individual of any other caste,



HINDU WOMAN.

or partake of food cooked by him, or marry into another caste family. Since railways and steamboats have been running, and the educational system of the British has equalized all classes, much of the dread of caste defilement has disappeared, but it is still the prominent feature in everyday Hindu life.—*Balfour*.

Hinduism, as a religion, cannot make progress in any good direction and contains in itself many elements of decay and death. But it is by no means near its end. New temples are built every year, and many signs of activity, if not of vitality, appear from time to time among its votaries; but none the less Hinduism is in a state of hopeless decline. It will linger long in remote districts, and cling desperately to its historic shrines; its traditions will be fondly cherished by the multitudes, and long after it has ceased to be the acknowledged faith of the people of India its spirit will appear and reappear in a thousand forms among the contending forces which a new era and a new civilization will bring upon the stage of popular life. No religion was ever rooted so deeply in the history, traditions, social life, and prejudices of any people as Hinduism is among the people of India; and it will be strange indeed if it does not affect in many ways and for many generations the Christianity which is soon to supplant it.—*Thoburn*.

With very few exceptions the Hindus believe in the transmigration of the soul after death. The men of to-day have lived before, either in a higher or lower state, and they will live again after death. The bad man will be born again in a degraded form, and thus be punished for his sins; while the good man will be born with a nobler nature, and thus be rewarded. Another pernicious error of the Hindus is that the union of the soul with the body is necessarily evil, and the source of constant evil to everyone.

The body is regarded as an enemy, and treated accordingly. If enfeebled by fasting, punished by painful austerities, and its dissolution hastened by neglect, it is all, in the eyes of the pious Hindu, working out the best interest of the individual.—*Thoburn*



SILENT SAINT, OF INDIA.

The laws of Manu expound in detail the law of transmigration. For great sins one is condemned to become one of the lower animals, as a spider, or a snake, or a dog. The change which he experiences bears some relation to his crime. "Thus, he who steals grain shall be born a rat; he who steals meat shall be born a vulture; those who indulge in forbidden pleasures of the senses shall have their senses made acute to endure intense pain." "Action," says Manu, "verbal, corporeal, mental, bears good or evil fruit according to its kind; from men's deeds proceed their transmigration."—*W. W. McLane*.

Ancient Buddhism is different from that of the present day. It was in many respects a protest against Brahmanism. It did not reject caste, but it ignored it by appealing to all on equal terms. It made light of religious austerities and rejected the elaborate ceremonies of the Brahmins. It made much of the ills of life, and held out hope of final escape from earthly woes by entering the state of Nirwana, beyond which there can be no further birth,

if, indeed, any further existence. Gautama rejected idols and idol worship; but now in Buddhist countries idols are more numerous than among any other idol worshipping people in the world. Buddhism is one of the most heartless and helpless systems of religious beliefs the world has ever seen. It has but few followers in India, but is found in Ceylon, Thibet, Burma, Siam, and other Indo-Chinese countries, and in China and Japan.—*Thoburn*.

Buddhism teaches future punishment. The Buddhists believe that the one great hell is divided into many hells, which are places of torment. Some of these hells are among fabled mountains; some are upon the shore of a great sea; one is a place of terrific darkness; another is a place of red-hot iron; another contains pits of burning charcoal; another consists of heated caldrons; another is a dense forest whose leaves are sharp swords; another is a plain paved with iron spikes.—*W. W. McLane*.

The Nirwana, which all Buddhists hope for, is the destruction of all the elements of existence. Nirwana is the end of *samsara*, or successive existence; it is free from decay, and, therefore, called *ajaraga*; it is pure, and, therefore, called *visundi*; it is firm, and, therefore, called *sthirana*; it is free from sorrow, and, therefore, called *anogapaga*; it is free from death, and, therefore, called *amuta*; it is free from the evils of existence, and, therefore, called *tana*.—*Hardy*.

Jainism stands midway between Buddhism and Brahmanism. The Jains lay great stress on certain saints, whom they advance to an importance even superior to their gods. They retain the Brahman arrangement of caste. Their chief saints are twenty-four in number, and these by their self-discipline have crossed the ocean of human existence and belong to a rank superior to the gods. They have always been distinguished by their literary taste, and have occupied the place of an obscure, but most highly respectable sect. They are not confined to any one locality, but are scattered all over the country, as merchants, ship owners, goldsmiths, and other tradesmen. They possess many fine structures in different parts of India.—*Hurst*.

The religion of Mohammed was introduced into India by military force, and the prevalence of Mohammedanism has never existed there apart from political power. Wherever a Mohammedan prince ruled his religion was supported, and gained a measure of strength. At the present time there is about one Mohammedan to every five Hindus. The Mohammedans are more difficult to reach by Protestant effort than any other class of the people of India.—*Hurst*.

Mohammed accepted most of the Old Testament without question; and the Mohammedans to the present day readily admit that the law, prophets, psalms, and four gospels are inspired productions. They usually deny, however, that the integrity of these books has been preserved, and strenuously

deny nearly all the grand foundation truths of the Christian system. The greatest defect in their religious system is its want of spirituality. They have been much less affected by the rapid advance of the modern world than the Hindus. Their system is hopelessly antagonistic to everything new and progressive. Religiously, but few of the educated Mohammedans of India retain a conscientious adherence to the faith of their fathers. Christianity has much to hope from the Mohammedans in India. The Mohammedan, when truly converted, makes not only a devoted Christian, but in some respects a superior leader.—*Thoburn*.

In the Parsee theology there are spirits, good and evil, who fill all space. The water expressed from the homa plant is the chief article of sacrifice. The ceremony of offering the homa is performed not only in the fire temples of the present Parsees, but in their private houses twice a day. Great attention is paid to bodily purity. Ablutions are frequent. The touching of a dead body is regarded as especially defiling. The moment life is extinct the body is supposed to be possessed by the fiend Nasu, who can be expelled only by bringing up a white dog. The dog immediately sends the demon back to hell. Each day of the month is consecrated to a special divinity, and has its own formal prayers.—*Hurst*.

The immense disparity between Christ and Zoroaster is dawning, we believe, on the Parsee of India. They have been clinging to their ancient faith from a feeling of nationality rather than of religion—from tradition more than conviction. Ere long the Parsees will in all probability be the first of Eastern races to take upon them as a race the yoke of Christ.—*Mitchell*.

The hill tribes of India practice a worship of the grossest character. Some of them are so degraded as to have almost no religion, while others make a near approach to either the Hindu, Mohammedan, or Buddhist faith, and still others combine certain parts of both Hinduism and Mohammedanism. The Khonds and Kols worship representations of the sun, moon, and stars. The Bhils adore their ancestors, the tiger, and the infernal spirits. The Santals worship the sun-god, and venerate the spirit of Bora Manjee, a deceased and canonized chief. Several tribes worship the living tiger. The Todas worship a god who is represented by a rude stone. With most of the hill tribes, ghosts, sorceries, and witchcrafts are a part of the popular faith.—*Hurst*.

Sun worship is still practiced by some of the people, both among the old tribes and the Hindus. Many a time I saw at Benares and elsewhere the upturned face and outstretched hands toward that luminary. Birds and animals, of one kind and another, are also objects of worship. The peacock is very sacred, and the monkeys are held in great reverence, and, from this protection have become very destructive to farmers.—*Knox*.

The following are the differences between the aborigines, generally called the wild or hill tribes of India, and the Hindus:

1. The Hindus have division of caste; the aborigines have no caste.
2. The Hindu widows do not remarry; the widows of the aborigines do remarry, mostly taking the younger brothers of their former husbands.
3. The Hindus venerate the cow and abstain from beef; the aborigines feed on all flesh alike.
4. The Hindus abstain from intoxicating drinks; the aborigines delight in them, and even their religious ceremonies are not complete without them.
5. The Hindus prepare their own food and take only what has been prepared by a higher caste; the aborigines partake of food prepared by anyone.
6. The Hindus do not shed blood habitually; but no ceremony of the aborigines is complete without the shedding of blood.
7. The Hindus have a caste of priests; the aborigines select their priests out of those particularly skilled in magic, sorcery, or divination, or in curing diseases.
8. The Hindus burn their dead; the aborigines mostly bury their dead.
9. The Hindu civil institutions are municipal; those of the aborigines are patriarchal.
10. The Hindus have known letters, science, and the art of writing for more than three thousand years, while the aborigines are illiterate.—*Hurst*.



—BRAHMAN.

The Decennial India Conference.

THE Conference of all the missions in India met at Bombay December 28, 1892, and adjourned January 4, 1893. Nearly one thousand missionaries were in attendance. The statistical tables prepared for the Conference by Rev. W. Thomas were based on information collected at the close of 1890, and contain the statistics for sixty-five Protestant Missionary Societies. The Presbyterians take the lead with 16 societies, the Baptists have 13 societies, the Church of England 9, the Lutherans 7, the Methodists 4, the Moravians 2, the Congregationalists 2, Female Missionary Societies of an undenominational character 5, isolated missions 7. These report 171,110 communicants.

The *Indian Witness*, from the statistics, makes the following comparisons:

Taking the number of foreign ordained missionaries in the Churches as the standard of comparison the result is as follows:

Church of England.....	203
Presbyterian.....	149
Baptist.....	129
Lutheran.....	125
Methodist.....	110
Congregationalist.....	76
Moravian.....	16

Taking the number of communicants as the standard of comparison the following is the order:

Baptist.....	53,801
Church of England.....	52,317
Lutheran.....	24,207
Methodist.....	15,782
Congregationalist.....	13,775
Presbyterian.....	11,128

If we make the number of native Christians the standard we have the following order:

Church of England.....	193,363
Baptist.....	133,122
Congregationalist.....	77,466
Lutheran.....	62,838
Presbyterian.....	34,395
Methodist.....	32,381

If educational work is made the standard of comparison we reach another result which is in some particulars rather unexpected. Taking the number of pupils in Anglo-Saxon vernacular schools we have the following:

Presbyterian.....	18,954
Church of England.....	16,113
Methodist.....	7,857
Congregationalist.....	6,683
Lutheran.....	2,389
Baptist.....	806

But if we make vernacular schools the test the order is very different:

Church of England.....	41,362
Congregationalist.....	20,981
Methodist.....	20,256
Presbyterian.....	14,828
Baptist.....	10,660
Lutheran.....	7,940

The above educational returns are for males only. The exhibit of female education includes the number of pupils in boarding schools, day schools, zenanas, and orphans. Combining the four we reach this result:

Methodist.....	28,833
Church of England.....	22,521
Presbyterian.....	16,713
Congregationalist.....	14,439
Baptist.....	8,675
Woman's Societies.....	8,417
Lutheran.....	2,415

The foreign ordained missionaries are divided among the provinces as follows:

Madras.....	229
Bengal.....	186
Bombay.....	150
Punjab.....	91
Central India.....	77
Northwest Province and Oude.....	75

The total returns for the six provinces show:

Foreign ordained agents.....	808
Native ordained agents.....	785
Foreign and Eurasian lay preachers.....	114
Native lay preachers.....	3,336
Native Christians.....	534,113
Communicants.....	171,110

From the reports of the Conference, given in the *Bombay Guardian*, the following extracts are made:

"Dr. McLaurin, of Bangalore, speaking on Work among the Educated Classes, said he did not consider this work, though useful, the most important that could be taken up. It was a wide and deep question, and he would confine himself more especially to methods. Educated Indians may be divided into two classes, the *mofussilite* and the city man; they need different treatment. The most important question is, Why do we want to deal with them? It is to bring them to the knowledge of Christ, to bring each of them into vital contact with him. A country is Christianized only in proportion to the number of its regenerate men and women. The missionary should try to get at educated men in the *mofussil* in their homes, and should keep his door ever open to them. A great deal more might be done by the printed page; do not let us lose our grip of this great agency. An evangelistic hall with a superior native brother in constant charge is another good way of meeting inquirers. He would also advocate a sort of zenana work among men—they must be reached individually. City men he divided into three classes: clerks, students, and cultured men. He thought that a good deal might be done in the way of reaching such by winter missions. England and America will send these out in sufficient numbers if we cry and pray for them long enough. A good deal may be done by Young Men's Christian Associations and similar agencies. Above all we want to get rid of our ecclesiastical starch and our *padriism*; we want no Gospel of humanity; ours is one God, and Jehovah

is his name. Mr. S. R. Modak, a fine-looking Indian Christian from the American Mission at Ahmednagar, said that the influence with which men were surrounded, and especially their home influences, molded them more than the things learned in school.

"When the subject of 'The Native Church in India' was under consideration a paper on the subject, written by Mr. Kali Charn Banurji, an influential layman of the Bengali Church of Calcutta, was distributed, which said: 'The first essential for one typical organization is unity—a unity such as that for which our Lord thrice prayed, a unity in the fundamental truths of Christian belief, but not necessarily in the methods of administration or nomenclature. The second essential is organization. Given the fundamental truths of Christianity, upon that let the native Christians rear for themselves, under the guidance of the Holy Spirit, such a superstructure of organizations as is best suited to their needs. Faith is needed for this, faith in God and men, and charity on the part of the various missions and missionaries. The basis of union should be such that a united front could be presented to infidelity, and, therefore, no divisive accentuation of individual points should be tolerated. The Apostles' Creed and the appointment of committees for Christian ordinances and missionary effort would suffice for a starting point. In the matter of self-support the danger is in that of considering it from the standpoint of rupees only, or, again, of expecting the native Church to attain at a bound that which has come to the foreign Churches after centuries of struggle. The Church of India should not only support, but furnish its own clergy, or else it is a self-support, of only a limited nature. If the native Church is not yet able to advance men individually fitted for its necessary ordinances, let it divide these up among several individuals till it can. Meanwhile, let the foreign Churches be patient and charitable, not laying burdens on the native Church which, in the cause of unity, they cannot themselves bear; and leave it to the guidance of the divine Spirit in its task.'

"Dr. Chamberlain claimed that the time had arrived for native talent to come to the front. The native Church should be so organized as to develop its talents, train its powers, and stir its enthusiasm. Its members should be braced up by great responsibilities. To this end there must be a perfect understanding, full confidence, and freedom from jealousy. Especially is this pertinent to the control and expenditure of funds. It is but natural that the foreign donors should prefer their representatives here to have the care of the bestowal of their gifts. Then let the native Church exercise a similar care for all funds raised by its solicitations here. The Arcot Mission, with its nine American and nine native ministers and twenty-three organized churches, has worked together in perfect harmony on a basis of perfect equality. This example of a Presbyterian

mission can be easily adapted to other politics. Let the native Church itself become missionary, with its face toward the future, and with the hope and confidence of ultimate and complete triumph. Our work is now only tentative and in divers forms, but this is necessary to the working out of a permanent enduring Church for the Orientals.

"The Rev. T. S. Johnson advocated adapting each Church as at present organized with regard to the greatest benefit to the native Church. It was not necessary nor desirable to secure only one organization in this or other lands to attain the best results for the world. But all those having the same doctrine should be united into one organization, and it should be their object to evolve out of the surroundings and creeds such an organization as would best glorify God. All missionaries should be freely transferred from the home Church, and become fully identified with the native Church as a part of it on common ground with the native members. The native worker must be allowed to fully share in all the responsibilities and benefits, including financial relations and responsibilities; and to have him in our councils with equal power with the missionaries. They should work toward a condition of things in self-support that could be perpetuated by the people. Individual circumstances should govern each case.

"The Rev. G. Rouse, English Baptist Mission, Calcutta, said that for twenty years he had looked forward to some form of one Church for India, but did not see it wholly possible. But he thought the divisions should be on native lines instead of English lines. He wished there were one great body for the native Church, to which converts could be handed over by the missionaries.

"A considerable discussion followed, in which a decided consensus of opinion was expressed in favor of entire self-support for the Indian Church, though some speakers warned against pushing that too far, or introducing it in places that were not ripe for it. While it was practically agreed that Indian pastors should be supported, it was considered desirable that evangelists among non-Christians should still be mainly supported by foreign funds."

Bishop Thoburn, writing of the Conference after its adjournment, says:

"In some respects the recent Decennial Conference was an improvement on its predecessors. By resorting to the plan of holding sectional meetings it was able to cover a wider field, and persons who had special interests in hand were able to serve those interests better than would have otherwise been possible. The average of the speaking from the platform was better than on previous occasions. Perhaps this is only another way of saying that a larger number of experienced and able speakers were present. The discussions were conducted in good spirit, and the interchange of thought, feeling, and experience was profitable in a very high degree indeed. The religious

tone of the assembly was possibly a little lower than on previous occasions. The morning prayer meetings were good in their way, but the delegates were so scattered that several hundred of them were seldom able to be present at these meetings. The people of Bombay felt the presence of the Conference more than those of Calcutta did the presence of the meeting in 1882. If every impression left by this convocation of earnest men and women in that great city has not been altogether pleasant, yet, in the main, the Christian people of Bombay have a better appreciation of missionary work and of missionary responsibility in India than they had before the Conference assembled. Taking it all together the oldest and most experienced of the workers present, especially those who had been in former Decennial Conference sessions, were of the opinion that the Conference as a whole was eminently successful and that if certain changes which are perfectly practicable were made, the next gathering will mark an era in the progress of Indian missions."

Appeal from the Decennial Conference.

THE Third Decennial Missionary Conference of India, assembled in Bombay in December, 1892, overwhelmed by the vastness of the work, as contrasted with the utterly inadequate supply of workers, earnestly appeals to the Church of Christ in Europe, America, Australasia, and Asia.

We reecho to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude: "Give ye them to eat." An opportunity and a responsibility never known before confronts us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labors of godly men in the class room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring Young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained, that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans, a larger number than is found in the Turkish Empire; and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to pro-

mote the production of Christian literature in the languages of the people.

Sunday schools, into which hundreds of thousands more of India's children can readily be brought and molded for Christ, furnish one of India's great opportunities for yet more workers.

Industrial schools are urgently needed to help in developing robust character in Christian youth and to open to them new avenues for honest work. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize them, but also lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to his kingdom.

In the name of Christ and of the unevangelized masses for whom he died, we appeal to you to send more laborers at once. May every church hear the voice of Christ saying: "Separate me Barnabas and Saul for the work whereunto I have called them!" In every church may there be a Barnabas and a Saul ready to obey the Spirit's promptings! Face to face with two hundred and eighty-four millions in the land, for whom, in this generation, you as well as we are responsible, we ask, Will you not speedily double the number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by omnipotent love?

At the beginning of another century of missions in India let us all "expect great things from God—attempt great things for God."

For the reflex blessings to yourselves as well as for India's sake, we beseech you "Hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep his commandments, and this is his commandment: "Go ye into all the world and preach the Gospel to every creature."

A. MANWARING.

J. L. PHILLIPS,

Secretaries.

D. R. E. W. PARKER gives an encouraging account of mission work in Oude, India. There is a grand band of native Christian preachers, and 1,400 baptisms have taken place during the past year. In the schools there are 10,000 native Christian children, and 5,000 more not yet baptized. These are growing up into young men and women, many of whom will be efficient workers.

The South India Conference of the Methodist Episcopal Church.

BY REV. D. O. ERNSBERGER.

THE Methodist preachers of South India have just had the somewhat rare privilege of attending a "Christmas Conference." The members of the South India Conference and those of the Nerbuddah Valley District of the Bengal Conference met in the largest of our three Methodist churches in the city of Bombay, December 22, Bishop Thoburn presiding. After some introductory remarks by the president he proceeded, according to an enabling act of the last General Conference, to organize the Bombay Conference. This new Conference is composed of the Bombay and Sinde Districts of the South India Conference, and the Nerbuddah Valley District of the Bengal Conference. This is the second time we have been divided and yet we survive. We point with pride to our two children—the Bengal-Burma Conference, the elder, and the Bombay Conference, the younger.

As soon as the organization of the Bombay Conference was completed they proceeded to business, while we took back seats. As both Conferences met the same day, and were to adjourn on the same day, and were to have the same president, and yet were to conduct their business separately, one had to meet in the forenoon and the other in the afternoon. So at two o'clock we took the front seats within the "bar" and commenced the business of the seventeenth session of the South India Conference. W. L. King was elected secretary, and W. H. Hollister statistical secretary.

Early in the session the transfer to our Conference of John N. West was announced by the bishop. We had the pleasure of hearing this brother preach a heart-warming, full-salvation sermon. Thank God for sending these consecrated workers among us. We were glad also to hear announced the transfer back to us of Dr. A. W. Rudisill, who has in hand extensive plans for placing wholesome and attractive literature in the hands of these tens of millions. Under God we are indebted to him for our Methodist publishing house in Madras, which has been doing such noble service for the cause of Christ in South India.

The day before our session closed a large party of missionaries arrived in Bombay for various parts of India and Malaysia. Among the number were A. E. Cook and wife, from Michigan, whom we have the privilege of welcoming to our Conference.

On Sunday, Christmas, Bishop Thoburn preached two most inspiring sermons and ordained three brethren deacons and one brother, J. N. West, elder.

The Conference passed strong resolutions against rum, opium, and tobacco. Against this trio of abominations, as well as against all others, the South India Conference is a unit. Of all our native

preachers and exhorters, about forty in all, we have not one who either snuffs, chews, or smokes, and of course drink and opium, as well as card playing and theater going, are not so much as named among them.

When the fifteenth question, "Who have died?" was asked and the answer "none" was given, the bishop said, "Brethren, I think the least you can do is to sing the doxology," whereupon "Praise God, from whom all blessings flow" was sung as only a Conference of Methodist preachers can sing it. From this it might be inferred that, in the estimation of the bishop and the South India Conference, to live and work are more highly esteemed than to die and go to heaven.

At this session C. B. Ward, who located eight years ago, was readmitted. He has some extensive plans for work in the native state of Bustar. The inhabitants are aborigines and are quite accessible to the Gospel.

On comparing our adult baptisms with those of last year we find we have gained two hundred and ten per cent during the year. This calls for great rejoicing, and indeed we do rejoice, but look for an increase of five hundred per cent this year.

The Conference adjourned on the 27th. A few of the brethren returned at once to their homes, but most of them remained to attend the Decennial Conference, which met in Bombay on the 29th.

APPOINTMENTS.

HYDERABAD DISTRICT, G. K. Gilder, P.E.—Bellary, to be supplied. Gulbarga, D. O. Ernsberger. Hyderabad: English Church and Hindustani Mission, G. K. Gilder. Jagdalpur, to be supplied. Kopbal, B. Peters. Secunderabad, A. E. Cook. Sriracha, to be supplied. Vikarabad, J. H. Garden. Yellandu, C. B. Ward.

MADRAS DISTRICT, A. H. Baker, P.E.—Bangalore: Richmond Town and St. John's Hill, A. H. Baker; City Kanarese Circuit, J. C. Turton; South Kanarese Circuit, J. B. Buttrick, S. Job; Tamil Circuit, to be supplied; Baldwin High Schools, to be supplied. Botmangal, M. Louis. Kolar: Kanarese Church, I. A. Richards, J. Narappa; Educational work, W. H. Hollister. Madras: Blacktown, Tamil, and Telugu Circuit, W. F. G. Curties; Vepery English Church, J. N. West; Vepery Tamil and Telugu Circuit, W. L. King, K. R. G. Adyar; Agent of Publishing House, A. W. Rudisill; Mulbagal, B. Luke; Rollingspur and Srieenevasapur, S. Noah.

The Bombay Conference of the Methodist Episcopal Church.

THE Bombay Conference assembled in Bombay on December 22, 1892, under the presidency of Bishop Thoburn, and continued in session until December 27. It was a part of the South India Conference until this session, and now starts out as a separate organization.

The statistics reported were as follows: Foreign missionaries, 16; native ordained missionaries, 4; local preachers, 29; exhorters, 40; baptisms during the year, 600; the native Christian community, 2,055; Sunday schools, 129; Sunday school scholars,

4,604; vernacular New Testaments, 195; tracts, books, and Gospel portions, 112,399; day schools, 58; scholars, 2,243.

The following were the appointments for 1893:

BOMBAY DISTRICT, J. E. Robinson, P.E.—Baroda: Gujrat Mission, E. F. Frease; English Church, to be supplied. Bombay: English Circuit, H. A. Crane, one to be supplied; Gujrat Mission, to be supplied; Marathi Mission, W. H. Stephens; Seamen's Mission, to be supplied. Igatpuri, to be supplied. Lanauli, to be supplied. Poona: English Church, J. E. Robinson; Marathi Mission, D. O. Fox; Marathi Boys' School, W. W. Bruere. Tanna, A. W. Prautch.

D. O. Fox, Principal; W. L. Clark, Head Master, in Taylor High School.

Supernumerary: C. E. Delamater, W. E. Robbins.

CENTRAL PROVINCES DISTRICT, T. S. Johnson, P.E.—Burhanpur, to be supplied. Chinwara, J. W. MacGregor. Gadawara, P. Singh. Harda, T. E. F. Morton. Jabalpur, T. S. Johnson; English Church, G. F. Hopkins. Kampili, C. G. Elsam. Khandwa, A. S. E. Yardon. Nagpur, W. H. Grenon. Narsingpur, J. O. Denning; Training School, H. W. Butterfield.

Supernumerary: A. G. Ghruth, C. P. Hard.

SINDE DISTRICT, G. I. Stone, P.E.—Karachi: English Church, F. N. Shaw; Seamen's Mission, to be supplied; Marathi Mission, to be supplied. Quetta, G. I. Stone.

CONFERENCE MISSIONARY MEETING.

On Saturday evening of the week during which the Bombay and South India Conferences were in session in Bombay, a Conference missionary meeting was held, and the *Bombay Guardian* reports it as follows:

"Bishop Thoburn presided, and short accounts of their work in the different districts were given by Dr. Johnson, Presiding Elder of the Nerbuddah Valley District; Rev. Ira A. Richards, of Kolar; Rev. D. O. Ernsberger, of Gulbarga, Nizam's Dominions; Rev. G. I. Stone, of Karachi, and Dr. Parker, Presiding Elder of the Oude District. Dr. Johnson spoke of the difficulty which he had found in breaking down caste prejudices and in getting low-caste converts, *mehlers*, *chumars*, etc., to hold united communion services. However, the difficulties had been overcome, and a successful and happy united meeting held. There were between three thousand and four thousand candidates for baptism, who will be baptized as soon as Christian instruction can be provided for them. A training school for young men and women has been organized, in order to train teachers to work among the candidates and new converts. At Kolar Mr. Richards had established a native Christian church, of two hundred, who at present need a very great deal of pastoral care and oversight, as also do the four neighboring Christian villages. One hundred and three converts had been baptized during the year, in answer to his prayer for one hundred.

"D. O. Ernsberger's work is among the eleven millions in the Nizam's Dominions. Unlike many missions, very little school work is done, except in Sunday schools. Some encouraging results in preaching at *melas* have been met with.

"Bishop Thoburn alluded to the power of God to raise up noble men from among the very lowest, and gave instances of how this had been the case among some of the native converts in North India.

"Very little native work has been done in Karachi by the Methodist Episcopal Church this year, only one catechist being employed, but it is hoped the work will be largely extended during the coming year.

"Dr. Parker gave an encouraging account of the work in the nine districts in Oude, among nine millions of people. They had a grand band of native Christian preachers. Fourteen hundred baptisms had taken place during the present year. In the schools there were ten thousand native Christian children, and five thousand more not yet baptized. These were growing up into young men and women, and gave good hope for the future. Many of these young men were from low castes, but they were receiving a good education, and when you give a man a good education no one asks where he came from. Some of these low-caste men are now teaching Brahmans. A good many small difficulties continually arise in regard to the native Christians, some wishing to adopt European styles, more or less, others preferring to keep to their former modes of living. 'But,' said Dr. Parker, 'what we try to do is to make them *real* Christians, and then all the little difficulties will settle themselves.'"

The North India Conference of the Methodist Episcopal Church.

The twenty-ninth annual session of the North India Conference opened in Bareilly, Northwest Provinces, India, January 11, 1893, Bishop Thoburn presiding. By the organization of the Northwest Conference the territory and membership of the old North India Conference are reduced, yet the session opened with sixty-six names of native and foreign ministers on the roll, counting both members and probationers. The Hindustani members form two thirds of the entire number. Bishop Mallalieu was present and addressed the Conference. In his address he said:

"When I was a boy my father gave me four annas. Soon after this I listened to a stirring missionary address, and although as a boy I had desires for many things, still my stirred feelings compelled me to put the whole of the four annas in the collection. This my first gift was for missionary work, and ever since my heart has been filled with love and sympathy for this work. I am glad that I am with you, and I rejoice to see so many men of matured experience. May the young men enjoy an equally long ministry in India. I can plainly see that you are on the verge of a markedly aggressive movement in this land such as the Christian Church has never witnessed. There are a few nonenthusiastic souls, who never can

see anything from the hills of vision; but my soul thrills with the glorious prospect of a victory that will stir the home Church to a mighty effort for India's salvation. You have the sympathy and love of the home Church; your work here is indebted to the character and standing of a dozen or more of your veteran workers, to the energy and ability of Bishop Thoburn, and to the great success that has crowned your work.

"In my boyhood the churches used to pray that God would open the doors of the heathen world for the entrance of the Gospel. God has opened the door for us; and now the prayer should be that God may raise up workers for this harvest. He will attend to the character of the workers, for he knows the need, and we should pray God to enlarge the desire for giving among the American churches. The American Methodists are suffering from a plethora of wealth, and unless they begin to give in very increased measure their spiritual life will suffer. The American Methodist churches should give in the next four years ten millions of dollars for the missionary cause, and one hundred new missionaries should be immediately sent to this land. Your great need is for strong leaders who are in touch with the most advanced and best form of Christian life and practice."

The following resolutions were adopted by the Conference:

Resolved, 1. That we most cordially welcome Bishop Mallalieu to India, to our homes, and to our Conference, and we trust that he will look carefully into all departments of our work and feel free to give such counsel and make such suggestions both in Conference and while visiting the work, as he may deem best for the interests of our mission.

2. That Bishop Mallalieu carry our hearty salutations to the home churches, and say to them that we beseech them to stand by us with all the supplies of men and money needed for the work.

At the public missionary meeting at the close of the first day, Miss Rowe, Conference evangelist, gave an interesting account of her visits among the village Christians. In the reports given by the missionaries and native preachers questions were asked concerning idols.

In one case the convert had not destroyed or removed the house idol, and when spoken to about it said it was true the *lal guru* was kept in the place, but when he became a Christian he had painted a cross upon it. Bishop Thoburn remarked that tendencies to revert to idolatrous practices would for a long time to come be a perennial evil; this must be expected, but the easiest and safest way was at the beginning to insist upon a complete extirpation and destruction of the idols themselves and everything that pertained to them. As in the days of Paul the sorcerers publicly burnt their books and the instruments of their art, so now wherever a family or a village make renunciation of idolatry, it would be

the best and safest plan to follow the example of the Ephesians, and have the idols publicly destroyed with as much display as possible.

During the sessions two interesting events took place in connection with the Bareilly Theological Seminary. On Friday afternoon the corner stone of Ernest Hall was laid, and on Saturday evening the Butler Hall was formally opened. Ernest Hall is named in memory of Ernest Kiplinger, deceased, of Kansas. His parents built this hall in memory of their son whom they had hoped would be a missionary. Butler Hall is named after Dr. William Butler, the founder of the India Missions.

The report on the State of the Church remarked upon the widening and deepening of the work among the depressed classes. The committee who prepared the report made the following specific suggestions concerning the spiritual oversight of the new converts: 1. That revival meetings or missions be held among them as often as possible. 2. That the ordinances of Christianity be carefully maintained, and the sacrament of the Lord's Supper be administered monthly. 3. That Christian *melas* be held as frequently as possible. 4. That especial attention be given to make the pastor-teachers still more efficient. 5. That all converts be regularly taught to contribute toward the support of their Christian pastors. 6. That in the most remote villages and in the very smallest communities of Christians public worship at stated times be maintained, and that at least one service be held each Sunday. 7. That the sinfulness of all idolatry be constantly declared, and that all idolatrous tendencies be carefully guarded against, and that no one is to receive baptism who does not absolutely separate himself from all idolatrous customs, social or devotional. 8. That particular attention be given to marriage and funeral rites, making them thoroughly Christian and purging them from everything bearing idolatrous significance.

APPOINTMENTS FOR 1893.

AMROHA DISTRICT, *Hiram A. Cutting, P.E.*—Amroha and Joa, Karim Masib. Babukhera, supplied by Bulaqi Singh. Bahjol, supplied by Maula Dad Khan. Bashta, Lucius Cutler. Dhanaura, Warren Scott. Gunnaur, Ram Sukh Franklin. Hassanpur, Nattha Singh. Narainiya, supplied by Zulfi. Rajpura, to be supplied. Rasulpur, supplied by Manphul Singh. Sambhal, Hiram A. Cutting, Mazhar-ul-Haqq. Shahpur, supplied by Jaunbri. Sharifpur, supplied by Bhola Singh.

BAREILLY DISTRICT, *J. C. Butcher, P.E.*—Bareilly, John C. Butcher. George H. Frey. Faridpur, Aaron Sweet. Jala-labad, Henry K. List. Khera Bajhera, supplied by Fazi Ullah. Mahamdi, Crawford Hancock. Panahpur, Horace J. Adams. Pawayan, Bihari Lal. Tilhar, Chhidda S. Paul. Shahjahanpur, Noble L. Rokey. Shahjahanpur East, John Blackstock. Bahadur S. Philip. Theological Seminary, Bareilly, Thomas J. Scott, Frank L. Neeld, Hara Lal Mukarji. Charles L. Bare, supernumerary. Stephen S. Dease, supernumerary.

KUMAUN DISTRICT, *John T. McMahon, P.E.*—Bhot, Har-kua Wilson. Dwarahat, John T. McMahon. Paori, Joseph H. Gill, David A. Chowlin. Kainur, Shadullah Lawrence. Lansdowne, F. W. Greenwold. Naini Tal: Hindustani,

James W. Waugh, Patrus; English, Homer C. Stuntz; High School, Frank W. Foote. Pithoragarh, Shih Datt. Srinagar, Sabin Mansell. James H. Messmore, Editor of the *Indian Witness*, member of the Naini Tal Quarterly Conference.

MORADABAD DISTRICT, *P. T. Wilson, P.E.* (P. O., Badaon).—Aonla, James Jordan. Bilawar, supplied by Basant Ram. Bilsal, Charles Shipley. Bisauli, Benjamin F. Cocker. Budaon, Peachy T. Wilson, Samuel Philip. Dataganj, Chhedda Lal. Kakrala, supplied by Govind Ram. Ujhani, Faredun Presgrave. Chandausi, Zahur ul-Haqq. Kanth, supplied by Chhidda S. Hunter. Kundarkhi, Henry B. Mitchell. Moradabad, Lewis A. Core, David M. Butler. Thakurdwara, supplied by Bala Das. Bijour, James B. Thomas, Bilawar Singh. Dhampur, supplied by Nizam Ali. Kiratpur, supplied by Bansil Dhar. Mandawar, Seneca Falls. Nagina, William T. Speake. Najibabad, supplied by Benjamin McGregor. Nurpur, Gulab Singh. Seohara, supplied by Jhabby Lal. Sherkot, supplied by Fazl Masih.

OUDE DISTRICT, *Edwin W. Parker, P.E.* (P. O., Lucknow).—Bahraich, William Peters, Samuel Wheeler, John F. Samuel. Baldeo Parshad. Barabanki, Stephen Paul. Gonda, Samuel Knowles, Guru Dayal Spencer, Biharil Lal. Hardoi, Samuel Tupper, Abdul Wahid. Lakhimpur, Khanhai Singh. Lucknow Circuit: Edwin W. Parker, Kallu Das; Hindustani Church, Matthew Stephen; English Church, John W. Robinson. Roy Bareilly, William R. Bowen. Sitapur, David C. Monroe, Albert G. McArthur. Shahabad, Jumman Lal. Unao, Yaqub Shah.

Lucknow Christian College, William A. Mansell, Principal; George C. Hewes, Vice Principal. Agent of the Publishing House, Thomas Craven.

PILIBHIT DISTRICT, *Abraham Solomon, P.E.* (P. O., Putehganj West).—Bisalpur, Kallu Dhar. Pilibhit, Daniel C. Kidder. Baheri, supplied by R. Turner. Nawabganj, supplied by Kallu Singh. Khudaganj, supplied by Francis Peter. Shahi, supplied by Samuel Luke. Milak, supplied by Ase. Fatehganj, Abraham Solomon. Sirauli, supplied by Bhikki Lal. Mirganj, Girdari Lal.

Transferred to Northwest India Conference, H. Mansell, J. C. Lawson.

Northwest India Conference.

BISHOP THORBURN writes: "The first annual session of the Northwest India Conference met at Agra January 18, and adjourned January 23. The Conference numbers thirty-seven members, including those on probation. Fifteen ordinations of deacons and the same number of elders took place on Sunday. The number of members reported was 4,254, and of probationers 10,812. The number of baptisms reported, including children, was 10,332. The total Christian community was reported at 20,215. There were also reported 17,315 pupils in the 449 Sunday schools of the Conference. There are a large number of inquirers, the lowest estimate given being 35,000. The field awaiting the sickle within the bounds of this Conference is practically boundless, and the reapers separated full of zeal and hope."

APPOINTMENTS FOR 1893.

AGRA DISTRICT, *Jefferson E. Scott, P.E.* (P. O., Muttra).—Agra, Matthew Tindale, Mahbub Khan. Aligarh, James C. Lawson. Brindaban, Isa Dass. Bhurtpur, Ram Sahae. Fatehpur Sikri, to be supplied. Govardhan, supplied by Chuni Lal. Hathras, supplied by Ummed Singh. Muttra, Jefferson E. Scott.

AJMERE DISTRICT, *Charles W. de Souza, P.E.* (P. O., Ajmere).—Ajmere, Charles W. de Souza. Kishangarh, to

be supplied by Ran Bahadur. Pisangan, James Lyon. Nawa, John D. Ransom. Phalera, Claudius H. Plomer. Rupnagar, Isaac Franklin. Srinagar, supplied by John Net Ram. Pushkar, supplied by Parshadi Lal.

ALLAHABAD DISTRICT, *Dennis Osborne, P.E.* (P. O., Mussoorie).—Allahabad, Rockwell Clancy, Jahabhu, Singh Joseph. Cawnpore: Robert Hoskins, Chuni Lal; English Church, John E. Newsom.

BULANDSHAHR DISTRICT, *Charles Luke, P.E.* (P. O., Bulandshahr).—Aunpshahr, supplied by Muassi Singh. Aurangabad, supplied by John Little. Bulandshahr, Charles Luke. Dadri, supplied by Benjamin Wilson. Debbal, to be supplied. Jahangirabad, supplied by Reuben. Khurja, supplied by Albert Philip. Pahasu, to be supplied. Siana, supplied by Gyan Masih. Shikarpur, supplied by Nihal Chand.

KASGANJ DISTRICT, *Hasan Raza Khan, P.E.* (P. O., Kasganj).—Aliganj, supplied by Mathura Parshad. Atauli, supplied by Taj Khan. Etah, supplied by Tori Datt. Ferozabad, supplied by Bhola Nath. Gangiri, supplied by Wahid Ullah Khan. Jalesar, Fazl Haqq. Kasganj, Hasan Raza Khan. Kaimganj, supplied by Charan Dass. Mustafabad, supplied by Khushali Ram. Patiali, supplied by Tulsil Ram. Sikandar Rao, Mohan Lal. Saron, supplied by Tika Singh. Suket, supplied by Samuel.

MEERUT DISTRICT, *Philo M. Buck, P.E.* (P. O., Meerut).—Baghpat, Yaqub Cornelius. Blochpur, supplied by John Williams. Delhi, Frank J. Blewitt. Hapur, Chitman Lal. Meerut, Philo M. Buck, Edward S. Busby, Fazl Masih. Mirapur, Edwin W. Gay. Mowana, Ishri Pershad. Muzaffarnagar, Daniel Buck. Rabbupura, Tafazzul Haqq.

MUSSOORIE DISTRICT, *Henry Mansell, P.E.* (P. O., Mussoorie).—Deoband, Joshi Sumer. Lahore, Albert T. Leonard, one to be supplied. Mussoorie English Church, to be supplied; Hindustani Mission, supplied by Anthony Jacob. Philander Smith Institute, H. Mansell, Principal. Patiala, Edward T. Farnon. Rajpur, supplied by James Jacob. Rurki, John D. Webb.

General Evangelist, Dennis Osborne.

Methodism in Mussoorie, India.

REV. DENNIS OSBORNE writes: "We have in Mussoorie an English church which has enjoyed a year of unprecedented prosperity. The peculiarity of our conditions here make it necessary to largely rebuild this work each year; but while the dispersion of many makes pastoral oversight difficult, it compensates by presenting features of unusual promise in evangelistic work. The attendance at our services has been all that could be desired, and many have been quickened to a new life and purpose. The special feature of this year's work has been a gracious revival among the young people; scores have been converted and organized into a working society, in which they have not only received spiritual nourishment and help, but have proved means of blessing to others. The church is most liberal in helping our missionary work."

"Our boys' boarding school—the Philander Smith Institute—has not this year reached the expectations entertained; still it has maintained its numbers and done fair work. The principal, the Rev. P. M. Buck, has been deterred by engagements elsewhere from meeting the full requirements of the institute through the year, and a variety of duties has thus devolved upon the capable head master, Mr. C. U. Rosselet. Our native work, under the supervision of our missionary, the Rev. C. H. Plomer, has been continued with many tokens of encouragement."

A Remarkable Scene.

BY REV. H. MANSELL, D.D.

YESTERDAY Bishop Thoburn and Bishop Mallalieu ordained thirty-two deacons and nineteen elders in the North India Conference—forty-eight men, as three of them received both ordinations.

One of the men was Edward Thomson, received twenty-six years ago by Bishop Thoburn, and named in honor of our first bishop who visited India. He was an orphan about five years of age, and did not know a letter of any language.

The calling of the name Edward Thomson by the secretary recalled the following reminiscence. In two years after he was received into the orphanage he could read in Hindu and English, and recited in our Sunday school three thousand six hundred verses of Scripture and received the second prize for it, which was a copy of the Hindu translation of *Robinson Crusoe*, the largest non-heathen book procurable in that language.

Badri Dutt, a high-caste Brahman boy, had recited seven thousand five hundred verses to us and received the first prize, a Trilingual Dictionary. There are still very few books in the vernaculars of India suitable for Sunday school prizes. On the last day of the Sunday school that summer Badri Dutt had recited the whole of the twenty-seventh and twenty-eighth chapters of Matthew. On the opening of Sunday school the next spring he was absent, and his father brought the news that he had died a happy Christian, reading and reciting verses of Scripture, and saying that he was going home to live with Jesus.

Edward Thomson went through our school at Paori and then went through a three years' medical training school, and received his certificate as Native Doctor (a lower grade of medical practitioner), and went out a doctor, teacher, and preacher.

He is a quiet, unassuming man, of pure life and unblemished character. He has won many for Christ among the villages of the Himalaya Mountains, and hopes to win many more. His three children have all taken prizes this year for reciting Scripture verses.

Bareilly, India, January 16, 1893.

India Notes.

REV. F. L. NEELD, who in November last returned to India, and is a professor in Bareilly Theological Seminary, writes: "I am glad to be back again in the field. I am familiar with the surrounding districts in which live three million people who need the Gospel as starving, famine-stricken regions need bread. Bareilly city has one hundred and thirty thousand inhabitants. Our church is the only agency doing mission work here. Our seminary is just in a central position to reach out to a population of one hundred million people who speak the Hindustani language. This fact is a source of inspiration for hard work."

Rev. H. C. Stuntz, writing from India of the late session of the North India Conference, says: "Thirty-two were ordained deacons, and 19 elders—in all, 48 different persons. The sight was indescribably impressive—with the 9,000 baptisms in the territory of the old Conference during the year, with 25,000 enrolled inquirers under instruction, with 50,000 of a native Christian community to be shepherded and edified. Great as was the number of new workers thus solemnly set apart by Bishops Thoburn and Mallalieu, we could but say: 'What are these among so many?' No one present had ever seen so large a number ordained in one Annual Conference. And let no one suppose that hands were laid suddenly upon any; as but one of the forty-five Hindustani brethren who received authority as deacons or elders that Sunday has preached as a regular Methodist itinerant less than four years, and some of them have preached thus fourteen years, and the souls they had led to Christ by the scores and hundreds proved their heavenly ordination long before the Church set them apart. The two new things to which Bishop Thoburn counseled us were (1) to give the sacraments to our village Christians more frequently, and with greater care, that its wondrous lessons may be grasped and appropriated; and (2) that in baptizing converts from idolatry there be a general and public smashing of idols."

The *Bombay Guardian*, of February 4, says: "Social reform work appears to have been successfully started in Calcutta by Rev. F. W. Warne of the Methodist Episcopal Church. An Industrial Home, opened on the tenth of last November, provides the means of a new start in life for men who would otherwise be loafing and begging about the street. 'The rules,' says a recent visitor, 'are few and very reasonable, prohibiting smoking during working hours, all liquors, and profanity. The men are not allowed to leave the Home without permission, are obliged to work seven hours daily, and have also to attend prayers. Each man enters his name, date of admission, profession or trade, and religion. The books show a great variety indeed—clerks, carpenters, engineers, etc. At present there are twenty-three names on the roll. There is a large compound in front, and on either side of this are the carpenters' shops. At present the carpenters are making benches, bedsteads, tables, and frames for screens. One of the men understands fretwork, and is teaching the others.' In the compound are carriages sent in to be greased. A blacksmith's shop will soon be constructed. Thirty-five pairs of shoes have been made, and sold at the same prices that are charged by Chinamen; a large quantity of picture frames have been sold, as well as tables, benches, and brackets. They have realized up to January the sum of 160 rupees for articles made in the Home. The men are not only fed and clothed and taught to work, but an effort is being made to build up their characters, and help them to better positions in life."

YOUNG PEOPLE'S DEPARTMENT.

India's Need.

(Founded on a true incident.)

"MADAM SAHIBA, my mother is calling;
You'll come to our house, then, to-day?"
And the bare little feet sped before me,
To show Madam Sahiba the way.
Such a group gathered round me in greeting!
Young mothers with babes on their side;
Then the aged and worn, and the children,
And a seven-year-old tiny bride.

Meanwhile a young lad, pressing forward,
The need of his household expressed:
"They want you to tell them of Jesus"—
O need of all others most blest!
How gladly I told them of Jesus,
Who died that all people may live;
Who lives, and who, coming in glory,
All joy to the trusting will give.

Yes, gladly I told them of Jesus;
But others as willingly wait.
The harvest is great—but the reapers!
O! why do they tarry so late?
You who know the dear love of a Saviour,
Who have proved all his promises true,
They want you to tell them of Jesus;
These women are calling for you.

They have jewels and silver in plenty,
But the Pearl of Great Price have not found.
They want you to tell them of Jesus;
They wait for the Gospel's glad sound.
They have babes whom they love, as our mothers
The children who crowd round their knee;
But they know not the Saviour who calleth,
"Let these little ones come unto me."

Like us, they've their joys and their pleasures;
Like us, they've their portion of care;
But they want you to tell them of Jesus,
Who those sorrows will soften and share.
Ah! surely you cannot be silent;
Your sisters in vain shall not plead;
They want you to tell them of Jesus,
Who alone can supply all their need.

—B. B. C.

The Conversion of Mangal Sein.

MANGAL SEIN, an Agarwala Bunya, kept a sweetmeat shop in Bisauli, Budaon, for thirteen years. Two years and six months ago he became somewhat interested in the question of his own soul's welfare by reading Mr. Ullmann's *Dharm Tula*, and two years ago, in company with several other persons, he went to the *Muttra mela*, which is held in honor of Krishna. At this *mela* he heard of a renowned saint

who spoke English, Sanskrit, Persian, and Hindustani. Mangal sought him out, and sat two days at his feet thinking that he had found a worthy leader and a spiritual father. On the evening of the second day Mangal proposed to join the company of this saint, and wear the same primitive vesture, for the saint's only clothing was a coat of ashes. The holy man said, "Nay;" but soon Mangal repeated his request, when one of the two immediate disciples of this saint said to Mangal, "Bring fifty rupees cash if you want to be a disciple."

Upon this Mangal's eyes were opened to the hollowness of their pretensions of having given up all desire for money and comfort, and he sharply rebuked the man for his duplicity. The spiritual father turned to Mangal, and said, "What you seek can be found everywhere." Then Mangal said to himself, If such a renowned leader says that I can find in every place the comfort of soul that I seek, why should I endure the enormous hardships incident to this man's life? The priests of Muttra had taken all his money; he did not have enough to buy one meal of food.

Mangal immediately sought out the Christian bookseller, Net Ram, who lives in Muttra city, and after a short conversation he declared that his experience with the spiritual father had utterly cut him loose from Hinduism, and now he saw the truth of Christianity and he wished to be baptized immediately. Net Ram took him to Dr. J. E. Scott, of the Methodist Mission, and after a short conversation Dr. Scott said that he would write to Rev. B. Cocker, of Bisauli, for information about his previous life; and if everything was as Mangal had reported there would be no hindrance to his baptism. Mangal came away from the mission house very much disappointed; he had consciously yielded everything to Jesus Christ, and he expected to be immediately baptized in the name of the Saviour.

On his way to Muttra city he concluded not to wait for an answer which might be delayed for many days, and immediately went back to his home in Bisauli and told Mr. Cocker of his determination to be baptized. Mr. Cocker heartily received him, and after a short trial baptized him. Mangal Sein is now doing very acceptable service as a pastor-teacher in Bithur, Cawnpore. His Christian experience is clear and satisfactory, and he says that it has been so since the moment of his baptism.

It is very evident that he was ready on a certain day to endure all the discomforts and privations of a Sanyasi's life in order to get salvation, and also that the next day he turned with full purpose to Christ, and permanently yielded himself to the service of the Lord Jesus. Does anyone think that Mangal Sein would have profited by prolonged trial and instruction before baptism?—*Kaukab-i-Hind*.

Hindu Fable on Taking Credit.

ONE evening as some cattle were wending their way home a raven rode on the horns of one of them, and as he approached the cottage, cried to the farmer: "Friend, my work for the day is over; you may now take charge of your cattle."



"What was your work?" said the farmer.

"Why," said the raven, "the arduous task of watching these cattle and bringing them home."

"Am I to understand you have been doing all the work for me?" said the farmer.

"Certainly," said the raven, and flew away.

Quoth the farmer, with surprise: "*How many there are that take credit for things which they have never done.*"—Ramaswami Raju.

Hindu Fable About Flattery.

A fox who had an eye on a peacock on a tree sat down near the tree and gazed toward the sky.

"Reynard," said the peacock, "what have you been doing?"

"I have been counting the stars," said the fox.

"How many are they?" said the peacock.



"As many as the fools on earth," said the fox.

"Who is a fool?" said the peacock.

"I am one," said the fox, "because I have been counting the stars in the sky when I could have been

counting the stars on your brilliant plumage which I so much admire."

"No, Reynard," said the peacock, "therein is not your folly, but in the thought that your fine words would make an easy prey of me."

The fox went away, saying: "*The knave that hath been found out should run away as fast as his legs will carry him.*"—Ramaswami Raju.

Hindu Fable on Superiority.

AN elephant named Grand Tusk, and an ape named Nimble, were friends. Grand Tusk said,



"See, how big and powerful I am!" Nimble replied: "Behold, how agile and lively and entertaining I am!"

Each was eager to know which was really superior to the other and which quality was most esteemed by the wise, and so they went to Dark Sage, an owl that lived in an old tower, to have their claims discussed and settled. He said to them: "Cross yonder river and bring me some mangoes from the great tree beyond."

Off they went, and on reaching the river Nimble held back, but Grand Tusk took him upon his back and swam across. When they came to the tree, it was lofty and thick, and Grand Tusk could neither touch the fruit with his trunk, nor break the tree down to gather the fruit. Up sprang Nimble and picked and dropped to the ground the mangoes. Grand Tusk then gathered the fruit in his capacious mouth, and the two friends crossed the stream as before and reported what they had done to their friend Dark Sage.

"Now," said Dark Sage, "Which is the better? Grand Tusk crossed the stream and Nimble gathered the fruit. Each was dependent on the other. *Each one is best in his place.*"—Ramaswami Raju.

CHURCHES AND MISSIONARY SOCIETIES.

Faith and Census of Some American Churches.

We have received from the United States Census Office in Washington the following, prepared by Henry K. Carroll, LL.D.:

THE METHODIST PROTESTANT CHURCH.

This branch of Methodism was organized in 1830 by ministers and members who had been expelled, or had seceded from the Methodist Episcopal Church. It was the outcome of a movement for a change in certain features of the government of the Methodist Episcopal Church. In 1824 a Union Society was formed in Baltimore having this object in view, and a periodical called *The Mutual Rights* was established to advocate it. The chief reform insisted upon was the admission of the laity to a share in the government of the Church. The Annual and General Conferences were composed entirely of ministers, and the laymen had no place or voice in either. A convention, held in 1827, resolved to present a petition to the General Conference of 1828 asking for lay representation. The Conference returned an unfavorable reply to the petitioners. This only served to intensify the feeling. The Union Society entered into a campaign for "equal rights;" and so great an agitation resulted that the leaders of the movement came to be regarded as disturbers of the peace. Some of them were brought to trial and expelled from the Church. All efforts to have them restored having failed, many sympathizers withdrew from the Church, and in 1828 a convention of the disaffected was held in Baltimore, and a provisional organization formed. Two years later (November 2, 1830) another convention was held, and the Methodist Protestant Church was constituted. It began its separate existence with 83 ministers and about 5,000 members. In the first four years it increased its membership enormously. While equal rights were insisted upon in the new constitution as between ministers and laymen, the right of suffrage and eligibility to office was restricted to the whites. When the antislavery agitation began in the new branch some years later the Northern and Western Conferences raised an objection to the retention of the word "white" in the constitution. They also protested against any toleration of slavery by the Church. Failing to secure such changes as they desired they held a convention in Springfield, Ill., in 1858, and resolved to suspend all relations with the Methodist Protestant Church. Later they united with a number of Wesleyan Methodists and formed the Methodist Church. After the close of the war negotiations for a reunion were begun, and in 1877 the two branches—the Methodist and the Methodist Protestant—were made one under the old title.

The Methodist Protestant Church is strongest numerically in the States of Ohio, North Carolina, Maryland, and West Virginia. It is represented in most of the border and Southern States, but is not widely diffused among the Northern and Western States. At the reunion in 1877 there were in the Methodist branch 58,072 communicants; in the Methodist Protestant branch 58,470, making a total of 116,542. The increase since then has amounted to 25,447, the membership in 1890 aggregating 141,989.

In doctrine the Methodist Protestant does not differ from the Methodist Episcopal Church, except that it has twenty-nine, instead of twenty-six, Articles of Religion. The General Conference of 1888 appointed a committee to revise the doctrinal symbol. The committee made the revision in 1890, adding five new articles with the following titles: "Free Grace," "Freedom of the Will," "Regeneration," "Sanctification," and "Witness of the Spirit." The revised articles were submitted to the Annual Conferences for amendment and approval. Few of the Conferences, however, took action, and the revision failed by default.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	77	72½	\$79,850	4,432
Arkansas.....	118	51	15,300	3,946
Connecticut.....	3	3	5,000	154
Delaware.....	23	23	51,600	1,551
District of Columbia.....	9	8	165,825	831
Florida.....	11	5	2,400	350
Georgia.....	80	73	33,475	4,390
Illinois.....	135	99*	115,765	5,502
Indiana.....	132	110½	142,875	7,083
Indian Territory.....	16	1	300	278
Iowa.....	61	55	84,900	5,645
Kansas.....	32	19	33,770	1,890
Kentucky.....	40	18	5,500	1,822
Louisiana.....	26	23	6,850	1,231
Maryland.....	174	171½	654,625	13,283
Michigan.....	120	94	161,702	4,512
Minnesota.....	5	5	3,000	187
Mississippi.....	75	73	16,175	3,147
Missouri.....	90	37¾	29,900	3,359
Nebraska.....	34	9	8,450	686
New Jersey.....	39	39	181,950	3,459
New York.....	90	78	202,000	4,759
North Carolina.....	199	180½	126,800	14,351
Ohio.....	234	226½	441,000	18,931
Oregon.....	1	1	1,200	15
Pennsylvania.....	172	129½	641,575	10,081
South Carolina.....	42	42	21,003	2,605
Tennessee.....	40	36½	25,950	2,880
Texas.....	158	30*	16,700	5,536
Virginia.....	57	37	94,000	4,154
Washington.....	6	6	62,800	315
West Virginia.....	230	143½	153,545	10,652
Wisconsin.....	1	1	400	12
Total.....	2,529	1,923½	\$3,683,837	141,989

* And a fraction less than one fourth.

THE INDEPENDENT METHODISTS.

These consist of congregations in Maryland, Tennessee, and the District of Columbia, which are not connected with any Annual Conference. They are members of an association which, however, has no ecclesiastical authority whatever. Each congregation is entirely independent.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
District of Columbia	1	1	\$175	35
Maryland	13	12	262,300	2,347
Tennessee	1	1	4,500	187
Total	15	14	\$266,975	2,569

THE ZION UNION APOSTOLIC CHURCH.

This branch of colored Methodists, which is confined to the Virginias and Carolinas, dates from the year 1816. Those who organized it differed from the African Methodist Episcopal Zion Church, opposing the itinerancy and a paid ministry. The Church has one bishop.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
North Carolina	3	3	\$1,000	135
Virginia	29	24	13,100	2,211
Total	32	27	\$15,000	2,346

THE FREE METHODISTS.

This body was organized in 1860 at Pekin, New York, at a convention of ministers and members who had been expelled or had withdrawn from the Methodist Episcopal Church. The movement arose within the bounds of the Genesee Conference of the Methodist Episcopal Church, over differences concerning membership in secret societies, other questions of discipline, and the emphasis to be placed in preaching on certain doctrines, particularly sanctification. In the course of the controversy several ministers were tried and expelled from the Church on charges of contumacy. A number of laymen were also excluded.

The new organization adopted the Discipline of the mother Church with important changes. There are no bishops, but general superintendents are elected every four years. District chairmen take the place of presiding elders. Persons are not received on

probation simply on the expression of "a desire to flee from the wrath to come," but are required to give evidence of conversion. Members are required to "lay aside gold, pearls, and costly array" and dress plainly, and are forbidden to join secret societies or to indulge in the use of intoxicants and tobacco. Attendance at class meeting is a condition of membership. Church choirs and the pew system are not approved.

Two new numbers were added to the Articles of Religion, one setting forth the doctrine of entire sanctification, which is described as salvation "from all inward sin, from evil thoughts and evil tempers," and as taking place instantaneously subsequently to justification. The second pertains to future rewards and punishment.

The Free Methodists have Quarterly, District, Annual, and General Conferences. Laymen are admitted to all on equal terms with ministers.

There are 27 Annual Conferences, with 1,102 organizations, which have 620 edifices, valued at \$805,085, and furnishing accommodations for 165,004 persons. Besides these edifices, 439 halls, etc., are occupied for worship, which have an aggregate seating capacity of 48,285. The stronghold of the Church is in Michigan, where it has 4,592 communicants. In New York it has 3,751, and in Illinois it has 3,395. It is represented in 28 States, etc., chiefly the Northern and Western. The aggregate of communicants is 22,110. The average seating capacity of the church edifices is 266, and the average value \$1,299.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas	4	3	\$750	61
California	19	11	14,000	410
Colorado	32	15	10,000	303
District of Columbia	1	1	175	35
Illinois	152	112	156,050	3,395
Indiana	42	29	26,200	673
Indian Territory	1	1	4,500	187
Iowa	111	62	57,500	2,117
Kansas	78	19	18,750	1,300
Louisiana	10	4	1,200	62
Maryland	1	1	700	31
Massachusetts	1	1	175	35
Michigan	197	115	107,815	4,592
Minnesota	41	9	4,350	529
Mississippi	1	1	175	35
Missouri	19	11	7,870	325
Nebraska	37	10	13,025	486
New Jersey	8	4	11,275	161
New York	142	114	243,950	3,751
North Dakota	9	1	1,200	62
Ohio	54	29	28,900	897
Oregon	13	6	5,400	188
Pennsylvania	46	23	50,050	1,158
South Dakota	29	3	3,000	287
Texas	15	6	5,500	207
Virginia	1	1	1,000	28
Washington	8	6	15,700	240
Wisconsin	40	20	21,500	864
Total	1,102	620	\$805,085	22,110

GENERAL NOTES AND COMMENTS.

REV. F. W. FLOCKEN, formerly one of our missionaries in Bulgaria, died in Brooklyn on February 24. He was sent as a missionary to Bulgaria in 1858, and afterward became the superintendent of the mission.

Dr. Y. K. Tsao, of our North China Mission, has been spending several years in this country perfecting his medical education, and is soon to return to China to resume his work there. He is highly esteemed both here and in China.

On the third page of the cover of the Annual Report of the Missionary Society of the Methodist Episcopal Church there is a mistake as to the subscription price of *THE GOSPEL IN ALL LANDS*. The correct price will be found on the second page of the cover of this magazine.

Dr. W. R. Halstead writes: "The motive power of the modern age is in Christian truth. Christianity has asserted its right to leadership by the work it has done; and as long as it keeps at work it will not have to enter into a defense of itself. Not quietism, but activity, is the Christian spirit."

Provision has been made for the sending to Korea of Dr. Busted, of New York city, where he will assist Dr. Hall. This is done by the earnest request of Dr. Hall and Rev. W. A. Noble, who make themselves responsible for the payment of the outgoing expenses and support to the close of 1893 of Dr. Busted.

If the comparative statistics found on page 174 were brought down to date they would place the Methodist rank much higher. These statistics are for the close of 1890. During 1891-92 the advances of our missions in India have been very great and our increase unparalleled in the history of Protestant missions in India, save in the Baptist missions among the Telugu in Assam.

Our missions are becoming undermanned by the sickness and return of missionaries. Rev. C. W. Miller and Rev. J. F. Thomson are expected to return from our South American Mission, Rev. F. D. Tubbs and Rev. J. W. Butler from our Mexico Mission, Dr. N. S. Hopkins from our North China Mission, Rev. George B. Norton from our Japan Mission, Rev. W. L. King from the South India Mission.

It is a law of human nature and of the kingdom of heaven that gifts without love, and that cannot inspire gratitude, curse both the giver and the receiver, the one Teacher who knew man through and through, and loved him infinitely, with a love no degradation could destroy, promised gracious rewards to such as "give even a cup of cold water." He says nothing of those who hire an agent, or appoint a committee to bear the refreshing cup to fevered lips. The greatest lack, the sorest neglect of our times, is the lack, the neglect of personal, helpful, brotherly service.—*Bishop Haygood.*

A Methodist pastor in Kansas City lately said: "A church is a company of men and women, banded together in the name of the Lord Jesus Christ, to do whatever he would do if he were here. The one chief object of their existence is to bring dying men into contact with a living Christ. The church that does not do that is a failure."

"Figures do not tell everything," says a writer in the *Missionary Herald*, "but they do tell this: that the Chinese Christians in America give more than American Christians." The figures to which he refers are these: With a membership of 161 in the various churches of California, the Chinese have raised during the past year \$6,290.40 for all benevolences, or \$39.07 for each member.

Washington Square Methodist Episcopal Church, New York city, Dr. C. W. Millard, pastor, and Mr. John D. Slayback, Sunday school superintendent, continues at the head of all the churches of the Methodist Episcopal Church in its contributions to the missionary cause. On the first Sunday of March its contributions through the church and Sunday school were over six thousand dollars. Well done!

Miss Gertrude Howe, a missionary of the Woman's Society, on her return lately from China brought with her several Chinese young people to enjoy the educational facilities to be obtained in the United States. She writes to Dr. Baldwin from Ann Arbor, Mich., March 6: "One of the three boys, who is only sixteen years old, is a fairly good Chinese scholar and is making a fine record in the literary department of the university. The other two are in the high school. One of our girls, nineteen last December, was read out to-day as among the first twelve in the half-yearly examinations of the medical department in a class of about two hundred. I presume the other might well fall in the same roll."

Paul said he was a debtor. What he owed was the Gospel of Christ. He had it, and it belonged "both to the Greeks and to the Barbarians." How he gave it to them we know. Have we the same Gospel? We owe it to others. Our family, our friends, should feel its sweetness and power. Our town and city should become better because of it. But this is not enough. "Both to the Greeks and to the Barbarians." As much foreign as home missions.

"I am a debtor and I owe three classes of people: 1. Those who are rich in everything this world calls valuable, yet have not Jesus. 2. All those nations that are the fountains of earthly wisdom, yet have not the knowledge of God. 3. Those who are low, foolish, defiled, I owe them the Gospel of Christ. They need it. Without it they are lost. We are called heirs of Christ, and the heathen are his inheritance.

"For Jesus Christ's sake
I will do all the good I can,
To all the people I can,
In all the places I can,
As long as ever I can,
For I am a debtor."

The Arabian Mission of the Reformed Church reports a steady advance. The receipts of the past year were \$5,370.39, of which \$4,933.66 came from friends in this country. Busrah, in Northeastern Arabia, has been occupied as the headquarters of the mission. Busrah is a city of sixty thousand inhabitants, situated at the mouth of the Euphrates and Tigris Rivers, and has through them and their tributaries, and along the coast of the Persian Gulf, direct water communication with large and densely populated regions, wholly destitute heretofore of the preaching of the Gospel. Three missionaries are now employed.

At the North India Conference, Miss Rowe, in giving an account of her work, narrated an incident that ought to awaken Christians to a sense of their duty. On entering a certain village an old man came to her and asked if she could not send a teacher, that Christian instruction might be given to the children who, he said, were "growing up wild." She told him it was impossible—no men and no money—but he followed her around, and four different times pleaded for a teacher. The last time she refused him he, shaking his finger warningly at her, said, "Very well, I will meet you at the judgment seat, and you will give an answer to God for refusing us the knowledge of Christ."

The Board of Managers of the Missionary Society at its February meeting added Bishop Foss to the Committee on the Adjustment of the Salaries of Missionaries. Dr. Goucher is the chairman of the committee, and the Board unanimously adopted the following:

Whereas, We are informed that one of our number, the Rev. J. F. Goucher, D.D., proposes to spend some months abroad, and will visit some of our mission fields during his absence; therefore,

Resolved, That we respectfully request Dr. Goucher to gather facts, so far as he has opportunity, relating to the financial affairs of our missions, especially the purchasing power of money in the different fields, with a view to a comparison and equalization of salaries.

Among the churches in New York city deserving of special honor because of their works, the Brick Presbyterian Church may be specially noted. For ten years Rev. Henry Van Dyke, D.D., has been its pastor. During the ten years "four hundred members have been added to the roll, the church has been repaired and renovated at a cost of forty thousand dollars, there are two Sunday schools with eight hundred and fifty members, there are eight active working societies, a missionary in China and in the city mission, and two visitors among the poor, connected with the church; while the contributions for the support and extension of the Gospel and the

work of Christ at home and abroad have amounted to nearly four hundred thousand dollars in the decade."

Bishop Mallalien, who presided on January 14 at the dedication of the "William Butler Hall," connected with the Theological Seminary at Bareilly, India, pays the following tribute to Dr. Butler: "It is a great thing to have one's name honorably identified with a movement fraught with untold blessings to the millions of coming generations. Rev. William Butler, D.D., is one of the few that will be remembered in India for all time. His name stands along with Clive and Hastings, with Carey, Ward, and Marshman, and it will no more, and no sooner, be blotted out from the pages of Indian history than the names of the illustrious men just mentioned. It was given to Dr. Butler to be the pioneer of the missions of the Methodist Episcopal Church among the nearly three hundred millions of India, and it is demonstrably certain that unless all present indications are misleading, and unless all visible signs fail, the Church planted by Dr. Butler is to become the great Protestant and evangelical Church of India."

Contributions of the Methodist Episcopal Church to Foreign Missions.

The *Christian Union*, in its issue of March 4, quotes from the *Examiner* a table showing the contributions of various Churches for missions, and the Methodist Episcopal Church is quoted as giving \$725,367 for foreign missions. The *American Board Almanac* for 1893 credits the Methodist Episcopal Church with \$892,000 for foreign missions. The Report of the Missionary Society of the Methodist Episcopal Church for 1892, page 17, shows that the Methodist Episcopal Church, through its General Missionary Society, Woman's Societies, and Bishop Taylor's work, gives a grand total of \$1,672,330 for home and foreign missions, and that the total appropriations for foreign missions for 1893 is \$1,041,393.

The Methodist Episcopal Church in 1892 raised \$1,019,726.68 for foreign missions. This amount was received through the following sources:

The General Missionary Society.....	\$688,932 80
Woman's Foreign Missionary Society..	265,342 15
Bishop Taylor, for Africa	26,728 00
Bishop Taylor's work in India.....	4,795 00
Bishop Taylor's work in South America	18,300 00
Board of Education	3,000 00
Sunday School and Tract Societies....	12,628 73

Total.....\$1,019,726 68

The sums credited to Bishop Taylor's work, to the Board of Education, and the Sunday School and Tract Societies, are those expended for foreign missions. That of the General Missionary Society represents the sum sent to the foreign field and the proportionate amount of the money received for missions, charged to the expenses connected with the collection and disbursements of the moneys for the foreign missions.

The Annual Report.

THE Seventy-fourth Annual Report of the Missionary Society of the Methodist Episcopal Church was edited by Dr. S. L. Baldwin, Recording Secretary, and printed ready for mailing the first week in March. It is the report for the year 1892, and contains four hundred and thirty pages. Here is a very complete statement of the present condition of our missions both at home and abroad. The introduction to the Report says:

Many of our mission fields have been blessed with gracious revivals. All are prosperous. The Pentecost in India continues with unabated power. An average of twelve hundred converts has been reported there every month for the past two years.

The contributions of our congregations in foreign lands for self-support, for building orphanages, hospitals, churches, and for evangelistic work have reached the splendid sum of \$257,507. All of this, with the exception of about \$12,000, which came to our treasury in missionary collections, was raised and spent upon the field.

The only limit to our work is the money limit. The missionaries are ready to go. If all the nongivers in the Methodist Episcopal Church would only consent in 1893 to give us each one dollar, we could speedily add a thousand voices to those which are crying in the moral deserts of this world, "Behold, behold the Lamb!"

Our success has been great, but far greater things than these are possible. Organization, careful instruction, the steady outpouring of facts, a thorough distribution of missionary literature, monthly missionary prayer meetings, missionary sermons hot from hearts kindled to holy enthusiasm by contact with the lives and works of missionary heroes from Paul the Apostle to the Gentiles to William Butler, founder of missions—all these united will stir the Church to its depths. A new crusade will begin. The miracles of missions will be repeated over and over.

We turn with interest to the summary of the Foreign Missions on pages 384 and 385. There are 210 foreign male missionaries, an advance of 25. Their names will be found on pages 402, 403, 404, and 405 by omitting those of the seven unmarried ladies in the employ of the Society, that of Dr. A. L. Long of Constantinople, Dr. L. N. Wheeler, of Shanghai, and Bishop Thoburn. Dr. Long was formerly connected with our Bulgarian Mission, and is now doing excellent missionary work in Robert College. Dr. Wheeler was formerly of our China Mission, and as agent of the American Bible Society is helping on the mission work in China. Bishop Thoburn, though a missionary, cannot be classified as belonging to any one of the India Conferences, being in charge of all of them.

There is a loss reported of 28 foreign missionaries of the Woman's Foreign Missionary Society, but this is a mistake. The figures should show a gain of 17. The names of the 145 missionaries are given on pages 406, 407, 408.

We are disappointed in the totals of members and probationers, as there is a gain of only 385 members and a loss of 920 probationers, a net loss of 535. We examine each mission, and uniting the members and probationers, find a loss in Africa of 294, Central

China 95, Switzerland 50, Norway 427, Sweden and Finland 5, South India 693, Bengal 871—North India the same figures as in the last report; all the others report an increase.

The figures respecting India are surprising when we have heard for two years of the marvellous progress made. The figures printed are those compiled and sent last fall from the missions. The figures for North India are those reported to the Conference a year ago last January, and the India compiler of the statistics did not gather fresh statistics and forward. The great loss in the South India and Bengal Conferences arises from the fact that, the General Conference last year having divided these Conferences, the compiler of the statistics probably forwarded only those belonging to the territory now embraced in these Conferences, when he should have sent the statistics for the entire territory, as the new Conferences were not organized until the last week of last December, and in January of this year. Hence our statistics as printed omit several thousand members and probationers in India. We hope to give the correct statistics next month.

The statistics so far as reported show that in the North India, Northwest India, and Bombay Conferences in 1892 there were 19,592 baptisms. In the North India and Northwest India Conferences there are 14,914 members and 25,965 probationers, an increase of over twelve thousand.

Making Sacrifices that Money may be Given to Missions.

BY REV. J. O. PECK, D.D.

TO-DAY I received the letter below, which has touched my heart as no communication has in a long time. It breathes the spirit of Christ and of sacrifice to a degree that is rarely seen in our Church. I am forbidden to give the name, but I give the letter anonymously. I know the dear heart that inspired it will not object to my making it do service for Christ. It is as follows:

PHILADELPHIA, March 3, 1893.

REV. J. O. PECK: You preached in our church a few weeks ago, Tabernacle Methodist Episcopal Church. It was a missionary sermon. You spoke about the great need of money to carry on the work in heathen lands and how eager they were to receive the word of God where it is preached. If I mistake not, you said it required fifty dollars to buy material to build a shelter (chapel) for them to worship in. I often thought of the many blessings I enjoyed in our enlightened land and how happy I was in the enjoyment of this glorious religion. And what could I do? I then and there promised God if he would give me health and strength to do it, I would save all of my earnings I possibly could, depriving myself of everything I could, and save the fifty dollars required to build a chapel for the heathen brought into the light of the Gospel. I am working hard to raise it and find it a pleasure, when I think what I am doing it for. If I have continued work, I think I can have it ready by the first of April, or perhaps a little later. I do not want my name mentioned in connection with this act, as I only mean to do some good by it, which I owe to God and humanity. If more money is needed for this special purpose

please let me know, and with pleasure, when earned, I will send it.

Who can read this letter without tears in the heart and in the eyes? To think of a girl at service depriving herself of everything she possibly can and saving every dollar she is able, just out of love for the perishing souls for whom Christ died! There are tens of thousands in our Church better able to give fifty dollars to build a native chapel which shall bear their name, and through whose open doors for years to come souls shall enter into the kingdom of Christ, or fifty dollars to support a native pastor, or thirty dollars to support a pastor-teacher, over and above what they give regularly for missions. If they had the spirit of this pious and consecrated working girl to deny themselves and save their earnings to help spread the Gospel, how swiftly the money would flow in and the work of Christ would flow on! Let us hear at 150 Fifth Avenue, New York city, from ten thousand more such willing, self-denying men and women.

The Folts Mission Institute.

BISHOP VINCENT writes as follows of this new aid to missions soon to be in operation:

"In the town of Herkimer, N. Y., is the home of Mr. George B. Folts, a leading business man who spends much of his time in New York. He is interested in paper mills and gold mines, is a genial friend, a good Methodist, and a big-hearted philanthropist. His wife, behind him in nothing that is good, herself a leader in woman's missionary work, has inspired her husband with an idea, which he has already put into bricks and bonds—the bricks fashioned into a building, and the bonds a source of annual revenue for the support of a unique institution—the Folts Mission Institute.

"The institute building stands on a large lot, and is joined to Mr. Folts's residence. Without children of their own, full of sympathy for the good work of foreign and home missions, they have projected a school for the training, *first*, of foreign missionaries; *second*, of home missionaries; *third*, of Bible students who desire with short residence to take special courses in the English Bible. The course of study is to adjust itself to this threefold object.

"A matron will soon be employed, then a superintendent who will have general charge. Professor Davies, of Lama Seminary, has been appointed at the head of the Biblical Department. Other teachers will soon be engaged, and the coming autumn the Folts Mission Institute will be formally opened. The endowment is sufficient to support a good faculty. The price of board and tuition will be brought to the *minimum*. Good food, pleasant rooms, rare educational facilities, will welcome candidates for these several fields of service in which Mr. and Mrs. Folts are so deeply interested.

"The general administration will be through the

bishops of the Methodist Episcopal Church, and it is believed that ultimately the institution will come under the control of the General Conference."

Protestant Episcopal House of Bishops on Mission Questions.

THE House of Bishops of the Protestant Episcopal Church held a special meeting in New York city on March 1, and elected Rev. Frederick R. Graves, of Wuchang, China, to be "Bishop of Shanghai," and Rev. John McKim, of Osaka, Japan, to be "Bishop of Yeddo," thus honoring two faithful missionaries. They also adopted the following resolutions:

Resolved, 1. That this House hereby reaffirms the conviction implied in the action of the Board of Missions at its late session in Baltimore, that it is not competent to the government of the United States under the provisions of the Constitution to make, nor of any religious body to accept, appropriations for the maintenance of missions or schools; and that the bishops desire especially to commend to the support of the clergy and people of this Church those schools and missions under its care, on behalf of which the Church has declined to accept government appropriations.

2. That this House desires to place upon record the expression of its deep conviction that legislation calculated to bear specially and hardly upon the Chinese race is not only essentially unjust and in violation of the most venerable traditions of our government, but is also likely to precipitate an antagonism to American citizens residing in China which may lead speedily to the expulsion of all such residents from China, and to the ultimate prohibition of the extension of American civilization or any of its benefits to that great empire.

Five of the bishops were appointed a committee to present the latter resolution to the President of the United States, the Secretary of State, and other authorities at Washington, and to use all their urgency to arrest the execution of the laws to go into operation in May next.

Protest from San Francisco against Chinese Registration.

THE Methodist Preachers' Meeting of San Francisco on February 6, 1893, adopted the following resolution in reference to the "Chinese Registration Act" which was passed May 5, 1892:

Resolved, That the San Francisco Methodist Preachers' Meeting believe: 1. That this bill is unjust, working great and almost unbearable hardships to thousands of Chinese now in this country by treaty rights. 2. That these certificates of registration will be no adequate protection to the Chinese against a distorted and violent public sentiment whose tap-root is race prejudice, but rather affording opportunity for repeated arrests, annoyance, and expense and imprisonments. 3. That the bill is an outrage on the common manhood of the Chinese, degrading them at the bar of humanity. 4. That the whole force of this bill falls upon the Chinese now residing in the United States, leading quiet and peaceable lives, and not upon those who are seeking to enter the country unlawfully. 5. That China has always shown a favorable attitude toward this nation, and that she is ready to so readjust her treaty relations to the United States as to give effectual protection against Chinese labor. We therefore most earnestly and respectfully petition the Congress of the United States to repeal this Registration Act of May 5, 1892.

TIDINGS FROM OUR MISSIONS.

THE Boys' School in Sistova, Bulgaria, is to be transferred to Rustchuk, Bulgaria.

The *Bombay Guardian* of February 11 reports that Bishop Thoburn has secured pledges for five hundred scholarships for boys and six hundred for girls. The scholarships cost thirty rupees for each pupil.

The *Chinese Recorder* reports that a leading exponent of Taoism, in one of the cities of Central China, has received baptism at the hands of Rev. E. S. Little, and is followed in the profession of Christianity by all the members of his family.

The *Chinese Recorder* for February says that Rev. James Jackson, of Kiu-kiang, China, is preparing a commentary on the book of Job, and has given himself to the preparation of an improved text in the Wén-li. "We hope much from his careful scholarship."

Rev. W. N. Brewster writes from Hinghua, China: "There is a very hopeful outlook in this city among the literary people. Two degree men have been baptized within a few months, and there are four other degree men awaiting baptism, besides several literary men of good families."

Rev. J. W. Erikson writes from Stockholm, Sweden, January 27: "St. Paul's, in Stockholm, is the oldest of our pastoral charges. The seventh of this month they celebrated their twenty-fifth anniversary. During these 25 years 2,058 have been received into full connection; of these 506 are still members, 927 have removed with certificates, and 108 have died. In St. Peter's 27 were received into the church on January 15. We have four pastoral charges in the city, and they are all doing well."

Good news reaches us of progress in different portions of our Western home field. Among the items of interest is found the following from Rev. O. A. Smith, who was recently transferred to Pocatello, Ida.: "We found just six members on arriving, and no property. We now have property paid for amounting to \$4,500, a membership of about 60, a Sunday school with an enrollment of 95. Last year the charge paid a salary of \$600 and house; this year it is paying \$900 and house."

The Muzaffarnagar Circuit, South India Conference, under Rev. J. D. Webb and his band of workers, made considerable advance last year. The most important work was among the *chumars*. During a tour of the missionary very interesting meetings were held, and a large number professed faith in Christ by baptism. Notwithstanding this success the presiding elder says that it is evident the ground has just been broken for extensive work among this class of people. "It is gratifying that the chief men have already become Christians, and it is expected that through them the masses will be reached ere long."

Rev. Dennis Osborne, Presiding Elder of the Mussoorie District, South India Conference, last year, reports: "The past year is noteworthy as marking a remarkable advance in the work of the district, and in the development of new and important openings. Every circuit has prospered; in the eleven months embraced in this statistical year there have been over three thousand baptisms, and up to present report the district takes the lead in gains by baptism throughout our mission work in India. All the charges have been faithfully supervised, and devoted toil and energy have been bestowed by our preachers with evident manifestations of the divine blessing. The district comprises mission stations at Mussoorie, Rajpore, Rurki, Muzaffarnagar, Meerut, Baghpat, Patiala, Lahore, and Delhi. Each station mentioned above has many substations, some of which are so overgrown and important that they must be formed into circuits before long."

Rev. George H. Jones writes from Chemulpo, Korea, of one of the natives who was an applicant for admission to church membership: "He told me his religious experience. Recently his little daughter was stricken and lay near death. In the deep of the night, as he sat with heavy heart watching her, she seemed already to have passed away, and in his grief he took her in his arms and uttered his first prayer to God, begging in the name of Jesus for the life of his child. Then an assurance came to him that God had granted his petition, and though she still seemed lifeless, he put her down and waited for the day. Then the neighbors came and begged him to call the *moudang*—witch—but he said: 'No, I have no business with her any more.' His mother-in-law also came and determined to take things in her own hands and consult the witch, but he stopped her. In reply to her angry remonstrances he told her that if any appeal was made to the 'spirits' the child would die. So in simple faith he trusted God, and 'the child is well to-day.'"

Utah Mission Notes.

BY REV. J. D. GILLILAN.

SINCE the last letter to THE GOSPEL IN ALL LANDS several have been added to the force already here. Rev. John G. Clark, of Canton, N. J., takes the work at Scofield and Castle Gate, which was worked last year by Rev. B. R. Birchall, a local preacher formerly of the New Connection of England. Mr. Birchall saw fit last month to become a member of the Mormon Church and was baptized.

February 6. Rev. George P. Miller, of the Northwest Kansas Conference, came to Utah and was appointed to the work at Monroe.

February 15. Rev. Frank J. Bradley, from the South Kansas Conference, came to take the work at Heber,

Utah, making in all eight new men since last June, every post of honor filled. More men will be needed, however, at our next Annual Meeting in June, as some of the men now here will leave the field, some to go to school, others to permanent positions.

Revival fires are burning in many places in the mission and good is being done.

Two new churches have been formed from First Church since last June, and twenty-five have gone from it to Bliff Church; still First Church—now called the "Church of the Strangers"—has more than held its own. One hundred and twenty-five have united with Bliff Church in the last seven months; Liberty Park Church has a membership of sixty-two; Second Church a membership of twenty one, showing an unprecedented growth in Salt Lake Methodism in one year.

H. A. Jones, of Logan, reports forty conversions. Joseph Wilkes, of Mount Pleasant; W. M. Crowther, of Provo; G. W. Rich, of Payson; and others report conversions and accessions. The good work goes on.

Miss Mattie E. DeMock has been appointed to the school at Cannon, and Rev. C. R. Graves to the school at Benson.

Miss Belle Peterson, who taught at Elsinore so long without a pupil, has been sent to do city missionary work at Provo.

Rev. C. J. Heckner, the Scandinavian pastor in Salt Lake, has gone to Butte, Mont., to edit a paper.

Mrs. W. M. Crowther, wife of our pastor at Provo, was translated December 2.

The Mormons are turning every stone possible and setting the rest on edge in their zeal to procure Statehood for Utah.

The Mormons and Judge Zane want it; the non-Mormons and Governor Thomas do not want it; financial and social reasons being the chief objections urged.

Congressmen want it for political reasons, the Mormons for religious reasons, while Christians oppose it for moral reasons.

Notes from Korea.

MRS. DR. ROSETTA SHERWOOD-HALL writes from Seoul, Korea, December 14: "Since the Annual Meeting in August last, when the bishop appointed me to the medical work in the Woman's Hospital, I have treated 1,329 dispensary patients, admitted 18 into the wards, and have made 42 professional out-calls. A number of books and Sunday sheets have been sold, and some given away. The average attendance at the Sunday afternoon service in the dispensary has been twenty-three.

"The new dispensary in connection with the Baldwin Chapel, at the East Gate, will soon be finished, and I expect to open medical work there. It promises to be a good field for much-needed work.

"We have some new Korean helpers in the hospital who are proving very valuable. During the last three months I have been called to several

houses of persons of rank; among these, to the home of the grandchildren of the former king's daughter. We are always received so gladly into any of the homes where we have been called professionally that I am sure as soon as we are able to follow up this work there will be far greater results."

Dr. W. B. Scranton writes from Seoul, Korea, December 23: "The work of Dr. Hall on the Pyeongyang Circuit to which he was appointed at the last Annual Meeting has opened well, and the missionary received an unmistakable welcome. Pyeongyang is two hundred and fifty miles from Seoul. Baldwin Chapel is being built at the East Gate. It is the gift of a lady in Ohio after whom it is named, and will have a dispensary connected with it. The neighborhood shows much interest in the undertaking.

"I could easily and profitably spend all my time in evangelistic work in this city. I have never known a time of greater encouragement in Korea since our first coming, but there is a great need for more laborers. The seekers come seeking us out and asking for instruction. We do not need to hunt them, but they come to us openly. I have fifteen names on my list of probationers for this official year.

"I asked one why he desired baptism and instruction, and he replied, 'I am seeking salvation in the life to come through the mercy of Jesus.' Two of the number have become very active workers. One, a soldier, has turned his barracks into a chapel, and he says he has seven or eight men who are nearly ready to come among us as the result of his work. Another has turned out a most excellent student.

"Chemulpo Circuit, in charge of Brother Jones, is developing well. It has enrolled twenty men since the Annual Meeting and is the banner charge for collections. During last Sunday's services two men were on their knees and in tears asking for pardon.

"A school in the care of Brother Jones, assisted by Brother Noble, is going on quietly and on a good basis. It is making its way and will be of increasing value and appreciation as its purpose is known and its name found to be a statement of fact, 'A School for Rearing Useful Men.' It has forty-two enrolled this year, and an average attendance of twenty-six, ranging in age from eight to twenty-five years.

"By invitation I was present yesterday at the closing exercises of the term to distribute a few small prizes the teachers wished to give. It was a happy, intelligent little company. I asked them why they came to the school, and they said that they might the better understand the Bible. The school is known as Christian, and one recently said when he was told that if he entered he must study the Bible as a text-book, 'If that is not my reason for going to the school, why should I attend?' Its Christian character is stamped upon it, and we believe most of the boys are trying to follow Jesus.

"One of our native local preachers has just returned from a second trip to the south districts,

where he has been preaching and selling books. He reports that there are twelve who have been aroused and desire baptism. This field is almost new. Our medical work at the capital and elsewhere is received with marked favor. We are making decided gains, and many of us believe we are on the eve of a great ingathering. Roman Catholicism is forging ahead once more. Protestantism is unmolested. The converts of either are not troubled by the government."

Concerning the Long-bing District, China.

BY REV. M. C. WILCOX.

RECENTLY I returned from an interesting and, I trust, profitable tour of the Long-bing District. Some who read these lines will perhaps remember that this district has for years borne a reputation for turbulence and for uncivil treatment of missionaries and native Christians.

Now all this seems to be changed. Nearly everywhere there was manifested an unusual eagerness to hear the glad tidings of salvation. In scores of towns and villages, when the weather permitted, crowds gathered to listen to preaching and to buy tracts, of which I sold large numbers. In a few cases the crowds were somewhat boisterous, and rather too lavish in using such epithets as "foreign devil," "foreign dog," and others more polite, but nowhere was the slightest violence attempted. In many parts of the district the Foo-Chow dialect is not understood, so I was often put to the disadvantage of speaking through an interpreter. Still the crowds were generally patient and eager to hear.

After I had been six weeks on the district the weather turned so cold and snowy that it was impossible to secure an audience even of those most friendly to us, so I was obliged to shorten my visit a week or two. However, my recent experiences fully convinced me that the time has come when we should establish a foreign mission station in that district, perhaps at Long-bing city, which is central and the capital of the prefecture. It seems to me that two missionaries—one a physician—should be sent as soon as practicable to study Mandarin, which is widely spoken in that region. They would thus be ready for residence and labor in that part of our territory as soon as an appropriation for the necessary buildings could be secured. Our brethren of Central China are gradually advancing toward us in the Kiangsi Province, and we ought to push forward our outposts till the two mission fields join.

Let me add that our native preacher and members on the Long-bing District earnestly desire that a foreign station be opened as soon as possible in their midst. The constantly increasing contributions by the Church in the home land will, I trust, make possible an advance in every form of missionary enterprise, including the establishment of this very important outstation.

Missionary Personals.

WE regret to hear of the death of three of Bishop Taylor's missionaries, Mrs. Withey and two of her daughters, in Angola.

Rev. I. B. Case and wife, of Kansas, and Miss Bacon left, per steamer *Servia*, March 11, for Liverpool. Thence they will sail for St. Paul de Loanda, Africa, to enter Bishop Taylor's Angola work.

Rev. C. P. Hard and family, of India, arrived in New York, on March 1, and went on to Evanston, Ill. Their return was occasioned by the health of Mrs. Hard, who underwent a successful surgical operation in England.

Dr. C. W. Drees, the superintendent of our South American Mission, on his return to South America last month was accompanied by Mrs. Drees, Miss Amy Wood, the daughter of Rev. Dr. T. B. Wood, of our Peru Mission, Miss Lizzie Hewett, Miss Alice Hayward, and Miss Maggie Collard.

Rev. G. B. Smyth, of our Foo-Chow Mission, has arrived in New York. He returns on account of his health, and his address for the present will be Mission Rooms, 150 Fifth Avenue, New York. His wife and children remain in China, and his wife will supply his place as far as possible in the Anglo-Chinese College, and on the *Fokien Christian Advocate*.

Missionary Literature.

The Deaconess and Her Vocation, by Bishop Thoburn, is published by Hunt & Eaton, at sixty cents. The contents embrace chapters on The Deaconess and Her Work, The Modern Deaconess, The Deaconess Movement, The Deaconess and Her Vocation. Many new features of this most blessed movement are here discussed, and the reading of the book will enable us to see what a grand work is being done, and can be done through its instrumentality.

Madagascar, Its Missionaries and Martyrs, is written by William John Townsend, D.D., and published by the Fleming H. Revell Company, at seventy-five cents. The introduction, progress, and triumphs of Christianity in the island of Madagascar is a marvelous story, and is here well told. The London Missionary Society has met with great success in the missions in Madagascar, reporting 760 ordained native ministers, more than 5,000 other preachers and teachers, over 60,000 church members, and 300,000 adherents, exclusive of nearly 100,000 scholars. This book is an excellent one for our Sunday school libraries.

Hunt & Eaton are publishing some excellent manuals, under the name of "The Ten Minute Supplemental Lessons for the Sunday School," at sixty cents per dozen, postage prepaid. They are prepared by Judge L. E. Hitchcock, superintendent of the Methodist Episcopal Sunday school in Chicopee, Mass. The series of seven books embrace: 1. The Life of Jesus; 2. Studies About the Bible; 3. Bible Geography; 4. Bible History; 5. History of the Christian Church; 6. History of the Methodist Episcopal Church; 7. Government of the Methodist Episcopal Church. Each series contains thirty-six lessons, and the books should be in general use in all our schools.

A Winter in North China, by Rev. T. M. Morris, describes a journey taken with Rev. Dr. Richard Glover from England to China, and a stay of several months in China. The two constituted a deputation sent by the English Baptist Missionary Society to examine the work of the Chinese missions of that society, and this is in part the report made by one and the conclusions reached by both. There is connected with the report other interesting information respecting the Chinese country, people, religions, missionary work, and methods, which give increased value to the book. It is China seen by one more independent witness, who believes strongly in the encouraging progress and ultimate success of Protestant missions. The book is published by the Fleming H. Revell Company. Price, \$1.50.

THE GOSPEL IN ALL LANDS.

MAY, 1893.

CHINESE GIRL SLAVERY.

BY REV. D. DAVIES MOORE, OF PENANG.



OUR thanks are due to the *Hong-Kong Daily Press* for the way it has recently brought this subject before the public. It is an intricate subject, and the instance registered by that journal is typical, and brings out at least one fact concerning this hideous system of slavery that should be most attentively noted both by Christian workers here and the churches at home.

An unfortunate girl in "*Possession Street*," Hong-Kong (the italics are mine), became truly attached to a European who met her there. He wished to make her his wife. The "pocket-mother" demanded from him \$2,300 for the manumission of the girl. He only possessed \$2,000, which she refused to take. The negotiation had to break off. The unhappy girl committed suicide!

Now, in all these houses, by British ordinance of 1890, there are posted notices in Chinese and English, informing the girls that they are at full liberty to leave any moment they please. The unfortunate girl referred to must have known this; either through the notices or her English suitor. Yet she did not attempt to leave, but killed herself. Wherefore? Let what the *Press* professes to give upon this subject as incontrovertible facts be well noted.

There is a fixed belief among the Chinese that unless a girl is paid for in hard cash, and to every cent, in this world, there will have to be a settling in the next, and that unless a *bona fide* purchaser comes forward, she must remain in slavery *so long as she lives*. The *Press* says, "A Chinese woman would never think of effecting her escape for the purpose of evading this blood money." Legislature, ordinance, British protection, can, therefore, never touch the case of these wretched slave girls so long as the establishments exist.

It is for this fact that we must be profoundly grateful to our local papers. It is one of the strongest pleas from the chivalrous standpoint of missions, for Christian work among the women of China that has ever been brought before the public. It is an unintended, but a loud, call from the British press and the British government in these colonies to the ranks of the nineteenth century Christian chivalry for help. The confession is ample. Law and government are helpless. Their weapons are idle for this battle. The Church of Christ possesses the only remedy that can save; in the confessed hopeless darkness of this slavery she only has a banner of light.

The work of enlightening the women of China and the Chinese women of Malaysia must be a slow one. They are not crying out for the light. But herein is the high reward for which our Chinese girls' schools are marching on—that each girl child taught and enlightened will in her own family, and thence outward by a geometrical

progression, do what English law and protection cannot do, liberate the women of China from social tyrannies and vices whose roots are fastened back in the ages they venerate, and which can only be broken by their own hands bidden by their own enlightened hearts.

Just one year ago I had the honor of opening in Penang, a city of one hundred and twenty-five thousand souls, what was then and is now the only school or mission school for native girls. It was called the Anglo-Chinese Girls' School. The Methodist Episcopal Mission had no lady worker on the ground, and that fact may partly account for the difficulty experienced for months in getting girls to come. After six months of daily search for pupils, I was only able to report four girls at the Annual Meeting.

But we are now seeing the fruit of our work in the changing attitude of many of the influential Baba Chinese toward female enlightenment. Our school roll at present registers twenty-eight, although some of these are very little boys coming with their sisters. Our teacher, an earnest Christian woman of this city, combines considerable zenana work with her duties as teacher. A definite part of each day is spent in Christian instruction and in learning Christian hymns, which they sing very sweetly.

One of the mothers (they frequently visit the school) was present lately during the whole day. Our teacher felt a little afraid when she came to the hour of Bible teaching lest this novice would be so alarmed as to lead her own child and others from the school. But she did not hesitate. The novice became more and more interested as the lesson went on. At its conclusion she arose, came up to the teacher's desk, and said very earnestly in Malay: "*Mem, banyak baik itu, walan sahya punia anak korang dingar sama itu macham, pukol sama dia quot.*" For which an American mother would say: "Mam, that is first-class; if this child of mine does not attend to that sort of teaching, give it a sound thrashing."

Such incidents as these cheer our hearts. We perceive that the fear of our Christian teaching is growing less. Indeed, I believe the dread that exists is not so much against Christianity, but rather lest Chinese children should in our schools lose Chinese instincts and customs, and be led to adopt European ways and dress.

The Chinese have no love for Europeans, and it is not surprising. In this school I have three baptized Anglo-Chinese children. One day, thinking to please me, they came to school in English dresses. They had lost all their good looks. The other children gazed fearfully upon them. That evening I called upon their mother and grandmother, and gently requested that the English dresses might be put away and the becoming Chinese costume worn next day at school. To my joy this was done. It is no part of our aim to denationalize the Chinese. Chinese children in Chinese dress are very pretty; in English dress they look absurd; and Christianity does not consist in what people wear.

In Penang there are numbers of little girls who could be got to school, but who are too poor to pay, say sixty cents a week, for *jinrikisha* hire, and they may not walk. We are in need of nicely illustrated Scripture books and picture cards, and also it has become necessary to have an assistant teacher. But we have no fund.

Perhaps some American girls who read of this new school in far-distant Penang will feel like doing something to help on this work among their little Baba sisters of the far East.

The government has recently admitted the value of the Anglo-Chinese Girls' School as an educational institution, by placing it on the list of the government grant-in-aid schools. But it will be twelve months before we can derive therefrom financial benefit, and in the meantime we should be prepared to branch out.

CANTONESE FOLKLORE.

BY MRS. D. DAVIES MOORE OF PENANG.



HINESE folklore is full of strange superstitions and stories told by the old to the young from generation to generation. Many of these are attractive not only on account of their weird fancies, but for the close similarity they bear to the Aryan fairy tales and superstitions that have been handed down to us from our Celtic and German ancestors. If it will be of interest to your youthful readers who love a fairy tale, or to some of your older readers who like to dip into the study of comparative folklore, I shall be glad to send to them an occasional paper containing contributions from the store of Cantonese household stories and omens that I have heard repeated over and over again in the province of Canton in the language of the people ever since the time of my babyhood.

To the Chinese the sky, the waters, and the earth are peopled with good and bad spirits, who constantly need to be pleased or propitiated.

Thus among the vast and as commonly supposed unpoetical and impassive populations of China we find ourselves in the midst of a region of poetical fancy as interesting at least as that of the old Anglo-Saxons, who peopled their hills and dales, fountains and trees with great and small, lovely and hideous spirits of nature.

In China, or even here among the Chinese settled in the Straits Colonies, as we walk or drive through a countryside village at the time of sunset, we observe at the foot of some tree, or the margin of some little stream flowing past the door of a humble Chinese cabin, a tiny red taper. This is a religious poetical tribute to the spirit of the tree or brook. It glows every evening in the deepening shadows, and it is at least more true and beautiful than the blank materialism which can see no traces of spirit in the sounds and sights of nature. It is also much more hopeful of better things for the Chinese when they shall learn to substitute the "Love of the Spirit" for the spirits of nature, so fickle and gruesome.

The Chinese hold an unbounded belief in the influence upon their lives and fortunes of good and bad spirits; and their acts of worship are therefore directed toward these agencies of weal and woe.

Thus religion as practiced by the people of China is a system of rites addressed to those particular spirits which for the time being are supposed to be exercising some influence for good or evil upon the life, health, or fortune of the community, household, or individual.

The most common instance of these superstitious rites is the evening burning of joss sticks before the doors of every Chinese home. Usually one of the little children is chosen to perform this evening sacrifice. The child comes out of the house with some lighted joss sticks in its hand, which it waves gracefully in front of the door, diffusing through the air aromatic odors from the spices with which the hollow sticks are filled. This is performed as an act of worship or reverence to the ghosts, or spirits which may be hovering near, to the beneficent ones to secure their protection, and to the evil disposed ones to appease their anger, it may be, during the dark watches of the night.

Every misfortune, even to the slightest accident, is attributed to the agency of bad spirits, so that immediately upon the occurrence, or the anticipated occurrence, of anything untoward recourse is had to those rites or charms which are supposed to act as remedies or preventatives of such evils. I do not mean to say by this that Chinese medicines have not very often in them the true elements of healing, for many of their

remedies are wonderfully efficacious, but that these medicines are professedly given for the spirit who is said to be causing the trouble. Just as though a boy had eaten young apples, and his mother, seeing him sick, said that in those apples was a bad spirit, and then gave him a cup of castor oil, saying, "This is to drive out the bad spirit you have swallowed, my boy." I have sometimes seen a girl bitten by a centipede, and the people would say that into that creature had entered a spirit, which for some cause hated the girl and so made the centipede bite her. The girl would then go to the temple to find what had caused the ill-will of the spirits, and what she should do to be healed. The medicine given would probably be a powder to be applied, composed of the dried bodies of centipedes, which would likely act as an antidote.

It is interesting psychologically to study the beliefs and the practices of the Cantonese as to doubles: the possibility of a part of the soul going out of the body while the rest of it remains in the body, or the entire soul issuing from the body while the latter remains living, only giving symptoms of the loss suffered by states varying from a trance to that of a sickness of mind or body more or less severe. Indeed the belief in this parting of soul and body, or of the sundering of the soul itself, is so wide that in every illness it is held that some evil spirit has caused such injury to the soul. For instance a girl is bitten by a dog, of which the Chinese are always very much afraid. An envious spirit has made the dog bite the child, and the spirit has either taken away the soul of the girl to wander here and there, or has sent her soul into the dog. The friends cannot be certain which, and therefore two things are done for her recovery.

First, if possible, a bunch of the dog's hair is got and hung by a string about the patient's neck. If the dog cannot be caught another unfortunate canine is secured and killed and his blood is sprinkled upon the face of the bitten girl. By doing this it is supposed some sort of sympathy or kinship will be established between the child and the dog into whose body her soul may have entered, and that the soul may thus be led to or permitted to come back again to its own body.

Secondly, the friends of the girl not feeling sure that her soul is in the dog, but may be wandering about with the bad ghost, take some of her clothing and go to the crossroads, here first they burn joss sticks to propitiate the spirits, and then scatter cooked rice and sweet cakes upon the ground. Then they shake the clothes up and down in the air, crying out as they do so, "Come here; come home and eat; come, here are nice clothes for you."

This cry is addressed to the soul of the child. The clothes are then taken home and put upon the girl. In the clothes is the errant soul, which is thus restored to the child.

This latter rite is performed in all cases of fright. In a scare of any kind the first cause of it is attributed to some spirit who has taken this method of frightening the soul out of the body, to get possession of it. It reminds us of the common English expression, "frightened out of one's life."

The spirits are supposed to have great power over children, operating with occult guile upon their innocence. Cantonese fairy tales do not tell of children being kidnapped bodily and being led away into enchanted caves and castles as do the German *volkslehre*. Instead of this, the souls of children are decoyed away by mischievous spirits, and put either into the bodies of brutes, or led to wander hither and thither with themselves, or taken entirely away, as when the child dies, and caused to be born again either into the same or some other family. In reference to this superstition a strange rite is gone through when a little one becomes sick. It is thought a spirit is decoying the soul away to cause it to be born again into some other family. Some of the household thereupon take the grass matting that forms its bed to the crossroads, and

beat the bed violently upon the earth, crying as they do so, "Come home, come home." Thus they invite the soul of the child away from the kidnapping spirit; and if they succeed in enticing it back the child will recover. It is here we get some light upon another strange custom among Chinese mothers. Upon the dead bodies of little babies one often sees marks made with red or blue dye. These are placed there by the mother after its death to show her disgust with the child for leaving her. It means, "You need never come back again; if you do, you will be known by this mark; or if you go into some other family, they will know you to be a bad one."

This superstition sometimes creates cruelty, for if a child happens to be born with a mark upon it, this is taken as a sign that it is a child of mischief, and it is treated with suspicion; though many mothers wishing to bring up a child will only treat such a one very carefully and vigilantly lest it should also slip through their fingers and go off to be born into some other home.

These superstitions, as I shall show at another time, have a powerful bearing upon the progress of Christianity among the Chinese.

THE HINDUISM OF INDIA.

BY SIR WILLIAM W. HUNTER.

(An extract from a paper read before the Society of Arts in London.)

HINDUISM is a social organization and religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure and more philosophical than the monotheism of Islam. To less elevated thinkers it presents the triune conception of the deity as the Creator, the Preserver, and the Destroyer—with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of divine power as objects of adoration, with calm indifference as to whether they are worshiped as symbols of the unseen Godhead or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what for the time being he most reverences or most fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste, and it asserts, in lofty language, the unapproachable God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life—the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. By this process many castes have risen, such as the

Vaisyas of the North and West, the Shahas, Telis, and Tambulis of eastern Bengal, the goldsmiths of Madras, and the semiaboriginal warrior tribes, or so-called Rajputs, in numerous parts of India. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others, they have assumed the sacred thread of the Twice-born.

But, in addition to such individual examples, the constant presentment of a higher caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races outside the pale of Hinduism set up a Hindu priest and a Hindu god, and become recognized as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity. There is, therefore, a plasticity as well as a rigidity in caste. Its plasticity has enabled Hinduism to adapt itself to widely diverse stages of social progress, and to incorporate the various races which make up the Indian people. Its rigidity has given permanence to the composite body thus formed. Each caste is, in some measure, a trade guild, a mutual insurance society, and a religious sect. But the mass of them are dominated by two ideas—a communal life within the caste itself, and a higher life of ceremonial purity beyond.

The work of Hinduism has been to organize the Indian races in every stage of their progress and under many forms of political government. Its plastic conservatism quickly disclosed a capacity of adapting itself to British rule. For a time, indeed, there seemed to be a difficulty. Hinduism makes a social rise dependent upon an increase in ceremonial purity. In the new world of British India social advancement depends upon individual exertion and secular success. The Hindu system told in favor of ceremonial restraints; the English system told against them. But English education, which created the difficulty, also found an escape from it. For Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture.

Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow burning, to infant marriage, to widow re-marriage, to crossing the Black Water, and to various inhuman rites—the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change. Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from the higher castes to Christianity, many rise in the scale of ceremonial purity within its own body, and multitudes of the backward races enter its pale.

Hinduism not only grows within itself, but it has also the faculty of putting forth outgrowths in the form of new religious orders, or spiritual brotherhoods. Such religious orders usually recall the Buddhistic type. They start with the reassertion of the unity of God, and with the renunciation of caste. At first they are considered non-orthodox, but in time they become recognized Hindu sects. Some of them, such as the great Vaishnava orders, now form a considerable part of the Hindu population. Hin-

duism has, therefore, a twofold power of adapting itself to the needs of each age by an internal process of incorporation or adjustment on the basis of caste, and by an external process of throwing off new religious outgrowths, or spiritual brotherhoods. Into the midst of this ancient and powerful organization a new religious force has in our century thrust itself; a force animated by a profoundly different spirit. It is Christianity.

"HOW WE SELL OPIUM IN INDIA."

BY AN EX-TREASURY OFFICER.



Public opinion has concerned itself with the opium question, a sketch of the manner in which the drug passes from the hands of the British Indian Government to the pallid *habitués* of the oriental opium dens cannot but be of interest. Picture to yourself the dusty, sun scorched cutchery of one of the districts of British India; a cluster of flat roofed stucco houses, bathed in the golden air, where the kites and eagles circle high up in the incandescent blue; a broad tank close by, dimpled with rosy lotuses; or a glistening river, lazily lapping its yellow sands, fringed with the bluish plumes of the date trees; groves of scented oleanders, or dark green acacias with rich masses of flannel colored flowers. On the grass beneath the trees groups of dusky Hindus and Mussulmans, with bright colored scarfs and turbans, discussing, amid much gesticulation, the chances of the suit or criminal case that has brought them to the magistrate's court. In one corner is the barred and bolted treasury, marked out from the rest by the guard of native policemen, in blue jackets and crimson turbans, carrying bayoneted rifles, and patrolling slowly up and down outside the treasury windows.

Among the motley crowd of natives, litigants, vakils, witnesses, and loud-voiced hucksters of betel, pan, and treacle smeared rice, three or four waiting languidly beside the treasury door are conspicuous. Their emaciated faces and yellow, withered skins, and the unnatural brilliance of their eyes, to everyone familiar with the East mark them out at once as the thralls of opium. These men are licensed dealers, who suffer in their own persons the tyranny of the fascinating poison they retail. They have come, as they come every morning, for their daily supply of opium, which will be distributed presently from the treasury when the officer in charge arrives.

The treasury officer is generally a European, a young covenanted civilian, who left England a year or two before full of a philanthropic longing to civilize and elevate our dark fellow-subjects in India; he arrives now at the treasury to put these dreams into action by dealing out with his own hands the daily supply of opium which is to stultify the minds and destroy the bodies of hundreds of Indian men and women. When the treasury officer arrives a slight stir passes through the waiting crowd, the bubble-bubble of the hookahs ceases for a moment, and the hum of voices stops, to be resumed again a second later when the massive doors, with their double locks and chains, are opened, and the treasury officer passes into the strong room to verify the amount of "treasure"—the piles of silver rupees, the gleaming cases of newly coined copper pice, the revenue stamps, and the boxes of opium—in his charge.

The opium comes from the factories amid the scarlet poppy fields of Behar in canvas lined wooden boxes, carefully numbered and sealed, and very similar in form to Chinese tea chests; each of these boxes contains a maund, or forty seers, of opium, weighing about two pounds a seer. The resinous drug is made up into packets of one seer each—blocks about the size and shape of a piece of wood pavement—and wrapped

in coarse yellow paper, through which the acrid, slightly sweet odor of the opium penetrates, spreading in pungent fumes through the close, stifling air of the barred and bolted treasury. The punkahs are kept at work, but the sweetish, sickening odor hangs there for several hours after the daily "deal" in opium is completed. The opium dealers enter the treasury, each requiring perhaps a seer, or two pounds' weight, of opium, for which they pay a sum of twenty-eight rupees—about £2 sterling—per seer. Then, wrapping their precious packets of opium in white muslin cloths, and armed with their excise passes bearing the treasury officer's signature, they make their salams and depart to the lanes and huts of the bazaar, happy in their office as the new ministers of the Ivory Gate of Paradise.

In a different section of the same cutchery is being enacted another little drama, over which the patron saint Opium also presides. A police officer has brought up a culprit, whose withered skin and brilliant eyes testify to his fervent worship of the vaporous patron saint, and who stands charged with being in possession of a quantity of opium slightly in excess of the amount allowed by law without a special license. The native police officer, after taking the oath, "Before Ishwara, I promise that the evidence I give in this case shall be true, that I shall tell no lies, and that I shall conceal nothing," swears that, being led to suspect the prisoner, he searched him in the bazaar, and finding in his possession a quantity of opium exceeding the amount permitted to anyone but a licensed dealer—the amount allowed being about four ounces—he arrested him under the opium smuggling acts. The police officer is corroborated by the Daroga, the native functionary in charge of the station, and the case appears fully proved. The prisoner asserts—they always do in opium-smuggling cases—that the excess amount in his possession was not his own, but was given to him to hold for a few minutes by his brother, also an inveterate opium smoker, who had gone to the village tank to bathe. The brother, who also bears in his eyes the fervor of devotion, supports this evidence, which, however, the police absolutely deny. Then follow the mutual recriminations, the cross swearing, and accusations of bribery and perjury that every Indian magistrate is so familiar with; and the case is finally decided against the prisoner, who is sentenced to a fine of ten rupees and six months' imprisonment, with hard labor.

The police are further ordered to confiscate and destroy the black, ugly lump of opium found on the prisoner, and he and his brother follow it with hungry, haggard eyes, as the Daroga carries it out of the court; when his beloved drug disappears the prisoner breaks into a long sob, and is removed promptly from the magistrate's presence.

Scenes like these—the distribution of opium by our English officials in India, and the punishment of the victims for illegal possession of an excess amount of the drug, by the same Indian officials—occur daily in nearly every district of our Indian presidencies and provinces, but it hardly occurs to these officials (nor, indeed, is it any part of their legal duty) to follow the licensed dealers from the treasury on their way back to the bazaars, to the thatched mud hut, or the ill-smelling den, where their retail trade is carried on; or to watch the pallid faces and eager eyes of the opium smokers as they receive their daily quantity of the sticky, yellowish drug, doled out at a usurious profit by the retailers. It is also no part of the duty of our Indian officials to advise those who have thrown off the slavery of the poisonous drug, and to fortify them in their resolution of abstinence, for they never do throw off its slavery, and make no resolution of abstinence.

The pale, emaciated, hollow-eyed creatures, as they fall again under the fatal thralldom of the vaporous *genie* that never loses his hold on a victim once gained, as

they drink in again the pungent fumes that wreck both mind and body—feel, perhaps, a thrill of virtuous gratulation, remembering that by their self-immolation they are helping to pay the imperial revenues of India; that they are adding their quota to the lacs of rupees that are to provide for the civilization and regeneration of their dusky fellow-countrymen, and contributing their mite to the tribute of their conquered land.

Perhaps, in the rosy dreams that wrap them, as they fade from the sense of their emaciated limbs and pallid faces; in the magic wreaths of their narcotic god, they are blessed with visions of themselves ushered by celestial messengers into some lotus-throned paradise, receiving the benign favor of the deities and the fervent blessings of their fellow-countrymen in recognition of all these benefactions, which they, as payers of Indian revenue, willingly bestow.

Perhaps, when quitting altogether the confines of this sordid earth, in the vapory embraces of their charmer, they soar to the regions of pure principle and essence undefiled, they are able at last to grasp in full perception the famous dogma, that "the vices and sins of men are the best friends of finance ministers."

THE TRIUMPHS OF CHRISTIANITY REPEATED.

BY J. O. PECK, D.D.

THE early triumphs of Christianity are being repeated in our foreign missions to-day. Primitive Christianity in Europe met face to face a solid wall of paganism; our missions to-day in heathen lands are confronted by the solid millions of heathenism. The initial work, then and now, must be slow at first, while they are laying the foundations, creating Christian literature, and preparing the way for the glorious triumphs of the Gospel.

Again, we must remember the material with which missionary operations have to deal—the heathen. Their minds are clouded and darkened by gross superstitions which have come down for ages from past generations; they know nothing of Christian truth or of the Christ who died for them. Into this abyss of darkness concerning Christian truth the light must penetrate slowly, both in the nation and in individual minds. Two necessary facts follow from the above statement:

1. The work of missions must proceed in a moderate degree in its earlier stages. This may be followed in a subsequent stage of the work by remarkable revivals and the ingathering of tens of thousands.

2. The work in the individual mind and conscience must also develop gradually. It would be unnatural, unreasonable, and impossible to expect that heathen converts could suddenly be converted into the stature and spiritual strength of converts in Christian lands. They may be equally sincere and genuine, but their knowledge of Christian truth and doctrine is necessarily limited. Faith must be according to knowledge; hence the more knowledge of Christian truth in an individual, the greater can be the scope of his faith. The first stage in the conversion of the heathen is his abandonment of idolatry and his acceptance of Christianity as the true religion. Then follows his enlightenment concerning Christianity, and his personal acceptance under this larger enlightenment of the Lord Jesus Christ as his Saviour. As he is taught and indoctrinated in the Scriptures, his faith and experience will increase. This is true at home, as well as in foreign missions.

Now, because many of the heathen converts are necessarily imperfect in knowledge of Christianity, and hence cannot be at first stalwart, spiritual saints, many have

discounted and decried the genuineness of their conversion. Such criticism is unphilosophical and untrue. They must be made babes before they are strong men, but they are no less genuine humanity as babes than as men. Many of these converts in heathen lands show most remarkable genuineness and make rapid progress. The converts in India to-day will average better and purer than the converts of primitive Christianity under Paul in Asia Minor, or under St. Augustine in England, when our forefathers became Christians. After their conversion from heathenism and profession of faith in the Christian religion, they are not left to be babes, but are instructed most diligently, and urged forward to rest not until they have been regenerated by the Holy Ghost and have the witness of the Spirit to that work. Thousands of them can give as clear evidence of spiritual life and the conscious indwelling of the Spirit of God as any Christian in America.

Let me substantiate this great historical problem to which I have referred by quoting from a private letter from the Rev. Abel Stevens, D.D., LL.D., the great historian of Methodism. A few years ago he visited our foreign missions, and for months investigated with the sympathy of a Christian and the criticalness of an historian the work therein being wrought. He has been moved to greater interest and larger contributions by what he saw. In the letter he says:

I hope you meet effectually the common criticism that the multitudinous conversions there cannot be personal examples of regeneration. This is doubtless the case (in many instances), but is no valid objection. These multitudes are at least rescued from idolatry; they abandon their paganism, and that is a great result; they are thus prepared for further instruction and guidance into the personal, spiritual life. This preliminary reclamation from heathenism is more than "half the battle." The remarkable movement now going on in northern India reminds us of the conversion of the European tribes and nations, those especially from whom the best Christianity now in Europe, as also our own in America, has proceeded. A chief of a tribe, a prince or a princess, being converted and baptized by a missionary, the whole tribe or nation hasten to be baptized. They are not at first personally regenerated, but it is a great achievement to eliminate their paganism, and they were thus initiated into the way of eternal life. Thus the old missionaries from Ireland and Scotland, as well as Augustine from Italy, the apostle of England, converted northern Europe, as Methodism is now converting northern India. Ulfilas thus rescued the tribes north of the Danube, and first gave them the translated Scriptures. Thus started the great Teutonic Christianity which is now saving the world. Our people should be told this great historic lesson, and not hesitate a moment to march with uplifted banners from conquering to conquer all over the world. God, by his own pillar of cloud by day and fire by night, is leading the way.

CONSCIENCE MISSIONARY MONEY.

IT was Sunday morning, which accounted for Mr. Portley's feeling languid. He always felt languid on Sundays. Perhaps it was the effect of the extra hour in bed with which he used to indulge himself on that particular day, or, possibly, as he preferred to think, of the wear and tear of six week days in the city. But whatever the cause, when Mr. Portley entered the breakfast room and surveyed the comfortable scene, and the brightly blazing fire, it was forced upon him that, as a sort of duty to himself, he ought *not* to go to church that morning. Religion, he reasoned, should never be a weariness to the flesh, and he really *had* earned his day of rest. Besides, it was not quite the thing, you know, to enter on such a solemn task as the worship of one's Creator with a jaded mind. Yes, on the whole, it certainly *would* be better to stay at home. His only daughter, now growing up into womanhood, and beginning to take her mother's place, for Mr. Portley was a widower, presided at the table, and soon commenced to speak of the church services for the day.

"It is the missionary Sunday, father," she said in a tone of expostulation, when he told her she must go alone.

"Ah, yes, quite so. Very good cause; I will give you sixpence to put in the plate for me, my dear," replied Mr. Portley, and when the table had been cleared he wheeled round his chair to the middle of the fire, and resigned himself to a meditative doze.

The sound of bells was in his ears. The people were all out, he knew, in Sunday attire, with faces turned toward the house of God. He thought of his daughter alone in the family pew, and then his mind wandered back to the days when she was so little she had to be lifted on the seat when the singing began. Her mother was there then and their only son.

The thought of him wafted Mr. Portley's mind far off to the prairies. In imagination he saw a lonely youth sitting disconsolately by the door of a rough log hut, gazing intently toward the smooth horizon line of brown dry grass, over which hung the mirage like an ærial lake. Then across the plain he fancied he saw a solitary horseman advance. The youth rose to meet him, and he perceived that the two sat on the bench together, and the visitor began to read from a well-worn volume. Mr. Portley bethought himself that this must be the missionary his son had told him of, who rode so many miles across the prairies to bring the means of grace to the scattered settlers and solitary farmers of the far, far West. Somehow his mind *would* run on missionaries. It was his daughter's remark bearing fruit. Then he began to think of the thousands of other fathers' sons scattered over England's vast colonial empire, and he wondered whether the missionaries had found them out. After this he began to speculate, as was natural for a city man, on the problem, "*Who paid these missionaries?*" "The poor beggars can't pay them out there," he said half aloud, bethinking him of several subsidies he had been forced to send out to his own lad in early days. The farmers have enough to do to provide for themselves. And then think of a missionary with a circuit to travel of three thousand miles, and perhaps only meeting three hundred people, poor cow boys and hired hands, most of them. It was a new thought to him, that the great missionary societies had the *vast fields of British colonies to labor in*.

Then his thoughts took another turn. He reflected how useful his son would have been to him in England. That led him to think of his business, and the events of the week. There had been a shipment of small arms to the west coast of Africa. He recollected seeing the iron-bound packages lowered onto the trolley as he stood on the dock quay, and as he thought of these consignments his mind wandered away to sea once more, accompanying the cargo ship across the great gray ocean.

Again the missionary appeared (how persistent this missionary was), this time discoursing to a crowd of rough sailors in the dingy between decks of the bark. Anon, he was at the coast of Africa. He saw the long low hills, the sandy beach, the breaking surf, the stunted palms, and the wattle huts. In his imagination he was ashore now. He saw the drunken sailors inciting the poor savages to drink. He saw the guns and the fire water of civilized Europe in the African kraal. Then once more the missionary appeared, and Mr. Portley began to realize what the difficulty must be of preaching a Gospel of peace with the tokens of war at his elbow. He thought of the hardships of a missionary's life; of the dysentery, the malaria, the fever, the thousand insect pests, the perils of wild beasts and wilder men—and then he thought of the sixpence he had given to the missionary cause; and something almost akin to shame began to suffuse his face. He wished he hadn't sent that sixpence. Sixpence wouldn't go very far in the mission field.

And how very great that field was! India! Fancy India with its millions, and China too; he knew something about China, for his firm had dealings with a house in Hong-

Kong. Why, they said that there were four hundred millions in China, and if all the missionaries out there were planted down in parishes like clergymen at home, each one would have to evangelize a district containing a million souls at least, and all heathens, too, brought up in it. Why the idea was perfectly preposterous! Were the societies asleep? why didn't they send out more men? "Just think," he said to himself, "of a business undermanned like that! But, and here his conscience began to whisper, perhaps he was to blame. Had he ever given to the mission cause? He remembered dropping halfpence into the box when he was a tiny boy, and he had given a sixpence now and then since, that was all. He really must send something, if only as conscience money. His old uncle made all his money in India. Some of his savings had found their way to Mr. Portley's pocket. "Ah! there were fortunes to be made in those days," he said, meditatively; "England has had her millions out of those old Indian principalities. I wonder how many missionaries are out there now? Quite a handful I suppose; and yet we owe those Hindus a big debt of Gospel teaching in return for all the money we have had of them and the opium we have made them smoke. I'll speak to our firm, and ask them to subscribe, for they've made many a thousand in India in their time. It is perfectly surprising how blind rich people are to their duties. Our house ought to give a hundred at least." But at this point, conscience began to whisper: "And you too, Mr. Portley. Do you owe nothing to the Lord? What would Christian England have been, if the Church of old had cared as little for the foreign mission field as you?" Conscience was getting quite troublesome! Mr. Portley felt actually and genuinely ashamed of that sixpence.

But at this particular moment his daughter returned with her bright Sunday face, and a bundle of missionary papers. All that afternoon Mr. Portley sat indoors and read them with an interest he had never felt before. What a mighty work the missionary work was, and then the refrain of the old missionary hymn began to run through his brain:

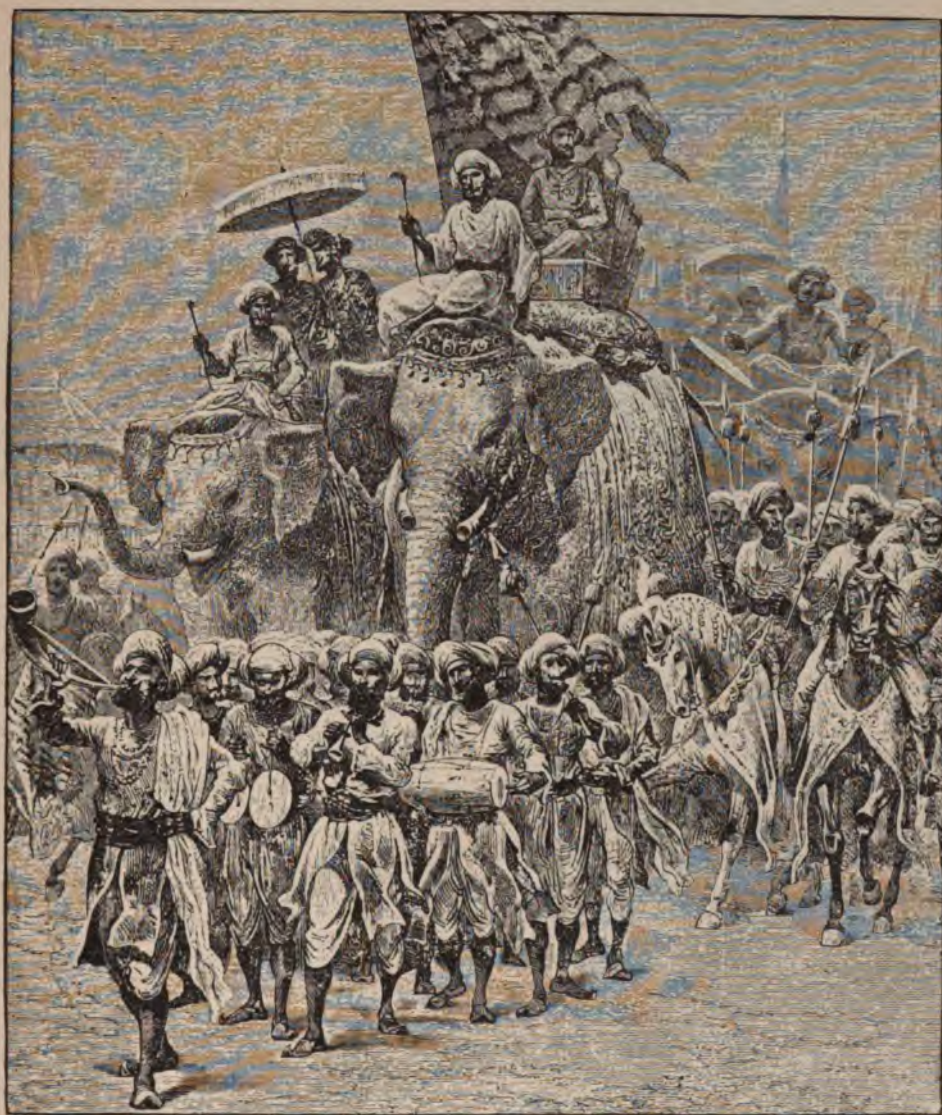
"Can we, whose souls are lighted with wisdom from on high,
Can we to men benighted the lamp of life deny?"

The familiar words deepened the impression already working on his mind. The greatness of England's obligation rose up before him for mercies in the past and the enormous responsibility resting on her Church to fulfill Christ's command to preach the Gospel to every creature. And when, that evening a thought sneaked into his mind suggested doubtless by something he had read, that charity began at home, and there was plenty for English money to do in English slums—he met it manfully, for his conscience was awake; and he saw for the first time the meaning of that misused adage, "For England's home is wherever her children dwell." Mr. Portley went to church that evening, and when the bag came round, the coin he dropped in was gold. It was Mr. Portley's conscience money.—*English Tract.*

CANON ROBERTSON'S annual table of the British contributions to missionary societies for foreign missions, not including any funds from rents, dividends, or interest, nor balances in hand from the previous year, nor any foreign contributions, is as follows:

Church of England Societies.....	£539,510
Joint Societies of Churchmen and Nonconformists.....	206,330
English and Welsh Nonconformist.....	456,348
Scotch and Irish Presbyterian.....	210,306
Roman Catholic Societies.....	9,015

Total British contributions for 1891..... £1,421,509



MUHARRAM CELEBRATED IN BHOPAL.

Honoring the Month of Muharram.

MUHARRAM means sacred, and designates the first month of the Mohammedan year. In this month it is held unlawful to make war. Among the Shiah Mohammedans this month is held in peculiar veneration as being the one in which Hasan and Husain, the sons of Ali, were killed. Their deaths are the subject of public mourning during the first ten days, when fasting and self-denial are also enjoined. The educated of the Sunni Mohammedans also regard these days as times for solemn thoughts, while the uneducated regard the period as a time for a carnival. In Bhopal, India, the Mohammedans honor the month by great processions and loud rejoicings.

Mandalay as a Buddhist Center.

FOREIGNERS say that Mandalay is noted for three things—phoongyees, pagodas, and pariah dogs—and there is more than mere alliteration in the saying. It expresses a prominent fact, and a fact which goes far to point out Upper Burma as one of the chief centers of Buddhism.

Phoongyees are Buddhist monks. They abound everywhere. In Mandalay they are to be seen by thousands, in their yellow robes, with shaven heads, especially early in the morning, when, according to the rule and immemorial custom of the order, they are out begging their daily food. It must needs be that they are numerous, for every Burman is made a monk

for some part of his life, if only for a week or two; otherwise he would never acquire grace to accumulate merit enough to improve his lot in the many future births that await him. Many remain monks for months or years, not a few for life, for though there is no vow of continued celibacy to bind them to the monastic life, yet it is a situation in which they are well provided for, and they are held in great reverence by the people.

Pagodas are the pretty, bell-shaped, solid brick buildings which are so numerous erected all over the country as works of merit by the Buddhists. They vary much in size, are neatly finished in white plaster, usually with abundance of ornament, ending in a spire with a gilt umbrella surmounting it, and sometimes gilt from top to bottom. They are to be seen in immense numbers all over the country, not only in the towns and villages, but even in the open country, especially on the sides and summits of hills. To build a pagoda is the greatest of all works of merit, and is supposed to bring one well on toward Nirvana, that coveted state of eternal cessation from existence and from all the sorrow and trouble supposed to be necessarily associated with existence.

The pariah dog is an animal well known to every resident in the East; but of all oriental countries, surely no other is so overrun with this pest as Upper Burma is. Homeless, lean, mangy, and forlorn, he belongs to nobody, but roams over the city with troops of others like himself, picking up a precarious living as he can, habituated to eating the vilest of refuse, until at last he lies down to die, and the vultures make short work of him. "Why not put him out of his misery?" Well, yes, you could do that, and it would be a real mercy, but then this is a Buddhist country, and the law, "Thou shalt not kill," is applied as much to the lower animals as to man. The doctrine of transmigration makes all human and animal life of the same nature and interchangeable, so that if you kill a dog you don't know but you may have put to death your deceased grandfather who has reappeared in the flesh in this form.

— *Wesleyan Methodist Church Record.*

A Hopeful Movement in North India.

BY J. J. LUCAS, D.D., OF ALLAHABAD.

FOR a few years past there has been a movement of the lower castes in North India toward the Church. In some districts thousands of Mehtars and Chuhars have been baptized, and thousands more are ready to take the same step. The Mehtars, or Bhangis, in the Northwest Provinces and the Chuhars in the Punjab are at the bottom of the social scale. They are the lowest of the low castes, greatly despised by both Hindus and Mohammedans. They usually live on the outskirts of villages, separate from the Hindus and Mohammedans. In cities and large towns

they live in settlements by themselves. They are not allowed to draw water from the public wells, nor bathe in the public tanks. Again and again have riots been caused by attempts on their part, even after their baptism, to draw water from wells used in common by the higher castes. The presence of a Mehtar boy in a public school would soon empty it. As a consequence only one here and there is able to read.

They are very poor, the average income of an able-bodied man rarely reaching more than twenty dollars a year. In many places they are practically the serfs of the Zamindar, or land proprietor. They are the scavengers of the cities and towns. The Hindus of caste would not for the very highest remuneration take away the bodies of dead animals and the sewerage of the towns. This work falls to the Mehtars and Chuhars, and many of them have no scruples as to eating these dead animals. Nor have they scruples against strong drink. They are idolaters, with many superstitious beliefs and practices.

This is one side of the picture. The other is that as a class they are industrious, healthy, contented, lovers of their homes and families. They have no zenana system, their wives working in the streets and fields as do their husbands. While child marriage is common among them, the widows are allowed to marry. Although they are far behind the Brahmans in intelligence and natural capacity, still many of them are quick to learn, and in some instances have shown that they need only a fair field, a little favor, and time to lift themselves out of the low estate into which they have fallen.

We are now prepared to answer the question, "What has led to their baptism by the thousands, sometimes hundreds in a day or within a few days?" First, neither Hinduism or Mohammedanism has done anything to lift up these poor people. On the contrary, the stability of Hinduism depends on keeping them in the position of menials. Were the Mehtars to refuse to do the work they have been doing for centuries the whole caste system would be dislocated, and the higher castes compelled to do those things which their religious teachers have ever taught them would be death to their caste and death to their souls. Hinduism can offer nothing better to these lower castes than the place of the most menial servant. And Mohammedanism in India has become so infected by the caste spirit that it has no word of hope for those at the bottom. The Mehtars and Chuhars are coming to see this. Again and again have they been told it. But what has made a deeper impression on them than words is the sight of one and another of their number entering the Church and watching the change which has thus been wrought.

With few exceptions missionaries agree that this movement is of God; that it is full of promise; that

if wisely guided it will do much to break down caste and build up the Church. Some urge that the wisest course is to baptize all who are willing to be baptized, that we should not require "inward grace, but outward separation," that "the test should be separation from heathen practices and associations, and submission to Christian rules" (Mr. B. Aitken, in *Indian Witness*, August 6, 1892). Mr. Aitken approves of what he calls "mass baptisms." Speaking of such baptisms, he says: "I have been intimately familiar with Indian missions most of my life . . . and have personally studied the character of the Christians in four of the missions named above . . . I can think of five missionaries of from fourteen to twenty years' service who told me openly that their converts were not converted when they were baptized, and many of them never at all. And that the most interesting part of their work was watching the reception of light and the gradual submission to Christ of these unconverted converts. I am far from saying that all the members of those missions would have spoken so boldly; but that they all purposely and habitually baptized people simply on their renouncing idolatry and submitting to Christianity, cannot be disputed. One missionary, full of sanctified common sense and unwavering love for souls, said to me that it meant a spiritual revolution for a heathen to abandon intoxicating drink, polygamy, witchcraft, and superstition; and that as for lying, quarreling, and overreaching, he could only be brought to see the evil of these things by slow and patient teaching. Personally I agree with this view of the matter."

With this view of the question some of the most experienced missionaries in India agree. They urge that thus whole villages are brought under Christian influences and discipline; that thus the children are weaned from idolatry and can be trained as Christians; that thus quickly caste can be struck a death blow; that when the Mehtars in large numbers seek other employment, this will force the higher castes to do work which all agree destroys caste; and, this especially, that again and again the Holy Spirit has been poured out on gatherings composed chiefly of those baptized to secure their outward separation and allegiance, many of them at such gatherings passing from death unto life, and in this way God has put the seal of his approval to the work.

On the other hand, missionaries of equal experience and spiritual judgment have not approved these "mass baptisms," urging that there should be evidence of "inward grace" before baptism is administered; that in the end the Church will suffer, the Hindus and Mohammedans seeing church after church filled with one caste only, and that the lowest, will be repelled; that the Church is in danger of being filled chiefly with those who have no love for her save as she can enrich and lift them up in social life; that apostasies on a large scale will follow, as

they have in at least four places in North India; that the Roman Catholics are sure to come in and carry off such converts in large numbers, as they have in a number of places, making work in such places tenfold more difficult; that so long as only one convert here and there can read it is impossible to organize them into churches, impossible to get teachers and preachers from among them, and so there is little hope of their spiritual growth.

Much more might be said on both sides of this question. Enough has here been suggested to show that this movement is full of hope. I myself am thoroughly persuaded that the Spirit of God is working quietly in the hearts of these poor people and is turning them in many ways to the Church. Not to recognize the movement as from God, and work with him in it, would be spiritual blindness indeed. To speak of it as a repetition of the day of Pentecost, even though hundreds and thousands be baptized in a day, is misleading. To compare missions according to the number of baptisms reported, ignoring the conditions of baptism and the policy pursued for years in each mission, is unfair.

The movement is beset with difficulties. It calls for much prayer that those in the field may have "understanding of the times, to know what to do;" that on the one hand they may not yield to the temptation to baptize hundreds at a time without evidence of "inward grace," and on the other hand they may ever bear in mind that in the spiritual world, as in the natural, it is "first the blade, then the ear, after that the full corn in the ear."

The movement calls for many more laborers, foreign and native, and to obtain these of the right kind the first step is plain, "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." It calls for large gifts, that special efforts may be put forth, and that at once, to make the most of this tide now setting in so strongly toward the Church. If here and in India we give ourselves to prayer and effort we shall in due time reap and rejoice together, and perhaps speedily. That depends, in large measure, on our united efforts. The brethren in the field are greatly encouraged by the outlook. May the Church at home know the opportunity, sending out her sons and daughters, and giving with an open, liberal hand.—*The Church at Home and Abroad.*

AN interesting incident is reported from India, showing the faith of a secret believer: "A short time ago a woman at one of the stations, whose husband would not permit her to be baptized, asked him upon her deathbed to bring her water. When it was brought she dipped her fingers into it, and with great pain raised her arm to her head and said, 'I baptize myself in the name of the Lord Jesus.'"

The Confession of a Stingy Man.

BY S. J. SMITH.

THERE is no doubt about it; I was a stingy man. I lived in a mean house, had it poorly furnished, paid my servant the lowest possible wages, and ate the cheapest food that could be found in the market. I gave little to the church, nothing to the needy, and was amassing a fortune for the mere pleasure of its possession. I held mortgages on half the houses in our village, and showed no mercy for the poor creatures who failed to have ready the interest.

Otherwise I was an upright man. I never was known to lie or steal; I refrained from running in debt, kept the Sabbath day holy and was even deacon of the church which I attended with a regularity that was indeed praiseworthy. I did not understand how I came to be chosen for that office—I presume there was a scarcity of male workers in the church—but I know that I was faithful to all the duties which did not interfere with my own pocketbook.

Our church building was large and grand, having been erected only a year or two previous to my advent in the place; but the Sabbath school was held in a little old structure adjoining the church, one in which our people had formerly worshiped. This was not large enough to comfortably seat all the children, and they were packed in there every Sunday like sardines in a box. Besides, the ceiling was very low, and on warm days the room was almost unendurable. Of course, it was out of the question to have the children meet in the church, and our pastor was making strenuous efforts to collect sufficient money to build a chapel for the little ones. But it was uphill work. Several of our well-to-do families had moved out of the neighborhood, and the few that remained in the church did not feel like bearing all the expenses of the new building. The people in moderate circumstances had been so lately taxed for the church edifice that they were unable just then to give anything extra.

Yet our pastor would not relinquish the idea of having a comfortable room for the children. Notice after notice was read that a meeting would be held to talk the matter over, but the people were discouraged and so few attended that nothing could be done. At last he hit on a new plan. He invited the congregation to a sociable to be held in the Sunday school room. Then they came out in full force, and the pastor took this opportunity to plead the case with them. Crowded and uncomfortable as were the people that night, they knew it was far worse for the children, for they numbered many more than the grown folks. It was readily agreed that a new building was necessary, but no one could decide how to get the wherewithal for the same. As to my helping in the matter, the idea never occurred to me; my money belonged to me and not to the church. Therefore, I was highly indignant when I heard this remark from one of the

brothers: "What is the matter with Deacon Storrs? Isn't he the stingy man? He might build the room himself; he's able."

I was too much insulted to remain longer with the others. I slipped away from the meeting and went unnoticed through a side door into the church. The gas in there had not been lighted, but the moon beaming through the colored glass of the windows lent a soft radiance to the holy edifice. I took a seat in a side pew directly opposite a large window which was the pride of our people. It was of stained glass and of beautiful design. In the center was a life-size picture of our Saviour with a little lamb in his bosom. Lit up as it was, it seemed almost like a living person standing there, and the Saviour appeared to be regarding me with a tender, pitying gaze. The longer I looked the more lifelike the figure became, and I grew so used to the idea that I was not at all surprised when it slowly descended from the window and stood before me, the little lamb being now transformed into a living child. Laying his unoccupied hand gently on my head, he looked kindly, but reproachfully, into my face, and said in a sweet voice that I shall never forget: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then gradually the form floated back toward the window, and in a moment everything was as it had been—that is, all excepting myself—I felt that I was a changed man; my eyes had at last been opened, and I could see my grievous fault in all its enormity. The words, "Suffer the little children," had told me that I had been instrumental in hindering them.

Persons to whom I have since related this wonderful occurrence have declared it was all a dream. Perhaps they were right, but I was not conscious of a going to sleep or even of an awakening; things seemed to slowly change as I sat there in that pew with my eyes wide open. I believe it was a vision sent by God to turn my eyes toward my own shortcomings. However, I remained there for a long time and pondered deeply, honestly, seriously, on myself and my duty. At last I slipped away home without stopping to speak to any person.

About a week later I met one of the deacons, who thus accosted me:

"Brother Storrs, the strangest thing is happening. Ground is being broken for the new chapel for the Sunday school. No one knows who is having it done, not even the pastor, and the contractor won't tell."

"It does look strange," I answered, and being in somewhat of a hurry, passed on my way.

The following month I surprised myself, my servant, and my friends, by moving into a house more in keeping with my means. I furnished it comfortably, nearly knocked my servant down with astonishment by doubling her wages, and altogether began to live like other people.

In the meantime the little chapel was growing rapidly and beautifully, and before long the scholars of our school had an assembly room of which we had no reason to be ashamed.

"All that remains now is to discover the generous donor," said the pastor to the children on the day they took possession of the chapel. "Let us bow our heads and ask God to shower blessings on our unknown friend."

One evening nearly the whole congregation rushed in upon me in my new house and greeted me with: "We've found you out, we've found you out at last!" After inviting them in and making them comfortable, I began to inquire what it all meant. This was told me: Noticing the change in my manner of living, our pastor had suspected that it was I who built the chapel. Of course, he determined to find out the truth. Meeting the contractor near the chapel one morning, he said: "Did Mr. Storrs plan the building himself, or did—"

"O, no!" the man answered, supposing that I had confessed at last, "he had an architect."

To be sure, the story spread, and the only wonder was that I had not heard of it before.

When all had been explained we proceeded to make merry, and I believe I am safe in stating, that among the many people present there was not one merrier or happier than myself. I had discovered that it is more blessed to give than to receive, and now I would not go back to my old life for the greatest fortune on earth. Should a stingy man chance to read this story, I advise him to try my plan and he will never regret it.—*Selected.*

How We Try to Interest People in Missions.

BY MRS. MINNIE S. BUDLONG.

"SHALL we print a yearly program?" This was the question which agitated the Literary Committee of our auxiliary to the Woman's Foreign Missionary Society in Fairhaven. The question came up at a luncheon given the Program Committee, with a few choice spirits for counsel.

The argument, after a square look at it, seemed all one way. "It will certainly serve to advertise our society," said one. "Yes, and give character to the meetings in the eyes of those who have hitherto given them little thought," said another. "Then how much easier to get ladies to write papers and lead conversations when they have a long time in which to prepare," urged a third. "And what a comfortable feeling it will give us to have the whole year's work planned and off our minds," said still another. "And how pleasant to use them in inviting nonattendants."

"O, yes, we must distribute them bountifully, I am sure," said Mrs. S., while practical Mrs. T. added, "with a proviso that each lady hang her program by a little ribbon to her dressing-case, as a constant re-

minder of the meetings, and of what the program expects from her." And so, the question being decided, we settled down to a pleasant afternoon's work. For an inspiring prelude we put this verse:

"Look backward, how much has been won;
Look round, how much is yet to win;
The watches of the night are done;
The watches of the day begin."

"Let us commence by outlining a course of Bible readings for the year," said Mrs. T., thoughtfully. "You know the Bible is our missionary text-book, and it needs study—downright study—to bring out its messages to us." At this the hostess, reaching to the upper shelf of her leaflet case, took out a package of suggestive Bible readings, subjects, commentaries on missionary Scripture, etc.

After making out a list of twelve of their best and wisest women for conducting these readings they fitted the subjects to the names, and adjourned feeling quite pleased over the afternoon's labor. Possibly some of the topics may bear repeating. "God's Thoughts about the Nations" covered a wide range; "The Darkness, the Dawn, the Day, the Glory" showed the cumulative progress of missionary work; "Called into Partnership" taught us how the Church stands between Christ and the world, like a chosen cupbearer, receiving from the one, imparting to the other; "Jonah as a Foreign Missionary" contrasted the infinite love of heaven with the selfish coldness of man; the "I wills" of the Bible rang out like a trumpet, while "Bible Examples of Woman's Work," as given by twenty ladies, threw new light on precedent and privilege.

At the next meeting of the committee Mrs. L. brought out her pet plan of a series of conversations, taking for their subjects the "Uniform Readings" of the year. It was a vital point to select the right leaders for these, and anxiously did the ladies go over their list of members for those best adapted, sometimes going outside auxiliary lines, even outside the Church, to get the very one who would best illustrate the subject, and call to her assistance the best-fitted collaborators; however, with this thought uppermost, not so much the literary finish of the program, as the hope that through this participation a true interest may grow. It is an open secret that thereby we gained more than one new member.

These leaders select a half dozen who are to assist, give them subtopics, with running commentaries of their own, inviting impromptu and general discussion as well. We have already had three of these, and are jubilant over their aid in fast making us a talking instead of a writing and reading auxiliary—a consummation devoutly to be wished.

When July, with its subject, Korea, came before us, sprightly Mrs. J. said: "Why not have a journey for this month instead?" She suggested that the trip be reported by five tourists. Although this was a pen and ink trip, yet it was studiously true to the

experience of Eastern travelers in its details, and through their graphic recitals we learned much of Korea and mission work there.

In December we are to have in the place of a conversation a "Missionary Budget," with two editors, and open for communications to all the members. This will take the form of a survey of the world's work of the year. Indeed, our effort this year has been mainly directed toward bringing into each month's meeting, in one way or another, as large a number of participants as possible. We have found this recipe insures a warm, bright, and interesting meeting.

A "Parliamentary Drill" has made some debated points clear to us. Last month with our refreshments we record a "Missionary Salad."

We cut green tissue paper in the shape of a leaf of lettuce, and passed it lightly through the fingers to give the slightly crumpled appearance. To the stem of each leaf we pasted a folded slip of paper on which had been written some stirring bit of missionary news, an anecdote, a fact, an argument, or a verse, and filled with them a large salad bowl. We passed the salad as if it were the genuine article, and each at some time during the tea read aloud her slip, thus starting many suggestive topics of conversation. As a method of increasing our knowledge of the work of our branch we set up a "Watch-tower," an idea which we borrowed from a very suggestive leaflet by Miss Belle Brain.

The places where our society has work we call "signal stations," and the ladies who adopt them we term "watchmen." These adopt the place they choose as their missionary home, and the missionaries stationed there as their real sisters. They pray for them and report their wish to the society. In our little schedule there are forty-four stations in all.

As we have eighty members we appoint watchmen over other parts of the great harvest field. One of the ladies studies and reports the work of the parent Society of our Church; another, Bishop Taylor's work in Africa. Some of our brightest women keep us in touch with the splendid doings of the other denominations. The China Inland Mission has its special reporter, while the Jewish mission in Chicago has its "chief takin' notes." These reports, which of necessity are condensed into items, are purely voluntary, and as they are the last thing on the program the time is often not half long enough for the watchmen, who, many of them, hitherto silent listeners, are becoming the eager bearers of tidings.

The evident advantages of our printed program has decided the president of our district to encourage its coming into general use as much as possible in the following way: Two prizes are to be offered for the best yearly program printed by any auxiliary—a committee outside the district deciding upon the comparative merits of the contesting societies.

They will take into consideration their tendency to spirituality; their variety, unity, and originality; also the inspiring character of their exercises. For the first prize will be given that grand, new *Encyclopedia of Missions*.

Although the weaker auxiliaries seemed at first somewhat reluctant to enter the lists, they are becoming convinced that although but two receive the special prizes, all will be amply rewarded by the impetus given in carefully prepared programs.

As a rich arsenal whence to draw material for these programs, we, in union with the eighteen woman's and young ladies' societies of our town, inaugurated a "Missionary Exchange." The courteous librarian of our Public Library secured a table for us in the reading room, and offered to list and file all publications for us.

Each auxiliary furnished one periodical. These become the property of the library, and are to be kept on file year after year for reference. In this way we have THE GOSPEL IN ALL LANDS, *The Missionary Herald*, *The Church at Home and Abroad*, *The Home Missionary*, *The Baptist Missionary*, *The American Missionary*, *Life and Light*, *Woman's Work for Women*, *The Missionary Link*, *The Helping Hand*, *Home Missions*, *The Message*, *The African News*, *The Baptist Home Missionary*, *The Heathen Woman's Friend*, and all the children's papers, besides the reports of different Missionary Societies and a collection of sample leaflets.

You can well believe that it is becoming a tempting corner. The table is so arranged that it is accessible from both the ladies' and gentlemen's departments, and our city pastors often linger there to get a bird's-eye view of the missionary world from all angles of vision. We find it quite invaluable for help in the preparation of papers, for material for programs, and for the verifying of statistics.

Our librarian has also sent for the *Missionary Encyclopedia* for the library, and for the *Missionary Review*, that king of monthlies, for the reading room. In addition we are to select from the voluminous catalogue of our public library the titles of all books on missionary subjects, with others especially valuable for reference, and if allowed, hang this list over our missionary tables for the help of those desiring books on missionary subjects. We shall also furnish a copy to each of our city auxiliaries.

One lady from each denomination will also present to the librarian the names of three of the newest and most stirring books issued by her society, with the request that they be added to the library. Should this favor be granted we shall venture to ask similar news along this line. Do you not see into what fair proportions this little scheme may grow, and how much it may help to draw and concentrate attention to missionary themes in our fair and growing little city?

Rockford, Ill.

In Six Hundredweight of Chains.

A FEW weeks ago a Mohammedan *fakir* came to Bombay who had voluntarily loaded himself with twenty-four *maunds* (six hundredweight) of chains. We visited him at that convenient free rest-house for native travelers, the Falkland Road Dharamsala. He was reclining on his mat and hard pillow, and was dependent upon an attendant for food. The bulk and weight of the chains, welded round his neck, arms, and legs, rendered walking impossible. It was said that when he traveled by train (he came from North India) he was charged partly as a passenger and partly as freight. He desired to go as a pilgrim to Mecca, and an ordinary ticket by steamship was purchased for him, but when he arrived at the ship the astonished officer declined his company.

Some large iron pegs and a heavy iron mallet were attached to his chains. These were used in fixing him firmly down, at his desire, in any particular spot.

This iron bondage was no new one. For twenty-four years he had submitted to it. What caused him to voluntarily endure a burden of chains which, if inflicted by any official authority as a punishment, would bring down upon the government that permitted it the execration of mankind?

He said it was his inclination to evil. As a young man he was very wicked, and he caused chains to be fastened upon him to keep him from sin. As time went on he added more chains until the present weight was reached.

The man's face was not a dishonest one. The manner of his conversion was also open. There is no reason to doubt that for twenty-four years he had been engaged in a desperate struggle with sinful inclinations. But his admission that as time passed by he added more chains was a confession of defeat.

This Mohammedan *fakir* in his ignorance had been dealing with the effect instead of the cause. Better than chaining the limbs is to seek a change of heart. The psalmist understood this when he cried: "Create in me a clean heart, O God; and renew a right spirit within me." *Create? Yes; that is the word; and no hand but God's can do it. The same truth appears in the words of Jesus Christ to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."*—*Bombay Guardian*.

Languages of India.

THERE are about one hundred and fifty languages and dialects spoken by the natives of India, but there are seven chief languages. The English is the language of the government and of the higher education. The Persian was introduced by the Mohammedan conquerors, and is still the literary language of all Mohammedans. The Sanskrit is the old and classical language of the Brahmans and other Indo-Asians. The Baluchi lies beyond the north-

west frontier, while the Burmese dialects are spoken on the east side of the Bay of Bengal. Of the one hundred and fifty languages at least twenty are cultivated and are spoken by many millions. There are two great linguistic groups: the Aryan and the Dravidian.

The following are the Aryan languages:

Hindustani, spoken by	100,000,000 people.
Bengali, " "	39,000,000 "
Marathi, " "	17,500,000 "
Gujerati, " "	9,500,000 "
Panjabi, " "	12,000,000 "
Kashmiri, " "	1,000,000 "
Sindhi, " "	2,000,000 "
Oriya, " "	7,000,000 "

The four great Dravidian languages are:

Tamil, spoken by	15,000,000 people.
Telugu, " "	16,000,000 "
Kanarese, " "	9,000,000 "
Malayalam, " "	4,000,000 "

—Bishop Hurst.

India Divided Religiously.

RELIGIONS.	1881.	1891.
Hindus.....	187,937,438	207,731,727
Mohammedans.....	50,121,595	57,321,164
Aboriginals.....	6,426,511	9,280,467
Buddhists.....	3,418,895	7,131,361
Christians.....	1,862,626	2,284,380
Sikhs.....	1,853,426	1,907,833
Jains.....	1,221,885	1,416,638
Parsees.....	85,397	89,904
Jews.....	12,009	17,194
Others.....	952,039	42,763
Total.....	253,891,821	287,223,431

Forty Years' Statistics of Missions in India.

AGENTS AND CONVERTS.	1851.	1871.	1890.
Foreign ordained agents.....	339	488	857
Native ordained agents.....	21	225	797
Lay preachers—foreign and Eurasian.....	....	72	118
Lay preachers—native.....	493	1,985	3,491
Lady workers—foreign and Eurasian.....	....	376	711
Lady workers—native Christians..	....	1,643	3,278
MEDICAL MISSIONARIES.			
European and Eurasian.....	....	....	97
Native Christian.....	....	....	168
Hospitals and dispensaries.....	....	....	166
CONVERTS.			
Communicants.....	14,661	52,816	182,722
Native Christians.....	91,091	224,268	559,061
To these must be added:			
Burma—Communicants.....	....	....	33,037
Native Christians.....	....	....	89,180
Ceylon—Communicants.....	....	....	8,182
Native Christians.....	....	....	22,442
Total communicants.....	....	....	223,941
Total native Christians.....	....	....	671,285

MONTHLY MISSIONARY CONCERT.—MALAYSIA.

A Hindu Fire Festival in Province Wellesley.

BY REV. W. HORSFALL.

PROVINCE WELLESLEY is a small strip of land on the western side of the Malay Peninsula, belonging to the English. It is as large as an ordinary English county, and is very highly cultivated. The population is made up of many races and languages. We have the Malays, proud, courteous, and dignified; the busy Chinamen, nearly always working hard; and the Tamils (who come from India) rather lazy and inclined to dream life away. Of course, there are a few Englishmen (as may be expected in an English colony) and also some Frenchmen. Altogether there are about forty or fifty Europeans living in "the Province," as we commonly speak of Province Wellesley, in the midst of nearly one hundred thousand Asiatics.



A TAMIL MAN.

Two or three of the estates here each employ about three thousand coolies, or laborers. People from India, especially the Tamils, come here in large numbers to work on the estates, and they have their heathen temples and "swammies," or gods, much the same as they have in their own country.

But here the Hindus keep a festival which is now forbidden in India. This is the Fire Festival. I saw one the other day on a tapioca estate, and I am going to tell you some of the things they did at this time, which were quite new to me. I had been told that there was to be a fire festival on a certain estate. We accordingly drove there to see what we could see. When we arrived the three gods, or idols, from the temple were being taken in procession through the tapioca fields. They were placed on gayly decorated cars. The car conveying the chief idol was exceedingly heavy, and was drawn with difficulty by a large number of men. Incense was burned before these idols all along the route of their procession. Besides a friend and myself, there were present other Europeans, who were all presented with garlands of sweet scented blossoms. Garlands have very often

been given to me. They are used by both Hindus and native Christians on all great occasions of joy.

In front of the temple was an immense fire of glowing charcoal, about thirty feet in length and ten feet in breadth. A large oblong hole is dug some inches deep, and the fire is made in this. The heat and the fumes of this furnace make it quite unapproachable. Round it are barriers to keep the crowd from pressing too closely. Between the fire and the temple is a pool of water, in which the fire worshipers jump after they have passed through the furnace. The idols had finished their procession, and were drawn up at a short distance from the fire. Everything was then ready for the ghastly things which were now to happen.

About twenty or thirty men headed by the Hindu priest came forward. They each had a yellow cloth wound round the lower part of their bodies; and I think that everyone had silver skewers stuck in their sides, shoulders, or through their tongues and lips. Can you imagine anything more horrible than a man with his tongue and lips protruding, and all pierced through with one dreadful thick skewer? And yet these poor creatures delight in all this. These men for some weeks previously had been preparing for the festival by fasting and much bathing. They are all drawn up in front of the awful fire. A goat is now led to the front. A man with a huge ax severs its head at one blow, and the bleeding trunk is dragged round the fire, which then is consecrated by this sacrifice and blood sprinkling. There are hundreds of people looking on, and at this point the excitement is intense.

The priest, bearing on his head a large goblet wreathed with flowers and filled with sacred water, steps forward. One almost holds one's breath with horror to see this man walk through this veritable pool of fire, and immediately followed by the others! Just imagine a walk of thirty feet through a red-hot fire! Yet these poor men did it, and they rejoiced in it! After this ordeal you may not be surprised to hear that they faint, and are convulsed with suffocating pains, owing to the fumes. Their friends rush forward to dash water on them, and to quench their thirst. Some poor fellows, owing to their lips and tongue being pinned together, can hardly get water into their mouths. However, it is forced in somehow, though in small quantities. It was a dreadfully sickening sight! And how the people applauded when every man had gone through his fiery ordeal! And what rejoicing and congratulation there was!

The feast did not end here, though. The priest, frenzied and maddened, approached the temple with his sacred burden, and for half an hour danced to the tom-tom, afterward creeping (or rather crawling on his body) into the inner and holiest place of the tem-

ple, and offering the water to the gods. This being done, can you wonder that he faints from mere exhaustion? The water being offered, the great act of propitiation was considered as done; and the poor fellows who had taken part in the "fire walking" believed that the gods had cleansed them, and accepted their ceremonies. At some of these festivals in the province, I am told that little children are carried through the fire by their deluded fathers.—*Mission Field.*

Burying Skulls in New Guinea.

(The following is a page from a Missionary's Journal as published in the *Australasian Methodist Missionary Review*.)

I WENT to Begasi after breakfast and had dinner in the same house as on the occasion of my last visit. The skulls I then saw were still there. This time I asked about them, and found they were trophies of enemies captured, slain, and eaten. I told them that, now the missionary had come to live among them, there was to be no more fighting, killing, and eating. They listened very attentively, and after some talk promised to give their adherence to *taparoro* (worship), and not *kai-kai* (eat) man any more. I thought I would go a step further then, and told them it would be a good thing to bury all the skulls in the ground. After some palavering they said it was good—they would bury them.

Having finished my dinner we formed a long funeral procession, myself at the head, next the natives bearing the skulls, some carrying one, some two, and following them a great crowd, very noisy. They stopped at a place some distance from the village, and a large hole was dug. Into this the skulls (eleven) were put and the earth filled in. For a funeral service I gave them an address on the necessity of living at peace and giving up cannibalism. This they all promised to do.

Back to the village. Walked to Asaaroai, a renowned cannibal village. Only four or five weeks ago two men belonging to another place were captured, killed, and eaten by these people.

A little further on, my progress was arrested by coming across a long row of trophies, in the shape of skulls ranged on a sort of platform. I stopped in front of them and counted thirty. Asking what they were, I was informed that they were kept as trophies, all of them having belonged to men who were killed and feasted upon by these people. I asked for the chief and was

taken to him. The old man was sitting upon the platform in front of his house. He is about one of the ugliest old sinners I have seen here, his face being repulsive in its ugliness. If looks would hang a man his days would be short. However, I read him a lecture, and told him and the people that, now the missionaries had come, they were to give up eating human flesh, and live in peace with one another. Excitement ran high. I looked around. Men and women, especially the women, were jabbering away as hard as they could.

After a while things got a bit quieter. I then asked them if they were willing to give up these things. They promised to do so. Pointing to the trophies, I told them it would be good to bury them out of the way. Then a row only surpassed at Babel began. The sum total of the whole matter was a big procession, a walk in the bush, two large holes dug, the skulls buried, a special request for the latest (which had not been brought with the others) complied with, and a funeral address as the sun was setting.

As I wended my way rapidly through village after village in the twilight, to catch up with the boat which had gone on, I inwardly breathed the prayer that the burials of to-day would indeed be types of cannibalism buried forever among these people, without any hope of a resurrection. Reaching the boat—



NATIVES OF NEW GUINEA.

a long pull and a hard one before us on account of wind and heavy swell—I took the stroke oar, and we arrived at Dobu about 8 P. M.

The Mohammedan Fasting Month in Java.

BY REV. A. W. H. BORUM.

THE Sundanese of every rank and age, even children, strictly celebrate the annual fast in the month Ramadan, and when this great event is over they are very glad, because, as many native chiefs have told me, it is a "very hard time." They feel the weight of the yoke of the law and are bound by the fetters of custom. Everything is expensive during this month of fasting, because the natives remain at home in their villages during the day, and the whole native population seems to disappear during this month.

But at noon on April 29, 1892, the signal was given that the fast was over, and then all the natives from the regent—the highest native chief—down to the poorest coolie, came out of their hiding places, attired in new coats of many colors and a profusion of jewelry on their persons, false jewels on the poor and real on the rich.

But these innocent outward signs are not the only indications that the fasting month is over. The following is an account of a scene witnessed at Garut in the province Preanger Regentschappen, the capital town of the Sundanese country, and this is only one of many such exhibitions, varying in detail only.

On the morning of the 29th of April, at daybreak, thousands of natives wended their way toward the *Aloon-aloon*, a large square plain which is situated in the center of every town and village of any consequence in Java. In front of the house of the regent, or head chief, many bamboo stands had been erected, and by paying a small fee the natives could get a good place from which to view the performances.

At 8.30 A. M. the regent, attired in dress costume, rode to the assistant resident's house in a *vis-a-vis*, drawn by four horses, to inform him that that day was the end of the fasting month. The regent then returned to his house followed by the assistant resident and comptroller, while the band played the "Wilhelmus" and a party of soldiers fired a salute with rifles. After the assistant resident had wished the regent the compliments of the season two more salutes were fired and the officials departed, accompanied by ten native chiefs on horseback. Half an hour later the assistant resident returned, accompanied by his wife and daughter, to the pavilion erected in front of the regent's house. The regent and his wife then made their appearance followed by two pygmies, one bearing the regent's walking stick and the other a gold box containing cigarettes.

The program now began with a horrible exhibition of cruelty: a number of wild pigs were released and chased by dogs, which bit and tore them to death.

They were not killed outright, however, but were only mangled and gnawed, and they were left on the plain kicking and twitching until they bled to death. Many small pigs were released which had been half starved during their captivity, and were too weak to endure a long fight. And this year the regent had issued an order that it was not to be too cruel! Formerly the owners of the dogs killed the pigs by sticking them with long spears until they were dead, but that has now been forbidden.

After this other games followed, including a fight between two rams, and at noon the entertainment was concluded and the regent and his wife attended service in the mosque. In the evening a ball was given at the regent's house. These things go hand in hand with the Mohammedan religion, and yet some will tell us that the Mohammedan is better off both temporally and spiritually without the Christian religion, and that they become worse by being Christianized.

I have just spent two months at and around this place, Garut—surrounded by seven volcanoes—the scenery is most beautiful, but the people are all living in utter darkness and ignorance. No one is there to teach them, and no one ever has been there to teach them till I went there selling the Scriptures.—*Malaysia Message*.

A Trip to Sumatra's West Coast.

BY REV. B. F. WEST, M.D.

THE object of my visit to Sumatra was to make a personal investigation of the west coast in view of a proposed Methodist Episcopal Mission on the island, and it is the object of this paper to tell what was seen and learned of the country.

Siboga, the port of entrance for the residence of Silindong is reached in nine days from Singapore, after calling at a number of other ports *en route*. This was the place from which I started for the interior; it is a large native town with a very small Dutch community, an assistant resident and other officers, but its chief interest to me was that it is the seaport station of the Rhenish Mission. About half an hour's walk from the town I found the house of the resident missionary, situated on a hillside not far from a little rushing mountain stream, and close to the house stands the native church, a building capable of seating about four hundred people. I stayed at this place over one Sunday, and was delighted to find that at the Sunday service the building was comfortably filled. The missionary in charge here is also forwarding agent for the mission stations in the interior, and here they have a large store-room in which they keep supplies of nearly everything that one can imagine—hardware, groceries, dry goods, crockery, furniture, etc.

The journey from Siboga to Silindong, a distance of perhaps forty-five miles, is made either on foot or on horseback, and the missionary having kindly lent

me his pony I started out early one bright Monday morning, bound for the interior. The path at once begins the ascent of the mountains and leads through the most beautiful scenery. The country through which I passed on the first day has very few inhabitants, for I only saw two small villages in a distance of twenty-seven miles. After staying that night at a mission station, which is in charge of a Batta native preacher, I resumed my journey on Tuesday morning through much the same kind of country, until at 3 P. M. the path suddenly emerged from the mountains and I came upon one of the prettiest valleys that I ever beheld. It is perhaps ten miles long and five miles wide at the point from which I first saw it, and a broad, shallow river flows through its center, while innumerable little villages, each marked by a small clump of trees, are dotted here and there. The valley is seemingly one vast rice field, but its chief interest to me was in the fact that from my point of view there were five churches in sight.

It was one of the most inspiring moments of my life when I beheld this charming scene, and realized that the people of this valley were the same people who some years ago had slain and eaten the missionaries Lyman and Munson; and when, as six o'clock came, I heard the ringing of the church bells, calling the people to cease work and come to prayer, and saw numbers of men and women and school children coming together to the evening worship, my heart was filled with gratitude to God, and I realized with greater clearness that the Almighty God reigneth. Truly the "isles wait for thy law."

In this region of country the Rhenish Mission has been working for thirty years, and there are now connected with their various stations twenty-one thousand Christians. Their work is confined to the people who have never become Mohammedans, and they are steadily pushing the work toward the north, where there are still great numbers of people who have not yet come under the sway of Islam.

At Silindong I had the pleasure of meeting, besides the other missionaries, Miss Needham, an English lady of means, who is supporting herself and doing excellent work among the women and children. She has been confined to her bed for more than a year owing to an accident which injured her spine, yet she bravely sticks to her post.

The Batta house is different from any form of house I have ever seen elsewhere. Looking at it from the side it looks very much like the form of wagon known in America as the "prairie schooner," that is, the roof is deeply concave from end to end, and it completely hides the body of the house from view when looked at from the side, nothing being visible but the roof and the pillars on which the house stands. The entrance is from underneath by means of a door in the floor.

Leaving Silindong the path leads one over moun-

tain ranges, past exquisitely beautiful scenery, and through rich, well-peopled valleys. The inhabitants are apparently well off; that is, the land is productive and supplies all their wants, though of course they have little or no money.

The journey from Silindong to Padang Sedempuan, a distance of sixty-seven miles, was made on foot, owing partly to the difficulty of getting a horse, and partly to the expense of hiring where one was obtainable. There are numerous mission stations placed at populous places along this road, and the same story of success is repeated at each of them. At Sipirok, a large town twenty-one miles from Sedempuan, the fringe of the Mohammedan influence is touched, and at Sedempuan everything is Mohammedan.

There is no mission station at Sedempuan, but the "Java Committee" have had a missionary for thirty years at a station three miles from this town; the work, however, has been very discouraging. There is now a church of only about sixty members after all these years of work, but perhaps this is owing more to the lack of enterprise on the part of the committee in not sending more missionaries than to the influence of Mohammedanism. Southward from Sedempuan there is a large tract of country, Mandeling, in which there are no missionaries. The inhabitants are Battas, but about fifty years ago they became Mohammedans in religion, and it is among these people that Miss Needham is anxious that the Methodist Episcopal Church should open work. There are several large towns in the interior, and a considerable town on the coast, Natal. It is in this district that the destructive earthquake occurred last year.

There are two Mennonite missionaries working in the district bordering this one on the south, which is known as Little Mandeling, but with what success I do not know, as I was unable to see them. Padang is a large and important place on the west coast, where the Dutch have constructed a fine harbor, and the mail ships call regularly on their way from Amsterdam to Batavia. There is a railroad here for more than one hundred miles into the interior. One German missionary is stationed at Padang, but he only works among the emigrants from the island of Nias, and there seems to be a fine opening for a mission to the Malays as well as to the Chinese, who are here in large numbers.

Want of time prevented my touching at any of the other ports between Padang and Batavia, but I am informed that there is no missionary on this coast, and some idea may be gained of its extent when it is known that it is two whole days by steamer from Padang to the Straits of Sunda. While on this subject of Sumatra perhaps I ought to say that there is but one missionary, so far as I know, on all the east coast of Sumatra. Certainly the success of the German missions on the west coast ought to stir all

hearts to earnestly pray and work for the complete evangelization of all the great island of Sumatra.—*Malaysia Message.*

Diving Contests in Borneo.

AMONG the Dyaks of Borneo there is a *beslam berendam*, or a contest in diving, to settle difficult disputes. The following reaches us through the columns of the *Mission Field*, of London:

"When Dyak chieftains hear a case among themselves, and find the evidence so conflicting that they are unable to agree about their settlement, they usually order a dive. According to ancient custom the result of this diving is looked upon as a final settlement to a quarrel.

a view to enable the diver to overcome his adversary in the water contest they are about to engage in.

"The greatest respect is shown these divers, who, treated like heroes, lie on new mats, and are wrapped in the finest blankets the house affords.

"At length, when the day which has been fixed arrives, the friends and followers of both parties go down very early in the morning to the river; men, women, and children, a motley throng, gather about the two enemies, who take opposite sides of the river, each party having its diver, with attendant lawyers.

"There is a great deal of confusion and noise, both sides shouting challenges at the top of their voices.

"The lawyers go into the water to ascertain its



A VILLAGE IN BORNEO.

"It is an expensive way of going to law, as bets, large or small, according to the gravity of the case, are laid by both parties, and the divers—men of approved skill—have to be hired and paid by the people who are at strife according to a scale of charges.

"Although at first sight to us diving may seem a very simple and speedy way of concluding a case, it is in reality the reverse with Dyaks, for the preliminaries waste a great deal of time. All the relations and friends have to be summoned, the best lawyers must be sought out, and that often entails journeys of some four or five days' duration; besides, a very careful selection must be made of the different expert divers. When all are gathered together, superstitious ceremonies commence, and are kept up night and day for some time. These—to us—meaningless proceedings are undertaken with

depth, and then the handsomely dressed divers follow. As soon as both divers dip their faces into the water (the contest takes place in water not out of a man's depth) the shouts become deafening, everybody invoking the gods of the seas and rivers to come to the assistance of their particular champion. The test is in reality one of endurance pure and simple. Divers are usually so plucky, they keep their faces under water, and without getting a fresh breath, until brought up in an unconscious state by their friends, who may only interfere for that purpose when they see their champion is beaten and longer immersion is likely to prove fatal. Whoever is first brought up loses the case for his side. Years ago deaths are said to have taken place from prolonged immersion at these contests, and, of course, heavy fines would be inflicted on those who allowed their champions to meet with such disasters."

The Conversion of a Dyak.

THE REV. Mr. Michel, of the Rhenish Mission in Southeastern Borneo, passed through Singapore last January on his way back to Germany. He has been working among the Dyaks for fourteen years, and he related the following incident to his fellow-countryman, Dr. Luering, who kindly sent it to us for publication.

Last December Mr. Michel received a message from the influential chief of Ulu Seranow, whose name is Havven, asking him to come and teach him and his house, as they wished to become Christians, for one of his wives was dead, and he thought there was no longer any hindrance to his receiving the faith. This chief had previously been almost persuaded to be a Christian, but polygamy had stood in the way. Accompanied by the native Christian who had brought him the message Mr. Michel journeyed inland to Ulu Seranow, and on his arrival began regular preaching and instruction in the chief's house, and large congregations listened to God's message of life; but somehow it seemed as if the preaching were attended with but little success. The chief was unwilling to yield completely to the claims of the Gospel, and others were held back by his reluctance, and the missionary discovered that even after the death of one of his wives the chief was still a bigamist.

Determining to return to his home the next day, so as to be there for Christmas, Mr. Michel went off into the jungle in search of his companion, who was engaged in felling trees, and sitting down on one of the fallen trunks he thought how little all his work had amounted to, when a voice within him said: "You came here to convert the rich chief, and you do not care for the other people who are listening to your preaching, but one of them is as dear to me as the chief." It seemed as if the faces of his congregation were before him, and especially the face of an old gray-haired man whom he had seen sitting regularly in a corner of the chief's house was forced upon his attention. Not neglecting this admonition of the Holy Spirit—for such it was to him—Mr. Michel determined to speak to the old Dyak after the evening meeting at which he intended to preach his last sermon.

There was a goodly congregation and the old man was there, too, in his usual place. The text was, "Being justified freely by his grace through the redemption that is in Christ Jesus," and when the sermon was finished the preacher approached the old man in the corner, and bending down to his ear he shouted: "Well, grandfather, how is it with your ears, can you still hear well?"

Somewhat startled the old Dyak replied: "O sir, my ears are as good as when I was young."

"If so you must certainly have heard what I have said all these nights that I have been preaching here."

"Yes, I have heard all; but, sir, much forgotten."

"Don't trouble yourself about that, grandfather, everyone would do that; but no doubt you remember the leading thought in my sermon to-night."



A YOUNG DYAK WARRIOR.

"O yes; you said that people could receive forgiveness of sins freely, without paying or working, simply through the grace of Christ Jesus. Is that true?"

With a trembling heart and starting tears the missionary, who had not expected so direct a question, answered: "Certainly, grandfather; that is all true; here I can give you other proofs," and opening his Bible the faithful minister read passage after passage speaking of God's grace and pardon.

The old man listened attentively, scarcely daring to breathe lest he should lose one of the precious words, and then he said: "Sir, I used to be brave and strong when I was young; now I am old. I was *juragan* [master of a vessel] and sailed to Singapore and back to earn money so that I might go Mecca, for there the Mohammedans told me was the only place to receive forgiveness of sin, and that is what I wanted. I am a great sinner, but I want the pardon of God. I was young and have grown old, but I never earned enough to go to Mecca and quiet my heart. Now you come and say that Jesus will forgive my sins without going anywhere, freely, by grace, and I believe it and wish to be a Christian."

"Will you give up your heathen customs?"

"Yes, I will."

"Will you be baptized and live a Christian life?"

"Yes, I will."

Thus the old man—evidently taught by the Holy

Spirit—gave his testimony before that large heathen company, and the missionary's heart was full of joy, and he had no wish to leave the place till he had baptized the new believer. The next morning, before Mr. Michel had left the boat in which he slept, the old Dyak came down from the chief's house, which he had not done for many a month, and went to tell the missionary about his past life and to confess the murders which he had committed; and he showed such real fruits of repentance and faith in Christ that he was thought worthy to be baptized the next Sabbath day.

After the solemn act the old man called the tribe together and said: "You have all seen that I wish to be a Christian. Now, when I die do not bury me according to your heathen customs; do not kill any buffaloes; do not drink any rice wine, nor dance the funeral dance, but take this worthless body of mine and throw it right down there into the river. My soul will then have gone to heaven."

The missionary recognized the old sailor's desire for a watery grave, but interrupted him, saying: "No, no; don't do so; that is no Christian custom; but there, where you are building your new village, lay grandfather's body, and all those who die in the Lord."

Two months later the old Christian fell asleep, sweetly trusting in Jesus while passing through the valley of death, and his kindred buried him on the chosen spot.—*Malaysia Message.*

Notes on the Straits Settlements.

THE Straits Settlements embrace the island of Singapore, Malacca, with a little territory surrounding it, the island of Penang, and the small province of Wellesley on the opposite mainland, and one or two other tiny bits of land; but, in addition to these possessions, the lower half of the peninsula is practically under English control. A resident is appointed to each state, and he is at the head of the administration, and fills the place of a commissioner in an Indian district. All these Malay states are exceedingly prosperous at present, chiefly owing to the development of the tin mines, and the Straits government has a very elastic and rapidly increasing revenue.

Socially the Chinese, though some of them are large land and property owners, who keep their town and country houses, their horses and carriages, are kept very much to themselves. Some few of the more wealthy and intelligent mix more or less with Europeans, especially on state occasions. The Chinese are represented both in the legislative and municipal councils. They are consulted in all public matters affecting the well-being and prosperity of the colony, through their recognized leaders, and to a large extent are governed and guided in this way. The Chinese are desperately bent on making money, but they can be liberal and generous to a fault. They

give from different motives—some to gain a "big name," others to "make merit" after their Buddhistic belief. But, whatever the motive, they do give away a great deal of their hard-earned "pile of dollars."

Singapore is an island about twenty-seven miles long by fourteen wide, with an area of two hundred and six square miles, situated at the southern extremity of the Malay Peninsula, from which it is separated by a narrow strait about three quarters of a mile in width. There are a number of small islands adjacent to it which form part of the settlement. The seat of government is the town of Singapore, at the southeastern point of the island. In Singapore in 1881 there were 22,155 Malays, 86,766 Chinese, 12,058 natives of India, and 2,769 Europeans. In 1891 there were reported a total of 182,650.

Penang is an island of one hundred and seven square miles, situated off the west coast of the Malay Peninsula, and at the northern extremity or entrance of the Straits of Malacca. Connected with it is Province Wellesley and the Dindings. There is a population here by the census of 1891 of 232,977. Nearly all of these are Malays or Chinese. The city of Penang, four hundred miles from Singapore, has a population of over one hundred thousand, mostly Chinese and Tamils.

Besides the large Asiatic population, in Singapore alone there over six thousand Europeans and Eurasians, soldiers, sailors, mechanics, traders, and planters; the government officials, military and naval officers, merchants and young men in business or in offices. All these classes are daily in connection with and affect the natives, especially the Chinese, for good or for evil. The "coolies" and house servants are mostly Chinese, but hardly a case occurs where a Chinese house servant becomes a Christian. Is this because they see so little in European lives to commend Christianity to them? The clerks, cashiers, and collectors in banks, government and public offices, in shops and stores, are largely Chinese. The petty shopkeepers everywhere are Chinese, and all the European houses are compelled to do their business very largely through the Chinese merchants who, by their enterprise and power of combination, have great influence on commercial life all over Malaysia, Siam, and Burma. The exports and imports of the Straits Settlements amount to over £22,000,000 annually.

In regard to education, Singapore offers very good facilities. The earliest educational institution, now the Raffles College, was commenced under the stimulus and patronage of Sir Stamford Raffles. Robert Morrison spent on this institution fully six thousand dollars of his personal money, earned by him under the East India Company at Macao and Canton. The Bible was taught in this institution until quite recently. It was the intention of the

founders that it should always be taught. It may again be reintroduced before long. In the government schools, which are purely secular, the pupils are taught Malay, Tamil, English, and, to a smaller extent, Chinese. The Chinese themselves have schools in their own houses, after the manner in China, where a man engages a teacher for his own children, and then gets the neighbors to send their children and share the expenses. The Chinese largely avail themselves of the institutions where English is taught, as at the Raffles' Institution, the Brothers' School (Roman Catholic), the Anglo-Chinese School (Methodist Episcopal), and the Mission School (S. P. G., English Episcopal), and others. At the different schools there must be in daily attendance, besides other nationalities, about one thousand Chinese children, learning at some stage the English language.

The Anglo-Chinese School at Singapore, while it is under the control of the Malaysia Mission of the Methodist Episcopal Church, is no expense to the Missionary Society, as its monthly fees and government grants are sufficient to meet all its running expenses. From its very inception it has been steadily advancing, both in its attendance and its standing among other schools of the colony. The Straits Settlements is a crown colony of Great Britain. As in all other British possessions, education is liberally supported. And so it comes about that we have in that colony six or eight high schools of no mean order; indeed, there were at least a half a dozen of them when the Anglo-Chinese School was opened by Dr. W. F. Oldham, in 1886. There are to-day four hundred boys in attendance at the Anglo-Chinese School, and at the government examination in October last this institution ranked ninety-four, the highest percentage obtained by any school in the settlements.

The English Society for the Propagation of the Gospel in Foreign Parts commenced a mission in Singapore in 1861, and in Penang in 1880. In Singapore there are 140 communicants, under Rev. W. H. Gomes; in Penang 40 communicants, under Rev. R. Balavendrum; in Province Wellesley 37 communicants, under Rev. W. Horsfall. In the native states of Perak and Selangor, which are under British protection, the society reports two missionaries.

The English Presbyterian Mission in the Straits Settlements reports five stations in Singapore and vicinity and four in the mainland state of Johore. In these nine congregations there are 172 members, and in 1892 they contributed \$527.96, or over three dollars a member. During 1892 there were 42 adults and 8 children baptized, and 24 adults were received into membership. The total communicants are 123 men and 48 women, and there are also under the charge of the church 69 baptized children. Rev. J. A. B. Cook, Rev. A. Lamont, Miss McMahon, and

Miss Lecky are the missionaries. A Chinese Educational Institute has been started in Singapore and "the members at present number between forty and fifty young men. All of them have already passed through English schools, and as members of the institute they are continuing, during their evening hours, after their daily tasks are over, the studies they began at the day school. These young men belong to the permanent Chinese population of Singapore. They are intelligent, some of them quite as intelligent as the average young man in England or Scotland, and one or two of them have mental caliber and attainments quite beyond those of the average Englishman or Scotchman. The work of the institute is a means to a great end, that end being the awakening of its members to a new and a brighter life. If the light of Christ ever comes to men as a gradual dawning as well as in lightning flashes, then the educational method of mission work is more evangelistic than it is commonly supposed to be."

The Methodist Episcopal Mission in Malaysia has its headquarters in Singapore. The mission was commenced in 1885. In Singapore there is an English work, a Chinese work, a Malay work, and a Tamil work. In the Chinese work there is an excellent medical dispensary and a successful Anglo-Chinese school with four hundred pupils. There is also a mission in Penang city with a boys' and girls' school. The entire mission reported one year ago 107 members and 38 probationers. The missionaries in Penang are Rev. D. Davies Moore and wife, and Rev. B. H. Balderston. The missionaries in Singapore are Rev. H. L. E. Luerig, Rev. B. F. West, M.D., Rev. W. G. Shellabear, Rev. R. W. Munson, Rev. C. C. Kelso, and their wives, Rev. W. H. Urch, Rev. J. F. Deatkar, and Mr. C. E. Copeland, and representing the Woman's Society are Miss Susan Harrington, Miss E. E. Ferris, and Miss J. M. Hebigger. Miss Blackmore, who has been at Singapore since 1887, has lately returned to Australia.

The Chinese in Singapore.

SINGAPORE is the most important town in Malay-land. Its roadstead is filled with ships from every nation under the sun, and through its streets pour a ceaseless stream of Asiatic life, and a very Babel of language is heard on every side. Besides the large European colony there are three other distinct nationalities in Singapore—the Malay or natives, the Chinese, and the Indian. The Malay is usually lazy, and is fast being ousted by the Chinese—in fact, it is the general opinion that the Chinaman is the coming man.

As a rule John Chinaman is industrious, patient, and economical. All the house servants are Chinese, and they are most capable, and command good wages. In the government offices and mercantile *godoures*, or offices, the majority of the clerks and some of the richest merchants in Singapore are Chinese.

I visited the house of a very rich merchant lately. The house was beautifully furnished with a mixture of Chinese and European furniture; the ladies were very intelligent, and the young ones had no deformed feet. The children were being taught English by an English-speaking governess, and one of the little girls spoke a few words of English to me with much pride in her knowledge.

The newest English periodicals and pictorial papers were lying on the tables side by side with Chinese newspapers, and on every side one could see a desire for a freer life and more knowledge. The life of strict

seclusion for the women is gradually giving way to more liberty. The wives of many of the rich Chinese men still peer curiously, and I think enviously, from their carefully closed carriages at their more fortunate sisters from Europe as they drive round the Plain (the fashionable drive) of an evening in their open victorias; but a few advanced Chinamen take their wives for a drive occasionally with them in open carriages. One lady accompanied her husband to the ball at Government House this year. Of course she was dressed in Chinese costume, but gradually and surely Western ideas are taking possession of the mind of the Chinese women.

A meeting of influential Chinamen was held lately to consider the question of abolishing the pigtail, but national prejudice was too strong. The time has not quite come for such an advanced step, and the noes carried the day. A number of working women have the small feet, and I saw a woman with very small feet, almost like stumps, carrying a very fat baby in the street the other day, and the way she hobbled along was painful to see. The feet of young girls of the poorer classes are left quite in a natural state now; and as a sign of the change in the mind of the Chinese on this subject of small feet, I may mention that I watched a group of young girls playing on one occasion. They had bandaged the feet of one of the girls as the feet of the Chinese women used to be bound up. She then had a pair of small shoes tied on, and great was the merriment of the others as they watched her ineffectual efforts to walk. Evidently they were delighted that they could use their feet in an easier manner. The Roman Catholic missionaries have got a great hold of the Chinese here, and have very large numbers of converts.—*Mrs. A. W. Smith.*



A YOUNG WOMAN OF BORNEO.

German and Dutch Protestant Missions in Malaysia.

MR. A. W. H. BORAM, the Bible Society's colporteur at Batavia, has sent us a very carefully prepared list of the missionaries of all the Dutch and German societies which are working in Malaysia. We give as follows, under the headings of the various societies, as much as possible of the information as to the distribution of all the workers, and we have also given some additional information as to the history and statistics of these societies, which has been gathered from the *Missionary Year Book*, 1889, published by the Religious Tract Society:

The Netherlands Missionary Society was founded in 1797, and it has carried on its

work in Java, Amboyna and Celebes. In 1889 this society reported 18 missionaries, 184 native workers, and 136 schools with 10,000 scholars; the adherents were then stated to number 90,000, and communicants 20,000. We have now received the names of twelve missionaries only, three of whom entered the field last year and one as far back as 1852. Four missionaries of this society are working in Province Menado, Celebes; one is on the east coast of Sumatra, and the remainder are in Java.

The Dutch Reformed Missionary Society was founded in 1859 by a missionary of the Free Church of Scotland; this step had become necessary owing to the fact that the above mentioned Netherlands Missionary Society had become rationalistic in spirit and action, sending out decided rationalists as missionaries and allowing so-called advanced "modern" teaching in their mission schools and churches. The Dutch Reformed Society reported 3 missionaries in 1889 and 208 native workers, in 53 churches, with 5,048 adherents; a short time ago four missionaries were at work, but two of these have lately died. Their field of work is in the island of Java only.

The Dutch Missionary Society was founded in 1858 and is working in West Java and Cheribon. In 1889 7 missionaries were reported and 24 native helpers, working in 8 chief stations and 10 substations, and the number of members in all the congregations then amounted to 737. There are now eight missionaries, one of whom is at present on furlough in Europe.

The Utrecht Missionary Society, founded in 1859, sent missionaries at first only to the Dutch parts of New Guinea, but in 1865 their mission in Almahera was opened, and in 1884 a mission was begun in Buru. In 1889, 8 missionaries were reported at 7 stations, with 6 native helpers, 7 schools, 92 communicants, and 490 adherents. We have received the names of seven missionaries who are now on the field.

The Christian Reformed Church in the Netherlands has a missionary at Batavia, another at Sourabaya, and two more on the island of Sumba, Timor. Two of these men have been on the field about ten years. No report from this society was published in the *Missionary Year Book* for 1889.

The Interior and Exterior Missionary Society, Batavia, is not reported in the *Year Book* for 1889. We have received the names of five missionaries, two of whom came out last year. The senior missionary commenced work in 1861, on the west coast of Sumatra; two missionaries are working in Batavia and its suburbs, and two are at Sumber-Pakem in Province Besuki, Java.

Gossner's Missionary Society was founded in 1836 by Father Gossner, formerly a Roman Catholic priest and afterward an evangelical Lutheran. In the *Missionary Year Book* no mention is made of this society's work in Malaysia. Three missionaries

are at work in Celebes, each of whom receives a grant of 1,800 guilders a year from the Dutch government.

Java Committee, Amsterdam. The three missionaries of this society receive also a similar government grant, and they are working in the Sangi and Talaut Islands, Celebes.

The Mennonite Society for the Propagation of the Gospel in the Dutch Colonies is, we understand, a Baptist mission. Mr. P. Jansz, the first missionary, has now for some time been in the service of the British and Foreign Bible Society, engaged on the Javanese Scriptures; his son and another missionary are stationed at Mergorejo, Java; and two other missionaries are at Mandeling, on the west coast of Sumatra. Mr. Jansz came out in 1853.

The Netherlands Lutheran Missionary Society has one missionary to the Batu Islands, off Padang, on the west coast of Sumatra, who came out three years ago.

The Rhenish Missionary Society, Barmen, is doing a more extensive and successful work than any other society in this immense field. Founded in 1828, this mission began work in Borneo in 1834; in Sumatra, 1860; Nias, 1866; and New Guinea, 1887. In 1889 there were 36 male and 26 female workers in the field, 272 native helpers (9 of them ordained), 13,992 adherents, 3,138 communicants, and 66 schools. There are now 6 missionaries at Nias, 22 on the west coast of Sumatra and the interior, and 11 in Borneo.

The Missionary Communion, Armelo-Neukirchen, appears to have come on the field somewhat recently, the senior missionary having arrived in 1886. This society has four missionaries on the ground, who are all working in the province of Samarang, Java.—*Malaysia Message.*

The Singapore Methodist Episcopal Mission.

THE *Malaysia Message* for February says: "On the 11th of January Miss Blackmore sailed by the way of Colombo, for her home in Australia, which she left more than six years ago expecting to engage in mission work in India; she was transferred, however, in the summer of 1887 to this field, and the successful schools in Middle Road and Teluk Ayer, as well as the well-organized visiting work of the mission, are monuments of her incessant labors of love. The work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church is now being carried on by Misses Hebingen, Ferris, and Harrington, whose arrival we lately chronicled; and at the end of her year's furlough we hope that Miss Blackmore will return with renewed strength and a fresh supply of that energy which in Singapore is well known as a foreign product."

"On Friday, January 27, the annual prize distribution of the Anglo-Chinese School took place in the Town Hall, the colonial secretary being in the

chair. The large upper room was more than filled with the scholars and their friends, and many stood at the door throughout the proceedings. The principal, Mr. C. E. Copeland, referred in his report to the very satisfactory results obtained at the government inspection, which we noticed in a previous issue, and expressed a hope that at no distant date the boys of the Anglo-Chinese School may distinguish themselves also by obtaining scholarships both in England and America. The Honorable W. E. Maxwell expressed his regret that his excellency the governor was unable to be present on this occasion, and spoke in an encouraging and complimentary manner of the progress made in the school during the year. Mrs. Maxwell then presented the prizes, of which there was a long list, and the proceedings closed with the singing of the national anthem and three cheers for the queen."

"After a four weeks' holiday the scholars of the Methodist girls' school are again in their place, and people passing along Middle Road once more hear the pleasant droning of childish voices in the Christian Institute. Unlike many children these girls do not like long holidays and are glad that lessons have begun. Teachers and pupils are alike glad to be at their posts again, and no doubt much earnest work will be done this year."

"Sunday, January 15, gave us convincing proof of the loyalty of our Chinese brethren. It rained almost without intermission all day, yet at our evening service we had twenty-five brethren present, and at 3 P. M., although it was raining very hard, there was a congregation of seventeen. At 5 P. M., although it was not raining nearly so hard, there were only nine present at the English church, so that we think we are justified in pointing to this instance as a refutation of the oft-repeated statement that Chinese Christians are so only for reasons which affect their stomachs. On the same day at our Malay service in the Christian Institute, where the congregation now averages about thirty persons, there were nine present in spite of the rain.

"Last month two of the Chinese brethren were arrested for preaching on the street. On this occasion no missionary was with them, and they had not been talking very long when a Malay policeman ordered them off, and almost immediately afterward arrested them. After being taken to the station and kicked and cuffed about, they were released by the European inspector in charge. This shows the animosity of the Mohammedan police with reference to our work. When a European is present they do not dare to interfere, but when the missionaries do not go they always give trouble.

"Hitherto we have been unable to do anything among the Cantonese, but now that we have a Cantonese catechist and one of our missionaries can speak a little of that dialect, it is hoped that something more may be done for them. One day this

month a visit was made to the part of town inhabited by these people, and we were quite well received and succeeded in selling many tracts. This is the more noticeable from the fact that many such visits were made before we were able to speak to them in their own tongue, and we met with nothing but rebuff."

The Penang Methodist Episcopal Mission.

BY REV. D. DAVIES MOORE.

THE arrival of the O and G companies of the Lincolnshire Regiment has placed under our care more than twenty Wesleyan soldiers. The men are of a good type. One of them is a communicant, and a corporal has since come forward as a member on trial. I recently received three persons on probation and still have another to receive.

We had the pleasure of a visit from Miss Blackmore *en route* to Australia, in January. She visited our schools, and was so much interested in Penang Baba work among boys and girls that she nearly forgot her steamer, the *Malwa* having almost weighed anchor as we reached her side. We could see that Sister Blackmore was not going for her furlough any too soon, and trust and pray that at the end of her year of rest we may meet her at Penang, on the way to her successful work in Singapore, fully restored in strength for another term of work for the Master.

Our girls' enterprise is receiving recognition from those in "high places." The resident and Mrs. Skinner are interested in it, and also give practical assistance to the work. The resident wrote to me a short time ago that this work deserved "the support of the community."

The boys' school, under Mr. Balderston, at present needs a commodious building more than anything else. One of our boys, a Baba teacher in the boys' school, is about to proceed to Singapore to become a pupil-teacher in our school there. In heart and life we believe him to be a Christian, though he has not yet received sufficient Christian courage to be baptized. We hope, however, that he will request baptism at our hands before leaving us, for the sake of the salutary effect of such an example upon others. It is the old story—fear of offending and grieving mother and relatives. But we fully believe that the Holy Spirit is about to bring to the Babas a more heroic day.

At Penang there is a leper hospital under the care of the English Presbyterian Mission. Here those who show symptoms of disease are received and kept until the disease reaches a certain stage, at which time they are sent to Leper Island, which is in the vicinity of Penang. On the island are two hundred and thirty lepers, and a number of them while in the hospital in Penang received gladly the Gospel, and have carried it to their present miserable companions.

CHURCHES AND MISSIONARY SOCIETIES.

Faith and Census of Some American Churches.

We have received from the United States Census Office in Washington the following, prepared by H. K. Carroll, LL.D.:

THE UNIVERSALISTS.

The first regular preacher in America of the distinctive doctrines of Universalism was the Rev. John Murray, a disciple of James Rely, who had gathered a congregation of Universalists in London. As early as 1684, Joseph Gatchell, of Marblehead, Mass., was sentenced by the Suffolk County Court to have his "tongue drawn forth and pierced with a hot iron" for declaring that all men would be saved. The names of a number of ministers of different denominations are included in the list of those who held or published Universalist views before Murray arrived from England in 1770. Mr. Murray preached at various places, settling at Gloucester, Mass., in 1774, and in Boston in 1793. By him and a few others a number of Universalist churches were established. At the close of the eighteenth century there were about a score of Universalist ministers.

The Rev. Hosea Ballou, whose name is honored as the father of Universalism in its present form, became prominent in the movement at the beginning of the present century. His views differed radically from those of Mr. Murray. In a "Treatise on Atonement," published in 1795, he denied the doctrine of the vicarious sacrifice, and insisted that punishment for the sins of mortality is confined to this life. If there were any punishment in the future life it would be, he contended, for sins committed in that life. Some years later he expressed the belief that there is no sin beyond the grave and consequently no punishment. Mr. Murray had held that Christ himself bore the punishment due the sins of mankind, and, therefore, there would be no further punishment. Of the early Universalists, Murray had been a Methodist, Winchester and Ballou Baptists.

There being quite a number of Universalists who held, contrary to the views of Mr. Ballou, to a limited future punishment, a division occurred in 1830, and an association was organized in the interests of the doctrine of restoration. This association existed for about eleven years and then became extinct, some of its preachers returning to the Universalist denomination, others becoming Unitarians. The Restorationists held that there would be a future retribution, but that God would, in his own time, "restore the whole family of mankind to holiness and happiness."

The symbol of the Universalist faith is the Winchester "Profession of Belief," which was adopted in 1803 by the New England Convention, held in Winchester, N. H. It is as follows:

ARTICLE 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

This profession of belief has remained unaltered since it was formulated. It is regarded as a sufficient general declaration of the fundamental doctrine of Universalists for the purpose of fellowship. A more particular knowledge of their general belief may be gathered from the utterances of leading Universalist writers.

The Universalist system of government is a modified Presbyterianism. The parish manages its own financial and general interests, and calls or dismisses a pastor; but it "acknowledges allegiance both to the State and General Conventions and is bound to observe the laws they enact." No State Conventions can be formed "without a constituency of at least four parishes." Such conventions exercise authority in their own territory under rules and limitations prescribed by the General Convention. They are composed of all Universalist ministers in fellowship, and of lay delegates from the parishes. They meet every year.

The General Convention, which is held in October annually, consists of clerical and lay delegates from each State Convention, in the proportion of one of the former to two of the latter. Every convention is entitled to send at least one clerical and two lay delegates. If it has fifty parishes and clergymen, it can send twice as many delegates, with an additional three for every additional twenty-five parishes and clergymen. The General Convention "exercises ecclesiastical authority throughout the United States and Canada. It is the court of final appeal in cases of dispute between State Conventions, and in all cases of discipline not provided for and settled by subordinate bodies," and has original jurisdiction in States and Territories where subordinate conventions have not been organized. The General Convention is an incorporated body and controls various denominational funds. Ministers are ordained by councils, consisting of ten ordained ministers and lay delegates from ten parishes, called by the parish desiring the ordination, with the consent of the convention (State) committee on fellowship, ordination, and discipline. There are also licentiates, both of the clerical and lay order.

Among the usages of the Church is the observance of the second Sunday in June as "Children's Sunday."

The churches are decorated with flowers and children are baptized. Christmas and Easter are generally observed, and a Sunday in October is set apart for services in memory of members who have died during the year. The sacraments observed are baptism and the Lord's Supper. The mode of baptism is left to the choice of the applicant.

There are forty State Conventions, besides those of Canada and Scotland, the oldest of which, that of New York, was organized in 1825. New York leads in the number of members, reporting 8,526; Massachusetts comes second, with 7,142; Ohio third, with 4,961; and Maine fourth, with 3,750. The total of members is 49,194, and the aggregate value of church property \$8,054,333. The average value of the church edifices is \$9,680, and the average seating capacity 294.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	10	6	\$3,500	365
Arkansas.....	1	.....	.....	16
California.....	9	5	96,000	1,382
Colorado.....	1	.....	500	15
Connecticut.....	18	18	867,000	2,129
District of Columbia.....	1	1	47,000	128
Florida.....	3	1	2,000	45
Georgia.....	15	12	3,140	533
Idaho.....	1	1	3,000	25
Illinois.....	54	401 ⁶	523,850	3,424
Indiana.....	50	37	138,900	1,950
Iowa.....	22	23	118,300	829
Kansas.....	14	8	90,300	571
Kentucky.....	23	113 ⁴	16,525	434
Maine.....	86	82 ⁸	542,900	3,750
Maryland.....	1	1	30,000	382
Massachusetts.....	121	119 ⁶	2,110,133	7,142
Michigan.....	27	26	221,800	1,549
Minnesota.....	13	10	192,900	1,093
Mississippi.....	3	2	800	120
Missouri.....	16	4	4,800	711
Nebraska.....	5	5	38,800	161
New Hampshire.....	33	34	203,025	1,204
New Jersey.....	6	6	112,800	541
New York.....	168	147 [*]	1,798,250	8,526
North Carolina.....	3	3	1,200	255
Ohio.....	91	91 [*]	844,800	4,961
Oregon.....	5	3	9,500	84
Pennsylvania.....	42	36	417,500	2,209
Rhode Island.....	10	10	301,500	998
South Carolina.....	2	1	1,200	101
Tennessee.....	1	1	750	20
Texas.....	18	2	5,800	514
Vermont.....	65	57	285,000	2,409
Virginia.....	1	1	5,000	18
West Virginia.....	2	1	1,200	56
Wisconsin.....	15	15	\$5,300	544
Total.....	956	832 [*]	\$8,054,333	49,194

* And a fraction less than one fourth.

THE UNITARIANS.

Unitarianism, as its name indicates, is distinguished from other systems of Christian belief chiefly by its rejection of the doctrine of the Trinity and the deity of Jesus Christ. It denies that three persons—the Father, the Son, and the Holy Spirit—are united in one God, and holds that God is one, that he is *uni*, not *tri*-personal. This view is not modern. Arius, a presbyter of Alexandria, in the fourth century, held

that Christ, though the greatest of created beings, was not equal in nature and dignity to God.

Unitarian organizations were formed in Poland and Hungary as early as the middle of the sixteenth century, and in the United States and England in the first quarter of the present century. King's Chapel, Boston, a Protestant Episcopal congregation, adopted in 1785 a liturgy so revised as to exclude all recognition of the Trinity, and ordained in 1787, as its pastor, on the refusal of the bishop of the diocese to do so, James Freeman, who was Unitarian in his views. Arian ideas began to influence ministers and laymen in the Congregational churches in New England at the beginning of the present century. In 1805 a Unitarian, Dr. Henry Ware, was elected to the divinity chair in Harvard University, and in 1819 a separate divinity school was organized in connection with the university with a Unitarian faculty.

Those holding Arian views became generally known as Unitarians in 1815, which is usually given as the beginning of the Unitarian denomination in America. In 1819 a Unitarian congregation was formed in Baltimore. William Ellery Channing preached the installation sermon, in which he clearly defined the differences between Orthodox and Unitarian doctrines. Many Congregational churches in Eastern Massachusetts, including the oldest, that at Plymouth, the church founded by the Pilgrims in 1620, became Unitarian without changing their covenants or names. In the course of the controversy, 120 Congregational churches in New England, founded before the War of the Revolution, went over to the Unitarians. In 1830 there were, in all, 193 churches of the Unitarian faith; in 1865, 340. The present number is 421.

The Unitarians acknowledge no binding creed. They contend for the fullest liberty in belief, and exclude no one from their fellowship for difference in doctrinal views. Unitarianism is declared to be "not a fixed dogmatic statement, but a movement of ever-enlarging faith," welcoming "inquiry, progress, and diversity of individual thought in the unity of spiritual thought." In the denomination are included those who stand upon a simple basis of Theism, and are represented in the Western Unitarian Conference, for example, and those who accept the Messiahship of Jesus Christ. In general terms they believe in God as the All-in-All, "in eternal life as the great hope, in the inspiration of all truth, in man's great possibilities, and in the divineness of sanctified humanity."

The Unitarian churches are Congregational in polity, each congregation being independent in the management of its own affairs. There are societies for the conduct of missionary work, such as the American Unitarian Association, organized in 1825, the Western Unitarian Conference, which attends to the general interests of the societies represented in it, and the Western Unitarian Association, whose object is to "diffuse the knowledge and promote the in-

terests of pure Christianity." There are also conferences, national and State and local. The National Conference, which is biennial, declares in its constitution its "allegiance to the Gospel of Jesus Christ," and its "desire to secure the largest unity of spirit and the widest practical cooperation" in the cause of Christian faith and work. It confines itself to recommending to existing Unitarian organizations "such undertakings and methods as it judges to be in the heart of the Unitarian denomination." It is composed of delegates from the churches and representatives of certain Unitarian organizations. The conference provides for a committee of fellowship, for the consideration of applications of persons not graduates of Unitarian schools to enter the Unitarian ministry.

The 421 organizations report 424 edifices, valued at \$10,335,100, and with an aggregate seating capacity of 165,090. Of the 67,749 communicants, or, more properly, members, as the Unitarian custom is to admit anyone to the communion, a little more than half are in Massachusetts. New York has the second largest number, 4,470; California is third, with 3,819; and New Hampshire fourth with 3,252. The denomination has organizations in thirty-two States and the District of Columbia. In the Southern States it has scarcely half a dozen churches.

The average value of its church edifices is very high, reaching \$24,375; their average seating capacity, 389.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
California	16	8	\$366,040	3,819
Colorado	4	2	157,500	644
Connecticut	2	2	38,000	179
Delaware	1	1	14,000	60
District of Columbia	1	1	80,000	600
Georgia	1	1	10,000	75
Illinois	16	15	406,000	1,932
Indiana	3	3	8,500	330
Iowa	10	9	83,100	1,238
Kansas	5	2	20,500	275
Kentucky	1	1	70,000	100
Louisiana	1	1	40,000	110
Maine	23	25	216,700	2,421
Maryland	2	3	107,000	693
Massachusetts	189	217	5,278,370	34,610
Michigan	12	13	168,500	1,904
Minnesota	12	9	126,600	1,349
Missouri	6	8	230,800	1,135
Nebraska	3	3	44,000	190
New Hampshire	26	23	357,200	3,252
New Jersey	5	5	25,500	363
New York	18	12	1,117,500	4,470
North Dakota	1	1	90	55
Ohio	6	3	80,000	907
Oregon	5	4	139,500	890
Pennsylvania	7	3	276,200	1,171
Rhode Island	6	6	398,500	1,595
South Carolina	1	1	30,000	150
South Dakota	2	1	10,000	105
Tennessee	1	2	16,000	60
Vermont	9	8	112,500	968
Washington	12	4	75,000	802
Wisconsin	16	14	238,500	1,394
Total	421	424	\$10,335,100	67,749

THE SOCIAL BRETHREN CHURCH.

This is a small body confined to five counties in Illinois and three in Arkansas. It was organized in 1867 by a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged. They came chiefly from the Baptist and United Brethren organizations.

The Social Brethren baptize by sprinkling, pouring, or immersion, as the applicant may prefer; but accept only true believers as proper candidates, rejecting infant baptism. They have a confession of faith consisting of ten articles. One of these pronounces against "political preaching," and another declares the right of all lay members to free speech and free suffrage in the Church.

There are three annual associations, composed of ministers and delegates. Besides ordained ministers the Church has licensed ministers and licensed exhorters.

There are 20 organizations with 11+ edifices, valued at \$8,700, and 913 members.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas	4	1*	\$1,000	83
Illinois	16	10	7,700	830
Total	20	11*	\$8,700	913

* And a fraction less than one fourth.

THE EVANGELIST MISSIONARY CHURCH.

This organization of Colored Methodists was formed in 1886 by ministers and members in Ohio who withdrew from the African Methodist Episcopal Zion Church for various reasons. It has no creed but the Bible; but, according to its bishop, it inclines in belief to the doctrine that there is but one divine person, Jesus Christ, "in whom dwells all the Godhead bodily." It has eleven organizations in the States of Illinois, Michigan, Ohio, and Wisconsin, but reports less than one thousand members and has but little financial strength.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Illinois	1	1	.....	180
Michigan	6	2	\$1,300	409
Ohio	3	1	800	314
Wisconsin	1	.....	.....	48
Total	11	3	\$2,000	951

YOUNG PEOPLE'S DEPARTMENT.

Thoughts and Offerings for Others.

I KNOW a lady in this land
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of her Chinese sister, who carefully wrought
The dainty, delicate, silken toy,
For her to admire and for her to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore.
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the Gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not even one little thought, ah me!—
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name
To send the perfect heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—*Woman's Work for Woman.*

Exercise for Four Children.

(*The first two verses may be recited in concert, or separately, by two of the best speakers.*)

HERE are three little maids of the Mission Band—
Bright and early we've taken our stand,
To be of some use in this great wide world,
Instead of living just to be curled
And feather-d and frizzed, like the poor little birds;
We mean to try, by our deeds and our words,
To do all the good we possibly may,
While on this pleasant earth we stay.

So we have lots of things to tell—
For in our Band we learn them well—
About the far-off mission lands,
Where day and night the teacher stands,
To show the way to our dear Lord,
And teach the people from his word,
We'll show you how the children look,
As they sit and learn God's holy book.

(*First Little Girl.*)

This is the way they dress in Japan—
Land of the bamboo and the fan—

Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn,
And be happy as we in the care of a Friend
Who, having once loved them, will love to the end.

(*Second Little Girl.*)

From the land of pagodas and elephants white,
I'm a Siamese child, just for to-night—
Where the bright little girls are hearing at last
Of your better ways, and are learning so fast;
They beg for more schools and teachers to come,
To tell them still more of the beautiful home.

(*Third Little Girl.*)

I'm a Hindu child, just now,
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Gunga bad,
And little widows, no older than I,
Are left in darkness to pine and die.
O thankful and glad, indeed, are we,
Only "make-believe" heathen to be!

(*Enter Chinese Boy.*)

Here comes a boy from China, you see!
You three little maidens make room there for me!
For the boys are not to be left behind,
In a race with the girls, for the good and the kind.
In China, we boys, of course, ought to beat,
For what can girls do, with their poor stumbling
feet?

But we mean in the future to give them fair play,
If Christians will help us and show us the way.

(*All recite together.*)

So we three little maids, and our brother "Chinese,"
Mean always true workers for Jesus to be;
Perhaps you may hear of us one of these days,
In China or India, teaching his ways.

Two Javanese Tales.

BY REV. A. W. H. BORAM.

THE Javanese have a great many very interesting stories which are told by parents to their children, in much the same way as English mothers delight their little ones with: "There was once upon a time," etc. I have translated and arranged some of these, and here give two of them:

I.

How the balloon came into use during the reign of Bro-wijoyo, the last king of Mojo-pait, and why the Chinese are more clever than the Javanese.—Bro-wijoyo was a mighty monarch. During his reign the fine arts flourished, old writings were collected and arranged, the history of former times was committed to writing, and poetry and art vied with each other

for the preeminence. Among the fine arts that of painting was also practiced, and Sungging Purbongkoro was one of the most celebrated art painters at the court of Bro-wijoyo.

While pleasure gardens were being laid out for the king, and hunting grounds fenced in for his sole use and filled with animals from the jungle, and while artistic fish ponds were being made, his majesty came also to Sungging Purbongkoro and ordered him to paint a life-size portrait of her majesty the queen. The painter immediately set to work, and his efforts to present the king with a speaking likeness of her majesty were crowned with success. Just as the picture was finished, however, the artist had a misfortune—a splash of paint fell upon the portrait of the queen, and all the efforts on the part of Sungging Purbongkoro to erase it were fruitless. What was now to be done? The portrait was finished, and it was high time that it was presented to his majesty.

Purbongkoro decided that, whatever might happen, he would deliver it as it was, with the chance that his majesty would not notice the disfigurement. The monarch was delighted with the likeness and with the beauty of the portrait, but he also noticed the spot; at first, however, he acted as though he had not seen it and rewarded the artist, but the next day Purbongkoro was summoned to the court, because the king suspected him of injuring the portrait of her majesty the queen. Sungging Purbongkoro, however, protested his innocence, but the monarch would not be satisfied. After a few days the king decided to punish the artist, and for that purpose ordered a huge kite to be made, so large that Sungging Purbongkoro could easily be placed upon it, and in due course the kite ascended with the poor artist.

Now his majesty had previously commanded the men that held the string of the kite, that as soon as it had ascended to a great height they were to cut the string and let Sungging Purbongkoro free to the winds. And so it happened—for when the kite was so high that they could hardly see it they cut the string. Onward the artist traveled at the mercy of the wind, but he had the good fortune to descend in China, and there, filled with feelings of revenge because of the unthankfulness of Bro-wijoyo, he taught the Chinese the art of painting and other sciences and arts; and the superior knowledge and intelligence of the Chinese over the Javanese dates from that period.

II.

The reason why the rice crops are now and then destroyed by the mice.—During the reign of one of the monarchs of Ponorogo a large bird named Paksi Bri was to be found upon the mountain of Chumbri. He lodged in a very large bamboo called *bambu ptong*, the largest kind of bamboo that is to be found in Java. This bird was very cruel, and was a bird of prey in the truest sense of the word. He was not satisfied with stealing chickens, sheep, and goats, but also

killed human beings, horses, buffaloes, oxen, etc., and it became evident that, unless some remedy could be found, the whole of Ponorogo would be ravaged. Search was made for some person brave enough to kill this bird, but the search was in vain, for no one dare attack so dangerous an enemy; and so heaps of the remains of animals and human beings, the victims of the bird, continued to be found daily. His majesty, the King of Ponorogo, was at his wit's end, for his people appeared to be irretrievably lost. What was to be done? A remedy must be found!

On a certain night his majesty could not sleep, so deep was he in meditation seeking to discover a solution of the difficulty. At last a good thought came to him and he arose, saying to himself, "Half an egg is better than an empty shell." In the morning the whole council were called together, and the king proclaimed that whoever of his subjects should kill the thief—the bird of prey, Paksi Bri—should become his son-in-law and receive half of his kingdom. "Who will kill this bird?" said the officials to the people, "whether great or small, slave or free, he shall become the viceroy." But in spite of this inviting reward no one offered his services, nobody dared to attack the bird. However, through the mercy of the "Only Holy One" there came deliverance.

Upon a certain day three friends waited upon the monarch. They were—a mouse called Tikus Jang-godo Puteh; a cat called Kuching Chondro Mowo; and a dog called Blang-jong-jang. These three offered their services and undertook to kill the bird. His majesty's prime minister was not a little surprised to see these three animals instead of human beings, and hesitated to bring such an offer before the king. But the dog and his companions perceiving the timidity of the minister, exclaimed, "You are free to kill us if we do not capture the bird."

So they were brought into the king's presence and were promised a reward if they should succeed; and when they withdrew they immediately set to work. The mouse made an opening in the bamboo large enough to allow her easily to enter and climb up to the place where Paksi Bri sat, and she gradually bit through the solid part of the feathers of the bird's wings. The cat had to watch the attempt of Paksi Bri to fly and notice where the bird fell, and the dog was to complete its destruction. And so it happened—Paksi Bri fell and was killed; and, having completed their work, the three friends returned to the king and requested their reward. The monarch of Ponorogo was at a loss to know how to reward such a service according to its merits, but he decided that the dog and the cat might remain at the court, and receive as many bones and as much milk as they desired, and the mouse received a large rice field so that he might reign as king over his fellow mice. But, behold, every year the produce of this piece is not sufficient for the army of mice and so they disperse themselves, and the Javanese complain of the plague of mice.



Confucius.

CONFUCIUS, the great lawgiver among the Chinese, was born in China 551 B. C. He gathered, in five books, the teachings of the principal wise men who had lived before him, and he added to their wisdom many things which he believed the people should know and do, and from his day down to the present the Chinese have largely governed themselves by the instruction he gave. He taught that parents should be obeyed and revered when alive, and worshiped when dead, and also taught the worship of heaven and earth and the spirits of hills, rivers, and winds.

Conversion of a Brahman Fakir.

He was baptized at a chapel in the Calcutta District last August. As he stood up for baptism he presented a strange appearance, like that of Hindu ascetics. He wore a yellow robe thin enough to show his stalwart limbs, his hair was thick and black and unkempt. With his pilgrim staff in his hand and his wallet with the sacred beads under his arm, he gave an account of himself somewhat as follows:

As a boy he had learned of Jesus, but grew restless and dissatisfied. He left his home in the search for truth, and became an ascetic not altogether pure and disinterested.

He went to the holy city of Benares, and then from one shrine to another, worshiped as a god by the credulous people. But his pilgrimage after truth was

vain, and he knew that his profession of sanctity was a hollow mockery. The shrines and the people about them were morally unclean. In his disgust and distress he recalled the Christian truth he had learned in childhood. On going back to his home he found that two of his old mates had become Christian catechists; with them he went over the Christian doctrines, and he "determined to renounce his Hindu caste, his vagrant life, his false religion, and, with true sorrow of soul for his past sins, to confess Christ as his only Saviour, the only true incarnation of God, the only sacrifice for sin."

When this confession of faith, which we have here abbreviated from the story in *The Harvest Field*, had been made, the Church assented to his reception. When he was asked what name he should receive, he replied: "Let me be called John, in memory of that voice crying in the wilderness, that I may go forth to preach repentance to my countrymen." So saying, he handed over to the missionary the sacred thread, which had been heretofore unspeakably precious to him as the sign of his Brahmanical character.

The Voice of Many Waters.

BY MRS. DUNCAN MCGREGOR.

THE floods have lifted up their voice,
With sound as of a mighty psalm,
God sitteth here in majesty,
He pours Niagara from his palm.

I stand and watch thine opulence,
Thou pouring, falling, stintless sea,
An emblem fit, methinks, to show
God's boundless love and mercy free.

Enough, enough for all the world!
O Church of Christ the message bear,
God speaks to thee in parable,
The voice of many waters hear!

Niagara! Stupendous power!
If man might boldly harness thee,
Might stroke thy tawny mane, and thou,
Impetuous thou, his servant be!

But let thy world of waters waste,
Thine aid by science be unsought,
Thy highest mission still would be,
To lift the soul toward God's thought.

But, O thou Church of Christ, 'tis *thine*
To minister God's mighty grace;
Arise, and make glad streams abound,
Till earth shall own no desert place!

Divert the *living* waters' wealth,
Cause channels deep and wide and sweet,
Wherein the healing tide may flow
To weary millions' waiting feet.

Antwerp, N. Y.

The Best Beginning.

SHE was only one wee maiden,
But with willing heart and hand,
She pursed her rosy lips and said,
"I'm going to be a Band!"
Of course she asked her mother,
As any maiden would,
And got some help in drawing rules
And "seeing if she could."
Then off she started down the lane,
This dainty missionary;
She had to talk and talk and talk,
For folks "are real contrary."
"D'you know about those heathen girls,
How every single one
Is shut up in a horrid house,
And can't have any fun?
And nothing nice to eat at all—
Just sour milk, or tea
Without a scrap of sugar?
I'm very glad 'taint me.
And then they're so 'fraid to die,
They don't know 'bout our Lord
Who came to take us all to heaven
By trusting in his word.
Don't you think we ought to help them,
Before we're grown up quite,
To save these little heathen girls
By sending them the light?"
She didn't have to go so far.
This little maiden wee,
Before she found another one
Who did with her agree.
So they 'lected Molly secretary
And Ethel took the chair,
And, though their minds were very hazy
As to what their duties were,
That day they made an iron rule
That each who joined must seek
One other member; then the Band
"Adjourned to meet next week."
And Molly brought Claranda
And Ethel found out Dan,
And him they made the president
Because he was a man.
Now it wasn't very long, be sure,
With such a stringent rule,
Before there really was a throng;
In fact 'twas all the school,
For four, you see, make eight;
Twice eight, sixteen or more,
And twice sixteen are thirty-two,
And twice that sixty-four.
And they studied about the heathen,
Prayed for their souls so sad,
And they worked to gather pennies
To send the tidings glad.
They had exhibitions, concerts,
And all such things, you know,

For the bigger people all waked up
By the stir going on below.
So just one little maiden,
Who works with heart and hand
Is the very best beginning
For a Missionary Band.

— *Children's Work for Children.*

Punishments in China.

THE punishments in China for breaking the law are generally very severe. Sometimes the criminal



has around his neck a board so fastened that he cannot feed himself, and is entirely dependent upon the kindness of others for his food. Others are fastened to the ground and punished with many blows. Offenders of high rank are permitted to strangle themselves to death. When death is thus appointed a silken cord is sent the criminal in prison, and he knows if he does not take his own life it will be taken by others. Decapitation is very common. The charge against the criminal is written on a block



fastened to his head, and he is carried through the streets to the place of punishment. Constant practice makes the executioner expert. No block or resting place for the head is used, and one blow of the long knife leaves the body headless.

GENERAL NOTES AND COMMENTS.

It has been reported that there was in 1892 a loss of five hundred and thirty-five members and probationers in the foreign missions of the Methodist Episcopal Church. It is a mistake. There was a gain of 16,859 members and probationers.

Dr. A. J. Gordon writes: "It is not the magnitude of the man, but the magnitude of the message which determines the results of preaching. A small man with a great Gospel will do more execution than a great man with a small Gospel."

Two of the American Bible Society's agents in South America have lately been successfully at work in Central America. They are Rev. Mr. Norwood and Rev. Mr. Penzotti. They have been circulating the Bible in the principal cities of Costa Rica and Nicaragua.

A Hindu of Madras, who still clings to the Hindu religion, says: "The progress of education among the girls of the native Christian community of India, and the absence of caste restrictions among them, will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans."

Bishop Taylor's Transit and Building Fund Society has charge of the missions outside of Africa that are under the general supervision of Bishop Taylor. Last year the society received and expended for these missions the following amounts: South America, \$18,300; India, \$4,795; New York city, \$3,418. Mr. Richard Grant, of 161 Hudson Street, New York, is the treasurer of the society.

David Livingstone made this resolve in early life: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity."

A missionary in India, who has baptized 1,400 converts, gives his mode of procedure as follows: "We avoid discussion. We do not preach against their religion. We do not revile their gods and goddesses. We do not find fault with their absurd notions. But with deep compassion we present to their sad minds and burdened souls Christ the Saviour of sinners. We tell them of man's fallen state—the terrible effects of sin; and the marvellous love of God the Father in sending his Son to save and recover our fallen race. We tell them of the love of the Holy Ghost, without whose agency the lost image of God in the soul could never be regained. To hungry and weary multitudes, scattered as sheep without a shepherd, we point to the Good Shepherd."

The *Herald of Gospel Liberty* believes that "No man ought to go to the heathen field as the representative of any sect, and all missionaries should go forth under the auspices of a single society, while that society should have as its aim simply the salvation of the heathen. Why cannot the different denominations unite in sending forth missionaries to represent Christ and his Church alone? Denominationalism ought not to be transported to any foreign land."

Bishop Thoburn has great faith in a rapidly advancing Protestant evangelization in India. He says: "I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation."

We much regret to see the announcement in the *London Christian* that Sir Lambert Playfair, H.B.M. Consul General in Algeria, has served a notice on missionaries of the North Africa Mission in Algeria, ordering them at once to cease their work or to withdraw from the country. In case of their disregarding this order, it is said that Lord Roseberry will withdraw the protection of the British government. This is a serious case, and the council of the mission ask that it may be laid in prayer before the God of missions.

Rev. Dr. Glover, recently sent by the English Baptist Missionary Society as a part of a deputation to China, on his return said: "I bear testimony to the hopefulness of the China mission field and to the specific gravity, so to say, of the converts that have been gathered into the kingdom of Christ in that land. By this I mean the manhood, the independence, the fire that is evidenced among them. Nowhere in the world is there a nation so open to Christianity, yet nowhere one so hostile, no one more worth the labors, the best labors of the missionary."

Dr. Edward Judson, writing of reaching the masses in our cities, says: "Cheap appliances will fail. They must have the best preaching, the best music, the best architecture. The Salvation Army has made its mistake in this country by trying to palm off on the people a cheap and sensational religion. The persecution which it incurs and glories in is often due to the outraged reverence and sense of decency which you will find in the lowest classes. The whole grade of worship and instruction must be kept at its highest level. I would put the finest churches among the poor and the cheapest among the rich."

Rev. T. J. Morgan, D.D., who was United States Commissioner of Indian Affairs for four years prior to March 4, 1893, has become the Corresponding Secretary of the American Baptist Home Mission Society, with headquarters in Temple Court, New York city. If he makes as good a secretary as he did a commissioner, he will satisfy his constituency and advance the kingdom of Christ.

Some earnest friends of missions at home have doubted the propriety of the baptisms reported in our North India missions, where these baptisms have been given to adults without the preparation generally deemed necessary at home. They have heard of whole villages baptized, and feared we were obtaining only a baptized heathenism as the result. On a previous page will be found an interesting explanation of the reason for such a course given by Dr. Lucas, of the Presbyterian Mission. He believes the movement toward Christianity on the part of the people, and the manner in which they have been received by the missionaries, to be of God, and we have no reason to doubt it.

The Indian Bill, passed by the last Congress, authorizes the President to appoint three commissioners to negotiate with the five civilized tribes in the Indian Territory looking toward the erection of the Territory into a State. Provision has been made for the allotment of lands in severalty, and it declares that those who take allotments become citizens of the United States. These Indians number about sixty-eight thousand, and many of them are of superior intelligence and education. They possess good schools and churches, and we welcome the legislation that gives them increased privileges. Had all the Indians received the proper attention the majority of them would now be citizens instead of the "wards of the nation."

The Church of Scotland *Mission Record* says: "It is one thing to realize that the Church is called to evangelize the world, and, apparently, a very different thing to realize that we are called *individually* to do it. And yet Christ's work is always done *individually*. He deals individually with each one as regards salvation. He deals individually with each one as regards this work. He came to save the world, but we have each individually to *take* his salvation. He gave a universal command to the Church to teach all nations, but each individually has to appropriate the command. We do not say that *all* are called to go to the foreign field, but we do say that everyone is bound to face the question, 'Am I willing to go if the Lord wishes it? Am I willing to try to find out if he does wish it?'"

Last month we referred to the fact that the Annual Report of the Missionary Society just issued showed an apparent loss of five hundred and thirty-five members and probationers in our foreign missions when compared with the report of the previous year,

and stated that this was probably owing to the incomplete returns from India. The reason assigned was correct. The returns from India as printed in the report gave 9,877 members and 17,191 probationers, but the reports made at the five India Conferences held last December and January gave 15,938 members and 27,995 probationers without including the local preachers. This makes a total in our foreign missions of 65,193 members and 42,456 probationers, an increase of 6,055 members and 10,804 probationers, or a total increase of 16,859 members and probationers.

We feel a special interest in the Navajo Indians on account of our mission among them. General Morgan, late Commissioner of Indian Affairs, writing of the Indian Bill lately passed by Congress says: "Forty thousand dollars is appropriated for the construction of irrigating ditches and the development of a water supply on the Navajo Reservation, in accordance with plans devised by General McCook and myself. This is the beginning of a system which, when completed, ought to mark a new era for that great body of Indians. They number probably eighteen thousand, are self-supporting, have vast flocks and herds, are fairly prosperous and progressive, but are greatly hampered by the lack of water, which it is hoped this system will gradually supply when completed." In addition to our own mission the Protestant Episcopal Church has missionaries laboring for their benefit.

The *Christian Intelligencer* thus pays its respects to the Congress which has been so strangely indifferent to the many appeals made to it by missionary societies and leading ministers of the country: "Congress has adjourned without taking any action on the absurd Chinese legislation of last year, which defies decency, violates treaty obligations, and imperils great interests, commercial and religious. Both parties are to blame in this matter, one controlling the Senate, and the other the House of Representatives; and President Harrison made the mistake of his life in signing the bill making well-nigh impossible demands of the Chinese. And all this simply to propitiate the demagogues of the Pacific slope." The few statesmen in Congress were unable to control the politicians. Let us see that the successors of the present Congressmen better represent the Christian and moral sentiment of the people.

Mr. Mokurai Shimaji has been elected as one of the representatives of Buddhism from Japan to the Conference of Religions at Chicago. He will come expecting to greet American Buddhists and to help increase their number. In a late number of a Japanese paper he tells his associates: "Already the *Shojo*, one phase of Buddhism, has found many adherents in Europe and America. It has been taken there not by priests of the faith, but by foreigners themselves. The Westerners, proud of their own

civilization, are thus becoming enlightened. Religion is the only force in which the Western people know that they are inferior to the nations in the East. Buddhism in all its forms is deep in doctrine and in life. But the *Shojo* is far inferior to the *Daijo* [the phase of Buddhism represented by the writer]. Let us wed the *Daijo* to Western thought; with the bloom of Buddhism in the West: here it will flourish the more."

There is a verse in Habakkuk which used to be very commonly misquoted. The correction has been made so often that we supposed there was an end of the error. But in a recent issue of an esteemed contemporary we see it reappear. The writer says: "Write the vision and make it plain, that he that runneth may read." But this is not what the prophet says. The true text is, "Make it plain . . . that he may run that readeth it." The meaning is not that one running may take in the words at a glance, but that one may be able to understand what is written and then run to bear the message to others. The practical instruction is, that one should spare no pains to learn the Lord's saying and then waste no time in giving it to his fellows. And ministers should make God's word plain, that the people understanding it may be in haste to make it known.—*Christian Intelligencer*.

The following are paradoxes underlying the true conception of missions: 1. *The true way to get is to give.* Wise expenditure of a part means increase of the whole. Fullness of life comes only through the outgo of life for others. 2. *The part is of greater practical importance than the whole.* There is danger that while we love man we have no time to love men. We care for the type and forget the individual. If the kingdom is to come it is to come somewhere. The world must be saved in detail. 3. *Addition is multiplication.* Two are more than twice one. In all forthputting of spiritual energy arithmetical increase of numbers means geometrical increase of power. 4. *The near is conditioned by the far.* Increase at home comes from efforts to bring the world to Christ. Men who refuse to hear God's call for enlargement shut themselves up to mental and spiritual dry rot.—*President Whiting*.

We have received from the office of the *Christian Union* a pamphlet containing a sermon on the Roman Catholic question, preached by Dr. Lyman Abbott at Plymouth Church. It gives a clear account of the recent differences between the two wings of the Roman Catholic Church in this country, especially on the question of public schools. He rejoices in the growing liberality of the Roman Catholic Church and in the statesmanship of the pope in directing that Roman Catholics who send their children to public schools shall not be excommunicated. This looks like a sympathy upon the part of the pope with the American spirit, but we distrust it. We also see

in the installation of Monsignor Satolli in Washington, as Papal Ablegate, the determination to increase the power of the Roman Catholic Church in this land, and we know both from history and observation that such an increase is a menace to civil and religious liberty.

Dr. Grattan Guinness, who is in charge of the East London Institute for Home and Foreign Missions, reports that five of his students, Messrs. R. Stark, F. Peters, J. Jarrett, T. Joyce, and T. Berkeley, have volunteered for mission service in Peru and Bolivia. He says: "Peru is in a sadly neglected condition. Lima has the reputation of being one of the gayest and grossest capitals in the world. The native Indians are wholly uncared for by the government in every sense—religious, educational, and political. The 'priests' of the various provincial districts are habitually drunken, extortionate, and ignorant. Among the many towns in Peru calling for missionary labors we may mention Truxillo, with a population of 13,000 souls; Arequipa, with 20,000; Huamanga, with 26,000; and Cuzco, with 40,000. We are glad to say that some hearts have already been stirred by our article on Peru to feel for its needs, and that several of our students have volunteered for missionary work in that country and in the neighboring state of Bolivia."

Bishop Goodsell thinks that there may come a time when the Roman Catholic Church shall become reformed and purified. He says: "Rome by erecting an infallible pope prepared the agency by which her pretensions will yet be destroyed. I have no hope that she will ever be wholly reformed from without. The process will be this: Education, contact with other Christians, the death of superstition by science, the manifest Christian character and work of her 'separated brethren,' the concessions made by the central authority to national churches for the maintenance of her visible unity, nay, the Spirit of God himself not wholly driven out or crushed out by uninspired additions to doctrine and order, will one day develop a pope who will be the Hildebrand of reform instead of reaction, and he, unhampered by councils which were dismissed forever by Pius IX for a vastly different reason, will, *ex cathedra*, declare those reforms which will open the way for a reunited Christendom."

The Boston *Congregationalist* of March 9 says: "We may learn more than one lesson from the Chinese. In the matter of beneficence a Chinaman who lately died in Neponset, Mass., offers a worthy example. A few facts as to his liberality in a single year are significant. He sent one hundred and sixty dollars to China to establish a Christian school. To his sister, the only other living member of his father's family, he sent three hundred dollars. He collected eleven hundred dollars among the Chinese between Providence, R. I., and Marblehead, Mass., to estab-

lish a home for poor children in his native land. Last spring, when Trinity Church, Neponset, which he attended, proposed to repair and enlarge its building, he insisted upon contributing fifty dollars in spite of the pastor's remonstrance. Later, when a fair was held to aid the church, he gave the equivalent of twenty-five dollars. His offerings were voluntary, constant, abundant. His idea of personal and general obligation to support the church financially was expressed to the pastor in the following words: 'People go church. Box pass. Put no money in box. No right.'

Sir Charles U. Aitchison, in a speech lately made in London, said: "I can tell you from my own personal knowledge, that there is no book which is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it which, somehow or other, draws seekers after God to read it. An old Hindu servant of my own used to sit hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."

Dr. William Ashmore, for many years a missionary in China, says of the Chinese: "In all their heathenism the Chinese never doify vice and lust. Dwell on that fact. The Greeks and the Romans and the Hindus have deified lust, and placed courtesans and debauched females in their pantheon of gods. The Chinese have never done that. They have debauched plays in their theaters, but they never introduce women on the stage, nor have Nautch girls as a part of their troupe. They have no caste among them. They profess a recognition of merit and moral worth only as the standard of the true man. Granted that they fall immeasurably short in practice, but though they have not lived up to the standard, they have not changed the standard. The same high and lofty rule of procedure which obtained before the days of Confucius is the only one recognized as valid to-day. They do not say, 'Evil, be thou my good.' They lie, but they denounce lying. They smoke opium, but they reprobate opium smoking. They gamble, but they censure gambling. They have not tried to sear their own moral sense, and their moral sense is not seared. They are guilty of immorality, but public opinion does not allow them to glory in it. They are

not shameless. Some regard for fair dealing, some sense of honor, some manliness, some faith between man and man, some sense of gratitude, some sense of mutual obligation, some recognition of the equality of human brotherhood—some of these things and other things of lofty mold are there still."

God's money is to be used in doing God's work. Missions at home and abroad are God's work, and to prosecute them successfully requires the use of God's money. But where is God's money to be found? In some small measure, of course, in the coffers of our missionary societies. Only partly, however, for God would be poorer than many a sinner upon earth were that all the money he could claim as his; partly, also, in the portion set aside by faithful souls for the advancement of his cause, but also far outside the narrow limits that mark off that little fraction of what we can call our own. It is to be found, in truth, in every shopman's till, in every merchant's cash box, in every banker's safe; for all the money in the world is God's. Every coin you handle (whatever the image and superscription it may bear), every sixpence you waste, and every dollar you hoard, every bit of currency you circulate, whether honorably or shamelessly, all equally are his, not yours. That is a lesson we are slow to learn, but until we have mastered it, until we have got it indelibly written on our hearts, not even the most convincing assertion of the principle of systematic beneficence will effect among Christian people that true consecration of money which remains, even at this late hour, one of the unfulfilled conditions of success in spiritual service, —J. Corbett.

An English missionary on the Congo writes to *Regions Beyond* a sad description of the misery produced in Africa by the introduction of intoxicating liquor. He says: "European nations are more guilty to-day than they were half a century ago, for it has now been demonstrated that to introduce liquor among aboriginal tribes means nothing less than their perdition and extinction. It is wicked to be indifferent to the awful drunkenness at home, but it is positively satanic to deliberately sow the seeds of this terrible vice in a country where it is comparatively unknown. I was especially struck during my recent journey down country and during my stay at Matadi, with the awful strides that the drink traffic is making in this country. Wherever you go you see the natives engaged in the one pursuit of buying, selling, or drinking the 'malava mamputu,' or trade gin. If one speaks against the habit they will, perhaps, agree that it is injurious, but they drink on all the same, only a few having sufficient will-power to resist its fearful fascination. At every one of the small markets of 'Lalu' on the road there is sure to be a liquor seller, no matter how short the food supply; and it is pitiful to see poor half-starved up-country carriers bartering away their very insufficient rations for a drink from the man with the bottle."

Sir C. U. Aitchison corrects an erroneous opinion respecting the Hindus, as follows: "The sacred books of the Hindus are the exclusive heritage of a dominant priesthood. They are never expounded to the people, and, in the palmey days of Brahmanism, it was death for an outsider to read them. The religious life, too, is governed by the priesthood, who regulate the minutest details of family, social, personal, everyday life. The sacerdotal requirements are rigid. But, so long as the supremacy of the priesthood is not meddled with, and the rules imposed by Brahmanism on the life and conduct are observed, it matters little what the personal belief of the Hindu is, or under what form or name the deity is worshiped. Consequently the forms and objects of popular worship are innumerable. With the common people the deities that find most favor are not, as might be supposed, the Hindu Triad or the great gods of the Hindu books. Brahma and Vishnu and Siva are too far removed from the concerns of daily life. The popular gods are the local gods, who are close at hand, and whose powers for good or evil are visible to the eye—the god that can send or withhold the cloud and the rain; the god that can smite the harvest with blight; the god that can bless the house with children; the river god; the god of the snakes; the goddess of smallpox; and so on. The multitude are wholly given up to palpable and gross polytheism, and have even absorbed into their religion the fetish worship of the rude, aboriginal races."

The following sad story reaches us from India. The scene of the story is not far from Bombay: "A Koli named Masri Wasa believed that his hopes would be fulfilled if he went to the Temple of Surkhey Mahadev, which is situated in a quiet corner on the seashore some distance from the village of Waders, and appeased the deity by praying unceasingly for three days or so. He did as he felt. The days passed off, but his hopes remaining yet unfulfilled, the god apparently remaining still unpropitiated, he thought that he should make an offering of his blood, which was sure to bring him into the good graces of the Mahadev. With this view he inflicted a wound of two inches on the left side and let the blood flow at the foot of the god. He also cut his windpipe, letting the blood flow likewise. Finding the god still obdurate and that there was no chance of his ever being propitiated, he wisely, but a bit too late, bandaged the wounds, but being in a state of exhaustion could not rise from the place. Some hours after this the officiating priest of the temple, who must have gone to some sumptuous feast, leaving the god to shift for himself, returned, when he beheld a scene which well-nigh distracted him. He found the self-sacrificing fellow in a death struggle. Doing what little he himself could for the man, he ran to the village for the assistance of the Fouzdar. The Fouzdar came with a medical man who dressed and stitched up the wounds. The man was too weak to speak,

but he wrote and informed the Fouzdar that he was not wounded by anybody, but that he had performed *Kamal Peja*. The man then was taken to the nearest hospital, where he died."

Visiting Deputation to our Foreign Missions.

At the meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church held on March 21, the preamble and resolution respecting Dr. Goucher's proposed visit to our foreign missions adopted at the February meeting were amended to read as follows:

Whereas, Bishop Foss is to visit officially our missions in the East, and we are informed one of our number, the Rev. J. F. Goucher, D.D., proposes to spend some months abroad and will visit some of our mission fields during his absence; therefore,

Resolved, That we respectfully request Dr. Goucher and Bishop Foss to gather facts as far as they have opportunity relating to the financial affairs of our missions, and especially the purchasing power of money in different fields, with a view to a comparison and equalization of salaries.

The following resolution was also adopted:

Resolved, That Dr. John F. Goucher and Bishop Foss be appointed a committee to inquire into methods and results of work, number of conversions, cost of subsistence, and other questions, information upon which in their judgment may be of value to the Board, and they are empowered to inspect all accounts, and make all inquiries necessary to acquire such information, in Japan, Korea, China, India, and other fields which they may visit.

The Sufi's Nine Steps to Perfection.

THE Sufi is the Mystic of Mohammedanism, as the Cistercian Monks were of the Middle Ages, and the Quakers of the later period in Christianity.

The Sufi has to climb nine steps to attain perfection and union with God. These steps are:

I. *Talib*, that is, a Searcher after God.

II. *Ubdyat*, that is, the Service of God.

When the divine attraction has developed his inclination into the love of God, then comes the third step.

III. *Ishaq*, or Love.—This divine love expels all worldly desires from his heart, until he attains the fourth step.

IV. *Zudh*, that is, Seclusion. After occupying himself on this step with meditations and metaphysical theories concerning the nature and attributes of God, which are the characteristics of Sufism, he reaches the fifth step.

V. *Marifat*, that is, Knowledge, which leads to a mental excitement, and becomes the sixth step.

VI. *Waja*, that is, Ecstasy. On this step he receives a revelation of the Godhead, and reaches the seventh step.

VII. *Haqiqat*, that is, Truth. Then comes the eighth step.

VIII. *Wast*, that is, Union with the Godhead, ending in the ninth step.

IX. *Fina*, that is, Extinction, or death.

Methodist Districts Deserving Special Honor.

THE Board of Managers of the Missionary Society has endeavored to adopt an equitable system of apportionment of missionary money for all the districts and charges in the Methodist Episcopal Church. This is founded on numbers and indicated ability, and has been largely arranged by Rev. J. W. Young, under appointment of the Board. All the districts in the different classes have been placed in one of five classes. Those who are in the first class have given their share of the \$1,250,000 for missions, and most of them have given something toward the second \$1,250,000. Three of them, the New York, of the East German Conference; the Franklin, of the Erie Conference; and the Wyoming, of the Wyoming Conference, have gone beyond the \$2,000,000 line. The following, graded by their missionary contributions made in 1892, all belong to Class First.

CLASS FIRST.

Rank.	DISTRICTS.	CONFERENCES.	Contributions.
1	New York.....	East German.....	\$5,137
2	Franklin.....	Erie.....	6,686
3	Wyoming.....	Wyoming.....	12,112
4	South Dakota.....	Northwest German.....	466
5	Dubuque.....	Upper Iowa.....	4,901
6	Wilmington.....	Wilmington.....	9,708
7	Maryville.....	Missouri.....	2,639
8	Council Bluffs.....	Des Moines.....	5,710
9	Nebraska.....	West German.....	1,397
10	Belleville.....	Saint Louis German.....	2,000
11	Des Moines.....	Des Moines.....	6,799
12	Danville.....	Central Pennsylvania.....	9,347
13	East Baltimore.....	Baltimore.....	10,212
14	Ida Grove.....	Northwest Iowa.....	2,431
15	Fargo.....	North Dakota.....	1,185
16	New York.....	New York.....	32,233
17	Baltimore.....	Baltimore.....	11,792
18	Williamsport.....	Central Pennsylvania.....	8,250
19	Red River Valley.....	Norwegian and Danish.....	331
20	Galena.....	Northwest German.....	1,187
21	Omaha.....	Norwegian and Danish.....	499
22	Newark.....	Newark.....	14,334
23	West Baltimore.....	Baltimore.....	9,303
24	Houston.....	Southern German.....	811
25	Upper Iowa.....	Northwest German.....	1,169
26	Chicago.....	Norwegian and Danish.....	1,657
27	Fort Dodge.....	Northwest Iowa.....	2,529
28	Easton.....	Wilmington.....	5,014
29	Winona.....	Minnesota.....	2,626
30	Chicago.....	Chicago German.....	2,185
31	West.....	Philadelphia.....	13,725
32	New York East.....	New York East.....	16,780
33	Trenton.....	New Jersey.....	8,511
34	Oakland.....	California.....	3,640
35	Harrisburg.....	Central Pennsylvania.....	8,730
36	Streator.....	Central Illinois.....	4,290
37	Altoona.....	Central Pennsylvania.....	8,692
38	Washington.....	Baltimore.....	8,206
39	North.....	Philadelphia.....	13,950
40	Saint Louis.....	Saint Louis.....	2,997
41	Rock Island.....	Central Illinois.....	4,331
42	Clarendon.....	Austin.....	166
43	Corning.....	Des Moines.....	5,214
44	Camden.....	New Jersey.....	9,016
45	San Antonio.....	Southern German.....	760
46	Kansas.....	West German.....	1,169
47	Bloomington.....	Illinois.....	3,616
48	Salisbury.....	Wilmington.....	5,239
49	Minneapolis.....	Minnesota.....	4,857
50	Kankakee.....	Central Illinois.....	3,926
51	Dover.....	New Hampshire.....	3,451
52	Northwest.....	Philadelphia.....	17,450
53	Marshalltown.....	Upper Iowa.....	3,532
54	Cazenovia.....	Central New York.....	3,639
55	Jersey City.....	Newark.....	8,173
56	Dover.....	Wilmington.....	5,136
57	Portland.....	Oregon.....	3,306

Rank.	DISTRICTS.	CONFERENCES.	Contributions.
58	Bozeman.....	Montana.....	\$672
59	Galesburg.....	Central Illinois.....	4,911
60	Atlantic.....	Des Moines.....	3,567
61	Boone.....	Des Moines.....	3,230
62	St. Paul and Minneapolis.....	Norwegian and Danish.....	893
63	Binghamton.....	Wyoming.....	4,607
64	Superior.....	Northwest Swedish.....	492
65	Saint Paul.....	Northwest Swedish.....	998
66	North Chicago.....	Rock River.....	9,817
67	Geneva.....	Central New York.....	4,520
68	Cincinnati.....	Cincinnati.....	7,098
69	Great Falls.....	Montana.....	247
70	Decorah.....	Upper Iowa.....	2,257
71	Philadelphia.....	Delaware.....	1,093
72	Spokane.....	Columbia River.....	1,070
73	Elizabeth.....	Newark.....	7,382
74	Helena.....	Montana.....	1,027
75	New York.....	New York East.....	9,614
76	Cedar Rapids.....	Upper Iowa.....	4,039
77	Salida.....	Colorado.....	903
78	Dover.....	Delaware.....	637
79	Lake Superior.....	Detroit.....	2,384
80	Sheldon.....	Northwest Iowa.....	1,907
81	Milwaukee.....	Chicago German.....	1,644
82	Joliet.....	Rock River.....	4,212
83	San Francisco.....	California.....	5,768
84	Swedish.....	Puget Sound.....	88
85	Sioux Falls.....	South Dakota.....	1,045
86	Dixon.....	Rock River.....	3,332
87	Chenango.....	Wyoming.....	1,976
88	Jacksonville.....	Illinois.....	3,338
89	Chariton.....	Des Moines.....	4,012
90	Louisville.....	Central German.....	2,363
91	Grand Forks.....	North Dakota.....	1,645
92	Albion.....	Michigan.....	3,580
93	Seattle.....	Puget Sound.....	1,067
94	California German.....	Mission Conference.....	945
95	Juniata.....	Central Pennsylvania.....	5,175
96	Pittsburg.....	Pittsburg.....	7,686
97	Los Angeles.....	Southern California.....	2,824
98	Syracuse.....	Central New York.....	4,284
99	Philadelphia.....	East German.....	2,618
100	Mitchell.....	South Dakota.....	755
101	Vancouver.....	Puget Sound.....	563
102	Sioux City.....	Northwest Iowa.....	1,655
103	Olney.....	Southern Illinois.....	3,199
104	Tacoma.....	Puget Sound.....	1,336
105	Algona.....	Northwest Iowa.....	1,910
106	Cleveland.....	East Ohio.....	5,297
107	Detroit.....	Detroit.....	6,480
108	Freeport.....	Rock River.....	3,134
109	Missouri.....	West German.....	1,361
110	Burlington.....	Saint Louis German.....	1,063
111	Quincy.....	Saint Louis German.....	1,463
112	Santa Barbara.....	Southern California.....	698
113	North Denver.....	Colorado.....	2,027
114	Muscatine.....	Iowa.....	3,079
115	Fresno.....	Southern California.....	561
116	Chicago.....	Northwest Swedish.....	2,384
117	Burlington.....	Northwest Swedish.....	1,235
118	Kansas-Nebraska.....	Northwest Swedish.....	771
119	Lake Charles.....	Louisiana.....	125

Methodist Episcopal Statistics for India.

We are glad to be able to give the statistics of our India Missions and to show by them that the reports furnished to and printed in the Annual Report, which apparently evidenced a decrease, were very defective, and that in India our increase was over thirteen thousand members and probationers.

MEMBERS, PROBATIONERS, AND S. S. SCHOLARS.

CONFERENCES.	Local Pre'ch's	Members.	Probationers.	S. S. Scholars.
South India.....	33	454	171	3,355
Bombay.....	37	814	1,112	4,604
North India.....	171	9,680	15,153	38,167
Northwest India.....	92	4,354	10,813	17,275
Bengal-Burma.....	14	766	747	2,227
Total.....	347	15,938	27,995	65,628
Increase.....	53	4,491	8,554	13,909

BAPTISMS IN 1892.

CONFERENCES.	Adults.	Children.	Total.
South India.....	86	116	202
Bombay.....	424	263	687
North India.....	5,181	3,479	8,660
Northwest India.....	6,525	3,807	10,332
Bengal-Burma.....	107	103	210
Total.....	12,323	7,768	20,091

MISSIONARIES.

* Unmarried.

SOUTH INDIA.

Albert H. Baker.....	Richmond Town, Bangalore
John B. Buttrick.....	Bangalore
Albert E. Cook.....	Secunderabad
Francis W. G. Curties.....	Blacktown, Madras
David O. Ernsberger.....	Gulburga
Joseph H. Garden.....	Vikarabad
George K. Gilder.....	Hyderabad
William H. Hollister.....	Kolar
William L. King.....	Vepery, Madras
Ira A. Richards.....	Kolar
* A. W. Rudisill, D.D.....	(York, Pa.)
* Richard Sorby.....	Richmond Town, Bangalore
Charles B. Ward.....	Yellandu
John N. West.....	Vepery, Madras

BOMBAY.

James Baume.....	(Rockford, Ill.)
William W. Bruere.....	Poona
H. W. Butterfield.....	Narsingpur
W. E. L. Clark.....	Poona
Horace A. Crane.....	Bombay
* Clayton E. Delamater.....	(Boston, Mass.)
John O. Denning.....	Narsingpur
Charles G. Elsam.....	Kampli
Daniel O. Fox.....	Poona
Edwin F. Frease.....	Baroda
Archibald G. Gilruth.....	(In U. S.)
William H. Grexon.....	Nagpur
Clark P. Hard.....	(Evanston, Ill.)
Charles B. Hill.....	Lanowli
* George F. Hopkins.....	Jabalpur
Thomas S. Johnson, M.D.....	Jabalpur
* John W. MacGregor.....	Chindwara
Thomas E. F. Morton.....	Hurda
Arthur W. Prauteh.....	Tanna
George W. Parks.....	Bombay
William E. Robbins.....	(Terre Haute, Ind.)
John E. Robinson.....	Poona
Fawcett E. N. Shaw.....	Karachi
George I. Stone.....	Quetta
William H. Stephens.....	Bombay
Algernon S. E. Vardon.....	Khandwa

NORTH INDIA.

Horace J. Adams.....	Panahpur
Charles L. Bare.....	(Ogden, Iowa)
William B. Bowen.....	Roy Bareilly
John Blackstock.....	Shahjehanpur
John C. Butcher, M.D.....	Bareilly
* Lewis A. Core.....	(Evanston, Ill.)
Thomas Craven.....	Lucknow
Stephen S. Deuse, M.D.....	(In U. S.)
Frank W. Foote.....	Naini Tal
George H. Frey.....	Bareilly
Joseph H. Gill.....	Paori
* George C. Hewes.....	Lucknow
James Jordan.....	Aonla
Samuel Knowles.....	Gonda
John T. McMahon.....	Dwarahat
William A. Mansell.....	Lucknow
James H. Messmore.....	Calcutta
David C. Monroe.....	Sitapur
Frank L. Neeld.....	Bareilly

Edwin W. Parker, D.D.....	Lucknow
John H. Robinson.....	Lucknow
Noble L. Rocky.....	Shahjehanpur
Thomas Jefferson Scott, D.D.....	Bareilly
Homer Stuntz.....	Naini Tal
James B. Thomas.....	Bijnour
James W. Waugh, D.D.....	Naini Tal
Peachey T. Wilson, M.D.....	Budaon

NORTHWEST INDIA.

Frank J. Blewitt.....	Delhi
Philo M. Buck.....	Meerut
Edward S. Busby.....	Meerut
Rockwell Clancy.....	Allahabad
Charles W. De Souza.....	Ajmere
Edwin T. Farnon.....	Patiala
Robert Hoskins, Ph.D.....	Cawnpore
James C. Lawson.....	Aligarh
Albert T. Leonard.....	Lahore
James Lyon.....	Pisangun
Henry Mansell, D.D.....	Mussoorie
John E. Newson.....	Cawnpore
Dennis Osborne.....	Mussoorie
Claudius H. Plomer.....	Palera
Jefferson E. Scott, Ph.D.....	Muttra
Matthew Tindale.....	Agra
John D. Webb.....	Rurki

BENGAL-BURMA.

William P. Byers.....	Asansol
* Benjamin J. Chew.....	Calcutta
Charles G. Conklin.....	Calcutta
Henry Girsoun.....	Thongwa
Henry Jackson.....	Mazafarpur
Levan E. Janney.....	(In U. S.)
* August Kullman.....	Calcutta
* Neils Madsen.....	Pakur
James P. Meik.....	Bolpur
* John T. Roberts.....	Rangoon
Julius Smith.....	Rangoon
Frank W. Warne.....	Calcutta

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Miss Minnie F. Abrams.....	(Mapleton, Minn.)
" Louisa E. Blackmar.....	Hyderabad, Deccan
" Kate A. Blair.....	Calcutta
" Mary E. Bryan, M.D.....	Bareilly
" Annie N. Badden.....	Pithoragarh
" Mary C. Carroll.....	Bombay
" Mary Christiancy, M.D.....	(Haverstraw, N. Y.)
" Frances Craig.....	Calcutta
" Rebecca B. Daily.....	Calcutta
" Martha E. Day.....	Moradabad
" Sarah De Line.....	Bombay
" Clara A. Downey.....	Bijnour
" S. A. Easton.....	Naini Tal
" Fannie M. English.....	(Seneca Falls, N. Y.)
" Izilla Ernsberger, M.D.....	Baroda
" Estella M. Files.....	(Brockport, N. Y.)
" Della A. Fuller.....	Sitapur
" Annie Gallimore.....	(In U. S.)
" Louise Heafer.....	Hyderabad
" Emily L. Harvey.....	(St. Johnsbury, Vt.)
" Elizabeth Hoge.....	Lucknow
" Anna C. Keeler.....	Rangoon, Burma
" Harriet Kemper.....	Moradabad
" Mary Kennedy.....	Bombay
" Emma L. Knowles.....	Calcutta
" Theresa J. Kyle.....	Bareilly
" Ada J. Lauck.....	Cawnpore
" Anna E. Lawson.....	(In U. S.)
" Christine Lawson.....	Bombay
" Elizabeth Maxey.....	Calcutta
" Susan McBurnie.....	Cawnpore
" Kate McDowell.....	(Philadelphia, Pa.)
" Fannie Perkins.....	Rangoon, Burma
" Florence Perrine.....	Lucknow
" Mary Reed.....	Chandag
" Phoebe Rowe.....	Muttra
" Alice Scott.....	Bareilly
" Fannie M. Scott.....	Gonda
" Ruth Sellers.....	Naini Tal
" Martha A. Sheldon, M.D.....	Pithoragarh
" Fannie J. Sparkes.....	(Binghamton, N. Y.)
" Josephine Stahl.....	Calcutta
" Lucy W. Sullivan.....	Lucknow
" Clara Swain, M.D.....	Khetri, Rajputana
" Isabella Thoburn.....	Lucknow
" Anna Thompson.....	Baroda
" Mary E. Wilson.....	Bareilly
" Julia Wisner.....	Rangoon, Burma
" Catherine Wood.....	Hyderabad, Deccan

TIDINGS FROM OUR MISSIONS.

THE *Kaukab i Hind* states that the Mr. J. F. Deatkar, who was ordained deacon at the late session of the Northwest India Conference at Agra, has been in the government service twenty-three years, and now expects to give himself entirely to the ministry in Singapore. Mr. McNair, of Roorkee, was also ordained. He went to India when ten years of age.

In view of the departure of the Rev. Frederick Brown, after ten years in China, for a visit home, the leaders and others on the Shan-tung District of the North China Mission, have presented him with a beautiful "Robe of Honor." It is sleeveless and long, while no less than one hundred and eighty names of donors are inscribed thereon. Accompanying it is a letter requesting him to wear it on all public occasions as an evidence of the good wishes of the people. None but officials leaving a city where they are much loved receive this honor.

Rev. W. N. Brewster writes from Hing-hua City, China, February 3: "Our work opens very hopefully this year. We are making a break in the ranks of the literary men in this city and also in other parts of the district. Some literary graduates have recently been baptized and others are candidates for baptism. The graduate, or first degree man, who was first baptized is a very earnest worker and is bringing in his former associates. This class of men are very influential and have formerly been very much opposed to Christianity. When converted they should enter our theological school. They are thoroughly educated in Chinese literature, and all they need is a short course in Bible instruction to make them efficient preachers. There are several such applicants now and soon there will be many more. But we must have a place to put them. We need money to erect suitable buildings."

The Lucknow *Kaukab i Hind* of February 10 announced that "The Theological School at Bareilly has opened with seventy-two students in the three classes. There is a great demand for trained preachers, and the demand will not decrease in the future. There is a hundred million of people who speak the Hindustani, and the Bareilly Theological School will be called upon to furnish Gospel preachers for a large part of this great mass of people. This school should be for Christianity in India what the Moslem Theological School of Cairo is for Africa. In the school for the wives of the Bareilly theological students there are thirty intelligent women under instruction. This woman's school is in the charge of Mrs. Scott."

The *Kaukab i Hind* reports as follows, of Muttra: "The Muttra work is worthy of study. The city and the outlying district are well occupied. Circuits have been organized in each of the five Tehsils, and hundreds of converts have been gained in the past

five years. In the center of the city an eligible building site was purchased for six thousand rupees, and now a large building costing sixteen thousand rupees is being erected. This will contain an Anglo-vernacular school, book room, missionary's study, and audience room capable of seating five hundred persons. Dr. Scott holds two services each Sunday in the city, one in the morning for the children and one in the evening for the non-Christian adults, besides the two services for the soldiers."

The *Indian Witness*, published at Calcutta, says: "The Rev. Dennis Osborne, of Mussoorie and Allahabad, has been, by Bishop Thoburn, appointed general evangelist for all India. Mr. Osborne is so well and so favorably known in this presidency, from Lahore to Calcutta, that he needs no introduction here. But as he is now about to go into other parts of India, a word of introduction is not out of place. After some years' experience as a Methodist local preacher Mr. Osborne, in 1874, resigned government service and became a minister of the Methodist Episcopal Church. In 1878 he became a presiding elder, and he has held that office continuously until now. In 1883 he opened work in Allahabad, and a few years later built the church there. He has done valuable pioneering work in many places, and has been a successful evangelist among both Europeans and natives. In Agra, Meerut, Roorkee, Patiala, and Lahore he founded churches among Europeans or natives, and during the past year has given much of his time to Hindustani evangelistic work, for which he is remarkably well prepared. He goes soon to Madras, and he is commended as a brother beloved to the churches there, who will, we are assured, gain much from his services."

Rev. Rockwell Clancy writes from Allahabad, India: "We often fear for the health of our beloved Bishop Thoburn. He has traveled five thousand miles and held five Conferences within a month and a half. He works almost night and day, and yet is never too busy to receive the humblest native Christian or inquirer. He never seems to give one thought for himself. He travels in second-class on the railways, and at almost every station he is met by mission workers who have urgent matters for his consideration, so that he gets little rest. The news of his arrival in any mission station is the signal for a general gathering of workers and friends at the place where he is putting up. Meetings are arranged for him, and the workers from outlying districts bring candidates for baptism. He is always the same kind, considerate Christlike man. The reports from all parts of our mission field are most encouraging. There have been about twenty thousand baptisms during the past year. The success of the work is marvelous. Two years ago Bishop Thoburn wrote: 'We

could baptize one thousand persons a month if we only had a sufficient number of missionaries and native helpers to instruct them.' During the past year we averaged one thousand six hundred and sixty-six baptisms per month. The work is far in advance of the most sanguine expectations of our most hopeful workers."

The Hurda Villages for Christ.

BY REV. T. E. F. MORTON.

EARLY on the morning of February 6, my native worker and I passed on to Serali, one of our outposts sixteen miles distant from headquarters, where we arrived, by reason of the advanced age of our bulls, at noon. We were glad to find our aged worker and his family well and hopeful; and at the two special meetings there, upon which God poured out his Spirit, we had with us the Mohammedan merchant of the station, who, to my surprise, said, "*Amén*," that is amen, with us at the conclusion of prayer. In my visits to Serali I have seen him time and again at our mission house; he has no objections at all against Christianity. I verily believe the man is not far from the kingdom of God. At the second meeting the Mohammedan butcher was present, also a Gonda, a young man of twenty-five, who is an *qjah*, or *bhart* (singer), whom we baptized the following morning; the preacher there has him in hand, and should he turn out well he will be of great service in the Gond region.

Rampoora, Gongara, and Sookaras were also visited. When we arrived at the Gongara steamer, a young Mohammedan of Undia village fell in our way, and we asked him to accompany us to the village where we were going to preach, which he did, and hearing the blessed Gospel preached and sung he fell in with its claims and received the rite of baptism at the Camayawra River on the return journey. He ate, drank, and journeyed with us at our request, and after a day's stay in the house of our preacher at Hurda, where he had received special instructions in God's word, he left last Friday for his home in Undia, a short distance from here, promising to be back on Monday.

The *patwari* (a man who keeps an account of government land in the village), a Brahman, gave us a warm welcome. He spoke very kindly of Mr. Baker, of the Friends' Mission at Hoshangabad, where he had attended religious services. He had no objections to urge against Christianity, but listened most attentively to the preaching; he said he was the only reader in the village, and that, if we gave him some religious literature he would read it to the people, who also were very quiet and orderly as the Gospel was proclaimed. So we left the gospel of Luke in Hindi with him, also some handbills from the Allahabad Tract Society.

At Sookaras, a great crowd gathered around us to

hear the Gospel. The Ballahis, among whom a few years ago we baptized quite a number, had with them their *guru* (religious leader) who had come to share with them in a marriage feast. Affairs in the mohalla were quiet and peaceful till the erection of our school building last year, which seemed to be the signal for opposition and a stampede movement for a long while; this we attributed to the skillful planning of the old *guru*, who denied that he had any objections to the school in the village, whereupon our preacher with great zeal and power warned those who had been baptized of the great risk they were running and summoned the degenerate tribe to return to their allegiance. The *chamars* (shoemakers) of the village received us gladly, and one of their number, a blind young man, joined in with us as we sang "*Jo pápi Zimb Kane awe*" and "*Kynn Manab-hula hai*."

Should there be any lover of the Lord who has some of the Lord's money put away to be used as opportunity offers, who feels like investing some of the gatherings in a pair of strong good bulls for use in the Methodist Episcopal Mission at Hurda, I should be glad to hear from them.

February 11, 1893.

The Bengal-Burma Conference.

THIS, the fifth and last of the organized ecclesiastical bodies of the Methodist Episcopal Church in India, convened in Calcutta, February 2, Bishop Thoburn presiding. The completed roll of the Conference gives 17 members and probationers, gathered from various nationalities, as follows: Americans, 3; Canadians, 5; Scandinavians, 2; Anglo-Indians, 3; Hindustanis, 3; and Bengalis, 1. The statistics show that the number of probationers in the churches of the Conference is 747 and the full members 756. The number of baptisms, children and adults, during the year is 195, and the total number of Sunday school scholars is 2,227, the majority of whom are Christians.

At the public missionary meeting on Friday evening, Bishop Thoburn described some of the features of the work going on in Hindustan. The large number of persons definitely known to be for some cause or other desirous of becoming Christians attracts attention. The number of such persons in the Meerut, Bulandshahr, and Aligarh zillahs, is above thirty thousand. The rapidity with which the illiterate adult converts learn to read, their intense desire to know about Christ, the readiness and clearness with which they apprehend the idea of a sinless Incarnation who saves men from sin, the comparative superiority of the new converts as evangelists, were some of the points referred to. Regarding the last mentioned item it was shown that these new converts are so much nearer the mass of the people, know and understand them so

much better, that they are beyond comparison more successful in bringing in the sheaves than are Christians of older standing. The work of teaching and guiding and leading to truer spiritual conceptions of the Christian life must, however, be done by more experienced and better taught men.

The appointments in the Conference are chiefly in the cities of Calcutta and Rangoon and their vicinity. The churches and missions are making steady progress and the outlook is encouraging.

The Conference love feast, Saturday evening, was a well attended and enthusiastic meeting. The ring of victory and of large expectation was very clear and strong. There was not a despondent note or discordant tone in any one of the numerous testimonies given. The missionary meeting ended in an ordination service, in which an American who is to work in Singapore was ordained deacon, and with him to the same rank the pastor of the Hindustani Church in Calcutta. This man's mother was *ayah* in a Lucknow missionary's family in 1858-62; and among those who witnessed the ordination was a missionary who, in April, 1861, began his work in India by teaching a class of little boys, one of whom was this *ayah*'s boy.

The usual Sunday night service was followed by another ordination service, at which the Rev. B. J. Chew was ordained elder. At the close of the service Bishop Thoburn spoke of the future work of the Church in India, and said he believed the time would come when he would ordain one hundred men to the Gospel ministry every year. As he has ordained about seventy persons since landing in Bombay last December the estimate cannot be considered an extravagant one.

APPOINTMENTS.

BURMA DISTRICT, Julius Smith, P.E.—(P. O., Rangoon.) Pegu: Tamil Mission, to be supplied by Sundrum. Rangoon: Burmese Mission, John T. Robertson; English Church, Julius Smith; Tamil Mission, to be supplied by Ezra Peters; Telugu Mission, to be supplied by R. W. Cully. Thongwa, Henry Girshom; Toungoo, to be supplied by S. Joseph.

CALCUTTA DISTRICT, Frank W. Warne, P.E.—(P. O., Calcutta.) Asansol, William P. Byers. Bolpur, James P. Melk. Calcutta: English Church, Frank W. Warne; Bengali Church, Sorbo Nanda Das; City Missions, Benjamin J. Chew, Superintendent, August Kullman, two to be supplied; Hindustani Mission, Charles Dowing; Seamen's Co-tee Rooms, to be supplied by George Henderson; Boys' School, to be supplied; Oriya Mission, to be supplied by H. N. Samuel. Pakur, Neils Madsen.

Agent of the Methodist Publishing House, Charles G. Conklin.

TIBET DISTRICT, Henry Jackson, P.E.—(P. O., Mazarpar.) Chapra, John Robert; Schools to be supplied by D. Cameron. Darbhanga, to be supplied by Matthew. Mazarpar, Henry Jackson, William Peter. Samastipur, to be supplied. Sitamari, to be supplied by John Peter. Levan R. Janney, supernumerary.

MISSIONARIES TO MALAYSIA.—Ralph W. Munson, Benjamin H. Balderston, David D. Moore, William G. Shellabear, William F. Kensett, Benjamin F. West, John F. Deatker, W. H. B. Urch.—*Indian Witness*.

Notes from Uruguay.

BY REV. GEORGE G. FROGGATT.

It has not rained in the country for many months now; in San José, for instance, it has not rained for over eighteen months, and the distress among the poor is something saddening. The burnt-up camp, strewn with dead animals, presents an appalling picture. Scores of business houses have had to close their doors, and many of our country towns actually resemble cemeteries more than anything else; lawlessness has also risen to a high pitch, so that, all things considered, the condition of the camp men or the camp resident in this republic is, at present, most truly pitiable.

In many places it has rained lately, but it has rained so little, and such strong dry winds have come immediately after these downpours, that the rain has done more harm than good. Many stock farmers have been ruined, and not a few others have had to sacrifice the savings of many former years. The saddest feature, however, in connection with these manifold ills, is that they do not seem to turn the mind nor the heart of the people toward God. The way they curse and blaspheme God over their calamities is something heartrending to a Christian.

The Church of Rome has not fed the natives of these countries with the Bread of Life, but has fed them, and still feeds them, with the empty husks of man-devised doctrines, and has done everything in her power to hinder Gospel truth from illuminating their hearts and getting a firm grip of their souls. Hence their spiritual nakedness, hence their frail morality, and hence their incapacity to bear the slightest trials and temptations.

Thanks to the accession to office of the priest-ridden Saenz Pena in the Argentine Republic, and to the clerical reaction that has unfortunately begun to assert itself for some time past in this republic; a considerable number of misguided young ladies of the best families have entered different convents within these last few weeks. We fear many more will be following their unhallowed footsteps. Government should, in the interests of *morality*, at least, if not in the interests of true religion, legislate against such a pernicious, essentially popish heresy.

Major Alfred de Barritt, who has been at the head of the Salvation Army in the River Plata since the commencement of this work among us, has been recalled to England, and will probably be leaving us in a few days. This loss will be regretted by thousands who have learned to respect him because of his ardent charity toward all, and because of his great energy and steady perseverance in the interests of the poor, of whose cause he was so able a champion. God bless our good friend Major de Barritt wherever he goes!

I am glad to say our beloved and talented young friend, Dr. Cubilo, who, a few short weeks ago was

seriously ill, has now completely recovered. Dr. Cubilo is Superintendent of the Central Spanish Sunday School of the Methodist Episcopal Church in Montevideo, and also President of the Young Men's Christian Association. The latter organization was founded in 1891, and has had a slow but steady growth from the day of its foundation, and has at present every promise of a long career of future usefulness. This association has thirty-five members, a relatively large number considering the very large number of English young men who, to their enduring shame, pitch every tenet of their religion overboard as soon as they lose sight of Old England.

Mr. H. F. Pratt is the Honorary Secretary, and Mr. E. Miles is the Honorary Treasurer of the Montevideo Young Men's Christian Association. Dr. Cubilo is likewise President of the Society for the Prevention of Cruelty to Animals, an organization most urgently needed in these Spanish-speaking countries, where cruelty to dumb animals seems to be looked upon rather as an evidence of true manliness, or as a virtue, than as a most cowardly act, offensive to God and man. Dr. Cubilo also renders the cause of Christ valuable service as a local preacher. Few men are better known among our laymen for their zeal and devotion to Christ.

I regret to read that the Peruvian government, instigated by the insatiable clerical element, seems disposed to light up anew the fires of religious persecution which had been wisely allowed to extinguish slowly since the imprisonment, at the requisition of the Bishop of Auguipa, of our beloved Brother Penzotti. The Peruvian clergy, like the clergy of Bolivia and Brazil, are rotten to the very core. Not many months ago a priest named Father Vargas was sentenced by the criminal court in Lima to be shot for having caused a woman to be burned to death at the stake in a small country town, on the accusation of witchcraft. Many other cases could be cited to show the gross immorality and wickedness of the Peruvian clergy. Yet these are the men who pretend to oppose insuperable barriers to the entrance of God's holy, sanctifying word into the former ancient empire of the worshipers of the sun.

The priests of the Church of Rome have done more by their incredible ignorance, loose morals, and licentious conduct, to sow the seeds and to promote the triumph of unbelief than all the infidel publications introduced into these countries since the day they were first colonized. Romanism nowhere breeds a type of more malignant, thorough infidels than South America.

I regret to state that since my last letter, Brother McCarthy has resigned the superintendency of the "Sailor's Home" in Montevideo; this will be a positive loss to the "home," for Brother McCarthy is a thorough Christian gentleman, and has proved a very efficient superintendent.

Mission Notes, etc.

Rev. H. G. Appenzeller returns to Korea in July.

Rev. Franklin Ohlinger, of the Korea Mission, has been transferred to the Malaysia Mission.

Bishop Foss is to sail from San Francisco May 23, for episcopal service in Japan, Korea, and China.

Rev. D. S. Spencer and family, and Rev. H. W. Swartz, M.D., and family are to return to Japan this month.

J. B. Busted, M.D., has been appointed medical missionary to Korea. He is to leave this month for his post of duty.

Rev. Thomas Craven of the North India Conference has returned to the United States. His address is Evanston, Ill.

Rev. J. S. Ladd, formerly of the Bulgaria Mission, has been transferred to the New York Conference and appointed to Dover Plains, N. Y.

Rev. Gerhard J. Schilling was last month transferred from the Newark Conference to the Malaysia Mission Conference, having been previously ordained deacon and elder under the missionary rule.

Dr. J. F. Goucher is to leave San Francisco May 23, to be absent for about eight months on a visit to our missions in Japan, Korea, China, Malaysia, India, and Europe. He is charged with special duties by our Board of Managers.

Rev. M. T. Frantz, at one time connected with our Japan Mission, withdrew in March last from the Philadelphia Conference, and the Methodist Episcopal Church, to join the Congregational Church.

Rev. C. W. Miller and wife of our mission at Mendoza, Argentina, have been sadly bereaved in the death of two of their children by pneumonia, one a little babe, and the other a boy, four years of age. They have been in the mission field six years.

Dr. Thomas B. Wood, of our mission in Peru, mourns the death of a beloved daughter on February 25, aged nineteen. Miss Angie Dow Wood was an earnest Christian, and a faithful and successful missionary worker.

Rev. Homer B. Hulbert and wife have been appointed missionaries to Korea. Mr. Hulbert was in Korea five years and a half engaged in educational work under the Korean Government. He can speak the Korean language, and will be a valuable acquisition to our mission in Korea.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their meeting on April 18, decided to change the regular hour of meeting on the third Tuesday of each month from half past three to three o'clock; gave permission to Dr. J. O. Peck, Corresponding Secretary, to visit India next winter or as soon thereafter as may be practicable; appointed Drs. Hunt, McCabe, and Crawford a committee to select and supervise the transfer to and from Chicago of any of the portraits belonging to the Society which may be used in the Methodist exhibit at the World's Fair; released from the service of the Society Rev. N. J. Plumb, for many years a faithful and acceptable missionary in China; arranged for the return of Rev. W. T. Hobart and family to China; provided for better missionary facilities at Pachuca, Mexico, and Shumla, Bulgaria; made appropriations in aid of several foreign and domestic missions, etc.

We congratulate the *New York Observer* on its three-score years and ten, and its noble record. Thirty-three years ago the writer became a subscriber to that paper, and most of the time since then he has received it either as a subscriber or as an editor, and he has always found it a reliable religious historian, an advocate of a pure Christianity, a helper and an inspiration in Christian work.

The Handbook and Annual Report of the Board of Education of the Methodist Episcopal Church is just received. It is replete with valuable information relating to the educational work of the whole Church. Evidently much labor has been expended in securing and giving to the public a complete list of all the educational institutions of the Church, with very full statistics of each institution. From these statistics we find that our Church has about 200 institutions of learning with property valued at \$26,283,191, exclusive of debts, and 41,049 students the last year. The Board of Education makes an excellent showing of its work; the collections for the Children's Fund last year were \$62,789.51, or fully 100 per cent above the amount in 1888. The Board aided during the year 1,366 students of more than 25 nationalities, and studying in over 100 different schools throughout the world. All aid is granted in the form of easy loans. The Board's Annual Reports are so valuable that every minister and intelligent layman of our Church should read them and preserve them for reference.

THE GOSPEL IN ALL LANDS.

JUNE, 1893.

MORMON IDOLATRY.

BY REV. J. D. GILLILAN, OF UTAH.



MOST people living in Mormondom pay but little attention to the vagaries of the Mormons and seldom attend their services, and after a while become careless of their modes of thought and worship; but one who keeps his eyes open sees many things he would scarcely think would be tolerated under the United States flag.

Not only are the Mormons very superstitious, but they are polytheistic and idolatrous in their worship. Before going further in argument I will state that the proof of the last statement can be had by the perusal of the following hymn, No. 283, L. D. S. Hymns. It was sung by a congregation of thousands in the tabernacle, March 19, 1893:

"Praise to the man who communed with Jehovah;
Jesus anointed 'that Prophet and Seer,'
Blessed to open the lost dispensation;
Kings shall extol him and nations revere.

"*Chorus*.—Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him in vain;
Mingling with gods, he can plan for his brethren;
Death cannot conquer the Hero again.

"Praise to his memory, he died as a martyr;
Honored and blest be his ever great name;
Long shall his blood, which was shed by assassins,
Stain Illinois, while the earth lauds his fame.—*Cho*.

"Great is his glory, and endless his Priesthood,
Ever and ever the keys will he hold;
Faithful and true he will enter his kingdom,
Crowned in the midst of the Prophets of old.—*Cho*.

"Sacrifice brings forth the blessings of heaven;
Earth must atone for the blood of that man;
Wake up the world for the conflict of justice;
Millions shall know 'Brother Joseph' again.—*Cho*. —W. W. Phelps."

Who ever heard a Christian congregation singing praises to Paul or Silas or John or Peter? We do hear of the song of Moses and the Lamb, but not to Moses.

"Mingling with gods, he can plan for his brethren,"

is another exemplification in the case. The honor of planning for the salvation of the world is thus taken from God, Father and Son, and given to Joseph Smith, but this is only the natural and logical conclusion brought about by their teaching and reasoning.

God is but a graduated man—Adam is God. Jesus will some day be where Adam now is. Adam will be more advanced than now. Joseph Smith is a leading member in the cabinet of the gods.

Thus they worship him, ancestor worship on our own soil, protected by the flag, the worshipers being American citizens and desiring to have their Territory invested with the responsibility and honor of statehood, that this thing may be perpetuated. I would that I had a pen that could pierce every American heart and understanding, to awaken all the people to the knowledge of the true state of affairs.

Those who talk of the justice of admitting Utah into the sisterhood of sovereign States are either (1) ignorant of the *esprit de corps* of the institution, or (2) know and cannot comprehend or do not care, or (3) think that it matters not what a people may believe.

There are but two classes of people in Utah who want statehood: the Mormons themselves and a carpetbagging class of political prospectors.

The author, W. W. Phelps, who wrote the hymn previously quoted, and who formerly played the rôle of the devil in the Endowment House mysteries, wrote hymn No. 283, containing this stanza:

"Come to me: here's the mystery man hath not seen—
Here's our Father in heaven, and Mother the Queen."

The question presents itself to the patriot: Can we allow such a delusion to be placed in power?

A VISIT TO SERAMPORE AND ITS GRAVES.

BY REV. AUGUST KULLMAN.



N the right bank of the river Hoogly, fourteen miles above Calcutta, is the little town of Serampore, where William Carey, the first Englishman who became a missionary to the heathen, found protection under the Danish flag when prohibited from preaching the Gospel within the territory of the East India Company. Here Carey and his colleagues, Marshman and Ward, labored, and here, too, they lie buried.

Last March, in company with Dr. Ridgaway, of Garrett Biblical Institute, I visited Serampore.

The educational and evangelistic work begun by the great founder of modern missions are still carried on by the Baptist Society.

The college building, a two-story structure of magnificent proportions, shows signs of decay, as if in sympathy with the general dilapidated condition of the town.

The college was built to accommodate five hundred students, but at present only a hundred are enrolled; the smallness in attendance being due to the present policy of admitting Christian students only.

Located on the riverside, the college building affords a fine view up and down the broad Hoogly.

The library is well stocked with books, and, from appearance, more for use than for show. Several oil paintings adorn the walls, among which were those of the King and Queen of Denmark whose protection Carey enjoyed, Joshua Marshman, and some others whose names we have forgotten; "what does it matter," though, "when one pushes his little bark out upon the boundless sea of eternity how long he is kept in sight by the watchers on the shore?"

The chairs of Carey, Marshman, and Ward are carefully preserved in the library,

also Carey's pulpit. The house occupied by the three is still standing. Some distance down the river stands the ruined Hindu temple, called Martyn's Pagoda, after saintly Henry Martyn, who was accustomed to withdraw himself to this place and pour out his soul to God for India. I ventured beneath the tottering walls of this ancient heathen shrine that I might stand on the spot hallowed by his feet who, far from Serampore and India, rests in a Persian grave.

The ancient car of Jaganath is still preserved here. Fifteen feet square and perhaps twenty-five feet high, it is fantastically carved and painted with representations of Hindu gods and goddesses. Yearly, thousands still gather to draw the idol car, though happily the time is past when Christians were sometimes forced to help drag the car and human beings were crushed beneath its wheels.

A short distance from the East India railway station is the cemetery in which Carey, Marshman, and Ward lie buried. A pillar ten feet high marks the resting place of the great missionary Carey, his two wives, for he was twice married, and his eldest son with his wife.

The following simple inscription is on the stone:

WILLIAM CAREY, D.D.,

Born, 17 August, 1761. Died, 9 June, 1834.

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

On the other side of the gate is a grave, and on the stone above it are the words "Joshua Marshman, the last of the Serampore missionaries, by whom Christian truth and general knowledge were first introduced into these provinces. He was born in Westbury, Wilts, England, April 20, 1768, and died at Serampore, December 5, 1837, and here lies buried at the foot of this stone and in the same cemetery with his beloved colleagues, Carey and Ward."

"They that turn many to righteousness shall shine as the stars forever and ever."

Back in the cemetery opposite the gate is the tomb of William Ward.

These devoted servants of God, "being dead, yet speaketh," call upon the young men of to-day to follow them, even as they followed Christ.

THE RESULTS OF CHRISTIAN MISSION WORK IN JAPAN.

BY REV. H. B. JOHNSON.

THOSE who give the money for carrying on mission work in different parts of the world naturally, though not always wisely, demand results. Those missions which can show the largest results find readiest access to the hearts and purses of donors.

A few years ago great interest was manifested in the work of all the societies operating in Japan because of the great strides that the nation was making in civilization, and particularly because of the great success that attended the labors of the workers, but there is more than a suspicion on the field now that the interest on the part of many at home is waning. It is bad enough for the workers to have to meet the reaction here, but it is even more discouraging with another reaction in the home land.

In 1879 there were 1,084 additions to the Japanese churches, or a gain of sixty-seven per cent during the year. Large gains continued to be reported for several years, the

gain being thirty-four per cent in 1887, the year the writer came to the field. For the past two or three years the gains have been comparatively small, but to those on the field who understand the circumstances and conditions, it is almost surprising that there were any net gains at all. Yet notwithstanding the general conservative reaction, the interest of the people in politics, the greater activity of Buddhism and Shintoism, the influence of the new theology, etc., etc., there was a positive Protestant gain during 1891 of 1,010, and during the year just closed of 2,144. While, perhaps, there is on the part of one or two denominations more or less carelessness in making up the statistics, it is the positive conviction of the writer that generally there is extreme carefulness. From the fact that there are 3,731 baptized adult converts reported against a net gain of 2,144 it would seem that proper care has been taken. So far as our own denomination is concerned I am sure that the figures represent the actual results.

A summary of the statistics for the year must be of interest. For convenience and to show the relative strength of the various bodies, I have divided the twenty-nine Protestant Missionary Societies into seven groups. All of the statistics of the Congregational group belong to the American Board, as the Berkley Temple Mission makes no report as yet. Of the Methodist group just about one half belongs to the Methodist Episcopal Church.

	PROTESTANT BODIES.							Total Protestant.	Greek Church.	Roman Catholics.
	Presbyterian & Reformed. Seven missions.	Episcopallians. Four missions.	Baptists. Four missions.	Congregationalists. Two missions.	Methodists. Five missions.	Liberals. Three missions.	Miscellaneous. Four missions.			
Year of arrival in Japan.	1859-77	1859-88	1860-89	1869-89	1873-86	1885-90	1885-92	....	....	....
Missionaries (not including wives).....	98	82	47	58	101	9	27	422	*4	78
Native ministers.....	53	21	15	28	111	5	...	233	18	15
Unordained preachers & helpers.....	103	92	62	101	71	13	18	460	128	*21
Organized churches.....	74	71	23	92	99	5	1	365	219	*244
Boys' boarding schools..	5	3	...	5	5	...	...	18	1	4
Students in same.....	419	135	...	644	384	...	...	1,582	53	162
Girls boarding schools..	14	8	5	12	14	1	1	55	1	3
Students in same.....	692	195	166	597	870	15	18	2,553	74	124
Theological schools.....	3	3	1	1	5	3	...	16	2	above
Students in same.....	106	43	15	78	79	38	...	359	26	"
Adults baptized in 1892..	789	639	283	1 096	862	55	8	3,731	952	2,851
Present membership ...	11,190	4,366	1,761	10,760	7 089	325	43	35,534	20,325	*44,812
Contributions of native churches for all purposes, 1892, (yens)...	16,740	5,732	723	25,707	14,301	100	25	63,328	7,676	....

(1 yen, about \$0.67 gold.)

* For explanation of stars see article.

The statistics of the Greek and Roman Catholic missions are given, though it is difficult to make them correspond. For instance, in the case of the latter, catechists are not included with native preachers and helpers, the number of congregations is given in place of organized churches, and the present membership includes the total adherents. I think there must be a mistake in the number of missionaries reported in the Greek Church, as in their school in Tokio they have as many foreign teachers as the total number of missionaries reported.

This summary is compiled from a large sheet published by Rev. H. Loomis, of the American Bible Society, and the figures are believed to be correct. I have taken out

the wives of missionaries in making the total, as they are not so actively engaged in the direct work as the gentlemen or the single ladies. However, many and most of them do more or less direct and regular work. The figures represent a full year, though in some of the missions the year closed as early as April 1. Hence, the total number of members is probably considerably more than reported.

A few comparisons are noted. Of the Protestant bodies the Presbyterians, Episcopalians, and Baptists are by far the oldest, the Congregationalists coming next. The Presbyterians have the largest membership; the Congregationalists report the largest number baptized; the Methodists and Congregationalists the largest number of students in boarding schools—about the same; the Methodists and Presbyterians the largest number of missionaries—about the same; the Methodists the largest number of native preachers and organized churches, also the second largest number of adults baptized and the third of dollars contributed, the Congregationalists and Presbyterians being in the lead. In this connection it must be noted that Methodism did not enter Japan until 1873, fourteen years after the older societies and several after the Congregationalists. As already noted, just about half of the Methodist statistics belong to the Methodist Episcopal Church. This is particularly true of the more important items, as baptisms, total members, amounts contributed, etc.

The Liberal organizations are doing most of their work in their theological schools and through the press, and this is significant. The Roman Catholics are doing most of their work among the children, and this also is significant. They report 43 primary schools with 2,634 pupils, and 17 orphanages with 1,762 children in them. Of course, the other societies are doing something in day schools, and there are to my knowledge five orphanages conducted by Protestants.

What of the future? We can estimate it only as we think of the 365 organized Protestant churches scattered all over Japan, and occupying at least half as many cities and towns; of the 233 ordained and 460 unordained Protestant ministers; of the 16 theological schools and the 73 boarding schools for young men and ladies; of the increased ability of the native churches to contribute to the support of the Gospel; not to speak of the printing press and other agencies, all tending to speed the time when Christ's kingdom shall be fully established. The missionaries, many of them, speak the Japanese language well; the people have the entire Bible, and many, though far too few, Christian books in their own language; and, most of all, a large and increasing number of the thirty-five and a half thousand members and six hundred preachers and helpers realize that Christianity is a life and a power and not a system of doctrines simply. This is a time of discouragement to many both at home and on the field, but it is a time of sifting—of separating those who are really on the Lord's side from those who have been attracted, but not converted. If the condition of our own branch of Methodism is any criterion to go by, the Christian Church in Japan was never in as good a condition as it is to-day. Some changes in policy will be made and ought to be. The first third of a century in Protestant mission work in Japan has not been without its mistakes, neither has it been without its results. More than a thousand for every one of these years have been brought to Christ, not including losses by death and otherwise. And last year, with all of its discouragements, there was a net gain of over 2,000. Pray for Japan and for all the workers, male and female, native and foreign.

A LADY who had spent many years as a missionary in Japan, on her return to this country was speaking with great earnestness of Christian missions in that country, when a friend said, "I feel no interest in missions." "What!" she exclaimed, "are you not a Christian? I did not know there were heathen here."

A Trip up the Po-Yang Lake, China

BY REV. EDWARD S. LITTLE, OF KIUKIANG.

IN the February GOSPEL IN ALL LANDS I gave an account of an evangelizing trip made by Brothers Verity and Cameron, of the American Bible Society, and myself, with several native evangelists, on our mission house boat up the Po-Yang Lake as far as Wu Ch'en. The narrative is here continued:

On this occasion we did not stay beyond an hour or so at Wu Ch'en, but with a fair wind at 11 A. M. on the 19th of November, started up the Heo River to Kien Ch'ang Shien, distant 120 *li*. The river is broad and in many places very deep, at others with water only just sufficient to allow our boat, drawing two and a half feet, to cross over. There passed us down stream boats of a shape peculiar to this part of the country with sharp, pointed bows, laden with paper chiefly, for Wu Ch'en and thence to Kiukiang and other parts. The stream runs swiftly and is very winding, often doubling almost right back on its course. On either side was wide, flat, open country, inundated only in very high water seasons. This seems a land of streams; to the right and left they were. On more than one occasion we were on the point of going wrong. At length toward evening, dashing along with a fair strong wind, we missed our proper turning, and after a long run asked the

first boat we met, "How far to Kien Ch'ang Shien?" We had but a moment to hear the reply shouted back, "You have gone wrong; this way goes to Fung Sin Shien."

There was no time to stop so on we went till we could see no longer, and, with a strong wind and heavy rain, we anchored in a wilderness with no house, man, or boat in sight. We were not at all sure about pirates, so put a man on watch all night to give warning in case of the approach of these marauders. But we slept in peace. Next morning, Sunday, at noon, our other boat, which had been lost in the winding streams and gathering darkness of the last night, came up with us. A couple of us went ashore for a walk, and came to some swamps where were wild ducks by the tens of thousands. The water was literally darkened with them, and as they rose in great numbers the noise of their wings could be heard a long way off. We saw little brush-wood shelters in which the natives hide and catch these birds at night in nets. All day they were flying about in great quantities.

Soon we found a large village, Yang Kia Pu, and calling a boat crossed the river. We were taken to a temple with idols three feet high, of which the people seemed proud. Just outside the door, a large crowd collecting, I preached to them; they remaining attentive to the Gospel message quite a long time.



SCENES ON THE PO-YANG LAKE.

Then we went back to our boat—which was a great curiosity, being the first of its kind, so the natives told us, to visit these parts—and brought it up to the village. The whole population assembled on the bank, and listened to us while we sang the songs of Zion and preached Jesus and salvation through his blessed name. While thus occupied, the village elder, an old gray headed man, came through the crowd with a scroll of red paper in his hand upon which he had written words of welcome to the foreigners to this neighborhood. We were exceedingly pleased at this incident, and gave the man some tracts and a New Testament and urged him in his old age to look to Christ. In the evening I preached again on the boat and one of our boatmen said he wanted to become a Christian. This was very encouraging and we heartily thanked God.

The banks of the stream here are very high, and the water subject to sudden rises with freshets from the hills. In the night there was a steady rain, and in the morning we found the water had risen two or three feet and was rushing down at a great rate, carrying on its brown bosom large quantities of dirty scum. The villagers pointed out spots thirty feet above the present water mark to which the water had risen in some freshet. At these times there is great loss of life and property.

After breakfast and some time at work selling books on shore, we weighed anchor for Kien Ch'ang, where we arrived after a 40 or 50 *li* journey through a perfectly charming country about 4 P. M. We immediately went ashore, and traversed the long poverty-stricken street from end to end, preaching the Gospel and selling some three or four hundred books and tracts. The magistrate's yamen is a poor kind of affair and does not seem fit to stall oxen or mules. In all directions they seem to take us for Ningpo men; they do not seem to know that we are foreigners. Our dialect is different from that spoken in these regions, but we try to accommodate our words as far as possible. The imitation of the local dialect affords endless amusement to us all.

In the morning when we got up we found the water had risen during the night five feet, and this without any rain. The shore, which in the evening was four feet away, was now more than one hundred feet distant. This flood caused a rushing current which carried us swiftly down the 20 odd *li* to T'o Kia Pu, where we went ashore at 9 A. M. on the 22d of November. We spent several hours at this busy market town preaching and selling some three hundred books and tracts. This is a larger and more important place than the Shien city, and is a great center for the rice trade. From all the country round the peasant folk came bringing their grain for sale. There are a number of streets running in all directions.

Going by one shop we saw a large idol which had been borrowed from a temple, and before it lighted

candles and burning incense, and a man leaning forward with his head on the table. Returning after a while, we found a large crowd listening to the incoherent ravings and shrieks of this person into whom the spirit of the idol was supposed to have entered. We passed on sad at the thought that this mummery is all that they have with which to satisfy their spiritual longings. Let the author of the *Light of Asia* come and see the actual working of Buddhism in the huts and homes of these Eastern people, and he will see how dark is this "light" of which he has delighted to write. Let no one be deceived by the poetic imaginings of Edward Arnold; there is no light here, but impenetrable and deadening darkness which only the "Light of the world" can banish.

One man reading in our tract the verse, "Come unto me all ye that labor and are heavy laden, and I will give you rest," asked if we could give him this peace. I was glad to be able to tell him of Jesus, and the "peace which passeth all understanding" which the Saviour of men's souls was waiting to give. Leaving this place at 1 P. M. with a rapid current and only a trifling wind, we passed the 80 *li* and reached Wu Ch'ien after nightfall.

The city of Wu Ch'ien is a large trading center at the southern end of the lake. Here are immense warehouses and go-downs which are fully as large, if not larger, than any native or foreign go-down in Kinkiang. All the boats from the south of the province anchor here. One sees quite a variety of boats, low, flat, raking craft with sharp pointed bows, boats with sterns half as high as the mast and only reached by a ladder from the deck of the ship, great salt junks, and small flat bottom boats drawing only a few inches of water for shooting the rapids and bringing paper down from the still further interior. Several streams converge here, and at this time of writing there are, by actual count, over a thousand boats anchored in them. This means a large boating population. The streets are thronged with a busy population, and the shops have a prosperous air about them. A few years ago, when the tea trade was more prosperous than now, the city was still more wealthy and busy; the dying, or at any rate decreasing, trade has affected this place also. A year or a little more ago a disastrous fire destroyed many hundreds of houses and stores, but most of these, I see, are rebuilt, and in a finer and more substantial manner than before.

The city boasts a Vanity Fair, a large spacious square surrounded with temples and theaters and places of amusements. In the center of the square are erected booths for trade. This is the resort of the rowdy elements and the rough population. A crowd soon gathers, and it is quite easy to get one's head broken here if that is the desideratum. In China the most dangerous times are the times of the heathen festivals, and the worst places are in and about the temples. Around these heathen gods and their abodes



CHINAMAN IN FUR GOWN.

gather the very worst elements of the cities, and the priests are notoriously corrupt and wicked. So much for the results of the extravagantly lauded *Light of Asia*. In this fair we spent several hours, but beyond crowds and good-natured joking had nothing to complain of. Our party spent six hours on the first day in working the city, preaching the Gospel of our Lord Jesus, and selling books and tracts, of which some twelve hundred were disposed of. During the day a strong gale of wind sprang up, and considerable difficulty was experienced in crossing and recrossing the river from our boat to the land. This blew so hard for three days that we were not able to stir. No boats moved either way, but all were kept prisoners by the wind. A very fine view is obtained of the surrounding country and lake from the top of a pretty tower situated at the north end of the city.

There are two missions at work in the city. One,

the Methodist Episcopal Mission, which entered the place some fifteen years ago. Great opposition was experienced at first, but this has gradually been lived down and has passed away. A small church has been gathered. Last year, in the fire referred to above, the building rented as a church was destroyed and has not yet been reopened. I have just succeeded in purchasing a plot of land in the heart of the city and in one of the best sites to be secured. Money is wanted to erect a chapel upon the land; \$750 would give us a good church home.

The Plymouth Brethren also have a station with five foreigners in residence. They went there three or four years ago and commenced work. They also have gathered a few members. I hear that they have recently purchased a fine plot of land at a cost of about \$800.

Although the wind was still strong we were able to get away on the 26th of November, and in four hours ran before the fair wind to Ch'oo Sz, 120 li away. This place contains a large number of houses and shops along the two sides of a long narrow street. We preached and sold some one hundred and fifty books and tracts. The place has a poverty-stricken air about it. We are approaching the orange country here, and purchased a large basket containing two hundred and fifteen for three hundred cash; beyond this and some rice there did not seem to be much of any kind of useful article for sale. Of course, there was a great plenty of all kinds of incense, paper money, and other trumpery used in idolatrous worship.

After a few hours we got underway again and traveled nearly to Nan Ch'ang Fu, the capital of the Province of Kiangsi. The stream here is quite wide and deep, and a steamer drawing eight or nine feet of water would have no difficulty in passing up or down. But the Chinese officials will not allow any such innovation as this. They are cutting their own throats, and in their blind folly do not seem to know it. We had made a good day's journey, and had on this day traveled against the current 170 li.

Sunday, the 27th, as we could not get ashore, we weighed anchor and reached the capital, 10 li distant, in a brief time. Close to us there anchored the boat of a high official bound for Hupen, and his fleet of escorting junks. Soon they weighed anchored and attempted to tack against a heavy head wind. The river, a quarter of a mile wide, presented a very pretty sight, filled as it was with white and blue sail boats manned with red jacketed crews, coursing hither and thither, and crossing and recrossing each other's paths. This exercise lasted half an hour, when it became apparent that they could not make any headway, so they came to an anchor all together on the opposite side of the river, having neither lost nor gained ground during their half hour's maneuver.

Our foreign house boat being able to sail closer to the wind was able to go the 5 li to Kiu Ki T'eo, a

village prettily situated on a bluff at the junction of two rivers. Here we went ashore and gave away tracts, explaining to the people that we generally sold them, but as it was Sunday we gave them away. Of course we had to explain to them what Sunday was. Then we went over the river to another large place and stood on a hill and sang some hymns. This soon brought a very large crowd at our feet, and we tarried there till dark preaching the blessed news that they had a Saviour in Jesus. It was interesting to watch those who had heard us take up our words and tell them over again in their own way to newcomers. We met several who had heard the Gospel in other places, and others who had purchased and read Christian books and tracts. A superficial knowledge of Christ is very widely spread all over China. More qualified preachers are wanted to instruct the people more particularly and gather them into the churches. This narrative will be continued at another time.

Worship of the Tai-Wang.

BY REV. E. C. NICKALLS.

WHILE traveling in China, not far from the city of Ching-cheng, I met with a superstition of a peculiarly degraded kind, illustrating what a hold idolatry has of the learned and official classes, as well as of ignorant people. Hearing that, at the temple of the God of War and Riches, strolling players were acting for the pleasure of the "Tai-Wang," I began to inquire who this god is. The following account was then given me.

Frequently an official engaged on the Yellow River bank finds all his efforts unavailing to prevent a breach. Then, either from fear of punishment or love of renown, he may drown himself. These suicides are generally deified by the emperor as Tai-Wangs, which means "Great Prince." The earthly form of a Tai-Wang is a harmless snake, about six inches to a foot long. It is supposed to appear whenever a flood is coming. Whenever a Tai-Wang is found men of reputation, with a literary degree, are sent out to receive him. They put on dress clothes such as mandarins wear, and the button conferred on them with their degree, and take a tray covered with yellow paper, on which they carry the Tai-Wang to a temple.

Arriving at the temple, the tray is placed on a table already prepared in a place of honor, with a chair of state behind it. On another table, sand or small grain is thinly and equally spread, and by means of a planchette, simply made by sticking the end of a chopstick in a flat board, the Tai-Wang's pleasure is ascertained. The board is held by learned men until the Tai-Wang's spirit moves them. The characters scrawled among the grain or sand indicate the Tai-Wang's pleasure. There is much monotony about a Tai-Wang's desires. He either wants a



CHINAMAN IN STRAW MACKINTOSH.

feast or a theatrical display. In this way, also, he is supposed to indicate whether the floods will grow or abate.

Thousands of people come to worship the Tai-Wang, from the officials and literary men down to women and simple children. Encouraged by the priests, who are enriched by the offerings, and by the scholars able to use a planchette, this continuous idolatry, feasting, and play-acting will sometimes extend over many months. I know of one instance when plays were acted daily for several months, at a probable cost of five hundred pounds sterling, a very considerable sum in China, very ill-spared when the people are distressed by floods.

Idolatry in China is rarely helped by imposing ceremony; to us it all appears very squalid and irreverent. The people sometimes beat the gods when they do not listen; in a drought they will stand them out in the broiling sun to make them

sensible of the fierce heat; parsimonious villagers will carry their god to a theater in the neighborhood to let him enjoy the play at slight cost to themselves, and expect him to be grateful; again, a god is wrapped up in a paper garment to keep him warm through the winter. These cases may not be common, but we frequently see people laugh, chatter, burn incense, stare at the foreigner, and worship at the same time.

But among the many instances of sordid, squalid idolatry to be seen around us, I have witnessed nothing that seems more degrading and saddening than the worship of the Tai-Wang. That the learned and comparatively enlightened bow down to a snake; that the poor, when themselves starving, are pressed to support lazy priests and players for the supposed pleasure of a snake; that a calamity which should startle everybody into self-examination and repentance leads only to the worship of a small snake, must to every Christian be a cause of deep pain and an incentive to preach the Gospel.—*Missionary Herald*.

A Trip to Tenango, Mexico.

BY REV. LUCIUS C. SMITH.

WE rise at six on Saturday morning and find our horses saddled and bridled. As we pass out of the city toward the northwest through the long street of the Marquesado, the people are just beginning to stir and the shops are being opened preparatory to the day's business. As soon as we are fairly out of the city you ask me why we are going to Tenango. I explain that about eight months ago I spent a few hours in that village and found the people willing to hear the Gospel; and now, since we have had a preacher in San Francisco Telixtlahuaca, only four leagues this side of Tenango, he has been there and held a service. As this is my regular time for visiting San Francisco we take advantage of the opportunity and visit Tenango also, in order to form an opinion as to the possibility and desirability of establishing regular work there.

As we ride along through the valley we are enchanted with the verdure and fertility of the fields and the majesty of the towering mountains that surround us. The air is bracing, but not cold, and the time passes pleasantly until a sensation of hunger begins to remind us that we left Oaxaca before breakfast. At about half past nine we come to the village of La Soledad de Etla. It is so hid beneath the foliage of tropical fruit trees that you can hardly convince yourself that there is any village there. We enter a large yard hedged in by organ cactus, which is in bloom, tie our horses to the branches of the weeping willows that shade the place, ask an old lady who seems to have charge, if there is any breakfast to be had, and receiving an affirmative answer, sit down to await developments.

Half an hour later, stimulated by our ever increasing appetite, we put our heads into the kitchen to ask what has become of the breakfast. We are told that it is just ready, and soon a greasy looking Indian girl spreads upon the table a small and not very clean towel, and brings a plate containing two or three loaves of hard, yellowish brown bread. A minute later she brings us two fried eggs apiece and a bowl of sauce made of red peppers and tomatoes ground together. Then comes a plate of beans as black as sable night; but, notwithstanding their uninviting color, we find them more savory than the white beans of Boston. Beans always form the last course in Mexico.

Having banished our hunger, we pay the old lady eighteen cents each and resume our journey. A little before 1 P. M. we enter the town of San Francisco Telixtlahuaca, situated at the head of the valley of Etla, the largest and most central town in the whole district. Here we seek the residence of Brother Arrieta, our Mexican preacher, and ask him if it is too late to start for Tenango. He replies that we have arrived in very good season; and so, after an hour's rest and a frugal dinner, we find ourselves again on horseback with our faces still toward the northwest. The valley has come to an end and we are among the mountains.

We follow up the ravine for an hour with the dry bed of the brook for a road most of the way, and then climb a steep hill three miles long among the scrubby oaks; then we follow the top of the ridge a few miles further, descend to another ravine whose waters find their way to the Gulf of Mexico, for we have crossed the divide, and finally climbing another mountain we are in Tenango. We have traveled to-day thirteen Mexican leagues, or nearly thirty-five miles, and the sun is low. Although this is the warmest season of the year the air is cool and refreshing, for we are seven thousand feet above the level of the sea. During the day we have made an ascent of two thousand feet.

Tenango is a small village, whose inhabitants are three or four hundred Spanish speaking Mistec Indians. The Romish Church that stands near the center of the place is neither a very large nor a very costly edifice, and yet without doubt it cost more than all the rest of the houses in the village put together. A few of these houses are made of adobes, and the municipal buildings have tile roofs; but the walls of a great majority of them are built of oak poles, about three inches in diameter and six feet long, stood on end, tied together with cords, and daubed with mud. The roofs are constructed of a frame work of poles and reeds thatched with a kind of fan palm that grows plentifully in the neighborhood, and supported by stout forks planted at the corners of the building. The door is made of reeds tied together with strings, the windows are absent, and the floor is mother earth. Frequently a residence consists of

two such huts, one of which is used as a kitchen and usually lacks the mud plastering, and the other as a granary and storehouse. They both serve as living rooms for the people, the chickens, and the pigs.

To one of these humble dwellings Brother Arrieta guides us, and we find it inhabited by two families. The head of one of them is Pedro Castellanos, a man who has renounced idolatry and is ready to declare himself a Protestant. That he is one of the most intelligent men of the place is proved by the fact that he is the secretary of the village judge. He takes us to see the president of the village, who has been sick. On the road a number of other persons join us, and thus we are gathering a congregation. We find the president better, and he agrees to go with us to the meeting.

The next thing is to find a place to preach in. A kitchen is placed at our disposal. It is built on the plan described above, and measures about fourteen by twenty feet. One end is occupied by a pile of straw. A small table, which is not very stable and has never seen paint, is brought from a neighboring house and upon it is placed a glimmering tallow candle. As the wind enters freely between the poles we have to stand behind the candle to keep it from being blown out. We invite the men to sit on the edge of the straw pile, and three women gather round a few pitch pine splinters that are lighted one after another to help illuminate the rustic church. We have an audience of from fifteen to twenty persons. Having brought five hymn books, we place four of them in the hands of the only four members of our congregation that know how to read, for there is no school in Tenango, and taking the fifth for ourselves, spend a short time in practicing the hymns that we are to sing when the service begins. Afterward Brother Arrieta leads us in prayer, and we read a portion of the eleventh chapter of St. Luke. The sermon is on prayer, and the two principal points are: 1. The distinction between reciting prayers and praying; 2. To whom should our prayers be directed? These points are extremely practical, live questions for this audience, for perhaps not one of them has ever prayed. They have only recited prayers learned by memory, without paying the least attention to their meaning, and besides it has always seemed to them that they were praying to empty air, unless they were kneeling before the image of some real or fabled saint.

We preach to them with the utmost plainness, for otherwise they would not understand us. We tell them that they are superior to the gods they worship, for they can see with their eyes, hear with their ears, work with their hands, walk with their feet, and have brains in their heads to think with. We even suggest that the only real service their worm-eaten gods can do them would be secured by using them for firewood. They smile, and are convinced. In

fact, similar ideas had already occurred to them in a vague way, but there had been nobody to lead them into the light. When the service is over our hearers entreat us to come again and often. One of them asks us if the priest has a right to collect a fee from them for baptizing their children and marrying them. We take time to explain these points and others, and they conclude that really it may be better to get along without the priest, and trust in Jesus only for salvation. At any rate, as the priest lives more than a dozen miles away and only deigns to visit them once a year, when he can collect fees enough to make it worth while, it seems to them that they will not lose much if he stays away altogether.

At last the congregation disperses, and we lie down to sleep on a mat that is spread in the center of Pedro Castellanos's hut. There are no mattresses in Tenango, and it is probable that very few of the inhabitants have ever seen one. To take up our bed and walk would be perfectly feasible.

Notwithstanding the hardness of our couch, we are tired enough to sleep well until half past three in the morning, when we hear a noise among the horses that are tied to a tree outside the hut. I am soon on my feet, and on going out find that Brother Arrieta's pony has broken loose and gone. We suppose that of course he has departed for San Francisco Telixtlahuaca, and so conclude to follow him, taking turns in riding my horse. We arrive at about half past seven, but there are no tidings of the missing pony. He has probably gone astray near Tenango and will soon be caught and sent home. Brother Arrieta gets another pony, and immediately after breakfast we start for Santiago Zochilquitongo, five miles away, where we hold another service with a congregation of seven faithful brethren. Shortly after noon we are in San Francisco again, where we rest till evening, and then preach to an enthusiastic congregation of forty. How the work grows on this new circuit! We add Tenango to the list of regular appointments, and now Brother Arrieta preaches in four places, and teaches a growing school during the week. He must soon have an assistant, for there are more than fifty villages in the District of Etla that will fall into line one by one.

But where is the assistant to come from? There is no allowance even for Brother Arrieta's salary. The finance committee stretched the appropriations all they could, but they would not cover that item.

And then we look abroad over the State of Oaxaca, and see well-nigh a thousand villages with outstretched hands, pleading for the Gospel. We go as far and as fast as we can, but the harvest is great, and the laborers cannot reap a hundredth part of it. Who will help us to evangelize Mexico?

On Monday morning we are up at four, and soon are hurrying toward Oaxaca. We arrive at ten, breakfast hastily, and go to our work of teaching.

Oaxaca, Mexico, April 19, 1893.

The Abominable Holi Festival.

BY REV. T. E. F. MORTON.

OF all the festivals that are celebrated in India the Holi, in my judgment, is the most horrible. A trip to the post office a few days ago gave me an opportunity of witnessing some of the doings of the uncontrolled participators of the feasts. Large tubs of colored water could be seen at different points in the city, into which the rollicking scamps would plunge their brazen, tin, or bamboo syringes and then freely discharge their crimson contents on the Hindu passers-by. In the absence of syringes and paint, some would descend to the office of scavengers, by scraping up gutter filth and bedaubing their friends with it. Men and children would be forcibly seized and their persons abundantly supplied with red powder, and those who managed to extricate themselves, would have a red shower bath in flight. Hindu women would make themselves scarce on those wretched festival days, but those who dared to venture out received no little of the worst of abuse.

Rich and poor, great and small, old and young, strong and weak, men, women, and children—all participate in the filthy feast. The grog shops are freely visited by the men. Madak (betel leaf mixed with opium), charas (a kind of intoxicating drug) and bhang (the leaf of the hemp plant) are constantly smoked; and under these maddening and intoxicating stuffs, they sally forth with country cymbals and drums singing monotonously all over the place, to the infinite disgust of the Christian ear. The place overrun with the rowdy crowd is a perfect pandemonium. These are high days for the old devil.

Certainly there are many and cogent reasons for the immediate stamping out, by the government, of this heaven-accursed festival.

Such high license as has been above reported is destructive of life and property. Under the maddening influence of opium and drink a quarrel ensued the other day at Undilla, a village near by, in which eighteen men were wounded and one almost killed. While seated at the civil dispensary last Friday an old man was brought in from a village, who, from the nature of the wounds sustained, must have been severely belabored with a club; for he had three broad gashes on the head. From a small station like this such cases as the above are reported, but what must the large centers furnish? Drunkards and opium eaters and smokers are no respecters of persons; they are devoid of those nice, tender, filial feelings which is the heritage of the sober and the righteous, and are in danger any day of ruthlessly destroying others and themselves.

I was indeed glad to read in the *Guardian* the other day of the move in the right direction which some of the educated Hindus had taken with reference to the modification of the Holi evil. I was also pleased to hear of the efforts in that direction even in the Punjab.

There are educated Hindus all over this great empire who are verily ashamed of the outrageous doings at the Holi, who, I have not the least shadow of doubt, would rejoice, should the government rise in all its strength and authority to wipe the evil out of existence. The officer in charge of the civil dispensary here, an educated Brahman, regards the Holi as a nuisance and would be glad if the government knocked it on the head.

The postmaster here informed me that the police had notified the crowds that anyone found singing obscene songs in the Holi would be visited with a fine of fifteen rupees and a short imprisonment. So far so good, if this be true.

Missionary Watchwords.

BY MARTHA BURR BANKS.

To those who are always looking out for some new method to help in increasing the interest of children or young people in missionary topics, the plan of bringing together the names of various missionaries and their respective mottoes may prove useful as an extra touch in the work of a mission band or Sunday school class.

Prepare for each meeting a short sketch of some one missionary or band of Christian workers, writing upon a scrap of paper a few details in regard to dates, places, circumstances, work, or character, closing with some expression that has become in a measure identified with this special man or body of men. With one of the simple copying tablets any number of copies of these statements may be taken off with little trouble. Give these slips of paper to the children, asking them to find the name that should go with the watchword. Of course they should be allowed to seek aid at home, both for their own benefit and for that of their friends. One or two examples will serve to make this idea clear. For instance, begin with John Eliot, something in this manner:

"The first Protestant missionary who ever left Britain. He was called 'the Apostle to the Indians.' He was the first to translate the English Bible into a heathen tongue. He was born in 1604, and died in 1690. His favorite saying was: 'Prayer and pains, through faith in Jesus Christ, can do anything.'"

Next may come Allen Gardiner:

"An English naval officer, who went as a missionary to Patagonia about 1847. It was said that the people in this place were less civilized than those in any other part of the world. He and six companions died there of starvation in 1851, but his friends in England resolved that the mission should never be given up. Over his grave were inscribed these words: 'Wait my soul, upon God; for all my expectation is from him.' His initials were A. G."

Following are several names and watchwords that

may be used in this way, and others may be hunted up and similarly employed.

William Carey, "Attempt great things for God; expect great things from God." Joseph Neesima, "I have a plow on my hands." John Wesley, "The world is my parish." Count Zinzendorf, "That land is henceforth my home where I can win the most souls for Christ." Raymond Lull, "He who loves not, lives not; and he who lives by the Life cannot die." Bishop Crowther's Band, "Africa for Christ, himself for me." The Students' Volunteer Movement, "The evangelization of the world in this generation." The Moravian Church,

"Together we pray,
Together we labor,
Together we suffer,
Together we rejoice."

These little puzzles will at least make the children well enough acquainted with these men and their work to keep them on the alert for further information on the same subjects whenever anything of the sort shall come in their way. In one class of small boys, where this device had been carried out, when the teacher called, one Sunday, for examples of those who have been great through service, the answers were showered at once upon her in the shape of the names of such laborers as Carey, Eliot, Paton, and Geddie, characters of whom they would have known little had it not been for this weekly research into the history of missions.—*Sunday School Times*.

Christian Giving.

BY REV. E. P. MARVIN.

LET US consider, in the light of God's word, the motives, measure, and manner of Christian giving.

THE MOTIVES FOR GIVING.

1. We have about as many commands, promises, and threatenings pertaining to giving as to any other duty. Probably as many blessings are pronounced upon almsgiving as upon any Christian virtue, and as many curses on avarice as any sin of the decalogue. The careful reading of the word will verify this.

2. We as Christians are only stewards of everything in our possession. We have exchanged a worldling's proprietorship for a Christian's stewardship. We are therefore to minister as stewards, according to the will of the proprietor. If we misappropriate funds in selfishness, sin, or worldliness, contrary to the known instructions of the Master, we are guilty of the wickedest kind of embezzlement. We are worse than defaulting agents and bank officers.

3. Christian almsgiving confers untold blessings on others around. God's method of grace is to bless us and make us a blessing. By this sweet charity the hungry are fed, the naked clothed, and in-

telligence, morality, and salvation are spread abroad. What boundless good our great missionary, Bible, and tract societies are conferring on the world. Some who inherit wealth, or have special gifts and opportunities for acquiring it, may do far more good by almsgiving than in any other way. Many by this means have substitutes preaching to the heathens.

4. God appoints almsgiving in order to cultivate the benevolent affections. These are the essence of all virtue and the source of all the happiness in the universe. God could supply all human wants by direct agency, or he could employ angels or ravens, but he makes us his almoners in order to cultivate this heavenly principle, as Paul teaches in Phil. 4. 17.

5. God designs also in almsgiving to suppress and eradicate the selfish affections, especially avarice. These affections are the essence of evil and the source of all the misery in the universe. Avarice is probably the most common, dangerous, and destructive of all sins in the Church. Christ solemnly warned against mammon, pronounced woe upon the rich, leaving only a slender hope in the figure of the camel and needle's eye, and then left on record the two awful parables of the rich fool and the rich man who went to hell. Paul says that covetousness is idolatry, and in 1 Tim. he gives a most solemn warning and charge against avarice. St. James in chapter 5 proclaims awful woes upon the rich and worldly. Probably less avaricious men are converted and saved than of any other class of sinners. David, Manasseh, Saul, and Peter were very great sinners, but they repented and were saved. Baalam, Achan, Demas, Judas, and Ananias were avaricious men, and they were all damned in impenitence. Mammon is the great Jupiter of America, and monopoly is his throne. The Church is dangerously rich in unconsecrated wealth. God appoints almsgiving to abate and eradicate this destructive spirit.

6. This grace of giving is also intended to promote the spirit of self-denial, which is a fundamental principle of the Gospel. The signature of Christianity is the cross. We are taught to practice self-denial in order to give, so that it shall cost us something. We should deny ourselves the first and best to give to the Lord.

7. But perhaps gratitude and love to God for his infinite mercies in our redemption should move us, above all else, to almsgiving.

Israel, just redeemed from Egypt, brought means without stint for the building of the tabernacle. Paul, after setting forth God's mercies in redemption, in Rom. 12, makes these mercies the supreme ground of entreaty. As Creator, Preserver, and Redeemer, every good and perfect gift, temporal and spiritual, comes from him. Even the ability to make a living and to accumulate is from God. God first gave his Son and then with him all things most needful and valuable. Christ as the heavenly merchantman seeking goodly pearls, sold out all, impoverished himself

for us, and devotes himself now and externally to our redemption, blessedness, and glory. Then let me ask each redeemed soul, "How much owest thou my Lord?"

THE MEASURE OF GIVING.

1. Give as the Lord prospers you. All can give something, even out of poverty. The Jew was taxed one tenth, but this law of Moses does not enter into the grace of Christ. We are proprietors of nothing on which to be taxed, but stewards of all, to dispense as much as possible to others.

2. The proportion will vary. One tenth ought to be about the lowest mark. Our blessings are greater than those of the Jews, and the needs of the cause are greater than ever before. There is little danger of giving too much. Christ restrained no one, not even Zaccheus and the poor widow. Many, if not all, Christians who have a competence should, as an unspeakable privilege, give away every cent of the income, beyond a comfortable living. We should not "heap up treasures for the last days." Is it right now for a Christian to be rich?

3. "I can't afford it; charity begins at home." Earn or save more. Cut down style and cut off luxury. Try to live with one button less on your glove and without tobacco. The wickedly abused proverb, "Charity begins at home," has probably kept millions from the Lord's treasury.

4. "I must lay up for my children." Well, to a moderate extent. But more children have been ruined than benefited by the accumulations of avaricious parents. Trust God and teach your children to help themselves. It is safest to leave children only a small legacy of money and a large one of faith, piety, and prayer. Whenever we compare the munificent sums expended by the devotees of pleasure, pride, appetite, and vice, with the niggardly sums given to the Lord, we are put to shame and confusion.

THE MANNER OF GIVING.

We should give as a redeemed people, acting as stewards, who cannot even say that our souls are our own. Consider the infinite worth of salvation and give accordingly. Give as a privilege in unspeakable gratitude and love. If it is a "burden" God does not accept it. Freewill offerings alone are acceptable. God loveth a cheerful giver. It is an act of worship and an offering made distinctly to the Lord. "Prayers and alms" are coupled together. We should not give in ostentation before the world, nor beg of men of the world for the support of the Church.

We should give in the simplicity of pure benevolence, hoping for no temporal returns. The spirit of Pentecost makes money plenty. Just after that day many of the disciples came forward and gave up all they had.

Never under any circumstances resort to fairs, festivals, dramatic entertainments, etc.—*Christian Steward*.

Roman Catholicism in Western Argentine.

BY REV. CHARLES W. MILLER, OF MENDOZA.

THE Roman Church in this country is in a desperate state of moral corruption, and its worship is the grossest idolatry. Its priesthood is largely composed of men who, under shadows of different degrees, have been obliged to flee from Italy and Spain, and whose only aim is to keep the people in ignorance and superstition while they rob them of their worldly goods. Masses, baptisms, funeral services, and marriages must be paid for, and without money it is useless to ask these priests for anything.

Preaching is very little practiced in the churches, because to teach the people to recite the rosary, burn candles, and worship images, and to frighten them with fables about purgatory is quite sufficient for the purposes of the Roman Church, since these means are all that is necessary to keep up the commerce of baptisms and masses.

If I were to set forth all the deeds of the priests in my district, my readers would be shocked.

Men of all classes have told me that they did not believe there was a pure priest in this city. But the great difficulty is, that such is the character of the education which these people have received that they do not realize the need of an intelligent and holy priesthood. The infidel class, which is numerous, do not care, and as for the religious classes, they are themselves generally so deeply sunk in the mire of immorality that of course a corrupt priesthood suits them.

I lately asked one of our converts questions treating of his experience and faith before he was converted to the Gospel truth. He is Don Hemogenes, the doorkeeper of our church, a man of good sense and fair education, now seventy-three years old. He was brought up by devoted Roman Catholic parents, who made him and his brother and sisters repeat the rosary every night and every morning. When he was twelve years old he was employed as sacristan by a priest who had seven children.

I give my questions and his answers:

"Before you became a Protestant what idea did you have of baptism?"

"I had no idea what it signified. The priests made us believe that if we died without baptism we would go to the outer darkness, the *limbus*."

"What idea did you have of the mass?"

"I was taught that the mass was to save the souls from burning in purgatory. I did not know in what way the masses were applied to the souls. In the mass we thought we were adoring Jesus himself in the host, and we communed to cleanse us from our sins."

"Was it the act of communing, or was it the Holy Spirit that washed away your sins?"

"The act itself. We knew nothing of the operation of the Holy Spirit."

"What idea did you have of the Confession?"

"We were taught to confess to the priest and he would absolve us, and this was the same as to confess and be pardoned by God."

"Did you have to confess all your sins?"

"Yes; we had to confess every one of them in detail, even the most secret committed between men and women."

"What penance did you have to perform?"

"Once I had the last of three steps: the first day, bread and water; second day, nothing; and the third day, again bread and water. Another time I had the 'cross,' which was to say seven *pater-nosters*, with *salva*, and *gloria patri*, being on the knees, and with the arms outstretched. I have seen persons doing penance who whipped themselves with straps of leather filled with tacks, others walking on their knees, and others with great lamentations dragging their tongues on the ground."

"What did you think of the images of the saints in the churches and your homes?"

"We believed that to worship the images was equal to worshipping the saints they represented, who we believed were in heaven. I worshiped the image itself without thinking of Christ or of God. We believed that the images wrought miracles, and each one of us had his favorite saint and image. In our family the *Animas* [the souls of the dead] and Saint Anthony were our favorites. We also believed in the apparition of the souls, and we have seen them as we believed. Once, when I was under obligation to burn two candles to them, one appeared at night as a strange light first on the ground and then up in a tree. The next day I hastened to get the candles and burn them. Once I heard the cry of the souls in the ground. The priest taught us that the souls came to make us remember to have masses said that they might be liberated from purgatory."

"What did you think of the Virgin Mary?"

"I believed that God was the creator of all things in heaven and earth, and that he sent his Spirit to be incarnated in the Virgin, a pure woman, and afterward she ascended to heaven, soul and body, and there she has more power than Jesus. She seemed to be exalted above God, as we always saw her image above the great altar."

"Whom did you generally worship?"

"I worshiped the Virgin generally. Even when we made feast to other saints we gave the principal part of our adoration to the Virgin Mary. I never worshiped God directly."

"What did you think of death?"

"I thought that in case I died suddenly I should go to purgatory. I had an awful fear that I should die without having the opportunity to confess to the priest and to commune. Having no money to pay for masses, I knew that I would suffer a very long time in purgatory."

"And now what do you say of all this?"

"O! [making gestures with both hands] O! many times I think what would have become of me if I had died before I knew the true Gospel! O! what a difference! My ideas now are as different as the day is from the night. Now I go to God through Jesus Christ, who is my salvation, my life, and my light. Now I am secure in my faith, I have no fear of purgatory nor of death; in this faith I am going to remain. It gives me peace and joy."

Here we ended our conversation.

Foundation Stone Laying of the Calcutta Boys' School.

BY REV. FRANK W. WARNE, OF CALCUTTA.

On the tenth of March Sir Charles Elliott, Lieutenant Governor of Bengal, in the presence of a large number of the friends and patrons of the school, laid the corner stone of the building that is to be the future home of the Calcutta Boys' School. The building stands in a spacious lot with entrance from Jaun Bazaar and Circular Road, and when completed will be 138 feet long, or including the driving porch 158 feet, 77 feet wide, and three stories high. The laying of this corner stone marks a distinct era in the fortunes of the school and calls for a little fuller notice of the institution.

Early in 1877 Dr. Thoburn, now Bishop Thoburn, having been urged by many parties to start a school for boys and girls, was prompted to take immediate action by a somewhat extraordinary proposition received from a Roman Catholic gentleman, who came to Dr. Thoburn and offered to give one hundred rupees a month toward the expenses of the school, if he would at once make a beginning. Accepting this proposal as providential, a school was formally opened in the month of April, 1877, in the Bengali chapel. Within a month applications were made to receive boarders, when two rooms were set apart in the parsonage. A few small boys were soon sent in, and before the close of the year the limited accommodations were all occupied. The school at this time was called the American Mission School. At the beginning of 1878 the name of the Calcutta Boys' School was given to it.

The history of the school during the past fourteen years is a story of difficulties, disadvantages, strange vicissitudes, perseverance, sacrifice, heroic purpose, invincible courage, culminating in success. The results of the last departmental examinations, the present condition of the school, the enthusiastic, devoted, and capable staff of instructors, the loyal, generous and determined committee, with an honorable secretary that does not know how to be defeated, and now, to crown all, the munificent liberality which has brought the school within sight of occupying its own premises worth nearly two *lakhs* of rupees, all these things combined certainly justify the use of the

word "success" in connection with the Calcutta Boys' School.

At the foundation laying in the presence of a very large audience, among whom were the highest officials in India, Bishop Thoburn gave a short history of the Calcutta Boys' School, the new building for which was that evening to be commenced. "It had seen," he said, "its day of small things. It had had an humble beginning, perhaps much humbler than any other institution in this city." He recalled the time when he paid its head master a salary of only seventy-eight rupees a month, and it would illustrate the value of painstaking study and steady perseverance, if he told them that the head master who a few years ago drew only seventy-eight rupees per *mensens* was now drawing a salary of one thousand rupees a month in the service of government, and that he was held in high esteem. During the past four years the school had been fortunate in its principal, the other members of its teaching staff, and its energetic honorary secretary, the Rev. F. W. Warne, of all of whom the bishop spoke in the highest terms. For years the school has had a generous friend in the gentleman who has lately given a most emphatic and noble proof of his interest in it and its welfare. It was due to the generosity of this gentleman, whose name he was not permitted to mention, that the management are in a position to start and will hurry on to completion the future home of the school, the foundation stone of which Sir Charles Elliott would in a few minutes lay. He (the speaker) had lived in India for more than a third of a century, and looking back over that long period, he could not recall the name of a single European who had given a larger sum than this unknown friend to any charity. This gift was, perhaps, unparalleled in the history of India, considering the position of the donor, and God's blessing would rest upon him. He then asked Sir Charles Elliott to address the meeting and to proceed to lay the foundation stone.

His honor, the lieutenant governor, in response to the invitation, rose and said that he felt sure that all present were aware that the ceremony in which they took a part was one of particular importance and would be memorable in the future history of Calcutta. He felt it a high privilege to have been invited to preside at the creation of this institution, and it gave him great pleasure to be present there that evening. The work done by the Calcutta Boys' School was a very important one, and there was no doubt that it would be able to do a very great deal more of good work when it was better housed, and that its influence would largely extend. They should all feel grateful in knowing that so much has been done for the institution by the gentleman of Calcutta who has provided the funds for the construction of what promises to be a handsome and extensive school-house. His charity has been exercised on a scale of liberality hardly to be found in the history of this

city. Bishop Thoburn had spoken of this as an instance of absolutely unparalleled charity. He (the speaker) could remember only one case which approaches it, that is the case of Lord Northbrook, who, when Viceroy of India, gave a lakh (one hundred thousand rupees) for the alleviation of distress in parts of the country where famine existed. That donation was considered a most liberal one, even though it was given by a nobleman who is among the most wealthiest in England. In this instance a larger sum has been given by a gentleman who has nothing like the same wealth, position, or lofty authority. It is therefore an extremely memorable and important and generous action, and it is one which ought to be commemorated and held up to the admiration of those who know of it, so that it may serve as an example to those who, like him, have made their living in the place and eaten the bread of India, and who are bound to feel an interest in, and a desire to promote by his good benevolence the welfare of institutions such as this. He hoped before long to see the building of which he was about to lay the foundation stone grow up into a handsome structure, and to know that with its enlarged accommodations and better situation it is extending its work.

The education of the youth of Anglo-Indian and Eurasian population is one of the greatest problems of this land. We feel greatly rejoiced over having secured such a property and building in the heart of this great city at the head of this empire, and to have raised the funds all in Calcutta. We have ground sufficient to greatly enlarge our work in the city. We hope to have a university and theological school in Calcutta ere long.

Methodist Deaconesses.

BISHOP THOBURN writes as follows of the Methodist deaconess: "She is a woman who devotes herself to any work to which she is adapted and which the Church is willing to give her. The popular notion is that a deaconess is a woman who visits the sick and poor, and devotes herself to such forms of holy drudgery as other women shrink from. Such is by no means her calling. Her mission is wide as the world and broad as the sphere of human wants. In our far-off India we have never limited her duties within the narrow boundaries set up for her in most parts of the United States. For instance, the principal of the only Christian woman's college in all Asia is a Methodist deaconess. The principal of the Calcutta Girls' School, our largest boarding school in India is a Methodist deaconess. The editor of two of our Indian periodicals is a Methodist deaconess. The most successful and gifted lady evangelist working among the natives of India is a Methodist deaconess. A dozen or more of our working lady missionaries in India are Methodist deaconesses. One of our most active lady physicians is a Methodist deaconess."

Jewish Characteristics of African Zulus.

BY REV. JOSIAH TYLER, OF SOUTH AFRICA.

THE more thoroughly I investigate the subject the more I am inclined to think that the Zulus were cradled in the land of the Bible. Whether the reader will be able to discern in the following, marks of the "lost tribes of Israel" or not, I am quite sure he will see resemblances enough to convince him that, if not originally from the Holy Land, their intercourse with the inhabitants of that country must have been remarkably close. That their physical characteristics should undergo a great modification after coming into the African continent and mingling with the Negro races is, not to be wondered at. In passing from Egypt down the eastern coast color and type of character would naturally change, but the question arises, Would they be lost? Can we not find sufficient resemblances to favor the opinion that they were once "Israelites indeed?"

The complexion of the Zulus varies. They have a decided preference for light brown or chocolate color, or, as they express it, "black with a little red in it." An Arabic cast of features is often observable. Umuyamana, the Prime Minister of Cetywayo, the late Zulu king, is said to bear a striking resemblance to a Persian sheik. Zulu foreheads are higher than those of the average Negroes, their lips are not so thick, their noses not so flat, and their countenances have marks of intelligence distinguishing them from other tribes south of the equator.

Mr. Stanley, after emerging from the dark forests, soon came in contact with a people called *Nahuma*. He spoke of them as "twin brothers of Zululand." A Zulu woman in his party conversed with them freely without an interpreter, and when asked, "Where did you come from?" she replied, "From the land of Chaka." They told her that she was one of their people. In color, language, and muscular strength, as well as in dress and customs, they have close affinities to the maritime Zulus. Stanley calls them "the most interesting people, next to the Pygmies, in all southern Africa." A fine field for missionary labor will soon, we trust, be opened among that tribe, and the translation of the Bible now used in Natal and Zululand will doubtless answer for them.

There is a missing link in the chain of presumptive evidence that the Zulus are of Hebrew origin. There is a want of Hebraisms in their dialect. A Jewish musician, it is said, in comparing Zulu with Hebrew songs, has found resemblances, but not of a striking nature. Zulu maidens have from time immemorial observed a custom of going annually upon the neighboring mountains to wail, using two words similar to those in Hebrew expressive of grief, a reminder of Jewish girls wailing for Jephtha's daughter.

Now as to clear similarities between Zulu and Jewish customs: *Ukushwana*, a feast of first fruits is observed regularly in Zululand and conforms strictly

to the Jewish observance of it. Until lately Zulus rejected swine's flesh as an article of diet. They are fearful to step on a newly made grave lest they contract a disease of the feet. Widows are expected to marry the brothers of their former husbands. The rite of circumcision has been observed by them until within a few years past. The diseases of the people are attached to a cock once a year, which is taken out by a fit person into the wilderness and let go, like the *scapegoat*. The slayer of a king is not allowed to live. A childless woman is an object of pity.

The cunning and arts of the *Izanusi* (witch doctors) are like those of wizards and familiar spirits about whom we read in the Old Testament. Zulu sacrifices to appease the spirits are indicative of the belief that "without shedding of blood is no remission of sin." The expression, "Is thy servant a dog?" is frequent among these people. They swear by the names of their kings. They burn incense, mixing herbs with the fat of the beast that is slaughtered in sacrifice. When an ox is slain a part called *insonyama* is given to the kings, as the Jews were accustomed to give to their priests. Great men have special servants to pour water on their hands after they have eaten (see 2 Kings 3. 11): "Elisha the son of Shaphat, is here, which poured water on the hands of Elijah."

Preparations for the reception of a Zulu king remind us of Exod. 19. 10-13, 15; as on the day of first fruits when he displays himself in his august majesty in the royal krall, no man may approach him and all must be washed and purified. The habit of cursing the enemy before going into battle is ancestral with the Zulus, evidently with the superstitious notion that it will promote success. How like the Jewish idea (see Num. 23. 6)! When Zulus slaughter, the bone of the right shoulder of the animal and often the lower jaw are carefully preserved from breakage, out of devotion to the ancestral spirits (see Exod. 12. 46). Not a bone of the paschal lamb was broken.

Other similarities might be referred to, such as heaping up piles of memorial stones, naming of children from some circumstance connected with their birth, laws for the purification of women, marrying the oldest daughter first, sprinkling blood at the entrance of their huts to ward off calamity, demoniacal possessions, etc. Then there are traditions of dividing a sea by the stroke of a cane, also striking a rock so that the water gushed forth, of the Noachian deluge, and of the "man who ate grass like an ox." Zulu Christians often remark, "We understand the Old Testament better than we do the New; it describes so perfectly our home life."

Whether of Jewish descent or not, they are an exceedingly interesting people and are destined, when enlightened, to become important factors in the regeneration of the Dark Continent.—*Congregationalist*.

MONTHLY MISSIONARY CONCERT.—AFRICA.

The People of Angola.

BY HELI CHATELAIN.

As defined by the recent treaties with Germany, England, and the Congo State, the Portuguese province of Angola is one of the largest territorial divisions on the new map of Africa. Owing to its geographic position, variety of climates, natural resources, and to the progress already accomplished in the civilization of the natives, the intrinsic value and immediate possibilities of Angola surpass those of any other possession in tropical Africa.

The political organization of African tribes is very much the same all over the continent; the differences bear rather on secondary points and the personal characteristics of tribal or national rulers. These remarks apply immediately to the tribes of Angola proper, that is, of the District of Loanda; but with slight modifications they would also be true of the other Angolan districts and of African tribes generally.

It will be found that the native African system of government is both rational and practical; in fact, as good as it could be. Neither absolutely democratic, nor aristocratic, nor monarchic, but a happy blending of these three fundamental types. Whether large or small, every village or town or tribe or nation is governed after the same uniform pattern. The legislative power is vested in the council of the elders or prominent men, which includes all freemen whose opinions have some weight in the eyes of the people. These elders are called in Ki-mbundu "ma-kota." They are the depositories of the tribe's or nation's traditional customs, which constitute the laws or constitution according to which the body of the elders, as well as the chief, are to administer public affairs, and the chief executive is to be elected. Thus this council pretty well corresponds to our parliaments.

The executive power is vested in the chief, or king, whose title is, in northern Angola, "mfumu" or "ndembu;" in central Angola, "soba;" and in southern Angola, "o soma." As a rule the chief is elected and inaugurated by the elders, in accordance with definite rules, in one royal family; the heir to the throne being rarely the son, but most always the oldest or the ablest son of the defunct or deposed king's oldest sister. In the interest of the state, the chief has nominally absolute power over the life and property of his subjects; but practically he can do nothing without consulting the council or the most influential of the elders; and woe to him if he offends public opinion. He may suddenly be accused of witchcraft, and fall a victim to the poison test or be deposed or killed by the elders with the consent and cooperation of the public.

The chief is called the father of the people, his subjects are called his children, and he is expected to

treat them as such. Every chief, on being inaugurated, takes the name of his predecessor and his place in the royal household. The state property he administers and uses for the public service, but he cannot dispose of it, and his private property is kept separate. According to native law, a chief has no right to alienate the land of his people, though such dealings are of constant occurrence in the written treaties of European powers with African chiefs.

The judicial power is not vested in any special judges or courts. As soon as a question arises between two parties, one or both of them call an umpire or a court of umpires, and thus most of the quarrels are settled by arbitration. Important questions and infractions of the chief's regulations or tribal laws are judged by the chief and by the elders. The supreme tribunal, however, is that "of God," as it is called by African natives, as well as by the Europeans of the Middle Ages, that is, by the poison test or some other ordeal of the sort. Through the awe it inspires to all and the blind belief of the public in its verdict, the medicine man who administers it wields, in a limited sphere, the highest power, to which every person of the place is subject.

Every chief has a certain number of officers who assist him in his administration. They correspond to the cabinets or ministries of modern civilization. The highest officer is the chief's "vice," who often is his presumptive heir, and whose title in Ki-mbundu is "ngolambole." He is the chief's right hand, represents him in his absence, and is regent during any interregnum. The inseparable companion of the chief is the "tandala," "muzumbu," or "sakala," who is the chief's secretary, or, better, his mouthpiece. It is he who transmits all messages to the chief and the answers of the latter to petitioners or negotiators. He publishes the royal orders, receives and introduces strangers, and attends to the official correspondence—where writing has been introduced. Besides these two standing, necessary officers, Angolan chiefs have, according to their importance or pride, some of the following officers: A captain of the militia, an executioner, a collector of taxes, a superintendent of roads, of markets, etc.

In some tribes the chief may be a female as well as a male, and in most tribes the head wife of the chief—of the preceding as well as of the ruling chief—has great power and influence.

If some subjects of a chief establish a new settlement, the chief gives them a vassal chief with the royal insignia of the cap ("kijinga") and the scepter ("mbasá"), and thus originates a new line of kings, which, with time, may gather power and become paramount in the tribe. The vassal chiefs have to pay a small tribute to their suzerain.

Sometimes several towns or tribes of equal rank unite in a federation for the purpose of mutual de-

fense, as is the case among the Dembos (Ji-ndembu). At other times an ambitious and able chief succeeds in forcing neighbors to recognize him as suzerain and pay him tribute, and thus becomes a chief of many chiefs, a "jaka." All tribes used to have a supreme chief, but in recent years their power has been waning, and the only king of central Angola who still holds sway over his whole tribe and maintains an elaborate system of elective and hereditary nobility is that of Ngola, or Ndongo, whose name (Angola) has been given to the whole province.

The King of Congo has dwindled down to the status of a public functionary of the Portuguese crown, and his dukes, counts, and barons may be considered things of the past.

In Angola there is no trace of the military despotic system of the Ama-Zulu nor of tyrannic Neros like the kings of Dahomey.

As in most Bantu tribes, it is the mother and not the father who determines consanguinity; therefore, the child of a sister is held by a man to be his nearest descendant and legal heir. The children belong to their maternal uncle and not to their father. The father's relation to his children is as loose as, with us, that of a stepfather to his stepchildren. The uncle has the right to sell his nephews and nieces, separating them from father, mother, brothers, and sisters.

Polygamy is everywhere honored, though its evil concomitants and consequences are not ignored. Every wife has her own house, gardens, and private property. The first wife, or head wife, has a limited authority over the concubines, and the whole system works much more smoothly than people in civilization would imagine. Still, its demoralizing effects are everywhere visible, and there is no hope of a regeneration of the race as long as polygamy is not condemned by public opinion and finally eradicated. The family is the foundation of the state, and monogamy the corner stone of a normal household.

The absence of metal or paper money to represent capital has much to do with the popularity of polygamy, as each additional wife, with house, children, fields, and cattle, is considered a paying investment of capital. The presents given by the wooer for his bride are not, as usually represented, her "price," as though she were simply bought, but the symbol and pledge of the contract entered into. If he treats her unmercifully she can run away, and he loses his deposit. If, on the contrary, she should prove unfaithful the parents will have to return the equivalent of the wooing present. Thus it is a mutual check.

The greatest festivity of the native Angolans is not the wedding, but the funeral, called "tambi." All the relatives and friends gather and have a regular "blow-out" as long as there is anything left.

Circumcision is very widely practiced, but obligatory only among a few tribes.

There is no corner of Angola where slavery is not

in practice among the natives. Nor can slavery exist without slave trade. The worst horrors of the traffic, however, do not appear in the local trade. They are enacted in the extreme east of the province and in the unsubdued parts of the Congo State, where the Ma-Kioko and other tribes raid the slaves they bring to the coast. It is then that villages are attacked, burnt, sacked, and the human flocks driven to the slave markets, many dying on the road, while others are used as beasts of burden to bring to the coast the rubber, the wax, and the ivory so coveted by the whites. Legally, slavery is abolished in all Portuguese possessions. But forced labor, under the name of legal contract, is more flourishing than ever.

Domestic slavery among the natives is an evil, no doubt, but not to be compared with that of contract labor on the plantations. The slave of the uncivilized native is treated as a child, and often loves his master like a father and his mistress like a mother. His master having no more needs than he, the slave is often as well off as the master. He has very little work to do, and all he earns in his free time is his own, so that, if he wants to become free, he may after a time redeem himself. Not so with the plantation laborer. The exacting white man is determined to squeeze out of him every cent he may produce, and the manatee whip is from early morn till dusk in the hands of the foreman, and even of the planter himself.

The ever repeated assertion that the Africans are fetichists, that is, worshipers of inanimate objects, is utterly false. The Angolans have the same religious system as the Bantus generally. They are not idolaters in the strict sense, nor polytheists, and much less atheists, but superstitious deists. They believe in one great God, who made and maintains all things, invisible, yet seeing even the thoughts of men, the author of all the good, but also of much of the suffering. They generally think that God is angry with mankind and indifferent to the details of their daily life. They do not formally worship God, nor represent him by any image, nor do they believe he is contained in any fetich. The only carved image which the Angolans call God is an imitation of the crucifix, and they clearly state that this is the white man's God, not the God of the universe. And they call it God, because the Catholic priests taught them, showing the crucifix.

What travelers generally call African gods are no gods at all, but inferior spirits, to whom God has intrusted the administration of natural forces. These inferior spirits and the shades of the deceased are the supernatural beings whom the natives fear and serve. With them they converse through the media of their "i-imbunda," then they seek to propitiate by offerings and sacrifices, and to them they attribute most mysterious accidents of their simple life.

What images the natives have, and horns, bones, stones, and sticks, so often called their gods, are simply amulets and talismans consecrated by their

medicine men, differing in nothing but the form from the host of amulets sold in many countries in Europe.

He believes that when he dies he lives on in hades much the same as he did on earth, only much longer

and are there, as here, the authors of their own good or bad fortune.

The only white people established in Angola besides the Portuguese are the Boers, a small colony of whom "trekked" from the Transvaal and arrived on the plateau of Mossamedes in 1881, settling down at Humpata in 1882, when they were by royal decree declared to be Portuguese citizens. They have not even begun to mix with the Portuguese and native populations, but live in Angola just as they did in the Transvaal, as independent farmers. They have swarmed off in different smaller colonies.

At Ambriz and in the district of Congo are found a number of English traders; in Loanda there is one English firm, and the cable men are Englishmen. A large number of Sierra Leone and Accra tribesmen work on the railroad. At Benguella and Mossamedes the employees of the cable company are the only Englishmen.

Germans and French are very rare as traders, but the Loanda Railroad employs quite a number of Frenchmen and Belgians.

From the Congo to Benguella the largest trading firm is the Nieuwe Afrikaansche Handelsvenootschap, and most of its agents are Dutch.

Since the closing of the United States naval store at Loanda and the death of Archer Silva, no American traders have settled in Angola; but since 1881 several American missionary societies have opened stations among the natives of Angola, and now they are quite an important factor in the foreign population of the province. The present number of the American missionaries in Angola is about forty, including women and children.

The American Baptists have two stations in the Congo district, the Methodist Episcopal Church has six stations in the Loanda district (Loanda, Dondo, Nhangue, Quiongua, Pungo Andongo, Malange), and the American Board (Congregationalist) has three stations (Bailundo, Kamundongo, Cisamba) in the district of Benguella.

Some Native Tribes of Angola.

BY HÉLI CHATELAIN.

THE town of Novo Redondo is in Angola, about half way between the cities of Loanda and Benguella. The natives around the town are divided into two tribes. The Ba-sumbe occupy the northern half, and the Ba-sele the southern half of the country between the Cuvo and the Quicombo Rivers. There is but little difference between the natives of the two tribes, both being intelligent and stalwart. Another tribe much similar is named Amboim.

In their dress the men are modest, and content themselves with a few beads, besides the customary loin cloth. As for the women, they indulge in an extravagant accumulation of beads and shell necklaces, bracelets and anklets, and take especial pride



CENTRAL AFRICA MEDICINE MAN.

—how long no one can tell; but if man dies again in hades, he goes to another place about which nothing at all is known. The slave dreads to die as a slave, because he thinks he will enter the other life as a slave and continue in that inferior state. Therefore, he entreats his master to give him his liberty as he passes from this life.

The Angolans do not seem to have any definite idea of a hell or paradise; all go to the same region

in fashioning their hair into an imitation of cow-horns. This embellishment is the result of long and patient labor, which begins in childhood and is continued into adult age. The mothers soak the hair of their little daughters with palm oil and pull it from time to time to either side, twisting it a little as soon as it sticks out, until the two horns are complete, making, as they believe, a beautiful headdress.

The Ba-sumbe generally sell only such of their people as are convicted of a real or supposed crime, and have been legally sentenced to death. They then have the alternative between death or slavery and exile. This custom accounts for the slave trade in Benguela and Novo Redondo. Invalid and useless old people they generally kill, because there is little hope of anybody buying them.

The tribe that is most addicted to selling people is that of Amboim. They dwell at three days' journey from Novo Redondo, on the north bank of the Cuvo, inland from Benguela Velha. There a whole family is sold for the least criminal act. It was among the Amboim villages that the "contractadores" used to buy the largest quantity of blacks. The villagers would flock to the trader and sell those they had in readiness for him. The same may be said of the Ba-sele, who are the northern neighbors of the Ba-sumbe, and with whom they are almost identical, both as regards customs and language.

As remarked above, it is in consequence of the penal laws of the people that so many are sold as slaves. The principal crimes are: (1) witchcraft, (2) murder or manslaughter, (3) adultery. As every death is ascribed to witchcraft, and witchcraft is the hurting of another in a supernatural way, the trial for almost every crime is tantamount to one for witchcraft. If a man quarrels with another, and forgets himself so far as to threaten him with retribution, his adversary will mark this threat and watch the course of events. Should some one of his family die, or any accident befall him, forthwith he goes to his former adversary, who perhaps has meantime forgotten all about it, and accuses him of having caused the death or the accident by witchcraft. Of course, the accused man denies this, and both proceed to the "juramento." This Portuguese word means an oath, and the two judicial tests of the natives, to which the word is applied, really answer the purpose of the affidavit in European tribunals.

One of the ordeals or tests is called "mbulungu" by both the Ba-sumbe and the Ba-sele. The "mbulungu" is a drink made of the juice of a plant bearing that name. He who, after drinking it, is taken with convulsions, and foams from the mouth, is thereby proved guilty. Thus the decision depends on the "nganga," who prepares and administers the "mbulungu." For he can, at will, regulate his doses so as to produce the effects that will declare the defendant either guilty or innocent. And as the action of the drug is regulated by the "nganga's" will, so

this in turn is regulated by bribes. The person who gives him the richest presents is pretty sure to come out triumphant.

The other test is that of the red-hot knife. The "nganga" heats the knife with red-hot coals, and adroitly feigns to pass it over his own tongue. Then he proceeds to pass it over the tongues of the two litigants. He who is burnt is guilty; he who comes out unscathed is innocent. The punishment inflicted on the guilty is death or slavery, or the payment of a fine consisting generally of so many slaves. In great crimes, even when the supposed culprit is killed, his family still has to give a slave, whom the Ba-sumbe and Ba-sele call "moio ngande" or "a shadow of the deceased."

When a man is sentenced to give a slave and he owns none, he is liable to be sold himself, so that the adverse party may buy one with the money obtained from his sale. But generally the man has nephews or nieces, children of a sister, and these he has the right to sell as he pleases. When the uncle has decided to sell a nephew or niece, he goes to the mother, his sister, tells her the case and asks for this or that of her children. She cannot refuse. A fowl is killed, and altogether eat it with cassava mush; a dirge is sung; the poor child is bewailed as dead, and sold away from home forever. For this reason he is considered a rich man who has many sisters and sisters' children.

Among the Ba-sumbe, the men are polygamous. When a woman is married, she may have an adulterous lover, provided the husband knows nothing about it. Should he become aware of it, he goes to court and claims damages. In the interior, called "Nano," if the offended husband is a man of importance, the co-respondent, if found guilty, is sentenced to death, and his family pays damages. The court is composed of the chief and head men. Sometimes, when the case is difficult, and the excitement unusual, neighboring chiefs are invited to join the court. However, as in the trial for witchcraft or murder, the testimony of witnesses and cross examination of the accused are quite secondary, the "mbulungu" or the knife ordeal practically superseding all argumentative means of finding out the truth.

The general penalty for all crimes is payment. If this fails, death, or, preferably, selling into slavery. In cases of witchcraft, however, the death penalty is hardly ever commuted.

Fetichism in Central Africa.

BY REV. F. G. HARRISON.

DOUBTLESS almost all have heard at some time or other of charms, and many in our own country have even seen them in use, as, for instance, the horse-shoe nailed to the stable door, or the fox's paw nailed to the cow shed, etc., for good luck. But few, perhaps, are aware that this belief in charm, or

fetich, is carried to such great lengths as it is in Central Africa and in the river Congo district. Indeed, the belief in witchcraft and fetich appears to be the sole religion of the people. In place of the belief we possess in a God, who to us is a kind and loving Father, and in our Lord Jesus Christ, a belief which brings with it such great happiness and joy, these poor people who inhabit the Congo region have nothing but their superstitious belief in charms and

great trust in the charm they sell them, indeed, with not a few, nothing will shake their confidence in them.

Some of these charms are very curious, and very many of them most objectionable in appearance. A fowl's claw suffices in some instances; a few feathers from a fowl's tail stuck into a piece of rubbish tied up in a piece of cloth, in others. A piece of wood with a hole through it, and worn around the neck; a



AN AFRICAN SORCERER.

witchcraft, a belief destitute of all that gives joy or happiness, but which rather tends to degrade them and take from them the real pleasure of life.

These charms are sold to the people by the witch doctors, who partly get a living by their sale. These men profess to know all about evil spirits, and to be able to make charms possessing power over them, so that when they are asked for a charm for a certain object, say to cure some sickness, or to assist the people in war, etc., they produce something which they say has the power to do this. The people believe in the power of these men fully, and place

figure of a man rudely carved in wood or modeled in clay; a piece of native string made from wood fiber and worn around the ankle; or the horns of a small deer or antelope, filled with some composition from the hand of the witch doctor—any of these may be used.

The charm is oftentimes placed in a piece of snake's skin and neatly sewn round a copper bracelet or ankle, or a groove is made in the metal and the charm placed in it. They hang these charms, too, on the fronts of their houses, tie them round their fruit trees, and place them in some prominent

place in the town, all to preserve from dangers of divers kinds. Among some tribes the common fetich seen in the town is made in the form of an old-fashioned beehive, while with others it is made of clay and bedaubed with red camwood and other colored earths. While again, another common practice is to tie it to the end of a spear in a piece of cloth, which is then carried in all their wars with an idea to insure success in fighting.

I have in my possession several of these fetiches, which men who came to me for medicine gave me. One is a fowl's claw, neatly wattled in wood; another is a piece of native string, made from a woody fiber, and which was worn round the ankle of my patient as medicine. At first this man was not willing to part with his charm, and, of course, I did not press him to do so. When, however, he found that the medicine I was giving him was doing him good and healing him of his sores, for the benefit of which he was wearing this fetich, he at last offered to allow me to remove it. I afterward kept it as an evidence of the willingness of these poor people to give up their use of these things, and with it their belief, if something better is given them in their place. Some rather curious instances, illustrative of the power of these charms over the people, came before my notice on several occasions, one or two of which I will mention.

On one occasion a man came to me with a broken arm, the bone was fractured near the shoulder. While setting it for the poor fellow I inquired of him how he had met with the accident. His answer was that it was fetich. Of course, I told him that that was nonsense, but he assured me that this was the case. I then inquired how it had happened. "O," he says, "I climbed into an nsafu tree to get some nsafu [nsafu is a fruit, in appearance like a plum, rather astringent in taste], and the fetich the people had tied to the tree was so strong that it caused me to fall from the tree and break my arm." Of course the man had been stealing nsafu, and seeing he had met with this accident he ascribed it to the powerful effect of the charm the owner of the nsafu had tied to it to preserve the fruit.

Another instance of a very sad nature occurred about the same time. One morning, when seeing my patients in the medicine room, a poor little boy, about five years of age, was brought to me by his mother and brother. The little thing was reduced almost to a skeleton, was gray and emaciated with dirt, and his little features pinched and drawn with the suffering he was undergoing from the dropsy which had attacked him. Having looked at the little fellow, I came to the conclusion that he had been kept in a starving condition, and made inquiries of the mother to that effect, finding that it was as I had suspected. I told the mother, therefore, that before I gave any medicine to the little one, or did anything for him, she must promise to give him some food.

She hesitated, and said she could not do so, but I said: "You must; you must kill a fowl for the child, or boil some goat's flesh, in fact, give him something to make him strong, or my medicine could do no good." She told me, however, that she could not do this, so, turning to the brother, I inquired the reason, and was told, with some hesitation, that these things were fetich to the child. I then found that the reason for the little one being starved was the fact that all food, with the exception of peanuts and cassava leaves, were proscribed by the witch doctor as fetich, and on that account nothing could be given it to eat. I reasoned with the mother and brother of the evil of their conduct, and begged them to give the child something to eat. At last they consented to try to do so, but I am afraid it was too late, even though they kept their promise. A few days later the little fellow died. The meaning of such cases is this: that the little one becoming ill, a native doctor was called in. At first he would prescribe something for him, but finding this to do no good, he would begin to find fault with the food given to the child, and would commence to proscribe this article and that until, in this case, everything was vetoed except peanuts and cassava leaves, which, of course, led to his being starved, while the poor mother was helpless to hinder, being herself bound by the same belief, and even though willing to give food to her child, could not do so, for fear of being accused of having bewitched him, and for this losing her life.

Notes on Uganda, Africa.

BY REV. R. H. WALKER.

UGANDA is a very green country, full of rounded hills of nearly equal height. The valleys between the hills are filled with papyrus and tall reeds, and the margins are fringed with trees and jungle. The plantain gardens are on the lower slopes of the hills, the potatoes on the more recent clearings. The Katonga is the only river in Uganda that falls into Lake Nyanza; all the others run north into Bonyoro. The ground is, generally speaking, red clay. The rocks are of granite, or, near the lake shore, a sort of lava-like stuff, that seems to be made by the action of water on iron. Down by the lake shores, and in the deeper valleys, there are large trees to be found, but in all the valleys the wild date palms grow in great quantities. These date palms are never eaten by the white ants, and, if used for telegraph poles, would overcome one of the difficulties suggested in constructing a line of telegraph. The rainfall is heaviest in April and December, but, as a rule, there is some rain every month in Uganda. Potatoes (sweet potatoes, called "dumonde") are raised in three months maize requires six months, and plantains eighteen months. Plantains go on bearing all the year round, and, therefore, it is only for the first eighteen months that there is a delay in getting the crops. In certain

districts vast herds of cattle were formerly raised, so that Mutesa could have fifty herd of cattle killed every day in the capital. These cattle districts were down by Budu, I understand, where no cultivation was carried on, the whole country being given up to the king's herds. Plague among the cattle often carries off great numbers; and now, owing to the disturbed state of the country, many of the cattle have been killed and eaten. They are the first spoil that is taken. The frequent raiding and wars have prevented the country from becoming rich; the people have had no inducement to work and introduce improvements.

Luganda is spoken throughout the country of Uganda, and it is also well understood on all the Sesse Islands. It is more understood in Busoga than in

a long shaped hill, rising highest at the south end. It was on this highest part that King Mutesa at first built his capital; and it was here that the Roman Catholics built their church and houses, which were destroyed in January, 1892. When the Christians, in 1889, defeated the Arabs and their king, Kalema, they found him living in his capital built on the northern end of this long hill. The third hill, Mengo—the lowest of the three—is where King Mwanga's inclosure is now situated. It contained at one time one hundred round houses in fenced off courts. One of these beehive shaped houses was ninety-five feet in diameter, and about sixty feet high. Other of the king's houses were more of the European shape, like large barns. These houses were all built, as is the universal custom in Uganda, of a framework of bamboo reeds



A SCENE IN UGANDA.

Bunyoro; but in all the neighboring states—Busoga, Bunyoro, Busagala, Koki, Buziba—there are many people who understand Luganda. The common people of these countries would not understand it at all, but each chief would have men about him who know Luganda well. The people of Buganda have been great traders, and have mixed in this way with the surrounding peoples very much. It is not difficult to find a man in Buganda who knows the languages of the surrounding tribes.

"Mengo" is strictly only the name of the king's hill, but it is used by the missionaries generally as the name of the capital of Uganda, in which about five thousand people live. This capital is situated principally on three hills—Mengo, Rubaga, and Namirembe. Of these Namirembe is the highest. On this hill stands the new church, built in 1892. On the lower slopes of this same hill is the old church, built in 1889, on a piece of ground given by the king (Mwanga) to the missionaries. The hill Rubaga is

supported on poles and then thatched to the ground. The fences round each court, and round the whole inclosure, are made of bamboo reeds neatly sewn together. Most of the fences are ten feet high, and are built to insure privacy rather than for defense. Near Kampala, the Imperial British East African Company's fort, there is quite a large village, of perhaps one thousand people who are of all tribes, Nubians, Zanzibaris, Wasukuma, and others dependent on the Imperial British East African Company for their support.

All the principal chiefs have houses at the capital. Their houses and their gardens are inclosed in high fences of reeds, so that often you may walk along a road with high reed fences on each side of you which prevent you seeing anything of the owners' gardens or houses. The views to be obtained are not very extensive, as most of the hills are much the same height and exceedingly flat on the top; but from the top of the hill Namirembe a fine view of

the lake, twelve miles off, can be gained, and also of the country some seven miles round in other directions.

In the morning, especially on Monday mornings, when the king holds his assemblies, the roads leading to the king's inclosure are full of people walking about in their white clothes. The chiefs are distinguishable by the crowd of men who follow them and by the better quality of their clothes. Over the long white shirt many of the chiefs wear a cloth coat of European make. About midday very few people are about in the streets, but toward evening one often meets long lines of men coming in from the gardens in the country, bringing loads of sweet potatoes and plantains on their heads. There are two native markets held for six days of the week at the capital. These markets are the resort of numbers of people, and in them can be bought meat, tobacco, plantains, salt, and the usual produce of the land.

The country within a radius of about two miles of Mengo has been under cultivation, and therefore there is no jungle, nor are there more than a very few trees. The gardens are fenced in, and are most carefully cultivated; the neatness of them is extreme. The plantain groves are generally on the lower slopes of the hills, but the sweet potato gardens are either on the borders of the marshes or higher up on the hills. In these gardens, often among the plantains, the women raise peas, beans, pumpkins, maize, millet, semsem, and various other plants whose roots and leaves are used for food. There is nothing within three miles of Mengo that could be described as a swamp, such as where the papyrus grows, but in the hollows between the hills there is marshy ground, which is often boggy in the rainy season. The bamboo reeds grow most luxuriantly, and any piece of ground which passes out of cultivation at once becomes smothered in this long reed grass, which becomes the haunt of leopards and snakes. The by-paths through the gardens are often fenced with growing bushes, such as euphorbia, strychnia, and other quick growing shrubs. The general color of the ground is red, and this causes the roads to stand out conspicuously. The roads are hoed to keep them free from grass, and are about thirty or forty feet wide. Perhaps the most enduring things in Uganda are the hills made by the white ants; these even stand in some of the principal roads at Mengo, and are closely watched about sunset after a shower of rain, for then the winged ants swarm out, and are eagerly devoured by the people and the birds.

Uganda is cut up into ten pieces, or counties, and over each of these there is a chief appointed by the king. Some few chieftainships are hereditary, but the usual plan is for the king to pick out a man whom he likes, and give to him the office. Latterly, owing to the decay of the king's power, the chiefs have nominated a man for the vacant place, and the king has been obliged to appoint him.

Some of the chiefs have no district under their rule, but have rights and privileges, and numerous gardens in all parts of the land. The *Katikiro*, the principal chief in the land, is one of these; he takes half with the king of all plunder or tribute brought into the land. At this time the *Katikiro* is Apollo Kagwa. He is a brave man in war, but of a passionate and, at times, rather childish disposition, very warm hearted and active in his support of the missionary cause. He is a man of very considerable intellectual ability, and when he was about thirty years of age he set to and learned to write very well in a short time.

Formerly, all the chieftainships and all the lands were in the hands of the king, and he gave them to whomsoever he liked, and turned men out of office or estates at his pleasure. There were three chieftainships, the *Kassuju*, the *Katambala*, and the *Gabunga*, that were hereditary in a sense—that is, that the king chose one out of the same family to succeed. The subchiefs were also all appointed by the king; often a big chief would nominate a man to serve under him, but the king appointed him, and only through the king could he be turned out. No man could cultivate or occupy a piece of land without the leave of the subchief directly over that land. "Squatters" were always driven off when their crops were ripe. Now, however, the king has no power apart from his chiefs. The chiefs of the present day are members of cliques, or factions; they have chosen each other, and the king has agreed to their choice. The ten chieftainships that carry with them districts of country, and all the subchiefs under each, are thus divided between the three factions. The Protestants have six of these landed chieftainships in their gift, the Mohammedans have three, and the Roman Catholics have one. The king could not drive out any one of these chiefs or their subchiefs; the party to which they belong alone could do so. Mwanga is about thirty years of age, five feet ten inches high, and rather fat.

The religion of the people is very much affected by the example of the chief. All the men under a chief—those who are on his gardens or are appointed by him—nominally profess the same faith. As the chiefs are chosen by the parties to which they belong on account of their religion, they are necessarily men who really believe in their "faith," and are active in teaching others. The Protestant chiefs have received office on the understanding that they will be active in teaching the people under them to read the word of God. If a man failed in this it might prevent his promotion, other considerations being equal.

The bulk of the Protestant Christians are men and women who long for intellectual advancement. They begin with a desire to learn to read and to raise themselves from the low level on which they find themselves. Learning is much admired in Buganda, and a man who cannot read is looked down upon. As

they gradually learn to read, and read the word of God, a new life is opened to them, and some have been made partakers of the spiritual life in Christ. The old religion, with its cruelties, is cast on one side; the general tendency is to be much kinder and more gentle than formerly. This shows itself in the desire to have the blessings of the Christian family life and a relaxation of the cruel punishments that used to be inflicted. A public opinion is being created that is founded on righteousness, and is causing right to triumph over might. Bribery and corruption are now looked down upon, as well as adultery, stealing, murder, selling of slaves, drunkenness, etc. A chief who was found guilty of these sins might even lose his chieftainship, owing to public opinion being strongly against him.—*Church Missionary Intelligencer*.

people are full of joy; they are nearly beside themselves with delight. I expect many thousands more books in a few weeks by the other road. The stream must be kept up. The country, I feel sure, is safe. It cannot be abandoned. Uganda seems to me to be the hope of Africa. To abandon it to anarchy and bloodshed would be more than a blunder—it would be a crime."

Last Moments of Arab Women.

TRANSLATED FROM "LA VIE ARABE," BY E. DAUMAS.

WHEN an Arab woman is taken seriously ill her husband spares no pains to ward off the danger, and uses all the means considered by them to be orthodox to save her life.

He first calls in a *tabib* (doctor), who very often is



SCENE ON THE UPPER NIGER.

THE latest tidings from Uganda are found in a letter received in England from Bishop Tucker, of the Church Missionary Society. It was written from Mengo, Buganda, December 28, 1892, and says: "I write to tell you of our safe arrival here on the 23d, after a wonderful journey. No accident; no sickness. God's blessing has rested upon us from beginning to end. Christmas Day was an ever memorable day. I preached in the new church to a congregation numbering 5,000 souls. The king was there, and all the great chiefs of the country. God be thanked for the wonders of his grace. The remains of Bishop Hannington will be buried in the chancel of the new church on Saturday. The king will be present and the native Christians. Once more I say, thank God for his wonderful working. The fourteen loads of books that I brought up country with me will be sold to-morrow. They will go like a puff of wind. There are 8,000 copies of the Scriptures in Buganda. The

nothing more than a quack with more renown than skill. Then he passes to supernatural receipts, of which only very old women (called *adjaize*) have the secret. After that he has recourse to the learned ones (*tolbas*), the privileged ones of God. If death has not been decreed, they may perhaps obtain her recovery by means of religious talismans, which they cause to be worn on different parts of the body, or else to be burnt, that the sick one may drink the ashes mixed with certain drinks. None of these learned ones give any definite information as to the value of their charms, and their replies may be summed up as follows: "If she lives, she lives; if she dies, she dies; and in any case it is, or will be, as God please." As a last resource the husband seeks her recovery by almsgiving, because the prophet Mohammed has said that almsgiving will sometimes prolong a life. But if sickness increases the family lose all hope.

The husband then sends for his nearest relative, or his best friend, and addresses him as follows: "That which is written the hand of man cannot efface. I have used all the means; not one of them has succeeded; neither the fumigations of *Acheb* nor the decoctions of *Farouni*, nor the applications of *Bou Najaa*, nor even the fire *El Ki*, or the talismans of the holiest of our Marabouts. Nothing, I repeat, has been able to drive away the cold which kills. God is my witness that for my I have not spared either my sheep or my wheat. I have sacrificed black hens, white hens, red hens, and have even sacrificed camels. All has been in vain; her color is not good, and I see well that the end is near. Oblige me by calling together our relatives and friends: as to the rest, I am quite ready for this terrible event. I have brought the winding sheets from the town.

mur resigns herself courageously to her fate. Her children are then brought to her one by one; the oldest claims her blessing, and to the youngest she gives a mother's last kiss. If she does not recognize them their names are called to her. They are then recommended by her to her neighbors or relations, saying, "Watch over them; I leave them in your hands. Remember, the good you do in this world is given back to you in the next." Then to her children, "And you, my dear children, rest in the good way. I am going to leave this house, this earthly habitation. Do not grieve, your father or some one in his stead will look after you."

If there has been any discord between the man and his wife, at this solemn moment the husband approaches, and says, "In the name of God, I ask you to pardon and forgive the past." An Arab who re-



SCENE IN YORUBA, WEST AFRICA.

I have musk, camphor, incense, aloes, sandal wood, benzoin, and even water from the sacred well Zem Zem, which my uncle gave me when he returned from Mecca. My provisions are abundant. I have sheep, butter, and cous-cous. I am not short of milk, and have plenty of figs, dried raisins, dates, and, God be thanked, plenty of salt and plenty of pepper. Let everyone know that I will spare nothing, for as the all-powerful One has richly provided me with the dross of this world, I intend to use them for the honor of the family." He continues in this strain for some time, saying to his friend, "I know you love me sincerely, please give me another proof to-day by undertaking for me these painful details."

The entire family do not delay to gather around the bed of death. When the sick one sees herself surrounded in this manner by her relatives she knows her end to be near, and without complaint or mur-

fuses to do this incurs the reprobation of all, and they say of him, "He actually saw his wife die without asking her pardon." But as to the dying one, she is not expected to ask the pardon of anyone, having quite enough to do to implore the grace of God for herself and those she is going to leave behind. Then as the end draws near comes the moment for confession of faith, the witnessing for God. One of the assistants repeats several times (seemingly without intention), "There is no god but God, and our prophet Mohammed is the apostle of God." Others then join and repeat the same words until the sick one in her turn, and without being invited, repeats the sacramental phrase. If she is not able to speak, she is expected to place the forefinger before the mouth, and then lift it upward, which indicates to all that she acknowledges and proclaims the unity of God. No one has any right to force this testimony; it must be spontaneous. Should death overtake her

without having made this profession, she is thought to have died without being in a state of grace. "But God," say they, "is the most wise." The body is then inclosed in sheets one, two, three, or more, according to the standing of the family. To indicate that a woman belonged to a great family they say she was buried in four sheets.

A man very fond of his wife will not neglect to place upon her head a writing which has been written by a Marabout noted for his poetry. This writing is called the "Reply to the Interrogation," and is intended to secure the good will of the angel who is supposed to record the history of the past life. The following, say they, is the interrogation of the angel in the last day:

O thou who wast so presumptuous during thy life!
Who is thy God?
Which is thy religion?
Which is your *Kebla*? (Place toward which they pray.)

What is your guide?
In whom have you placed your hope?

The deceased is supposed to answer:

My God is the only true God.
My religion is that of Mohammed.
Mecca is my *Kebla*.
The *Koran* is my guide.
I have placed my only hope in the mercy of God.

A Fang Wedding in Africa.

BY REV. A. W. MARLING.

A MARRIAGE has just taken place in town. The bridegroom was son, or rather nephew, of Ndongo Ngwa, head man of the village. The bride was from Angonenzok, a town distant four hours' journey. She is about ten years of age and the bridegroom about sixteen.

The marriage came about in this way. Etouga-minan, the bride's father, was in need of money (probably to pay for a new wife he had himself married), and, having a daughter to dispose of, he came to this village of Foula and asked Ndongo Ngwa what dowry he had to give. So he took him inside his house and showed the things there laid up. The man being satisfied therewith, Ndongo Ngwa asked his nephew (whom he calls his son, the father being dead) if he would marry Etouga-minan's daughter. The young man, who was already acquainted with her, answered in the affirmative, whereupon it was agreed that the marriage should take place. Some days later Etouga-minan started from his home again, accompanied by his wives and daughter and a large company of friends, to present the bride to her future husband. Before leaving Angonenzok he fired many guns to celebrate the happy occasion and did the same as they drew near to Foula, their guns resounding loudly through the forest.

After friendly salutations and intercourse, the male visitors, according to a custom of the Fang on such occasions, set about killing fowls wherever they were found in the village, that they might regale themselves therewith. For this they asked no permission from the owners, but left payment for them to be attended to by Ndongo Ngwa. The women of the visiting company, adorned with leaves in the hair, bead necklaces, brass rings on the arms and lower limbs, bells on the ankles, and fine pieces of cloth (many of which things were borrowed for the occasion), gathered in a band in the street, opposite the bridegroom's house.

Having arranged themselves in a circle, with one in the center, they began to dance and sing. The instrumental music was furnished by two young men who beat drums. The woman in the center of the ring sang a few words and was responded to by those about her, all of them dancing vigorously all the while, with what appeared to us strange contortions, but what they and the rest of the people doubtless considered very graceful movements. The same words were repeated over and over again. Then different words and tune were sung. These changes took place every few minutes, thus giving an interesting variety, although neither words nor music were of a high order. Here, for example, is the translation of a few of many ditties which they sang:

1. "A certain person has a face like an antelope which looks at a hunter."
2. "A woman who does not go to get food is like a lazy frog."
3. "Father must give me bells (for my ankles); I want to sing that song."
4. "What tribe is passing on the river?"
5. "Jimobala [a comical hump-backed man] refuses to give me his hump."

It will be seen that some of these songs are jocular.

At one stage of the proceedings the bride came out of the house and sat on a chair in the street near the dancers. She was then smeared all over with oil and powdered redwood, by them, her mother-in-law taking the initiative.

During the three days in which the singing and dancing were kept up the amount of energy expended by the women was surprising.

Then came the important ceremony of payment of the dowry. This was as follows: 5 guns, 7 kegs of powder, 200 spear heads, 10 matchets, 60 knives, 16 iron pots, 15 boxes, 12 pieces of cloth, 8 jugs, 50 plates, mugs, and basins, 13 baskets of salt, and 2 boxes full of *biki*, that is, small curiously shaped pieces of iron, a kind of native currency. All these things were laid out in the street before the assembled company and, a satisfactory understanding being arrived at, were taken in charge by the bride's father and his friends, who all shortly afterward departed to their own village, leaving the bride behind

them. She is allowed to remain for a number of days like a guest, without any work to do, and is daily anointed with oil and smeared with powdered redwood.

After about ten days of this, her mother-in-law hands her a bundle of food tied up in a plantain leaf. The bride takes hold of it and the mother-in-law catches her wrist and thereby lifts the bundle of food on the fire. This ceremony introduces the young wife to her life of labor. She now begins to work outside with her mother-in-law, in the plantation, at fishing and getting firewood. Before planting anything in her own garden she will first plant one of each of the several kinds of ordinary vegetables in that of her mother-in-law.

Although so many goods have been paid as dowry, the business is by no means finished. After a while the bride's father will be back again, demanding more goods. This process will be repeated from time to time, and it never really comes to an end as long as the man lives. Moreover, brothers and cousins of the bride, whenever visiting her, demand a cloth or shirt or some other present. On the other hand, if the woman dies childless, even after she has been married many years, the husband demands back again from her father either another wife in her place, or an equivalent for the dowry which he paid. If the wife dislikes her husband and runs back to her father, the husband demands that she be restored to him or that the dowry be returned. When satisfaction is not given in such cases, war is often made, resulting in wounds to death.—*Woman's Work.*

The Liberia Conference.

THE Liberia Annual Conference of the Methodist Episcopal Church was held in Monrovia, January 18-24, 1893, Bishop William Taylor presiding.

The statistics reported:

Probationers.....	477
Full members.....	3,266
Local preachers.....	58
Baptisms in 1892—children.....	139
adults.....	257
Sunday schools.....	36
Sunday school officers.....	75
Sunday school teachers.....	300
Sunday school scholars.....	2,738
Churches.....	33
Probable value of churches.....	\$34,275
Parsonage.....	1
Probable value of parsonage.....	\$100
Present indebtedness on church property...	\$2,339
Received in 1892 for pastoral support.....	\$1,000

H. C. Russ, I. N. Roberts, J. J. Powell, and A. F. Nimmo were received on trial.

B. K. McKeever was admitted into full connection.

William H. Mead, Daniel Ware, Charles A. Pitman,

and Edward L. Brumskine were reported as having died during the year.

The Conference roll gives the names of forty-seven members.

APPOINTMENTS.

MONROVIA DISTRICT, T. A. Sims, P. E.—Monrovia Station, T. A. Sims. Robertsport and Talla, B. K. McKeever. New Georgia, A. H. Watson. Johnsonville, to be supplied. Paynesville and Powellville, J. J. Powell. Marshall, J. B. Artis. Vey Mission, to be supplied. Krootown Mission, Mary A. Sharp.* Monrovia Seminary, Miss M. M. Dingman.*

ST. PAUL'S RIVER DISTRICT, William T. Hagan, P. E.—Upper and Lower Caldwell Circuit, F. C. Holderness.* Virginia and Brewerville Circuit, J. D. A. Scott. Clay Ashland Circuit, G. W. Parker. Mellsburg, White Plains, and Arthington, A. F. Nimmo. Robertsville, J. E. Clark. Bensonville and Crozerville, J. N. Holder. Careysburg and New Land, W. T. Hagan, C. B. McLain. Pessa Mission, R. Boyce. Mount Coffee Golah Mission, W. P. Kennedy, Sr.

BASSA DISTRICT, James H. Deputie, P. E.—Paynesburg, to be supplied. Edina, H. C. Russ. Upper Buchanan, to be supplied. Gibboom Mission, to be supplied. Bexley, I. N. Roberts. Hartford and Fortsville Circuit, to be supplied. Fortsville Mission, Henley Wright. Farmington, to be supplied. Mount Olive Mission, James H. Deputie.

SINOE DISTRICT, J. W. Cooper, P. E.—Greenville and Blue Barra, W. P. Kennedy, Jr. Lexington, B. J. Turner. Louisiana and Bluntsville, to be supplied by Z. B. Roberts. Wah Country, J. W. Draper. Settra Kroo, to be supplied. Nanna Kroo, Mrs. Miner* and her son John.* Niffoo, John Smith, E. O. Harris,* and Mrs. Harris.*

CAPE PALMAS AND CAVALLA RIVER DISTRICT, W. D. Nichols,† P. E.—Mount Scott, Tubmantown, and Bigtown, J. M. Thompson. Barraka, Miss Grace White,* and her sister Ann.* Gakky, to be supplied. Tataky, Anna Whitfield.* Pluky, Elizabeth McNeal,* Miss Wilcox* and Miss Lawson.* Garraway, Miss Agnes McAllister,* Miss Jennie Hunt,* Grand Sess, J. B. Robertson and his wife Lena.* Sasstown, John G. Tate and his wife,* and S. J. Tim.* Cape Palmas Seminary, W. D. Nichols.† Beabbo, H. Garwood† and wife,* Eliza Bates.* The following appointments, Plebo, Hedah-rabo, Boneka, Gerribo, Bararobo, Eubloky, Wissika, and Pequinnin Sess, were temporarily discontinued on account of the war troubles in the country where they are situated.

A. L. Buckwalter,* Receiving and Disbursing Agent at Cape Palmas.

CONGO DISTRICT, M. D. Collins, M.D.,‡ P. E.—Mamby, Martha Kah,* Miss E. Buckwalter.* Natomba, Miss Mary Kildare.* Banana, to be supplied. Boma, M. D. Collins‡ and wife,‡ Matadi, James G. Brinson.* Vivi, J. E. Walrath and wife.* Mangila, Wm. Snape* and wife.* Brook's Station, to be supplied. Mayanga, James W. Jensen.* Kim-poko, E. L. Burr,* J. H. Harrison,* Edward O. Pixley.* Lu-haburg, to be supplied. James C. Teter and wife,* absent on sick leave.

ANGOLA DISTRICT, A. E. Withey, P. E.—Loanda, L. C. Burling, wife,* and two sons,* Dondo, A. E. Withey and wife,* W. Schnedmiller,* Nhanguepepo, Robert Shields and wife, Elizabeth,* Miss McKenzie.* Ben Barrett Station, W. P. Dodson, H. C. Withey, John Gough* and wife.* Pungo Andongo, C. W. Gordon. Canadua, Susan Collins.* Malange, Samuel J. Mead and wife Ardella,* Mrs. Minnie Mead.* Rev. Isham B. Case* and wife,* and Miss Harriet Bacon* not yet located.

* Missionary workers, but not members of Conference.

† Died since Conference.

‡ In the United States and leave for Africa next month.

Methodist Episcopal Missions in Angola and on the Congo.

At the Liberia Conference held in Monrovia in January last, Bishop Taylor made the following report respecting the missions in Angola and on the Congo, and the new mission in South Africa:

Our work in Angola during the past year, as we have learned from time to time, has in all its departments made a healthful, steady advance. Months ago I learned that our membership of converted natives at Malange had grown during a year from twenty to upward of fifty, and that they had recently built a new one-story mission house, eighteen by one hundred feet, in addition to the two-story house they built there some years since, both built without foreign

in the redemption of Africa, proceed to work out the significance of our *Africa Industrial Nursery Missions*.

Our faithful workers on Congo District are beset with innumerable difficulties, but they are making progress in preparing the way of the Lord. A new stone mission house at Vivi is nearly completed. A mission house has been built the past year at Manyanga, a station about two hundred and thirty miles up the Congo River, and improvements have been made to our property at Isangila. A new house, eighteen by eighty feet, has been completed at Kimpoko, at Stanley Pool, three hundred and seventy miles up the river. A small advance in school and Gospel work is being made at nearly all the stations on this district, and within a few months we expect to send out from



SCENE ON THE CONGO RIVER.

help. Our new and permanent mission houses at Ben Barratt Station are nearly completed.

The industries of the Angola District, have during the past year paid all current expenses, including the new house at Malange, and have added a surplus of about four hundred dollars to their trust fund. The repairs of old stations and the erection of new substations are classed as current expenses, and paid from the profits of our industries. The erection of houses for new stations is by the use of funds given to us by our home partners in England and America.

We have a small, but growing, church membership in each of our Angola stations, but none so large as at Malange. We suffered, by the wreck of a Coanzo steamer a few months since, the loss of twelve hundred dollars' worth of mission goods. We will proceed immediately to open another new station to bear the name of our friend, Dr. L. W. Munhall, who, with the help of his friends, has furnished the funds. We shall, by the mercy of God and the liberal patronage of his people, who are specially interested

America to Congo a large reinforcement of missionaries. Our steamer, *Anne Taylor*, is a success in herself, but not yet running to so great advantage as we hope to see.

In the whole extent of my Industrial Missions on this West Coast, and in South Central Africa two of my missionaries have died. The first was William H. Mead, who was one of the noble band of pioneers who went with me to Angola eight years ago. He was a great mechanical genius, a man of patient industry and indubitable energy, quiet but persistent and cheerful. He was a holy man, both by profession and by manifest possession. Though about forty years of age when he went to Angola, he so mastered the Portuguese and the Ambunda languages as to preach in them fluently and effectively. He and his wife, Minnie, took six children with them to our work. Nellie, their oldest, was an earnest Christian, a natural musician, and a good missionary worker, but died when sixteen years of age. Edna, her sister, a sweet Christian girl of great promise,

died at about thirteen. Samuel, her brother, was appointed as a helper of Brother Shields, a station many miles from home, when but ten years old; and went thence to glory, without stopping to say good-bye to his kindred. He was soon followed by his infant brother.

When Brother Mead was dying he asked his wife if she desired to take the children still left on earth home to Vermont to be educated. She said: "No, I prefer to educate them in the work at the front." Johnnie, about fourteen years of age, made his father's coffin of rough boards. His mother lined it with white cambric and covered it with black cloth, and then read the funeral service from our book of Discipline, and laid him down to sleep beside Nellie and Samuel. Edna and the baby sleep at Malange. Our mission in Angola is rich in being able to send such a jewel as Willie Mead to the treasure house of our King.

Our other sainted one was Jeannette Peck, wife of our pioneer brother, W. P. Dodson. She was a beautiful young woman, of rare adaptability to our varied work, and gave great promise of usefulness as a missionary and educator. Her husband is in charge of Ben Barrett Station. His health was so impaired in the early part of the year that his presiding elder and others advised him to make a voyage to the United States, and try and recover his health. Jeannette concurred, and said that she would carry on the work during his absence. He wrote me he would rather die in the work than to go home, unless clearly seen to be the will of God. I arranged for his passage home, but the next news that I received was that his heroic wife had gone to her home in heaven. Her husband holds on to the work daily in sight of her grave.

We purpose, God willing, to open a mission this year in Zambezia—a large province being opened by the English government, bounded on the north by the Zambezi River. This river is called after "Nzambi," God, and the name "Zambezia" means God's country. The government has promised to exclude both slavery and rum, and we wish to co-operate with them in planting and developing Christian civilization there by means of industrial education, nursery missions, and Gospel preaching. Rev. E. H. Richards and wife will lead our pioneer movement in that wonderful field. They have great ability and proved adaptability to such a work.

How Kings are Crowned on the Niger.

KINGS in Africa are often very cheap kind of men. They have little that seems royal about them either in their dress or in their homes. Indeed many of them go almost naked, and such clothing as they have is usually of a tawdry kind, and their houses are frequently such as we should not consider good enough for our horses; and yet these kings have a

good deal of authority, and there is nothing which an African loves so much as to rule over others. The following account was given in the *Church Missionary Quarterly Token*, of the way in which kings are crowned at the town of Brass, on the Niger River. The story was written by Rev. D. C. Crowther, son of that remarkable man, Bishop Crowther, who was once a slave boy and afterward bishop. This is Mr. Crowther's account of the crowning:

"A secret meeting is first held by the chiefs of the country, at which they unanimously select one person of the royal line to be made king. A public meeting of chiefs is next held, a few days or weeks after, when the party chosen is called to attend. On his arrival about half a dozen men, hidden for the purpose, rush out and take hold of him. Astonished at such proceedings he naturally asks, 'What have I done?' He is then told by the eldest chief that the Ebebege told them he is to be king. (Ebebege is a square frame made of wood, and carried by four men, who profess to be directed where to go by this frame, which is supposed to be inspired by the spirit of the fathers.)

"Then the other chiefs answer, 'Yes, yes, so it is; did not the Ebebege tell us so?' He is not allowed to return home, but is led to a house, and put in a room already prepared to receive him. His shirt is taken off, leaving only his handkerchief cloth round his loins; then he is told to sit on a stool and is chalked over from head to foot; this is the anointing. For three days he is to be alone in this room, chalked, his meals brought to him by servants.

"On the fourth day a public meeting is held of the whole country people. The king-elect, after washing, is dressed in a most expensive cloth and shirt. Loaded with corals around his neck, arms, and feet, he appears and sits on a large armchair, and is exhibited to the people as their king, amid loud exclamations and praises. When silence is effected a chief advances, and on getting near the king gives him a crack on the head, saying, 'The country is in your hand; mind it well.' Another comes and gives him a box on the ears, saying, 'Keep your ears open, do justice, and give right judgments.' Another comes and gives him a thump on the forehead, saying, 'Keep your head clear, and pity the poor;' and so on till twelve or fifteen chiefs, as the case may be, have duly impressed the king concerning his official duties both by word and thumping.

"After this the priests appear with their sacrifices, and killing of goats and fowls, to propitiate the gods and the forefathers. These the present Christian king refused to have performed for him, and they were dispensed with. After the sacrificial performances a day is chosen for the whole of the inhabitants to go out fishing for the king. I witnessed when at Nembe on April 20 the second



AN ARAB BOY OF AFRICA.

“fishing” for King Koko, and counted over one hundred and fifty canoes passing before the mission station. Then follows a big dance every day, and holiday for one week, to which young and old, rich and poor, are invited. During this time the king makes the acquaintance of his leading men and others. It is the king’s levee.”

Notes on Africa.

NEARLY all of Africa is either in the possession or under the protectorate of some European power. Great Britain, Germany, Portugal, Italy, France, Turkey, and Spain have all taken possession of territory, chiefly because the natives could not resist. The independent countries are Morocco, Liberia, Orange Free State, the South African Republic, and states in the Central Soudan and Egyptian Soudan. The Congo Free State is not free in the sense of being independent, as it is under the control of Belgium.

The Central Soudan States that are independent are Bornu, west and south of Lake Chad, with an area of 50,000 square miles and a population of over 5,000,000, and Wadai, north and east of Lake Chad, with its vassal states of Kanem and Bagirmi, and a total population of 3,000,000. The people are chiefly Arabs and Mohammedans. The Egyptian Soudan has a population of about 10,400,000. The territory extends from the frontier of Upper Egypt southward for 1,400 miles until it reaches Lake Albert Nyanza.

The Congo Free State was placed in 1885 under the sovereignty of the King of the Belgians, who by will, dated August 2, 1889, bequeathed to Belgium all

his sovereign rights in the state. On July 31, 1890, the territories of the state were declared inalienable, and a convention of July 3, 1890, gave the right to Belgium to annex the Congo Free State after a period of ten years. The seat of government is at Boma, where the Governor General resides, but the central government is in Belgium at Brussels, and consists of the King of the Belgians and the heads of the departments of foreign affairs, finance, and interior.

The Congo River is navigable for four hundred and fifty miles from its mouth to Vivi. Above this for over two hundred miles are numerous rapids, which render the river unnavigable as far as Stanley Pool. Above this there are about one thousand miles of navigable water as far as Stanley Falls, while several of the great tributaries are navigable over a considerable extent of their course. In 1888 a survey was made for a railroad two hundred and fifty miles in length to go around the falls, and it is now in course of construction.

The Niger River is the second river in Africa for volume and the third for the length of its course, it being twenty-five hundred miles long. The conference held in Berlin in 1885 reserved the supremacy of the upper Niger to France, and the rest of it to England, though the main stream is to remain an international highway. The portion of the country watered by the upper and middle portion is generally sterile, and but thinly inhabited, but the lower Niger and its tributaries pass through a rich and densely populated region. There are missions on the Niger and vicinity, conducted by the English Church Missionary Society, the Wesleyan Methodists of England, the United Presbyterians of Scotland, and the Southern Baptists of the United States.

Yoruba, in North Guinea, west of the lower Niger, is very populous. There are ten cities each with a population of from thirty to seventy thousand, and each surrounded by many tributary villages, and one city Ibadan, has a population of between 200,000 and 250,000, while within the walls of the city itself at least 120,000 people are gathered. Its houses, built four square, with all the openings toward a large inner compound, cover an area of nearly sixteen square miles, while the ditch and adobe wall which surround it are said to be more than eighteen miles in circumference.

The Bechuana in South Africa live together in large towns, the population of which varies from five to twenty thousand, and around the large towns are clustered smaller villages, with a population of from five hundred to one thousand. There are three distinct orders in Bechuana society. The *Bagola*, those connected with royalty; the *Linaka*, who are the priests and doctors of the nation, and the *Balala*, who are the serfs of the Bagola. Caste feeling is very strong, but the labors of the missionaries is breaking down the barriers, and family life is assuming a Christian type.

YOUNG PEOPLE'S DEPARTMENT.

The Lamplighters of the Dark Continent.

BY S. L. MERSHON, OF EVANSTON, ILL.

CHARACTERS.—1. Mother Church; 2. Lamplighter from North Africa; 3. Lamplighter from Sierra Leone and Liberia; 4. Lamplighter from the Congo; 5. Lamplighter from South Africa; 6. Lamplighter from the Lakes; 7. Lamplighter from Abyssinia; 8. Lamplighter from Egypt; 9. Martyr Church of Madagascar.

NOTE.—The Lamplighters should all be draped in loose, flowing garments, of white cheese-cloth, and each with a candle in her hand. It will be noticed that No. 1 and No. 9 retain their original position during the whole exercise.

DECORATION.—Stretch a large white sheet on a quilting frame. Cut out of black cambric a large map of Africa, and pin it to the white sheet. Draw the principal rivers and lakes on the black with white chalk. The stars should be cut out of gilt paper. Place this map in the center of the platform, giving ample space in front for the exercises by the Lamplighters.

MISSIONARY EXERCISE.

The participants in this exercise should be in a side room and come out in the following order:

First, Mother Church (character No. 1) comes out and takes her place at the *right front* of the platform, with a *very large lighted candle* in her hand. In company with Mother Church comes the Martyr Church of Madagascar (character No. 9), holding a *small lighted candle*, and takes her place at the *left front* of the platform.

Nos. 2 to 8 come in, and form a line in the center of the platform in front of the map, facing the audience, all with *unlighted candles*. The pastor then reads "The Parable of the Ten Virgins" (Matt. 25. 1-13 inclusive).

(All speak together.) "Then spake Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

(All sing.)

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.

Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see;
The Light of the world is Jesus.

No darkness have we who in Jesus abide,
The Light of the world is Jesus;
We walk in the Light when we follow our guide,
The Light of the world is Jesus.

(No. 1 speaks.) O thou Lamplighters of the Dark

3

Continent, speed thee on thine errand of love! I, the Mother Church, bid thee speed on!

We lend thee to the Lord—

Go, for the Lord hath need of thee!

We give him not what we can well afford;

The dearest and the nearest shall our offering be.

He gave his *all* for us,

His own beloved Son; and thus

Our best we lay before his feet,

A sacrifice complete.

Accept it, Lord, for Christ our Saviour's sake,

This offering take.

We lend thee to the Lord

As to a living, loving friend!

He will himself be thine and our reward; [end.

His presence bright shall guard and guide us to the

Go forward on thy way,

Fear not, but trust him day by day;

His power is great, souls shall be won.

And his will shall be done.

E'en though thou thinkest all thy work is vain,

His word is plain.

We lend thee but thine own,

And though the scalding tear-drops start

We grudge thee not, but send thee forth abroad

To yonder dangerous clime, e'en with a willing heart.

Go, dear ones, go in peace;

And when our earthly labors cease

Shall we not dwell in one blest home?

God speed thee! Now we place thee in his care,

And leave thee there!

(No. 1 pauses an instant, then continues.) Light thy lamps from the Light which I hold; this is the Light which lighteth every man that cometh into the world.

(One by one from No. 2 to 8, inclusive, they step up and light their candles from No. 1, and step back into place, and then slowly, with lighted candles, the column [2 to 8] march around the map of Africa, forming in line again in front.) During this interval all singing:

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do.

Toiling on (toiling on), toiling on (toiling on),
Toiling on (toiling on), toiling on (toiling on),
Let us hope (and trust), let us watch (and pray),
And labor till the Master comes.

To the work! to the work! let the hungry be fed;
To the fountain of life let the weary be led;
In the cross and its banner our glory shall be
While we herald the tidings, "Salvation is free!"

(No. 2, North Africa, recites.) I was afraid to go alone into North Africa to light the lamps, until I had that message come to my heart, "Lo, I am with you always, even unto the end of the world;" and I knew that country was not quite to "the end of the world," so I started, and when I arrived they would not let me in. I did not know what to do, as I could hear through the door the cry of lost children try-

ing to find their way. While I was waiting they commenced shooting a lot of guns over in France and Germany. Then I heard a big crash, and they said that the French Empire had fallen. All this time I kept knocking and did not lose my courage, as I remembered One who stood at the door of my own heart so long, without leaving, until I let him in.

One morning a beautiful being came down the highway of the sea to the door and used her own key, and said I might go in with her. She said her name was Liberty, and that she came from the new Republic of France to take care of that country. She wanted me to light the stores, theaters, and ball-rooms, but I just slipped into the homes of the poor, and the hospitals, and the resorts of the children, but O, how I wish I had many to help me, it is so dark, and there are so many people calling for a light, and you ought to see how happy they are to get it.

(No. 3, Sierra Leone and Liberia recites.) It looked very black when I went out in the night to light my lamps in Sierra Leone and Liberia, but it is so near my Father's house, that I am not a bit afraid. They told me that in forty years my Father had come many times to those countries and called fifty-eight Lamplighters in from there, to go out in the night no more, forever. So you see I am lighting my lamps at the doorstep of the King's palace. I had to hurry so fast, as the large warships, every little while, would come in with a lot of slaves they had captured from the wicked slavers, and would let them loose on that coast. They were like a lot of folks, shipwrecked on a shore in an awful storm, who see a lantern swinging up the cliffs. They crowded round my lamps, and I could hear them singing for miles as I went on, "O massa, he be praised. Glory! Glory!"

(No. 4, The Congo, recites.) I have no time to talk—I have the large river Congo to light up, to stop the terrible shipwrecks all along the shore. They sent me out to my work on a beautiful ship, but when I was nearly there I found they had filled the vessel with a lot of rum, guns, and powder, so as to poison and shoot the very folks I was sent out to help. It just made my heart ache to see how these people would take the rum poison, and then when crazy from it, kill each other in the dark, all because some white men wanted to make a little money. I am doing what I can to help them. Won't you do what you can? You can help so much by sending a telegram to the King, by the telegraph line of prayer, telling him that if he needs you, you are ready to help.

(No. 5, South Africa, recites.) When I struck my first light in South Africa the sights around me were so frightful that "I had fainted, had I not seen the goodness of the Lord in the land of the living." The terrible wars, the fearful cruelty to the little children, the cry of woe from the mothers and

daughters, would have driven me out, had I not known that I had the only Light that would show them the right way to be happy. I prayed and worked, and now there are a lot of other people with torches from this same lamp, lighting up the forests, and soon all the trees of the field shall clap their hands.

(No. 6, The Lakes, recites.) Where the night is the darkest, there the light is most needed, so I have planted my lamps in the middle of the night! (Pointing to the lakes.) My sister is coming up the Nile from Egypt. I will meet her. My other sister is coming up the Congo. I will meet her. Another sister is coming up the Zambezi. I will meet her, and all will be light. The region where I am is very wild, and several of our Lamplighters have gone out on their circuits and have never come back. Others have gone to "the other shore," broken by the weight of their responsibilities, while cruel and wicked men have stricken down many of our light bearers, and tried very hard to put out their light, but we shall hold it aloft until the glory of the Lord shall fill the earth, as the waters cover the sea.

(No. 7, Abyssinia, recites.) I have come all the way from "The Switzerland of Africa," beautiful Abyssinia! I am lighting the signal fires on the mountain tops of that land, calling upon its people to rally round our king. During all the days of sorrow and wandering for Africa's people, this land that I love has not entirely forgotten the true God. Its history, you will find, reads like a romance. It reminds me of one of those people who followed the Saviour in his darkest hour, but kept way back in the crowd, nearer to his enemies than to him, and yet following. You can see how far my lamps shine from these mountain peaks. You can also understand that as I look out from these highlands of the Nile, over the black face of Africa's night, my prayers follow the torches of these seekers after the stray sheep in the vast wilderness of woe. When one falls, caught in the thicket until the last great day, do you wonder that my heart cries out in agony, "Lord of the harvest, send forth laborers into the harvest!"

(No. 8, Egypt, recites.) The darkness of Egypt is only to be dispelled by the Christ light. Every ruin in that land is a mute testimony to him, and his name is written everywhere there, but the night is so dark, that they cannot read the lines without my light. Weary, heart-stricken Egypt! The bondage worse than the bondage of the Israelite is thine. Thy light has come! to give liberty to the captive, and the opening of the prison to them that are bound.

Nos. 2 to 8 now step into line, each one placing her left hand on her next neighbor's shoulder, while they all sing:

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go.

Precious name, O how sweet!
 Hope of earth and joy of heaven,
 Precious name, O how sweet!
 Hope of earth and joy of heaven.

At the feet of Jesus bowing,
 Falling prostrate at his feet,
 King of kings in heav'n we'll crown him,
 When our journey is complete.

(No. 9, Madagascar, recites.) Leave me not out! Blood-bought, Christ-redeemed Madagascar! Let me praise Him, who through the dark nights of persecution sustained by his grace the Martyr Church of Madagascar. Amid the fires at the stake he manifested himself to those suffering for his sake. When dashed to death from the rocks above by the cruel persecutors of his people, his children were caught up to glory. When sold into slavery and chained in the slave gangs, they were made free from sin and fear, and sang the song of the redeemed. My island home now has an open Bible, religious liberty, and a Christian Endeavor Union. Let me join your band and go forth in his name for the dear Saviour's sake, so that Africa may be redeemed.

All looking up toward heaven repeat together this prayer:

THE CRY OF THE CHURCH MILITANT.

Come, for thy bride grows weary of delay,
 Weary of waiting, and the waning day
 Speaks of the hour that brings the Master home;
 Come, best beloved, swiftly, swiftly come!

Come, for the harvest ripens on the plain;
 Come gather in the wealth of golden grain;
 Come to the sheep so long without a fold,
 Thou who would'st shepherd them with love untold!

Even we that know thee poorly tell thy care;
 We that have heard the call, but half declare
 Thy mighty tenderness, O Bridegroom sweet;
 Come, and with thine own voice the word repeat!

Come, for the world is old and sick of strife,
 Sick of its sin, and yearning for the life
 Thou wilt bring in; O Healer, all divine,
 Come, and the kingdom shall alone be thine!

Ling Te and Her Grandmother.

I AM a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die!

This scares me and gives me a big pain in my heart. I am sure I was born on an unlucky day. They tell me my mother cried a great many tears because I was a girl, and my grandma and father were very cross and angry.

I go into the temple and pray the old god to make me over into a boy. Alas! It is of no use.

Sometimes I pray the god to help me to be good, so I can be a boy after I die, but I cannot see that he helps me any. I still have my naughty days.

They named me Ling Te, which means "Lead along a brother," but when another baby came she was a girl, too. I heard my father say, "We are too poor to keep another girl." Mother said, "I have

had such a hard time I wish I had died when I was a baby; the poor little thing had better die."

She cried a great many tears. Father took the baby away and I never saw her.

After a few years a little brother did come, and that was indeed a joyful day!

I stood by and watched them tie the clothes around his little arms and legs. Day after day he lay upon the brick bed, looking toward heaven, making the back of his head so flat and nice.

I brushed away the flies and thought how proud we should all be to have him grow up and be a mandarin and wear a button on his hat and ride a big, black, shiny mule! Of course we shall find a wife for him, and then we shall have a slave, at last, of our own. I say, however, in my heart's center, "I will be real good to her."

When he was a month old we gave a big feast, and a barber shaved off every bit of his hair.

O, how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was so funny to see his little hands and feet fly around!

Our guests brought money in big red envelopes, and gave him many presents, too.

Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms to keep the bad spirits away from his heart.

When I said, "Grandma, why do you put a cat's head on his shoes?" she said, "Why, you small idiot, don't you know cats walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road like the cat's."

Soon after this grandma bought bandages nine feet long, and I heard her say to my mother, "You must bind Ling Te's feet." Mother said, "O, I dread it, for she will fuss and cry and keep us awake nights."

"You must surely do it," said grandma, in her stern way. "Why, how do you expect to get a mother-in-law for her if her feet are not bound?"

This scared me, for I have heard some girls say it is terrible to have a mother-in-law. I ran away.

I had to come home at night. Grandma was angry and said, "If you run away again I will send the foreign devils after you; they will dig out your eyes and your heart, and take off your skin, and take you off to America, and after you die you will be a donkey for them to ride." This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet.

Tighter and tighter she drew them, and when I could not bear it and began to struggle and scream and kick she called my father and mother to hold me. I could not sleep that night for pain.

I can never tell how my feet ached; after a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "Poor child," and that seemed to make me feel a little better.

Now my feet are dead and do not ache so bad, and I can walk on my heels pretty well.

I used to see my grandma stitching on some fine clothes and I said, "Grandma, who are those clothes for?"

"For me."

"Why do you make them so fine?"

"Because they are my grave clothes."

"Why! Are you going to die?"

"Yes."

"Very soon?"

"Who knows? Don't talk about it!"

"Why do you put in so much cotton?"

"Because the grave is so cold." When she told me how cold folks are when they die, her old face looked so bad I could not look at her, and it made me shiver. I hope I shall not die!

One day I heard father say, "My venerable mother is getting feeble. I must sell a donkey and buy her a coffin. I know she will feel better if she sees it all ready for her."

The next day our little black donkey was gone, but a fine big coffin came and was placed in the hall. When they lifted up the heavy cover I looked inside. It was painted black and looked big enough for all of us!

We looked in it a long time and said this and that, but grandma only looked once and then hobbled away.

I ran after her and said, "Why, grandma, don't you like your coffin?"

She did not answer me. I heard her say, "O Buddha! O Buddha! It looks so black and lonesome! How can I lie there all alone?" I saw it made her afraid to think of being put in the coffin.

One day my mother put a long brass pin in grandma's hair. "What is that for?" I asked.

"To rap at the gate of heaven with," said she.

All these things made me wonder about death, but when I asked anybody about it they said, "I don't know," or else they got cross and said, "Don't talk about that; it is not polite."

During the sixth moon Wen Shan, one of our neighbor's girls, came back from the Peking school. She looked so queer to us! They had taken the bandages from her feet, and she walked like a boy and her feet were nearly as big as a boy's.

I laughed at her because she had followed the foreign devils and had a girl's head and a boy's feet, but often my poor feet ached so I wished, in my heart, that I had boy's feet, too.

At first we all made sport of Wen Shan because she had been off to the mission school, but she was so gentle and kind we got ashamed to make her feel

bad. One day I said, "Why don't you get angry and revile, like you used to do?"

"Because Jesus said, 'Love your enemies.'"

"Jesus? Who is Jesus? Is he your teacher?"

Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it, all the same.

We all liked to look at her doll and the pretty things that came from America in a box for the school. No one in our village ever saw such pretty things. Everybody went to see her home after she trimmed it up with the bright pictures and cards. She called them "Christmas cards." She said Christmas is Jesus's birthday and the nicest day in all the year. We girls wish we could have Christmas in our village! She says the verses on the cards are Bible verses, and the Bible, she says, is the book the true God has given us to help us to be good and please him, so we can go to heaven when we die.

When I told grandma she said, "Ask Wen Shan to bring her Bible book over here and read to me, and I want to hear about her Jesus God, too."

When Wen Shan came I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love her Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours.

No w men in our village can read. It is a wonderful thing to hear her read as well as the mandarins! One day she read where Jesus said he was going away to prepare a great many mansions, and he promised to come again for his friends.

Grandma said, "That is very nice for the foreigners."

But Wen Shan said, "He is heaven's Lord—our heavenly Father; we are all his children. He loves Chinese just as well as he does Americans."

"Do you think there is a heaven for me, too?" said grandma, and her voice shook so it made me feel very queer in my heart.

"Yes, surely there is."

"But I am nothing but a poor, stupid old woman, and I am afraid he won't want me in his fine mansions," said grandma.

After this I noticed grandma did not burn any more incense to the gods, and sometimes it seemed to me she was talking with some one I could not see.

When the cold weather came she began to cough and grow weak, and one day I heard them say, "She cannot live long." My mother bathed her and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying. Poor old grandma opened her eyes and looked so scared I could not look at her!

Mother put the brass pin in her hair, and she shut her fingers around it tight.

All at once she said, "Send Ling Te to that Jesus

school." Then she went off to sleep. About midnight she opened her eyes and smiled so glad! But she did not seem to see us.

"O, look! look! The door is open. O, how beautiful! Yes, it is *my* mansion! So big! There is room for all of us—I'll go first and wait for you."

Then she folded her hands and went to sleep and they put her in the black coffin and fastened down the cover with pegs.

I found the old brass pin on the floor; I was so sorry for grandma, until I remembered she said the gate was wide open, so I thought she would not need to rap.—*Light Bearer's Leaflet.*

CHURCHES AND SOCIETIES.

Foreign Missions of the Friends.

THE missions in India, commenced in 1875, have headquarters at Hoshangabad, Solapur, Seoni Malwa, Sehore, and Itaise. Here are 20 missionaries, 9 native teachers, 33 adult members, 2 orphanages, 16 Sunday schools, 4 dispensaries, 6 boys' day schools, and 6 girls' day schools.

Mission work in Madagascar commenced in 1867. There are stations at Antananarivo, Mandridrano, and Arivonimamo. There are 22 missionaries, 139 congregations with 3,161 members, 440 native preachers, 61 Sunday schools, 143 day schools with 11,214 scholars, 1 hospital, and 5 dispensaries, a printing office, and a home for girls.

Mission work in China was commenced in 1890, and the central station is Chungking. Here are 9 missionaries, 2 native Christians, 13 inquirers, a dispensary, a boys' school, and a girls' school.

The secretary for the above missions is Watson Grace, 12 Bishopgate Without, London, E. C. The income for 1892 was £10,401, and the expenditure, £10,653.

The Syria Mission was commenced in 1873. Headquarters at Brumana, with 7 outstations. Here are 13 missionaries, 1 boys' training home, 1 girls' training home, 8 day schools, 5 Sunday schools, 1 hospital, and 1 dispensary. The secretary is Dr. R. H. Fox, 23 Finsbury Square, London, E. C. Expenditure in 1892, £1,850.

The Armenian Mission, commenced in 1881, has headquarters at Constantinople, Bahjijig, Rodosto, and Philippopolis, with 9 missionaries, 2 hospitals, 1 dispensary, 1 industrial school, 2 Sunday schools and day schools. The secretary is W. C. Braithwaite, 312 Camden Road, London, N. Expenditure in 1892, £747.

The mission to Zulu Kaffirs was commenced in 1879. The stations are Rock Fountain, Hope Vale, Entakamu, and Endunduma, in South Africa, with two missionaries. The secretary is Mrs. S. Fothergill,

Pierremont Crescent, Darlington, England. Expenditure, £387.

The mission in Mexico was commenced in 1871, and the stations are at Matamoras, Gomez Farias, Santa Barbara Escandon, Quintero, Antiguo Morelos, Victoria, and Matehuala, with several outstations. There are eight missionaries from the United States. There are reported about 500 members and 300 scholars in the day and boarding schools. The Mexico missions are carried on by the Friends in the United States, chiefly by the Yearly Meetings of Illinois, Maryland, Pennsylvania, and New York.

The mission in Alaska was commenced in 1887, and is situated on Douglas Island, where there are 5 missionaries, a boarding school with 23 pupils, and a day school with 84 pupils. The Yearly Meetings of Kansas, Wilmington, and Oregon are cooperating in this work.

Notes on Various Societies and Churches.

THE International Missionary Union holds its annual meeting in Clifton Springs, N. Y., during the week of June 14-21. It is composed of returned missionaries, and is always a season of pleasure and profit.

The English Church Missionary Society reports that its receipts for the past year were £248,448, an increase of £5,004.

The income of the English Society for the Propagation of the Gospel for the year 1892 from subscriptions and donations amounted to £102,106, an increase of £8,328. The total income from all sources amounted to £127,148, which is £10,628 more than in 1891.

The German Protestant Missions in Africa have been hitherto mainly in the south, with the exception of the Basle Mission, which has been doing a good work on the gold coast, but the missions have lately been extending into Central Africa. These missions now have 157 stations, 224 outstations, 272 European mission laborers, and 592 native laborers. The baptized number 81,371; the communicants, 33,052; the scholars, 17,553.

The statistics of the Protestant Episcopal Church for 1892 show a healthy growth. The clergymen have largely increased, being now 4,351, a gain over last year of 283. But the parishes, 3,157, are 28 less than last year. There are 2,572 missions, an increase of 72. These figures suggest that the policy is being followed, which we believe to be a wise one, of organizing parishes with a pastor and assistants. The communicants are 548,855; a gain of 18,567. The total contributions are \$13,565,000, a gain of \$147,000. Perhaps the most striking figures are the baptisms, 64,511, a gain of 4,518.

GENERAL NOTES AND COMMENTS.

THE General Missionary Committee of the Methodist Episcopal Church will meet at Minneapolis, Minn., in Wesley Methodist Episcopal Church, at nine o'clock, on Wednesday, November 8, 1893.

"There is no greater hindrance," wrote a great African bishop, now dead, "to the spread of Christianity than the crimes and the vices of those who call themselves Christians."

The *Shanghai Messenger*, speaking of a threatened invasion of poorly qualified missionaries, says: "As they are generally reported to expect great results without much education and without much of the necessities of life, it is needful to emphasize strongly that number can never make up for quality, and that economy is not to be estimated by the cost per missionary, but by the good work accomplished per missionary."

The receipts of the Missionary Society for the six months closing with April 30 amount to \$590,892.59, an increase of \$8,515.69 when compared with the same months of the previous year. This is much more favorable than the report made on April 1 indicated. It is important that the pastors of the Fall Conferences shall seek to increase the contributions of their members over those made last year.

On April 20 a farewell service was held in London in connection with the Zambesi Industrial Mission. A large number of friends met to say godspeed to the outgoing missionaries, Mr. and Mrs. Hawkins, Mr. and Mrs. Miller, and Dr. Hamilton. The *London Christian*, in giving an account of the meeting, reports the treasurer of the society as saying that it was expected that at the end of three years each station would become self-supporting and reproductive. The mission, we understand, will be established in the same country as that in which the mission of Mr. Richards, sent by Bishop Taylor, will be located.

A native paper in India tells the story of a milkman who at a fair made fifty rupees by selling milk which was largely water from the river. The man was grateful for his prosperity and made an offering at the shrine, and set about washing away his sins by bathing in the river, though it does not appear that he reckoned the adulteration of milk among them. He laid aside his garment in which were the fifty rupees, and proceeded to his ceremonious bathing, when a monkey seized the garment and climbed to the topmost branch of a tree overhanging the river. To the horror of the bather, he saw the monkey take out the rupees and drop them one by one into the swift waters of the stream. There was nothing to be done but to bear his loss; but mindful of how the money was obtained the man piously exclaimed to the river: "Mother Gunga has claimed her own."

The *Bombay Guardian*, in its report of the Lanowli

camp meeting, says: "The meeting on Easter Sunday evening was commenced with the baptism of a Parsee family—the wife and children of a Parsee convert of some twenty years' standing. The poor man had endured untold persecution from his relatives and friends, literally suffering the loss of all things for Christ. Now his face shone with joy, as his wife had come out into the light and, knowing all he had endured, was willing to testify that she also was ready to live or die for the same Saviour. The two elder children, a girl of fourteen and a boy of twelve, had also intelligently turned to the Lord; these were baptized on their own profession of faith, the little boy of five or six on the promise of his parents to train him for Christ. Before the baptism the mother fell on her knees and prayed in Hindustani that their baptism might not only be that of water, but that they might receive the true baptism of the Holy Spirit. It was stated in the meeting that this was the first known case of a whole family among the Parsees becoming Christians. Isolated cases were not uncommon, but there was no other case which anyone could remember of a whole family being brought to the Lord."

The term heathen includes all who have never heard of the Bible scheme of religion, and all those who, having heard, have rejected it. On the one side this will create no opposition, since all the readers will agree that those never having heard of the Bible are heathen, but the cry of "narrowness" and "bigotry" is sure to follow the declaration that those knowing but rejecting the Bible are heathen. No one will object to calling the tattooed, sunshine clad chief of a South Sea island a heathen, but who wants to classify with him the thousands in our land who reject the Bible scheme of religion? It is well, however, to bear in mind that the chief is far distant, and some of those who would be included very near. To say there are heathen in Africa is a platitude; to declare their presence among the elite of the United States is an outrage. But let us tarry here a moment. The African has a form of worship. Thousands in this fair land have none. To say they are destitute of the religious sense is to misjudge them, but the mere fact of knowing they ought to worship certainly is not sufficient reason for taking them from this class. Whatever else may be argued, the one whose religious condition leads to worship is farther advanced than the man destitute of any form of worship. After all, is not the objection to placing the two extremes in the same class based upon an intellectual rather than spiritual condition? It is possible to form a habit of thinking which prevents us from comprehending the religiously destitute condition of the many who are mentally enlightened.—*Rev. C. H. Robinson.*

It is a great blessing to have a heart which makes us willing to do what we ought to do. It is a sad thing to be mean by nature; and we all have enough of meanness to know the importance of a generous spirit in others. Some men and women are more inclined to be open-handed than others are. They deserve no special credit for this, but we can't help admiring them. And as to those Christians—for there are such, a good many of them—who can hold on to money in spite of every call of God or man, when they ought to part with it freely and gladly, they are to be pitied. They would give if only their hearts made them willing.

A well-known financier in New York, who died lately, was noted, during life, for lavish and unceasing liberality, as well as for the wisdom with which he gave to individuals, to charitable and religious purposes—in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said, bluntly: "You mistake. I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was a torture to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

Each sort of missionary service helps every other. To be eager for the conversion and consecration of our nearest and dearest ones develops the desire for the evangelization of others outside of our immediate circle. Loyalty to home missions creates zeal for foreign missions. The great thing is to realize that in respect to each and all forms of missionary effort we individually have an actual, serious, pressing, and constantly increasing responsibility, of which no one of us could get rid if he would, and of which no one of us who is in his right mind as a Christian would seek to get rid if he could. At the present time it is more than ever imperative that these truths be admitted. Never was missionary effort more general, more judicious, more enthusiastic, or more successful. Nor has there ever been a condition of human society more favorable to the promotion of mission work of the right sort. The very social crises which occur from time to time and in nearly every country are our opportunities. The unconverted world is more than ever ready to accept any proposed cure for its terrible ills which can justify itself, as the Christian's specific, and that alone, certainly can.—*Congregationalist*.

One Buddhist writer of Japan, Mr. Nakanishi, who seems not far from the kingdom of heaven, exalts Christ as the world's great moral teacher. "It is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises, Did Christ's teaching come from man or from above man? Every word, every phrase, of Christ's should influence us. In

the four gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. 'Love God and love man,' as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand forever."

A missionary in China, writing of the expanding work and the need of more money to sustain it, asks for a doubling of missionary contributions as follows: "You have been giving one dollar, and that goes toward paying the salaries of the missionaries on the field. An extra dollar is now called for, because the first dollar has been successful. If nobody had listened to the Gospel there would have been no call for this advance. But because children are willing to be taught, men and women have received the word and desire to build churches, helpers are willing to preach, and men are willing to listen to the message, the dollar is called for. Remembering that wages and salaries in foreign lands, among the natives of Japan, India, and China, are from a twentieth to a tenth of what Europeans are paid, you will see how important this extra dollar is. It is, in fact, worth many times as much as the first one. The first dollar is still necessary, for without it these churches would be left without a leader. The second, or extra dollar, is the one that pays for, and will secure the fruits of all previous effort."

A missionary writes from India: "While touring among the villages about thirty miles from Cocanada, I saw a sight that would melt a heart of stone. One day, just as the shades of evening were falling, having finished preaching in the caste part of the town, I returned to my boat, leaving the native preachers to distribute some tracts and do any personal work they might think proper. As I drew near the temple, I heard a cry like the wail of some bereaved mother weeping for her child. I paused for a little before going nearer, lest I might disturb the worshiper and miss what I longed to see. I had not long to wait. The sound came again—a low, sobbing cry. A step forward, and I could see a poor woman sitting on the ground before the idol; now weeping, now shouting frantically like one in hysterics, now scolding the idol. 'You killed my child! You didn't save my child! I gave you three fowls and a goat, but you didn't save my child. You mean old thing, you killed my child! Were there no other children in the village? Why should you kill my only child? You mean old thing! You are not God at all. You have no pity for me. I won't give you any more goats.' Thus saying, in revenge she spat upon the idol, which made no reply, offered no resistance, and gave no comfort to its worshiper. I had heard enough to move me to tears. I called to her, and she gave a sudden start and was about to run away, but I succeeded in detaining her. She said she had offered a sacrifice to this god, but it was not God at all. I then told her of the true God and of his Son

Jesus Christ, who offered himself a sacrifice for her sins. The old, old story seemed to comfort her, as it comforts all who mourn."

Mr. Summers was traveling in the interior of Morocco three years ago. In one of the inland towns, walking up and down the main street, passing a shop, he saw in it an intelligent looking shoemaker (who, it turned out, had passed through the Fez University), waiting for customers. After the usual salaams and compliments, Mr. Summers spoke to him about repentance, salvation, and eternity. At length he said, "What you say is very good, but aren't you a foreigner?" "Yes." "Why, then, do you wear our clothes?" he inquired. "I wear them," Mr. Summers said, "to make you feel that I am your brother and that we are of one blood, and in God's sight the hearts of all men are the same." "That's all very good," he said; "but you must not wear our clothes, as they are given to us by God to set forth the character of our religion, and he gave you Europeans your clothes to set forth the character of your religion." After this remarkable statement Mr. S. asked what he meant, and he went on to say, "You see these garments of ours how wide and flowing they are, our sleeves are loose, and we have easy-fitting slippers. As our clothes are wide so is our religion. We can steal, cheat, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish, and at the last day our prophet, Mohammed, will make it all right for us. But you poor Europeans, you have tight-fitting trousers and tight-fitting waist-coats and tight-fitting jackets. You have black, laced-up boots and big ugly hats, and in the heat of summer you look most miserable. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of the condemnation of God." "These thoughts," Mr. Summers adds, "were not peculiar to my shoemaker friend; they are held by the great multitude of the people." Those who think that Mohammedans, because monotheists, might be let alone by missionaries, know nothing of the actual working of Mohammedan teachings in the lives of its adherents.

A Wesleyan missionary speaks of a meeting in a small village of Ceylon, which numbered practically all the villagers, to whom he had simply delivered the doctrine of salvation. After the sermon a conference meeting was held, of which the missionary gives the following report: "'Do you believe these things?' I asked. 'Yes, sir!' was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go upon Christian lines. 'You believe in God; that he is one, and one only?' 'Yes, we do.' 'You believe that he made all things and sustains all things; that good is pleasing to him, and evil hateful?' Still the responses were 'Yes.' 'Do you believe that this Bible is God's word, and that other *Vedas* are wrong?' 'Yes.' 'Do you believe what it says, that God sent

his Son into the world to 'save sinners?' And still no less heartily was assent given. I marveled and repeated the questions in other ways; I made them more personal. 'Do you really believe, then, that Jesus is able to save men from sin? to save you?' 'O, yes.' 'Do you believe that he died for you, to put your sin away; that he loves you now and cares for you?' 'We do.' 'Will you, then, accept him as your Saviour, and accept him now?' 'Yes, sir; yes.' I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. 'If you become Christians, you must give up sin.' Silence. 'You must give up lying.' A smile ran round the audience and a voice said, 'We cannot agree to that.' 'God requires it of you. Lying, thieving, impurity, sin in all its forms, you must give up if you want Jesus to save you.' The negative was more pronounced; and I went on sadly: 'You cannot serve the true God and worship idols; you cannot trust both Jesus and Pilliar. Are you willing to give up these things, that He who died for you may save and bless you?' Ah, no! Willing to accept, if they might do so, while the life remained unaltered; willing to *accept everything*; to give up—*nothing*."

The *London Review of the Churches* says: "We are convinced that it may be laid down as an axiom in missionary work that no 'subject nation will ever be evangelized by missionaries who are identified with the governing despotism, however beneficent that despotism may be.' If missionaries are to be successful it must be manifest to those whom they seek to evangelize, and manifest beyond any suspicion of a doubt, that their sympathies are with the ruled and not with the rulers. When the issue is a moral one the tremendous danger of identification with the government becomes immeasurably greater. The three great missionary societies which are having stupendous success without parallel in the history of missions, are the American Baptist Missionary Society, the American Methodist Episcopal Church, and the Salvation Army, and these agree in their unanimous denunciation of the three great government crimes, and in the total abstinence of all their missionaries from narcotics and intoxicants."

The *Missionary Herald* says: "Instruction in the matter of Christian giving is greatly needed in many of our congregations. Not that regular contributions are neglected or that special appeals are not often made. The requests for generous offerings may be reiterated, but there is too little careful and systematic instruction in regard to the principles which should actuate Christians in this matter. There is no grace that needs for its culture more careful and persistent instruction than this grace of giving. It is not enough to depend upon touching appeals. Christians

should be led to give, not because of some spirited address or by some pitiable tale of need. The whole subject should be placed on broader and higher grounds. Christians should give from principle and by system. Questions as to why, and when, and how offerings should be made for Christ should be often discussed from the pulpit, and this not merely when a collection is to be taken, but as a part of the Christian training which every pastor should seek to impart to his people."

Mr. W. Raju Naidu, Editor of the *Madras Eastern Star*, writing from India respecting the failure of the Bombay Decennial Conference to denounce the great moral and social evils fostered by the government of India, says: "There are only a few missionaries in India that are entirely wrong on the three great questions of the government—the drink, opium, and vice traffics. But there is a much larger number of men who are morally weak, and on some occasions follow these few, against their own conscience and what they know to be right. This moral weakness arises from the close intimacy with the officials, dining at their houses and inviting them to dine at the missionary's house, even in cases where the officials are living notoriously ungodly lives. There are some societies that are unanimously faithful to God in denouncing these three great evils. The American Methodist Episcopal Church, the American Baptist Missionary Society, and the Salvation Army have one voice on these matters. There are numbers of earnest individuals who are right in the other societies, but we want to see *all* societies in India come up to the standard of faithfulness of these three great organizations."

The Missionary Society of the Methodist Episcopal Church appeals to the more than 500,000 Epworth Leaguers for sympathy, prayers, and money, and I am sure the appeal will not be in vain. Every true Leaguer will joyfully respond, if not with "Here am I, send me," with "If I cannot go, I will help to send," which is equally important and meritorious. Let the Master's last command ring out along the rapidly extending lines of League soldiers: "Go ye, therefore, into all the world, and preach the Gospel to every creature." Much can be done through the League to disseminate missionary information and stir up missionary zeal. Let missionary information be freely circulated through books, periodicals, and tracts containing the best discussions of missionary questions and the freshest news from the great world field. Let one service of each month be devoted to the world's evangelization. As a center of thought, conversation, and prayer, a given mission field might be selected for each monthly meeting, until the whole list is considered. For the month the chosen field should be the subject of careful investigation. Missionary encyclopedias should be consulted, histories perused, and information concerning the progress of the work procured. Topics might be given to different persons,

such as the geography of the country, its material resources, the history, manners, customs, and religions of the people, and the successes achieved.—*Dr. A. B. Leonard.*

It was in the summer of 1853 that the American Bible Society left the contracted quarters which it had long occupied in Nassau Street, and came to the new and commodious Bible House, which ever since then has been its home. Just at that time there was graduating at Yale College a young man named Hiram Bingham, about twenty-two years of age, born of missionary parents in the Hawaiian Islands, to whom God has granted a long and useful life, and who now sees realized the dream of his early years. After the lapse of forty years he comes to the Bible House, and there corrects the last pages of proof of a version of the entire Old and New Testaments, every word and line of which he has translated from the original tongues into a language which he reduced to writing, and for which he accumulated a vocabulary and constructed a grammar. Portions of the New Testament in the language of the Gilbert Islanders found their way into print at Apaiang as early as 1865, and on the 11th of April, 1873, just twenty years ago, the entire New Testament left the press at Honolulu. The translation of the Old Testament was also completed on the 11th of April, 1890, and after giving it a careful revision, Mr. Bingham has the great satisfaction, on the same date in 1893, of seeing the entire Bible in print and his great life work achieved. It is doubtful if the missionary annals of the world furnish an exact parallel.—*Bible Society Record.*

Russia is increasing its efforts to destroy the Stundists, and on May 1 the following measures were to go into execution: "The children of Stundists will be taken from the care of their parents and placed under the guardianship of relatives who are members of the Orthodox Church, and in the event of their being without relatives, under the charge of the clergy of the locality. Stundists, the parents of children who have not been baptized by a clergyman, will be compelled to have their children baptized in Orthodox churches, and if they prove obstinate they will be sent to jail for a period not exceeding sixteen months. Further, Stundists will be forbidden to erect schools of any description in connection with their meeting houses, and no further licenses for meeting houses are to be granted. But perhaps the cruellest enactment against these harmless Protestant peasants is that which directs the police and clergy to mark with a special stigma the passports of those who are known to be sectaries. This stigma will enable owners of factories and other employers of labor to recognize the Stundists, and to keep their Orthodox workmen free from their contaminating influence. Any employer who is known to have a Stundist among his employees will be fined heavily. Should a Stundist be in a position to em-

ploy labor he will be forbidden to employ Orthodox servants, but the penalty in his case for nonobservance of this enactment is transportation to the Caucasus for a period not exceeding five years. There is refined cruelty in the last paragraph of these laws—that portion of the graveyard in which Stundists are to be buried must not adjoin the portion occupied by the Orthodox dead, and must be unconsecrated ground. Nor will any burial service be allowed over the remains of a Stundist."

The *Tennessee Methodist*, of the Southern Methodist Church, in its issue of April 20 shows that it believes that the union of Methodism would be a gain to Christianity if this could be brought about in the right way, and deprecates the uncovering of old sores. It well says: "Our Methodisms will never come into closer relations by a senseless multiplication of speeches, articles, and books on points of division which stir to fresh life the dying embers of bitterness and feud. We are to let the dead past bury its dead, while we address ourselves to the light and needs and relations and new demands of this age, this year, this day, this hour. We are asked if we are in favor of organic union. As well ask us if we are in favor of John Jones and Sally Smith marrying while they are pelting each other with mud and missiles, and by words and acts making ugly exhibition of bad temper. The questions now pressing for settlement between Mr. Jones and Miss Smith are: Can they be induced to quit fighting—to lay aside the mud and missiles and cease saying ugly things to and about each other? Now, this is the very first thing needed, and is a demand of decency. Society has a right to ask this much. The example they are setting is demoralizing to the community. After you have secured this you may begin to talk to them about the great law of the brotherhood of man and our duty to love everybody. If you can thus get them seriously concerned about reaching a high level like this, and induce them to surrender themselves to the spirit and letter of that matchless thirteenth chapter of first Corinthians, why you have succeeded in settling the religious questions with them, and the marital question you can leave to take care of itself. The match-making business is a bad business anyway."

Grasping the New Testament idea, I note that the minister is not a priest, except as all believers are priests. There is no separate priestly order or caste, mediating between God and the congregation. This is so clearly understood among us that it need not be discussed. Nevertheless, with priestly claims, so boldly asserted and so widely accepted as they are to-day, with results so deplorable spiritually, it is necessary to speak out clearly and with emphasis—giving place to these claims, no, not for an hour. Our Puritan ancestors objected to the surplice because of the principle involved. It was a challenge on the part of the wearer to be regarded as a priest

in an exclusive sense—a sense in which ordinary Christians are not. The man who claims such a priesthood disinherits his brethren, invades the prerogative of the Lord Jesus Christ, and is guilty of presumption like that of Korah, Dathan, and Abiram. Further, the minister is not a dictator. He has no dominion over faith. In some hands, dictatorship may seem to work well, as the imperialism of the third Napoleon seemed to do for a time; but it is alien to the genius of the Gospel, subversive of our Christ-chartered freedom, and in the long run disastrous in its issues. The minister is a man under an authority which forbids him to lord it over God's heritage. Nor, again, is he a proxy, paid to do other men's work, and thereby to save them trouble and relieve them from responsibility. Nor, once more, is he a hireling who has entered sacred office for a piece of bread, or as a profession in which he may distinguish himself. What then? He is a man whom the Holy Ghost has qualified for, and called to, leadership; and in whom the brotherhood has discerned grace and fitness.—*Dr. John Culross.*

An account of the first attempt of native evangelists to carry the Gospel into Changsha, the capital of Hunan, is sent us by Dr. Griffith John. The evangelists, Messrs. P'eng and Yen, London Mission converts, left Hankow in December. They found everything quiet in Changsha, and for a time did a good trade in Christian books, and talked about Christ in the tea shops and other public places. Two sellers of antiforeign literature, when told by them of the illegality of their conduct, at once apologized and begged forgiveness. Services were held in the house of Mr. Siau, a London Mission convert. At the end of fifteen days, however, an emissary of Chou-Han, the sworn foe of the Christians, appeared, and the day following came again with a number of others, and having made inquiries about the books, demanded that Mr. P'eng should be delivered to the mob to be beaten. That gentleman was, fortunately, away just then. The same day the head constable of the ward obtained books for the magistrate. Early the following morning a deputy from the magistrate came and sealed up the books. A day or two later Mr. Siau and his family were thrust out of the city by the constable, and the next day Mr. P'eng had to follow. All the books were taken to the boat landing, and the Christians were ordered to leave at once, bag and baggage. Messrs. P'eng, Yen, and Siau sturdily held on, again and again entering the city, and having a friendly reception from the people. But the constable told them the orders to leave were imperative, and if they did not leave immediately there would be trouble. They therefore took a boat for Hankow. Dr. Griffith John thinks that, were it not for the magistrates, the people of China would receive the missionaries willingly enough. His own impression is that the mischievous coterie of Chou-Han is pretty well broken, and

that in the present case they simply acted as spies for the magistrate.—*London Christian World*.

Bishop Mallalieu, after visiting our missions in Japan, Korea, China, and India, writes: "Surely we have attempted great things for God. Will our faith now effectually expect great things from him? In India alone we are now employing some fifteen different languages and dialects; in our other missions nearly twice as many more; so that, if all varieties of speech employed by us should send a representative to our next General Conference, we would have a veritable Babel of our own. This mighty extension of our territory demands an immense force, and we cannot, we ought not, to depend for the supply of ministerial service upon the native converts. What we ought to aspire to do is to reproduce our type of Methodism—which is unquestionably the best of all—wherever we plant a mission, and this cannot be done unless we have an ample force in every field. We must utilize to the utmost extent the indigenous resources of men and money wherever we are; but it would be absurd to expect that men just converted from heathenism could by any possibility appreciate at its real value our whole system, including both doctrine and polity, much less could they be expected to reproduce our type of Methodism. The leaven of which we read in the Lord's parable was proportioned to the meal. It was hid in three measures of meal; if there had been six measures of meal the whole lump would not have been leavened. We are trying to leaven a hundred measures of meal with what would answer for three or five at the utmost. What we must have is more men. It is inordinate folly to undertake with a handful what requires a thousand. If the men are not forthcoming, then the Church ought with one consent to go before God and ask him, who is the Lord of the harvest, to send laborers into his harvest.

"As to the question of money, it is patent to the dullest intellect that if large numbers of men are sent forth, there must be a large increase of funds; there must be a development of genuine Christian liberality. The time has come when our wealthy and our well-to-do and prosperous members should take this subject into careful consideration. They must learn that when they have taken due care without extravagance, of their own families, then the claims of God come to them with imperative authority. They must learn that one essential element of Christlikeness is to deny self and sacrifice self, and refuse the clamors of ease, pleasure, and self-indulgence, in order that they may render to God the things that are his due."

Glorious Work in India.

BY REV. J. O. PECK, D.D.

THE news from India from every part of the empire, where our missions are, and from all depart-

ments of work continue to be glorious. Victory is in the air. Salvation is coming to the people in streams of life and power. The missionaries and native brethren are baptizing the converts on every hand. They even press upon them throwing away their idols and calling for the missionaries to baptize them in the name of the holy Trinity. Many of these converts develop at once most remarkable evangelistic zeal and power. As soon as instructed they begin to tell the story of the cross and plead with their heathen friends to come to Jesus.

One old peasant farmer who could not read nor write, but who learned by heart the first chapter of John's gospel so that he could repeat it, for eight years has gone out after the harvest was over, into the villages and hamlets, to tell the story of Jesus and his love from his warm, converted heart, and repeat that first chapter of John. He has since learned a little more of Scripture and has learned to read. As the result of eight years of his personal pleading with his heathen friends and working among them, he has brought over four hundred souls to Christ. Point to me any farmer in this Christian land that in all his life has brought four hundred souls to Jesus!

Fifty thousand souls are now inquirers, and are waiting for the money to come in so that pastors or teachers may be sent to instruct them and prepare them for baptism and open confession of Christianity. Whoever heard of such a work, and yet we cannot get fifty dollars for a pastor, or thirty dollars for a pastor-teacher, fast enough to take care of these awakened souls that God is bringing by the thousands to our missions. O, when will the Church wake up and not play at missions, but give with joy and gladness the word of life and salvation now, when the people are flocking to our altars?

I append a letter from Rev. J. E. Robinson, of Poona, which tells of the glorious work in that field. It was written April 7:

"The Lanowli camp meeting, which we revived this year, was a grand success. It has given the work in western India a mighty impulse. It means a great deal to our native brothers and sisters to meet together from various points, and spend a week in definite waiting upon God for a baptism of the Holy Spirit. Many were richly blessed, and the work will feel the new experience which many have carried with them to their respective charges. How I wish you had been present at the love feast on the Sabbath! To hear the delightful flow of heart-stirring testimony and glowing song for two hours, in four or five different languages, would have been an inspiration to you. It was a time of great power—as, indeed, was the whole day, which, with hardly an hour's intermission, was filled up with wonderfully helpful English and vernacular meetings from early morning till half past ten at night. Many of the missionaries and their wives testified to the sanctifying power of

the Spirit, and all seemed to be wonderfully uplifted and encouraged.

"Of all the good things which we rejoice over, perhaps none has deeper significance than the conversion of between thirty and forty of the boarders of the Bishop Taylor High School. Every boarder in attendance definitely sought and, as we trust, found the Saviour. Many were under deep conviction, and some only surrendered toward the close after much prayer and personal effort. It was a glorious victory. Our earnest prayer is that out of these promising young people God will raise up many grand workers. I am sure that this good news will rejoice the hearts of the kind friends who so generously provided me with funds last year to bring back with me a supply of American school furniture. This school has had a remarkable history and is, in truth, the child of prayer and faith. It is now enjoying the best year of its history in all respects.

"We are so deeply impressed with the possibilities of the camp meeting as a means of revival for our people, and especially for our workers, that we are resolved to keep it up at all costs, though the great bulk of the expense has to be met out of the missionaries' pockets. Brother D. Osborne had charge of the religious services, and gave the greatest satisfaction to all. He is a grand man of God."

An Important Book for India.

BY REV. S. P. JACOBS.

IN the GOSPEL IN ALL LANDS for March is a statement of pressing need among the Kanarese Christians of India. That call for aid has the hearty indorsement of Bishop Thoburn. The GOSPEL IN ALL LANDS commends it.

American Christians flooded with literature cannot take in the situation of India Christians without such a wealth of books and periodicals. India's multiplied millions are rapidly becoming a reading people. The multitudes not able to read are led by those who can read. The press is fast becoming the controlling force of India. This fact is seized by the advocates of false doctrine. Hindu, Mohammedan, Buddhist, and infidel presses are filling the market with literature opposing Christ.

And within the Christian community are publications at war with the actual fact of Gospel life. Of this sort is the error that Christ's righteousness and obedience are received by the Father as a substitute for our righteousness and obedience wrought by the Holy Spirit in us. This ignores the law of God, and assumes a nonforfeitable "standing" obtained by a single act of faith justifying a person once for all.

This false doctrine is heard and read plentifully in India. It often finds congenial soil for rapid growth because of the popular *Yoga* philosophy there. The *Yogi* has for its central idea, "a spirit unaffected by works." Note, a spirit unaffected by conduct and

one's "standing," unaffected by one's conduct are close kindred.

Bishop Thoburn's remark that Dr. Steele's *Antinomianism* will prove a "very valuable book, especially at the present juncture," is quite clear. To put it there in Kanarese is the matter now in hand. From the above its great need is plainly seen. Let everyone reading this refer to the statement in the March number of this magazine, and send at once money to make up the \$300 for a one thousand edition of the book. Address me at Nortonville, Kan. I have received to date and acknowledged, \$31.60.

Evangelization of the Japanese in California.

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

THE fact that hundreds of the Japanese youth in this State find their way into the schools, earnestly seeking for the "hid treasures" of learning, must commend them to the good will of all enlightened and Christianized Americans. One reason for the presence here of so many students is the fact that here they can earn a living and also obtain an education at the same time, while in Japan this would be impossible. A noble Christian youth, who has just graduated from one of the high schools, informs me that, in addition to keeping himself, he is able also to assist his parents, who are very poor. This man will one day return to bless his people.

Not only are these genial, kindly neighbors of the "Far East" availing themselves of the benefits of our schools, but they are even reaching out beyond for the source of all that is good in our civilization—the Gospel of Christ. The professed converts number hundreds. While some may be tempted to accept Christ for gain, the vast majority are sincere, as evidenced by a pure life and earnest effort to gospelize their own people. I believe that one in four of all the residents on the Pacific coast have accepted Christ as a *personal* Saviour.

They are zealous propagandists of their newly found faith. Not only do they support their pastors, but send out many evangelists through the State. The Gospel is preached and tracts distributed in nearly all places in San Francisco where they dwell. Missions and branches are carried on in Oakland, Alameda, Berkeley, Sacramento, Vacaville, Portland, Seattle, and other points. A few weeks ago a young man brought two hundred dollars to the pastor in San Francisco, and said, "Use this for spreading the Gospel, but do not mention my name." Here in our State are these witnesses to Christ—missionaries to us. Recently an infidel said to one of his Japanese employees, "I believe you are a Christian." The answer came like a flash of lightning, "If I were not a Christian I could not live with you." This infidel, it seems, uses his tongue in defaming Christ and Christians.

TIDINGS FROM OUR MISSIONS.

DR. M. C. HARRIS writes from San Francisco: "The Japanese Christians push ahead and embarrass me with the amount of work they create for themselves as well as for myself. The new branch in Portland is growing rapidly. We must reenter Hawaii. A Japanese local preacher, on his own account, has opened a mission in Honolulu, and keeps house according to the Methodist system. Some of my workers are earning money to go and join him."

Rev. Carl Ljunggren, Presiding Elder of the Göteborg District, Sweden Conference, writes: "Within several of our societies we have held protracted meetings, and there have been revivals and salvation for many. The Sunday schools are increasing in the numbers attending. Many children suffer persecution because of their attendance. The Lutheran priests in many places use every means in order to interfere with them, and they regard it as allowable to prohibit such children whose parents do not belong to our church from attending."

Rev. K. Lundgren, Presiding Elder of the Gefle District, writes from Gefle: "In this city we have a glorious revival which began about Christmas. Meetings have been held every day, and souls have been saved every meeting. About three hundred have been brought from darkness to light, and nearly two hundred have joined the church on probation, mostly young people. We have here a very successful church with nearly one thousand members and probationers, and it has been self-supporting for several years."

Rev. J. J. Christensen, Superintendent of our Denmark Mission, writes from Copenhagen, March 31: "I returned home a few days before Easter, after having traveled eight hundred and sixty miles on a visit to all our stations. I was absent five weeks, preached thirty-six times, presided over nineteen Quarterly Conferences, addressed four Sunday schools, and paid many visits from house to house. It is a joy to me to state that the work is prospering. In several places I had eight hundred persons in the congregation, and the power of the Spirit was felt among the people. There have been two hundred and fifty-eight persons converted to God and joined the church on probation the last quarter. I have much work to do, as, besides superintending the mission, I am the editor of our paper and a teacher in our theological school."

Rev. T. E. F. Morton writes from India: "We lately visited Pantalai. Our arrival was announced by the chamár lads. As it is usual with the heathen children we were notified as 'Isa Masih,' showing our close identity with the Lord Jesus Christ. Visiting the chamár mohalla, women and children earnestly listened to the sound of the Gospel, the men being away on duty. We then passed on to the ballahi

mohalla. A great crowd was present. Arrangements were under way for a marriage feast. Six maunds of rice were being cooked for the guests. The sound of our tambourine brought them together. Scores of men, women, and children listened to the blessed Gospel. We were asked to come again, which we did, but we still found them hard at work, getting the six maunds of rice ready. Before leaving the village we gave the chamár men their portion, which two of them received very gladly."

The Hathras Camp Meeting in India.

BY REV. R. HOSKINS, PH.D.

WE came on here and stayed at the city hall—which is a fine solid brick building, built on a good European model—Dr. Scott having secured the consent of the magistrate. We had our small tents pitched for the native brethren, who came from various points in the Agra District. It is now the season of the Holi festival, and respectable people do not like to go out of doors on account of the great lawlessness that prevails. Young men and boys are wandering about in all parts of the city, using their squirt guns to besmear the unwary passengers with the red and yellow colored water. At this time the lower classes think that intoxication is a very commendable thing, and in the delirium they squirt the colored water on everyone who passes by. Once or twice we have been caught in this shower to the fear and consternation of the offenders.

We began our services in the Butler Chapel, which consists largely of a big grass roof that covers considerable space. At the back end of this space is a small mud room which is used to store the chair, benches, and table. Our congregation was not large; perhaps fifty persons were present. Lal Masih was there with his band of boy singers. He is a very genuine Christian, and his influence for good is remarkable. His pay as pastor-teacher is five rupees, and his wife, who also gives her whole time, receives three rupees monthly. Men of his stamp should receive a good biblical training; and there are many of them among the new converts. These men do not accept Christianity because of personal profit, for in many instances they lose much for Christ's sake. We held five services in Hathras, closing with the Lord's Supper. About twenty-five persons were lifted into the light of a present salvation, who up to this time had believed in Christ, but had not received the assurance of their forgiveness.

The communion season was a blessed one: forty persons united in this memorial of our Lord's death. Here again the workers received a special anointing for the ministry, and they propose holding these revival meetings in the small communities of Christians that are scattered in the neighboring villages.

Our hearts have been full of joy and thanksgiving when we saw how hungry these people are for the pure word of God. They have taken on them the name of Christ. They have heard of the power of the Gospel to save a man from sin and to renew him; and now when we go to them with the one single and well defined purpose of leading them to receive the power of the Holy Spirit, how intently they listen, how heartily they accept the message of healing, how soon they enter into joys that the angels long to understand.

Our Methodist Missionaries in Chili.

BY REV. W. L. Y. DAVIS.

THE members of Chili District, of Cincinnati Conference, met at the call of Elder La Fetra, the middle week of January, at Santiago College. Revs. W. F. Albright, of Coquimbo; Harry Compton, of Serena; Grieve, of Talca; I. H. La Fetra, W. Powell; and W. L. Y. Davis, of Santiago, responded to roll call. The usual business was transacted. No changes were made in appointments. Rev. Compton preached in the Union Church Sabbath morning. Rev. Albright conducted the services at the Presbyterians' Instituto Nacional in the evening.

Iquique College, energetically directed by Dr. W. C. Hoover, is now occupying its new quarters. The building was erected last year by the New York Missionary Committee. It stands facing the ocean, with a delightful view of passing ships. Rev. Gilliland, the former presiding elder, will engage in the Spanish work in Iquique the coming year. His friends announce his marriage with Mrs. Lewis, a teacher at the Iquique Mission.

Concepcion schools are also erecting new buildings this summer. Rev. La Fetra is superintending the construction. Rev. G. F. Arms and wife have charge of the boys' department. Rev. Campbell and wife, accompanied by Miss Fisher, daily expected to arrive from the States, will likely have the girls' department.

At Talca, Rev. Grieve's private school is to be purchased and controlled by our Mission Board. Rev. Grieve and family will return to the States in June. Rev. Winans and wife, now at Iquique, are likely to supply the vacancy.

Miss Eva Shultz, a teacher at Santiago the past year, has been transferred to Iquique. Miss Wake-man, preceptress at Iquique the past year, will sail for New York soon. Failing health compels her return.

Santiago College had the largest attendance in its history the past year. Three hundred and five were enrolled. The new school year for all the colleges along the coast begins March 1. Prospects are all excellent. Bishop Newman's visit in June and review of the work is being anticipated.

Our West China Mission.

BY J. H. MCCARTNEY, M.D.

THE Annual Meeting of the West China Mission was opened by Superintendent Lewis, who preached the annual sermon, Thursday evening, January 19, in the presence of all the foreign missionaries of the city. Friday morning was given up to hearing reports. The report of the superintendent showed a large amount of work well done during the year. Brother Cady, pastor of the work at Chen-tu, has succeeded in getting together the past year a probationer's class of five or six, and reports the work encouraging.

Doctor Canright, student of the language, did not have much of a report. He has been ill most of the time, but is rapidly improving. Brother Smith has been compelled to return to the United States during the past year, on account of poor health. The Mission passed strong resolutions, petitioning the board of bishops for his early return to the field, if his health shall permit. Brother Smith is a good missionary, well liked by both foreigners and natives, and will give him a hearty welcome back to Chung-king.

The past year has been one of extreme unhealthiness in and about Chung-king; nearly everyone has been compelled to leave the city for a longer or shorter period.

The afternoon sessions were held in Chinese, and were of considerable interest. Prayer meetings were held each evening among the Chinese. On Sunday we had love feast and communion service, the sermon in Chinese by Brother Cady. The London Mission took communion with us. It was a grand sight to see foreigner and native drinking out of the same cup, and enjoying the same spiritual atmosphere. Nearly seventy-five took the sacrament of the Lord's Supper.

We have had an increase of sixteen members during the year, making a total of thirty-nine, and thirty-five probationers.

We have commenced to lay the foundation for a new school building in the country about two miles from the city. The grant for the purpose was two thousand dollars. The building is to be two stories high, with accommodations for one hundred pupils, sleeping rooms above, and workshops, school rooms, dining rooms, kitchen, and chapel underneath.

Brother Cady has been granted a vacation, and will leave for home some time about June 1 next. Brother Cady for a single man has been on the field much longer than they generally stay—seven years, and more. The Mission has authorized him, while at home, as well as Brother Smith, who is at home at the present time, to solicit subscriptions toward an endowment of the hospital. Five hundred dollars will permanently endow a bed and purchase all medicine for use of patients, or two hundred and fifty

dollars without medicine. Thirty dollars will endow a bed for a year with medicine, or fifteen dollars without. We would be pleased if pastors, Epworth Leagues, or Conferences would communicate with these brethren. Brother Smith's address is Sarcoxie, Mo., care of C. C. Powers. Brother Cady's address will be known when he reaches America.

It will take at least ten thousand dollars for an endowment fund whose interest will purchase medicines and support the beds. Have we not some good brother or sister, pastor or Epworth League, as much interested in the salvation of Western China as they are in Central China and India? We are thankful for sisters like Mrs. Philander Smith, who gave the fine hospital to Nanking and the Deaconess Home to Wuhu, but are there not others, in or out of the Church, who will do likewise for Chung-king? We would be thankful for anything, great or small, in dollars or cents, as well as muslin for bandage material. Any person interested can communicate with Chaplain McCabe, 150 Fifth Avenue, New York city, or with the writer, who will be pleased to furnish any information desired.

A Mission Trip to Serali.

BY REV. T. E. F. MORTON, OF INDIA.

A FEW days ago myself and family arose at 3:15 A. M., and left Hurda at 5 A. M. for Serali, which we reached at 10 A. M. The two carts which were in use were pretty well packed with adults and children, tents and commissariat. Mrs. Morton and the children were in a measure alarmed at the ascent and descent to be met with on the line of journey. Five streams had to be crossed, and the children would frequently ask, "How many more streams are there?" Some of them would close their eyes as the cart ran down the descent.

On reaching our destination we pitched our small tents in the mission compound and made ourselves comparatively comfortable. As the dewan's wife and other native ladies were anxious to see Mrs. Morton, she went, but not without being well equipped with God's word and the Methodist vernacular hymn book. She had the opportunity of preaching and singing the Gospel to the dewan's (an officer of government), daroga's (jailor), police officer's, bori's (merchant), and the butcher's (Jammal) mothers—four of the above being purdah women. They were so glad of a visit, and proved their pleasure not by an unreserved, immediate surrender of themselves to Christ, but by sending after Mrs. Morton a good quantity of khajur (a kind of sweetmeat) and a garland of small sugar bottles. The wives of the dewan and the daroga appeared intelligent women and were willing to accept religious Urdu literature.

All these and other women have been and are visited by our native preacher's wife. Mrs. Morton

thinks that there is a splendid opening at Serali for women's work. Well, we were at our outpost for work, and did it as best we could in the name of the Lord. Several men and women paid us visits and very profitable conversation was held with some of them. Night soon drew on. As we were entering the preacher's house for a religious service dark clouds were observed gathering in the sky. The service began. Blessed hymns were sung. The chapter in Acts detailing the conversion of Saul of Tarsus was read. A short address was given by the missionary on Nicodemus, followed by a long one by Asad Ali, the local preacher. Eager eyes watched us and attentive ears listened to the blessed truths of the Gospel. The following were at the service: myself, wife, and five children; Asad Ali, Dilewar Masih, wife, and adopted daughter, Martha; Abdul Kurrim, the bori; Jammal, the butcher; Nurmoo; Bagehand, the borsord (worker in bamboo), and another Mohammedan. As the service was proceeded with the rain came down in torrents. Our tents were drenched and a portion of our bedding. The preacher's kitchen, an antechamber, was leaking like a sieve, and our supper was cooling fast under the falling elements. The meeting room was the only place dry, in which Mrs. Morton and the five children lived in Irish fashion with the preacher's wife, two goats bearing them company all the time. It was a relief when the large-eyed goats were marched out in the morning. Asad Ali weathered it out on a charpai (native cot) in the kitchen; the old man and I took to the veranda, which now and then reminded us that we were still in the earthly tabernacle by coming into close contiguity with our heads.

Morning dawned. What a relief! The sky was not free from clouds. The sound of the tambourine brought a crowd together in the space in front of the preacher's quarters. Three earnest addresses were given to the audience.

The consumption of a good native breakfast, followed by the administration of the Lord's Supper, made it possible for us to leave that day for our home in Hurda. As the carts pushed forward clouds were being piled up in the heavens behind us. We could see that it was raining at different points—north, south, and east—but no rain fell upon us; our ghar-rywala, or driver, was struck by it and called our attention to the fact. The rain held off till we got to Hurda and then, what shall I say? an half hour tremendous downpour.

Before closing I first want to say that Nurmoo, one of the Mohammedans present at the meeting, had remarked that ten to fifteen people, including himself, are taking counsel and talking a great deal about the salvation of Jesus Christ. Dilewar Masih, our preacher there, says that in his judgment there are twenty-five of such persons. Nurmoo also bore testimony to the good work the old preacher was doing at Serali.

Action of the Board of Managers on the Chinese Exclusion Act.*(The following was adopted on May 16, 1893.)*

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church has heard with great regret the decision of the Supreme Court of the United States that the Chinese Exclusion Act of May, 1892, is constitutional.

We profoundly regret that the repeated remonstrances of this Board, of many Annual Conferences of our Church, and the representative bodies of other Churches, have been powerless to stay the tide of unjust and oppressive legislation in violation of our solemn treaties with the Empire of China; and that it is now declared to be the constitutional law of the land, that Chinese persons are liable to be imprisoned and deported for the offense of being in this country without the certificates required by this last enactment.

We express our thanks to President Cleveland and his administration for modifying some of the oppressive regulations connected with the operation of the law, for delaying its execution, and affording facilities for securing a speedy decision on its constitutionality.

We earnestly beseech the president to use all means within his power to meet the just wishes of the Chinese government, and, if it be yet possible, to secure through diplomatic action such agreement between the two countries as will secure peace and harmony.

In this time of peril to our missionary interests in China, and of dishonor to the fair name of our country because of unrighteous and oppressive legislation, we deem it of the utmost importance that the whole Church look to God for his divine guidance and help. We therefore recommend that Sunday, May 28, be observed as a day of special prayer throughout the country, that our government may be led to just and right action in this emergency, and that such solution of pending questions may be reached as shall save missionary interests in China from disaster, while just treatment is secured to the Chinese in this country.

The Corresponding Secretaries and Mr. J. H. Taft are hereby appointed a committee to confer with committees that may be appointed by other missionary societies, and arrange for such public expression on the part of Christian and humane people as is called for.

(A copy of the above was ordered sent to the President of the United States and to all of the Church papers.)

Personals and Special Notices.

BISHOP TAYLOR arrived in New York from Africa on April 30.

Rev. L. D. Janney, of the Bengal-Burma Conference, is practicing law in Oregon City, Ore.

Rev. H. Olin Cady, of the West China Mission, leaves China this month for the United States.

Rev. George H. Jones, of the Korea Mission, was married May 15 to Miss Margaret Bengel, of Seoul, Korea.

Miss Harriet S. Alling, of the Japan Mission, has returned to the United States. She is at Moreland, Ill.

Mrs. Vulcheff, of the Bulgaria Mission, arrived in New York April 28. She is at Hoosick Falls, N. Y.

Rev. D. S. Spencer, of the Japan Mission, returned to Japan last month. His address is 14 Tsukiji, Tokio.

Rev. W. L. King and family are on their way from India to the United States. They will reside in Ripon, Wis.

Rev. Ernest A. Bell, who has been laboring in the American Board Mission in Ceylon, is now one of our missionaries in Jubbalpore, India.

Mrs. McCoy, widow of Rev. F. L. McCoy, of our India Mission, has been appointed Superintendent of the Deaconess Home at Cleveland, O.

Rev. F. T. Beckwith, wife, and two children, returned to the United States from Japan in April. Their address for the present is Los Angeles, Cal.

Rev. Thomas Craven is at Evanston, Ill., and Rev. Lewis A. Core, at Moradabad, India, and not at the places given in the directory on page 236 in this magazine last month.

Mrs. G. B. Smyth writes from Foo-Chow to her husband, now in this country, that there are ninety-five students in the Anglo-Chinese College, a larger number than ever previously reported.

Rev. L. N. Wheeler, D.D., Agent of the American Bible Society for China, died in Shanghai, China, April 24. For several years he was an efficient and successful missionary of our Church in China.

Rev. P. T. Wilson, M.D., of India, after an absence of fifteen years from the United States, has returned with his wife for rest. After July 1 his address will be, care of Mrs. G. W. Gray, Evanston, Ill.

Rev. C. P. Hard, of India, now in the United States, is making full proof of his missionary zeal and knowledge, in addressing Sunday schools, churches, and conventions. His post office address is Evanston, Ill.

Miss Harrington, whom we announced last month as missionary in the Methodist Episcopal Mission at Singapore, remained but a short time in the mission and is now married to Dr. Cousland, of the English Presbyterian Mission at Swatow, China.

Rev. E. F. Lounsbury, formerly of the Bulgaria Mission, has been transferred to the New York East Conference and stationed at West Farms, New York. He arrived in New York from Bulgaria on April 25, with Mrs. Lounsbury and Miss Ella B. Fincham.

Rev. F. J. Masters, D.D., the Superintendent of our Chinese Missions in California, has been in New York and vicinity for several weeks, preaching to the Chinese, examining into the Chinese work here, and giving advice as to the best methods for its successful prosecution. He will return to California next month.

Our last issue contained the announcement that in May Bishop Foss and Dr. Goucher were to leave the United States on a visit to our missions in Japan, Korea, China, India, etc., and a tour around the world, and that they had been intrusted with special duties by our Board of Managers. The injury Bishop Foss received from a fall while at Evanston, Ill., prevents his making the journey, and Dr. Goucher has decided to remain at home. Bishop Foster and Dr. A. B. Leonard, Corresponding Secretary, sailed from San Francisco May 23 on a visit to the missions in Japan, Korea, and China, and are authorized to discharge the duties devolved upon Dr. Goucher and Bishop Foss by the Board.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their meeting on May 16, adopted resolutions respecting the Geary Chinese Exclusion Act; a resolution of sympathy with Bishop Foss in his sickness arising from a recent accident; permitted Dr. Thos. B. Wood, of Peru, to make a short visit to the United States; appointed Treasurer Hunt, Drs. Sanford and Lowrie, and Messrs. Taft and Dobbins, a special committee to consider the relation of deaconesses in the foreign field to the Missionary Society; authorized the sending out of a single man as an assistant to Rev. W. C. Longden, at Wuhu, China, Brother Longden agreeing to pay his salary the first year; relieved Rev. S. A. Smith, of West China, from the service of the Board for the present; arranged for sale of property in Rome, and the commencing of the new building there upon certain conditions; authorized Dr. A. B. Leonard to go with Bishop Foster on an official visit to our missions in Japan, Korea, and China, and requested them to discharge the duties previously confided to Dr. Goucher and Bishop Foss; arranged for the return to Japan of H. Yamaka and U. Sassamori, who are completing their studies in Drew Seminary and De Pauw University; appointed Rev. C. C. Kelso Treasurer of the Malaysia Mission; sanctioned the appointment of Rev. D. McGurk and wife as missionaries to South America; made appropriations to several foreign and domestic missions, etc.

THE GOSPEL IN ALL LANDS.

JULY, 1893.

LUM FOON AND HIS WIFE; OR, GRACE TRIUMPHING.

BY REV. FREDERIC J. MASTERS, D.D., OF SAN FRANCISCO.



ONE afternoon, about fifteen years ago, a quiet, thoughtful looking young Chinaman, recently arrived from South China, was walking down Jackson Street, San Francisco. Seeing the doors of our mission preaching hall open, he was drawn by curiosity to join the crowd inside. It was a Chinese preacher that was holding forth the word of life, and it was on that afternoon that Lum Foon first heard the Gospel of God's grace and love. His attention had been arrested; he procured Christian books, read them over and over again, and soon became a daily listener at the preaching hall. The truth found in him a receptive heart, and when he accepted the Saviour it was with a strength of full conviction, and with an enthusiasm that is not always witnessed in Chinese converts. He was baptized by Rev. Dr. Otis Gibson, and became a diligent student of the Scriptures under that good man. No sooner had Lum Foon been brought under the power of the Gospel than he was filled with the desire to bring others to Christ, and more especially to carry the good news of salvation to his parents, kinsmen, and clansmen in his village home across the seas.

He opened a drapery business on Stockton Street. Instead of the usual heathen ceremonies—the setting up of household gods, burning of incense and firecrackers—he took his Bible, read aloud a chapter of Scripture, asked God's blessing upon his business, and wrote out and signed a solemn vow that if the Lord would prosper him to the extent of making four thousand dollars he would give up his business, return to China, and devote his life and fortune as a self-supporting missionary in his native *yuen*. Business soon began to prosper, but Lum Foon never allowed that solemn vow to be forgotten. He was anxious to make up for his lack of educational advantages, and employed a Chinese scholar to come after business hours to give him instruction in Chinese. In four years he had mastered the Chinese classics, had made great progress in Chinese composition, and then purchased every commentary upon the Holy Scriptures and every theological book and Christian tract published in the Chinese language, and commenced a systematic study of the whole system of Christian truth. He spent upward of a thousand dollars in obtaining this instruction, the better to qualify him for the great work he believed the Lord had called him to do.

Lum Foon married a very remarkable woman, whose history is more tragic and thrilling than his own. She was a native of Heong Shan. In infancy she had been taken by her opium smoking father and offered as security for a debt, and failing to redeem her at the appointed time she was sold into slavery. Here began years of incredible hardship and woe. Sold into the hands of a cruel mistress, beaten and abused from day to day, bound down to hard tasks too heavy for her strength, escaping to the

mountains, hiding among the graves, living on wild fruit, only to be discovered, recaptured, and dragged back again to servitude and torture, she often longed to die. At last she was sold, carried to Hong-Kong, from thence shipped to California, where she arrived in 1871, and was there offered as a bond servant for two hundred and fifty dollars. Then followed two years of more hard work, poor fare, and cruel blows. One March evening, 1873, having heard of the Methodist Episcopal Mission in San Francisco, she watched her opportunity and fled to the Home. Dr. Otis Gibson heard a violent ring at the bell and opened the door. The poor trembling creature was taken into the Home and protected from her persecutors. At the mission she showed extraordinary



MR. AND MRS. LUM FOON AND THEIR CHILDREN.

intelligence. She soon acquired an excellent knowledge of the English language, and, best of all, became a true Christian.

It was under that excellent lady, Miss L. S. Templeton, that the stronger elements of her character—a character so dissimilar to the average woman of her race—was formed. Miss Templeton writes: "I have a bit of soiled paper in my possession which I value very highly, because it is the record of her own conduct for a whole month when I was absent from her. To teach her habits of self-examination I requested her to mark each day that she felt she had done what the Master would approve with a figure one, and the days that she felt she had displeased her Saviour with a cipher. The record contains three ciphers, and I know these failures caused her serious regret." "Another interesting incident comes to mind," says Miss Templeton. "One day she was riding in the street car, sitting near the door. When the car stopped, a boy jumped upon the platform, spat in her face, and jumped off. The angry flush mounted to her cheek,

and then a better impulse took possession of her. She said, turning to her teacher, "Never mind, Jesus was spat upon; I will bear it like him."

This is the lady who became the wife of Lum Foon. She was a woman of rare gifts. Her conversation, whether in Chinese or in the excellent English she commanded, often flashed with wit, and the intelligent opinions she expressed on the leading questions of the day astonished everyone who heard her. She was a diligent student of the Scriptures, and could hold her own in debate with the preachers on the interpretation of difficult passages of Scripture. The prosperity of her husband's business was largely owing to her shrewdness, good judgment, industry, and thrift.

One day in 1889 Lum Foon came to the writer and told him that he had made four thousand dollars in his business and felt bound to carry out his vow made years ago. There were difficulties in his way upon which he asked my advice. His wife was opposed to his going, and had positively refused to accompany him. I hastened to their house. She met me with a face indicating calm resolve. "It is true," said she, "I am opposed to Lum's going as a missionary. He is not fitted for the work. God has called him to be a successful man of business, but not to be a preacher. There are thousands of men better qualified than he for the work. Let him give one thousand dollars per year to the Church and stay with his business. As for me, I love America. I want my children educated and brought up in this country, and will not allow them to be taken back to China to be thrown as lambs among wolves!"

Here was a difficulty greater than I anticipated. The man was equally determined. "I must go," said Lum. "I have vowed to the Lord, and woe is that man who vows and refuses to pay his vows." He had his finger on half a dozen texts of Scripture to the same effect, and then pointing to his wife he said: "If I refuse to pay my vows I feel God will take from me every cent I have ever made, and I shall have woe and grief all my days." Never was any pastor placed in a more embarrassing position. We prayed for guidance, and left the matter in God's hands.

A month passed and I was called in once more. Husband and wife were now of one mind. I saw evidences of packing up. The whole family were to embark for China on the next steamer. It took a great wrench to tear this woman from the country and friends that had made her, by God's grace, a refined Christian gentlewoman. To many who bade them good-bye on board the steamer it was the most inspiring and hopeful scene that had ever been witnessed on that wharf. A Chinese Christian family going forth as missionaries to their own land with their little fortune all consecrated to the service of the Church. How inscrutable are God's ways! Within nine months of their arrival in China mother, son, and daughter, half of Lum's family, were laid in the grave. "Swear unto me," said the mother, when near her death, to the nurse who had attended her during her sickness; "promise me that when I am dead you will not dishonor my corpse with any heathen rites, for I belong to the holy Church of Jesus Christ." "Well said, indeed, well said," the woman replied. "It shall be as you desire." After that her eyes closed, a sweet smile lighted up her face, she was at peace. The poor husband hurried to his wife's side. He was inconsolable. In a letter to the writer he told of heathen kinsmen who stood round him like Job's and David's comforters and asked him, "Where is now thy God? Is not this an evidence that thy religion is false?" "O," said he, "it is hard to understand. I am like one bewildered, not knowing what all this means, but I wish you and the dear brethren to pray for me, that our heavenly Father suffer me not to fail in faith and purpose through discouragement and despair."

Our prayers were not in vain. The soul of the bereaved husband came out of that trial furnace brighter, purer, and stronger. He immediately commenced building a

schoolhouse and church at his own expense, and presented this property to the Church forever. The church he has built stands high above all the surrounding property, and is known the country round as the "Jesus house," and he is called the "Jesus man." Blessed name for God's servant and God's house! The school is crowded with scholars, and every day divine service and Gospel preaching is heard in that mission chapel. Scores have been brought to God through the labors of this devoted son of our Church, and the fountains of beneficence opened by Lum Foon's self-sacrificing life shall flow on and on to bless the ages that are yet to come.

A son and a daughter remain to bless Lum's home. The daughter is adopted and supported by Miss Laura Templeton, of San Francisco, a dear Christian lady, who has Lum Foon's permission to take his daughter and educate her for medical missionary work among her own people.

THE INDIAN RACE OF AMERICA.

BY REV. EDWIN ARNOLD.



HOSE son is the red man? Whence came his marked peculiarities of person, mind, and temperament? No other race has any record nor can give information on this subject. We have only mere conjecture.

That uniform copper color; coarse, straight, shiny black uniformity of hair, with its tenacity to hang on the crown and grow so thin on his face; the uniformly small and keen black eyes; the prominent cheek bones; the straight spinal column; the straight forward foot track; the unique yet strong race pride; the mental equipoise; the peculiar secretive humor and love of a joke; the gravity in council and order in controversy, and commanding oratory—whence came they?

We know indeed, both from Scripture and nature, that he is of the same origin and blood with the rest of mankind, and from the demonstrations of miscegenation that he is of the same species, but in what country he was nursed, and how and when he emigrated hither, we may never know.

The long possession of our adopted country by this very peculiar people, and our responsible relations to each other as aborigines and as conquerors demand our careful attention. The aborigines of any country are entitled to candid consideration by their successors. Whether worthy or unworthy of confidence, their relation as former occupants of the country demands honest treatment by their successors, be they conquerors or robbers.

America was long—who knows how long?—the possession, the abode, the home of the red man. If God ever "set the bounds of our habitation" here, so he did for him, and that, too, for a much longer period than our occupancy has continued. If we love our home here, so right here he loved his home.

We did not find here a waste, barren Sahara, silent as death; where no fauna burrowed and no fowl could live to fly over the sun-burnt waste. No! no! It was owned and inhabited, but not impoverished.

Its proud forests stood in all their peerless majesty announcing in stern tones to the winds:

"Hitherto—no further rage.
Without our joint behest
Ye shall in the beechen bough
Disturb the pigeon's nest,"

Springs gushed from the hills and boiled up in the valleys. Brooks, creeks, and rivers were full, but not subject to raging floods. Perhaps our most common apology for robbing the red man of his lands is in our charge that he didn't use them right when he had them. That charge is plausible from our standpoint, but from his position it loses much of its force. He used the land as his few wants prompted him, and certainly did not wear it out, mangle, or devastate it. What one depredation did he ever maliciously inflict upon his country while in his possession? Besides not any of his neglects worked a legal or moral forfeiture. What court of justice would take away any man's farm or garden because he didn't cultivate it well? or his house for the untidy habits of the family?

Another excuse for our supplanting the Indians is the pretense that we bought their lands and paid them for them. Well, suppose that all our trades and treaties for lands had been straight and honorable so far as they went. Everybody knows that we never paid a tithe of what the lands were worth at the time, and such advantage was not honorable for a Christian nation or race.

But few of those trades were straight. Drugging to the extent of bewilderment, force to the degree of intimidation, fraud in kind and value of payments. Every kind of trickery such as make bargains null and void have been practiced upon the Indians.

The final excuse is that of conquest. "These lands are ours because we wanted them and would have them if we had to kill the Indians to get them." This was Jezebel's claim to Naboth's vineyard. Some excuse this method by quoting Israel's conquest of Canaan. But the audacity of such a claim is only equaled by its blasphemy. Where is the divine authority? Where the miraculous interpositions? No one to be found. Nor does the analogy hold good in any particular but that of Naboth's vineyard, which holds in every feature but one—Ahab did offer to pay Naboth full price.

There is no room to doubt that the Ruler of nations divinely led us to settle here. But it is equally clear that he meant us to obtain our homes honestly as is right between ourselves; nay, even more considerately as a Christian nation dealing with ignorant heathen whom he sent to treat as brothers; to elevate and not cast down; to preserve and not destroy; to civilize and incorporate, Christianize, educate, and citizenize, not to rob and exterminate.

He sent us here to lift up the Indian into sober, kindly partnership with us in neighborhood use of the Lord's own lands. Not to put the bottle to his mouth and reduce him below the brute! Then rob him, pollute him, and kick him out.

"The King of kings" who visits national sins upon the guilty nations in this life hath taught our own nation a lesson in this generation which we do well to consider in our dealings with weaker races. Whatever the origin or mistakes of our late war the Almighty made in the terrible carnage of it condign visitation for our wrongs to the Negro!

We ought closely to study that lesson to get some little warning of what the Father of all has in store for our wrongs to the Indian. It should be our wisdom to consider how we found and where we found the Negro; how and where we found the Indian. How differently we treated these weak races! The one with shackles and whips, but all the while providing for him shelter, food and clothing, and nursing. The other with sword, powder and bullet, foul disease, banishment, starvation, and death.

We should consider also the natural effects of this different treatment. The black people to-day are free, happy citizens, planted and growing. The red people are reduced, poor and sad, uprooted and alien. Woe! woe to our nation when the God of nations shall arise in his wrath "to make inquisition for blood," and shall let loose his judgments upon the pale faces of America.

THE CLAIMS OF HOME AND FOREIGN MISSIONS.

A PARABLE.



NCE, in a great city, there arose a mighty famine. This city was in the domains of a King, wise and good, always ready to supply the needs of his subjects. No sooner did the cry of the starving masses reach his ear than he sent bread to that city—bread enough and to spare—with the command to his servants there, “Go to every house; give bread to every creature”—a command short and concise, but clear enough to convey his exact wishes to his servants. So *we* should say; and yet some time passed ere the servants fully realized that the command and *the work* were meant for them. Indeed, they seemed to be asleep until the cries of the starving could no longer be ignored.

Then they rose up in a great hurry and began rushing about with bread. But they made a great mistake; instead of spreading their forces and distributing their bread equally throughout the city, they collected in one small district and commenced to deal out the bread most liberally to its inhabitants, and soon they were all very busy indeed. Occasionally some one would suggest that bread *might* be needed in other parts of the city, but they were hushed up by the reply that *they* could spare no workers; the other parts of the city were dirty, low, and disagreeable. Besides, several were not *quite* sure that the King intended them to go to the other parts of the city; at any rate, he had not sent *them* an individual message. So they went on, growing more energetic, pressing everyone into their service, until actually among so many workers some houses were left without bread because each one *supposed* some one else had called there.

After a while they formed themselves into bodies and labeled their bread by various names, and each body praised their own bread and thought little of that of the other bodies, and then they fairly came to open quarreling, for they were so numerous that they got into one another's way and were very jealous lest any of those they visited should taste any other bread than *theirs*. At first the people were confused, not knowing whose bread to take; many ending by taking some of all. Finally, many of them had so much that they grew tired of it, complained that it was stale, they must have *new*; others wanted it spiced and sweetened, or so thickly spread with jam that the bread could no longer be tasted; and the end of it all was, many declared that bread was no longer fit food for their children and they kicked it out of doors.

Meanwhile the cries of the starving ones became louder and more pitiful, and many among the workers felt that they must no longer close their ears; that the King *did* mean *every* house and *every* creature, and that his commands were as distinctly to them, *as his servants*, as though he had called them personally by name. And so they went in little bands, very few at first; more in time, as others recognized the call and as the pioneers came back to plead for more helpers and related the pitiful state of the starving masses. But they did not always come back, for many of the starving people had become mad through neglect, and, unable to distinguish friend from foe, they murdered many of those who came with the bread in their hands. Others, more intelligent, who knew what was going on in the favored part of the city, asked, “Why did you not come before? Do you not *care* that we starve? We hear that *those* people are tired of bread and will not even give it to their children, while *we* have not had the chance of a crust for ourselves or our little ones.”

And, O! *that* was the hardest trial of all that these pioneers had to endure. But their example stirred up others and as they fell, one by one, by the mad hands of some starving wretch, or by the more hidden dangers that infested those parts of the city,

there were always others ready to fill up the gaps. At first they met with but scant sympathy from the mass of those busy workers. Loud were the grumblings when they suggested taking some of the bright young helpers back with them; many solemn utterances of that oft-quoted proverb, "Charity begins at home;" but there they always stopped and did not go any farther, quite forgetting that the rest of the proverb is, "But should *never* end there."

Many a fair young girl, casting wistful glances to the far-off neighborhood of the starving, was chilled by the frowns of her mother, who bade her be content with carrying round a few loaves occasionally in her own immediate neighborhood. Many a brave, talented youth, burning with zeal to rush off in answer to those heartrending appeals for help, was argued down by cool, sarcastic, sometimes half-plausible remarks and reasonings about "buried talents," "casting pearls before swine," "brilliant prospects at home," and "letting his light shine where it would be appreciated."

Some of them even began to take a pride in those small, but increasing bands, going forth from time to time; and as they bustled about, treading on each other's heels, often with scarcely anything in their baskets, but rushing on their rounds from mere force of habit, they would smile complacently at each other, and say, "See what grand things *we* are doing over there!" But it never occurred to many of them that *they* ought to have been there too.

And suddenly the King came.

As the busy workers paused expectantly to hear the words of approval and commendation they looked for from his lips, slowly and solemnly came these words: "This *ought* ye to have done, and *not* to have left the other undone."

MORMON TEMPLES AND THEIR USES.

BY REV. J. D. GILLILAN.

THE Mormon Church believes in the building of temples, and proves its belief by its action, and justifies both with the following argument: "Why had the Son of man not where to lay his head? Because his Father had no house upon the earth, none dedicated to him and preserved for his exclusive use and the benefit of his obedient children. . . . The house he had prepared for the Son's reception had become polluted by money changers, dove sellers, faro gamblers, so that he could not sleep in it.

"It is no wonder that the Son of man soon after his resurrection from the tomb ascended to his Father, for he had no place on earth to lay his head, . . . the occupants thereof were professors in name, but hypocrites and apostates from whom no good thing can be expected."

The temple is the place only where men and women may obtain their endowments. Brigham Young thus says:

"Your endowment is to receive all those ordinances in the house of the Lord, which are necessary for you after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the keywords, the signs, and tokens pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."

There are now four dedicated temples in Utah, the oldest at St. George, then follow in order, Logan, Manti, and Salt Lake—the last three having been dedicated

within the last nine years. In them take place marriages of living parties and proxies for the dead, baptisms of the living for the dead, etc., etc.

Men are known to have been immersed hundreds, and some even thousands, of times for dead friends, particularly ancestors who passed away from the world before the coming of Joseph Smith with his new revelation as to the eternal fitness and correctness of things; for the Mormon Church not only attempts, or professes to attempt, to do the work of to-day, but reaches back into the yesterday of time, and by an incredible plan of supererogation will save all the dead of all the ages past who have by this time become repentant in the spirit world—the place of the spirits in prison as mentioned by Peter.

Celestial marriages not necessarily plural are here celebrated; parties are married for time *and* eternity, for they profess to believe the words of our Saviour in a peculiarly literal manner when he said, "There is neither marrying, nor giving in marriage in heaven," and argue, therefore, that as it is necessary to a man's eternal happiness that he be married, he must enter that relation in this world either in person or by proxy.

Mr. Eugene Young, a grandson of Brigham Young, explains as follows the purpose of the temple: "To explain the purpose of the temple it is necessary for me to make as clear as possible one or two points of Christian doctrine. They believe that there is no hell, but that in the salvation in the other world there will be three degrees of glory—the celestial, the telestial, and the terrestrial, compared, respectively, to the sun, moon, and stars; and to reach the celestial or highest glory one must pass through certain ordinances, among which, and most important, is baptism by immersion. This ordinance being absolutely necessary, it stands to reason that those who have died when the true Gospel was not on the earth [the Mormons allege that it was taken from the earth three or four hundred years after the death of Christ on account of the wickedness of mankind, and has been restored through Joseph Smith in accordance with the prophecy of John the Revelator] cannot reach the highest kingdom. To avoid this, relatives on earth are baptized in the name of the dead, and thus the door to the higher salvation is open to them; and temples are built for the baptism of the living for the dead, as well as for certain other ordinances pertaining to the earthly state, such as marriage."

The great new Mormon Temple was dedicated at Salt Lake City on April 6. The site for the building was selected July 28, 1847. The fifth day after the Mormon pioneers entered Great Salt Lake Valley, Brigham Young, President of the Church, with a number of the apostles, was viewing the prospect in the place selected as his new home, where all seemed a barren waste, and in passing the southwest corner of where the temple now stands, struck his cane on the ground and exclaimed, "Here will be the temple of our God."

On February 6, 1853, ground was broken and two hundred and fifty men put to work on the excavation. On the 6th of April following, the corner stones were laid sixteen feet below the surface of the ground. The capstone was laid April 6, 1892, at which time the date for dedication was fixed for April 6, 1893, the sixty-third anniversary of the organization of the Mormon Church, and forty years from the day the temple corner stones were laid.

The building is 186½ feet long and 99 feet wide. With the towers it covers an area of 21,850 square feet. The foundation wall is 16 feet thick and 16 feet deep. On this the granite walls are 9 feet thick in bottom and narrow to 6 feet at the square. There are six towers, three on the east and three on the west. The corner towers are 26 feet square at the base. Those on the east are 200 feet high, and on the west 194.

The east central tower of the building is 222½ feet high, surmounted by a figure with a trumpet to its lips proclaiming the Gospel. The east part of the temple is for the Melchisedek priesthood, representing the higher or spiritual affairs. The west is for the Aaronic priesthood, representative of temporal existence. The figure on the east central tower symbolizes the angel named in the fourteenth chapter and sixth verse of St. John's Revelation.

There are in the building many stones symbolical of different conditions of mankind. Around the base are earth stones. Above these are moon stones, showing the moon in its various phases and emblematic of terrestrial glory. Still higher than these are sun stones, typical of celestial or the highest glory of the heavens. There are also star stones, representing the glory of the stars. On the west tower is the Ursa Major pointing to the polar star, and indicating that there is a fixed guide for fallen mankind to return to God. Then there are the cloud stones and others of symbolical nature. The architecture of the building is without a known parallel in ancient or modern times. There are four doors to the temple, two in the west and two in the east corner towers. The cost of the building, as near as can be ascertained, will be slightly in excess of \$5,000,000.

The dedicatory exercises were secret. Only members of the Church could gain admittance. An opening anthem, composed for the occasion, was sung. This was followed by a few remarks by President Woodruff, who next offered the dedicatory prayer. This was the feature of the exercises. In it the president thanked God that he raised up Joseph Smith and Brigham Young, and gave the latter wisdom to lead the people over the Rocky Mountains. He besought the Lord to bless the wall, stairways, elevators, dynamos, heating, and sanitary apparatus, wires, burners, furniture, etc., so that they would not decay. Another petition was that the temple might be preserved from destruction by lightning, floods, earthquakes, and fire. The remainder of the prayer was taken up by requests for blessings on various members and organizations, and concluded with thanksgivings for the mercies extended. After the prayer the assemblage sang the "Holy Hosanna," and all present waved their handkerchiefs.

The building is provided with all the modern appliances for lighting, heating, ventilating, and sanitary arrangements. The assembly room in the fourth story is the largest in the building, and it was in this part that the services were conducted. It accommodates 2,500 persons, or 5,000 persons at the two sessions that were held each day.

"The reader will ask how it is that a poor people, such as a majority of these Mormons, could build so costly a pyramid? The one fact of history is that the great structures of Egypt, Babylon, and Rome were the product of slave labor. Slaves were cheap, human life and labor were cheap, and were wrought into these monuments with lavish hand. Among the ignorant and superstitious and poor people, where the Papal Church controls, cathedrals rise at the cost of millions of dollars. South America is a land of contrasts between the poverty of the people and the wealth of ecclesiastical establishments. The same is true of the Papal Church in this country. The Romish Church, with a constituency in poverty and squalor, builds its splendid churches and colleges, its cathedrals and nunneries. The same is true of the Mormon people. Slave labor is still cheap. The people are robbed by the ecclesiasticism which predicates salvation on ordinances and ceremonials. If ordinances are to bring salvation, the more elaborate and costly those ordinances are the more perfect will that salvation be, in the estimation of a superstitious people. Hence people will live on a crust of bread and give all their earnings to the priests of religion, if they can be excused from repentance and a holy life. No works are too costly, provided we may be saved by works, and not be dependent upon the grace of God in Jesus Christ."

The Church and Missions.

BY JOSEPH COOK.

THE Christian Churches of the world should be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible pagan population of the world.

In the celebrated Madura Mission in South India, probably the most effectively managed missionary center that I have personally studied, this proportion of laborers to the population has been the ideal, never attained indeed, but unflinchingly held up as the standard of duty. On the plan of three ordained missionaries to half a million in the foreign field, and one to one thousand in the home field, the whole world might be brought to a knowledge of Christianity within fifty years.

No Church ought to call itself thoroughly aggressive and evangelical that does not expend for the support of missions at large at least one dollar for every five dollars it expends on itself.

I plant myself on these propositions, which, I believe, have the approval of great secretaries of missions—one missionary for every fifty thousand of the accessible pagan population of the world; one dollar to be expended for missions for every five dollars expended for ourselves. The foremost American authority on missions said to me: "Let the Churches expend for missions one dollar for every five dollars they expend on themselves, and we may hope to put the Bible into the hands of every son and daughter of the human race within a generation."

At present these standards of effort are to be insisted on with the utmost urgency; for the size of the accessible population of the world is increasing enormously out of proportion to the increase of missionary funds and laborers.

Speaking roundly a man with the Bible may go anywhere on earth to-day. Of course there are exceptions to this proposition; but in the great nations in the semicivilized countries of the pagan world we may publicly or privately teach the Gospel almost everywhere.

Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China, and Japan, is as great a danger among educated native circles as hereditary misbelief.

This proposition seems to me of the utmost importance, and is one on which my experience as a traveler has laid great stress. It has been my fortune to give lectures in the largest cities of the East; but I rarely felt it necessary to attack the hereditary misbeliefs of the audiences. My whole opportunity was, in most cases, used in attacking imported unbelief.

The ablest men are needed at the front; and such men have nowhere on earth to-day a wider opportunity for usefulness than in the great cities of India, China, and Japan.

Precisely the topics which are often brought to the

front in religious discussions in the Occident, between Christianity and unbelief, are those which are at the front in the Orient.

When the whole field is occupied on the plan of one missionary for every fifty thousand of the accessible population, the middle and upper classes will be reached, and Christian native churches and missions generally become self-supporting.

It is evident, therefore, that the longer the Churches delay occupying the whole field in this thorough way, the longer will be the effort needed and the greater the expense in the conquest of the world.

Great expenditures now will make great expenditures for missions unnecessary in a near future; but small expenditures now may make great expenditures necessary through a long future. Immense losses to missions have often resulted, and may yet result, from the Churches not taking possession of critical hours.

Cheap or Efficient Missionaries?

BY REV. ARNOLD FOSTER, OF HANKOW, CHINA.

I HAVE lived for many years in China, and have, from the first day of my arrival until this day, believed strongly in the duty of carrying on the Lord's work here, as in every other part of the world, as economically as possible. The more economically Christ's servants can live, whether they support others, or whether they are supported by others to do his work, the more funds will there be available for the carrying on of the work. But economy is of two kinds—one more striking and impressive, and the other less so; and the more showy economy is not always either the wisest or the most economical, however excellent the people may be who practice or who recommend it, or however unquestionable may be the sincerity of their motives in doing so.

I knew some years ago a young missionary who, anxious to save the society all he could, used regularly to return half his salary. He did not spend on himself even all the money he accepted. He lived in a small Chinese house, and on very inexpensive fare, and was generally frugal. By degrees, largely owing to the conditions under which he thought it right to live, his health gave way, and without having any serious illness he became weak, depressed, nervous, and unfit for work, until at length, after a comparatively short term of service, he went home, where it took him nearly two years to recruit. He had indeed cost the society he belonged to one thousand dollars less than other missionaries who had been out the same time; but without unduly deprecating his work, it must be confessed he had done less than they had in the time, and for the two years he was in England others who had gone out with him were still working in China!

A larger sum of money spent on vigorous, ener-

getic work is often a far better and cheaper investment than a smaller sum spent on feeblar performances, and I have mentioned the above case, first, because an illustration of this sort, drawn from the region of one's own observation, is worth more than a good deal of abstract reasoning as to the probable effects of a certain way of living on many persons; and, secondly, because the missionary to whom I refer felt afterward that he had made a mistake, and on his return to China thought it right, in the interests of his work, to live more generously.

But let me now call attention to some considerations which have made not a few of the more experienced missionaries in China distrust altogether the cry for cheap missions.

1. It is a matter of the highest importance to remember that the missionary, whether male or female, goes abroad for the *sole object of doing missionary work*. The missionary work proper is to be the business of life, and in a populous land like China a competent missionary will find his duties require all the time and strength that he can give to them.

A wise old friend of mine, one of the most experienced missionaries in the East, was once consulted by a young man who had just come out from home full of the idea of cheap missions, and about methods of work. My friend saw what the young man was thinking, and said: "Before I give you any advice in regard to these questions, there is one point I should like to be clear about; do you want me to tell you how you can live in China at the lowest money cost, or do you want me to tell you how you can work most efficiently as a missionary? I can advise you with regard to either of these objects, but the advice I should give in the one case would be very different from that which I should give you in the other."

Now, it is certain that missionaries and their wives, if they are to work effectively, must, in the first place, learn the language properly, and must, in the second place, have their time free for missionary work. *Missionaries who are underpaid cannot afford to employ good teachers of the language, or to buy the books which are necessary for learning the language.* Is it wise, for the sake of saving a few shillings a week, to compel a missionary either to have no teacher at all, or only a third-rate teacher, or only an insufficient amount of daily instruction? One missionary who has learned the language well is worth ten missionaries who cannot speak properly, and it is cheaper to pay one missionary who can work seven hundred and fifty dollars a year, than to pay two men who cannot work five hundred dollars a year between them. I know that people talk about "picking up" Chinese. Here and there exceptional people may "pick it up," but my experience leads me to think that in the vast majority of cases Chinese that is "picked up" independently of *good instruction*, and careful, thorough study, might as well be left un-

picked up, for hardly anybody understands it except the speaker.

Once more, *missionaries who are underpaid cannot employ servants and workmen to save their own valuable time.* A Chinese cook can be got for twenty shillings a month, a washerwoman for ten shillings, a workman such as a bricklayer, a carpenter, or a tailor, for sixpence a day. Is it wise, is it economical, to pay a missionary so little that his wife must herself cook, wash, and do household work, and that when carpenter's work has to be done in the house, the missionary himself must waste his precious time in doing it? Such a method of living and working may be wise in Central Africa; it is, in my opinion, the height of folly in a country like China. One missionary lady with her time free for missionary work is worth at least half a dozen who have to spend the best hours of the day in cooking, washing, lighting fires, making clothes, and doing other things that a good servant would do very much better on wages that do not amount to one-tenth part of a missionary's salary.

2. The laborer is worthy of his hire. Some missionaries have at home aged or invalid parents who are poor, or younger brothers and sisters who need to be educated. Is it generous, is it kind, to pay Christ's servants in the mission field such a miserable pittance that they cannot even send home half a crown a week to their parents when it is necessary? Then children have to be educated. Is it right to pay missionaries so badly that unless somebody else will educate their children for them these children must grow up almost uneducated? Again, missionaries are liable to meet with losses. Twice within ten years I have been robbed of twenty dollars at a time. If my society had only just been paying me enough to live upon, what should I have done when thus robbed of say nearly a month's income? Either I must have begged of other missionaries, perhaps no better off than myself, or I must have borrowed, and then actually have had to eat and drink less than I needed for several months in order to pay back the debt!

3. Missionaries like to obey the scriptural rule of giving up their money to the Lord's work. *Some of the most generous givers I have ever known have been missionaries.* The mission to which I belong owns to-day property worth thousands of dollars, which has been purchased out of the *salaries of its missionaries*, for the extension of their work, in some cases as the result of great *self-denial*. I say nothing of gifts from the same quarters for the relief of distress and for the support of native fellow-helpers, but these two have been most generous. Is it treating missionaries rightly to pay them so little that they can give nothing away? Or do our beloved brethren at home who support us think that we are not to be trusted to give anything away, but that we shall be sure to be as luxurious and self-indulgent as we can?

4. Everyone living in England or America, or anywhere else, knows quite well that among good and earnest workers all people cannot live in the same way. One man can live on very little; he has a strong stomach and can eat coarse food; he wants no books; he is not tempted to give presents, and he and his wife being in good health he needs to spend nothing on medicine. Another man, who is not one whit less faithful or earnest, cannot live so cheaply. He cannot eat coarse food; he is fond of reading and likes sometimes to buy a book; he is generous by nature and likes occasionally to give little presents to those he loves; he has a sick wife and has to get medicine for her. Is it right to expect both these men to live on the sum of money that is just sufficient for the first? Would it not be better to pay both enough to supply the—after all—very modest needs of the second, and trust to the first worker using the money that he does not need in a way worthy of a Christian?

But I forbear to say all that might be said on this subject. I have long felt it to be a *very* responsible thing for people who have lived in China to speak in glowing terms to young and ardent souls at home about the *ease* with which they can live on some paltry sum abroad, and on the *joy* which any attendant self-denial connected therewith brings. For some earnest, devoted people it may be easy to live on the sum named, but for many more, *equally* earnest and *equally* devoted, it is not only not easy, it is *not possible*.

Further, while all self-denial of which the enlightened Christian judgment approves is easy to endure for Christ's sake, and brings its meed of joy to those who undergo it, it is altogether different with self-denial which the judgment comes deliberately to disapprove of. It is possible for a thoroughly godly man or woman to come out here on the strength of representations made at home with two hundred and fifty dollars a year, and to find that the facts do not correspond to the description given of them, and to learn too late that they have undertaken to carry a burden which not the necessities of the work, but only an ill-advised method of working, has entailed upon them. It is not with feelings of joy, but of pain and disappointment, that such a burden has to be borne, or at least whatever of joy attends the service is joy due to the fixed determination of the worker to take even this *unexpected and bitter disappointment* as being also in some sense a new cross to be borne for Christ.

My own belief is that, while it is very well for people who have a larger sum of money to abandon part of it *when they have tried the mission work for themselves, and know they can do with less*, it is neither right to offer, nor wise to accept, a very small sum, when people are concerned *who know nothing except what they have been told of the necessary expenses of life in the East, and who have nothing to fall back on*

but this minimum salary, even though they should find in actual experience that it is utterly inadequate for their needs. Let the givers to our societies only send abroad tried workers, people who can be thoroughly trusted, and then let them thoroughly trust them, and deal generously with them, and they will find the trust is not misplaced, and their money is not wasted.—*Christian*.

A Day in a China Missionary's Life.

BY REV. EDWARD S. LITTLE.

THE days of a missionary's life do not pass in monotonous serenity; there are varieties of calls upon his time, patience, and ability. People come to see him on business, on pleasure, to sell, to beg, to ask questions, and on all sorts of excuses. The minister in heathen lands has duties like the apostles before the appointment of deacons—much service of tables. He has to be class leader, steward, architect, builder, instructor, and, in fact, jack of all trades, besides attending to his more strictly ministerial duties.

On the day that I have chosen to describe, after prayers with my own family in English and breakfast, the round of duties began. The mason who had odd jobs of repairs around the chapel and schoolhouse had to be directed and looked after. My Chinese assistant wanted instructions as to the purchase of lime, stones, and chairs for the guest room, and so on. Then there were some passers-by who wanted a little tea; these were invited into the guest room, and after a little talk on the subject of salvation through Christ they were sent on their way, each with a tract.

These and other interruptions to a period of study caused the morning to pass away rapidly, and before it seemed that anything had been done, dinner, or, as it is called in the East, *tiffin*, was ready. This meal disposed of, I started off to a place called Chang Kia Wan to visit one of our day schools. After a walk of ten *li*, or a little more than three miles, along narrow bridle paths about a foot or eighteen inches wide, across limestone hills prettily clad with grass and trees shooting into life at the call of spring, I came to the village. There is no street, but a bunch of sun-dried mud brick huts huddled together, with a miscellaneous collection of sheds. At one end of the village is a whitewashed brick shrine to some local deity or patron of rice fields, and in front of or close to each hut is a dirty pool of filth and green stagnant water, with varying degrees of obnoxious stench. Men, women, children, fowls, pigs, buffaloes, and dogs jostle each other in the open spaces, and each seems to respect the other's rights.

Almost the first hut you come to is the Methodist schoolhouse. As to its exterior it differs in no respect from its neighbors; inside there are tables, ancient, dirty, and in different stages of decrepitude; each table has three or four stools, all supplied by

the students. At the end of this mud floor, unceiled room, whose rafters are black with smoke and age, and in whose fourteen by twenty-two feet space there is but little unoccupied, are the teacher's table and stool, or apology for a chair. On the table one finds a pile of books and papers, which are covered with dust and dirt, and which are utter strangers to anything in the shape of a duster.



CHINESE BOYS IN SCHOOL.

When I examine the scholars I take the teacher's chair, and am careful not to take away on my coat sleeves more of this ancient dust and dirt than is absolutely necessary. On this occasion I find that the teacher is away, having been invited to a friend's house to eat rice. Of course these boys did what all other boys would do when the master was away—they were away too. My approach, espied across the field and quickly announced, brought four or five panting boys to their stools and a few villagers to explain the absence of the teacher. I stay a minute or two to speak a few words about Christ to those assembled, and leaving a message for the teacher that I will come again in a day or two, hurry on to the next village and school, a little distance away, and the nineteen scholars have a few more days' grace to study before the foreign missionary puts in another appearance.

Arrived at Tsi Kia Fan, the same scenes present themselves, only here I find the teacher and scholars at work. All the village crowds into the room, and when there is no more standing space the others who were late crowd around the door, and eagerly watch and listen to all that goes on. The name of each boy is called, and he comes forward, and standing with his back to me sings out the characters he has learned in the catechism or other religious instruction book, all the time swinging the body backward and forward in a, to us, most amusing fashion. When all had gone through this exercise I called

them up before me, and questioned them as to the meaning of what they had memorized. In this, as I expected, they failed, largely because the teacher is incompetent to explain. I go carefully over some of the ground recited, and instruct the boys as far as possible, and with them all the villagers who are standing by listening—thus killing two birds with one stone.

Out of one of the sentences grew a talk on idols. This proved to be interesting, and immediately engaged the attention of the children, who were shy, and all the grown-up folks as well. I went through the various members of the idol's body, head, hands, eyes, feet, and so on, and asked them in each case of what use they were to the idol, and they replied, "Of no use." Then I compared these same members of their own bodies, and the tongues of the youngsters were unloosed. Yes, of course, they were useful—for instance, the mouth, I asked, "Have you any use for that?" One replied it was used to study with, another to eat rice, another to drink tea, another to talk, and so on. Then the hands—one boy who had not spoken before suggested "to study with;" this was rather weak, and provoked a smile, but another, now interested, said "to write characters with." They seemed to stop short here when a scholar of riper years, an old man at the back of the room, suggested, "to tip the bowl with," that is, preparatory to pushing the rice with chop sticks into the mouth. The crowd laughed at this, and were pleased; and so we went on through the list.

At length I showed them that they were of more power than the idol, to which they agreed, and when I asked if idols were true or false there was quite a chorus of voices testifying that they were false. From this I led them on to talk of the true God and his Son Christ Jesus, and, addressing myself to boys and villagers, I urged them all to accept Jesus as their Saviour, and worship only him.

At the close of the address I explained for a moment what prayer was, and then standing up and taking off my hat, with closed eyes and bent head, in the presence of the wondering crowd, implored God to bless and teach and save them. Then the boys and teacher joined with me in repeating the Lord's Prayer. With this my visit closed, and I left them, with low bows and friendly salutations, to return to my temporary home at Han Kia Lin, some sixty li from Kiu-Kiang.

I had not gone very far before the bright, clear sky became overcast, and distant rumblings portended a thunderstorm. For an hour it gradually worked to a head, and then the sky being pitch black, the lightnings flashed and the thunders rolled with tremendous volleys, crashing overhead and echoing and reechoing among the hills, and ever adding to the volume of its sound. As I approached my home I saw we were in the center of the storm, and the lightning was striking the ground and the breasts of

the hills all around us; one flash entered the ground within twenty-five paces of me as I passed rapidly onward. Soon there came a tropical downpour of rain, and as I had neither rain coat nor umbrella I was immediately drenched.

Arriving home I changed my clothes, and soon heard that, just ahead of us, a man had been struck with lightning (or thunder, as the natives believe and say) and killed. I did not at first credit the rumor, but soon I heard wonderful stories of strange markings on the body, and of heavenly characters. I determined to go out and see for myself. I soon found that it was true that a man had been killed. They had brought him from the open road, crossing a narrow valley, where he had died, and laid him down under the outer wall of a house. A current superstition will not allow them to carry the corpse inside a house. The wonderful legends were, of course, untrue; but I saw from a slight discoloration that the electric current had entered his left ear, and doubtless caused instant death.

A large crowd had assembled, and to these I, standing by the corpse, preached on the uncertainty of life and the necessity of being prepared for death in whatever form it might come to us. Some had declared that the man had been killed by a devil. This gave me a chance to say briefly what had really killed the man.

They all declared (such is the universal Chinese belief) that the man had been killed because of some crime. Some asked me if I could raise him from the dead, and others if I knew what crime had led to this swift punishment. I pointed out the error of this belief, and said it was not possible that he was a sinner more than all the rest of us, and that any of us or any animal being in that place at that time would undoubtedly have perished in like manner. I could not help being reminded of Christ and his reference to a similar erroneous belief on the part of the Jews, mentioned in Luke 12. 2-5, where the natives evidently believed sudden death had come as swift punishment for sin.

Talking afterward in the guest room, I had difficulty in persuading people that their belief in the subject was wrong. Soon an old man told, with all the details, the fact of a cow having been killed by the lightning near this place some years ago. I immediately turned to him, and politely asked him, without a shadow of a smile on my face, "Has 'the old man of the family' found out what was the sin of the cow?" This was exactly the question put to me in reference to the man. For a moment there was silence, and then they broke into a roar of laughter—they saw the point.

People took this sudden and awful death most carelessly, and joked over it in a most hardened way. I was greatly shocked by this procedure, and rebuked many. It especially grated upon my feelings, for the whole case had saddened me, and made me feel most

grateful to God that I had escaped such a fate. I remembered how near to me the lightnings had flashed, and in what danger I had been myself. Soon the storm came up again, and it was dark before I got back.

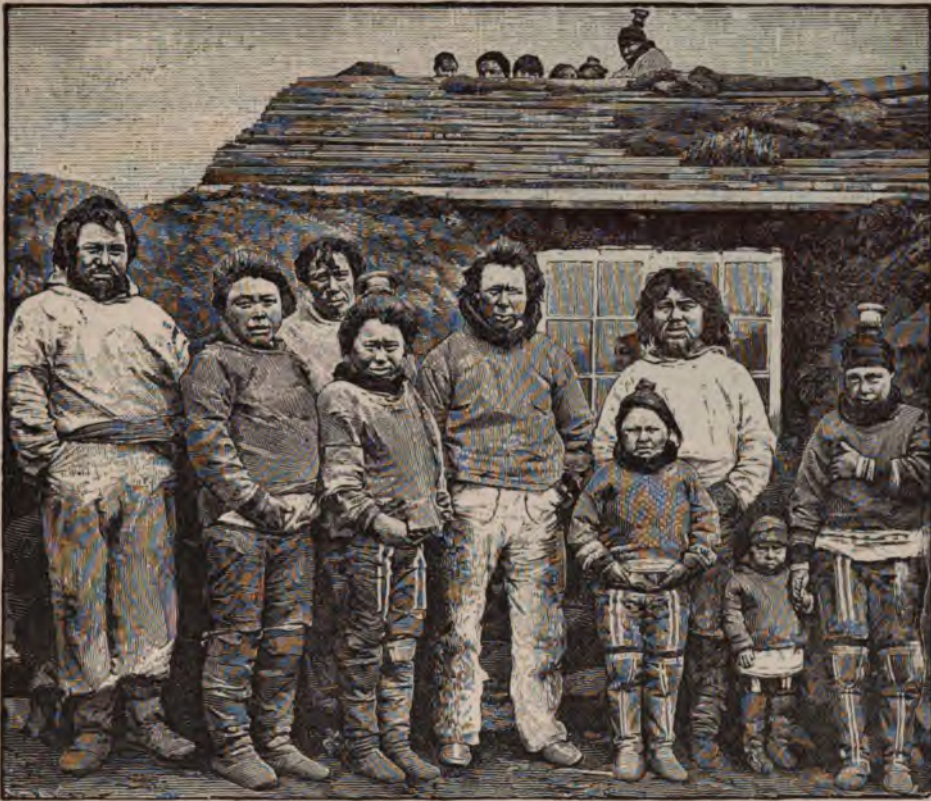
At 8 o'clock in the evening, after supper, I conducted the usual service in the guest room. It was full to overflowing, and I again spoke of the providence of God, and referred to the event of the day which was in the minds of us all. And as I talked the thunders rolled and the lightnings flashed incessantly, adding, it seemed, emphasis to my words.

So ended the day's work, and we retired to rest, worn out with the toils and anxieties of the light, committing ourselves to the care of "Him who never slumbers nor sleeps."

Habits and Beliefs of the Eskimos.

LAMPS, hunting and fishing tackle, and a few cooking utensils form the whole of an Eskimo's possessions; their lamps are mostly shallow earthenware dishes hollowed out on one side with dried moss for a wick, and fed with oil. The lamp serves the double purpose of lighting and warming, for the Eskimos burn no wood fires, except out of doors in summer. Their few pots and pans used formerly to be all earthenware, but nowadays they are supplied with iron and copper vessels by the Europeans. The native weapons and boats admit of no improvement. They are the result of generations of labor, and have attained to absolute perfection. The *kayak* is a beautiful little canoe, consisting of a framework of wood, covered with hide. It is pointed bow and stern and decked, except for the manhole in the middle. It is very light, and if well managed very safe, capable of going long distances in a heavy sea, with little exertion to the rower. The *oumiak* is a larger boat, also made of hide, calculated to carry a number of persons, and a heavy freight. The construction of these boats and of the harpoons, bows, spears, etc., is extremely ingenious.

Several styles of building exist among the Eskimos. The snow huts are merely circular erections, easily built, and containing no interior fittings but a snow bench, covered with hides. Such a hut is easily completed in two or three hours, and one needle covers the cost of erection. The commonest form of Eskimo house, however, is about six feet high and twelve wide, the walls are of large stones and turf, the roof thatched with brushwood, filled in with clods of earth. The length varies from twenty to eighty feet, according to the number of the families that inhabit it. The roof is supported on pillars, which divide the house into compartments. A bed six feet wide and two high runs the whole length of the wall. Hides stretching across it from each pillar mark each family's portion. Here the inhabitants sleep all together by night, and sit by day; the husband on the edge



AN ESKIMO FAMILY.

with his legs dangling, and the wife crouching behind. By each pillar is a separate family hearth, built of flat stones, over which are hung two lamps—with a wooden dish to catch the dripping oil. One large pot to each hearth suffices for cooking purposes.

In winter time, when all the lamps are alight, and the hut crowded, the heat is almost intolerable, especially as there is no outlet for the vitiated vapor, except the long low tunnel, which serves as a door. The windows being covered by fish skins admit light, but no air. Men and women have to strip off their clothes in this atmosphere, and wear only short breeches, the women's being very prettily trimmed with feathers. Europeans are driven out of these huts by the smell of half tanned leather, and half cooked putrid meat, but Eskimos find it delicious, and object to what we call sweet scents. One old woman being made to smell lavender water squeezed violently, and called it "*mamaitpok*" (very unpleasant).

The Eskimos have no domestic animals except the dogs who draw their sledges. They are like the Lapland dogs, having sharp noses, thick coats, and bushy tails; like their Samoyede relatives they cannot bark. One who was brought to Europe as a puppy tried hard to bark like the dogs he associated with, but

failed to do more than howl dismally. They are trained exclusively for sledge work. The team consists of six or eight harnessed abreast; the driver uses a short-handled whip with a long lash, which can deal terrible blows, when skillfully used. The leading dog keeps the others up to their work, and will punish a lazy one severely. In summer the poor beasts are turned out to shift for themselves, but in winter they are well fed and cared for. When the snow is frozen hard, the Eskimos protect their dogs' feet from the sharp ridges by putting them in little bags.

The Eskimos are a heedless race, and so soon as they have sufficient food and no occasion to hunt, they give themselves up to good cheer and the pleasures of society. They pay each other visits, chatter morning, noon, and night, and arrange balls, carouses, and athletic sports. At these parties they retail the latest scandals and discuss the affairs of the nation, but grotesque dances and songs are the chief diversion. Eskimos have no musical instrument but the drum, or rather tambourine, but they have good voices, and easily pick up European tunes, for which they compose words, usually satires, on current events, or improvisations in praise of their own hunting exploits.

If one man has a grudge against another he composes a song about his injuries, which he performs at one of these festivals. The defendant must then reply in another song, after which the audience pronounce sentence, and the parties are reconciled. An entertainment of this kind lasts all night. As soon as one native has done dancing and singing another takes the drum and tries to outdo him, and they amuse themselves with such zeal, that they often remain eight or ten days without sleep. Though they have little conscience in the matter, the Eskimos generally behave decently at these festivals and in their houses, because, they say, "The missionaries make such a fuss about it."

The Eskimos have no special marriage ceremony, except that the bride must be carried off by craft or pretended violence. The bridegroom either performs this feat himself, or gets a friend to do it for him. The match is usually arranged by the parents beforehand, often while the pair are still children. Etiquette requires the bride to get a few knocks and rents in her garments. She must also appear for some time with disheveled hair, as if mournful and weary of life, and make several attempts to escape.

The Eskimos are buried in their best array. Beside the corpse is laid all the dead person is supposed to need in the next world. A man has his spear, bow and arrows; a woman, needles and thread, a leather scraper, and a bucket; a child, its toys, and a dog's head to guide it beyond the grave. Some tombs contain torches and models of *kayaks*. In one I found several rusty nails, probably the dead man's greatest treasures; in another several pairs of wooden snow spectacles—the deceased had doubtless weak eyes, and was afraid of the dazzling snowfields in the regions of the blest. The grave is usually a simple ditch, surmounted by a cairn of stones.

Several Eskimo customs, their mode of burial especially, indicate a vague conception of a future life. In the next world, they think, the brave hunter will lead a life analogous to that he lived on earth; only he will have less hardships to endure, and will find seal's flesh, and other delicacies in abundance.

Though not on the whole a superstitious people, Eskimos are apt to attribute their misfortunes to the "*Iiseetok*," as they call witches, and many a poor old crone has suffered in consequence. They have neither temples, shrines, nor idols, but the amulets they began by treating as toys and ornaments would probably have become fetiches, and certain of their usages religious ceremonies, had it not been for the missionaries' intervention. One of their superstitions is that they believe the whale hunter will fail unless he puts on his best clothes, because whales like to be respected and detest the sight of dirty people. An amulet is fixed in the bow of the *kayak*, and a hare's claw tied to the harpoon. Meanwhile the women at home wash themselves, put out the lamps, and wait in silence.

How to Make the Monthly Concert Interesting and Helpful.

BY ARTHUR T. PIERSON, D.D.

ONE of the most perplexing problems that has to be confronted by a minister of the Gospel is that of making interesting what is known as the Monthly Concert. The instinctive conviction and feeling have always been that this sacred hour of united prayer for missions will be effective only as it is first attractive. Various expedients, suggested either by wants known to exist, by one's own reflections, or by the experience of other and wiser men, have been successful, though not always successfully tried, and the great problem still waits a perfect, not to say final, solution.

Our sense of the importance of the question grows with the impression, which is both radical and ineradicable, that the vitality of the Church may be measured by its interest in the evangelization of the world; although, judged by such a standard, vitality must in some of our churches be at a very low ebb, while others have but the name of living and are practically dead. The present paper is prompted by the hope that we may be able to kindle on the altars of the missionary meeting a brighter, warmer, and more pervasive flame; and if we shall not be able to throw much light upon the matter, we may hope to provoke discussion, and so draw out suggestions from others.

The writer became persuaded, at an early stage of his ministerial life, that the fundamental difficulty lay in his own lack of intelligent and absorbing interest in the missionary work. He felt himself to be poor in his knowledge of missionary biography and history, and set himself to gather new facts through the study of missions, their trials and their triumphs. He thus began to see more clearly, on the one hand, the awful spiritual destitution of the world, and, on the other hand, the perfect adaptation of the Gospel of grace to human need. He began also to feel more and more his own previous ignorance and lamentable indifference, while the conviction took deep root that the interest and zeal of a congregation, as to the universal proclamation of the Gospel, cannot ordinarily be expected to rise much above the level of the pastor's.

It is now more than twenty-five years ago since this careful, prayerful, and systematic study of the history, logic, and philosophy of missions was earnestly undertaken, that the writer might be fitted to lead his own people into greater activity and greater generosity. Perhaps it may be well to indicate the steps by which were attained such measures of success as were actually reached in awakening interest, arousing activity, and stimulating larger gifts.

The first step was to give a series of lectures on certain prominent fields where missionary labor had proven the fitness of the Gospel to cope both with

the highest and the lowest forms of heathen and pagan civilization, and with the worst phases of vice and superstition. The Hawaiian, or Sandwich, Islands; Burma and the Karens; the South Sea Islands, particularly Fiji and Tahiti, Madagascar, etc., were successively treated. Then one by one the various forms of false faith were presented—Mohammedanism, paganism, Brahmanism, Confucianism, fetichism, etc., and compared with Christianity.

Glimpses of the past and present condition of each of the heathen nations were given, and the aim was to marshal into array that grand host of facts which students of missionary history have found to constitute the resistless logic of missions and the overwhelming argument for a higher devotion to a world's enlightenment.

No man can study these subjects without his own missionary spirit burning with a fervor and an ardor before unknown; and there must be very little sympathy between him and his people if unmistakable signs do not follow of their increasing interest in these great subjects. This method of fanning the flames by missionary lectures will probably prove too laborious to be long continued without too much exhaustion. Ordinary pulpit and parish work will scarce permit of this additional labor of preparation; and if the impression is to be deep and lasting, the people must be incited to go out into the field of facts and glean the knowledge for themselves of what is taking place in the wide world.

So other plans were successively tried, all of which were for a time successful and helpful, but each in turn seemed to reach the limit of its usefulness. One of the best was that which divided up the field of the world into sections, assigning each division to some one or more persons, whose work should be to watch and report monthly all developments in their portion of the wide field. To find a corps of fellow-workers sufficiently numerous, thorough, and persevering to insure prompt returns, especially after the scheme had lost the charm of novelty, was no easy thing. Such fields as Persia, India, China, Syria, demanded no little reading and study to get and keep posted; and so reports began to be briefer and to be made at longer intervals, until it became obvious that some other plan would best be devised which would not put too much responsibility upon one individual, and would change from month to month, or less frequently, the field of his study. We have never been afraid of new methods, certainly not as much afraid of them as of old methods which have lost efficiency. When vitality and power vanish from even the best plans, unless we can recuperate the vitality, we must have something else, for the best machinery is useless without a motive power; and so we passed from method to method, until one was adopted which was more successful than any we had hitherto known. For this, the last and best, we claim but little credit. It was, in fact,

suggested by a conference with one whose very soul is consumed with her own flaming zeal for missions, Mrs. Sarah J. Rhea, whom every lover of benighted souls must know as having formerly been a missionary in Persia.

This plan succeeded beyond our most sanguine expectations, and we recommend it for a fair trial under more competent leadership elsewhere. Most of our churches now assign to each month some special department of the missionary field for consideration. Besides those rapid glances over the world's condition and prospects which take in the bolder facts of current history, special attention is bestowed on some one center of missionary work. In order to a proper sense of the importance of that subject which is to be considered at the coming monthly concert, the field should be mapped out in advance, and the topics relating to it should be assigned the month previous.

For example, suppose December is set apart for Syria, in November the program for the December concert should be announced, and volunteers asked for the service to be rendered.

In order to understand Syria, first of all there is needed a plain *map of the country*, and this should be drawn by some member of the congregation.

It need not enter much into details, and need be little more than an outline map, presenting the mountain system and river system, the main cities, and especially missionary stations, etc.

Then brief reports should be presented on such topics as the following:

1. The population and physical features of the country.
2. Its mission centers and their work.
3. Its educational institutions.
4. Its Protestant mission press.
5. Importance of the field as related to other fields.
6. The condition of its women and children.
7. Its relations to our Lord's personal earthly life.

In my own experience this was a great step forward, though it was my first experiment in this direction. A beautiful map, made of ordinary map-paper, about four by six feet, was hung on the wall, and the desired reports were furnished by gentlemen or ladies, and a decided stride onward and upward was thus taken in the missionary concert.

The January concert, similarly planned and announced in December, overflowed one evening and filled two to the brim with interest.

One gentleman volunteered to furnish a fine map of the world on Mercator's projection. The reports covered twelve subjects, as follows:

1. The world's population and its division as to its religious faiths.
2. Missions and their distribution.
3. Mission presses and their issues.
4. The commercial value of missions.

5. Mohammedanism and its features.
6. Corrupt forms of Christianity.
7. Pagan faiths, from lowest to highest.
8. Prophecies as to Christ's final reign.
9. The civilizing power of missions.
10. Women's work for women.
11. Educational importance of missions.
12. The marked events of the previous year.

Two of these subjects were treated by ladies. We continued this plan until we had a full set of home-made maps of various mission fields; and each field had been in turn considered more than once. Even should such a plan give way in turn to others, none of the labor is lost and none of the good accomplished can be undone; and though there may be some better scheme, this plan impressed me as having hit the right principle and needing only to be wrought out into a more perfect system.

The principle which lies at the bottom of it is that *personal investigation is the source of all deep and permanent impression*. Whatever prompts the individual study of such themes as cluster about the missionary enterprises of the Church helps believers to pray and leads them to give.

We shall often be discouraged, because in trying to work up an interest in missions we find we have so much crude material. Time, pains, and patience are needed for every harvest that is worth reaping, but if we faint not, in due season we shall reap. It was nearly ten years after the fallow ground was broken up in my own congregation, and the seed was sown, that the growth of missionary zeal seemed to have reached the blade; the full corn was yet to come. But when the pastorate of that church was first assumed there was not one missionary organization or regular missionary meeting in that congregation, and yet ten years later there were five missionary bands, among them a young ladies' society supporting a missionary; and a young men's society, at that time the only one in the world which supported a missionary in the foreign field. The interest revealed itself in greatly enlarged giving; the monthly concert offerings alone outweighing the entire annual contributions to missions in years previous.

It cannot be denied that the actual support of a missionary in the foreign field is, perhaps, unequalled in its power to stimulate a congregation to a more generous and active interest in missions. A missionary sent out by the people and supported by the people becomes a living link between them and the foreign field. Letters from such missionary direct to the church serve to keep alive and growing this intelligent missionary zeal. The people come to feel that they have a personal interest in the mission work and the mission worker; their sympathies are developed. If the wants of the local field seem to demand a larger supply, and the openings call for more laborers, the congregation will be impelled to

provide larger gifts and to seek to multiply missionary forces. Self-denial will be incited, and oftentimes a consecration of members of the congregation to the work will naturally follow. The church that has one live missionary is apt very soon to have two, or three, or even more.

For ourselves we greatly regret that there has been so conspicuous a decline in the interest and attendance which characterize the monthly concert, the observance of which is venerable, dating back at least to 1784; and to its observance may be traced the entire developments of missionary interest in the present century.

It is now more than a century since in England and in Scotland stated seasons of special and united supplication began to be kept with reference to the effusion of the Holy Spirit upon the whole human race. The contagion of this high and holy enthusiasm spread from Great Britain into America. Jonathan Edwards in 1747 had published his tract, "An Humble Attempt to Promote Visible Union among Disciples, in Prayer for a Speedy Effusion of the Spirit upon the Whole Habitable Globe." A similar pamphlet had been published by the Northamptonshire Association forty years after in England. Then about the time that the American Board began its noble career, the first Monday evening of each month began to be set apart as the time for a season of united prayer. In a few churches it is even now maintained, in others it has fallen into neglect, and in too many it has never had any observance.

The importance of its revival throughout the churches and its regular and uniform observance can scarcely be overestimated in view of the great importance of missions.

To designate a particular time for joint prayer for the world's evangelization, to provide stated seasons for discussing themes, rehearsing facts, and presenting intelligence connected with the condition of the world and the advance of Christ's kingdom, must be of immense value as an educator, contributing to intellectual culture and enlarged information; as a revealer, opening up to us the profound depths of man's natural, moral, and spiritual degradation; as a quickener, giving new life to prayer, new range of sympathy, new warmth of Christian emotion, and, as a reminder, constantly keeping before us the needs of a perishing world and our duty with reference to supplying it with the Bread of life.

Uniformity in the observance of the monthly concert seems now impracticable; but if the *first regular prayer meeting of each month* might be set apart to the consideration of the missionary work of the Church both at home and abroad, we should probably secure the nearest practical approach to substantial agreement and uniformity. It is worth trying by those churches which now have no missionary monthly concert.—*Homiletic Review*.

Who Will Send a Substitute?

BY REV. W. H. HOLLISTER.

IN the days of the civil war in America there were many who could not go to "the front." Lacking nothing in patriotism, in valor, or the spirit of sacrifice, circumstances beyond their control kept them back. Age, varied forms of physical inability, duty to others, laid on not a few that heaviest among crosses, the duty of standing by while others rushed to the conflict for right.

Some not more patriotic, but possibly more thoughtful, studious, and businesslike in overcoming difficulties, sought out strong and brave young men to go as their substitutes. In their stead the substitutes became soldiers, and endured hardships in camp, on battlefields, and in prisons. All the terrible experiences of war were by them borne for others.

We of this generation can judge but very imperfectly of the experiences of hearts that in manhood's prime and mature years throbbed and swelled with alternate joy and sorrow during "the sixties." Praise God for the heroism of those days and for all that heroism has made possible and actual.

Man will never know how much this world owes to those thoughtful, businesslike, obstacle-overcoming heroes who, while far away, shared in the clash of battle and helped compel a victory. Are "calls to the front" a thing wholly of the past? Is there not now a sounding trumpet, a call to armed conflict? How Lincoln's proclamations thrilled the hearts of millions! A greater than Lincoln now proclaims His desire to give us the heathen for our inheritance.

India will soon number three hundred million. Whom among these shall we count outside of God's promises? We cannot be satisfied to leave out one. The numbers now in the fold shout aloud for joy as other thousands and ten thousands come seeking admission to the privileges and fellowship of the Church of Christ. What few have conceived possible for yet many years, has already come to pass. In whole provinces of this caste-afflicted land, missionaries who have hitherto spent weary years seeking willing ears for God's message must now close their ears temporarily to the cry of many pleading with them to "come and make us Christians."

Have toilers among the "heathen at home" been privileged to witness such a sight? Has any Chicago, New York, or San Francisco pastor urged upon his people the necessity of ceasing their search in highways and hedges for the lost because there were already more than could be nurtured within the fold?

Thus it is in India's whitened harvest fields. Where are the reapers? How can the young, the loyal, the strong, the brave keep out of this war? How can those incapacitated by any cause and unable to come keep from sending a substitute, or

supporting here a substitute? While it would be ignoble to stifle a call to personal duty and provide a substitute that the sender might enjoy more of ease and comfort, there are many to whom a chance to provide a substitute will be an inestimable privilege.

Does a voice within prompt you, and do God's gifts to you warrant you in doing this? It may be done for one year, or many years. The expense may vary from the support of an uncultured pastor-teacher, who yet may accomplish much for Christ, up to the support of a single or married man from America. A student in our schools may be chosen, named, educated, and fitted for the Master's service. Our secretaries in New York or any missionary in the field will count it a privilege to help you into this close, inspiring, and enduring touch with our work.

I am persuaded this will come to the eye of some whose hearts have sorrowed much because they can never come to India. Come now in the person of another. Who will for a definite term of years sacrifice as many comforts, blessings, and privileges, physically, socially, and financially, as they would expect to sacrifice if in India, that they may support a substitute in the field?

Calling thus to action, it is fitting that I pave somewhat the way to action. Among my acquaintances is a consecrated local preacher of our church. About forty-five years of age, well educated, formerly principal of a high school, excelling in his knowledge of Canarese and fluent in its use. Five missionaries who have large personal knowledge of his fitness for the work desire that the way should be opened for him to devote all his time to the Master's service. Being a man of family five hundred dollars would be necessary for his support, and this amount is only made sufficient by the fact that his service to the government entitles him to a pension. Who will come forward and secure his services to our work for several years?

Within call is a student who gave up one fourth of his salary as a good carpenter and now lives on two dollars a week that he may prepare to preach Christ. Bright, teachable, sweet spirited, faithful, he will honor the person who secures him as a substitute. At hand are many promising men. Some are in the ministry, some now preparing for it. Ten dollars a year will board a promising lad in our boarding school. Some will prefer to support boys; others men of little experience, because of inability to pay salaries of better qualified workers. Some will gladly pay salaries of men whose training is such they can correspond with them. Some, and we hope many, will want all India dotted with workers, one or more in each of the many languages spoken here, supported by them as stewards of God. Can I help you in such plans? Whatsoever He saith unto you, do.

Kolar, India.

CHURCHES AND SOCIETIES.

Faith and Census of Some American Churches.

WE have received from the United States Census Office in Washington the following, prepared by Henry K. Carroll, LL.D.:

THE FREEWILL BAPTISTS.

The first church of this denomination was organized by Benjamin Randall in New Durham, N. H., in 1780. He was at first a Congregationalist. Changing his views on the subject of baptism, he became a Baptist; but he did not adhere to the Calvinistic doctrines of predestination, election, limited atonement, and the final perseverance of the saints, as generally held at that time in that denomination. He was therefore adjudged unsound, and fellowship was withdrawn from him by the Baptists. This was in 1779. In 1780 he was ordained by two Baptist ministers who sympathized with his doctrinal views, and in the same year the first Freewill Baptist church was organized, as already stated. This church and others of like faith which sprung up in New England were simply called Baptist churches. At the close of the century the distinctive word "Freewill" was adopted, members having been popularly designated "Freewillers," in allusion to the doctrine held concerning the freedom of the will. The churches multiplied. At the end of the first year there were 5, at the close of the first decade 18, and at the close of the first half century 450, with 21,000 members. The denomination was gradually extended beyond the bounds of New England into the West. Its strong antislavery sentiment prevented its advance into the South. In 1835 the General Conference, speaking for the whole Church, took a pronounced position against slavery. In 1841 the Free Communion Baptists, of New York, united with the Freewill Baptists, adding 55 churches and 2,500 members. The body lost several thousand members, however, by the Adventist movement and by local divisions. It had 60,000 in 1845, but in 1857 this number had been reduced to less than 49,000. Its numbers also declined during the war, many of its ministers and members going into the army. By 1870 it had recovered from all its losses, reporting 60,000 members as returned in 1845. A fact deserving mention is that women began to labor as preachers among the churches as early as 1791. They are not debarred from ordination.

The principles of doctrine and practice held by the Freewill Baptists are embodied in a "Treatise," ordered by the General Conference in 1832 and published in 1834, and since revised. The doctrinal chapters, twenty-one in number, declare (to give their more distinctive statements) that though man cannot in his fallen state become the child of God by natural goodness and works of his own, redemption

and regeneration are freely provided for him. The "call of the Gospel is coextensive with the atonement to all men," so that salvation is "equally possible to all." The "truly regenerate" are "through infirmity and manifold temptations" in "danger of falling," and "ought therefore to watch and pray, lest they make shipwreck of faith." Christian baptism is immersion, and participation in the Lord's Supper is the "privilege and duty of all who have spiritual union with Christ," and "no man has a right to forbid these tokens to the least of his disciples." The denomination has always advocated open communion, as expressed in the foregoing sentence, in opposition to close communion, which is the rule among the Regular Baptists. In the brief articles of faith provided for churches the "human will" is declared to be "free and self-determined, having power to yield to gracious influences and live, or resist them and perish;" and the doctrine of election is described, not as an "unconditional decree," fixing the future state of man, but simply as God's determination "from the beginning to save all who should comply with the conditions of salvation."

The Freewill Baptists have quarterly and yearly Conferences, and a General Conference meeting once in two years. The Quarterly Conference consists of delegates representing a number of churches. It inquires into the condition of the churches and is empowered to advise, admonish, or withdraw fellowship from them. It may not, however, "deprive a church of its independent form of government nor its right to discipline its members, nor labor with individual members of churches as such;" it may only deal with the churches as churches. The yearly meeting is composed of delegates elected by quarterly meetings. It occupies the same relation to quarterly meetings as quarterly meetings do to the churches. The General Conference, which is charged with the care of the general interests of the denomination, is composed of delegates from the yearly meetings. It may discipline yearly meetings, but not quarterly meetings or churches. It is expressly forbidden to reverse or change the decisions of any of the subordinate bodies. Those desiring to become ministers are licensed for a year by the quarterly meeting and ordained by a council of the meeting. Each church, besides its pastor, clerk, and treasurer, has a board of deacons, who assist at baptism and the Lord's Supper, which is observed monthly, have the care of the poor, and conduct religious meetings in the absence of the pastor.

The denomination has 51 yearly meetings (some are called associations), with 1,586 organizations, 1,225, $\frac{1}{2}$ edifices, valued at \$3,115,642, and 87,898 communicants. It is represented in 33 States, chiefly Northern and Western. It is strongest in New Eng-

land, where it originated. In Maine there are 16,294 members. This is the banner State of the denomination.

The average seating capacity of the churches is 285, and the average value \$2,543.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	15	13	\$1,245	847
Arkansas.....	1	1	250	40
California.....	22	2	19,500	179
Connecticut.....	2	2	2,200	125
Florida.....	3	...	...	22
Illinois.....	115	824	71,500	6,096
Indiana.....	31	28	39,000	1,926
Iowa.....	45	36	65,800	2,029
Kansas.....	37	11	12,425	1,361
Kentucky.....	21	174	7,980	1,641
Louisiana.....	40	25	24,245	1,000
Maine.....	280	232	584,750	16,294
Maryland.....	3	3	1,800	98
Massachusetts.....	20	17	188,200	3,122
Michigan.....	128	1124	277,275	5,435
Minnesota.....	30	24	94,550	1,497
Mississippi.....	25	20	7,540	1,339
Missouri.....	108	56+	59,835	4,752
Nebraska.....	43	19	29,600	1,185
New Hampshire.....	94	884	379,000	8,004
New York.....	134	1274	529,050	8,636
North Carolina.....	1	04	100	11
Ohio.....	128	1084	149,350	6,982
Oklahoma.....	1	...	...	100
Pennsylvania.....	56	40	76,300	2,478
Rhode Island.....	26	26	226,757	3,252
South Dakota.....	5	4	11,500	168
Tennessee.....	53	354	22,825	2,864
Texas.....	8	9	3,300	261
Vermont.....	43	344	94,375	2,325
Virginia.....	9	6	7,000	478
West Virginia.....	32	104	34,000	1,668
Wisconsin.....	48	424	94,400	1,683
Total.....	1,586	1,225+	\$3,115,612	87,898

THE OLD ORDER BRETHREN, OR DUNKARDS.

This is one of the three branches into which the Dunkards were divided in 1882-1883. The statistics of the other bodies were given in Bulletin No. 131. The Old Order Brethren adhere more strictly to the principle of nonconformity to the world than either of the other bodies. They oppose as innovations many practices which are tolerated in the conservative and progressive branches, such as Sunday schools, schools for the higher education, departures from simplicity in dress, in the furnishing of houses, etc. It has been very difficult to obtain statistical information from them. Some responded to inquiries, but others politely excused themselves on the ground of the following action, reported in *The Vindicator*, their organ, printed at New Lebanon, O.:

Whereas, a number of our elders have received papers and blanks from one who claims authority from the United States as census agent to collect statistics and secure the enumeration of church membership, etc.; and, whereas, a number of elders and speakers were in council at Donel's Creek, Clark County, O., and took the matter into consideration, and unanimously agreed that we could not consistently, according to our understanding of the former usages of our

ancient brethren, take part in numbering our people in this way; and we further agree to publish this our conclusions in *The Vindicator*, and that a copy be sent to the aforesaid census agent. So ordered and provided for in the presence of Elders A. Flory, H. D. Davy, E. Hoover, and a number of others.

The following table, however, represents them quite fully. The statistics were obtained partly from sources outside the denomination and partly from sources within, and have been verified.

They have 135 organizations, 634 church edifices, with a seating capacity of 25,750, and valued at \$80,770, and 4,411 communicants. They are strongest in Ohio. The average seating capacity of their edifices is 408, and the average value \$1,279.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas.....	1	...	...	4
California.....	1	...	...	7
Illinois.....	12	3	\$970	225
Indiana.....	21	114	16,400	647
Iowa.....	9	13	2,600	100
Kansas.....	13	3	2,800	332
Kentucky.....	1	...	...	3
Maryland.....	6	24	3,000	328
Michigan.....	3	1	200	44
Missouri.....	9	2	1,600	155
Nebraska.....	4	1	600	47
North Carolina.....	1	...	...	15
Ohio.....	31	28	44,000	1,766
Oregon.....	1	...	...	10
Pennsylvania.....	4	5	5,000	311
Virginia.....	4	3	2,500	188
West Virginia.....	12	1+	1,100	179
Wisconsin.....	1	...	...	29
Wyoming.....	1	...	...	21
Total.....	135	63+	\$80,770	4,411

THE CHRISTIAN MISSIONARY ASSOCIATION.

This association represents, in Christian work in Kentucky, a number of churches, without name, without creed, and without any ecclesiastical system. Each church is entirely independent. The churches claim to be unsectarian. The first was organized in Berea by Mr. John G. Fee. The doctrines preached are those common to evangelical Christianity. Immersion is held to be the proper form of baptism, but is not insisted upon.

STATE.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Kentucky.....	13	11	\$3,900	754

THE CHURCHES OF GOD IN CHRIST JESUS.

The members of this branch are popularly known as Age-to-come Adventists. Congregations of them have been in existence many years.* A general

organization was formed in Philadelphia in November, 1888. They believe that God is pledged, through the mouth of the prophets, to the final restitution of all things. They expect to see the kingdom of God established on earth, with Christ as King of kings, the saints being associated with him in the government of the world. They believe that Israel will be reorganized as a nation in the Holy Land, that the dead will have a literal resurrection, the righteous to receive the blessings of immortality and the wicked to be destroyed, and that eternal life comes only through Christ. They hold that acceptance of the Gospel, repentance, immersion in the name of Christ for the remission of sins, are conditions to forgiveness of sins, and that a holy life is essential to salvation.

They have churches in Arkansas, California, Delaware, Florida, Illinois, Indiana, Iowa, Kansas, Louisiana, Maryland, Michigan, Mississippi, Missouri, Nebraska, New Jersey, New York, Ohio, Oregon, Pennsylvania, South Dakota, Washington, West Virginia, and Wisconsin. The churches are associated in District Conferences, and there is also a General Conference. Each congregation selects an elder, or elders, and a deacon. The officers are a president, a secretary, and a treasurer. The elder serves as president and looks after the welfare of the members. Ministers receive certificates from the State and also the General Conference.

The average seating capacity of their church edifices is 253, and the average value \$1,549.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas.....	3	3	\$500	59
California.....	3	..	..	38
Delaware.....	1	..	..	16
Florida.....	1	..	..	10
Illinois.....	10	4	2,700	541
Indiana.....	19	9	9,900	621
Iowa.....	4	1	2,000	121
Kansas.....	9	1	400	205
Louisiana.....	1	..	..	10
Maryland.....	1	1	275	47
Michigan.....	7	2	3,800	170
Mississippi.....	1	0 1/4	100	9
Missouri.....	3	..	..	49
Nebraska.....	9	1	500	305
New Jersey.....	2	..	..	31
New York.....	1	..	400	48
Ohio.....	5	5	21,500	319
Oregon.....	6	1 1/2	1,000	89
Pennsylvania.....	1	1	3,000	80
South Dakota.....	2	..	..	29
Washington.....	3	..	..	99
West Virginia.....	1	..	..	30
Wisconsin.....	1	..	..	36
Total.....	95	29 1/4	\$46,075	2,872

THE CHURCH TRIUMPHANT (SCHWEINFURTH).

The founder and head of this Church is George Jacob Schweinfurth, who was born in Marion County, O., in 1853. He entered the ministry of the

Methodist Episcopal Church in Michigan, but soon left it and became a disciple of Mrs. Beekman, who before her death, which occurred in 1883, declared herself the "spiritual mother of Christ in the second coming." and pronounced Schweinfurth the "Messiah of the New Dispensation." He accordingly became the acknowledged head of her followers, and removed the headquarters of the sect from Byron, nine miles from Rockford, Ill., to the Weldon farm, six miles from Rockford, changing the name of the body to the Church Triumphant. A large frame house, called "Mount Zion" or "Heaven," is occupied by Schweinfurth and a number of his disciples. There are also other companies, each of which is presided over by an "apostle," who reads weekly the sermons previously delivered by Schweinfurth at Mount Zion. There are no rites, ceremonies, or forms of worship. The single condition of membership is recognition of Schweinfurth as the "Christ of the Second Coming" and discipleship.

The Church Triumphant accepts the Bible as the word of God, but denies the essential divinity of Christ. He was a mere man, but passed through an experience in which he was freed from the power and curse of sin, after which he received the Spirit of God and became divine. Schweinfurth does not claim to be Jesus of Nazareth, but to have received the same spirit and to be equal to him. He claims to be sinless, to perform miracles, and to be able to bestow the spirit on whomsoever he chooses. He also declares his power over sin, not only to save from its curse, but to save from its commission.

There are in all 12 organizations and 384 members. All the services are held in private houses with one exception, Mount Zion being returned as a hall.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Colorado.....	1	..	..	12
Illinois.....	5	..	\$15,000	190
Kentucky.....	1	..	..	25
Michigan.....	2	..	..	37
Minnesota.....	2	..	..	100
Missouri.....	1	..	..	20
Total.....	12	..	\$15,000	384

THE CHRISTADELPHIANS.

John Thomas, M.D., an Englishman, came to this country in 1844, and identified himself with the Disciples of Christ. Soon after his views changed, and he became convinced by a study of the Bible that the cardinal doctrines of the existing Churches correspond with those of the apostate Church predicted in Scripture. He began to publish his views, and organized a number of societies in this country,

Canada, and Great Britain. No name was adopted for these societies until the civil war broke out. The members applied to the government to be relieved from military duty in consequence of conscientious scruples, and finding it necessary to have a distinctive name, that of Christadelphians, or Brothers of Christ, was adopted.

The Christadelphians do not accept the doctrine of the Trinity. They hold that Christ was Son of God and Son of man, manifesting divine power, wisdom, and goodness in working out man's salvation and attaining unto power and glory by his resurrection. He is the only medium of salvation. The Holy Spirit is an effluence of divine power. They believe in the natural mortality of the soul, and that eternal life is only given by God to the righteous; that the devil is the evil principle of human nature; that Christ will shortly come personally to the earth and set up the kingdom of God in place of human governments; that this kingdom will be established in Canaan, where the twelve tribes of Israel will be gathered, and that at the end of a thousand years judgment will be pronounced upon all, the just receiving eternal life, the unjust eternal death.

The Christadelphians practice immersion. They have no ordained ministers. Those who speak and conduct services are called "lecturing" or "serving" brethren. Their meetings are held in public halls or private houses. They have in all 63 organizations, with 1,277 members, who are scattered over 20 States.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas.....	5	..	.....	74
California.....	12	..	.....	30
Colorado.....	12	..	.....	16
Illinois.....	8	1	\$500	117
Iowa.....	5	..	.....	67
Kansas.....	4	..	.....	39
Kentucky.....	2	1	500	89
Maryland.....	1	..	.....	40
Massachusetts.....	9	..	.....	245
Michigan.....	1	..	.....	4
Missouri.....	2	..	.....	20
New Jersey.....	1	..	.....	90
New York.....	7	..	.....	92
Ohio.....	1	..	.....	10
Oregon.....	1	..	.....	25
Pennsylvania.....	3	1	700	60
Texas.....	3	..	.....	100
Virginia.....	4	1	1,000	137
West Virginia.....	1	..	.....	7
Wisconsin.....	1	..	.....	15
Total.....	63	4	\$2,700	1,277

CHINESE TEMPLES IN THE UNITED STATES.

Every Chinese temple is a house of prayer or worship; but no sermon is preached, no priest installed, no religious instruction given, and no seating accommodations provided. There is always at least

one shrine, the more frequented temples having several, so that a number of persons can perform the usual ceremony, each for himself, without being obliged to take turns. The worshipers do not meet in a body, nor is any particular time set for devotion. When about to enter upon a new enterprise or to take a journey, or when in doubt concerning any particular course of action, the Chinese are careful to consult their gods and patron saints. Every worshiper provides himself with incense sticks, candles, and sacrificial papers, which are generally to be had of attendants at small cost. Offerings of wine and meat are added on special occasions. The candles and incense sticks are lighted and placed in their proper receptacles. If wine is used, it is put in minute cups scarcely larger than thimbles, and these are ranged in a row before the shrine. The meat offerings may be roast chicken, roast pig, or any other table luxury. When everything is properly placed, the genuflections begin and the request is presented. If the answer required is a simple affirmative or negative, the worshiper drops a pair of lenticular pieces of wood on the floor a number of times, and calculates the answer from the number of times each face turns up. Another method of obtaining responses, particularly when fuller responses are desired, is by shaking a box filled with numbered slips of bamboo, one of which will fall out, and then consulting a book containing numbered answers in Chinese verse.

The interior of Chinese temples is often highly decorated. The walls and ceilings are hung with tablets having inscriptions in the Chinese character, and there are often rows of lanterns and embroidered silk umbrellas. Fine wood carving is also to be seen. The decorations are the gifts of worshipers.

Most Chinese temples are free to all. No register is kept of members. Of the four temples in New York city, one, Chung-wa-kung-saw, claims 7,000 worshipers; Chap-sing-tong, 700; Hok-san-kung-saw, 1,000; Lung-kong-kung-saw, 1,000. Chung-wa-kung-saw is an organization in which every Chinaman in New York is supposed to be interested. Chap-sing-tong admits laundrymen only, and the other temples are supported by those who come from Hok-san and Lung-kong respectively. A laundryman from the district of Hok-san may therefore be a member of three of the temples. For this reason no statistics of members can be given.

Chinese temples are usually well supported. The revenues are derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship, which every worshiper must have. Thus the privilege of selling for the Lung-kong-saw of San Francisco brought in 1890 \$12,365.50, and that for the How-wang-mew in the same city \$3,961.60.

According to the returns of population there are 107,475 Chinese in the United States, of whom 72,472 are in California, 9,540 in Oregon, 3,260 in Washington, and 2,935, the next largest number, in New

York. In view of the fact that one of the four temples in New York city claims 7,000 worshippers, while the whole State has a Chinese population of less than 3,000, there would seem to be a large discrepancy. If that one temple has 7,000 worshippers, the number of visitors must be greater than the resident Chinese population. Doubtless 7,000 is the number that worship in the temple in the course of a year. In other words, the same individual is counted many times. A considerable number of the Chinese are members of Christian churches.

SUMMARY BY STATES.

STATES.	Number of organizations.	Temples.	Shrines.	Value of temple property.
California	40	41	178	\$37,000
Idaho	2	2	.....	.....
New York	4	4	4	25,000
Oregon	1	1	.....	.....
Total	47	48	182	\$62,000

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

A congregation of colored people, organized in New York city in 1796, was the nucleus of the African Methodist Episcopal Zion Church. This congregation originated in a desire of colored members of the Methodist Episcopal Church to hold separate meetings in which they "might have an opportunity to exercise their spiritual gifts among themselves, and thereby be more useful to one another." They built a church, which was dedicated in 1800, the full name of the denomination subsequently organized being given to it. The church entered into an agreement in 1801 by which it was to receive certain pastoral supervision from the Methodist Episcopal Church. It had preachers of its own, who supplied its pulpit in part. In 1820 this arrangement was terminated, and in the same year a union of colored churches in New York, New Haven, Long Island, and Philadelphia was formed and rules of government adopted. Thus was the African Methodist Episcopal Zion Church formally organized.

The first Annual Conference was held in 1821. It was attended by 19 preachers, representing 6 churches and 1,426 members. Next year James Varick was chosen superintendent of the denomination, which was extended over the States of the North chiefly until the close of the civil war, when it entered the South to organize many churches.

In its polity lay representation has long been a prominent feature. Laymen are in its Annual Conferences as well as in its General Conference, and there is no bar to the ordination of women. Until 1880 its superintendents, or bishops, were elected for a term of four years. In that year the term of office was made for life or during good behavior. Its sys-

tem is almost identical with that of the Methodist Episcopal Church, except the presence of laymen in the Annual Conference, the election of presiding elders on the nomination of the presiding bishop, instead of their appointment by the bishop alone, and similar small divergencies. Its General Conference meets quadrennially. Its territory is divided into seven Episcopal districts, to each of which a bishop is assigned by the General Conference. There are in all 28 Annual Conferences, one of which is partly in this country and partly in Canada. There is also a missionary district in Africa.

The Church is represented in 29 States. It is strongest in North Carolina, where it has 111,949 communicants. Alabama comes next, with 79,231 communicants; South Carolina third, with 45,880, and Florida fourth, with 14,791. There are in all 1,704 organizations, 1,587½ church edifices, which have accommodations for 565,577 worshippers, and are valued at \$2,714,128, and 349,788 communicants. The average seating capacity of the church edifices is 356, and their average value \$1,710.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama	336	315½	\$305,350	79,231
Arkansas	29	23	17,250	3,601
California	13	6	37,200	2,627
Connecticut	12	10	79,350	1,012
Delaware	2	1	500	158
District of Columbia	6	6	298,800	2,495
Florida	61	61	90,745	14,791
Georgia	70	62	52,390	12,705
Illinois	5	5	13,400	434
Indiana	5	5	54,700	1,339
Kentucky	55	52	86,830	7,217
Louisiana	21	19	12,920	2,747
Maryland	13	10	17,350	1,211
Massachusetts	7	6	58,800	724
Michigan	6	4	3,200	702
Mississippi	64	50	22,975	8,519
Missouri	6	6	6,000	2,037
New Jersey	25	24	107,700	2,954
New York	47	47	371,400	6,608
North Carolina	541	526½	485,711	111,949
Ohio	8	5	13,000	194
Oregon	2	2	20,000	275
Pennsylvania	62	55½	256,150	8,689
Rhode Island	3	1	2,000	401
South Carolina	130	128	126,325	45,880
Tennessee	55	52	78,813	12,434
Texas	47	38	26,450	6,927
Virginia	72	66	68,449	11,765
Wisconsin	1	1	400	102
Total	1,704	1,587½	\$2,714,128	349,788

THE COLORED METHODIST EPISCOPAL CHURCH.

The Colored Methodist Episcopal Church was organized in 1870 of colored members and ministers of the Methodist Episcopal Church, South.

Before the late civil war the Methodist Episcopal Church, South, did a large evangelistic work among the Negroes. Bishop McTyeire, of that body, in his *History of Methodism*, says: "As a general rule,

Negro slaves received the Gospel by Methodism from the same preachers in the same churches with their masters, the galleries or a portion of the body of the house being assigned to them. If a separate building was provided, the Negro congregation was an appendage to the white, the pastor usually preaching once on Sunday for them, holding separate official meetings with their leaders, exhorters, and preachers, and administering discipline and making return of members for the annual minutes." For the Negroes on plantations, who were not privileged to attend organized churches, special missions were begun as early as 1829. In 1845, the year which marks the beginning of the separate existence of the Methodist Episcopal Church, South, there were in the Southern Conference of Methodism, according to Bishop McTyeire, 124,000 members of the slave population, and in 1860 about 207,000.

In 1866, after the opening of the South to Northern churches had given the Negro members opportunity to join the African Methodist Episcopal, the African Methodist Episcopal Zion, and other Methodist bodies, it was found that of the 207,742 colored members which the Church South had in 1860 only 78,742 remained. The General Conference of 1866 authorized these colored members, with their preachers, to be organized into separate congregations and Annual Conferences, and the General Conference of 1870 appointed two bishops to organize the colored conferences into a separate and independent Church. This was done in December, 1870, the new body taking the name "Colored Methodist Episcopal Church." Its rules limited the privilege of membership to Negroes.

The Colored Methodist Episcopal Church has the same articles of religion, the same form of government, and the same discipline as its parent body. Its bishops are elected for life. One of them, Bishop L. H. Holsey, says that for some years the body encountered strong opposition from colored people because of its relation to the Methodist Episcopal Church, South, but that this prejudice has now almost entirely disappeared. He says a separate organization was made necessary by the change in the relation between master and slave. "The former, though divested of his slaves, carried with him all the notions, feelings, and elements in his religious and social life that characterized his former years. On the other hand, the emancipated slave had but little in common with the former master; in fact, he had nothing but his religion, poverty, and ignorance. With social elements so distinct and dissimilar the best results of a common Church relation could not be expected." Bishop Holsey declares that the great aim of the Church is (1) to evangelize the Negroes, and (2) to educate and elevate them.

There are 23 Annual Conferences, with 129,383 members. It will be noticed that the Church is almost entirely confined to the South. It is strongest in Georgia, where it has 22,840 members; Missis-

sippi comes next, with 20,107; Tennessee third, with 18,968, and Alabama fourth, with 18,940. There are 1,759 organizations, with 1,653½ church edifices, which are valued at \$1,713,366. The average seating capacity of each edifice is 328, and the average value \$1,036.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama	222	220	\$264,625	18,940
Arkansas	116	104	60,277	5,888
Delaware	6	3	1,125	187
District of Columbia	5	4	123,800	939
Florida	36	26½	14,709	1,461
Georgia	296	256	167,145	22,840
Illinois	2	2	1,250	56
Indian Territory	13	9	2,975	291
Kansas	17	15	14,400	713
Kentucky	91	63	140,330	6,908
Louisiana	138	131	134,135	8,075
Maryland	2	2	475	44
Mississippi	293	292	230,290	20,107
Missouri	35	31	22,140	953
New Jersey	5	3	7,500	266
North Carolina	26	20	23,120	2,786
Pennsylvania	6	2	1,400	247
South Carolina	34	33	65,325	3,468
Tennessee	206	205	258,120	18,968
Texas	222	216	147,075	14,805
Virginia	18	16	33,150	1,351
Total	1,759	1,653½	\$1,713,366	129,383

THE CONGREGATIONAL METHODISTS.

Dissatisfaction with certain features of the system of polity led a number of ministers and members of the Methodist Episcopal Church, South, to withdraw and organize a body in which laymen should have an equal voice in Church government and local preachers should become pastors. The new Church was organized in Georgia in 1852, and called the Congregational Methodist Church. The first District Conference was formed the same year. A number of churches in harmony with the principles of the movement were organized in Georgia, Mississippi, and other States of the South, to which it has been confined. In 1888 many of the churches and ministers went over into the Congregational denomination, which appeared in the South after the war.

The system of the Congregational Methodists is not purely congregational. The local church has large powers, but appeals from its decisions may be taken to the District Conference, and thence to the State Conference, and also to the General Conference. These bodies have likewise the power of censure or approval. The District Conference may "condemn opinions and practices contrary to the word of truth and holiness," and may cite offending parties for trial, and admonish, rebuke, suspend, or expel from the Conference. Ministers and lay members have equal rights and privileges in the local church and all the Conferences. The District Conference is composed of representatives from the churches, the State Confer-

ence of representatives of the District Conferences, and the General Conference of delegates chosen by the State Conferences. District Conferences meet semi-annually, State Conferences annually, and the General Conference quadrennially. The ministers are elders ordained after examination and approved by the District Conference. The elder, as pastor of a church, presides at its monthly conference. The other officers of a church are class leader, deacon or steward, and clerk. The itinerancy is not in force. In doctrine this branch does not differ from other Methodist bodies.

This body has in all 214 organizations, 149 $\frac{1}{2}$ edifices, valued at \$41,680, and 8,765 communicants. Its chief strength lies in Alabama, where it has 2,596 communicants. It is also represented in Arkansas, Florida, Georgia, Illinois, Mississippi, Missouri, Tennessee, and Texas. The average seating capacity of its church edifices is 310, and the average value \$278.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	65	59	\$14,050	2,596
Arkansas.....	10	3+	2,525	223
Florida.....	7	1 $\frac{1}{2}$	250	179
Georgia.....	29	28	8,050	1,655
Illinois.....	4	..	..	96
Mississippi.....	28	21+	5,400	1,341
Missouri.....	38	13	3,000	1,450
Tennessee.....	7	4	780	196
Texas.....	26	18 $\frac{1}{2}$	7,625	1,029
Total.....	214	149+	\$41,680	8,765

THE NEW CONGREGATIONAL METHODISTS.

This branch originated in Ware County, Georgia, in 1881. It was organized by members of the Methodist Episcopal Church, South, who were aggrieved by a certain action of a Quarterly Conference of that body, which action they regarded as arbitrary. It has the same doctrines and substantially the same practical system as the Congregational Methodist Church. A number of its churches united with the Congregational denomination in 1888.

There are in all 24 organizations, 17 $\frac{1}{2}$ edifices, valued at \$3,750, and 1,059 members, found chiefly in Georgia. The average seating capacity of the church edifices is 294, and the average value \$214.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Florida.....	3	1	\$150	113
Georgia.....	21	16 $\frac{1}{2}$	3,600	946
Total.....	24	17 $\frac{1}{2}$	\$3,750	1,059

THE CONGREGATIONAL METHODISTS (COLORED).

This body consists of congregations of colored members, organized into Conferences by presidents of the Congregational Methodist Church, to which it corresponds in all particulars of doctrine, polity, and usage. The only difference between the churches of the two bodies is that they are composed of white and colored persons, respectively.

There are in all 9 organizations and 319 communicants.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	7	5	\$325	215
Texas.....	2	..	..	104
Total.....	9	5	\$325	319

As the present bulletin completes the census of the seventeen members of the Methodist family, there is given here a summary of the Methodist Churches, taken from the present and former bulletins.

METHODIST CHURCHES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Methodist Episcopal.	25,861	22,844	\$96,723,408	2,340,354
Union Amer. M. E..	42	35	187,600	2,279
African Meth. Epis..	2,481	4,134	9,468,280	432,735
African Union M. P.	40	27	54,440	3,415
African M. E. Zion..	1,704	1,587	2,714,128	349,788
Methodist Protestant	2,529	1,924	3,683,337	141,989
Wesleyan Methodist.	565	312	393,250	16,492
Meth. Epis., South..	15,017	12,688	18,775,362	1,309,976
Cong'l Methodist....	214	190	41,680	8,765
Cong. Meth. (colored)	9	5	525	819
New Cong'l Meth....	24	17	3,750	1,059
Zion Union Apostolic	32	27	15,000	2,346
Colored Meth. Epis..	1,759	1,653	1,713,366	129,383
Primitive Methodist.	84	78	291,993	4,764
Free Methodist.....	1,102	620	805,085	22,113
Independent Meth....	15	14	266,975	2,569
Evangelist Mission'y	11	3	2,000	951
Total.....	51,480	46,138	\$132,140,179	4,589,287

Protestant Missions in India.

THE report of Protestant Missions in India, made at the Decennial Missionary Conference in Calcutta, gave the Baptists the largest number of communicants (53,801), followed by the Church of England (52,377), Lutheran (24,207), Methodist (15,782), Congregational (13,775), Presbyterian (11,128). The success of the missions of the Methodist Episcopal Church during the year 1891 and 1892 change the Methodist position from fourth to third. The Methodists are also third in the number of the foreign ordained agents, the native ordained agents, and the native lay preachers.

MONTHLY MISSIONARY CONCERT.—UNITED STATES.

Home Missions.

BY REV. CHARLES HERR, D.D.

THE Church of Christ in this country is thoroughly committed to the work of Home Missions.

1. For the sake of Christian honor.

The eastern rim of our country was at the very first moment of occupation consecrated, nominally at least, to the cross. Columbus and his company, as soon as they stepped upon the new discovered soil, knelt and with tears thanked God. The great discoverer named the island San Salvador (Holy Redeemer) and claimed it for the sovereignty of Jesus Christ. And whatever may have been their motives, the hallowing act was completed and seemed to control every subsequent settlement upon this northern continent. The motive of the Dutch, of the Pilgrims, of the Puritans, of the Catholics, of the Huguenots, was to serve Christ in this new land, where no bigot would interfere with the freedom of their worship and no enemy could defeat the honor they would show to their Lord. Those whom we counted a high distinction to call our fathers sought these shores not simply as refugees, but as missionaries. "A great hope and inward zeal they had of laying some good foundation for propagating and advancing the Gospel of the Kingdom of Christ in these remote parts of the world." Such were their own words. They came not for gold; but for conscience' sake and Christ's sake.

Our land was long ago consecrated to King Immanuel. That obligation can never pass away. In the minds of Christians this has always been the Lord's land, and no other claim has ever been, or can ever be, recognized by them. Heathen lands they seek to *conquer* for him; this they seek to *hold* for him, because it is already his by the sacred act of the pioneer settlers who laid it at the feet of Jesus, and by the confirmations of their pious example on the part of the successive generations until now.

This motive will support the people of God until the work of Home Missions has been completed. The work touches the core of the Christian's loyalty to his Master. This is a promised land for Christ, and can never lose the glory of its anointing.

2. For the sake of our country's prosperity.

We are committed to the work of Home Missions, because we are patriots in the truest sense of the word. It is because we enthusiastically believe that the glory of our country which puts her to-day in many respects in the van of the nations is due to that spiritual and evangelical type of Christianity which has marked her history until now. It is because we believe that both the continuance of her progress and the very preservation of the blessings that she has must depend upon her being faithful

to that righteousness which has exalted her to this pitch of glory.

The greatness of heroic acts is not in themselves, but in the character of the hero behind them. If you want to repeat the acts you must first catch the spirit and reproduce the motives of the hero. No mechanical and slavish imitation can ever rival the work of the master. The material products and industrial triumphs, the securities of liberty and comforts of life, which emblazon our civilization, are signs of the great and peculiar manhood behind them.

It is not to be denied that certain conditions of natural advantage must exist to make any prosperity possible. But when we are seeking for the ultimate and dominant cause for national eminence we look for it in the people themselves. The natural character of Greece was wonderfully suited to the development of a high civilization, but no man ascribes the glory of Greece to the climate and configuration of the land, else why is the sun of its prosperity set, why is it to-day only a nation's sepulcher? Fertility of soil, rich veins of minerals ribbing its everlasting hills cannot make a barbarous people rich and great. It is the manhood making use of all these conditions that is decisive of a nation's greatness.

On the North American continent there has been developed a manhood higher, stronger, more sagacious, and more capable than any which the world has yet seen. A manhood that gets more out of the soil, that applies a more determined and inventive genius to the problems of mechanical progress, that guides its political institutions more fully by a true standard of liberty and right. So that in its wealth, in its products and manufactures, in its beneficent political organization, in its past achievements and its abounding enthusiasm of progress, it stands easily first on the face of the globe.

This manhood, which is the glory of America, is the fruit of the Gospel. It is because the religion of Christ has existed here in a purer type and has operated more simply and directly upon the conscience and heart of the people that we have made such unexampled growth in strength, richness, and happiness. Jesus Christ and him crucified furnished the motive for opening the virgin soil of this land, and his standard has been carried step by step westward from the shores of the sea. Divine principles of truth have had marked adherence in our history. The revelation of human duty in the Scriptures has been generally recognized as the standard by which our national life should be guided. We have honored God's laws, and he has honored us and blessed us.

The Christian would rather see the land robbed of anything else than its religion, for the manhood that grows by faith in Christ can renew the face of the

land in more than its previous grandeur. The Christian would rather see the World's Fair bankrupt and a failure than the nation burdened with the guilt of dishonoring the Lord's Day. Nothing is fatal or irremediable, but to forsake the obedience of God. The spectacle of France to-day is the spectacle of a nation wallowing in the mire of corruption because it forsook its God. The future of our land, the security of its liberty, the continuance of its prosperity, the preservation of its honor, will depend upon the continuing prevalence of the Gospel of God's grace and the increasing enthronement of his will in the hearts of the people.

3. We are committed to the Christianization of our country also, because it is the best vantage ground for the conversion of the world to Christ.

"Westward the course of empire takes its way." The Pacific seaboard is the last point in the westward reach of civilization. De Tocqueville remarked that populations have moved westward as though driven by the hand of God. From Persia the scepter passed to Greece, from Greece to Italy, from Italy to Great Britain, and the scepter is now departing from Great Britain. The last possible limit westward is the Golden Gate. There is no further west. Beyond is the hoary Orient. In our own land, then, that movement which has marked mankind since prehistoric times reaches its culmination, and the civilization here produced will be the flower of the world.

This is a marvelous opportunity of the Christian Church; one might dare to say, this is the last opportunity of the Christian Church. Our people upon whom the ends of the world have come, in whom are centering the most significant upward tendencies of human history—the Anglo-Saxon people, of whom our own branch is manifesting the most extraordinary development and power—is far the highest and most promising instrument in the hands of the Church for the conversion of the world. See what the Anglo-Saxon has already done in work of world-wide missions, his energy, his devotion and success far outstripping all rivalry. If the Church should lose her hold upon the Anglo-Saxon, where could she turn for an equal intelligence, zeal, consecration, and power? What Christian men anywhere shall take up the task of impressing their spirit and their beliefs upon the world if Americans shall lay it down?

The glorious ambition and duty of the Church is to make the mighty people of this country, destined, we trust, to reach inconceivable heights of prosperity and influence, a solid force for Christ in the world. It is the Church's opportunity. If she devotes herself with all the sincerity of her heart and all the energy of her brain to this achievement, then the day will speedily come when this race of ours will give laws to mankind, when its will will be mightier than armies, when its principles of govern-

ment and religion will be revered and embraced by our fellow-men everywhere, when its distinctive characteristics, liberty, and a spiritual Christianity, will be disseminated over the earth with the authority of an overwhelming moral and national preeminence.

For these reasons the Church braces herself, and ought to brace herself far more earnestly, to contend for the honor of Christ, for the prosperity of our land, for the conversion of the world. In contending for these things she is contending for what is fundamental in the Christian's conviction and fundamental in the world's advance.

To-day is a critical moment in this holy war. In every decisive battle there is a bridge of destiny. The fight for Cemetery Hill was the critical instant in a critical battle in a critical campaign in a critical war for the nation's endangered life. To-day is the nick of time in the struggle of contending forces for this country. To-day is the time for sacrifice and toil. It is a remarkable fact that every successive year and stage seems to be the nick of time in this immense war. Fifty years ago it was truly said by Dr. Lyman Beecher: "Now is the nick of time in matters which reach into eternity; now is always the nick of time. One man now is worth a hundred fifty years hence. One dollar now is worth a thousand then." Such words are more true still of the hour which is passing by us now. The crisis has been pushed forward year by year. The culminating engagement has been deferred. And it will still be true that each moment is critical until the ridge of destiny is reached, until the last crisis has come, until the central struggle of our history arrives—and from that moment one force will be conqueror and the others be steadily driven from the field.

The final crisis has not yet come. At least, we trust it has not. We may be defeated already and not know it. It seems sometimes as if the enemies have outgrown the forces of good by gigantic leaps, so towering have they come to be.

Immigration is pouring every year upon us a flood of more than a half million people, the vast majority of whom are of the lowest mental and moral character, neither understanding nor having sympathy with our Christian institutions, and forming a part of our population startling in their menace. They have already captured our great cities and committed our municipal governments to knaves and pilferers. It will perhaps surprise many to know that out of 1,489,000 white inhabitants of New York city, 1,219,000 are either foreign born or born of foreign parents—about five to one. Out of 160,766 white inhabitants in Jersey City, 119,167 are either foreign born or born of foreign parents, about four to one of native parents. The foreigner has conquered our cities, and does what he will with them.

Romanism has developed with immense energy, filling the land with its power and pretension, displaying the lavish pomp of a cardinal's court in our

national capital, defeating a presidential candidate when he is obnoxious on ecclesiastical grounds, and gathering its forces with clear eyed and unparalleled energy to contest at no distant day the supremacy of this coming empire of the world.

Intemperance seems to be fastening itself with an ever firmer and more determined grip upon us, millions of gallons more of whisky and beer are made every year, and the liquor dealers' associations are grown to be herculean giants, resolute to uphold the man-murdering saloon.

Wealth is increasing at a dizzy rate, engendering the vices of covetousness and selfishness as it grows; often the fruit of gross, unrebuked, unpunished theft and crime, and sordidizing the ambitions of our countrymen as the world shows no previous example of.

A tremendous element in the conflict is the amazing indifference of semi-Christians, their blindness to the vast transactions of which they are an unavoidably appreciable influence; careless in the very matters which most touch the heart of the struggle; disobedient to the Sabbath in their private lives, and willing that the nation should take that universal attitude, and otherwise (because they are disloyal to Christ) playing into the hands of those who seek to sweep away the distinctive and holy palladiums of our institutions.

It is possible that all these, and other like forces, have increased more than the forces of evangelical religion. But we do not believe that the crisis is past. We do not believe that it has yet come. But it is coming with ever-increasing rapidity. The movements are, with a rush, accumulating force for the decisive struggle. The day is near when America shall begin to assume her final phase and quality. We are in "the perilous and dancing balance."—*Church at Home and Abroad.*

Mingling of Races in the United States.

Nor only is this country our home, but in a present and prophetic sense it is the home of humanity; not of one race, but of all races. From the earliest dawn of our national life the motto over our doors has been, "Welcome to the world;" and from every land and out of every nation there has poured a steady stream of life, to mix and mingle its volume with that which courses down the history of America. This is not an Anglo-Saxon, not a Teutonic, not even a Caucasian nation. The blood of all races mingles in that of the American people. Hither come Anglo-Saxon and Celt, Gaul and Teuton, Scandinavian and Russ, Spaniard and Italian, Turk and Arab, Negro and Indian, Japanese and Islander of the seas, all mixing and mingling in one volume of American life, and making out of this heterogeneous mass a single composite national character. Everybody has been and is welcome here, the Chinese alone excepted—God pity us for the exception—and all are

coming not merely to dwell and toil here, but to share in our inheritance and make up the mass of our national life. It seems as though on the canvas of America was visible the picture first seen in the apocalyptic vision of "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." And may not the finishing touch soon be added to the picture by the universal voice saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

Two thoughts are suggested: There are links which bind these people to the races out of which they sprang. Memory and constant communication keep living those links; and he who touches the life of any one of them touches a chord which vibrates into the land from which they come. So, through the masses of people who are gathered here, you can reach all tribes and nations; and in a living and mighty sense it may truthfully be said that, while the touch of the foreign missionary is upon a single race, the touch of the home missionary is upon the whole world.

Another thought is that the Americans are, and are to become more and more, not a single and isolated race, not a mere collection of tribes and peoples, but a combination and product of races. It is not simply that these races dwell together, they also intermarry. And it is even now difficult to find an American in whose veins does not course the blood of many countries. There is no mere mechanical combination of many lives, but a fusion into one life.

The American is the single product and culmination of all the races of earth. By the process known as composite photography you take the features of a score of individuals and cast them in a single face, and in such face the minor features of each individual disappear, and only the strong and pronounced characteristics remain. So here, in the mighty mingling of all races in one, the great Photographer of the universe is casting upon the canvas of the centuries the composite countenance of all the tribes and nations of the world. The lesser and weaker features of each race will disappear, and the strong and pronounced characteristics only will remain; and thus will come the man of the future, heir of all the ages, inheritor of all the races, worthy to stand as the perfect man in the new paradise on earth. Is there any grander work than to guide in the mingling of all these mighty races into this composite people?—*Justice Brewer.*

Commissioner of Indian Affairs.

JUDGE D. M. BROWNING, the successor of General Morgan as Commissioner of Indian Affairs, is a member of the First Baptist Church, of Benton, Ill., and an earnest, active Christian. We trust he will make as good a commissioner as his predecessor.

Colored Population of the United States in 1890.

THE following table gives for each State and Territory, arranged geographically, the colored population in the aggregate, as well as a detailed classification according to the number of blacks, mulattoes, quadroons, octoroons, Chinese, Japanese, and civilized Indians, as reported by the census of 1890:

STATES AND TERRITORIES.	Total Colored.	PERSONS OF AFRICAN DESCENT.					Chinese.	Japa- nese.	Civil- ized In- dians.
		Total.	Blacks.	Mulat- toes.	Quad- roons.	Octo- roons.			
Maine.....	1,823	1,190	507	462	107	114	73	1	559
New Hampshire.....	600	614	248	183	70	113	58	2	16
Vermont.....	1,004	987	521	328	51	37	32	1	34
Massachusetts.....	22,570	22,144	14,108	6,815	728	493	984	18	434
Rhode Island.....	7,647	7,393	5,396	1,679	226	92	60	5	180
Connecticut.....	12,830	12,302	9,221	2,453	367	261	272	18	228
New York.....	73,901	70,092	54,852	12,409	1,622	1,149	2,935	148	726
New Jersey.....	48,352	47,638	40,436	6,123	701	378	608	22	84
Pennsylvania.....	109,757	107,596	81,886	20,980	2,368	2,362	1,146	32	983
North Atlantic Division..	279,564	269,906	207,175	51,492	6,240	4,999	6,177	247	3,234
Delaware.....	28,427	28,380	24,837	3,213	197	139	37	....	4
Maryland.....	215,897	215,057	181,206	31,094	2,078	1,189	189	7	44
District of Columbia.....	75,697	75,572	55,736	17,989	1,126	721	91	9	25
Virginia.....	635,858	635,438	512,967	107,217	9,772	5,452	55	16	349
West Virginia.....	32,717	32,690	23,336	7,583	758	1,013	15	3	9
North Carolina.....	592,565	561,018	483,817	65,687	5,897	5,617	32	1	1,514
South Carolina.....	689,141	688,934	621,781	53,400	8,120	5,633	34	....	173
Georgia.....	858,906	858,815	773,682	72,072	8,795	4,206	108	5	68
Florida.....	166,473	166,180	146,423	16,510	2,303	1,044	108	14	171
South Atlantic Division..	3,265,771	3,263,690	2,823,905	374,765	38,946	25,074	669	55	2,357
Ohio.....	87,511	87,113	50,078	29,191	4,112	3,732	183	22	193
Indiana.....	45,668	45,215	31,557	10,970	1,526	1,162	92	18	343
Illinois.....	57,879	57,028	40,346	13,583	1,892	1,237	740	14	97
Michigan.....	21,005	15,223	7,036	5,589	1,376	1,222	130	33	5,624
Wisconsin.....	6,407	2,444	1,007	782	290	365	119	9	3,825
Minnesota.....	5,667	3,683	1,981	1,166	310	226	94	2	1,888
Iowa.....	10,810	10,685	7,503	2,318	585	279	64	1	60
Missouri.....	150,736	150,184	114,739	30,966	2,932	1,547	409	6	137
North Dakota.....	596	373	153	109	70	41	28	1	194
South Dakota.....	1,518	541	310	164	44	23	192	....	782
Nebraska.....	12,092	8,913	6,091	2,155	405	262	214	2	2,803
Kansas.....	50,543	49,710	30,530	10,708	1,580	892	93	4	736
North Central Division..	450,352	431,112	297,331	107,701	15,092	10,988	2,351	117	16,772
Kentucky.....	268,173	268,071	216,085	46,152	3,577	2,257	28	3	71
Tennessee.....	430,881	430,678	356,215	65,222	5,485	3,756	51	6	146
Alabama.....	679,299	678,489	601,069	65,963	7,040	4,387	48	3	759
Mississippi.....	744,749	742,559	657,393	72,945	8,039	4,182	147	7	2,036
Louisiana.....	560,192	559,193	468,240	76,840	8,597	5,516	333	39	627
Texas.....	489,588	488,171	422,447	55,319	6,219	4,186	710	3	704
Oklahoma.....	3,008	2,973	2,156	688	77	52	25	....	10
Arkansas.....	309,427	309,117	269,487	33,252	4,034	2,344	92	....	218
South Central Division..	3,485,317	3,479,251	2,968,092	416,411	43,068	26,680	1,434	61	4,571
Montana.....	4,888	1,490	1,086	257	93	54	2,532	6	860
Wyoming.....	1,430	922	671	195	37	19	465	....	43
Colorado.....	7,730	6,215	4,056	1,778	229	152	1,398	10	107
New Mexico.....	10,874	1,966	970	419	236	331	361	3	8,554
Arizona.....	4,040	1,357	932	390	20	15	1,170	1	1,512
Utah.....	2,006	588	379	145	29	35	806	4	608
Nevada.....	6,677	242	140	77	12	13	2,833	3	3,599
Idaho.....	2,397	201	100	53	30	18	2,007	....	159
Washington.....	8,877	1,602	1,044	371	101	86	3,260	390	3,655
Oregon.....	12,009	1,186	557	287	134	308	9,540	25	1,258
California.....	96,458	11,322	6,542	2,648	868	1,264	72,472	1,147	11,517
Western Division.....	157,356	27,081	16,477	6,620	1,789	2,195	96,844	1,559	31,872
Grand Total.....	7,638,360	7,470,040	6,337,980	956,989	105,135	69,936	107,475	2,039	58,806

Indian Tradition about the White Man.

THE Seminole Indians have a singular tradition regarding the white man's origin and superiority. They say when the Great Spirit made the earth he also created three men, all of whom were fair-complexioned. He then led them to a small lake and bade them jump in. One immediately obeyed the command and came out purer and fairer than before; the second hesitated awhile, by which time the water became muddled,

and when he came out he was copper-colored; the third did not leap until the water became black with mud, and he came out with his black color. After this the Great Spirit laid before them three sealed packages, and gave the black man the first choice, so that he might have a chance to amend his former misfortune. He closely examined each package, and having felt their weight, chose the heaviest in preference to the rest, believing it to be the best and most valuable. The copper-colored man chose the next heaviest,

leaving the white man the lightest. When the packages were opened, the first contained spades, hoes, and other implements of labor; and the second unfolded fishing tackle and hunting and warlike weapons; the third gave the white man pens, ink, and paper—the means of mental improvement, the social ink of humanity, the foundation of the white man's superiority.

The Lost Indian.

BY REV. EGERTON R. YOUNG.

THE following beautiful story deserves a place among the great number of real answers to prayer. Still does the Lord God say to his followers: "I will yet for this be inquired of by the house of Israel, to do it for them."

Our Indian converts believe in God. With a simple, childlike faith, they take him at his word. One of our Indians at his baptism received the English name of Edmund Stephenson. He was an earnest yet simple Christian. His religion made him industrious, and so by his diligent hunting and fishing he comfortably provided for his wife and two little ones.

One evening about the middle of last October he left his family at his little home at Norway House, and started up a rapid river to visit some of his relatives who lived several miles away. In those high latitudes the cold winter sets in very early, and so already the river was covered with ice. To make the trip more quickly he fastened on his skates, and when last seen he was rapidly speeding away on his trip in the evening twilight.

As he did not return the next day, as he had promised his family, they became alarmed, and an Indian messenger was sent to inquire the reason. To his surprise, he was informed by the friends that Edmund had not visited them and they knew not of his whereabouts. When these tidings were carried home there was great alarm and a search party was quickly organized. From the point where Edmund was last seen alive they carefully examined the ice as they hurried along, and after a little time discovered the most conclusive evidence that the poor man was drowned. Over a part of the river where the current is very rapid they discovered that the ice had been broken through, and although now again firmly frozen over yet in the congealed mass they discovered one of his deerskin gloves, a button of his coat, and other evidences that here he had fallen through the ice, and had made a most desperate effort to escape.

As it was nearly dark when the searchers made these discoveries as to the place and manner of his death, they were obliged with this to be satisfied and to postpone the search for the body until the next day.

Early the next morning they diligently set to work. As much snow had fallen during the previous even-

ing they were very much hampered in their efforts, and although a large number of men with snow shovels, axes, and grappling-irons diligently sought in many places for the remains, several days passed by and they were still unsuccessful in their efforts.

Among the searchers were some Indians who still believed in the skill and supernatural powers of the conjurers, or medicine men. These, having become discouraged in their efforts, resolved to consult one of these old men, and so they said: "Let us go and consult old Kwaskacarp, and get him to conjure for us and tell us where to find the body."

The Christian Indians protested against this and tried to dissuade them from their purpose. But they would not listen to them, being so discouraged in their efforts. So they carried a gift of tea and tobacco to the conjurer and told him of the object of their coming. In response to their wishes and in return for their gifts, he took his sacred drum and medicine bag into his tent, and noisily drummed away until he worked himself up into a kind of frenzy or delirium, and then he told them where they were to cut the ice and drag for the body of their dead comrade.

When the Christian Indians heard that these others had thus gone to the conjurer for help they were very much grieved. One, especially, was very much distressed in spirit. He is a grand old man by the name of Thomas Mustagan. While feeling deeply the loss of Edmund, he was very much hurt when the news reached him that some of the searchers, instead of going to God in their perplexity and trouble, had, like poor old King Saul, resorted to such disreputable agencies.

No sooner had he received the news of their conduct than he resolved to adopt a very different course. Getting his wife to cook a quantity of food, he carried it with some kettles and tea over to a spot on the shore, near to the place in the river where the men were now diligently searching for the body.

Clearing away the snow he made a fire, and then when the tea was prepared, he called the hungry and almost discouraged men around him and made them eat his food and drink his tea. Then he talked to them of the one living and true God and of his power to hear and answer prayer. He then spoke of the foolishness and wickedness of the conduct of those who, having heard about him, had gone and consulted the wicked old conjurer.

"Let us go to that God about whom we have been taught by our missionaries. He is the one to help us in our trouble." Thus he talked with them. Then with the people all around him he knelt down in the snow, and earnestly and reverently asked God to hear and help them in their sorrow and perplexity. He prayed that wisdom might be given them, so that they might find the body of their dear friend that was lying somewhere in that cold river, that they might take it up and bury it in their little vil-

lage graveyard. And very earnestly did he ask God to comfort the poor sorrowing widow and the little helpless children. Thus did this venerable old Indian of over fourscore winters, with believing faith, call upon God.

When they arose from their knees, he said: "Now, trusting in God to answer us, let us go to work."

As much snow had fallen on the ice they had first to scrape it away, and then use their judgment where, over the rapid waters, to cut through the ice and drag for the body. Although Thomas was such an

cleared of snow Thomas looked through it as well as he could.

All at once he quickly rose up from a spot of semi-transparent ice which he had been carefully examining. Calling to the men with the axes and ice chisels, he said: "Try here." Soon they had a large hole cut through the ice, the grappling irons were speedily brought into use, and there the body was found and quickly brought to the surface, although it was hundreds of yards from the place where the conjurer had directed his followers to look for it.



CHINOOK INDIANS.

aged man, he now seemed the most alert and active man in the party. By common consent he was given charge of the party of Christian Indians, who now all diligently worked under his direction. As fast as the snow was scraped away from the ice he carefully scanned every part of it. In the meantime the old conjurer, Kwaskacarp, in a confident voice told his followers that he had conjured, and the answer was that they were to cut the ice in a certain designated place.

Paying no attention to him and his party the Christian Indians worked away, and as fast as the ice was

Thomas, while intently searching through the ice, had seen on the under surface at that place a quantity of air bubbles. The thought came to him that here the body had rested, and the last air from the lungs had escaped and formed these bubbles. He asked for wisdom and help and he obtained it, and in less than an hour after these pious Indians had been on their knees in earnest prayer in the snow, the body of their comrade was being borne away to his home, and from thence to its final resting place in the "God's Acre" of the little Christian village.

YOUNG PEOPLE'S DEPARTMENT.

India's Awakening.*

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

FROM out their night awaking,
 To greet the opening day,
 Lo India's anxious thousands
 With earnest longings pray;
 For faithful Gospel heralds
 Have borne the message there,
 Revealing God's great purpose,
 To save them from despair.

The Star of Hope is beaming
 O'er all the hills and plains,
 Proclaiming by its brightness
 That Christ, Messiah, reigns;
 That now, the truth receiving
 As taught within his word,
 Led by the Spirit's teaching,
 These souls shall know their Lord.

This forward movement, telling
 The triumph of our King,
 Inspires us now to rally
 And larger offerings bring.
 Thus shall all souls rejoicing,
 In him and by him blest,
 Press onward, still victorious,
 To heaven's eternal rest.

Then he will smile upon us,
 To whom our love was shown;
 And all shall take their places
 Before the Victor's throne;
 While through the endless ages,
 With praise and holy songs,
 We'll crown him King Eternal
 To whom all power belongs.

The Cooly who Suffered for his Master.

BY A. L. O. E.

A TRUE STORY FROM INDIA.

WE all like to hear of acts of courage. Brave self-sacrifice is worthy of praise. We do not wonder when soldiers perform acts of valor, but we do not expect such from a poor cooly who perhaps receives less than a dollar for the labor of a month. Yet one not very long ago showed such fidelity, courage, and endurance that it is well that his story should be known on both sides of the Atlantic.

Mr. C., an English gentleman engaged in sugar

works in India, was kind to his dependents, and by them was loved and respected. He was superintending the works at the time when molasses was being boiled in an underground covered tank, over which was a trapdoor. Over this covered place Mr. C. walked, in order to go and speak to his father. In the short period of his absence some one lifted the trapdoor to see how much boiling sugar was below, and, most carelessly, did not again shut it down. Alas! Mr. C., on returning, did not notice the fatal pit. He fell in, striking his head as he fell, so that, being stunned, he could not rise from his frightful position amid the seething mass of boiling sugar. Prostrated and helpless he lay, to be scalded to death.

A cooly, about seventeen years of age, was close by. The boy saw his master's fearful danger, and, without a moment's hesitation, himself sprang into the horrible pit. The cooly lifted up his unhappy master and supported him till help should come, standing in the torturing molasses and enduring agony like a hero rather than drop his precious burden. When assistance arrived, not till the gentleman was lifted out did the brave cooly seem to give a thought to his own torment. Then, indeed, he cried in his agony, "For God's sake take me out."

To Mr. C. the terrible scalds were fatal, and there was some fear that the poor cooly would have to submit to the cutting off of both his legs. But happily, with skill and nursing, the noble lad at least partly recovered from the effect of standing in what reminds us of a burning fiery furnace.

This true story brings other thoughts to the mind. Suppose that instead of a cooly enduring such torment for an honored master it had been a prince who had sprung into the tank to rescue a cooly—that it had been a prince, who for minutes, minutes how terribly long, had stood supporting a heavy burden in a mass thicker, and so hotter, than boiling water! We may say "no prince would endure such agony for the sake of a wretched cooly."

And yet, O reader! Jesus, the King of kings, for six terrible hours, endured the deadly heat of the punishment of man's guilt, the anguish of God's wrath against sin, supporting the weight of a world! Had Christ let that burden drop, had he saved himself, as he could so easily have done, not a soul could have reached heaven. But the blessed Lord held up his burden to the last, till with dying breath he could say, "It is finished." He had endured the torment, and all true believers were saved. They are lifted out of the terrible pit, not to die, but to live, and forever and ever!

Weighted with years nigh seventy-two—
 Little poor A. L. O. E. can do;
 Trembling the hand and weary the brain,
 Perhaps she may never write stories again.

* This hymn was suggested and inspired by the statements of Bishop Thoburn and others, in various addresses and in articles in our Church papers, to the effect that while thousands have come to be baptized and taught, other thousands and tens of thousands are back of them as earnestly desiring to escape from their darkness and misery and come to the Light. It can be sung either to the tune known as "Missionary Hymn," or to "Webb."

A Growing Heart.

'Twas a wee little heart when it entered the world,
For how could a baby have anything big?
There was room for the baby himself and his wants,
But as for all else—why, he cared not a fig!

If the baby was hungry, he knew it right well;
If he felt very poorly, he fretted and cried;
But the dear little heart was too little you see
To know or to care for the world outside.

But the little heart grew as the days rolled by,
In the sunshine of love and the showers of care;
And the dear ones at home, all so quietly crept
Right into the heart and were welcomed there.

And yet there was room for them all and to spare,
So quickly the heart of the baby grew,
And soon in his heart he had friends by the score,
That he loved with a love that was loyal and true.

And the baby grew big, and so tall and so wise,
He could scarcely be known as a baby at all;
And he heard the sweet story of Him who, of old,
Was cradled to rest with the beasts of the stall:

The children's best Friend, and their Saviour and King,
The dear loving Shepherd, who died for the sheep,
And down in his heart there was room for the Christ,
And a love that was trustful and tender and deep.

And yet even more did this little heart grow
In knowledge and love, and in heavenly grace;
For the heart that loves Jesus is certain to grow,
Till it takes the wide world in its loving embrace.

The Story of the Conversion of Odai.

I WAS born in the State of Jeypur, Rajputana, India, and was a worshiper of many gods and many images at many shrines. One day I went to the shrine of Ramdev to worship, and prayed much for children.

I promised to offer many sacrifices and give much in alms if Ramdev would hear me. But no one heard. Some time after this a young man of our village who had become a Christian took me to hear and see the Christian preacher. But being a very passionate man, I began to mock him and to drive him away, and told him there was no true Saviour or teacher in all the world, and told the people that this preacher was doing this only for his stomach's sake.

Four days after this I saw the preacher sitting in his house, and went to him and began to inquire about the true Saviour. He patiently instructed me and prayed for me. As he prayed I roared and screamed with all my might, as if Satan was in me, partly in derision, partly in fright. For two months I kept going and coming, and finally gave myself to Jesus, and one day when the missionary came to our

village I gladly, with a number of others, received baptism.

When the chief of our village put my father into jail for becoming a Christian I prayed to Jesus, and my father came out of jail unharmed; and now we together are working for Jesus, telling all our people of the true Saviour, and many are turning from their idols to the true God and to Jesus Christ.

A Noted Brahman Convert.

A WONDERFUL trophy of God's grace is a man who is now in Jaffna, Ceylon. He is a man of the Brahmanical caste who has attained the highest eminence in his caste, yet has resigned all his honors and emoluments and has accepted Christ. The name of this converted Brahman is Seel-hara-nantha-swamy. He is about fifty years of age, and is a native of a village called Parputy-puram, in the Nizam's dominions, in Central India.

Like the apostle Paul, he could boast of the observance of the most minute requirements of the religion of his parents. In his youth he underwent the ceremony of being invested with the Brahmanical cord. Twelve years later he took the vow of *Nashdig* (celibacy). In his twenty-fourth year he took the vow of *Sunniasi* (ascetic), when his Brahmanical cord was taken off, and the tuft of hair cut, and both were cast into the sacrificial fire. He then took his place as *guru* (teacher) of the Brahmans. What this elevation signifies in India may be realized from the fact that the Brahman is the highest of all castes. To its humblest members the ascetics of all other castes bow down; but to the Brahman *Sunniasi* even the Brahmans themselves bow down.

Soon after he took this ascetic vow he went to Benares and dwelt there five years. Subsequently he went further north to a place near the source of the river Ganges, at the foot of the Himalaya Mountains. There he was *seven years in penance* and meditation, spending his daytime in penance and ablutions, and in reading and expounding Vedastic books. A portion of the night at this stage is invariably spent in an undisturbed sitting posture, with both the eyes immovably looking at the top of the nose, constantly muttering worship to the Brahman, or God. According to the assurance of his guru he was to be freed at the expiration of seven years from all tempting desires and to be filled with peace and happiness.

When the time came for this result he looked into his heart and it was evil and unhappy as ever. He was deeply grieved and disappointed, and went to his guru to acquaint him with the failure. His reply was, "Wait; the growth of a child is only gradual, continue longer in meditation." So he spent one more year in penance, and finding no improvement he went to other ascetics who had been even longer than himself in penance in the adjacent cells. Their

reply was, "We are as you are; neither do we find any change in our hearts." Then he began to suspect the truth of the whole system. He traveled southward and came to the Central Provinces. While there a momentous event occurred.

One afternoon, as he was walking with some Brahman followers, he met a missionary engaged in street preaching in the Hindi language. His words drew his attention, and he listened to him with deep interest, for they were on the subject which had perplexed him. His followers said to him: "Sir, these are the words of the white barbarian and are unfit for your hearing; by listening to them our ears will be polluted." Yielding to their importunity, he went to his lodging, which happened to be opposite the dwelling place of the missionary. On the day following he stealthily visited the missionary, who read and explained to him our Lord's conversation with Nicodemus, and also gave him a copy of St. John's gospel, with several tracts in Hindi. Light began to dawn upon him. Traveling by rail still further, he came to the city of Poona, and there met a catechist belonging to the Church Missionary Society, who had originally been a Brahman. This man gave him a book written by another Brahman convert. It contained a comparison between the *Shastras* of the Hindus and the Christian Bible. The reading of this book added more light; yet it was not full and produced no thorough change in the man. He was reluctant to abandon his ancient religion, and sought to strengthen his faith by going on a pilgrimage to the holy places, and crossed over to Jaffna in Ceylon. The object of his visit was twofold. First, that of visiting Trincomali, which is famed as the southern heavenly abode of Siva. His second object was that of seeing more Christians and knowing more of their ways.

He landed in Jaffna, and first fell in the way of some respectable Brahmans learned in the Sanskrit language. They received him with every mark of respect, and entertained him with great attention. While there he heard of Pastor Eliatamy in the adjoining village of Panditeripo, and made several visits to him. Through these visits his remaining doubts regarding the way of redemption through Jesus Christ were cleared. He now began to associate with Christians, and had even been seen eating with them. This act at once aroused the Brahmans who had entertained him. They repaired to the place where he resided and entreated him to quit the country. They said to him: "We fell at your feet as our guru, the people know that we revered you; if you turn Christian it will be the greatest disgrace that could be inflicted upon us. Go back to India and we will bear all the expense and accompany you across the water." This failing, they began to abuse and threaten him, saying that they might themselves do him no harm, but their followers in the land were bigoted, and they might one day nip

off his head. Now he began to declare himself openly a Christian, and commenced gradually to preach the glad news of salvation by Jesus Christ.

He is very intelligent and extraordinarily fond of reading. He reads and understands seven languages: Sanskrit, Hindi, Bengali, Marathi, Malay, Telugu, and Tamil. His faith in Christ as a divine Saviour is decided and clear. He publicly professed Christ and received the rite of baptism in the church at Batticotta, Jaffna, in the presence of the missionaries and pastors of the three Protestant denominations. He is now visiting the various villages and towns in northern and eastern Ceylon, addressing everywhere large audiences, and proclaiming the glad tidings of salvation through Jesus Christ. His addresses are very effective. Several have been led by God's blessing on his efforts to see the truth of Christianity, and have made a public profession of their faith in Christ. He has also been preparing for circulation in Ceylon and India among his former disciples articles and tracts in refutation of Hinduism and in defense of Christianity. He is much opposed to caste distinctions, fond of reading the Scriptures and scriptural books, apt to understand things and store them in his memory, and evidently destined to do a good work for Christ.—*A Missionary.*

Conversion of a Female Witch Doctor.

(THE *South African Methodist* contains the following account of some remarkable conversions in the Wesleyan Mission in East Pondoland, where Mr. and Mrs. Hargreaves have been laboring for ten years.)

Many remarkable conversions have taken place during the last few weeks, one especially of a witch doctor. Two sisters were converted who had a sister that was a witch doctor. As soon as they were saved they thought of their sister, and resolved to go to her, and try to get her to come to the meeting, and asked the Christians to pray for them while they were gone. They went to their huts and told their husbands what they intended doing. Their husbands at first refused to let them go, and asked them if they were mad, as such a thing had never been heard of, as women walking by themselves at night; but they said they must go, that they had prayed about it, and that the Christians were praying for them; so at last the husbands consented.

They took some food for the road, and started. Soon it became very dark, and one began to be fearful, and said to her sister: "Do you think we are doing the right thing; had we not better go back and wait till daylight?" Her sister said, "No, we will go on." Their peril was great, for according to native custom a woman must not be alone at night. Presently they heard in the distance horsemen coming toward them; they dared not turn out of the path, as it was so dark they feared not finding the road again. The one who was fearful said, "We

ought not to have come." The other, fully realizing their danger, said, "Let us ask God to help us." So they knelt and asked the Lord to protect them. The horsemen drew nearer and nearer; they could now hear their voices, now they were close upon them, when the horses gave a sudden turn and galloped across the *veld*. They heard one of the men say, "What made the horses do that? I didn't see anything."

So they journeyed on and came to a river which they had to cross; it looked so deep in the darkness, and the roar of the waters sounded so great in the stillness of the night that they feared the river was high. The timid one again said, "We cannot go on;" but the other said, "God has delivered us once, and he will again." So they waded in, the water came to their knees, but they got safely across, and just after daylight reached the hut of the witch doctor.

She was surprised to see them, and said: "What is wrong—is mother ill?" They said: "Nothing is wrong; we have come for you." "Come for me! What do you want with me?" They told her of the great blessing that had come to them, and asked her to go to the mission station with them. That very night the witch was to have smelt out some one, and for a long time refused to go with them; but at last she said, "I will go and see this strange thing." She went with them to the missionary, and was converted. She then had her hair cut off, her face washed from the red clay; she cast away her ornaments and native dress, and her friends brought garments to clothe her. When she went to bid Mrs. Hargreaves good-bye, she scarcely recognized her, so great was the change. She then went back to her husband.

During her absence her son had been told his mother had gone to the mission station, and had been converted. He said: "If my mother comes home a Christian I will thrash her!" for by her witchcraft she brought them gain. Before his mother reached home he went to the kraal of his aunt, and found his aunt had become a Christian. He said: "What does all this mean? there must be something in this. I must not thrash my mother till I know more about it." In the meantime the woman reached her home, and told them what a great blessing she had found. Her husband said: "What does this mean? you have come back another woman." She told them the story of her conversion, and she said: "To prove what I say is true, I will burn all these," taking down the medicines and charms which hung around her hut. She then dug up the floor where she had hidden things connected with her sorceries, and made a new floor. So great was the change in her, that her husband said to his heathen friends, "Why should I persecute her? she is a better wife to me than she was before." Since then her daughter, who was also a witch doctor, has been converted.

An Indian Fairy Tale from Alaska.

SHUN-YAK-CLAH was young and impetuous; youth is not wise. One day Shun-yak-clah went hunting; he came home hungry. He said to his mother, "Give me to eat, mother, for I am hungry." The mother gave him *ut-kee-shee* (dried salmon); the *ut-kee-shee* was moldy. Shun-yak-clah was not wise. He flung the moldy *ut-kee-shee* at his mother and angrily exclaimed, "The moldy stuff! Do you give me the dirty fish to eat? I will not touch it!" With this he rushed out of the house in a rage. O, rash youth! Of those angry words he bitterly repented. He had grossly insulted the Haat Quanee (Salmon Tribe). He wandered up and down the sands. He was very hungry. At last he spied a sea gull floating upon the water. Boldly he pushed into the water to capture his prize; but the bird kept floating, floating beyond his reach. Finally the sea gull was almost within his eager grasp when, with a mocking gurgle, the treacherous waters closed over him.

Shun-yak-clah was drowned. When he came to consciousness he sat up; he opened his eyes; he opened them wider! He rubbed his eyes; he rubbed them harder! He was in a strange country—in a strange town. Queer people flitted to and fro. Quick as lightning his thoughts flew back to his mother. How he had angrily hurled the *ut-kee-shee* at her. Ah! he had offended the Salmon Tribe then by refusing to eat dried salmon. Now he was in their very village. They will punish him. What will he do? What can he do? It must have been a long time since he came here. So ran his thoughts.

He plucked up courage and knocked at the door of the first house to which he came. To their question he replied that he was a stranger and that he was hungry. "You won't get anything to eat here; we have nothing but 'moldy salmon,'" was the taunting reply. He tried the next house and the next and the next, being greeted always with the same mocking laugh and taunting words, "Ha! ha! Nothing but moldy salmon here." He was ready to give up in despair. He tried once more—the last house in the street. He expected the same cruel answer, but there were kind hearts even among the Salmon Tribe.

He was invited to come in and rest and refresh himself. He remained with the family, and in the summer during the salmon season he went with them to the rivers and creeks. How he longed to see his dear mother! One day he was swimming about in a beautiful, sparkling river. He heard a voice. It was the voice of his mother. He heard distinctly, "O! what a nice big salmon; come and spear it for our supper!" The father came with his spear and tried to spear him, but without success. Shun-yak-clah was hard to spear; but at last he was captured and there he lay on the sand a beautiful, silvery salmon. His mother then took her long sharp knife and proceeded to cut off his head. Tho

knife was sharp, yes, very sharp; but it did not make the least impression on the salmon's head. Then she ran the sharp blade right down the salmon's back and cut it open.

Poor Shun-yak-clah! How he squirmed and quivered. "Look, look!" cried the mother, pointing to the salmon. The father looked, and there upon the salmon's neck was the beautiful copper chain they had hung around the neck of their lost son when he was but an infant. "Shun-yak-clah's chain," said the mother. "It must be our own son; our boy that was lost so long ago." The father took up the salmon tenderly and wrapped around it a clean mat, and laid it on the roof of his house. Toward morning the father and mother heard a noise. Yes, Shun-yak-clah was coming to life. They made ready their house. Their son was coming back! A rattling and shoving of boards, and in the room stood Shun-yak-clah. He was restored to his parents.

MORAL.—Be respectful to people of low as well as of high degree.

Worship of Snakes in India.

BY REV. J. A. VANES.

THERE are certain forms of idolatry peculiarly dear to Hindu women, supported almost entirely by their favor, and the worship of snakes and trees is one of them. The accompanying illustration represents a collection of snake stones in front of two trees, which are close by the mission house in Bangalore, and which are the objects of daily worship. Throughout the Mysore there is hardly a village which has not a somewhat similar arrangement of the stones, and of these women are the chief worshippers, and women generally serve as priests.

These stones are almost always arranged facing the rising sun, at the foot of two trees, and frequently they are on a platform, as in the illustration. One tree, with a thick, rough trunk, is the sacred fig tree; the other, with a thin, smooth stem, is the margosa tree. When the stones are erected, these two trees are married with just the same ceremonies as men and women.

Three is the ordinary number of large slabs, but in this case there are more. Here, too, there are placed at the foot a large number of ordinary flat pieces of stone, on each of which is cut, or sometimes simply scratched, a feeble imitation of a snake. These smaller stones are often absent. On the middle slab



SNAKE IDOLS IN INDIA.

is the municipality number thirty, for this collection of stones is regarded by the municipality as a kind of public building, which must be duly numbered and entered in the records. This slab shows the female serpent with the upper half of human form, having above a kind of canopy of serpents' hoods and heads, while a young serpent is held under each arm. On the larger slab by the side lies the male cobra with expanded hood, terminating in a number of heads—always an odd number, and generally, as in this case, seven. Each one is an elongated representation of the human head of the female snake on the first slab. In the center of the hood is the conventional representation of the linga. The slab on the other side represents two snakes intertwined in the form of the rod of Æsculapius, and between their heads a linga is placed. Hindu women consider that making their limbs and cheeks yellow with saffron increases their beauty. With this idea, they often show their attention to these stones by rubbing the more prominent points of the sculpture with saffron, and sometimes by anointing them with oil.

A. L. O. E. are familiar letters to many, representing "A Lady of England," the author of many excellent and interesting books for the young, always conveying the best of Christian teaching. A. L. O. E. is Miss E. M. Tucker, who, since 1875, has been a self-supporting missionary at Batala, India, of the Church of England Zenana Missionary Society. Three months ago the editor of this magazine wrote her asking that she send some words of cheer and stimulus to our readers. In reply she sent the story of the coolie who suffered for his master, published on page 321. Let our readers note carefully the advice she gives, and the pathetic words with which she closes. All honor to this devoted missionary.

GENERAL NOTES AND COMMENTS.

REV. ROBERT W. MCALL, head of the McAll Mission in France, died in Paris May 11. For twenty-one years he has labored in France as a missionary, and through his efforts one hundred and forty stations were established where the pure Gospel was regularly preached and much good accomplished. He was born in Manchester, England, in 1821.

Our spring Conferences gave us good missionary collections, but our largest dependence is upon the growing and expanding West. Our pastors will please see that the collections for missions are not interfered with by the Chicago Exposition or anything else. The extension of the kingdom of Christ must not be placed second to any claim.

Rev. Dr. M. H. Houston, has resigned as Secretary of the Executive Committee of Foreign Missions of the Southern Presbyterian Church with the view of returning as a missionary to China. For ten years he has been an efficient secretary, and previously he was a missionary in China. Rev. Henry M. Wood, D.D., has been elected as his successor.

We rejoice that, notwithstanding the Chinese Exclusion Act has been declared constitutional, and many of the Chinese are now subject to its penalties, the executive of the government finds that there are no funds appropriated to carry out its requirements, hence the Chinese have not been disturbed. It is believed that, when Congress meets, the legislators will be wise enough to either repeal the law or greatly modify its provisions. Let all our readers seek to secure this result through letters to the members of Congress representing the district in which they live.

Who is willing to help in the erection of our Methodist buildings in Rome? The Missionary Society has a lot there well located, and the Board of Managers has authorized the erection on it of a noble building, to comprise a college, a theological seminary, a church, and a book concern, as soon as the necessary funds are in hand. The plans for the whole edifice have been perfected and accepted by the board, and a very low contract for the building awaits acceptance. A Methodist preacher of Ohio, since deceased, made provision for the erection of the theological school, and now there comes an offer from a Methodist preacher in Nebraska to be one of twenty-five persons to give the \$25,000 needed in addition to the names otherwise promised. He offers from his modest means the first \$1,000, and wishes others to join him who will do so. The money need not all be paid at once. Let the heart of Dr. Burt be cheered by prompt responses to his pleadings from Rome. With the building erected, our work in Rome will gloriously advance. Address responses to Rev. J. O. Peck, D.D., 150 Fifth Avenue, New York.

In the death of Rev. Arthur Mitchell, D.D., one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, not only has that Church met with a great loss, but the kingdom of Christ mourns the departure of a noble, eloquent, and fraternal defender of the faith and advocate of missions. The Methodist Episcopal Church unites with the Presbyterian Church in its sorrow for the death of Dr. Mitchell.

Mr. Eugene Steck, of England, in a recent missionary speech based on the two words, *not* and *but*, occurring ten times in the second chapter of first Corinthians, gave the following as the heads of the speech: "1. *Not* the society, *but* the Lord; 2. *Not* a pet mission, *but* the world; 3. *Not* money, *but* men and women; 4. (for the past) '*Not* unto us, O Lord, *not* unto us, *but* unto thy name give praise; 5. (for the present and the future) '*Not* by might nor by power, *but* by my Spirit, saith the Lord.'"

To the whole Church was given the commission to "disciple all nations." The Church fulfills this commission by concentrating its energies in chosen representatives as the body concentrates its energy in the eye and hand for the accomplishment of a specific work. The missionaries do not assume the obligation of the Church; they effectively express the energy of the Church in fulfilling its obligation. The missionaries are the Church evangelizing. They are not proxies, but instruments—eyes and hands.—*Mozcom.*

In the proceedings of the late General Conference of the United Brethren Church, the following is a part of the report adopted on the subject of missions: "The true spirit of missions is the very essence and life of the Gospel, and the measure of our interest here is also the measure of our spiritual life and usefulness as a Church. Yea, more, a greatly increased liberality toward missions will tend to build up our interests at home and enlarge the borders of our Zion. We therefore plead that the local interests of our Zion be not allowed to interfere and hinder the more vital and general good of the whole Church."

That is no true giving which does not employ the heart, and which therefore springs from no higher motive than a thankless sense of a requirement on God's part, or a deference to social opinion. The apostle, writing to the Corinthians about the collections for the poor saints, seems to be much more concerned about the quality than the quantity of their giving, reversing in this the too general practice of modern collections. He urges that what they give shall be "a matter of bounty, and not of extortion." He says, further, "Let each do as he prefers in his heart, not grudgingly [or of sorrow], or of necessity: for God loveth a cheerful [or joyful] giver."

A National Protestant Sunday School Convention was held in April in the city of Mexico. Representatives from six of the different missions were present. The convention adopted, unanimously, a resolution favoring the establishment of a high grade Christian college in Mexico, to be operated on undenominational lines. A permanent committee was appointed to provide suitable literature for the schools.

The General Assembly of the Presbyterian Church in its last session passed some resolutions condemnatory of the Chinese Exclusion Act, and declared: "1. That laws of Congress enacted in contravention of treaty obligations, in violation of the traditions and fundamental principles of our government, and in disregard of the just rights of men lawfully, and by our invitation, residents of the United States, are unworthy of this great nation, and a reproach to our Christian civilization, and they will work injuries to, if not entirely destroy, our commercial relations with, and our moral and religious influence over, the Chinese people. 2. That all such laws now on our statute books be repealed or so amended as to make their provisions consistent with just and honorable dealings with the Chinese government."

We have received copies of the *Lone Star* of Bangalore, India, organ of the Baptist India Mission, Rev. John McLaurin, editor, containing an article on "The Educational Question," with the request that we republish it in this magazine. The position it takes is that educational work as conducted in India is secularizing Christian missions; tends to exalt intellect at the expense of heart in religion; tends to discourage work among the poor and in the country districts; tends to produce a class of missionary government apologists; and assists the classes which least need help, and which in the past and now oppose God's poor and oppose Christianity. It may be true that in some of the India missions missionary money is being wasted in educational work, but we are satisfied that in our own Methodist missions no more attention is given to education than its importance demands, and we can well trust the wise oversight of Bishop Thoburn in this matter.

The fact that the late Decennial Missionary Conference in India did not by resolution condemn the opium traffic, intemperance, and the Contagious Diseases Act has awakened considerable discussion, and the missionaries have been severely censured for their apparent indifference to these crimes. We understand that the missionaries as thus gathered were not prepared to take specific action on any subject, as they were not appointed to represent their missions. It was not a delegated Conference. Yet, after condemnatory resolutions were admitted and passed, it was a mistake to reconsider their action and withdraw them. It left the impression that the majority of the missionaries were in sympathy with the crimes condemned, and the enemies of Christian-

ity have used it against them. Their action has grieved the home churches. We are glad to see that many of the different missionary bodies in India, in their separate meetings, have endeavored to remove the false impression made, by the passing of very emphatic condemnatory resolutions. Our own missions have been unanimous in their action in opposition to everything which tends to degrade the race or retard the progress of Christianity.

How common it is to hear people say they give away "what they can spare." While using this expression they are very complacent and self-satisfied, being sublimely oblivious of what their words imply. To give only "what we can spare" shows a complete absence of anything like self-denial and an utter disregard of our obligations to God. Acceptable offerings are what we feel that we can *not* spare, but what through a sense of duty and indebtedness we give up for the cause of Christ or the benefit of our fellow-creatures. Did the Israelites in the wilderness give only what they could spare when their offerings were "much more than enough," so that they had to be "restrained from bringing?" Did David and his subjects give only what they could spare when "they offered willingly, because with perfect heart they offered willingly to the Lord?" Unless we are influenced by better principles than those which characterize the majority of people we shall never "offer so willingly after this sort." See Exod. 36 and 1 Chron. 29. It was not these Jews, but those who lived in the time of Malachi who gave only what they could spare, when they offered "polluted bread" upon God's altar and presented for sacrifice animals that were blind, lame, or sick.—*Christian Steward.*

In connection with the action of the Russian government toward the Stundists the following facts, says the New York *Independent*, in regard to Bible and evangelistic work in Russia will be interesting. It is estimated that about half a million copies of the Scriptures are sold annually in that empire. Of these the greater portion are sold to the orthodox Russians. Most dissenters of the Old Believers' type are without Russian Scriptures and refuse to purchase them. The Protestant sects, including the Molokans, Stundists, and others are willing purchasers; but their numbers are comparatively small. Preaching in the Established Church is rather on the increase, but the quality of the sermons does not seem to improve, as all must be submitted to the bishops, who exercise a very careful censorship. Of religious literature there is next to nothing except the tracts that give Church news; papers, pamphlets, magazines, and books for the instruction of the common people do not exist. As to a religious liberal party among the orthodox, there is no such organization, although there are isolated individuals. The followers of Count Pashkoff, of St. Petersburg, it is supposed, are rather diminishing in numbers.

The facts connected with our money and our responsibility should be kept before us. The fact that it is God who gives men power to get wealth; the fact that all the gold and the silver are God's, and that men are only intrusted with what is put into their possession, that they are but God's stewards; the fact that God requires of men in proportion to what he gives them, that the measure of their responsibility to him is the measure of his beneficence to them; the fact that only those will be judged faithful in the use of their means who have honored the Lord with them, by giving as he directs them to give; that only so much of their treasure is laid up in heaven as they have given to him; that God reckons the money given, not by the size of the gift itself, but the amount that is left behind.—*Rev. H. K. Allen.*

The eminent minister, the Rev. Andrew Fuller, once said to a friend: "There was a period of my ministry marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them the more they complained of darkness. Wherever I went among them one lamentation met my ear, 'Ah, sir, I can get no comfort, I am unable to appropriate any of the great and precious promises to myself; I look for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt we had been living for ourselves and not caring for their souls. I spoke as I felt. My people wondered and wept over their past inattention to this subject. They began to talk about it. The females especially began to collect money for the spread of the Gospel. We met and prayed for the heathen; met and considered what could be done among ourselves for them; met and did what we could. And while all this was going on the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. They were drawn out of themselves. Sir, that was the real secret, God blessed them while they tried to be a blessing." Many afflicted, languishing, comfortless churches of to-day, mourning over the desolations of Zion, could in a little while be made exceedingly joyful, if they would only lose sight of themselves in their interest for the millions perishing in heathen darkness.

What shall be the future policy of our Missionary Society? Shall we give up the race, abandon all attempts to meet the increasing demands made upon us, and settle down in a resigned spirit to a policy of partial failure; or shall we summon the hosts of Israel to a new advance, one great united effort all along the line, a movement that shall make itself felt all over the globe? Our Foreign Missions should have an advance of five hundred thousand dollars a year, and should have it at once. The home

work—city, frontier, and South—should have a million more. The Missionary Society, which had an income of about two hundred and fifty thousand dollars when I became a missionary, ought to have, can have, and must have two million five hundred thousand dollars before the new century dawns upon us. A great rally of our people would speedily achieve this result. It ought to be done in a single year; it can surely be done during the coming seven years. God forbid that we should be tempted to do anything for vain glory, but may God also forbid that we should be blind also either to our duty or to our opportunity. Our Missionary Society should march in the van of all the organizations which God is marshaling for the conversion of the race. Our Church was late in the field; but if she does not win and hold the leading place in all the missionary world, it will be because she refuses to know the time of her visitation, and throws away an opportunity such as never comes twice to any people. Now is the time, the very hour, to rally anew around the banner of our great Missionary Society, and carry it far to the front amid the advancing hosts of God's militant people.—*Bishop Thoburn.*

Some churches endeavor to obtain money for the benevolences by entertainments, sociables, fairs, excursions, and other things of a similar character. There is much to be said in condemnation of these methods. They are an infringement on the devil's patent. They are not and cannot be made conducive to the spirituality of God's people. The practice of them does not deepen individual piety or promote the Lord's work among the ungodly. On the other hand they absorb the thought, and fritter away the energies of the Church in the serving of tables, while the great concerns of God are left to suffer. They detract from, rather than minister to, the spirit of benevolence. They foster wrong habits of giving: Giving spasmodically instead of regularly; giving from strife and competition rather than from principle; giving to be seen of men, instead of for the glory of God; giving to get something back in the way of pleasure and amusement, rather than hoping for nothing again but the approbation and blessing of God. They are not practical and wise methods of getting our offering, for they involve too much expenditure. There is a great waste both of means and of effort. The net gains bear but a small proportion, often, to the gross receipts, and scarcely offset the pains, the perplexities, the worryings, and the jealousies. Man gets the lion's share, and the Lord gets what is left. There is no thought in it all of honoring the Lord with our substance, and funds raised this way are not offerings to God, but money dragged out of unwilling pockets and dumped into the Lord's treasury. It is a method of securing means to carry on the Lord's work that savors more of shirking duty than of doing it, more of getting some one else to give than of giving ourselves.—*Rev. H. K. Allen.*

TIDINGS FROM OUR MISSIONS.

MR. T. W. STAGG, who came to India some time ago as Bishop Thoburn's private secretary, has accepted a position in the Anglo-Chinese Mission School at Singapore, and will probably identify himself with the Malaysia Mission in the future. Mr. Stagg came to India in hope of ultimately entering mission work, and his friends will be glad to hear that he has so soon found an open door.—*Indian Witness*.

The *Indian Witness* of April 15 says Dr. and Mrs. Peachey T. Wilson, of Budaun, N. W. P., sailed from Calcutta per steamship *City of Calcutta*, April 14. Mrs. Wilson had kept her bed since January 10 up to the time of starting, but is now gaining strength, and it is hoped the sea air will prove so beneficial that her recovery will be hastened. Dr. Wilson came to India over thirty years ago. Mrs. Wilson came in 1879, since which time neither of them have been away from their work.

The Malaysia Mission Conference, at its session in April last, reported 56 probationers (an increase of 22), 106 full members (a decrease of 40), 4 local preachers, 7 Sunday schools with 208 scholars. The Anglo-Chinese School at Singapore reports 450 scholars, with an average daily attendance of 346, and 19 boarders. The Anglo-Chinese School at Penang reports 215 scholars, with an average daily attendance of 132. The Conference reported in favor of the salaries of the missionaries in the mission being paid in an equal number of gold and silver dollars in order to meet the changing value of the money.

Rev. J. E. Robinson writes from India: "This movement among the depressed classes of India toward Christianity is gathering strength with the passing months. Many thousands are at this hour asking to be made Christian disciples. In some instances this privilege is denied them, rightly or wrongly, because of lack of provision for such an emergency. Others are deterred by the unusual character of the movement, and appear afraid to grapple with it. Happy is it for our own Church that at this crisis such a divinely equipped leader as Bishop Thoburn is at the front, and that he has for coadjutors at the strategic points tried veterans of recognized ability and bravest enthusiasm, who know how to grapple with the situation and achieve victory for God and the Church. Would to God that these noble men were backed by the Church according to their hearts' desire and the urgent needs of this important hour! For all that our giant Church is doing we give God praise, but we long for the time to come when she will put forth her strength in real earnest for the subjugation of the heathen world to Christ. Has she not come to the kingdom for just such an opportunity as this?"

Bishop Thoburn writes from Singapore that he has been informed that Mrs. Abraham, of Portland, Ore., has given \$15,000 in aid of the girls' boarding schools under his care in India. The schools are probably those intended for daughters of recent converts. This is a noble contribution, and affords another illustration of the fact that the spirit of liberal giving for missions is steadily rising, both at home and abroad.—*Indian Witness*.

Sunday, April 9, was the twentieth anniversary of the organization of the Calcutta Methodists into a church by Wm. Taylor, now Bishop Taylor. Rev. F. W. Warne is the pastor of the church then organized, now known as the Dharamtala Methodist Episcopal Church. At the celebration of the late anniversary Mr. Warne reported that the church had never received any aid from the Missionary Society, but had been built up entirely by the people in India. Since the commencement of the year more than fifty persons have been converted in and through the church services.

Need of Chapels in India.

BY REV. R. HOSKINS, PH.D., OF CAWNPORE.

IN the Northwest India Conference we need sixty small cheap chapels to house our existing congregations of from fifty-five to three hundred persons. At the last Annual Conference provision was made to build ten of these chapels (about ninety rupees were given for each), but in the meantime three thousand persons have been baptized and ten or fifteen newly formed congregations have come into existence. Of course we utilize all the local resources of free labor and free materials, but in most cases some aid has to be given.

On the Bulandshahr District there are about five thousand Christians in one hundred and thirty villages, and not a single chapel of any form or shape, except that money for two small chapels costing ninety rupees has been sanctioned. The case is similar on the Kasgunj District, with five thousand Christians and not a chapel of any form or shape yet built.

Our appropriations from the Missionary Society has been so small that for several years we have not been able to do anything for buildings, and consequently our village congregations in many places do not and cannot collect for worship. This state of things is very bad for the work, and our great success in winning the people increases the embarrassment.

The people will gather under the shade of a tree, but the dogs howl and the enemies hurl missiles, and the rain scatters the people. Who will furnish money to build small cheap chapels for our village congregations?

The Opening of Wiley General Hospital, Kucheng, China.

BY REV. M. C. WILCOX,

Presiding Elder of Kucheng District.

THIS important event occurred March 23, 1893. The principal address was given by Rev. Nathan Sites, D.D., the senior member of the Foo-Chow Mission. Remarks were made by others—native and foreign—and instrumental music was furnished by Miss Sites and by Mrs. M. C. Wilcox. Owing to the heavy rain the attendance was smaller than was expected. Yet a representative audience assembled and the exercises were interesting and profitable.

In the course of his address Dr. Sites described his first visit to Kucheng, about twenty-eight years ago. He was the first missionary of any society to visit this city, and to him belongs the honor of opening missionary work in this beautiful part of the Fo-Kien Province. He also sketched the history of the work then begun, speaking of the opposition formerly manifested to the Gospel, especially in 1870, when the place of worship of the (English) Church Missionary Society, as well as our own, was demolished, and both missions were obliged to locate their headquarters in other parts of the city.

But after a time a friendlier spirit began to be shown, and the work throughout this region has grown more and more prosperous, especially since foreign missionaries have made this city their residence. For instance, five years ago the Kucheng District had 372 members and probationers. At Conference last fall 803 were reported—an increase of 431, or 113½ per cent. But the opening of this new department of mission work will, we believe, help accelerate this rate of increase.

Peculiarly appropriate is the name chosen for the hospital by its superintendent and adopted by the Board of Managers of the Missionary Society, New York. Throughout the Methodist Episcopal Church the name of Bishop Wiley is "as ointment poured forth." As Rev. Isaac N. Wiley, M.D., he came to Foo-Chow in 1851. His health failing, he returned to America in 1854. After serving the Church as pastor, as President of Pennington Seminary, and as editor of *The Ladies' Repository*, he was elected bishop in 1872. To the end of his life missionary affairs commanded a large share of his attention and sympathy. China was especially dear to him. Twice he revisited this empire in an official capacity. In 1877 he organized the Foo-Chow Annual Conference. Returning in 1884 he was unable to preside over the Conference, but during its session closed his earthly labors at Foo-Chow, where all that was mortal awaits the resurrection morn.

Under the skillful superintendence of Dr. Gregory the Wiley General Hospital—the first of the Parent Board in the Fo-Kien Province—can hardly fail to be a potent instrumentality for extending the Re-

deemer's kingdom. An earnest native preacher has been secured as chaplain, and the religious features of the work will receive careful attention.

As a rule patients are expected to pay their own expenses while in the hospital. But many who greatly need somewhat prolonged medical treatment are too poor to do this. To meet the needs of such it is proposed to provide a number of free beds (including food). The cost of one such bed is estimated at twenty dollars per year, United States money. The native officials and gentry of this city will be asked to contribute for this purpose. But we also appeal to others, and especially to those who knew Bishop Wiley, to help in this laudable undertaking.

Perhaps some one who reads these lines would like to endow a bed, so it, together with food, would be forever free to poor patients. This would require a sum sufficient to yield twenty dollars per year interest. Are there not individuals or Sunday schools that would contribute smaller amounts—say enough to provide for one or two free beds for a year at twenty dollars each? Money, whether designed for immediate use or as endowment, can be sent to Secretary C. C. McCabe, D.D., 150 Fifth Avenue, New York. Or friends who desire to make temporary provision for beds can forward their contributions directly to Dr. J. J. Gregory. All gifts, large or small, will be gratefully received, and the money carefully administered for the benefit of the very poor.

It seems needless to say that such contributions as we earnestly ask for will make it possible to alleviate much suffering, and at the same time to reach and win to a knowledge of the truth hundreds and thousands who are now "without God and without hope in the world." Any inquiries addressed to Dr. Gregory, or to the writer (Foo-Chow, China), will receive prompt attention.

Good News from Foo-Chow, China.

REV. J. H. WORLEY writes to Bishop Mallalieu that earnest evangelistic work in the city of Foo-Chow is producing most encouraging results. He says:

"When I wrote you that the Chinese had changed during my visit to America, I meant for the better, and the experiences of the past few months have confirmed that statement. Now for an account of the evangelistic work in Foo-Chow which you planned when you were with us at Conference. I know this will interest you, especially as I am able to give an encouraging report."

"Brother Lacy and Miss Bosworth for several months past have held services in our Second Church in the heart of the great heathen city, with an average congregation of one hundred and sixty. Brother Miner and I began immediately after Conference, and have kept steadily at work, continually enlarging our operations. Brother Miner began with Sunday

night at our Fourth Church, and I with Sunday afternoon at our Third Church, together with a service at the Second, and on Tuesday and Friday nights at the Fourth.

"Not long after commencing this work Brother Miner proposed to relieve me of all my work at the Fourth, so I could give more time to the Third if I chose; so with the help of the theological students and the native pastor of the First Church he has been holding three week night services at the Fourth, and has lately started a Sunday afternoon service at the same place. In connection with all this work Miss Bonafield has a service at the Fourth on every Sunday afternoon, at two o'clock, for women and children. At all these services there are crowds of people in attendance, and to relieve the pressure a new arrangement is to be adopted, so that a double meeting can be held each evening at six for boys and at seven for men. Besides all this Brother Miner has started a day school for boys in the church, where forty-three have been enrolled.

"Since Brother Miner took the work off my hands at the Fourth Church I have had three services each week at the Third, and in connection a similar work at the First Church. The First Church is within the limits of the mission compound. For some years it has been supposed that the heathen would not come to services in it because it was not readily accessible from the public street; but since it has been thrown open to the heathen, and special services held for them, the congregations have gone as high as two hundred and forty.

"We are taking the opportunity in all our services of teaching the truth of Christianity rather than preaching in the usual way, which seems to be better every way than formal preaching. I have organized a night school at the Second Church for laboring men, where, three nights in each week, they study Christian books. Brother Miner has also started a boys' school at the Fourth Church, with forty-four scholars.

"Our regular services for the heathen and average attendance are as follows: First Church, once each week—two hundred and forty. Second Church, four times each week, besides night school for men—one hundred and sixty. Third Church, once each week—sixty. Fourth Church, Miss Bonafield's services, four times each week—fifty; and Brother Miner's services, four times each week—eighty. And as this church is on a busy street it often happens that while Brother Miner is holding a service inside the church a native preacher is telling the Gospel story to a crowd gathered about the front of the church.

"The plan has been adopted of having inquirers give their names, and when thus enrolled the names are called at every service. To get a Chinaman to allow his name to be called in a church is a great thing. Our method of teaching the Gospel from Christian books and from the gospels enables us to

utilize to the best advantage the students in our School of Theology. What they learn in the school they communicate to the heathen people, and so spread the light of God's truth among the heathen.

"Our Chinese members are delighted with the success of these aggressive movements, and the old preachers who have long toiled amid many discouragements are filled with joy. That great and good man, Sia Sek Ong, says that the interest is real, and that many among the heathen are inquiring the way. Dr. Sites, the veteran missionary, has attended many of the services, and is greatly cheered by what he has seen. Dr. Gracey, the United States Consul, recently attended one of these services, and said he had never seen anything like it in China.

"At first we used picture cards, with Scripture texts upon them, to secure the interest and attendance of the people, but now they come because they want to do so. There is no trouble about an audience who are glad to hear the Gospel. Foo-Chow, which has so long been regarded as a hard field, is ripe for the Gospel. The only trouble with this work is that it has so grown on our hands that we can scarcely find time for anything else.

"We need several additional men here in Foo-Chow. In fact, the great pressing need of the Foo-Chow work is a half dozen energetic young men who can be put to learning the language and do nothing else until they learn it. The all-important thing is to learn the language; without this but poor service can be performed. We must have more men, and they must have time to learn the language."

DR. N. SITES writes to Bishop Mallalieu as follows:

"Ruth and I have put in three very encouraging weeks on the Ming Chiang District. We visited all the old stations and preaching places, seven in number; held religious services in all of them, preaching 'Repentance toward God and faith toward our Lord Jesus Christ.' In addition to these older preaching places we made a tour of several days in and through six townships seldom or never before reached, and everywhere, in the old or the new, we found many ready, attentive hearers, a dozen to twenty women at a time giving the most intense interest in the 'old, old story of Jesus and his love.'

"I rented in two new and important centers, and the parties from whom we rented, in both cases, are men of influence in their respective communities.

"In our itineraries we always had one or more of our native preachers along, endeavoring to encourage and strengthen them as well as have them imbibe some of our spirit and methods. We rejoiced, the Church was glad, and sinners are coming to Christ.

"Your earnest purposes and wise plans for the city are already in full working order.

"Brother Lacy and Miss Bosworth are visiting Ching-Sing Dong Sunday afternoons, assisting in the Sunday

schools there, and giving their aid and encouragement in the front chapel for 'street preaching.' They have made plans to secure an organ for that church, and are greatly interested in that work since your Sunday morning sermon there, when we left Brother Lacy to carry on the meeting while you and I went on into the city, East Street, Hok-ing Dong, with Brother Worley.

"Brother Worley and Brother Miner are active in their work, and succeeding well, and we are much encouraged at the outlook."

Our Mission in Penang.

(BISHOP THORBURN writes the following from Penang, March 28, to the *Indian Witness*.)

When I reached this place I was met by Rev. D. D. Moore, and we went at once to visit our mission schools. We were driven through a number of streets to a rented building, on which I saw in large letters, "The Anglo-Chinese School," and on entering was warmly greeted by the Rev. B. H. Balderston, principal of this thriving institution. I made a very hasty inspection of the six "standards" into which the school is divided, and was not only pleased with what I saw, but surprised at the progress which had been made. On going into one of the rooms I found Mr. J. F. Deatker, late of Allahabad, in charge of a fine-looking class of boys whom he was drilling in English dictation, in which work he was apparently as much at home as if still presiding over a busy government office in North India. Mr. Deatker expressed himself as more than satisfied with his brief experience in Penang, and hoped that it would prove his initiation into permanent missionary work, either in Malaysia or India.

Leaving the Anglo-Chinese school we were next driven to the Tamil Girls' School, which we found comfortably housed in a building much larger than the present wants of the school demand, but perhaps not too large for its future necessities. The school had been but recently started, and was under the care of a young lady who could speak Tamil, and who seemed quite encouraged with her success thus far. I noticed one little boy among the girls present. I was told that three of the girls were Christians. A large Tamil population is said to live in Penang, and no doubt a good work could be done among them if we had a missionary to give them special attention. I have for some time been hoping to find a Tamil Christian preacher suited for such a post, but thus far without success.

After a brief visit at this school we next proceeded to the mission house, which we found delightfully located, with its front on the best street of the city, while its rear opened out upon the sea. The house is large and airy, and stands in the center of a spacious compound which would afford sufficient room for a church in front and school buildings in the

rear, if we only had the money to purchase the land and erect the buildings. It is rented for the moderate sum of sixty-five dollars a month. From the drawing room up stairs we look out upon the surf, which beats along the rear of the compound, not more than fifty yards away. Sometimes, when a storm rages outside, heavy seas are driven down the narrow strait which separates the island from the mainland, and on rare occasions the surf breaks over its barrier and drenches the compound all round the house. This, however, does not happen often enough to give the inmates of the dwelling any alarm. Among all our mission stations, east, west, north, and south, I have never found a house so delightfully situated as this one.

Penang, as the reader is probably aware, stands upon an island of the same name; or rather, its original name of Prince of Wales Island has pretty generally been dropped in favor of the shorter name, Penang, which, by the way, signifies betel nut. The island probably takes its name from the beautiful little areca, or betel nut, palms which flourish so wonderfully along the beach. The city of Penang is practically a Chinese port. Indians are found in large numbers, with a few Europeans and scattered representatives of all the different Malay tribes; but the Chinese element predominates everywhere. At the same time I notice with some little surprise that Malay is the language of the bazaar, and though not spoken so freely as in Singapore, it yet becomes the vernacular of all the Chinese boys who grow up in the streets of the city. The Chinese are the people of the future, but their language will never become the vernacular of these coasts. The island of Penang shows in miniature what the future of all the coasts from Rangoon southward is destined to be. It is a Chinese island. Nearly every acre of it is owned by Chinamen, and Chinese influence is paramount everywhere.

After spending an hour or two in conversation with Mr. and Mrs. Moore and a young lady from the mainland who is visiting with them, we descended to the lower story of the mission house to inspect the Chinese Girls' School, which is under the care of Mrs. Young, a lady who is well known in this city in connection with various forms of Christian work. Here we found twenty-one children, but six were boys belonging to the best Chinese families of the place and probably sent here because they are directly under the care of the lady in charge, and hence better looked after than if placed in one of the public schools. I was much interested and a little surprised to discover that the girls also, with hardly an exception, belonged to the very best families of the place.

I learned from Mrs. Young that the Chinese were perfectly willing to have their daughters kept in school three years, but think that this length of time amply suffices for all their needs. It is a pity that we cannot have them longer, and yet in three years

we ought to be able to get a great deal of precious truth deeply rooted in their hearts, too deeply for the enemy ever to pluck it thence.

As soon as I reached Penang I began to realize that many of the conditions under which missionaries work in India are wonderfully altered in Malaysia. For instance, take this Chinese Girls' School of which I have just spoken. I find twenty-three names on the roll. Such a school in India would probably be conducted at very considerable expense, with not only a highly paid teacher, but a *doli*, or other conveyance, provided for the pupils. Here, however, children are sent to the school by the parents, and each one pays a Mexican dollar as a monthly fee, equal in Indian money to two rupees four annas. The income of the little school is forty-five rupees a month, and no difficulty is experienced in collecting the fees. In the Anglo-Chinese School the boys pay a dollar a month in the lowest classes. The government grant-in-aid rules are extremely liberal, and the result is that mission schools are carried on with very little trouble, at least as compared with those in India. At Singapore the Chinese parents pay twenty dollars a month for each boy sent to the boarding school; and although the number of boarders is limited, seldom rising so high as twenty, yet the revenue received aids very materially in maintaining that vigorous institution.

The Malaysia Mission Conference.

BY BISHOP J. M. THORNBURN, D.D.

THE first annual session of the Malaysia Mission Conference of the Methodist Episcopal Church has just been held at Singapore. Heretofore the Conference has been known ecclesiastically as a "Mission," and its annual assemblies have been "Annual Meetings," possessing the limited powers of a District Conference. The last General Conference passed what is called an "enabling act" authorizing the bishop having charge to constitute the Annual Meeting a "Mission Conference;" that is, a body having full ecclesiastical powers, but not entitled to representation in the General Conference. In accordance with the provision the members of the Mission were called together and formally organized as a Mission Conference, on Saturday, April 1. The membership was very small, but the session lasted four days, and near the close the pressure for time was felt almost as much as is common in larger Conferences.

B. F. West was elected secretary, and C. C. Kelso corresponding secretary. Brother Kelso also received the nomination for treasurer. The total membership of the Conference, including preachers on trial, was only twelve. It is expected that several Chinese preachers will be admitted next year. Mr. Munson, with his family, returned from furlough during the session of the Conference, but

two others, Messrs. West and Balderston, were obliged to ask for leave on account of impaired health. The number of adult baptisms reported was forty-four. Nearly all of these were Chinese. The Malays who are Mohammedans are found impervious to Gospel influences to a remarkable extent.

The schools of the missions continue to prosper. An immediate attempt is to be made to establish an orphanage and training school for boys, after the manner of the Christian boarding schools which are becoming so prominent in North India.

The work of the Woman's Missionary Society was reported as prospering and promising. Miss Blackmore is absent enjoying a well-earned furlough in her Australian home. Miss Ferris is both occupying and filling the place thus made vacant, and another lady is expected from Oregon before the close of the year. Miss Hebingen is succeeding grandly in her Chinese work. The Board of Deaconesses recognized all three of these ladies as deaconesses.

It is hoped that several new stations will be occupied before long. The Borneo Mission is suspended for the present. Most of the brethren think that Eastern Sumatra presents a better field. Several points on the Malay Peninsula are also regarded as important centers, and also as offering many advantages to missionary workers.

APPOINTMENTS.

Ralph W. Munson, Presiding Elder [P. O., Singapore]. Malacca, to be supplied. Penang, Daniel D. Moore, Benjamin H. Balderston. Penang Anglo-Chinese School, George F. Pykett, John F. Deatker. Singapore: Anglo-Chinese School, Charles C. Kelso; Chinese Mission, Henry L. E. Leuring; English Church, William H. B. Urch; Malay Mission, Ralph W. Munson, William G. Shellabear; Tamil Mission, to be supplied. Mission Press.—Superintendent, William G. Shellabear. Manager, William J. Wager.

Benjamin F. West, Supernumerary. William T. Kensett, on leave to attend school.

WOMAN'S CONFERENCE.

Penang: Chinese and Tamil Schools, Mrs. Moore, Mrs. Deatker. Singapore: Woman's work (English), Mrs. Kelso; Woman's work (Chinese), Mrs. Leuring; Woman's work (Malay), Mrs. Munson, Mrs. Shellabear. Deaconess Home. —Superintendent, Miss Emma E. Ferris. Deaconess work among Chinese, Miss Josephine M. Hebingen.

On leave, Mrs. West, Miss Blackmore.

—Indian Witness.

Bombay District, Bombay Conference, Methodist Episcopal Church.

BY REV. J. E. ROBINSON, P. E.

THROUGH an unfortunate misunderstanding, owing to the presiding elder's absence in America in attendance upon the General Conference, no report of this district appears in the Annual Report of the Missionary Society for 1892. The only reparation that seems possible under the circumstances is to furnish a few items through the Church papers by their editors' kind permission.

Having in 1891 thrown off from its large and unwieldy territory that portion which forms what is now known as the Sind District, another slice being cut off in 1892 to constitute the new Central Provinces District, the Bombay District is now practically coterminous with the political division of the Indian Empire styled the Bombay Presidency, embracing a population of about 20,000,000.

Besides an extensive work among Europeans and Eurasians—an increasingly important factor in the evangelization of India—we have several missionaries, with their wives and native helpers, laboring in the two great vernaculars of Western India—Marathi and Gujarati. The Woman's Foreign Missionary Society is also well represented, and is laying broad foundations for widespread usefulness.

The following table shows the growth of the work on the district from 1886 to 1891—the year in which the first division of territory referred to above was effected:

	1886.	1891.
Members and probationers...	374	765
Sunday school scholars.....	403	2,615
Day school scholars.....	239	1,878
Total baptisms.....	45	295
Churches and parsonages...	10	20
Real estate.....	Rs. 85,800	Rs. 205,500
Vernacular Scriptures sold...	18	110
English Scriptures sold....	19	232
Vernacular portions sold...	48	14,105
Tracts and small books....	1,085	271,407
Cash sales.....	Rs. 52	Rs. 2,044

A few brief notes for 1892: We had five times as many baptisms as in 1886. On mission property, valued at 187,500 rupees—six sevenths of which was raised in India—we paid 6,686 rupees for improvements and indebtedness, all contributed locally. For all purposes the district contributed the handsome sum of 22,933 rupees. We do all we can to help ourselves.

Through the kindness of personal friends in the United States, mostly of New Jersey, an excellent equipment of furniture was provided for the Bishop Taylor High School at Poona. These friends will rejoice that at the recent Lanowli camp meeting nearly all the boarder pupils were converted to God. Friends at Canton, O., also contributed toward equipping our missionary in Gujarat for village work, and have furnished training school scholarships.

The Bombay District has the proud privilege of having given to the Methodist Episcopal Church eight European and Eurasian missionaries, including two who are taking a theological course in America. In this we greatly rejoice, and pray that the number may be largely multiplied in the years to come.

We feel that we have abundant reason to thank God for what has been achieved in the past and to take courage regarding the future. Let our friends in America pray for us.

Poona, April 21, 1893.

Woman's Medical Mission Work, Seoul, Korea.

BY ROSETTA SHERWOOD-HALL, M.D.

OUR work here is now nearly six years old, and some of its good friends urge that a Woman's Foreign Missionary Society child of that age should be made to talk.

Dr. Meta Howard officiated at the birth of woman's medical work in Korea, and ministered to its growing wants until it was two years old, when failing health caused her to leave it in the care of its good friends, Drs. Scranton and McGill, who helped it well through its third year, and then turned it over to me.

The second day after my arrival in Seoul I was introduced to this growing work, and found my hands quite full from the beginning. As yet there were no trained Korean helpers to assist in the drug work or nursing, and it took a great deal of time to make all the needed mixtures, ointments, and powders, to take temperatures and pulses of in-patients, and see to the giving of their food and medicine regularly; to do all the dressings of ulcers and abscesses and the many other things incident to dispensary and hospital work which do not necessarily need to be done by a doctor. I missed the good deaconess nurses who helped me in New York, and felt much the need of one here, not only to help do these things, but to train the Korean girls and women to do them.

However, I set to work with a will. Miss Rothweiler gave me valuable assistance, and she asked for volunteers among the Korean schoolgirls, and soon I had three bright, willing girls of from twelve to fourteen years of age in training. They were of but little help though, except for dispensary hours, so I was very glad when Miss Lewis was sent to my rescue something over a year later. We have also secured the services of Mrs. Mary Whoang, one of our married schoolgirls, to take the place of the former Korean matron, who was most too old to learn foreign methods. Mary felt called of God to do this work among her sick sisters, and she makes a lovely Bible woman. Miss Lewis and Mary have an interesting service each day in the waiting room, with the dispensary patients and all the in-patients able to come.

It is Korean custom for man and wife never to see each other until after marriage. I have had some illustrations of this custom among my cases for harelip operation that may interest you. One young girl of seventeen came to me with harelip, whose husband, of course, had very good reason for not loving her after seeing her, but after the operation she returned to him so good looking that they have lived happy ever since. Another young woman whose husband had put her away for the same deformity was so pretty after the operation that he wanted her to come back, but "she would not."

I remember treating another young woman whose husband didn't love her after becoming acquainted

with her because she was deaf. He sent her back to her mother, who brought her to me, saying if I could only cure her she would dance for joy. It is rather amusing, if it were not often so sad, how the men do get sold in securing their wives in this unseen way; but I suppose the women as often get disappointed in their husbands. One patient gave me a history of having jumped into a well to drown herself because she didn't love her husband!

I have lost two Korean girl assistants, both under fifteen, because of the early marriage custom of the people, and for some time I have been wishing for a young widow to train in dispensary work and to take charge of the children's ward under Miss Lewis, and at last I have secured just the one I needed. She neither read nor wrote in her own tongue when she came, but in a few months at the girls' school has learned both. She is a Christian, and has been baptized Susan. The way in which Susan's face has brightened since she found there is really a work for her to do in the world is something wonderful.

During the coldest weather of the winter dispensary patients are few, and this winter, if we have finished by 8 P. M., Miss Lewis and I have tried to follow up the work a little in the homes of former patients. We are always gladly welcomed. Two or three places we have visited regularly once a week for nearly four months. We read the Gospel and Catechism with them, and teach them to pray. Miss Lewis teaches the children to sing our Christian songs in Korean. One little girl has learned all the words of "There is a Happy Land," and "Praise God, from Whom all Blessings Flow," and has taught them to her little five-year-old brother. They are now learning "A Charge to Keep I Have." When one dear old lady, in a family we visited first, heard about heaven she was so delighted she wanted to die and go there at once.

I open work next Tuesday in the Baldwin Dispensary, at the east gate of the city. We have a nice site there, and the work promises to grow rapidly. This dispensary was named in honor of the lady who helped to build it, and who also gave the first sum toward opening work for women in Korea, saying: "I give this as a nucleus around which the contributions of the Church shall gather, until that dark land 'where woman has no name' is reached, and one more fire lighted never to go out until the knowledge of God covers the whole earth."

Dr. Hall is opening up medical mission work in the northern interior, with headquarters at Pyang Yang, and if the way opens I am anxious to begin work for women there soon. Korean people very much dislike leaving a place in which their family has lived for generations, but when I asked Esther if she would be willing to go to Pyang Yang and work for Jesus, she replied: "I will go wherever the Lord open door for me; if he open door in Pyang Yang I will go. I give my body and soul and heart to the

Lord; my body and my heart and my soul is all the Lord's things, and I give up my life to teach my people about God, even if people kill me. I do not hope I get rich or have many pretty things, but I want work for Jesus most of all."

I am very glad to learn that the Woman's Foreign Missionary Society is sending out Dr. Mary Cutler to us this spring, but if we follow up our work in the homes whose doors stand open to receive us; if we have time to study the language as we ought, and are ready to begin work at the new points as they are opened, we need many more like her.

The work has never given me much time to study Korean, and though now with Miss Lewis and Mary Whoang in the hospital, Esther, Susan, and Lucy trained to help in the drug room and dispensary, I can accomplish much more in less time than the first year; yet with the increased work, the out calls, and teaching my Korean assistants physiology and *materia medica*, I do not get the time for study that I need, and cannot do the personal work with my patients that I would like.

It is a mistake, it seems to me, for any missionary to have work either requiring much time or care outside of the language for the first year or two; for though one may feel dissatisfied for a time to think they are doing so little, the result accomplished in the end will be far greater. O, that the people at home might be made to understand this, and, instead of keeping the field just barely manned to do medical and school work, which always bring the people to us, they would send enough workers so that we could feed the people who come the Bread of Life in their own language, and not send the many away with cured bodies but starving souls!

How much we need more medical missionaries for these poor sisters of ours! What a glorious work not only to relieve the poor suffering bodies and sin-sick souls of those who come to us, but to train such young women as Esther, Mary, and Susan, who, in turn, will do much to teach better ways even in this generation, and whose influence upon the coming generations will be felt in ever widening circles. "If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city."

When a young girl, I read one of Mary Lyon's addresses to a graduating class, and a sentence in that address has ever influenced my whole life, and I would that it may thus be used to influence every girl or young woman who may read this. It is: "If you want to serve your race, go where no one else will go, and do what no one else will do."

REV. W. A. MANLY writes from Chung-king, March 29, announcing the arrival of the missionary party at that place. Mr. and Mrs. Peat were to go to Chen-tu with Dr. Canright on April 4. These reinforcements were greatly needed and gladly welcomed.

Personals and Special Notices.

BISHOP MALLALIEU advertises for missionaries as follows: "WANTED.—Five or six young, unmarried men of first-class education, missionary consecration, and sound health, to hold themselves in readiness for work in Japan and China. Please address the Missionary Secretaries, 150 Fifth Avenue, New York."

Rev. William L. King, of the South India Conference, has returned to the United States with his family. His address is Ripon, Wis.

Rev. J. H. Hayner was married on June 1 to Miss Bell Shattuck, and will leave the United States on September 12 to reinforce our North China Mission.

Rev. H. H. Lowry, Superintendent of the North China Mission, and Rev. I. H. Correll, of Japan, have received the degree of Doctor of Divinity from Dickinson College.

We regret to hear of the death of Miss Eleanor Gill, eldest daughter of Rev. J. H. Gill, of India. She died April 22, at Naini Tal. She was but sixteen years of age.

The receipts of the Missionary Society for the seven months closing with May 31 were \$640,821.41, an advance of \$20,994.48 for the same months of the previous year.

Rev. E. S. Stackpole, D.D., for several years in charge of our theological school in Florence, Italy, has returned to the United States, and may be addressed at Winthrop, Mass.

Rev. C. W. Miller and family, of our South American Mission, arrived in New York on June 12. Their address will be Well Spring, Tenn., until their return to South America.

Rev. George B. Norton, D.D., of our Japan Mission, has returned to the United States. His address for the present is Burlington, Kan. He expects to reenter the pastorate in the United States.

Rev. A. J. Bucher, of the Central German Conference, has been appointed professor in Martin Mission Institute, Germany, as successor to Rev. N. W. Clark, who has been transferred to our Italy Mission.

Rev. N. J. Plumb, formerly of our China Mission, has removed from New Haven, Conn., to Delaware, O. He writes: "I am intending to devote my time to making missionary addresses, and giving illustrated lectures on China."

Rev. G. F. Hopkins, of our India Mission, was married in April at Karachi, India, to Dr. Saloni Armstrong. Brother Hopkins has moved from Jabalpure to Hyderabad, where Mrs. Hopkins is physician in charge of the Woman's Hospital.

Rev. Gerhard J. Schilling, who was converted in our mission in India, graduated at the late commencement of Drew Seminary, was married to Miss Elizabeth Bull in New York on June 1, and leaves New York for India on July 8. He expects to enter our mission in Burma.

Rev. Francisco Penzotti, of our South American Mission, and an Agent in South America of the American Bible Society, was ordained by Bishop Andrews in the Mission Rooms in New York on June 5 both deacon and elder under the missionary rule. He was imprisoned for several months in Peru on account of his devotion to Christianity. He sailed on his return to Peru on June 10.

At the meeting of the Board of Managers of the Missionary Society on June 20 Mr. J. H. Taft, Dr. J. M. Reid, and Dr. S. L. Baldwin were appointed a special committee to consider the subject of locating the medical department of Foo-Chow University. At the same meeting the officers of the Board and society were reelected, as were also the members of the committees. Mr. J. S. Gamble was elected a member of the Committee on Audits in place of A. Shinkle, deceased. J. M. De Veau was made a member of the Committee on China in place of S. C. Pullman, and C. H. Payne a member of the Committee on Publications in place of Dr. G. H. Gregory.

Religious and Missionary Literature.

Forging the Sword; or, The Holy War, is a good book for a Sunday school library, published by Hunt & Eaton. Price, 60 cents. Interesting in style and matter, it enforces Christian truth and is both instructive and inspiring. It is superior to many books admitted into our Sunday schools.

The *Review of the Churches*, edited by Dr. Henry S. Lunn, of the Wesleyan Church, aided by five leading ministers of the Anglican, Presbyterian, Congregational, Baptist, and Methodist Churches, is meeting with marked success and contains much of interest to those who wish to keep informed respecting Church and mission matters as viewed through British eyes. It is published monthly by John Hadden & Co., Salisbury Square, London, E. C.

Glances at China, by Rev. Gilbert Reid of the American Presbyterian Mission in China, is published by the Religious Tract Society of London, and the Fleming H. Revell Company, of New York and Chicago. Price, 80 cents. It is an interesting, well-illustrated account of scenes in China, which increases our knowledge of a wonderful people and should increase our desire to give them the Gospel. It is a good book for a Sunday school library.

The Step-by-Step Primer, issued by Burnz & Company, 24 Clinton Place, New York, is intended to show the correct pronunciation of words without new letters or change of spelling. Its use will be helpful in teaching children to read, and especially in teaching foreigners the English language. Rev. John C. Ferguson, President of the Nanking University, recommends it highly, and believes that in China it will enable the teachers to accomplish in six months what has heretofore taken one year. It could be used to good advantage in teaching the Chinese in the United States. The publishers will send specimen pages on application.

The Holy Spirit in Missions is the title of a book lately issued by the Fleming H. Revell Company, of New York and Chicago. Price, \$1.25. It contains six lectures delivered by Rev. A. J. Gordon, D.D., of Boston, before the Theological Seminary of the Reformed Church in America in 1892. The lectures are on the Holy Spirit's Program of Missions—Preparation in Missions—Administration in Missions—Fruits in Missions—Prophecies concerning Missions—Help in Missions, and are well calculated to deepen the religious fervor and missionary zeal of the reader. They will be specially helpful to those who are thinking of entering upon a missionary career. Price, \$1.25.

Conflict of the Nineteenth Century—The Bible and Free Thought is the title of a new book written by Rev. Thomas Mitchell, of Brooklyn. It professes to dissect Ingersoll's lecture on the Gods, and to show that its charges are a combination of misconception and reckless assertion. It also seeks to prove that biblical religion is the exact counterpart demanded by the mental, moral, social, and physical nature of man. The book contains a large amount of information on the subjects presented, and, so far as we have been able to examine, succeeds in doing what it professes. It is a good reply to the attacks of infidelity. The price is \$3, postage free, and copies can be obtained by addressing John L. Mitchell, Brooklyn, N. Y.

Manual of Methodist Episcopal Church History, by George L. Curtiss, M.D., D.D., Professor of Historical Theology in De Pauw University, is intended to show the evolution of Methodism in the United States. It gives the leading facts in the history of the Methodist Episcopal Church from 1766 to the close of 1892, and occupies a place filled by no other book. We hope it will be introduced by our Board of Bishops in the Course of Study. Every Methodist preacher should become familiar with the facts here so well presented, and the members of the Church would the better understand and appreciate the polity of the Church if they would read this history. We thank the author for the book. It is for sale by Hunt & Eaton and Cranston & Curtis. Price, \$1.75.

THE GOSPEL IN ALL LANDS.

AUGUST, 1893.

OUR RISEN LORD'S COMMAND.

BY REV. HENRY LEA, OF PLANO, ILL.

WHY did Christ rise? What obligation did his resurrection lay upon the Church? During the forty days subsequent, Christ constantly spoke of the resurrection as good news to be carried—"Go, go, go." Said the angel at the empty tomb: "Go, tell his disciples and Peter." Said Jesus, when he met them, "Be not afraid; go, tell my brethren." Said Jesus to Mary Magdalene, "Go to my brethren and say," etc. So over and over he reiterated this idea, until at last it culminated in the great commission, "Go ye into all the world, etc." The Acts of the Apostles is one long record of obedience to this "go" of Christ.

The man who does not believe in missions with heart and soul and pocketbook gives the lie to everything else he pretends to believe. He rejects the Lord's Prayer, the Golden Rule, the long meter doxology, the Bible, the example and precept of Christ, and Christ's promise to be with the Church forever. The Christian who disbelieves in missions has no Christ left, and little of the Bible but the covers.

From Genesis to Revelation the Bible is a missionary book. When God called Abraham it was that "all nations of the earth" might be blessed in his "seed" (the world's Redeemer). That is Genesis! And ere the sacred book was closed, the missionary obligation was laid anew upon the heart of the Church, "Let him that heareth say come." That is Revelation!

But the same is true of all the books between. The psalmist sang of the Messiah's universal kingdom; Isaiah, in rapt utterance, announced the same glorious consummation; Daniel, in visions of the night, saw the kingdoms of the earth fall before that "stone cut out of the mountain without hands," that was presently to "fill the whole earth."

The Christian who does not believe in missions has missed his calling. To say he is ignorant is the most charitable conclusion. God may save him by excluding his ignorance. The Christian who does not believe in missions ought to be put back into the state from which the early missionaries lifted his ancestors. Perhaps a little taste of life without Christ, without the Bible, without civilization, half clad, plowing with a crooked stick, or subsisting upon the simplest roots would open his eyes.

The apostolic Church was enthusiastically missionary; hence its rapid growth. If we have no care for the heathen, our own safety demands that we "go." No church was ever made poor by giving. Who ever saw a man in the almshouse because of what he gave to the Lord? The poorhouses and penitentiaries are filled with the devil's poor, not God's.

A man thoroughly converted has an experience he wants all the world to know.

A man half converted gets so little out of his own religion that he is not especially impressed with the necessity of carrying the good news, either to the neighbor across the street, or to the more distant neighbor across the sea.

One test of a genuine conversion is this new found "go" in the heart. The disciples were so simple as to take Christ at his word, so "they went everywhere, preaching the word." No one who has not learned to juggle with his conscience can rise from a study of the Bible to be other than an ardent missionary.

The task given the apostles in the year 30 A. D. seemed hopeless. The field is everywhere hopeful in the year 1893. Work for souls anywhere is blessed, but doubly so on virgin soil. Money anywhere spent for Christ is well invested, but is by far the most productive on heathen soil. There are needy enough in our own land, but our first duty is to the most needy. The greatest need is abroad, yet of every dollar of sacred money we raise we spend ninety-six cents at home upon ourselves.

We appeal in behalf of the Missionary Society of the Methodist Episcopal Church that shows good business management, actually sending ninety-five cents of every dollar raised into the field. Our appeal is in behalf of the farewell request of our dearest friend, the Lord Jesus, in behalf of the most unselfish of our benevolences; in behalf of millions eager for the Gospel. To-day the last vestige of excuse has vanished. Our Church has done much, yet only little in view of her ability and of the world's supreme need. Let the Church awake to her risen Lord's command!

PRAYER WILL OPEN HEATHEN HEARTS AND CHRISTIAN PURSES.

BY REV. FRANK W. WARNE, CALCUTTA.

THIS morning's mail brought two letters that have suggested this one. One was from an old friend who is now a pastor in the United States. He wrote: "We have a membership of three hundred and fifty, including probationers, and a well-organized church. We had quite a successful revival during the winter, from which I received forty on probation. We had our missionary meeting on Easter Sunday and raised \$114. Compared with other years and with what other churches are doing that is good, but compared with what it might have and ought to be it is abominable. Out of three hundred and sixty persons present only one hundred and thirty-seven gave anything, and of what was given my family and one other gave nearly one fourth. The fact is, that most of our people have no conscience on the subject of supporting the missionary cause. Their giving does not represent any conviction; it is simply a put off. How is it that good people, in the face of our pleas and arguments, the evident need and the divine command, the blessed results and the glorious opportunity of having a part in the joy of victory, can be so blind to these things that while they spend lavishly for self are niggardly toward God? It nearly makes me sick for a few days after I have taken a benevolent collection. But there are the other kind, the joyous, generous, hearty givers, who, like a bubbling fountain, give freely and say, 'Come again.' Bless the Lord for such cheerful, 'hilarious' givers."

In several important particulars I take it that my friend and his church are fairly representative:

1. The pastor is ahead of his people in his interest in missions. I suppose that that is true of almost all ministers—at least, one day in the year, that is the day when he has

studied the question enough to preach on it, and is anxious that his church shall have a good report at Conference. There are, no doubt, exceptions to this rule, and the people are ahead of the minister, for he feels that if the people did not give so much to missions more would be given for local work. Such have not learned that with many giving is much like the "leak in the dike," the more that comes out the way is cut for a larger stream.

2. It is again fairly representative in that a large proportion of the people do not give at all. How many ministers count and know how many give and how many do not? In this case only one hundred and thirty-seven out of three hundred and sixty. When a due allowance is made for children there are still a good many who do not give at all. It is a splendid custom to train the children all to give something.

3. In its relations to the whole question this church is representative. My friend says that, "Compared with other years and with other churches it is good, but compared with what it might and ought to be it is *abominable*." This is true of the collection from the whole Church. Compared with what was done some years past it is good, and the secretaries and the whole Church deserve both thanks and praise; but compared with what it might and ought to be, even the strong expression of my indignant pastor friend is not too severe, "*abominable*." For instance, the Bengal-Burma Conference has a heathen population of over one hundred million souls, and the entire grant that the Missionary Society is able to give to them for 1893 is \$9,560. Just think of that sum among thirty millions more than the population of the United States, and decide if to call it "*abominable*" is an exaggeration. Count the number of single churches in the home cities which cost that much for pastor, parsonage, and current expenses each year, and yet some people think that the giving to missions is adequate or overdone when the Society is only able to give that small amount for our part of the work among one hundred million souls.

4. It is representative in that it has "joyous, generous, hearty givers, who, like a bubbling fountain, give freely and say, 'Come again.'" Who cannot join my friend and say, "Bless the Lord for such givers?" They are in all the churches. May their number increase continually!

The same mail brought a letter from Bishop Mallalieu, in which he described the New England "monthly concerts of prayer for missions" of half a century ago. The burden of prayer then was that "God in his great mercy would open the doors of the heathen world." It then seemed that if the doors were open the world would soon be Christian. These prayers have been answered, but now we find that the hearts of the heathen have to be opened and also the pockets of the church members at home. Prayer is the key that must be used. If monthly meetings of prayer for the opening of hearts and pockets were held in all the churches God would hear and answer as he has the prayers of half a century ago. The Church then cried mightily to God because the heathen world was largely closed. These prayers have in a marvelous way been answered, and many heathen hearts have been opened, but now the burden of prayer should be that God would open heathen hearts and Christian purses. These prayer meetings can always be opened in greater numbers, with thanksgiving for what has been done.

We must depend on the Holy Spirit in answer to prayer to do the work. If monthly services of prayer for missions were held in all the churches as they were half a century ago in New England, much brighter days would dawn on the mission work. If these monthly meetings cannot be held there could be held one or two meetings for prayer in each church before the missionary collection is taken. This would greatly add to the interest of the Church in missions, and put the amount that should be given on the

conscience. My friend says that to many the giving does not represent a conviction; it is simply a put off. Prayer in this, as in other matters, produces conviction. The same letter says, "We have had a revival and forty accessions." It was earnest prayer and effort that made such a revival possible, so it will be by prayer, united prayer, and faithful teaching of the facts that people will be convicted by the Holy Ghost that they should give more largely to missions. The writer distinctly remembers a collection prayed about at the prayer meeting of the church for two weeks before it was taken, and when the collection was taken and reported Chaplain McCabe, the senior secretary, wrote, "*Your church is on the five million line.*" Prayer that would produce a revival such as is needed on this subject would bring the whole Church to the five million line. Pray, brethren, pray, and heathen hearts in great numbers and Christian's purses will open.

ICELAND.

ICELAND is an island about 300 miles long and 200 miles wide at its greatest width, and at the last census it had a population of 72,445. It is 500 miles north of Scotland, 850 miles west from Norway, and 130 miles east from Greenland. Since 1380 it has belonged to Denmark.

In the year A. D. 874 several families from Norway went to Iceland. For seventy or eighty years previously the island had been visited and had some few settlers, but the first colony settled there in 874. Beginning with a patriarchal form of government, Iceland remained a flourishing republic for three centuries. Then it passed to the Norwegian crown, and in 1380 was transferred to Denmark.



GIRL OF ICELAND.

Iceland remained a flourishing republic for three centuries. Then it passed to the Norwegian crown, and in 1380 was transferred to Denmark.

Iceland has a constitution and administration of its own, the legislative power being vested in the Althing, which consists of thirty-six members, thirty elected by household suffrage and six nominated by the king. The Althing meets at Reikiavik, the capital, every second year, sitting in two divisions. The upper consists of six members nominated by the King of Denmark, and six elected by the representatives of the people. The lower division is composed of the twenty-four remaining members of the Althing.

Reikiavik has about two thousand inhabitants. The houses are generally of wood and but one story high. At certain seasons of the year the air is heavy with the smell of codfish, which is the principal article of export and one of the few sources of wealth. The coat of arms of Iceland is a codfish spread open upon a shield, and surmounted by a crown.

Seen from the sea, Reikiavik does not present an imposing appearance. You have before you an ordinary fishing village, made up of a few straggling streets of little one-story wooden houses, browned by the weather or painted black, as if to anticipate its ravages. Close by the sea is a green mound where once was a fort. Back of it stands a long white house—the governor's—with a flagstaff, and a flag flying in honor of our arrival. Sti'l farther back are two small churches, and a graveyard on a hill.

That is all, yet Reikiavik is the great point of contact with the outside world; the commercial, the intellectual, and the political center of Iceland, at the same time hand, heart, and head.

The chief beauties of Reikiavik are not of itself, but of its surroundings. Away to the west, beyond the islands of the harbor, roll the bright blue waters of the Faxa Fjord. Sixty miles to the north rises, as if out of the sea, the single icy peak of Snow-fell. Nearer are the slopes of Esja, with their ever varying color—violet, purple, pink, and glowing red. On the land side the view is shut in by black mountains, rough and jagged notches across the horizon, with here and there a volcanic peak as symmetrical as a sugar-loaf. A little way off, from some warm springs, whose "reek" gives the town its name, a cloud of steam floats lazily.



REIKIAVIK, CAPITAL OF ICELAND.

Mr. W. H. Carpenter, who has recently visited the island, furnishes the following information :

The ordinary Icelander is a person who is phenomenally serious, seldom smiles, and neither can take a joke nor make one. In stature and physique he is slighter than the Norwegian. His height is not so great, his shoulders are less broad, and his limbs less brawny. In his costume, except for his shoes of ill-tanned sealskin, there is but little unconventionality. His suit is of black homespun, for the Icelandic sheep produce wool of excellent quality and length, which the housewives spin and weave during the long nights of winter.

The feminine costume is more characteristic. On ordinary everyday occasions the garb is all of black, relieved only at the bosom by a coquettish glimpse of white chemisette stiffly starched. The abundant hair is carefully braided, usually in four strands, which are then caught up at the ends. Matron and maid, the women wear upon the head both at home and abroad a jaunty disklike cap, black in color, and so firmly knitted that it seems to be of cloth; from its center depends to the shoulder a tassel of silk held at the top by a silver slide. The peasant maids, who often have bright eyes and

full, red-cheeked faces, know how by a toss of the head, to throw these tassels saucily from one side to the other. Where it can be afforded a black silk apron completes the attire.

The holiday costume is still more effective. A dress waist elaborately embroidered with silver thread, and often a precious heirloom for generations, replaces the one ordinarily worn. A silver belt of antique workmanship clasps the waist, and upon the head is set the graceful *faldur*, a Phrygian helmet of stiff white linen, over which is thrown a white gauze veil. A gala costume, now scarcely ever seen, is still more elaborate. In addition to the silver ornaments of belt and waist a flat silver embroidered ruff stands stiffly from the neck. Upon the head is wound, like a turban, a handkerchief of figured silk, while over it curves a stiff white linen headdress shaped like a miniature pulpit sounding-board.

During the long, dark winter months the Icelanders are confined to their cheerless huts. The walls of these huts are usually about four feet high and are constructed of alternate layers of stone and turf. Some sort of a wooden roof is placed on the walls, and this is covered thickly with sod. The dwellings are really clusters of separate huts, as the apartments are entirely separate from each other by thick walls of turf, and each has a separate roof. A long, dark, narrow passage leads to different apartments, among which are the cow shed, a sheep house, and often a blacksmith's shop. What light there is usually is admitted through holes in the roof covered with pieces of skin or glass, though occasionally a hut has small windows in the front. The floor is of hardened lava. Headless casks or barrels are often used for chimneys, but sometimes a hole in the roof forms the only outlet for smoke.

In Iceland everybody has something of an education. The children are all taught to read and write by their mothers. No means of obtaining knowledge is neglected. During the long winter months, while all the rest are engaged in spinning, knitting, mending tools, or chiseling ornaments from wood, one member of the family reads aloud from some book or paper.

As books are not very plentiful, when the Icelanders go to church he carries along some of his books to lend to his neighbor, and brings some of his neighbor's books home to read, and often one of these books is copied entire before it is returned.

The fishing season is from February to June. The fish are cured by exposure to the wind and sun. If properly cured they become perfectly hard and will keep good for years.

But the Icelanders do not gain his livelihood chiefly by fishing, as is generally supposed, though fish forms one of the principal articles of food. Great care and attention are given to sheep and cattle raising, particularly the latter. The most important work of the year is securing fodder to feed the stock during the winter. The fodder is obtained principally from what are termed *tuno*. These are composed of mounds or hillocks, very close together, but with deep trenches between them. They usually contain several acres.

Till the year A. D. 1000 the old Scandinavian religion prevailed on the island, with the worship of Odin and Thor. Then Christianity was introduced and became the prevailing religion. In A. D. 1550 the Lutheran Reformation occurred, since which the Lutheran has been the established form of religion in Iceland.

Four or five Icelandic dwellings form a village, and as the people are, as a rule, Christians, usually a church is found in each village. The church building differs very little from the huts save by a cross on the roof. It is generally about twenty feet long by ten feet wide. The altar occupies eight feet of this space. "A small wooden chest or cupboard" forms the communion table, over which is a rough representation

of the Lord's Supper. The walls of the church are about six feet high. Large wooden beams extend from side to side. These beams serve as tables for the Bibles and other books. On one side of the door, which is so low that the people have to stoop considerably on entering, hangs a bell. Benches sufficient to seat thirty or forty people are crowded together on each side of the room, leaving a very narrow passage between. It is a common thing for the churches to be used as lodging houses for strangers traveling through the country.

The Icelanders show plainly enough their Scandinavian origin, and but little new blood has come in since the settlement, over a thousand years ago. One sees, however, fewer pleasing faces, both among men and women, than in Norway. It is a harsh life at the best in this unpropitious climate. It is far too serious a matter to be lived lightly, and there are few pleasures.



INTERIOR OF AN ICELANDER'S HOME.

In their social conditions the Icelanders are neither the best nor the worst of the world's people. Although as a whole the nation is to be characterized neither as immoral nor irreligious, its morals are by no means unimpeachable nor its religion zealous. The little cathedral at Reikiavik and the parish churches throughout the land are well filled on Sundays and festivals with congregations of worshipers. The Bible, thanks to the English Bible Society, is everywhere diffused, and books of homilies and hymns are common in nearly all households; but the religion is, after all, of that lukewarm quality that characterizes Protestant Germany. As a unit the nation is stanchly Lutheran, and schismatic "isms" have never appealed to Icelandic ears nor found root in Icelandic hearts. Viewed comprehensively the morals of the country are excellent, but judged in detail, the ethical code is, nevertheless, not wholly free from anomalies. Crime of any sort is infrequent. The Icelanders are and have always been a litigious folk, and their law courts are crowded with neighbor feuds and cases of grievance real or imagined, but their jails are empty and their house doors without locks. In all the land there are no criminal classes, and even petty crime is almost absolutely unknown.

BOKHARA AND ITS PEOPLE.

BY ARMINIUS VAMBERY.



BOKHARA, the focus of Tartar civilization, possesses beyond a doubt much to remind one of a capital, particularly when a man enters it as a traveler, coming immediately from a journey of many weeks through deserts and solitudes. As for the luxury of its dwellings, its dresses, and manner of living, that hardly merits attention at all when compared with what is to be seen in the cities of western Asia. Still it has its peculiarities, which prevent one wondering so much that habit and partiality dispose the Bokhariot to be proud of his native city.

The houses, built of mud and wood, present, with their crooked, paintless walls, a gloomier appearance than the dwellings of other Mohammedan cities. On entering the court through the low gateway, one fancies oneself in a fortress. On all the sides there are high walls, which serve as a protection, not so much against thieves as against the amatory ogles of intriguing neighbors. In Bokhara, the most shameless sink of iniquity that I know in the East, a glance even from a distance is regarded as dishonoring! The number of the separate apartments varies with the fortune of the proprietor. The more important part of them comprises the harem, styled here *enderur* (the inner *penetralia*), the smaller room for guests, and the hall for receptions. This last is the most spacious, as well as the most ornamented apartment in the house, and, like the other rooms, has a double ceiling, with a space between used as a storeroom. The floor is paved with bricks and stones, and has only carpets round the sides near the walls. Rectangular stones, which have been hollowed out, are placed in a corner—a comfortable contrivance enabling the owner to perform the holy ablutions in the room itself. This custom is met with in no other Mohammedan country. The walls have no particular decorations; those, however, which are nearest to Mecca are painted with flowers, vases, and arabesques of different kinds. The windows are mere openings, each with a pair of shutters. Glass is seen nowhere, and few take the trouble to use paper smeared with fat as a substitute. Articles of furniture, still rarities throughout the East, are here scarcely known by name.

The expenditure upon the wardrobe is on a footing with the style of each house and its arrangement. Cloth is rarely met with: it serves for presents from the khan to his officials of high rank. Different qualities of the *aladja* (cotton) are employed by all classes, from king to dervish, for winter and summer. Although the Bokhariot over-garment has the form of a nightdress extending down to the ankles, still it is subject from time to time to little innovations as to cut, sleeve, collar, and trimming, in accordance with the fashion of the moment, which is as much respected in Bokhara as in Paris. A dandy in the former city takes especial care to have his turban folded according to the idea in force at the moment, as an evidence of good taste. He sees particularly to his shawl, by which he binds his trousers round the loins, and to his *koshbag* suspended to that shawl. The *koshbag* is a piece of leather consisting of several tongues, to which are fastened a knife or two, a small tea bag, a *miswak* (tooth-pick), and a leathern bag for copper money. These articles constitute the indispensables of a central Asiatic, and by the quality and value of each is a judgment formed of the character and breeding of the man.

It does not excite less wonder on our part when we see the men in Bokhara clad in wide garments of brilliant color, whereas the women wear only a dress that is tight to the shape, and of a dark hue. For in this city, where the civilization has retained

with the greatest fidelity its antique stamp of oriental Islamism, women, ever the martyrs of Eastern legislation, come in for the worst share.

In Turkey the contact with the Christian elements has already introduced many innovations, and the *tashmak* (veil) is rather treated as part of the toilet than as the ensign



A GIRL OF BOKHARA.

of slavery. In Persia the women are tolerably well muffled up, still they wear the *tstakschur* (pantaloon and stockings in one piece) of brilliant coloring and silken texture, and the *rubend* (a linen veil with network for the eyes) is ornamented with a clasp of gold. In Bokhara, on the other hand, there is not a trace of tolerance. The women wear nothing that deserves to be named full dress or ornament. When in the streets, they

draw a covering over their heads, and are seen clad in long gowns of deep blue, with the empty sleeves hanging suspended to their backs, so that observed from behind, the fair ones of Bokhara may be mistaken for clothes wandering about. From the head down to the bosom they wear a veil made of horsehair, of a texture which we in Europe would regard as too bad and coarse for a sieve, and the friction of which upon cheek or nose must be anything but agreeable. Their *chaussures* consist of coarse heavy boots, in which their little feet are fixed, enveloped in a mass of leather. Such a costume is not in itself attractive; but even so attired, they dare not be seen too often in the streets. Ladies of rank and good character never venture to show themselves in any public place or bazaar. Shopping is left to the men; and whenever any extraordinary emergency obliges a lady to leave the house and to pay visits, it is regarded as *bon ton* for her to assume every possible appearance of decrepitude, poverty, and age.

Let me now attempt to portray in the following slight sketch the external mode of living in Bokhara. In the morning—I mean by the term before sunrise, as by religious compulsion every man is an early riser—one encounters people, half asleep and half awake and half dressed, hurrying one by one to the mosques; any delay in arriving not only entails reproach, but is considered as meriting punishment. The stir made by these devotees in running through the streets rouses the houseless dogs from their lairs in the out-of-the-way corners or upon the heaps of dung. These famished, horrid-looking animals—yet contrasted with their Stambouli brethren, presenting a princely appearance—are crying proofs of the miserly nature of the Bokhariots. The poor creatures first struggle to rear their gaunt frames, mere skin and bone, from sleep; then they rub their rough, hairless carcasses against the moldering walls, and, this toilet at an end, they start upon their hunt for a *dejeuner à la fourchette*, for the most part made up of a few fleshless bones or carrion, but very often of kicks in the ribs administered by some compassionating and charitable inhabitant of Bokhara. At the same time as the dogs awake the hardly better lodged Pariahs of the Tartar capital—I mean the wretched men afflicted with incurable and contagious skin diseases, who sit at the corners of the streets *en famille*, and house in miserable tents. In Persia they are met with, remote from cities and villages, on highroads; but here, owing to the absence of sanitary regulations, they are tolerated in the middle of the city. Their lot is far the most terrible to which any son of earth can have to submit, and unhappily they are long livers too. While the mother is clothing her other accursed offspring with a scanty covering of rags, the father seats himself with the most disfigured one among them by the roadside, in order to solicit charity and alms from those who pass. Charity and alms to prolong such an existence!

After the sun has looked long enough upon this miserable spectacle, the city in all its parts begins slowly to assume animation. The people return in crowds from the mosque; they are encountered on their way by troops of asses laden with wood, corn, grass, large pails of milk, and dishes of cream, pressing from all the city gates, and forcing their way in varied confusion through the narrow and crooked streets. Screams of alarm from the drivers, the reciprocal cries issuing from those who buy and those who sell, mix with that mighty hee-haw of the asses for which Bokhara is renowned. To judge by the first impression, it might be supposed that the different drivers would be obliged to fish out their wood from milk, their grass from cream, charcoal from corn, silkworm cocoons from skimmed milk. But no, nothing is spilt, nothing thrown down; the drivers are wont to flog each other through in right brotherly fashion, till in the end all arrive in safety at their destination.

At an hour after sunrise the Bokhariot is already seated with his cup of *schirtschaj* (milk tea). This beverage is composed of tea made from bricks of tea in the form of

kynaster, and abundantly flavored with milk, cream, or mutton fat. This favorite drink of the Tartars, in which large quantities of bread are broken, would be more rightly described as a soup; and although the treat was highly commended to me, I had great difficulty in getting accustomed to it.

After tea begins the day's work, and then one remarks particular activity in the streets. Porters loaded with great bales hurry to the bazaar. These goods belong to the retail dealers, who every evening pack up their shop and transport it to their own house. And then a long chain of two-humped camels that have no burdens are being led into the caravansary, destined to convey the produce of Central Asia in every direction. Here again stands a heavy-laden caravan from Russia, accompanied on its way by the prying eyes of the customhouse officials and their cohorts; for those long bales contain valuable productions of the industry of the unbelievers, and are destined accordingly to be doubly taxed. Merchants of all religions and from all nations run after the caravan; the newly arrived wares find customers even before they are unpacked, and at such moments Afghans, Persians, Tadjiks, and Hindus seem to get more excited than is the case even with the heroes of the Exchange in Paris, Vienna, or Frankfort-on-the-Main. The *kirghi*, camel driver, fresh from the desert, is the quietest of all; he is lost in astonishment, and knows not whether most to admire the splendor of the mud huts, the color of the dresses, or the crowds swaying to and fro. But the greatest source of amusement to me was to observe how the Bokhariot, in his quality of inhabitant of a metropolis, jeers at these nomads; how he is constantly on the alert to place the rudeness of the sons of the desert in relief by contrasting it with his own refinement and civilization. While the bazaar life, with all its alarm, tumult, shrieks, cries, hammering, scolding, and knocking, is in full force, the youths greedy of knowledge swarm about the numerous *meduesse* (colleges), there to learn to extract from their useless studies lessons of a more exalted kind of stupidity and a more groveling hypocrisy.

The greatest interest attaches to the primary school posted in the very center of the bazaar, and often in the immediate neighborhood of between ten and fifteen copper-smiths' workshops. The sight of this public school, in which a *mollah*, surrounded by several rows of children, gives his lessons in reading, in spite of the noise, is really comical. That in a place where sturdy arms are brandishing hammers, hardly a single word is audible, we may readily suppose. Teachers and pupils are as red in the face as turkey cocks from crying out, and yet nothing but the wild movement of the jaw and the swelling of the veins indicate that they are studying.

In the afternoon (I speak here of summer time, for of the winters I have no personal experience), there is more tranquillity both in bazaar and street. On the banks of the water reservoir and of the canals, the true believers are engaged in performing the holy ablutions. While one man is washing his feet from their layer of sweat and dirt, his neighbor uses the same water for his face, and a third does not scruple to quench his thirst with it. Water that consists of more than one hundred and twenty *holbe* (pints) is, according to the texts of Islam, blind, which means that filth and dirt lose themselves therein, and the orthodox have the privilege to enjoy every abomination as a thing pure in itself. After a service in the mosques, all becomes animated; it is the second summons to work during the day, for a period by no means so long. The Mussulman population soon begin their evening holiday, while Jews and Hindus still remain busy. The former, who are for the most part employed in the handicraft of silk dyers, move stealthily and timidly through the streets, their spirits broken by their long and heavy servitude; the latter run about like men possessed, and their bold bearing shows that their home is not far off, and the time not so remote when they also had a government of their own.

It is now within three hours of sunset. The *élite* of society betake themselves to the *khanka* (convent), to enjoy a treat semireligious and semiliterary. It consists in the public reading of the *Mesnevi*, which is declaimed at that time of the day by an experienced reader in the vestibule of the *khanka*. This masterpiece of oriental poesy presents in its contemplations of Indian existence much elevation of thought. Versification, language, metaphors, are, in reality, full of charm and beauty; but the audience in Bokhara are incapable of understanding it, and their enthusiasm is all affectation. I often had seated at my side on these occasions a man who, in his excitement, would emit deep-drawn sighs, and even bellow like a bull. I was quite amazed; and when I afterward made inquiry as to his character, I heard that he was one of the meanest of misers, the proprietor of many houses, yet ready to make obeisance for even the smallest copper coin. No one is at all inclined to adopt the sentiment he hears there as the rule of his life, and still it is regarded as becoming to be deeply impressed by the beauty of the expression. Everyone knows that the sighs and exclamations of his neighbor proceed from no genuine emotion, and still all vie in these demonstrations of extraordinary feeling.

Even before the last beams of the setting sun have lost themselves in the wide waste of sand on the west, the Tartar capital begins to repose. As the coolness commences, the stifling clouds of dust subside. Where canals or water reservoirs are near at hand, they are rendered available—the ground is watered and then swept. The men seat themselves in the shade to wait for the *ezanrim* (evening prayer); that heard, an absolute stillness ensues, and soon all are seated before the colossal dish of *pilau*, and after they have loaded their stomachs with this heavy and greasy meal, any desire they may have felt to leave the house is quite extinguished. Two hours after sunset all thoroughfares are as silent as death. No echo is heard in the darkness of the night but the heavy tread of the night watchman making his rounds. These men are charged to put in force the strictest police regulations against thieves and seekers of love adventures; they scruple not to arrest any man, however honorable his position, if his foot crosses his threshold after the beat of the tattoo has issued its order that all the world should sleep.

MOHAMMEDANISM IN ARABIA.—A missionary in Arabia writes: "Islam is the name by which Mohammedans call their religion, and the very name shows us much of what they mean by religion; for Islam means submission to God. Now you may say, surely the Mohammedans must be good people if their chief object is to submit themselves to the will of God! That would be true if they had any good and holy idea of what God desires us to be. But the people here do not look on God as Father in the way that Christ taught us. They regard him as a great master, very much like a slave master. In fact they say men are not the *children* of God; they are his *slaves*. And so they feel that they must submit themselves to God just as a slave submits to his master. But this is not all: they even say that all evil that a man does is from God. One day I said to my boy, 'Mohammed, put some water in the jug in my room.' A few minutes afterward I saw him and asked him if he had done it. 'Yes, sahib,' he said; so I went into the room, and when I looked there was no water. 'Mohammed,' I called, 'why did you lie to me?' 'From God,' he answered, meaning that God had willed he should tell that lie, and he could not do otherwise than according to his fate. So, too, when I ask a man whether he wishes to go to heaven or to hell, he does not say simply, 'I wish to go to heaven.' He says, 'I wish to go to heaven, if God pleases. God created me, and he can put me where he likes.' So that thus they throw off all responsibility from themselves."

Mission Work among the Chinese in America.

BY HELEN E. BURNETT.

PASSING a Chinese laundry which had been previously visited, then returning in obedience to an impulse to give another invitation to attend our Chinese school, I found two bright young Mongolians, whose knowledge of English was so imperfect that it was difficult to make my errand intelligible.

They seemed to comprehend that they were invited to school, and were apparently anxious to learn its locality, yet evidently not satisfied with verbal directions, they handed me pencil and paper, then they slowly and carefully repeated each word as it was read. By gestures I endeavored to indicate the locality of the school, and with my umbrella touched the clock at the figures designating the hour for meeting; but yet, as it were unsatisfied (after talking to each other in their own language), one, with an effort and an intonation (which, would that I could convey with pen and ink), said, "You show me?" There was something in the tone, a rising inflection, so helpless, so gentle and childlike, so suggestive, that it went to my heart of hearts. It seemed like the Macedonian cry, "Come over, and help us," the half conscious or altogether unconscious want of the one hundred thousand heathen in our own land and of the four hundred million in China.

A glance into the next apartment gave added force to the appeal. A horrid daub, representing their god, or object of ancestral worship, with sticks of incense and a lighted lamp before it, rang out as it were the heart cry of millions, "*Show me a better way.*" With the mass perhaps the longing is inarticulate, the perishing need undefined; but *we* know their hopeless darkness and their need, and shall they hold out their hands to us in vain? The more unconscious they are of this great want, the greater is our obligation to give them the knowledge of salvation. In the laundry of one of our scholars I saw a picture of the horrid tri-faced deity with a lamp of incense before it. The pupil politely lighted a stick of incense that I might inhale the odor, and when I asked if he prayed to the picture he answered unblushingly that he did. "But," I persisted, "do you not pray to the true God?" "O, yes," was the reply, "on Sunday, in Sunday school." We know that the soil upon which the good seed falls is hard soil, yet prepared by the Spirit of God, our labor shall not be in vain.

Mrs. Baldwin, for many years a missionary of the Methodist Church in China, recently told of one whose conscious longing for peace led to self-torture. Followed by a curious crowd he went to the temple to sacrifice a finger to his god. The finger he held in the flame of a lamp without flinching: it was burned to a crisp, yet not a muscle moved, though at last the perspiration wrung by torture, broke out upon his face. He wiped it away, then taking a

knife cut off the crisped finger, the price offered for peace of conscience, declaring that if this did not bring peace he would sacrifice another. Was there no one to tell him of the peace-speaking blood of Jesus?

The cry, "*You show me,*" is not mere sentiment, nor is the response to it all in vain. Several years ago, one unknown to the writer, but whose name is on the muster roll of heaven, led a Chinaman in California to the knowledge of Jesus. He, obedient to the command of the ascended Saviour, bade another "Come." It was only a boy to whom he told the story, but the Spirit of God carried home the wondrous truth; the boy believed and was saved. This proved, indeed, to be the planting of the Lord, for the germ developed into stronger life as years went by, and to-day he is a student in a theological school preparing to go home and tell his friends how "great things" Jesus has done for him.

He writes thus to a Sunday school in New Jersey: "I used to live with my parents at home. They first taught me to worship gods and ancestors and burn incense every morning and evening. I am very happy since I was converted to follow Christ, and free from all superstition and idols. I hope I will learn the knowledge of our Lord Jesus, and I may be able to carry his cross and teach others to obey him, and their souls shall be saved from the hands of Satan."

Such is some of the fruit of this blessed work. Are motives to it needed? Let us read the twenty-third chapter of Luke's gospel and then answer if we can the question, "How much owest thou unto my Lord?" When Philip the Evangelist in obedience to an angel, and to the Spirit of God, preached the Gospel to a single soul, this man was going back to a heathen country and carried with him the message of salvation. "There is a tradition that he preached the Gospel with great success, and that Queen Candace herself was among the converts."

Christian Liberty.

BY REV. C. F. DEEMS, D.D., LL.D.

CHRISTIAN liberality is a very careful and economic virtue. It never wastes the ends of tallow candles; it saves its old newspapers to sell at two or three cents a pound; it collects its dividends promptly to reinvest rapidly, so that no interest shall be lost in the interval.

These little leaks might let little dribblets of property out to help needy people; but it would help them in a way that would hurt them, and it would go from the owner to his fellow-men without the exercise of his will, and so with no culture of virtue either upon his part or theirs. He saves to give just as he makes to give. A true Christian must be diligent in business, fervent in spirit, serving the Lord by both the getting and the giving.

The collectors of a charitable institution went to the house of a rich gentleman in London, who had the reputation of being "a close man." As they reached the door they heard him reprimanding a servant for some little waste, and one of the collectors said to the other, "We might as well not go in." But they had rung and they went in. With considerable misgiving they stated the claims of their charity, and said they would be pleased to receive one pound from him. He questioned them carefully as to their purposes and their plans, and then handed them five pounds. The look of amazement upon their faces and the interchange of their glances so arrested his attention, that he asked them the meaning; and they frankly confessed their great surprise that he should have given them so much, and told him why they were so surprised. He said, "My friends, I save everything possible about my establishment in order to be able to give to such worthy causes as yours."

On the other hand, look at many people that give great parties, live in this splendid and lavish way, and seem to be so open-handed to every comer. Ask these people to assist in real charities, and how little aid you will obtain! How many a man at the head of a large establishment makes great display in social life, and then foots the bills by cutting down the wages of those in his employ beyond a just and fair compensation!

Do not let us suspect parsimony or prodigality in our neighbors, but let each of us examine himself to see whether his parsimony or his liberality have not its root in a mean, intense selfishness.

Giving in the Sunday School.

BY REV. JOHN D. RUMSEY.

CHRISTIAN benevolence is a living subject. Much has been written on it, and the writer would like to add a few words on how to train our Sunday school children to give.

Teach the spirit of giving. This is the great need. One of the main reasons that so many Christians are not liberal givers is because they have not the spirit of giving. This can be taught to the child. His mind is plastic, on which impressions can easily be made. In the Sunday school, while they are young, the children should be shown that giving inspired by love is the spirit of Christianity. They should be taught how God gave his Son to save the world; how the child friend Jesus left his heavenly home, and gave himself to be the world's Saviour; how he was constantly giving, and became poor that we might become rich. Impress it upon the young minds that only as we have this loving spirit of giving can we fully obey Jesus and carry on his work. Let them see the blessedness of giving; fill them with a desire to give, to help, and they will find the way to give, to assist.

Teach to give intelligently. After the child has been permeated with the spirit of giving, he should be taught to give intelligently. In many of our Sunday schools, where missionary offerings are made, were the classes asked the purpose of the offering, or to explain the organization to which the offering was to be given, they could not give a correct answer. How many classes in a Congregational Sunday school can clearly explain what the American Board is? or in a Baptist Sunday school tell the work of the American Baptist Missionary Union? or in a Methodist Sunday school show the purpose of the Freedmen's Aid Fund? And so concerning the benevolent organizations of any of our Churches. The children are ignorant of these organizations; they grow up ignorant, and there is a great need of education concerning the missionary work of the Churches. The various "days," as "Children's Day," "Mission Day," "Bible Day," etc., are not sufficient. The children go through the program, give their pennies, while but few could afterward tell where their money had gone.

The only way to know of our denominational organizations is by a thorough study of their aim and work. This can be done by occasionally appointing a Sunday for the study of some one of the various benevolent organizations. I would set apart one Sunday of a quarter for the study of the benevolent work of the Church; not to take a collection, but to study the organization, its work, and its field. It will be time well spent. It will increase the child's interest in practical work. He will see Christianity at work. He will become interested, and will know what use is being made of his money. Having the spirit of giving in their hearts, and knowing where their money will be used, the children will give cheerfully and willingly. Nor will it harm the older ones to make such a study. They will soon find that there is something for them to learn; and they, knowing more of the work of the Church's benevolent agencies, will themselves become ready and willing givers.

The children should be taught to give systematically. This can hardly be done by merely teaching that the child should give a portion, or to lay by something regularly the first day of the week. These principles should be taught, but a child with no income could not, while young, carry out these principles. Yet the children can be taught to give regularly by having fixed times for them to give. "Bible Day," "Children's Day," "Harvest-Home Day," "Foreign Missions Day," etc., should be observed. Let it be a fixed time. Let the children know of its coming. Let them be prepared to give, and in this way they will be giving regularly, and soon it will become a habit, and almost unconsciously they are giving systematically.

Above all, the superintendent and teachers must be imbued with the giving spirit. Nongiving

officers will not make a giving school. A selfish teacher cannot teach unselfishness. A superintendent who has no love for missions will not be able to stir up a genuine enthusiasm for carrying the Gospel to all nations. In Sunday school work, as in all work, it is true, like teachers like scholars. Let officers, teachers, and superintendent be entirely consecrated to their work; let them realize the responsibility that is upon them to train the children to give themselves and their means to the Master's work.—*S. S. Times.*

Missionary Reasons.

I. Why should I study missions?

1. Because, as a student, my education is sadly deficient if I am ignorant on this subject.
2. Because a study of missions will greatly increase my faith in Christianity and Christianity's God.
3. Because, as a Christian, I cannot know the full mission of the Church without studying this theme.
4. Because, as one who has a personal duty in regard to missions, I cannot intelligently discharge my duty in this field without informing myself on the work.
5. Because, if I stay in this country, I ought to be informed on missions in order to stimulate others to help in this great work.
6. Because, if I expect to go as a missionary, I need this study as a preparation for my work.

II. Why should I give to missions?

1. Because it is the most paying investment.
2. Because of the joy that comes to the giver.
3. Because I am only a steward of the money that God has given me, and I must use it for his glory.
4. Because I am put to shame by the liberality of heathen converts.
5. Because it is God's will that missionaries should go and that I should help to send them. Rom. 10. 14.
6. Because I am grateful to God for what he has given me. John 3. 36.
7. Because souls are dying, and I may help save them.

III. Why should I pray for missions?

1. Because the world needs prayer.
2. Because in the past missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of missions on prayer.
4. Because the missionaries and native converts want me to pray for them.
5. Because I am commanded to pray. Matt. 9. 37, 38.
6. Because I can plead great promises.
7. Because the prayer of faith is always answered.
8. Because Christ is praying for those for whom he died.

IV. Why should I be a missionary?

1. Because in none other than Christ is there salvation.
2. Because multitudes have not heard the Gospel and are dying.
3. Because the doors of the nations are open.
4. Because the cry, from the Boards, the missionaries, and the heathen converts, for more missionaries is urgent, unceasing, imperative.
5. Because Christ says, "Go ye into all the world."
6. Because Christ gave up everything that I might be saved. Am I unwilling to sacrifice this little that others might be saved?—*D. W. L.*

A Trip up the Po-Yang Lake, China.

BY REV. EDWARD S. LITTLE, OF KIUKIANG.

IN two previous numbers of the GOSPEL IN ALL LANDS we have given some account of our experiences during the first part of our evangelizing journey. In the present article we continue and conclude the account of the remainder of our trip.

Leaving Kin Ki T'eo at daylight on the morning of the 28th of November we went with the stream and against head wind in a northeasterly direction to K'ink'ow. The whole country here seems to have been unvisited by foreigners, for we are off the regular tracks of travel. At this place the whole population turned out to receive us, and we were kept busy handing out our books and tracts, very rapidly selling over three hundred copies. There was considerable crowding in the street, people pushing and charging here and there and almost trying to climb over their neighbors in their haste and curiosity to see the foreigner. We were well received by the natives, some people calling us "foreign devil" out of ignorance rather than hatred or spite. At one time in a great crowd one person said: "O, here is a foreign devil selling books." I turned to him and reproached him for calling me such a name, whereupon the crowd set upon him and he suffered at their hands for his impolite address. People cannot make us out. Here we are called, not Ningpo men, but Kuangtung (Canton) men and by some, in less respectful terms, Kuangtung devils. At one place I was asked into a temple where some people wanted to see and purchase some books. While there, surrounded by a crowd, a countryman came in and, having with wide-open eyes and mouth surveyed us a while, said, in a surprised and almost awestricken tone: "Are you really devils (or spirits)?" Others will ask in equally astonished tone: "Are you from the devil country?" To tell them we are from England or America would do them about as much good as to tell them of the double canals in Mars.

It was here that I saw a man hauling off the carcass of a dead dog to cut up into savory morsels for

his next meal. He asked me if I would like to buy some, but I declined with thanks. In our long trip we are living on Chinese food, with chopsticks and in native style, but one must draw the line somewhere, and we like to do it at some degrees above dog flesh.

The whole town seemed to turn out to escort us, or at any rate to see us off, to the next place, ten *li* distant, Ch'uts'a. We sent the boat on ahead, and two of us walked overland. The journey was a hard one over the fine sand hills, which caused the feet to drag heavily. It was amusing to watch the look of wonder which came over the faces of people upon whom we came suddenly when turning a corner in the road. How they talked and how they stared!

Approaching Ch'uts'a we saw on either side of the road facing and opposite to each other two figures carved out of fine red sandstone, but both minus their heads, which were nowhere to be seen. On asking what they were, a bystander in the crowd said they were idols. On asking what had become of their heads, he said the "thunder" had knocked them off. I raised a laugh by referring to a common Chinese superstition that all who come to a sudden end in this way or otherwise are criminals. Applying this to the idols seemed to tickle the fancy of those who heard, and I was afforded an opportunity of telling them how futile is their trust in these images, and to tell them of Jesus, the Mighty to save.

Just beyond this we saw a pirate boat cut in two and stuck on end. This is a very proper punishment for such miscreants. There were a number of gunboats anchored here, and on the street we came across the residences of some retired officials. On the winding and scattered streets we sold a quantity of books and tracts, and about 3 P. M. got off on our journey again.

We obtained some amusement by asking passing boats the distance to Yuhuang, the next station, which we hoped to reach by nightfall, but failed. Various replies were given, and ideas as to the distance varied considerably; one saucy rascal answered putting up his fingers, "Fifteen *li*, you foreign devil." I had to withdraw my head from the window to prevent him seeing me laugh.

My two companions are very fond of practicing on the flute at all hours of the day and night. With hymn book in front of him and determination written on his features, one of my companions toots away without any rest. I suggest an anxiety that his lips will become sore with much blowing, but the hint does not take; I attempt all means short of pitching the instrument overboard to stop the noise, but all in vain. I have learned by this experience to sympathize with Mark Twain, who on one occasion had the misfortune to live in the same street with a man learning to play the cornet. Let those who go on boat trips beware of taking beginners on flutes and cornets along.

At daybreak on the 29th of November, we were again under way and soon passed Yuhuang, the anchorage we were trying to make on the previous night. A small collection of mud shanties perched high up on the bank constituted the village; below were anchored a fleet of fishing boats and the ubiquitous gun-junk. We traveled for many miles through low lying ground, which is flooded in the summer, and which is comprised within the Po-Yang Lake, but now there are left only numerous rivers and lakes in every direction.

At the mouth of the Kuangsin River is situated the busy and thriving market town of Shuihung. Here we sold between five and six hundred books and tracts. One busy countryman followed me on the street, very insolent and provoking. He attempted to tear away my tracts, then seized my coat and finally made a grab at my hat, all the time shouting objectionable remarks. At last I had more than I wanted and saw it was necessary to stop him or I might have a small row on my hands. So, standing apart, I surveyed my tormentor a while, and then remarked to a respectable bystander in a loud voice in the hearing of all, "I fear this man is a madman and does not know what he is doing." He replied that he was not mad, but an ignorant countryman, and the crowd raised a laugh on him and he made the best of his way out and disappeared and I saw no more of him, much to my own satisfaction. A few more individual troublemakers had to be disposed of, and then I had no more disturbance.

We left here at 4 P. M. and at night anchored at Moshuwan, a little place thirty *li* further up the stream. The next morning Wukang, thirty *li* further up, was reached. Here we learned that we could proceed no further because of the shallows. We therefore hired a sampan with two men for three hundred cash a day to take us thirty *li* up to Yukan Hsien. We had not gone more than five *li* when a boat ashore engaged the attention of our faithful(?) boatmen, and, lured with the prospect of more money in a quicker time by getting this ship afloat, they told us we had arrived, and that the river did not go any further, and so on. After severely rating them for this kind of conduct and refusing to pay them a single cash we left them; the day was now so far spent and there being no chance of making the Hsien, we went a distance on foot to Kuankiapu, a market town, and for several hours sold hundreds of books and tracts, and preached.

I was much annoyed by a couple of youngsters who followed me around, and when I was talking to a crowd would charge in behind and then skip off. They then thought my head was fair game, and my hat a good target, so commenced pitching all and sundry at it. At last my patience was worn out, and I had to shout at them that I would give them a sound thrashing if they did that any more, and I was thus rid of a nuisance. Some shopkeepers were very polite and kind, inviting us in to drink tea and have

a chat. One man wanted me to open a chapel in the place, and offered to sell or let a house for this purpose, but, alas, I am unable to accede to this request.

This country scenery is made very pretty by large groves and plantations of tallow trees, covering many acres; these were full of men, women, and children gathering the berries. They made it lively for us on one or two occasions when passing through the orchards. Their sharp knives on the end of long bamboo poles would be dangerous instruments if they had been viciously disposed to use them against us. But with a good many hard names and much jeering laughter, we were allowed to pass on.

Numbers of people came on our boat to take a view. They asked the most ridiculous questions. The cooking stove particularly attracted their attention and took quite a little explanation to prove to them that this was not the engine that drove the boat! The mast and sail did not seem sufficient to speak for themselves. They wondered whether we could sail up with a head wind, and how many miles an hour we could make, and many other such questions.

Just opposite to where our boat was anchored was a fine lime tree. I bought twenty-one large limes, which we picked off the tree ourselves, for sixty cash. We noticed a great quantity of pumalo trees with large ripe fruit hanging on them. They are very good and very cheap, it being possible to purchase two for a cent. We bought quite a number at this price and took them to Kiukiang. In Kiukiang the price of this fruit is from eight to ten cents each, this dear price being because the fruit comes from Canton, I presume. It seems strange that some enterprising Chinaman does not come up to this part of the country and take a boatload down for sale; it would pay him well. Beside us were anchored boats loading all kinds of paper and rice for Kiukiang, Hankow, and other places. On the 1st of December we went to the fair at Kuankiapu. Every three days these little towns have their market days, when the deserted little streets are filled to overflowing with people from all the country for miles around. And not only do the streets become full, but the great open squares in front and rear of the village are filled with clamoring, bartering crowds. It is a sight worth seeing to watch the people from every direction flocking in along every dike and road and waterway toward the temporary center of commerce. Thousands, and sometimes tens of thousands, thus come together. Toward evening the busy hum ceases, the squares and streets become again deserted, and the usual quiet humdrum sleepiness sets in till the next market day comes round.

After working here for an hour we tramped the twenty odd *li* to Yukan Hsien over low-lying country which is all inundated at high water. The approach to the Hsien is very pretty, and the pumalo, lime, and orange trees laden with their rich fruit add much to

the scenery. The city is without walls, and built on the side of a solitary hill standing out of the plain. We entered what is by compliment called the West Gate, which consists, however, only of a stone archway without any attempt at gate or any kind of barrier. A short distance inside the gate there is a fine piece of stone work of some kind of green stone in huge slabs and in the shape of a *pailou*. At the base are large green stone lions, two on either side, and on the top a long row of finely carved figures of the same material. The city bears a most poverty-stricken and woe-begone appearance. There is not a single fine shop in the city. We found that the magistrate was on the point of being married, and near the *yamen* the streets were decorated with gaudily painted paper lanterns; a large building was filled with guests who were eating and drinking to the happy pair's health to the tune of two trumpeters who, with distended cheeks, were blowing forth the most discordant sounds. We soon afterward met the official going through the streets in his chair, carried by four ragged opium-smoking bearers. He had no soldiers, no ragamuffins bearing boards and umbrellas, and no one beating the official drum. I presume there was every need to practice economy. The bearers were so startled when we suddenly came across them that there was a momentary danger of depositing his excellency in the mud.

There seemed to be only three or four rice shops and a couple of tea shops in the town, but the rice shops had no rice and the tea shops had no tea! No one would sell us food and no one would take us in; we were famished with hunger and tired with our long tramp, but there was nothing for it but to commence at once to preach and to sell our books and tracts. The crowd was very thick and followed us wherever we went. We sold our books quite rapidly. Finally we entered a shop and sat down, uninvited and most decidedly unwelcome, to eat the oil cakes, sweet potatoes, and oranges which we had purchased on the street. A surging mass of people surrounded us, and when we went away the landlord was not to be found and the landlady would not come near us, but finally I persuaded their child to accept some books and some cash for the privilege of sitting in their doorway.

Toward nightfall we left the inhospitable city and walked twelve *li* to Lungkin; here we had a long harangue before we could get a boat. At last we persuaded the boatman that there was no fear, that we were not devils, and we had no sinister designs against him or any of his countrymen, but that, on the contrary, we were here to do them good. They could not be persuaded that our native boatmen were really Chinese and fellow provincials with themselves. In spite of our discomfort it was amusing to watch the graphic gestures of our assistant as he took off his hat and appealed to his cue that he was a Chinaman. After a great hullabaloo and the

offer of four hundred cash for two hours' work he consented, and we reached our boat thoroughly tired out at nine o'clock at night.

In the evening a man came on to the boat bringing a piece of coal as a sample, and saying that they had discovered coal and were working a mine. I put the piece in the stove and found it burned quickly with a clear flame, and seemed to be good soft coal. We accepted an invitation to walk out the seven *li* the next day to see the mine. Getting off early, we walked five *li* to the foot of the hills, where in high water boats could come very easily and take in their loads. From here we traveled the other two *li* over prettily wooded hills to the mine, which was marked with little red flags stuck in the various coal heaps. Over the shaft is a mat shed effectually shutting out all chance of air getting down to the miners. The shaft itself was exactly like a well, with an aperture some 3 feet 6 inches by 4 feet, and over the top an ordinary windlass by which the coal was raised. They have gone to a depth of 250 feet, and have come across three seams of coal which appears to be of a good quality. There was water at the bottom, and from the mouth came a cloud of fine dust and a sulphurous smell. Down to the depths the miners traveled by stepping on the supports built into both sides of the shaft. The work is carried on in a most primitive fashion, and in a way most prejudicial to the health of the men. A very few months of such work ought to bring on death; the men above ground looked pale and worn-out. When they come out of the pit, instead of getting to sleep in some well-ventilated place, they throw themselves down just by the mouth and continue to inhale the poisonous fumes from beneath, and they were so strong that I was glad to step out into the fresh air, where my lungs had a chance to work. There is only room in the mine for two or three men to work at one time, but they get out a good many tons in a day. To my inexperienced eye it looked as though the earth might cave in and bury the men alive.

The hills all around are evidently filled with coal, and if this start is encouraged, and proper machinery and skilled men obtained, vast quantities of coal at a very cheap rate could be extracted. It was evident that quite a local interest was aroused, for as we passed along people asked us continually if the coal was good for fuel. The managers are anxious to open up a trade with foreign factory and steam vessel owners and others who consume coal, and they made overtures to me to enter into the trade, but I told them I could not consider that, as I was out here for another purpose, but I brought back, for a consideration of four hundred cash, some two hundred and catties as a sample, promising them that I would show it to such foreigners in Kiukiang as might be interested in this trade. If the coal after trial prove to be of value, it will certainly pay the steamers and factories to buy their coal here, for it can be delivered in Kiukiang

at a cost of under six dollars the ton, I should say. In high water and with fair wind a sailboat could make Kiukiang in five days, or even less. This province is very rich in mineral and vegetable products, paper, porcelain, and other materials, if only there were some means of cheap and rapid transit. This will all come in due time, and the sooner the better.

Leaving Wukang on December 2, we traveled slowly down the sluggish stream to Shuihung, where we arrived at noon on the third. Halting here again for a couple of hours we sold another one hundred and fifty books and tracts, and at night reached Meiki, where there is a wide open expanse of deep water; we anchored for the night. Here we learned that the small stream to Raochou, eighty *li* distant, could not be traversed by our boat, and that we would be obliged to go out of our way nearly two hundred and twenty *li*.

We spent the Sunday at this place anchored between a gun-junk and a *likin* hulk. Boat after boat, laden to the water's edge, came in alongside the latter and paid their tolls after a little delay, and then proceeded on their way. On that day alone some hundreds of dollars must have been taken, besides articles of cargo. Walking after dinner along the shore, a number of rough fishermen tried to scare us and came rushing up to us shouting and with impudent gestures. We walked at a slow pace and looked sternly at them, but did not speak a word; it was amusing to see how abashed they looked and how they quietly slunk away. A *li* or two above us was anchored a large raft bound for Hukow and valued at about \$60,000. One of the men asked us why we did not go away on our journey. We told him it was Sunday, and we did not do unnecessary traveling on that day. He then told us he had heard about that and the Jesus religion. He invited us to go on the raft, which we did shortly after, and I preached to a large crowd of raftsmen, fishermen, and boatmen, and afterward gave away to them a number of portions of Scriptures and tracts. These rough fellows received us right royally and were most polite and kind. They listened most attentively while we preached to them. These men have a hard time of it, and the nature of their work and manner of life make them a rough exterior, but when one gets at them in a right way they have human hearts and will treat one well. We very much enjoyed our work among them.

Leaving Meiki on the 5th of December, we traveled the whole day tacking against a strong head wind. The lake, which is here of immense width, was now nearly dry and confined largely within the banks of innumerable rivers and streams. As far as the eye can reach, in almost all directions, lies the bed of the lake, bounded in the distance by the blue hills, which are in many cases only just visible. At night we anchored near T'angyin, a series of rocky, hilly islets rising sheer out of the bosom of the lake. Many of them are crowned with little shrines

or temples. On some of the large ones there are a few inhabitants. From this place we started on the morning of the sixth with a strong head wind. All hands turned out to get the boat around a bend in the river, and we were, eight or nine of us, engaged in this for two hours, and when we had rounded the point we found we had made about a couple of hundred yards. All these streams are most tortuous and winding, and any wind becomes alternately fair and head, for at times we travel in all the directions of the compass. In the evening we saw Raochou in the distance, but were unable to make it and had to anchor at Yuiki Fu, some fifteen *li* from the city. Here there were a number of retired official and wealthy gentlemen's residences, and quite a fleet of boats anchored off shore. Just below us on a high, rocky bluff, jutting right out into the river, was a prettily situated pagoda. But it had come to grief in some way, for the top third was missing, perhaps lying at the bottom of the river just at its feet.

Arriving next morning at Raochou we passed slowly up the river for a full mile, boats of all sizes and kinds being tied up to the shore the entire distance. As the foreign boat passed up people rushed out of every street and house to see the strange sight. We saw a number of remarkably finely ornamented doorways over various guilds. They were of all kinds of colored stone and porcelain, and were quite striking in appearance. Red sandstone abounds here also and is very cheap, being only sixty cash, or six cents, Mexican, for a large slab. About half way up the stream we saw some gaudily decorated arches and official chairs, and showily dressed officials with an immense crowd of onlookers; we found afterward that all this was in honor of the *Hioh T'ai*, or Literary Chancellor, who was just on the point of leaving the place.

We happened to have reached Raochou at a bad time, for the civil and military examinations were being conducted, and the city was thronged with over ten thousand students and their retainers. A couple of days before our arrival there had been a serious disturbance with these gentry, and they had sworn to kill the local officials and the chancellor himself. In their stupid rage they demolished the examination sheds and caused other damage, giving the authorities considerable anxiety. Two or three years ago a Plymouth Brother missionary attempted to live in native dress and style in the city, but was driven out, and since then nobody has been to the city, as far as I know, and so the natives told me.

As we approached the shore, altogether unconscious of the state of the city, a large crowd of people ran together, and as soon as we were near enough I jumped ashore with an armful of calendars published by the Religious Tract and Book Society of Kiukiang, and which we sell at two cents a sheet. Immediately the crowd closed in on me, and I was utterly unable to take the cash and hand out the

tracts fast enough. Some roughs commenced pushing and charging and grabbing at my books, so I had to force my way out and stand for a little time on the edge of a native boat, where only a few persons could approach at a time. In this way satisfying a large number, and my two companions springing ashore at the same time, we were better able to cope with the crowd, and in an hour sold several hundreds of Scriptures and tracts. A heavy downfall of rain prevented our doing very much more work during that day.

In the meantime the *tipao*, an old man, came down and beseeched us to go away and anchor somewhere else and not to go on the street. I sent my card to the magistrate and he returned his card, saying, that he could not guarantee our safety at this time, that if we would come when there were no examinations on he could easily keep the peace, but that there were seven Hsiens concerned, and it was utterly out of his power to secure our safety at the present time. Moreover, he urged us to shift our anchorage, as it was a most unsafe place and would easily be accessible to those who were disposed to rowdiness. It was, however, altogether too inconvenient at that time to move our boat, so we determined to stay out the night at any rate and see what would come of it. Alongside of us was anchored a boat with a lively company of passengers who made the night horrible till early morning. The next day we went on to the streets, and outside a little crowding found the people quite agreeable and pleasant. Our books and tracts were quite in demand and went rapidly. The students were going away to their homes in great numbers; the successful ones had long red streamers flying from the mast heads of their boats. Some were riding in state dressed with tinsel and gaudy clothes, with attendants escorting them proudly, witnessing to all that they had gained their first degree.

We learned that the Romanists had recently entered the city and had purchased property on the main street, and that four foreign priests were in residence.

This city has a large trade in porcelain ware. The great factory for all China, Chingtehchên, a place said to have a million inhabitants, is only a little over one hundred *li* from here, and all the manufactures are said to go through this city. We bought a little to take away with us, and found it considerably cheaper than in Kiukiang.

The city itself is by no means busy, but, as in many other cities in China, the busier business portions with the large shops are all outside the walls. There are a couple of very long streets which the natives proudly boast are ten *li* long. This is evidently wide of the mark, for we thoroughly worked them in their entire length and most of the side streets, but did not find that they were anything like ten *li*. We remained several days and sold between two and three thousand books and tracts. We had a pleasant stay and

were kindly received everywhere. The ancient *tipao*, who was so anxious to get rid of us when we first came, ended up by pressing me to buy a house and land. I had offers to the same effect from others; had I the money at my disposal I would certainly purchase property, and open work here in the next few months; \$600 or \$700 would be a sufficient sum. Will any reader of this give the necessary funds, and thus open up this city? This is the head of a large and important district entirely unworked by any Protestant missionary; as a Church we ought to go in and possess the land. What generous brother or sister will supply the sinews of war?

We were delayed still another day at Raochou, and sold in that time over one thousand Scriptures and tracts. The calendars were in great demand, and we could not hand them out fast enough. All around us was a large crowd holding out their hands, and each demanding to have one immediately and all at once. Soon our last copy of everything was gone, and we had to return empty handed to the boat. In the evening we cast off, and as we slowly rowed down the river, men on shore shouted to us to land, as they wanted some of our books; to this request it was not convenient then to accede and we promised to visit the place again. With a heavy wind and current we made but little headway that night and spent the Sunday, December 11, only a few *li* from the city. We noticed a rude kind of bullock cart in use in this part of the country, the only ones I have ever seen in these southern regions. They were of the most primitive construction—a few boards lying across poles slung between two overgrown barrow wheels. These were evidently used for carrying the immense quantities of rich mud and alluvial deposit from the bed of the lake to the terraces extending almost to the very top of the hills.

On the 12th we made but slow progress, and more than once got ashore in the deep mud. On one occasion we had all to turn out and work hard at the oars, while the crew got into the water and shoved. I pitied the poor fellows, for the wind and water were icy cold, but there was no other way of getting off. At last, to our delight, we were again afloat. Night overtaking us, we tied up to the shore, and remained the night not far from the rocky islets described in a former letter. The next morning we started with an ideal day, a warm sun shining, with no breath of wind. A swift current bore us rapidly down. At one place there were shallows and the stream was filled with boats ashore, and following and preceding us was a long line of ships of all sizes bound the same way as ourselves. All of us turned out, and with the swift current and strong pushing with boat poles, we passed safely over in less than ten minutes.

In the afternoon we approached Teuch'ang Hsien, most charmingly situated among the hills. It lies about a mile from the present anchorage, but in high

water it has a most perfect harbor, entirely shut in by hills and offering a safe retreat from the fiercest winds. We entered by the south gate, a large part of whose wall had been demolished by this year's flood. The streets are very poor, and there is not even a second-rate, much less a first-rate, shop in its entire length. The people bear a character for roughness everywhere. They say that all around the lake these folk here take the palm for evil. Asking a native what was the chief business of the folk of this Hsien he replied, "Fishing and piracy." Certainly there is any quantity of fish about. We saw hundreds of fishing boats with their owners busily plying their trade, and on the street every other shop had fish for sale.

We did not meet with a very hearty welcome. Men ordered us out of their shops with every expression of dishonor. Remonstrating with some that they need not show any feeling of honor or respect, they seemed a little ashamed, and then freely entered into conversation and ended by purchasing our books. A friendly gentleman from Kiukiang came out into the street and warned us quietly that these Teuch'ang people were a very unruly class, and advised us to avoid any possibility of an argument or dispute, otherwise there might be trouble. Everything, however, passed off without any unpleasantness arising, and at dusk we returned to our boat, having sold about one hundred and fifty copies of our calendars chiefly. The next morning was spent working on the street and on the boats anchored at the entrance to the harbor, and awaiting the tender mercies of the *likin* hulk. Then with a swiftly flowing current we reached Nank'angfu late at night. The next morning, after two hours' sailing, the wind proved too strong and the waves too high to allow us to proceed, so we tramped overland the ninety *li* to Kiukiang, where we were glad to arrive at night. Thus ended our journey which had taken about a month to accomplish, and during which we had traveled nearly two thousand *li* and sold some fifteen thousand books and tracts.

How Can the Church Best Develop Mission Resources?

BY REV. W. H. HOLLISTER.

I HAVE just noticed a paragraph mentioning the great success of Mr. B. H. Cox in building up churches and Sunday schools. His method is to go from church to church as a lay worker and seek out, as far as possible, every man, woman, and child that does not attend church, and gather them into the churches and Sunday schools. Many will say that all this is work that should be done by the pastors and members without such special work. Granted that it is on these, primarily, the obligation for such work rests, it is nevertheless true that in many charges plans for this work are not efficiently carried out. Hence for such evangelists there is a large field.

Wide-awake pastors and wide-awake church members cannot do all they wish for lack of time and strength. It thus becomes true that comparatively few charges are doing *all* they might do for missions. Would it not be an excellent plan to adopt such methods in the interest of missions?

God is so richly pouring out his blessings upon our missions in all lands that our very successes become the source of our greatest anxieties. Ascribing all praise to God for these successes our hallelujahs are suppressed by a sense of the weight of burdens which none among us dare assume but for the consciousness they are divinely imposed.

How can we train our converts? How feed the lambs daily added to our flocks? How train up a ministry and a generation of people that shall truly honor God? These are burning questions in India with every missionary of all denominations. The utmost zeal now put forth on present lines fails to cause the home churches to keep pace financially with the rapid advance in the foreign field. Must this agonizing struggle that attends the birth of every new enterprise continue to shadow it constantly for lack of funds and men? Must we continue to face, powerless to act, these great open doors of unprecedented opportunity? Let the home Church answer.

Are all the best methods of raising recruits and money adopted? Or can these in some way be rendered more efficient? Few wholesale mercantile houses in America could stand to-day were their methods for increasing sales not more perfect than are ours for collecting funds. Their methods reach every man who has need of their goods. The churches in great nerve centers, the cities, at home more or less throb with new life in regard to this supreme question of the evangelization of the world; but we have failed as yet to make the whole body throb and glow with a sense of union with God in this work. "We are workers together with God" in this, or we are nothing.

What is wanted for the Methodist Episcopal missions of the world is a thorough canvass of every Methodist Episcopal church in America by those who will be to the Missionary Society what Brother Cox is to individual churches and Sunday schools. Such evangelists need not necessarily be men of great eloquence in the pulpit, though that would be a powerful factor, but they must be men of God, having tact and business talent. Not worn-out or superannuated workers, but men full of fire and endurance.

I would have such a one going from charge to charge in every Conference, cooperating fully with every pastor, encouraging and strengthening them; not only speaking publicly as often as may be fitting, but going from house to house, seeking to place our excellent periodical literature in every home, and also such books on missions as may help to give permanent depth and strength to the

cause. They could give tender and prayerful counsels and advice concerning legacies and gifts of property, enthusing churches and Sunday schools with lofty ambitions concerning sacrifices and systematic giving.

They should plan for plenty of time to thoroughly work each charge, keeping their plans elastic so as to return, if need be, to clinch nails previously driven, and make their work effective. Their plans should include all possible aid to the pastor in organizing for work and enthusing his workers.

All who will consider the matter of large gifts to the Missionary Society, and are yet not ready to give at once, should be put in communication with the missionary secretaries.

There must be somewhere in our Church many laymen well fitted for this work. Some of our pastors could well afford to devote certain periods to this work. All honor to pastors and presiding elders who do all that they possibly can in all these ways, and these are many; but if, as the results of Mr. Cox's work indicates, many can profit by special help in those departments of work that all consider their first and most important duty, building up the Sunday school and congregation, would they not also profit much by this special help for missions. Students, and especially those studying for the foreign field, might profitably devote vacations to this hand-to-hand planting and watering of the prolific seeds of truth concerning missions.

By no means of secondary importance should be the work of seeking earnestly for the men and women whom God has everywhere in training for the mission field; counseling such and strengthening them, and encouraging them to make full proof of their call. The sacrifices such will need to make are often overestimated by themselves or their friends, and the special grace given of God with each day of sacrifice underestimated.

For the severance of dearest home ties, for the hearts' throbbing, as the ocean's expanse shuts out of sight the country we love, for every expected and unexpected trial in the field there is for us a special and sweet and sufficient cup of grace. "As thy days so shall thy strength be" needs to be emphasized in every ear, that hearing the call, "Who will go?" desires to answer, "Here am I, send me."

Such evangelists should live among the people, and so plan that traveling expenses would be light. I see not but that their support could be largely met by the profits our publishers would be glad to give for the spread of our books and periodicals.

Cultivating self-supporting ideas and agencies in each mission field, with all possible diligence, and exercising all care in the use of funds, it will be still necessary to adopt measures that will vitally interest in this work all who look for the coming of the kingdom of our Lord and Saviour Jesus Christ.

Kolar, India.

Meeting of the International Missionary Union.

BY REV. ALBERT B. NORTON, B.D.

THE tenth annual meeting of the above named organization began on Wednesday evening, June 14, in the Sanitarium Tabernacle, at Clifton Springs, N. Y. Of the one hundred and forty missionaries who had written of their intention to attend the meeting of the Missionary Union, over seventy were present at this first session. Dr. J. T. Gracey, the President of the Union, opened the meeting. Scripture was read by Rev. Mr. Bodwell, Chaplain of the Sanitarium, and prayer offered by Rev. Mr. Cope, Pastor of the Baptist Church in Clifton. Dr. Henry Foster, the much beloved friend of the missionaries, made the address of welcome to the missionaries on behalf of the pastors and people of Clifton Springs and the physicians and officers of the Sanitarium.

Rev. J. A. Davis, of Hempstead, L. I., but formerly of the American Reformed Church Mission in China, responded. Rev. C. Nichols, of the American Baptist Mission in Burma, took charge of the "Recognition Meeting," in which the missionaries spoke briefly of their experience. The object was that the workers from their distant fields might thus be introduced to one another. Nearly all the missionaries have never attended a meeting of the Union before. Tears flowed as some told of the trials and difficulties through which the Lord had brought them. All feel that there is here a beautiful manifestation of Christian love, overleaping all denominational fences. A Canadian Methodist brother, who had been in Japan, said the trials and hardships of the work, driving him to throw himself on the sovereign grace and power of God, had made him a good deal of a Calvinist. A Presbyterian brother, who rejoiced in having been prepared for the work of the Presbyterian Board in China "by that good man, Professor Charles A. Briggs, of Union Theological Seminary," said that his work in China had driven him into "the doctrine of the common grace of the Methodists."

Miss M. P. Eddy, M.D., of the Presbyterian Board, was about to sail for Syria, the land of her birth. She said that she was the ninth person of her family consecrating themselves to missionary work in Syria, and that the aggregate service of four of them was over one hundred years, and that she was the first lady medical graduate to go as a missionary to that country.

Miss L. S. Cathcart and Miss T. Crosby spoke of their work in the distant Pacific Isles of Micronesia, where they received their mail only once a year.

On Thursday papers were read and discussions given on missionary work in papal lands, among the American aborigines, also in Turkey, Persia, and Bulgaria. Cyrus Hamlin, D.D., the founder of Robert College, at Constantinople, always has something worth hearing about the mighty works of

God in the Turkish Empire. At the request of many friends Dr. Hamlin is about to publish his autobiography—*Life and Times of Cyrus Hamlin*. Those who have read his former book, *Among the Turks*, will not need any advice to read his new book.

Dr. Hamlin's service in Turkey was for forty years, from 1837 to 1877, and he is now in his eighty-third year. During the last year he has been constantly traveling, employed by the American Board to address churches on missions.

Rev. George W. Wood, D.D., labored in connection with the American Board principally in Turkey, from 1837 to 1887. These veterans were listened to with interest. Miss C. E. Bush spoke of her work in eastern Asiatic Turkey, where she and Miss Seymour had labored together for twenty-three years. Their principal work was among the women, their touring being done in the saddle, and the monotony of their missionary life was spiced with dangers from robber bands, and from fording the Euphrates, Tigris, and other rivers. Friday morning Dr. Hamlin read a paper on "The Attitude of the Moslem Mind toward Christianity." A paper was also read on "Movements toward Reform in the old Gregorian Church," prepared by Dr. J. L. Barton, of Harpoot, Turkey. Then there was a discussion on "Movement toward Reform in the Russian Orthodox Church."

Friday afternoon was devoted to "Woman's Work in Mission Lands," and all the speakers were ladies. Mrs. Dr. C. C. Thayer presided. There were so many to speak that each lady was limited to ten minutes. It was one of the most interesting sessions of the Union.

Mrs. Mudge told us of her experience among the Hindus, showing in what chains of bondage Hindu women are bound. Miss Crosby spoke on work in Micronesia, where she had spent six years. The missionaries there receive but one mail a year. One year the mail of Mr. Bingham, on the Gilbert Islands, was seized by the native savages before he could get it, and they ate the letters and papers, thinking them to be some foreign delicacy, he only finding a few scraps of his letters to indicate what had become of them. A native from one of the unevangelized islands said to Miss Crosby, "Send us a teacher with your spirit food." And when she said to him that the missionaries could not come that year, he said: "Why are you missionaries here? You say you love us. You say the people in America love us. You say your God loves us. Then why cannot my people have anyone to bring spirit food to them?"

Mrs. C. R. Mills spoke of her work teaching deaf and dumb boys in Shantung, China. Miss May Carleton, M.D., of the Methodist Episcopal Mission in Foochow, spoke of training Chinese midwives and other Chinese women to become practitioners of medicine among the millions of Chinese women. While there is an open door for medical missionaries in every

beathen land, the door is specially wide open in the Flowery Kingdom.

Mrs. Wellington White, who with her husband had spent ten years in China, spoke with much pathos and power.

Two years ago, when she and her husband were nearly ready to start back for China, they met with a railroad accident at Elmira, N. Y., in which Mr. White and three of their four children were killed; Mrs. White was also badly injured. Eminent oculists had told her that as one result of her injury she would probably become blind. But in answer to prayer, through her treatment at Clifton Springs, her eyesight has been spared. She pleaded very tenderly and earnestly for the thousands of blind girls in China, whose fate is worse than that of slavery.

Mrs. Gulick told of work in Japan since 1871. Miss Houston, of the Southern Presbyterian Church, spoke of the character of the Romanists in Mexico, and of mission work among them in Matamoros. In coming to the International Missionary Union, Miss Houston traveled her first one hundred and sixty-five miles in stagecoaches.

Mrs. Craver, wife of S. P. Craver, Presiding Elder of the Puebla District of the Methodist Episcopal Conference in Mexico, told with much feeling and power the story of the persecutions which she and her husband had endured for Christ's cause in Mexico. All of Mrs. Craver's addresses and testimonies during the meetings of the Union were given in the power of the Spirit, and could not help but draw out prayer and sympathy for God's tried people in Mexico.

Friday evening was devoted to India. Dr. James Mudge gave a brief but comprehensive account of the marvelous work of conversion in the Methodist Episcopal Missions in India. It was hoped that Dr. Thomas Craven or Rev. C. P. Hard could have been there to have told the story of that work, but in their absence Dr. Mudge well represented it. Rev. W. Powell told us several incidents from his own mission station, showing the depth and character of the work of the American Baptist Mission among the Telugus. Rev. E. S. Hume, of Bombay, spoke of some of the great modern reform movements in India.

Rev. E. G. Phillips represented the work among the Garos in Assam.

The story of Mrs. Case, of Burma, was very interesting, telling of work in Upper Burma among the Dacoits.

C. A. Nichols, President of the Karen College at Bassein, Burma, represented the work of the Christian Karens of the Bassein District, a work that has been conspicuous and unique, because of the heroism shown by these Karens in carrying out their principles of self-support and aggressive work in the "regions beyond."

One of the most helpful features of the week's meetings of the Union was the devotional meeting

each day from 9 to 10 A. M. The prayers, the testimonies, and the praises at those meetings show where the hearts of missionaries are. Dr. Cushing, in leading the devotional meeting one morning, spoke of a visit to the venerable Dr. F. G. Hibbard, whose home is in Clifton Springs. His wife recently said to him, "I have a letter for you from the Society for the Higher Exegesis of the Bible." Dr. Hibbard, who has largely lost the use of his superb mental faculties, replied: "I cannot remember about it, my dear; all things behind me are dark, but it is all glory before; there is a thick blanket behind me, but a very thin veil before me."

On Saturday Rev. P. Z. Easton read a paper on "Dervish Pantheism." Brother Easton had seen much of the working of Mohammedan ideas in Persia. A paper was read on "Mass Movement in India," prepared by Rev. G. W. Jackson. Also a paper was read by Rev. A. Dowsley on "Education in Missions."

Saturday afternoon was given up for a children's meeting, in which the vernacular songs of China, India, Japan, and other countries were sung, and in which curios, costumes, etc., were exhibited.

Saturday evening was devoted to a stereopticon exhibition, in which views of the principal mission countries were exhibited.

On Sunday, at 9 A. M., was held the missionary love feast in the Sanitarium chapel, led by Dr. Mudge. It was indeed a royal feast of the King's bounties.

At 10 A. M. was the sermon of the whole meeting, by Rev. George Douglass, D.D., President of Wesleyan Theological College at Montreal. Dr. Douglass, now in his sixty-eighth year, has done the work of his life as an invalid and a subject of disease. Forty-three years ago he went as a missionary among the blacks in the Bermudas. He there contracted disease, which poisoned his whole system and has never left him. He has to be led as he walks about. When he arose to preach two brethren lifted him from his chair. Fifteen years ago the disease attacked his eyes, and for twelve years he has been blind. When Dr. Gracey introduced him, he said: "God, who has touched his body, has also touched his soul. He is the Chrysostom of America." He took as his text: "But we glory in tribulations also," Rom. 5. 3. For about an hour the audience was held spellbound, the eyes of very many being bathed in tears. It was a wonderful sermon, delivered in the power of the Holy Spirit.

Sunday afternoon was devoted to Japan, and Sunday evening to China. I cannot take time now to report the admirable addresses which were given by Rev. Geo. B. Smyth, of Foo-Chow, and others.

On Monday evening, Rev. R. H. Nassau, D.D., who has spent about thirty years as a missionary on the west coast of Africa, read an able paper on "Bantu Superstition in Africa." This paper was prepared after much research and study, and was of a high character.

There was a discussion of the Geary (or Chinese Exclusion) Bill, and the following resolutions were adopted by the Union:

Whereas, The United States for over fifty years has maintained treaty relations with China, guaranteeing protection to American citizens in China, establishing full toleration from the Chinese government for the Christian religion, and regulating American commercial relations with people of that country; and,

Whereas, Both the Scott Bill of 1888 and the Geary Bill of 1892 have glaringly violated the different treaties of 1842, 1860, 1868, and 1880, first by forbidding Chinese laborers visiting their native land to return to this, contrary to the express stipulations of the treaty of 1880, and secondly by enacting a variety of restrictions and penalties for the Chinese already residing within the territory of the United States, contrary to the treaty of 1880, which expressly states that all Chinese in the United States shall be subject to the same favors, privileges, exemptions, and immunities accorded to the most favored nation; therefore,

Resolved, 1. That this Union desires to place on record its strong protestation to the policy of breaking a national contract, and also to the unjust and unfriendly features in the laws now in force regarding Chinese immigration, and especially concerning those Chinese who are already residents in the United States.

2. That this Union would most respectfully petition the executive and legislature of the nation to repeal the present law, and enact such a new law as will either harmonize with the treaties made in the past with China, or, if desirable, with a new treaty agreed upon and duly ratified by both governments; and,

3. That a Standing Committee of two be appointed to represent this Union in endeavoring to secure in every possible way such legislative action as will be alike creditable to the Christian character of our nation, respectful to China, and beneficial to all American interests in that land.

There were also adopted the following

Resolutions on Sabbath Desecration by the Columbian Exposition:

Resolved, 1. That in the judgment of this Conference the Congress and executive government of the United States deserve the commendation of all Christian people for their action in favor of closing the gates of the Columbian Exhibition on the first day of the week.

2. That we deplore the example of bad faith exhibited by the local directors in first accepting the money grant from the treasury of the United States, and complying with the condition of closing the gates on Sunday, and subsequently violating that condition, thereby outraging Christian public sentiment in abolishing all distinctions of days in the week in regard to requirement of labor and allowing of amusements. This action we condemn as at war with the time-honored institution of the American Sabbath, and as exemplifying a decadence of moral sentiment sadly in contrast with that expressed in the conducting of the National Exposition of 1876 at Philadelphia, when the gates were kept closed on the Lord's Day.

The following officers were chosen for the ensuing year: President, J. T. Gracey, D.D. Vice Presidents, Cyrus Hamlin, D.D.; S. L. Baldwin, D.D.; M. H. Bixby, D.D.; George Douglass, D.D.; Rev. J. K. Wright. Secretary, Rev. W. H. Belden, of Clifton Springs, N. Y. Associate Secretary, Mrs. Dr. C. C. Thayer, Clifton Springs, N. Y. Treasurer, James Mudge, D.D. Librarian, Dr. C. C. Thayer.

The next meeting of the Union is to be on June 13-20, 1894, at Clifton Springs, N. Y., and at the

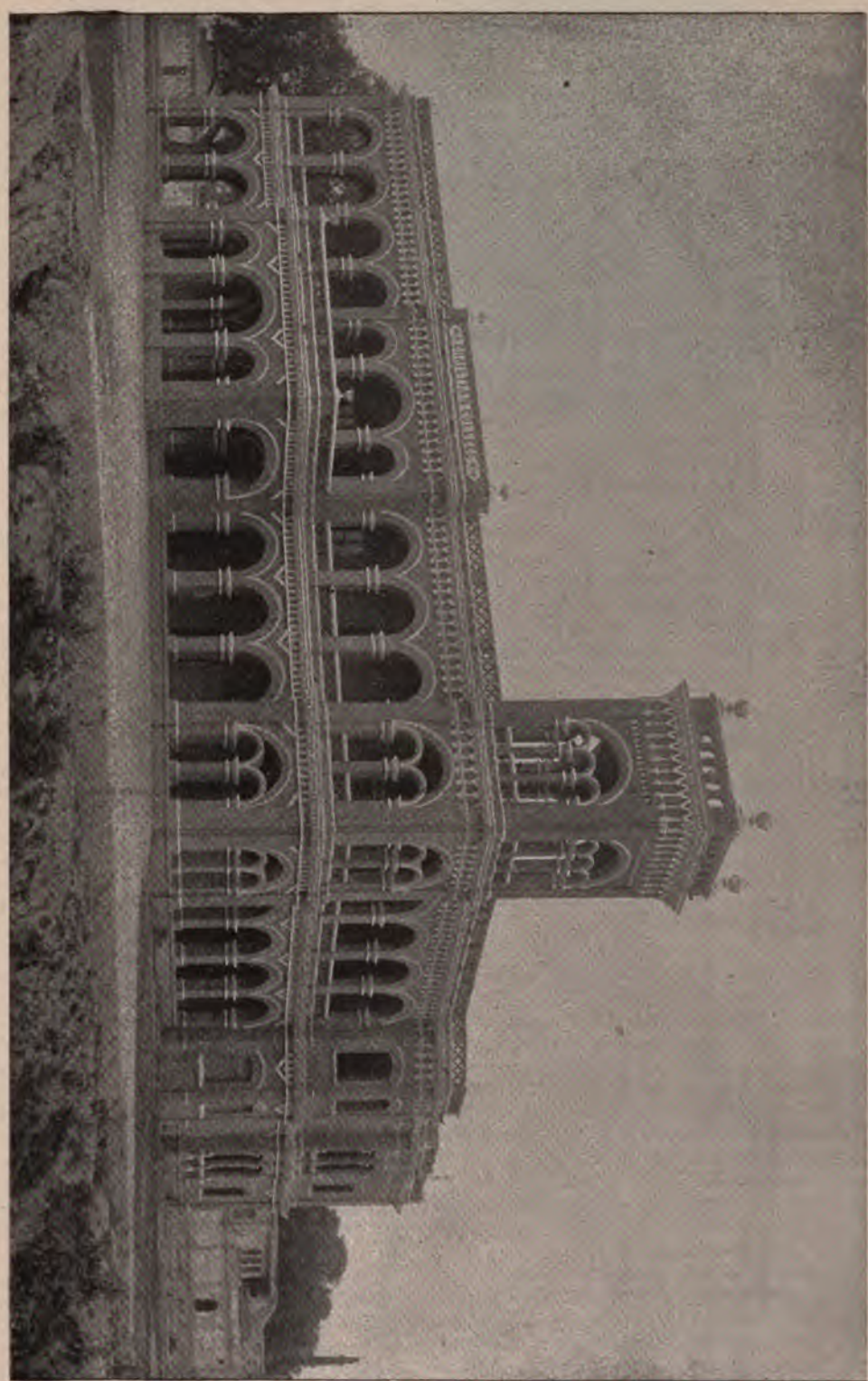
same place on following years, always beginning on the second Wednesday evening of June (D. V.). All returned missionaries of every evangelical body and nation are cordially invited to attend these meetings, and take part in them. Through the generosity of Henry Foster, M.D., the founder of the Sanitarium and Missionary Tabernacle at Clifton Springs, and other Christian friends at Clifton Springs, free entertainment is given for the week to all missionaries who attend these meetings.

Our Methodist College in India.

BY REV. W. A. MANSELL, PRINCIPAL.

THE Lucknow Christian College dates from the year 1866 when at the second session of the India Annual Conference of the Methodist Episcopal Church, resolutions were passed recognizing the "urgent want of a college of high grade in connection with our work," and looking toward the immediate establishment of such a school as soon as the necessary funds would justify it. Before this time there had been in existence a school of a high order of excellence in connection with our mission in Lucknow under the superintendence of Rev. J. H. Messmore, but that school was in the heart of the native city, and was attended mostly by non-Christians, and it was the design of the new school that it should be more especially for our own children, and should be in reality a college as soon as the work would justify it. A board of trustees was appointed at the Conference of 1867, and in 1868 the trustees reported that about ten thousand rupees had been subscribed toward the endowment. The board prepared a circular to the Church at home, containing a full statement of the enterprise; this statement appeared in most of the Church papers and was the means of awakening much interest in the home Church. The trustees reiterated their profound conviction that the proposed college was a necessity, and expressed their opinion that a sum of at least one hundred thousand rupees should be secured as an endowment to place the college on a firm and prosperous basis.

The school was finally opened on the 1st of February, 1877, in a small house on the mission premises, as no funds were available for purchasing buildings. Rev. H. Mansell was the first principal, and with several teachers began the work of organizing the classes, and commenced teaching. The accommodations for both school and boarders were unsatisfactory, and the attendance during the first year was small, the total enrollment being forty. During the five years, 1878-82, the school was under the superintendence of Rev. B. H. Badley, and was advanced to the grade of a high school, matriculating its first class of five students in December, 1882. Rev. J. W. Waugh, D.D., served as principal during the years 1883, 1884, since which time it has been under



LUCKNOW CHRISTIAN COLLEGE.

the direction of Dr. Badley, until his death in November, 1891, when the present principal was placed in charge.

The school has made rapid progress, in six years from the time of its beginning having gained an enrollment for the year of four hundred. Since that time a number of rival schools have sprung up, which have affected our attendance somewhat, but the attendance of Christians is constantly on the increase. The school has throughout maintained its high standard as one of the leading schools of Lucknow; several times in the last few years standing highest or next to the highest among all the Lucknow schools in the percentage of its passes in the government examinations.

In 1883 a suitable site for the school building was secured and paid for. The corner stone of the high school building was laid on the 1st of May in that year, and the building was occupied on the 1st of November. In 1888 the high school was advanced to the grade of a college, and affiliated to the Allahabad University. This was the realization of the plans of the Conference which were first put forth almost at the very organization of the Conference, and which plans Dr. Badley never for a moment allowed to be lost sight of. As he saw the numbers of Christian young men continually increasing, and saw that some means must be provided for their education by our own Church if we would keep them loyal to the Church and to Christ, he bent all his energies to establishing the college at once, that our youth might have equal advantages with the best that secular and non-Christian schools could furnish.

For a long time the city was searched for a suitable site, and none could be found. At last, Dr. Badley one day, looking across from the school-house, said, with sudden inspiration, "I have found the site we want for the college!" "Where?" asked his companion. "There, just across the road." And strange to say, the thought had never come to any of the minds of those interested, that the site was just at hand. It was the work of much diplomacy to gain the consent of the government to allow that land, which was a large triangle surrounded by three public roads, to be transferred to the mission for the college, but by patience and wisdom the work was at last accomplished, and the government gave to the mission, free, the large and valuable tract of land immediately adjoining their own premises, and in close proximity to one of the most important thoroughfares in the city. A better situation could not have been chosen, if we had had unlimited means at our disposal. It was clearly the hand of God leading in the selection of this strategic position. A large tank, which one of the old kings had built in the years past, remains on the land and is our only trial, as it must be filled before the land will be made at all presentable in appearance, and the whole is so large that it is quite a financial burden to attempt to fill it.

But even adding the cost of filling the tank, the land still remains a remarkably cheap investment, probably the cheapest college compound in our Church, considering its real value.

Upon securing the site for the college plans were immediately drawn for the new building, and the building commenced on the 18th of March, 1891, and on the 6th of August the foundation stone was laid with appropriate ceremonies by Bishop Thoburn. The splendid building, an architectural pride for our whole Church, was formally opened by the lieutenant governor of the provinces on the 31st of October, 1892, and is now fully furnished and in daily occupation. The chapel hall will seat about seven hundred students, and is used for our daily chapel exercises, and for special addresses and sermons to the students.

The other appointments of the building are such as we should expect in a college, and the whole building and all its furnishings are, we are happy to say, all paid for. There is at the present time not a dollar of debt on the college—so wonderfully has God led us along, and raised up the friends needed.

A word about the course of study taught may not be out of place here. As may be inferred from what has been said before, it is to be noted that our school is affiliated with a government university, which means that the course set by the Department of Public Instruction of the Indian Government is to be taught, and the examinations are to be conducted only by the government, and all the degrees are to be conferred by the government. While this may be to a certain degree a hindrance it is a great help, in that we are not our own examiners, and the quality of our work is always judged by absolutely impartial standards. As we receive no aid from the government in the way of money for the college, we are free in the matter of our methods, and can impose as much extra work as we wish, in addition to the government requirements, which we do when we require a strict examination in the Scriptures in addition to the required studies of the code. Here is the course taught, which will be seen to compare favorably with the courses of our colleges at home:

English Literature: Critical study of selections from Scott, Pope, Macaulay, Tennyson, Helps, Marryat, Shakespeare, Goldsmith, Milton, Burke, Butler, together with biographies and topical discussions of particular phases of the development of literature.

Mathematics: Arithmetic (completed), Algebra, through quadratics, geometrical and harmonical progressions, permutations and combinations, binomial and exponential theorems. Geometry, including Conic Sections and Trigonometry.

A classical language, which may be Sanskrit, Arabic, Persian, Latin, Greek, Hebrew, or French. The course in Latin comprises Horace, *Odes* and *Epistles*; Livy, *Book XXI*; Cicero, *Amicitia* and *De Oratore*; and Tacitus, *Annals*.

Logic. History: English and Indian, with electives of special subjects.

Philosophy: Locke's *Human Understanding*, Sully's *Psychology*, McCosh's *First and Fundamental Truths*, Calderwood's *Moral Philosophy*, and Flint's *Theism*.

Electives in Science are allowed, and other electives in special lines touched above. All the teaching of the above courses is done in English, and all the examinations except those in the Oriental languages are given and must be answered in English.

This college enjoys the distinction of having two of its professors supported by the students of the school from which they graduated. Mr. Mansell is supported by the students of the Ohio Wesleyan University, and Mr. Hewes is the representative of the De Pauw University. They are assisted in their work by a native professor, who has charge of the department of mathematics, and also native teachers of the Oriental languages. But another American professor is much needed. What school will take up the work of supplying the funds for the support of our third professor, and sending him out?

We have just opened a new department in the school, for teaching shorthand and typewriting, and fitting our students for taking first-class appointments as government and civil clerks. This new business department is under the charge of Mr. H. L. Roscoe who has come out to us as a pioneer in this work, starting our first missionary business and commercial college. It is too soon to measure our success in this line, but we have seen enough to know that the young men of India are not one whit behind the young men of America in their aptitude at learning these subjects, and the first class of five young men promises to be a success from the rapidity with which they are mastering the intricacies of their tasks.

It will be seen from this account that we have no small work on hand. Our school cannot be called an experiment, for it has for many years been recognized as a standard school, and has come to its present position as a college in the regular order of development. Our old students are to be found all over the country and in every department of government and mission service. The prospects for the future are bright. The need for our school for our own young men is becoming more and more urgent, and the number of Methodist young people in India is already increasing at a surprising rate. With our converts coming to us by thousands, and our Christian pupils filling our schools (last year there were more than ten thousand Christian scholars in our mission schools), we need a wide-awake evangelistic school to finish the course, where our young men will be received, kept alive, and sent out full of enthusiastic love for Christ and his work, and loyal to the Church. Our college intends not only to impart a standard classical education to our youth, but also to inculcate vital

and experimental Christianity by preaching and direct influence.

We need a live Methodist college for India.

We need a fully endowed Methodist college for India.

We need a successful Methodist college in India.

We need money to make it a success.

We believe the Church at home will stand by us, and see that this ideal is fully realized, and that the Lucknow Christian College will soon be such a representative Methodist college, fully endowed, fully equipped with professors, and a successful and live revival college. In order to accomplish this, an endowment of at least \$60,000 is needed to set the college on a self-supporting basis for many years to come. This amount will provide for three American and three Indian professorships, and leave the fee income to be devoted to current expenses and additional tutors as needed. This is a rare opportunity to invest money for the Lord's work. A dollar sent to India now will reap a rich harvest. The possibilities of coming silver legislation in England warn us to make the most of our present opportunities. While so many of our American colleges are being so liberally helped, may we not expect that some one will turn his eyes toward India, and help where help is so urgently needed?

Correspondence regarding the needs and prospects of the college is earnestly requested, and may be addressed to the principal, or to Rev. E. W. Parker, D.D., Lucknow, the president of the board of trustees.

Logic in India as to Christ.

BY REV. JOSEPH H. GILL.

A NATIVE of India has written a pamphlet to prove from the New Testament that Christ is not divine. In order to establish this proposition he uses the following logic:

"God is the Father;
Christ is not the Father;
Therefore Christ is not God."

A Christian native answers this logician as follows (see *Mak'hizan is Masihi* for December 1, 1892), and I have translated the answer: "I object that the foundation of the argument is faulty and therefore the conclusion is faulty. The New Testament declares that 'the Father is God, that the Son is God, that the Holy Ghost is God.' Our Unitarian friend errs in that he only presented one truth and suppressed two other truths. A full and perfect setting forth of New Testament doctrine on this point is that the Father is God, the Son is God, the Holy Ghost is God, or Father, Son, and Holy Ghost is God. Therefore the three are one.

"When we examine the New Testament further we find the above assertion has abundant confirma-

tion. For instance, whoever possesses power over heaven and earth he is God; but Christ has all power in heaven and in earth, therefore he is God.

"Again, whoever is in existence the first and the last he is God. But Christ is the first and the last, therefore he is God.

"Again, whoever holds the keys of death and of the unseen world he is God; but Christ holds the keys of death and of the unseen world, therefore Christ is God.

"Again, whoever is the creator of the universe he is God; but according to John 1. 3, Christ is the creator of the universe, therefore Christ is God."

The Origin of Rice Throwing at Weddings.

THE *Chinese Times* gives the following version of the origin of the custom of throwing rice at weddings: In the days of the Shang dynasty, some fifteen hundred years before Christ, there lived in the province of Shansi a most famous sorcerer called Chao. It happened one day that a Mr. P'ang came to consult the oracle, and Chao, having divined by means of the tortoise diagram, informed the trembling P'a g that he had but six days to live. Now, however much we may trust the sagacity and skill of our family physician, we may be excused if, in a matter of life and death, we call in a second doctor for a consultation, and in such a strait it is not to be wondered at that P'ang should repair to another source to make sure there was no mistake.

To the fair Peachblossom he went, a young lady who had acquired some reputation as a sorceress, and to the tender, feminine heart unfolded the story of his woe. Her divination yielded the same as Chao's; in six days P'ang should die, unless, by the exercise of her magical powers, she could avert the catastrophe. Her efforts were successful, and on the seventh day great was Chao's astonishment, and still greater his mortification and rage, when he met P'ang taking his evening stroll, and learned that there lived a greater magician than he. The story would soon get about, and unless he could quickly put an end to his fair rival's existence his reputation would be ruined.

And this was how Chao plotted against the life of Peachblossom. He sent a go-between to Peachblossom's parents to inquire if their daughter was still unmarried, and, receiving a reply in the affirmative, he befooled the simple parents into believing that he had a son who was seeking a wife, and ultimately he induced them to engage Peachblossom to him in marriage. The marriage cards were duly interchanged; but the crafty Chao had chosen the most unlucky day he could select for the wedding; the day when the "Golden Pheasant" was in the ascendant. Surely as the bride entered the red chair the spirit bird would destroy her with his powerful beak. But the wise Peachblossom knew all these things, and

feared not. "I will go," she said; "I will fight and defeat him."

When the wedding morning came she gave directions to have rice thrown out at the door, which the spirit bird seeing made haste to devour, and while his attention was thus occupied Peachblossom stepped into the bridal chair and passed on her way unharmed. And now the ingenious reader knows why he throws rice after the bride. If any interest has been engendered in his breast by this tale of the fair Peachblossom let him listen to what befell her at the house of the magician.

Arrived at Chao's house, no bridegroom was there, but an attendant was given her, and the two girls prepared to pass the night in the room assigned to them. Peachblossom was wakeful, for she knew that when the night passed the "Golden Pheasant" would be succeeded by the evil star of the "White Tiger," whose power and ferocity who can tell! "Go you to bed first," she said to the maid. The girl was soon asleep, and still her mistress slept not, but continued to pace the room, and at midnight the tiger spirit came, and the morning light showed Peachblossom still pacing the room, while on the bed lay the lifeless body of the little maid. Thus were the magic battles of Peachblossom and Chao, and many more were there, until they took their flight to heaven, where now they reign as gods. And on earth the actors have not idols more prized than those of Peachblossom and Chao Kung.

Foreign Born Population in the United States.

COUNTRY OF BIRTH.	1890.	1880.
Canada and Newfoundland..	980,938	717,157
Mexico.....	77,853	68,399
South America.....	5,006	4,566
Cuba and West Indies.....	23,256	16,401
Ireland.....	1,871,509	1,854,571
England.....	909,092	664,160
Scotland.....	242,231	170,136
Wales.....	100,079	83,302
Germany.....	2,784,894	1,966,742
Austria.....	123,271	38,663
Holland.....	81,828	58,090
Belgium.....	22,639	15,535
Switzerland.....	104,069	88,621
Norway.....	322,665	181,729
Sweden.....	478,041	194,337
Denmark.....	132,543	64,196
Russia.....	182,644	35,722
Hungary.....	62,435	11,526
Bohemia.....	118,106	85,361
Poland.....	147,440	48,557
France.....	113,174	106,971
Italy.....	182,580	44,230
Spain.....	6,185	5,121
Portugal.....	15,996	8,138
China.....	106,688	104,468
Other foreign countries....	54,385	43,244
Total.....	9,249,547	6,679,943

MISSIONARY CONCERT.—ITALY AND BULGARIA.

Popery, A Form of Paganism.

BY REV. DR. WYLIE, OF EDINBURGH.

POPERY is but the Church of Satan, and is a counterfeit Church. We run our eye over it, and see how the form of the Church of God has been copied, while the Spirit is utterly extinguished and the end completely inverted. First of all, Satan's counterfeit Church has its high priest, not to speak of its pontiff, who, like the great Druid of our ancestors, and the Pontifex Maximus of the Romans, stands at the top of the system. There is a body of men in the Church of Rome who profess to offer for the sins of the living and the dead, and to mediate between God and men in virtue of their powers as a priesthood. Second, this Church has its

believed, that all the links are broken, and one whole link there is not in it all.

All the persons in the Godhead popery denies. It denies them after its usual manner of supplanting them and adroitly substituting counterfeits for them. It denies God the Father by installing the pope as the divine vicegerent of the world and infallible ruler of the conscience. It presents him sitting aloft, above magistrates and kings, with power to annul their laws, cast them down from their thrones, plant or pluck up nations, and abrogate even the precepts of the moral law. Popery writes on the papal chair: This is the seat of God, the throne of the infallible and holy one. He who sits here can pardon or retain men's sins; in other words, save or destroy their souls.



CITY OF BOLOGNA, ITALY.

great sacrifice—the mass, to wit. The worshiper is bidden look, not to the sacrifice on Calvary, but to the sacrifice on the altar, for the pardon of his sins and the salvation of his soul. Third, this Church has its Bible—the traditions of the fathers, together with the Canon Law; the Canons of the Council of Trent occupy the place in the Church of Rome which the Scriptures do in the Church of Christ. They are her rule of faith, and are held by her to be an infallible revelation of the will of God, and an infallible director of the conscience. Thus Christ as the One Priest, his death as the one all-sufficient sacrifice, and the Bible as the one infallible guide, popery puts aside, and puts counterfeits in their room.

For an apostolic succession, which consists in the doctrine of the apostles, it substitutes a succession of matter; a long succession of official men, who alone have the power of conveying grace; a chain which has not in it, from beginning to end, one broken link; while the fact is, if history is to be

Popery denies God the Son. It robs Christ of his priestly office by assuming the power of offering efficaciously for the sins of men. It is the priest's sacrifice, not Christ's, that saves the sinner. Popery robs Christ of his prophetic office, by presenting itself as the infallible teacher of the will of God, and the only authorized expositor of the true sense of Scripture, without whose guidance we are sure to err in interpreting the Bible. It robs Christ of his office as the one Mediator and Intercessor, by making Mary and the saints intercessors with God for men. It robs Christ of his kingly office, by exalting the pope to his royal seat as Head of the Church, and Head of the world for the Church. In his vesture and on his thigh the pope has a name written, "King of kings and Lord of lords."

Popery denies God the Spirit. For the Spirit it substitutes the sacrament, by giving to the sacrament the power, by its own inherent efficacy, to regenerate the soul, and to make men holy, and heirs



MILAN CATHEDRAL.

of heaven. It robs the Spirit of his honor as the medium through which divine blessings are communicated to the soul, and by which at last it is made perfect in holiness, by making its priesthood the only channel of communication betwixt God and men, without whose agency all grace and blessing are utterly beyond the reach of men.

Here, then, is what professes to be a Church, a perfect and complete Church; and yet is an out-and-out counterfeit. Every element of strength and every principle of evil that were found in the ancient idolatries lives over again in the papacy. That same paganism whose cradle was rocked in Chaldea, whose youth was passed amid the olive groves and matchless temples of Greece, and whose manhood was reached amid the martial sounds and iron organization of Rome, has returned anew in the papacy, bringing with it the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods—but with new names; everything in short. And were an old pagan to rise from the dead, he would find himself amid his old environments, and, without a moment's doubt, would conclude that the ancient Jove was still reigning,

and was being worshiped by the same rites that were practiced in his honor two thousand years ago.

To conclude, popery is an effacement of the Christian Church; by the substitution of a Pantheon of idols, extinguishing the great lights of revelation, it rolls back the world, and places it once more amid the ideas, the deities, and the rites of early and idolatrous ages.—*The Christian*.

The Claims of the Pope.

BY CHARLES J. LITTLE, LL.D.

To the pope there is no Roman Church. There is a Catholic Church of which he, the Bishop of Rome, is the supreme and infallible head. This exists for the entire world, and is the only body authorized, informed, and inspired of God for the teaching of mankind. The Church is the sole judge of true and false doctrine, of what ought to be taught, how much ought to be taught, and under what circumstances and by what instrumentalities even the truth shall be taught. And since the Vatican Council the pope is the ultimate and infallible mind and will of the Church. I prefer living authorities to

dead ones, and conduct to opinion, but I quote the following note appended by the greatest Roman Catholic of this century, Cardinal Newman, to the list of his published writings:

"It is scarcely necessary to say that the author submits all that he has written to the judgment of the Church, whose gift and prerogative it is to determine what is true and what is false in religious teaching."

So long as there was a remnant of democracy in the papal organization, the old maxim "*Securus judicat orbis terrarum*," made it possible for this claim to harmonize with the great doctrine of modern society, "*Vox populi, vox Dei*." But when the long contest of pope and council ended in the formal proclamation of the absolute authority of one man, modern society was challenged to a conflict, to which the struggles of pope and emperor are likely to prove an insignificant prelude. Modern society is democratic society; the papal idea is monocratic society. If the democracy will submit in religious and moral questions to the monocrat, of course there will be no quarrel. If the doctrines and acts of popular sovereignty, like Cardinal Newman's books, are submitted for revision and limitation and veto to the judgment of the Church, why of course popular sovereignty and papal sovereignty are not irreconcilable! And this is what Catholic writers mean when they say that the pope is not opposed to any form of government. To be sure! a submissive republic is preferable to a rebellious emperor; Napoleon, ready and able to reestablish the pope in France, to the Bourbons, helpless, however legitimate. The papal war is with independent sovereignty of every kind—imperial, royal, oligarchic, democratic; Italian, German, French, English, American. Independence is the sin of sins, obedience the virtue of virtues.

In a recent French work on *Hopes of the Church*, extracts from which have appeared in American Catholic periodicals, the doctrine of popular sovereignty is attacked with great subtlety and power. And throughout the work papal sovereignty is everywhere implied as the ordinance of Almighty God, the pope as his authoritative voice in human society, his viceroy—no more to be disobeyed than God himself. To the utterances of excited priests or newspapers here and there, a candid thinker will attach no great weight. But the opinions of a Rosmini and a Cassani, a Demaistre and a Dupanloup, a Jaansen and a Newman, are to be weighed and pon-

dered. These are great names, that stand for powerful minds, and this claim is a reality! has been for generations and will be for generations to come.

Now this stupendous claim is at war (1) with the independence of the Catholic clergy everywhere, (2) with the independence of all temporal rulers, (3) with the independence of all citizens in their relations to the state, (4) with the independence of all thinkers, all scientific investigators, and all historical scholars.

The first point hardly needs discussion; the cases of Lacordaire, who submitted, and of Lamennais who did not, will occur to everyone acquainted with recent French history. Here were two of the greatest men of their time, full of patriotism, full of devotion to God and to humanity. France needed them; their age needed them. "Silence!" com-



ST. MARK'S PLACE, VENICE.

manded Rome. Pascal's heart was broken by the same decree, and the fruits of that silence can be read in the Catholic journals of America now writing of infidel France.

Here in America we have a right to the unshackled opinion of every citizen. The stronger his mind the greater his learning; the purer the purpose of his life the more is his opinion worth, the greater is his obligation to express it freely for the public weal. But what can the Catholic clergy of America be except the echoes of the Vaticanic policies? Down through all the marvelous machinery works the papal will. "*Revoca*," it said to Luther. "*Revoca*," it said to Döllinger. "Silence," it said to Pascal. "Silence," it said to Montalembert and "L'Avenir." "Silence," it said to Edward McGlynn. "*Imprimatur*" stands upon the title-page of Catholic book and Catholic periodical, and the "*Index Purgatorius*" is the shadow lurking near. And the theory I maintain

cuts up by the roots the independence of the clergy and confiscates their intelligence and their learning.

Secondly, the theory is at war with the independence of temporal rulers. Monarchy absolute, monarchy limited, republic aristocratical, republic democratical, let them be what they may—they must *not* be independent of the papal will. Of course a republic which tolerates any form of worship is preferred by the pope to a monarchy which establishes an antipapal worship. Hence Windhurst's exclamation during the *Kulturkampf* in Germany, "Give us American conditions!" But the ideal papal policy, never denied and never surrendered, is the establishment by law of the Roman Catholic worship in every organized community. It is folly to talk of the secret designs of Rome in the presence of this ensign floated openly for centuries.

If the pope were infallible in all matters of religion and morals, if he were the vicar of God, clothed with supernatural wisdom and illuminated by the Holy Ghost, then the papal worship and the papal doctrine ought to be incorporated in every commonwealth, the sooner the better! Men should rush to accept his guidance, and rejoice to do his bidding.

The first demand of the pope to any nation must therefore be to declare the Catholic religion the religion of the state. Such a demand was the basis of his *concordat* with the first Napoleon; such a demand will be made in America if ever the conditions should appear to favor its acceptance. His second and inferior demand must be for *toleration*. But as Louis Veuillot declared, toleration binds those who grant it, not those who accept it as an inferior right. The Catholic may profit by it, but his principles make any religious system but his own antichrist, and antichrist he must not tolerate where he has the power to forbid. To what extent the pope, through his agents, may bring pressure to bear upon executive, legislative, and judicial officers in the performance of their duties, is another question of great importance. I am unwilling to stretch the scope of the doctrine of infallibility by a single hairbreadth. But if I were a Roman Catholic judge or legislator in America, I should dread the coming of a mandate which might compel me to choose between my country and my Church. In Italy such mandates have been issued. They would be issued in America if they could be enforced.



VILLAGE WOMEN OF BULGARIA.

Bulgaria.

BULGARIA has the Danube for its northern boundary, which separates it from Roumania. On the east is the Black Sea; on the west is Servia; and on the south is Turkey proper.

The Bulgarians belong to the Slavonic race. They have high cheek bones, light and thin hair, and eyelids that do not open wide. They appear for the first time in history about 120 B. C., when, a small band, they settled in Armenia, on the banks of the Araxes. They afterward moved west and settled on the banks of the Danube in Europe. Their language is fundamentally Slavonic, but is largely mingled with Turkish and Persian.

The estimated area of the Bulgaria (including East Roumelia) is 37,860 square miles, with a population in 1888 of 3,154,375. Of these 2,326,250 were Bulgars; 607,319 Turks; 58,338 Greeks; 23,546 Jews; 50,291 Gypsies; 1,069 Russians; 4,699 Servians and other Slavs, 2,245 Germans. Of the population 2,432,154 belong to the orthodox Greek Church, which is the State religion; 668,173 are Mohammedans; 18,539 Roman Catholics. The great majority of the population live by the cultivation of the soil and the produce of their flocks and herds.

The ruler of Bulgaria is Prince Ferdinand, who was elected Prince of Bulgaria by the unanimous vote of the National Assembly July 7, 1887, and who assumed the government August 14, 1887, in succession to Prince Alexander, who abdicated September 7, 1886. His election has not been confirmed by the Porte and the Great Powers. Nominally Bulgaria is tributary to Turkey.

"Though nominally members of the Greek Church, the Bulgarians are in many respects as pagan as they were centuries ago, and their superstitions are almost countless. The clergy are deplorably ignorant, and frequently know as little as their flocks of the meaning of the prayers which they read in Greek."

Dr. George S. Davis writes from Bulgaria: "This is a Christian country but possessing no saving knowledge of Christ. While these people are appropriating all the arts of civilization, we must present the Christ of civilization."

The Methodist Episcopal Church first sent missionaries to Bulgaria in 1857. It was left without a resident missionary in 1864; abandoned in 1871; reoccupied in 1873; broken up in 1877; renewed in 1879; constituted a Mission Conference in 1892.

The superintendent, Rev. George S. Davis, D.D., is the only foreign male missionary now connected with the mission. The Rev. S. Thomoff, Rev. T. Constantine, and Rev. J. I. Economoff, connected with the mission, are Bulgarians who were educated in the United States. The Woman's Foreign Missionary Society has an excellent school at Loftcha. It has thirty-four pupils in the boarding department, and twenty-five day scholars, including the primary

school. Miss Lydia Diem, of Berne, Switzerland, has been appointed missionary to Bulgaria and will be a teacher in the school. The two missionaries who have been in charge of the school are now in the United States. Miss Linna A. Schenck is at Fenton, Mich., and Miss Ella B. Fincham at Potoskey, Mich.

The Mission Conference at its session last September reported 135 full members, 47 probationers, 2 local



BOY OF BULGARIA.

preachers, 13 Sunday schools, 270 scholars, 3 churches, 6 parsonages. During the previous year 18 children were baptized, and the following amounts contributed: For Missionary Society, \$201.03; Church Extension, \$395.62; American Bible Society, \$31.39; Methodist Tract Society, \$31.38; ministerial support, \$284.32; church improvements, \$219.57; current expenses, \$221.26; Sunday schools, \$97.90; W. F. M. S., \$16.63; other benevolent collections, \$116.63.

Our Italy Mission.

OUR Italy Mission was commenced in 1872 and organized into a Conference in 1881. We now have pastors and churches in Rome, Florence, Genoa, Milan, Modena, Naples, Pisa, Palermo, Perugia, Turin, Venice, Bologna, and other cities, and report 965 members and 241 probationers.

Our missionaries from the United States now in Italy are Rev. Wm. Burt, D.D., and wife, Rev. N. W. Clark and wife, and Rev. E. E. Powell. The Woman's Missionary Society is represented by Miss E. M. Hall and Miss Ella Vickery, and five Bible women.

Our mission in Rome has suffered from its poor location. Ground has been purchased in a most eligible position and work will soon begin on a new building which, when completed, will add greatly to our prestige and give increased facilities for successful work. The Board of Managers of our Society indorse the appeal of Dr. Burt for the additional means needed to complete and furnish the mission building.

Rev. Wm. Burt, D.D., is the Presiding Elder of the Conference, with headquarters in Rome. Rev. N. W. Clark has been professor in Martin Mission Institute in Germany. He has now removed to Rome to become the principal of our Theological Seminary. Rev. E. E. Powell is pastor of First Church in Rome. Rev. E. E. Count, who has been at Florence, is now in the United States. The Woman's Missionary Society has an interesting school in Rome.

Miss Vickery writes: "There are now thirty-five girls in the school, ranging in age from three to eighteen years. The girls learn all departments of housework. Some of them have formed themselves into a band, meeting for daily prayer together. They are very apt in learning new melodies, and have already learned many of our good old tunes. Some of the older girls have joined a circle of King's Daughters, the first circle formed in Italy."

The Women of Italy.

BY REV. J. C. FLETCHER.

NOTWITHSTANDING the discouragements, the bondage in which centuries of ignorance, priestly despotism, and consequent superstition have enthralled woman, her position, thanks to the leaven of political freedom, of better schools, and of a purer Christianity, is better than for ages past. All, I believe, is working together for the good of woman in Italy. It is true that in regard to the leaven of a purer Christianity, "not many wise after the flesh, not many noble are called," but, thank God, some few of such have been called; while the greater part of Waldensian women and other Italian women members of the evangelical churches outside of the valleys, do not hold a lofty place in worldly society,

yet quietly their influence for Christianity and education is felt in their immediate surroundings.

As regards the Waldensians, no body of women in any part of Italy are so well educated. Some of them, indeed, possess what we in America term "a finished education," and the testimony given to me in 1889 by the venerable General Kossuth, the ex-Dictator of Hungary, was most emphatic on the good education the Waldenses give all their young people, irrespective of sex, both in the common and the high schools, and in the Vaudois colleges.

In Naples and Rome, directly under the direction of the "Presbytery of Italy" (connected with the Free Church of Scotland), are two schools of a high class for young ladies. I doubt if there is in all Italy a school for young ladies of the higher orders equal to that at Naples, where the regular attendance is two hundred and twenty. The Italian Free Church, the English Wesleyans and Baptists, and the American Methodists and Baptists, are also doing a good work for woman in Italy.

By the census of 1891 Italy had a total population of 31,000,000, and more than one half was of the female sex. Nearly 10,000,000 women (I include girls in their teens in this term) at that date were actively engaged in household labors or in industrial pursuits. More than 3,000,000 were occupied in agriculture from the finest garden operations to the more masculine work in the fields, vineyards, and orchards. There are nearly 2,000,000 engaged in manufacturing industries, such as in cotton, woolen, silk, and linen factories. Of these, 170,000 are occupied in the production of silk, from unwinding the tiny cocoon to the production of the most finished silk and velvet cloths. An immense number of women are also engaged in Tuscany (particularly in the city of Prato and vicinity, not far from Florence) in the plaiting of straw to supply the millinery demands of London, Paris, Berlin, New York, and other great centers of commerce and fashion throughout the world. Women are also found in vast numbers in the great porcelain establishments in Florence, in the glass and lace manufactories of Venice, and in the many manufactures of a high order, requiring skill and delicacy, in Milan, Turin, Genoa, Naples, and Rome.

Perhaps the reason for a preponderance of women in these industries is partly owing to the fact that Italy, in proportion to her population, has the largest standing army and navy of any other country in Europe. Italian male citizens, of whatever class, must serve so many years either in the army or in the navy. Therefore, there is much of the industry of Italy that requires thought and skill which devolves upon the women. This is preparing woman for higher and more powerful influence than she had in the old régime of the pope and priest-ridden petty kingdoms and dukedoms before United Italy became "a fixed fact."—*Evangelist*.

CHURCHES AND SOCIETIES.

Faith and Census of Some American Churches.

WE have received from the United States Census Office in Washington the following, prepared by Henry K. Carroll, LL.D.:

THE CHURCH TRIUMPHANT (KORESHAN ECCLESIA.)

The founder of this body is Cyrus Teed. Cyrus in Hebrew is Koresh; hence the terms Koreshan Ecclesia, or the Koreshan Church, and Koreshanity, the system of Koresh. The foundation principle of the movement is the "reestablishment of Church and State upon a basis of divine fellowship," the law of which is love to neighbor. It has three departments—the Ecclesia, or church; the College of Life, or educational department; and the Society Archtriumphant. As the aims of Koreshanity cannot be secured where the spirit of competition operates, the life of the disciples is communal. Celibacy is a fundamental doctrine. It is held as desirable in order to conserve the forces of life, and necessary to the attainment of that purpose of life which issues in immortality. The disciples hope to pass out of the world as did Enoch, Elijah, and Christ.

They number 205 members, with 5 organizations, or communities.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
California	1	....	.....	15
Illinois	2	....	\$36,000	160
Massachusetts	1	....	.....	15
Oregon	1	....	.....	15
Total	5	....	\$36,000	205

THE UNITED BRETHREN IN CHRIST.

The United Brethren in Christ are sometimes confounded with the Unitas Fratrum, or Moravian Brethren. Though some of the historians of the former body claim that it was connected in some way with the Ancient and Renewed Brethren of Bohemia and Moravia, the United Brethren in Christ and the Moravians are wholly separate and distinct and have no actual historical relations. The Moravians were represented in this country long before the United Brethren in Christ arose, which was about the year 1800.

Philip William Otterbein, a native of Prussia and a minister of the German Reformed Church, and Martin Boehm, a Mennonite pastor in Pennsylvania of Swiss descent, were the chief founders of the Church of the United Brethren in Christ. These men, preaching with great earnestness and fervency,

had revivals of religion in Pennsylvania and Maryland resulting in many accessions to membership of the churches they served. Others of like mind assisted them in the ministry, and they met occasionally in conference concerning their work. The first of these informal conferences was held in Baltimore, Md., in 1789. The movement, though meeting with some opposition, gradually developed into a separate denomination. At a conference held in Frederick County, Md., in 1800, attended by Otterbein, Boehm, Geeting, Newcomer, and nine others, an organization was formed under the title "United Brethren in Christ," and Otterbein and Boehm were elected superintendents, or bishops. The preachers increased and new churches arose, and it soon became necessary to have two annual conferences, the second one being formed in the State of Ohio. In 1815 the denomination completed its organization by the adoption at a general conference of a discipline, rules of order, and a confession of faith.

For some years the work of the Church was mainly among the German element. It still has German conferences, but the great bulk of its members are English-speaking people.

In doctrine, practice, and usage the United Brethren are Methodist. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, quarterly and annual conferences, and other Methodist features. Their founders were in fraternal intercourse with the fathers of American Methodism, and in spirit and purpose the two bodies were not dissimilar. The United Brethren, though not historically a Methodist branch, affiliate with the Methodist churches, sending representatives to the Ecumenical Methodist Conferences.

Their annual conferences are composed of itinerant and local preachers and lay delegates representing the churches. The bishops preside in turn over these conferences, and in conjunction with a committee of presiding elders and preachers fix the appointments of the preachers for the ensuing year. The pastoral term is three years, but in particular cases it may be extended with the consent of the conference. There is but one order among the ordained preachers, that of elder. Since 1889 it has been lawful to license and ordain women. Bishops are elected by the General Conference, not to life service, but for a quadrennium. They are, however, eligible to re-election. The General Conference, which is composed of ministerial and lay delegates, elected by the annual conferences, meets once in every four years, and has full authority, under certain constitutional restrictions, to legislate for the whole Church, to hear and decide appeals, etc.

Their doctrines, which are Arminian, are ex-

pressed in a confession of faith, consisting of thirteen brief articles, which set forth the generally accepted view of the Father, Son, and Holy Ghost, the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism and the manner of celebrating the Lord's Supper should be left to the judgment of individuals. The baptism of children is also left to the choice of parents. Sanctification is described as the "work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin and are enabled to live unto God."

The confession first adopted in 1815 was revised in 1889 and slightly enlarged. The Constitution was also changed in the same year, resulting in a division, those who held that the changes were not effected in a constitutional way withdrawing from the General Conference of 1889 and holding a separate session. These brethren hold to the unchanged confession and Constitution, and insist that they are the legal body known as the United Brethren in Christ. Many cases to settle the validity of the action of the General Conference of 1889 have been before the courts, and considerable church property is involved in the final decision, which may not be reached for some years to come. As both parties claim the same title, it has been deemed necessary to put after it, in parentheses, in one case, for the sake of distinction, the words "Old Constitution." This designates the smaller body, which refuses to recognize the constitutionality of the revision.

The General Conference of 1885 created a commission to revise the Confession of Faith and the Constitution, expressing at the same time its opinion that two clauses in the existing Constitution, one forbidding the changing of or doing away with the confession, and the other likewise forbidding any change in the Constitution except upon "request of two thirds of the whole society," were "extraordinary and impracticable as articles of constitutional law." The commission submitted a revised confession and Constitution to the churches, as directed, for their approval. A number of members of the General Conference of 1885 protested against the act creating the commission as unconstitutional and revolutionary. When the work of the commission was submitted for approval they and those who agreed with them refused to vote on it, insisting that the matter was not legally before the Church. Of those who voted more than two thirds approved the revised documents, and they were accordingly formally proclaimed by the General Conference of 1889, as the "fundamental belief and organic law of the Church." The vote of the Conference was 111 to 21. When the chairman announced that the Conference would proceed under the amended Constitution, Bishop Milton Wright and

eleven delegates withdrew to meet elsewhere for legislation under the old Constitution. The majority claim that the Constitution of 1841 was never submitted to the members of conferences or of the Church, but was adopted by the General Conference only.

Two important changes were made in the Constitution, one admitting laymen to the General Conference, and one modifying the section prohibiting membership in secret societies. The old Constitution had this section: "There shall be no connection with secret combinations."

The new Constitution modifies this by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the word of God, and Christians should have no connection with them. The new section also empowers the General Conference to enact "rules of discipline concerning such combinations."

There are in this country forty-five annual conferences, also one in Canada, and mission districts in Africa and Germany. The denomination is not represented in any of the New England States, nor in any of the States south of Virginia, Tennessee, and Missouri. It is strongest in members in the three States of Ohio (47,678), Indiana (35,824), and Pennsylvania (33,951). Its total membership is 202,474, divided among 3,731 organizations, with 2,836½ church edifices, valued at \$4,292,643. The average seating capacity of the edifices is 288 and the average value \$1,513.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
California	24	15	\$28,400	588
Colorado	18	8	32,800	585
Idaho	2			100
Illinois	320	244+	260,075	15,429
Indiana	569	476½	551,636	35,824
Iowa	213	147½	211,323	10,401
Kansas	322	128½	183,770	13,708
Kentucky	13	11¼	4,700	567
Maryland	57	55½	113,786	4,736
Michigan	138	93	133,250	5,301
Minnesota	35	23	23,375	803
Missouri	105	45½	47,825	4,361
Nebraska	147	75	84,950	5,673
New York	35	23	34,650	953
Ohio	745	691+	1,198,870	47,678
Oregon	13	8	11,100	493
Pennsylvania	526	466+	1,086,135	33,951
South Dakota	27	7	4,150	493
Tennessee	27	18½	13,985	1,141
Virginia	71	65+	65,940	5,306
Washington	18	13	22,000	494
West Virginia	259	175+	140,645	12,242
Wisconsin	47	45	39,275	1,687
Total	3,731	2,836+	\$4,292,643	202,474

THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).

This body consists of those who hold that the act of the General Conference of 1885, creating a com-

mission to revise the Confession of Faith and Constitution, was unconstitutional, and that all proceedings under it were null and void. Bishop Milton Wright and eleven delegates withdrew from the General Conference of 1889 because of the announcement that its proceedings would conform to the revised Constitution. They immediately convened in conference and proceeded to legislate and elect bishops and general Church officers under the old Constitution. The division begun in this way was soon widely extended, involving many of the conferences and placing the ownership and occupancy of much church property in dispute. The "Liberals," as the majority are called, continued in possession of the general Church property and offices and also of most of the churches and parsonages. The "Radicals," those who adhere to the old confession and Constitution, have churches, ministers, and members in many of the conferences, the titles of which they have preserved. There are, therefore, two sets of conferences bearing the same names and covering the same territory. Many suits have been entered in the courts to test the control of the property involved. A final decision has not yet been reached. Those who adhere to the unamended Constitution insist that the General Conference of 1885 had no constitutional power to provide for the revision of the Constitution and confession; that the General Conference of 1889 had no right to act under the revised Constitution, and that the existing Constitution was and still is the organic law of the Church. They maintain an exclusive attitude toward all secret societies, according to the provision of the old Constitution forbidding connection with any of them.

When the statistics for the Eleventh Census were obtained the line of division had not in all cases become distinct, and it was difficult to get returns from some of the districts.

The total number of members is 22,807, and there are 795 organizations. The average seating capacity of the church edifices is 302, and their average value \$1,116.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
California.....	9	54½	\$8,600	118
Illinois.....	39	33	33,400	1,193
Indiana.....	100	142+	169,550	6,873
Iowa.....	23	30	19,200	272
Kansas.....	33	11½	10,200	588
Michigan.....	164	90	119,550	5,602
Nebraska.....	20	8½	10,600	358
Ohio.....	250	235	237,940	5,822
Oregon.....	49	19½	24,700	1,203
South Dakota.....	6	4	2,300	109
Washington.....	29	8	8,900	606
Wisconsin.....	4	.....	.....	63
Total.....	795	578+	\$644,940	22,807

The Mission Work of the Moravian Church.

We gather the following information from *Periodical Accounts*, the missionary journal of the Moravians:

The Moravian Church began its foreign mission work in 1732, by sending out Leonhard Dober and David Nitschmann to the island of St. Thomas in the West Indies. In the one hundred and sixty years which have intervened the work has continuously extended, and at the present time (1893) missions are carried on in the following places:

	Begun.	MISSIONARIES.		Members.
		Male.	Female.	
I.—NORTH AMERICA.				
1. Greenland.....	1733	9	7	1,598
2. Labrador.....	1752	21	17	1,335
3. Alaska.....	1885	4	7	168
4. Indian Reserves—in Canada and U. S.....	1734	6	6	439
II.—WEST INDIAN ISLANDS.				
5. Jamaica.....	1754	19	18	17,113
6. St. Thomas and St. John.....	1732	3	2	1,881
7. St. Croix.....	1740	2	2	2,437
8. Antigua.....	1765	8	7	7,943
9. St. Kitts.....	1774	3	2	4,238
10. Barbadoes.....	1765	3	2	3,537
11. Tobago.....	1790	2	2	3,127
12. Trinidad.....	1890	1	..	192
III.—CENTRAL AMERICA.				
13. Mosquito Coast (Nicaragua).....	1848	14	13	4,739
IV.—SOUTH AMERICA.				
14. Surinam (Dutch Guiana).....	1735	38	39	27,440
15. Demerara.....	1878	2	2	777
V.—AFRICA.				
16. South Africa, West:.....	1736	..	..	..
Cape Colony renewed.....	1793	24	22	9,347
17. South Africa, East—Colony and Kaffraria.....	1828	11	11	4,084
18. Central Africa—Nyassa.....	1891	5	1	..
VI.—AUSTRALIA.				
19. Victoria.....	1849	2	2	101
20. North Queensland.....	1891	2	2	..
VII.—CENTRAL ASIA.				
21. Lesser Thibet.....	1853	5	4	48

This shows that 184 brethren, of whom 23 are native ordained preachers, and 168 sisters, mostly their wives, are engaged in the foreign mission service. These are assisted by 17 unordained assistants, and 882 male and 697 female native helpers. The total number of persons on the books of the foreign mission stations is 90,544. Of these 31,380 are communicants.

The expenditure amounts to more than \$350,000. About \$200,000 to \$225,000 is raised in the mission fields themselves by contributions, trade, and industries, government grants, etc., etc. One third, or \$100,000 to \$125,000, is covered by subscriptions, legacies, etc., from members and friends of the home churches.

The statistics of the Moravians in the United States ("The American Province of the Unitas Fratrum") taken December 31, 1892, show 12,161 communicants, 1,229 non-communicants, 5,540 children. There was an increase of 182 communicants during 1892.

YOUNG PEOPLE'S DEPARTMENT.

"Go Ye Also."

THE fields are white to harvest, the Lord of harvest stands,
His faithful servants calling to join the reaper bands.
To each one comes the message, "Go work for me to-day"—
And you are called among them, and will you turn away?

The fields are white to harvest, and there is much to do—
A special work for each one, a special work for you;
Put boldly in your sickle, however frail it be,
And tell at eve the wonders our God hath wrought by thee.

For will you rest with gleaning the ears another leaves,
When you might be a reaper with store of golden sheaves?
You cannot be too feeble, with God to bless your touch;
And must he use you little who fain would use you much?

Go in, and, nothing doubting, fill up the vacant place!
Go, work in all your weakness and all your Master's grace!
Till at his feet with gladness your treasure be out-poured,
And he who gave the increase shall give the great reward.

The Conversion and Work of a Chinese Bible Woman.

India's Women contains the following autobiography of a Bible woman at Foo-Chow, China, named Chitnio, or Mrs. Ling. She is a widow and is accomplishing much good:

"I was twelve years old when I went into the school at Singapore. My family were all heathen; I had never heard a word about God or Christ. I was very earnest in worshiping the idols, and very, very ignorant. My mother died when I was eleven. Two of my cousins went into the Chinese Girls' Mission School, of which I had never heard. It is Miss Cooke's school, open for heathen girls to be taught there about the way of salvation. My cousins had been in the school about two months when my aunt told me about it, and asked me if I would like to go there too. I was very glad, and quite surprised, and said, 'Is there a girls' school? What is it for? and what do they teach?'

"My aunt said, 'They teach you to read, to write, to sew, and to cook.'

"I was quite delighted, and wanted to go at once. I asked my father if I could go. He said, 'No, you will not be worth anything if you do.'

"I said, 'Why, father, I think it is a very nice and very good school; they teach you everything good, and make you very useful.'

"My father said, 'As long as I live I will not let you go. If I die, I should not see you; then you may do what you like.'

"A few weeks after that he died, knowing nothing of the doctrine of Christ. We never heard anything of the doctrine before the last twenty-six years. I am so thankful to God for that school! I was glad and happy, instead of being sad, when my father died. I thought now I could go to school—nobody would hinder me. I asked my elder brother, but he would not at first give me leave. I begged him day by day, and at last he gave me leave, and gave me clothes and everything that I wanted, and took me to school. He died three months after that by a sudden death. I was three months in the school, and heard the doctrine, but never took in what I heard. No light came into my heart, though I could tell all the story when I was asked. I was bright and had a good memory, but I only knew and learned then in my head. I was unconverted.

"Miss Cooke was very good and kind to me. She asked me if I would like to be her daughter, because I had no parents, and my elder brother was dead. I was so frightened when I heard that, and cried very much; I thought Miss Cooke's idea was that she wanted me to be a Christian. I never answered her kind question.

"What made me so afraid was this: before I went into the school some people had told me, 'You may learn what they teach you, only do not become a Christian, the doctrine is very bad.' I did not know what it was. I think the same story told to me must be believed now. They said when a Christian died his eyes were pulled out, and his feet and hands cut off.

"I had been six months in the school when suddenly the light of Jesus Christ shone into my heart. I believed him, and wanted to be baptized. None of the girls would believe me; they thought I said it in fun, or that I had been vexed for some reason with my friends and relations. I said, 'No, not at all; I am quite right with them; I want to be baptized.'

"They said, 'Are you not afraid of your aunt and relations?'

"I said, 'No.'

"Then Miss Cooke and Miss Ryan prayed with me, and told me to learn the Lord's Prayer, the Creed, and the Ten Commandments in Malay, as I had not yet learned English. One of my cousins in the school was very anxious to be baptized too. When her mother came to see her, she told her that I had made up my mind to be baptized. Her mother threw herself on the ground, and wept very bitterly;

she was not pleased at all. My cousin was quite discouraged, and never came out for baptism.

"Some of the girls came in to tell me that my aunt was very, very angry with me. I knelt down to pray before I went out to see her. I asked God to give me help and strength, that I might be faithful, and not deny Christ. I told my aunt that I believed in the Lord Jesus Christ, and wanted to be baptized and live a Christian.

"She said, 'O no, you had better not do it; you had better wait till your brother comes back from Borneo. If you do not wait, when he comes he will kill me, because I spoke to you about the school, and asked you to go there.'

"I told her not to be so sad about me; this doctrine was good, not bad at all. I said, 'I love you all as much as I did before; it is not that I do not care for you, I love you more now.'

"My aunt begged me not to be baptized, and wanted me to go home with her.

"I said, 'I am not going home for the present; I want to prepare for my baptism.'

"She went home and called all my relations. My second aunt, my third brother, and cousins all came to the school to see me, and tried as hard as they could to persuade me to go home for a few days for the Chinese New Year. Some of them begged me with their eyes full of tears. I said to them, 'I have made up my mind; I do not want to go home for the present.'

"If I had gone they would never have let me come back again to the school. I think it was wonderful how God helped me, and kept me faithful all the time. They came again and again to the school, day by day, so many times, till they got tired of me and quite vexed, and never would come to see me again. My aunt was so sad, she cried till one of her eyes became quite blind. She is still living in Singapore; she has heard this doctrine, but is not converted. My brother, my friends, and relations were all quite angry with me; they did not give me my clothes or money, or anything. My jewels were not given me; they said they had nothing to do with me any more—they would not see me or talk to me.

"Sometimes my brother came to the house, and my aunt came to see my cousins. I went out to see them, but they would not take notice of me. I spoke to my brother, but he turned away his face from me; for more than a year he never spoke to me. I have prayed for him and for all my relations since I was converted till now; but I have not seen them converted yet. They are very good to me now, and love me; and I am sure God remembers my prayer, and will answer it in his own good time. I was baptized when I was twelve years old, but never went home. The school fed me and clothed me, till Miss A. L. O. E. supported me.

"I was married when I was twenty-three to a Chinese clergyman in Foo-Chow, belonging to the

Church Missionary Society Mission, who came to Singapore to marry me, and I came with him to China to work for the Master. When I had been married two years, my husband left me, and went to glory in heaven; he was a very good, earnest, and faithful man. His work is finished; he is most happy now in that beautiful, blessed home above, and I expect to meet him there, and I shall be forever with the Lord who died for me.

"I feel really that the Lord hath called me to come here to be a witness for him to these people, that others may believe on him."

Fight, Work, Trust, Love.

BY F. HARALD WILLIAMS.

FIGHT on, fight on, though fiercely rattle
The fiery arrows on the shield
By faith uplifted, for the battle
Is still the Lord's, and who would yield?
Fight on, fight on, we dare not linger,
The trumpet notes of the command
Call, and the cross with solemn finger
Our banner is that none withstand.
Fight on, fight on, o'er ridge and hollow,
Of foaming wave and furrowed shore,
God fights with us, and we must follow
When Christ has conquered all before.

Work on, work on, but not for wages,
On burning plains and fields of frost,
If wildly round the tempest rages,
And often all but Christ is lost.
Work on, work on, the day is flying,
And scanty time at most we give,
For some are dead and some are dying,
But all who hear the message live.
Work on, work on, for night is nearer,
With patient toil and holy plan.
God works with us, and what is dearer
To brothers than their brother man?

Trust on, trust on, for faith is living
And from the heavenly fountains drawn;
And all our doubt and dark misgiving
Are but the heralds of the dawn.
Trust on, trust on, the Word is certain
That will the distant Sinim seal,
And from far Ind the heathen curtain
Shall drop and Christ the Truth reveal.
Trust on, trust on, though weakness hanker
For pleasant ports by which we sail,
God is our faith, we may but anchor
Upon that Rock which cannot fail!

Love on, love on, in spite of danger
And falling men and martyrs gone,
Who died to save from death the stranger,
Fill up the broken ranks; go on!
Love on, love on, the sons and daughters
Of palmy isles shall hear our plea;
And love shall cover earth, as waters
That cover all the boundless sea.
Love on, love on, while one to cherish
And teach the Gospel yet remains;
For God is love, and though we perish,
He still the glorious work sustains.

GENERAL NOTES AND COMMENTS.

At the General Conference of the United Brethren Church held in Dayton, O., in May last, the Rev. W. M. Bell, D.D., was elected missionary secretary as the successor of the late Dr. Booth.

Rev. Ernest A. Bell writes from Jubbulpore, India: "There have been in southern India in twelve months more conversions from Christianity to Islam than from Islam to Christianity. Some were hungry Eurasian loafers, and others native Christians detected in different crimes. But little has been done for the sixty millions of Indian Moslems."

We hear of a lady school-teacher who gives one half of her salary of one thousand dollars a year to support a missionary in China. She receives a letter every week from her substitute, and prays for her every day by name, and both missionary and substitute feel the inspiration of the relationship.

The Rev. Dr. John McKim, of the Protestant Episcopal Mission in Japan, was in June last in New York city consecrated Bishop of Yeddo, Japan. At the same time and place Rev. F. R. Graves was consecrated Bishop of Shanghai.

The *Missionary Herald* of Boston, in commenting on the action of the Decennial Conference of India on moral questions, says: "The worst that can be said of the course of the Conference on these matters is, that it was a blunder, and would naturally lead to such misunderstandings as have arisen." We have no reason to doubt the integrity of our missionaries.

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice—his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life.—*Canon Liddon*.

While Japan has disestablished Buddhism as a national religion, yet the national Diet appropriates five hundred thousand *yens* for shrines. A missionary writes: "Though the people cling to their old faith, yet there is a positive listlessness amounting almost to indifference, in their visiting the temples, clapping their hands three times, throwing their small fraction of a cent into a box, and hurriedly mumbling a brief petition to an impersonal deity."

The English Church Missionary Society is a noble institution, and its missionaries are doing a grand work in all the great heathen mission fields. It is always ready to cooperate with other missionary societies, its great aim being the salvation of men. One of its fundamental laws regulating its operations and its missionaries is: "A friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

The receipts of the Board of Foreign Missions of the Presbyterian Church for the year closing with April 30, 1893, were \$1,014,504, an increase of \$83,211 over the previous year. The Home Board of the same Church received during the same period \$967,454.

Rev. Dr. Pond, who has labored among the Chinese for many years, believes strongly in their sterling qualities. He says, "As soon as certain superstitions which for centuries have been wrought into the fiber of their social life are dislodged, the Chinese will spring to the front among the dominant races of the world."

The World's Congress of Missions, auxiliary of the World's Columbian Exposition of 1893, will be held in the Memorial Art Palace in Chicago, commencing September 28, and continuing eight days. All Protestant missionary societies are expected to be represented, and broad and comprehensive programs have been arranged. It will be a meeting of much interest and profit.

It is surprising to note the change that has been taking place in the religious condition of New England. The census of 1890 shows there are 1,005,120 Roman Catholic communicants to 763,987 Protestants. In Massachusetts there are 615,072 Roman Catholics to 327,721 Protestants. There is urgent need for Protestant mission work in this region. Roman Catholicism is ever a menace to our republican institutions, and its progress betokens a backward movement in morals and civilization.

There are two mission fields, the outfield and the infield. The outfield becomes more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. The outfield is the field of missionary aggressiveness; the infield, of missionary giving, preparing, and organizing. On the outfield the Church is at the one conspicuous business of "preaching the Gospel to every creature;" on the infield the Church is praying and planning and studying how this business may best be done, and marshaling resources for its world-wide prosecution.—*Dr. Herrick Johnson*.

Rev. M. L. Taft writes from China that inasmuch as the Geary Bill, which went into effect on May 5, is highly displeasing to China, the American missionaries in China expect to be much hampered in their work and even fears they will be expelled from the country. The mandarins in different parts of the country have been making strict inquiries as to the nationality of the foreign missionaries and the number and names of the Chinese converts belonging to the respective missions. The Chinese government is evidently bent on retaliation, and this is not surprising. The United States would show the same spirit under the same provocation.

We congratulate the Methodist Episcopal Church, South, on its *Methodist Review of Missions*, which takes the place of the *Missionary Reporter*. It is enlarged to sixty-two pages, and otherwise improved. It will doubtless add to the interest in missions of the Church it so ably represents.

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fullness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities a thousandfold multiplied match a thousandfold opportunities."—*Dr. A. T. Pierson*.

Rev. F. H. Richards and wife are now on their way to Mashonaland, South Africa; by the appointment of Bishop Taylor they are to open a new mission in that land. The Wesleyans of England started a mission in that country in 1891. The Rev. Isaac Shimmin is the missionary in charge. He is assisted by Rev. Mr. Eva and several native Christian teachers. There are also missions in Mashonaland of the English Church Missionary Society under the charge of Bishop Knight-Bruce. We presume there is room for more missionaries, but consider that Central and North Africa are more needy fields.

The evangelist Henry Varley, writing of his preaching in India and of the native beliefs, says: "Idolatry is popular there, because the various idols worshiped are as tolerant of sensuality and all the lusts of the flesh as are the ungodly Europeans. Christ Jesus is unpopular, because his glorious character and holy word are intolerant of sin. No greater mistake can be made than to suppose that Hinduism, where there is anything like a goodly share of our Western education, is any longer an intellectual conviction. The offense of Christ is his cleanness and purity, and the great hindrance to the spread of his word is its unsullied holiness."

It is not the minister only who is called upon to preach the Gospel, but it is the whole body of Christian believers. Some personally are required to go forth to preach the Gospel with their own lips: but those who are not subject to that command must not think that all they have to do is to support the ministers who are seeking to carry it out. Everybody, in his own measure, not only by his money, but by his prayers, by his frequent advocacy, by the general tenor of his life, is bound to show that he is not only a member of Christ's Church, but that he recognizes why Christ's Church has been created, and recognizes also his own share in the aim for which that Church exists, for the Church is the instrument by which God makes known his holy will and marvelous love to all the people on the face of the world.—*Bishop of London*.

The British Mission to Lepers in India will henceforth be known as "The Mission to Lepers in India and the East" as it has lately enlarged its work to take in China and Japan. It is doing a most excellent work and now has thirty-six different centers in India, Burma, Ceylon, and China, and has made a grant of one thousand dollars toward the erection of a home for lepers near Kumamoto, Isle of Kiushiu, Japan.

The most recent movement of Buddhism in Japan has been the organization of a "Salvation Army." So far it is confined to the island of Kiushiu. They have adopted a most high sounding motto, namely, "The Stronghold of Truth, the Flag of Philanthropy, and the Sword of Justice." No doubt it will be quite popular, for a time at least, as one of the articles of their creed will be "to maintain and develop the national characteristics and welfare of their country."—*Dr. G. B. Norton*.

Bishop Mallalien writes: "What we need is an inspiration from on high which shall bring us into complete harmony with the thoughts of God in regard to the salvation of the world, and at the same time shall link our hearts in closest, tenderest sympathy with the heart of Christ, as in his soul he ever travails for the benighted millions for whom he shed his precious blood. We have the men, we have the money needed for the grandest aggressive evangelistic campaign this world has ever seen. Will we supply them?"

There are said to be over thirty thousand Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors. The *Wesleyan Missionary Notices* gives an account of the experience of one who gave up the use of both the native beer and tobacco. "He had gone home that night, thrown the beer away and destroyed the pot; heaven came down into his soul, and it was very blessed (*mandi kakulu!*); he assembled his family for prayer, and it was *mandi kakulu* he went to his place of private prayer among the rocks, and it was *mandi kakulu*, God himself filling his soul with the joy of salvation. In the night he awoke: still *mandi kakulu*; but turning to seek a live coal with which to light his pipe, the *ubanmandi* (blessedness) vanished, he knew not where or how; but there and then he had fought out the matter. His reason said, 'I have surrendered beer; surely tobacco is no sin!' His conscience answered, 'You have killed the cow; now you must kill the calf.' Still reason argued, but again and again conscience replied, 'You have killed the cow; now you must kill the calf;' and he could get no return of blessedness until his surrender was complete and the last idol was put away; he had destroyed his pipe and resolved that both beer and tobacco should henceforth be laid in absolute surrender on God's altar."

A most excellent plan of giving is practiced by one wealthy man. He says, "I have bank stocks, railroad stocks, United States bonds, etc. These all draw interest seven days in the week. One of these days is the Lord's Day. So one seventh of my income from these investments I devote to benevolent purposes."

We trust that the report is true that the British flag has been hoisted in Uganda and a protectorate claimed. The British East African Company was to withdraw by March 31, and it was feared that the withdrawal would result in the massacre of the Christians that have been gathered in the mission of the English Church Missionary Society. They will now be amply protected.

Alexander Duff was the first missionary sent out by the Church of Scotland to the heathen. In one of his addresses before going to India, he said: "There was a time when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, 'O Lord, thou knowest that silver and gold to give to this cause I have none; what I have I give to thee—I offer thee myself; wilt thou accept the gift?'"

To be able to give to any good cause, and to be willing up to the measure of one's ability, is to have an opportunity for experiencing an exquisite sense of pleasure, of which the close, narrow, grasping, and grinding soul knows nothing. It is "more blessed to give than to receive." That word of our Lord Jesus, unrecorded in the Gospel history, but preserved for us by apostolic inspiration, goes deep into the inmost springs of human nature. He who has learned the blessed art of giving with an open hand and a liberal heart, thanking God for the privilege of giving, has discovered one of the surest avenues of attaining a happiness that glows and satisfies.

Some of the precepts of Buddha sound like echoes of the Sermon on the Mount, and Buddhist literature is full of excellent sayings on the duties of life. But as far as the testimony of experts can inform us on such an abstruse point as Eastern mysticism, we are forced to the conclusion that the center of each Buddhist of the religious world is the individual himself. He is practically an atheist, for Buddhism is not a theology, it is merely a sort of ascetic scheme by which each one is to accomplish his own salvation by his own efforts. Judged by its fruits we must pronounce it a failure. And just where Buddhism fails, Christianity triumphs. The Buddhist has no real love for man because he has no love for God. Christian love for the suffering, the sick, the weak, and the worthless is founded upon love for God as the Father and Redeemer of the world.—*The Churchman*.

The Presbyterian missionaries in Korea sent out by the Presbyterian Church, North, and the Presbyterian Church, South, of the United States, and the Presbyterian Church of Australia have organized themselves into the Presbyterian Mission Council of Korea, and this council has expressed "its judgment that it is best to carry on all the native work with a view to the organization of but one native Presbyterian Church in Korea."

The first Mexican National Sunday School Convention was held in June in Mexico city. There were present sixty-five delegates, twenty-two of whom were lady teachers. Steps were taken toward the better organization of the work in Mexico, and the preparation of a literature suitable for Bible study and Sunday school literature. It was decided to hold annual conventions, and Guadalajara was selected as the next place of meeting.

A member of the church who possessed considerable means gave but little toward the church expenses. On this being referred to in a public meeting, he claimed that he was in favor of proportionate giving, and that he had given proportionately more than the others. After the others had expressed their amazement at this statement, he explained that he meant he had given more in proportion to the amount of religion he had than any of the others. This may be true. Is your giving in proportion to your means or your religion?

Rev. Thomas P. Hughes, D.D., who was a missionary for twenty years on the Afghan frontier, adopted the dress of the Afghan, and writing about it says: "Judging from my own experience among an Oriental race for twenty years, it seems strange to me that missionaries in all lands do not adopt the dress of the people among whom they labor. There are a great many arguments against it, but in my opinion they may be pretty well summed up in the word prejudice—that prejudice which sees what it pleases, but cannot see what is plain."

Taoism is a religious system in which men are finally judged according to their merits and demerits. Rev. George Owen, of Peking, gives the following illustrations: On the credit side, "Giving a coffin to the poor counts 30; exhorting a mother not to commit infanticide, 30; saving a child from being destroyed, 50; refraining from beef and dog flesh one year, 5; destroying plates of obscene books, 300; preserving lifelong chastity, 1,000." On the other side demerits score as follows: "Loving a wife more than father or mother scores 100; drowning an infant, 100; cooking beef or dog flesh, 100; misusing written paper, 50; for publishing immoral books the demerit is measureless." All Taoists admit that even for the best of men the score is on the wrong side. And it is said of one of their good men who lived forty-seven years, that his score stood 4,973 merits and 298,000 demerits.

Rev. Isaac T. Headland writes that there are more temples, and more expensive temples, in Peking than there are churches in New York city. Many of them are small, and only a few are very large and expensive; but in addition to these all the surrounding hills are thick with temples.

Rev. E. G. Phillips writes that the present outlook of mission work in Assam is one of much promise. Among the Garos the work is moving on with increasing momentum. At the beginning of the year the number of communicants was about twenty-four hundred. More than eight hundred were baptized last year. Nearly all the churches are financially self-supporting, and a genuine missionary spirit evinces itself. The prospect in Upper Assam, among the tea-garden laborers, is also full of much promise.

Last month we gave our readers an article from A. L. O. E. in India. We find in *India's Women* for July a statement that Miss Tucker has been laboring as a self-supporting missionary among the women of the Punjab for nearly eighteen years without once returning home. She is the active and beloved head of the mission at Batala. There are in Batala one hundred and forty-three places usually open to her or the Bible woman, and about twenty-four villages or hamlets. She has a school of thirty pupils, and also makes many visits to the zenanas, though "weighted with the burden of seventy-one years."

Bishop Thoburn, writing from Singapore, says: "Every day it becomes more apparent that as a distinct people the Malays of this region have no future. In Singapore there are 121,000 Chinamen and only 22,000 Malays proper. The Malay state of Johore, lying immediately north of Singapore, has 150,000 Chinese and only 35,000 Malays. The Chinese are constantly receiving reinforcements from the home land, while the Malays have no such reserve to draw from, and in the very nature of the case the Chinaman must remain master of the situation. Opium may destroy his supremacy, but nothing else at present threatens it."

Dr. A. T. Pierson writes of the *heroic* way of giving. He says, "This is limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way, who never exceeded his fixed sum of personal outlay. It is Hudson Taylor's way. It makes an habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule, it would turn God's people into a body of givers whose unceasing contributions would be a river of water of life to a dying world. Such giving would insure praying, and be the handmaid of holy living. With such giving of money, giving of self would inevitably follow, if it did not precede; and with a rapidity now incredible a world's evangelization would move toward its consummation and the coronation of the coming King!"

Dr. Herriek Johnson says, that while we are called upon to hold the fort at home, yet holding the fort will not win battles a thousand miles away, and we will not hold the fort long if battles out on the distant fields are not won.

Rev. Dr. R. H. Nassau, of the West African Mission of the Presbyterian Church, writing of the marriage of missionaries, says: "Let the missionary workers be married, for the sake of their personal comfort and also for the removal of unjust but still possible cause of scandal before impure minded heathen; but let both men and women go to the field unmarried. If they can stand the climate let them return in two or three years for marriage, or, better, marry on the field. The objection that the married man or woman is hampered in their mission work by family and personal cares is counterbalanced by (1) advantage of marriage for personal comfort, (2) immense advantage for an object lesson of the Christian family to the heathen, (3) the prevention of a growth of selfishness in the man or woman who lives alone."

Mrs. Joseph Cook, writing of the opposition lately shown to the higher education of women in Japan, says: "When one considers that polygamy is not uncommon in Japan and has the sanction of the Imperial Court, it is easy to understand that it might be a dangerous thing to do too much for the elevation and education of the women. An educated woman may become sufficiently self-assertive to protest against such a wicked and unnatural state of things. Is this what the government of Japan fears in its present attitude toward the education of girls? We hear that the higher schools for girls are being closed all over Japan. What does it mean that such a progressive nation should take this course of retrogression? Centuries of subjection have thoroughly taught the Japanese woman submission, even to permitting her own most sacred personality to be sold to pay her father's debts if he demands this sacrifice. The greatest need of the Japanese is to be taught that they must give up their chief vices, licentiousness and lying, for this was Neesima's verdict against them, if they are to take the place they covet among the enlightened and progressive Christian nations of the world."

Notice to Pastors and Conference Treasurers.

BETWEEN the close of the Spring Conference sessions and the beginning of the Fall Conference sessions the Missionary Society generally has to carry a large debt. It would save thousands of dollars of interest if the people would promptly pay their subscriptions, and the pastors and Conference treasurers would promptly send the money forward.

Please make drafts payable to S. Hunt, Treasurer, and send to him at 150 Fifth Avenue, New York.

MISSIONARY SECRETARIES.

TIDINGS FROM OUR MISSIONS.

REV. C. B. WARD reports from Yellandu, India, that he has been exploring the Bustar field, and there are 600,000 people scattered over 20,000 square miles of territory. He has selected seven centers for mission stations. They are Yellandu, in the Nizam's dominions, Sironcha, in the Central Provinces, and Jagdalpur, with four other centers in Bustar State.

Rev. Ernest A. Bell writes from Madras, India: "Here in Madras we have a good deal of civilization. There are Anglican and Roman cathedrals, a great Scotch kirk, many churches, a university and several colleges, high schools and girls' boarding schools. Some of the government buildings are very fine, especially the new building of the high court. There are about ten hospitals and a medical college, which trains both men and women. The general hospital has six hundred beds. There is a hospital for lepers, an ophthalmic hospital, and a beautiful and home-like hospital for women. We have daily papers without Sunday issues, a harbor, railways, telegraph, and post offices (combined as in England), and perhaps everything but street cars. We are to have electric cars in a few months."

The annual session of the Utah Mission was held in June last, Bishop Joyce presiding. On June 26 he made the following appointments: Superintendent, T. C. Iliff. Presiding Elder, J. D. Gillilan Beaver, M. O. Billings. Bingham, (S. Hooper). Corinne and Brigham City, E. H. Snow. Eureka, (G. W. Comer). Heber, (F. J. Bradley). Logan, R. M. Hardman. Monroe, G. P. Miller. Mount Pleasant, Joseph Wilkes. Nephi, to be supplied. Ogden, G. P. Fry. Payson, G. W. Rich. Provo, W. M. Crowther. Salt Lake: First Church, W. D. Mabry; Iliff Church, T. C. Iliff; Liberty Park, E. G. Hunt; Mission, G. E. Jayne. Tooele, J. G. Clark. Park City, G. M. Jeffrey. Murray and West Side, G. C. Waynick. "Methodism is well adapted in doctrine and in spirit to meet the exigencies of the hour and to take Utah for Christ." There are 1,200 scholars in the mission schools.

"The business of the Utah Mission was transacted with great economy of time and in the most delightful manner, due largely to the spirituality of the presiding bishop and the pervading influence of the meetings under Dr. Keen's direction. The reports of the preachers showed most valiant service and general progress under most strenuous difficulties. In one place the preacher has one member besides his wife. Yet all the means of grace are steadily maintained in the stronghold of Mormonism. At another place an aged brother lives who never hears the Gospel unless he travels about twenty miles to the preaching place, their being none but Mormons about him; yet he was shouting happy at the Mission."

The *Indian Witness* of May 27 says that Rev. D. D. Moore, at Penang, Straits Settlements, has baptized a Chinese lady with her three children. She is in independent circumstances, and has entered her three children in the Christian Girls' School.

Bareilly Theological Seminary, so important to our work in India, closed its first term of '93 (four months) May 12. There were seventy-one students in attendance. The junior class of twenty-nine is the largest that has been formed in this seminary. Thirty-five women were in attendance in the woman's department. The normal department has been closed for want of funds. The addition to the faculty of the Rev. Professor Neeld has greatly strengthened the institution. The \$50,000 additional endowment called for is slowly coming in. This sum made up will aid much in supplying a native ministry for the most wonderful missionary movement of modern times.

The Hyderabad District, South India Conference.

BY REV. GEO. K. GILDER, P. E.

1. INTO how many districts is the South India Conference divided?

Two; Hyderabad and Madras.

2. What territory is comprised in the Hyderabad District?

The Nizam's dominions; the adjoining stations of Bellary (in the Madras presidency), and Sironcha (on the Godavery in the Central Provinces); and the native State of Bustar.

3. What is the area of the Hyderabad State, or Nizam's dominions?

82,697 square miles. This does not include Berar, which by treaty is under British rule since 1860.

4. How is the territory situated?

Approximately between 15° and 20° N. lat., and 75° and 81° E. long.

5. What is the population?

11,489,210. Of these about a tenth only are Mohammedans, the rest being Hindus.

6. What are the principal vernaculars?

Hindustani, or Urdu, the tongue in use among Mohammedans, who are most numerous in the capital; Mahrathi, in the north; Telugu, in the south and east; Canarese, in the west.

7. What are the prevailing religions?

Mohammedanism, Brahmanism, and Demonolatry.

8. How is the state divided?

For administrative purposes the state is divided into four divisions, or *subas*. These *subas* are divided again into districts, or *zilas*; and the districts into *talukas*. There are in all 4 divisions, 17 districts, and 122 talukas.

9. What are the chief cities?

Hyderabad, the capital. Population, 392,730. Hyderabad was founded in 1589 by Kutub Shah Mohammed Kuli, who removed the seat of government from Golkonda on account of its want of water. *Secunderabad*, the largest military cantonment in India. *Golkonda*, a fort and ruined city five miles west of Hyderabad. The diamonds of Golkonda have obtained great celebrity, but they were merely cut and polished here, the mines being situated near a place called Koilkonda, south of Hyderabad. *Gulbarga*, once the capital of the Mohammedan kingdom of that name. *Warangal*, the capital of the ancient kingdom of Telingana; *Beder*, *Aurangabad*, *Jalna*, *Shorapur*, and *Raichur*.

10. Who is the ruling chief?

His Highness Mir Mahbub Ali Khan Bahadur Asaf Jah Nizam-ul-Mulk, G. C. S. I. The dynasty of the Nizam was founded by Asaf Jah, a Turkoman general in the service of the Emperor Aurungzeb. In 1713 he was appointed Subadar of the Dekhan, with the title Nizam-ul-Mulk (regulator of the State). On the death of Aurungzeb and the dissolution of the Mogul Empire, Asaf Jah established himself as an independent sovereign with Hyderabad for his capital. The present ruler is ninth in the list of Nizams, and was not three years of age when proclaimed successor to his father in 1869.

11. What Christian missions have been established in the Nizam's dominions?

The Free Church of Scotland Mission among the Mahrathis with one missionary whose headquarters are at Jalna; the Church Missionary Society (Church of England) among the Mahrathis in the north, with one missionary having his headquarters at Aurangabad, and among the Telugus in the southeast with one missionary at Khamamet; the American Baptists with seven missionaries, and the Wesleyans with five missionaries among the Telugus, with headquarters at Secunderabad; and the Methodist Episcopal Mission.

12. What are the Annual Conference appointments?

Hyderabad, the capital; Secunderabad, Gulbarga, Kopal, Yellandu, and Vikarabad, representing mission work carried on by six missionaries with their wives, and two ladies of the Woman's Foreign Missionary Society, in Hindustani, Telugu, and Canarese; besides regular English work among Europeans and Eurasians in Hyderabad, Secunderabad, and Bellary—Hyderabad and Bellary being supplied by local preachers.

13. Where is the native state of Bustar?

Bustar is situated in the southeast of the Central Provinces. Area, 13,062 square miles. Population over 200,000, principally Gonds and Kois, simple aboriginal tribes who are demon worshipers and accessible to the Gospel.

14. What is the capital?

Jagdalpur, the residence of the rajah, who is a minor. Population, 7,000.

15. What missions labor in Bustar?

None, except the Methodist Episcopal Mission, which providentially has been the first called to enter the field, one missionary, a local preacher, having been appointed to Jagdalpur.

16. In how many stations has work been opened?

We entered Bustar only this year, and have practically occupied four stations, namely, Jagdalpur, Vijayapur, Autagarh, and Kunta. Liberal grants of land for mission purposes have been made by the state authorities in each of these stations, and the outlook is exceedingly hopeful.

17. Is there room for more missionaries of our Church in the Hyderabad District?

Yes. We need at present at least four new missionaries in the Nizam's dominions alone, and two more for Bustar.

18. Has the Woman's Foreign Missionary Society any work in the Hyderabad District?

Yes. An English girls' school, and four native girls' schools, with zenana work in Hyderabad; and native girls' schools in Gulbarga and Kopal.

19. What are the prospects for extending Woman's Foreign Missionary Society work?

A native girls' school and orphanage in Vikarabad; another orphanage in Gulbarga, and medical work and schools in Bustar.

20. What encouragements have our missionaries received in their work in the district?

Considering the many and peculiar difficulties of the field, and the comparative newness of our native work (most of it also in regions hitherto unoccupied by any mission), we have much to be thankful for. Our schools and Sunday schools, a form of mission labor specially helpful in a native state, have been a source of strength; our colportage work has resulted in the sale and widespread distribution of a large amount of Christian literature, including Bibles and Scripture portions; and our evangelistic efforts have borne fruit in several baptisms and numerous inquirers.

21. Does the Church at home owe any duty to this important section?

Most decidedly, most emphatically YES. Much of our work in the district is, after all, *pioneer in character* and prosecuted under severe disabilities. We believe that while the Church is already aiding the missionary cause nobly, she only needs to know the facts regarding this particular portion of her huge India parish to make it a special object of her practical sympathy. Men and women are needed. To quote the words of the late Decennial Conference appeal: "In the name of Christ and of the unevangelized masses for whom he died, we appeal to you to send more laborers at once." Let the Church send us men and women "full of faith and



TIEN ANG DONG.

the Holy Ghost," men and women inspired and called of God to labor in these territories. Has the Methodist Episcopal Church no more sons and daughters to give. Has she no more sons and daughters, brave, loyal, and courageous enough to forsake all, and devote themselves to *distinctively pioneer work in this corner of India?* Money is needed. Let the Church, of her substance and as God hath prospered her, give us the gold and silver with which to support the workers, and further and consolidate the work. With open doors of opportunity before her in this land, unwitnessed and perhaps unknown in any other quarter of her gigantic mission field, are there none in the ranks of our beloved Church who will come forward and offer to our Missionary Society's treasurer, and to our honored leader, Bishop Thoburn, their consecrated free-will contributions of money, *giving especially for the equipment and extension of the work in Hyderabad District?*

China's Oldest Methodist Episcopal Church.

BY REV. GEORGE B. SMYTH.

THE honor of being the oldest Methodist Episcopal church in China belongs to Tien Ang Dong, or the Church of the Peace of Heaven, at Foo-Chow. It was built in 1856, in the early days when Dr. R. S. Maclay and Dr. E. Wentworth were our only mis-

sionaries in that distant land. These brethren built it for the future rather than for their own time. Few indeed were those who would attend any church in those days, and a stranger looking upon Tieng Ang Dong would have thought its builders either men of uncommonly large faith, or else foolish enthusiasts. But from that beginning great things have grown. Scores of Christian churches may now be found within the bounds of the Foo-Chow Conference alone, with an aggregate attendance of about six thousand members and probationers at their regular Sunday services. From Foo-Chow went out the men who founded our Central China and North China Missions, and there are now connected with them over two thousand Chinese Christians. Tien Ang Dong at Foo-Chow is the mother of all the churches in which these thousands now worship. About two years ago it became evident that it was too small for its congregation.

Foo-Chow is the chief center of our work in South China. We have there an Anglo-Chinese college, theological school, boys' boarding school, girls' boarding school, woman's school, and woman's hospital, and the church is not large enough to accommodate those who attend it from these alone, not to speak of its members who are not connected with any of them. Last year we built a gallery which would accommodate about a hundred, and this was found to

be a relief for the time, but now even with this the church is too small. Those who wish to attend it are increasing in numbers rapidly. When I left Foo-Chow in January last it was plain that enlargement was needed imperatively, and letters received from there recently say that when the schools opened for the spring term the overcrowding was greater than ever. The students from the Anglo-Chinese College alone fill completely the gallery. On special occasions, such as quarterly meetings and Conference Sundays, many have to be turned away because of the utter impossibility of getting inside the doors. As the church will accommodate over four hundred it will be seen that its regular congregation compares favorably with many a city congregation even in America.

Now what shall be done? For over a year this question has troubled us greatly. We did not like to ask the Missionary Society for the money, as we felt that its chapel building funds should be devoted to the erection of chapels in newly opened stations, or to help some of the small country churches which were in the same unfortunate condition as Tien Ang Dong. A committee composed of some of the missionaries and some of the Chinese brethren was therefore appointed to consider the matter. After a thorough discussion of the whole subject we were forced to the conclusion that a new and much larger church ought to be built. In that way alone, it seemed to us, could anything like permanent relief be afforded from the present overcrowding, and proper accommodations be secured for our constantly growing Sunday school and congregation. The Sunday school now numbers over two hundred and fifty scholars and teachers, and the difficulties of teaching properly are very great with the limited space at our disposal. Part of the school has to retire after the opening exercises to another building. Now we want a model Sunday school room as well as church, and we want it not only for its own sake, but as an example to the preachers and members who come together in such numbers at Foo-Chow at every Conference session. It will be a valuable object lesson to every one of them as showing what may be done in time with their own churches on a more limited scale. At the headquarters of its largest mission in China the Methodist Episcopal Church ought to be fittingly represented.

But all this we knew would require money, and the committee set itself to the work of finding out how much could be raised on the ground before an appeal was made to the Church in America. Letters were written to all the presiding elders in the Conference stating the case and asking them what their districts would do in the matter. They would all, we were convinced, be interested, as Tien Ang Dong has always been the seat of the Conference sessions and has been looked upon as in a sense belonging to them all. As a result we found that we

could raise \$1,000 on the field, no mean sum seeing that neither among the missionaries nor native Christians who proposed to contribute is there a single one who is rich, and that each has a multitude of other things to give to. We then decided to make an appeal to generous Christians in America and ask them to help us. We need \$4,000 more. With the whole sum we shall be able to build a church large enough to accommodate at least eight hundred people and have such space as we need for our growing and interesting Sunday school. There are many in our Church to whom this would not be a large sum, and I do not know any other object in the mission field to which it could be more worthily given. What a memorial such a church would be to any giver. The friend who builds it may have also the privilege of naming it.

I shall be glad to correspond with any one who may desire to know more of this enterprise, and shall answer promptly any communication concerning it which may be addressed to me in care of the Mission Rooms, 150 Fifth Avenue, New York.

Eclipse of the Moon.

BY REV. ISAAC P. HEADLAND, OF PEKING UNIVERSITY.

JUST now (11.30 P. M., November 4, 1892) there is a total eclipse of the moon. When I asked the gate-keeper what it was he said, *Kon Shih*—the dog eating the moon. This is what the Chinese believe, and as I write Peking is a very pandemonium of howls, beating of gongs and drums, playing of musical instruments, firing of crackers, barking of dogs, and every conceivable noise that can conveniently or inconveniently be made, and all led by the Buddhist priests for the purpose, as they say, of scaring the dog and keeping it from eating the moon.

While this is their tradition, or story perhaps, for explaining an eclipse, they evidently do not believe, but regard all this beating as a good joke, or perhaps as an American boy would enjoy a Fourth of July celebration. For the gate-keeper smiled as he told me it was *Kon Shih*, and explained that "That is what the Chinese say." When I asked him if the Chinese believe that a dog eats the moon he said, "O, no; they just say that."

The Chinese astronomers are able to predict eclipses, and have been for many centuries, and by thus predicting them they prepare the way for the noise made by the priests and people. If at every house on every street in a large American city, some one person should take a tin pan and beat it, and if on each side of every square there was a dog or two howling or barking, interspersed with men and women talking, laughing, singing, or chanting, it would resemble in some measure the condition of things in Peking during an eclipse.

Peking University.

¶ Petition to Congress Respecting the Chinese.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their session on July 18, adopted the following:

Inasmuch as Congress is called in special session on August 7, and the action taken by the Board at its May meeting should be followed by a petition to Congress, the following is adopted as the petition:

TO THE SENATE AND HOUSE OF REPRESENTATIVES:

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, assembled in New York in their regular meeting this 18th day of July, 1893, respectfully petition your honorable bodies to immediately repeal the act passed on the 5th of May, 1892, known as the Geary Law.

We make this earnest petition, first, on the ground of justice and fair dealing. By solemn treaty agreement the Chinese now in the United States are entitled to the same treatment that is accorded to the citizens or subjects of the most favored nation. The requirement that they shall register and take out certificates to assure their continued residence here, producing the testimony of a white witness to their right to be here, requires of multitudes of them an impossibility, and yet subjects them to imprisonment and deportation if they fail to comply with the requisition. The requirement made of them alone in contradistinction to all other foreigners in the country is a palpable violation of the treaty.

We furthermore petition for the repeal of this law because it endangers our interests in China. The Methodist Episcopal Church has one hundred and twenty-five missionaries in that empire. It has churches, chapels, dwellings, school buildings, hospitals, printing presses, and other property to the amount of over \$400,000. We have reason to fear that if the provisions of this law are insisted upon, our missionaries and our property will be imperiled. The Christian sentiment of the country is opposed to this enactment, and we urgently beseech its immediate repeal.

Signed by the President and Secretary of the Board of Managers.

Deaconesses and the Foreign Mission Work.

THE Board of Managers of the Missionary Society, at their meeting, July 18, adopted the following:

Resolved, 1. That all unmarried women employed by the Methodist Episcopal Church for foreign fields (except such as may be demanded for special work under this Missionary Society) shall be sent through the Woman's Foreign Missionary Society under the same rules and regulations that govern its missionaries, and that all money given for this object shall be paid into the treasury of the Woman's Foreign Missionary Society.

2. That all matters pertaining to the purchase, erection, and repairs of buildings for Deaconess Homes shall be under the direction and control of the Woman's Foreign Missionary Society.

3. That all deaconesses shall be sent out on the basis of a support and under rules and regulations, so far as practicable, similar to those recommended by the Deaconess Conference in the United States.

Personals and Special Notices.

REV. F. T. BECKWITH, of our Japan Mission, died in Hiawatha, Kan., June 30, of consumption.

REV. W. E. ROBBINS, of our India Mission, expects to return to India in October. His address is Miles, Ia.

REV. R. P. ALEXANDER and wife have been appointed foreign missionaries, and are now on their way to Japan.

REV. H. G. APPENZELLER and family, of our Korea Mission, left San Francisco on July 22, returning to Korea.

THE REV. G. F. HOPKINS and wife, of Hyderabad, India, have returned to the United States on a six months' visit.

REV. W. F. OLDHAM, D.D., late superintendent of our Malaysia Mission, has been elected to the chair of the English Bible at Albion, Mich.

Dr. B. F. West, of our Malaysia Mission, has returned to the United States. His address is 712 West Pike Street, Crawfordsville, Ind.

Rev. Marcus L. Taft, of our North China Mission, received the honorary degree of D.D. at the late commencement of Wesleyan University.

Rev. N. L. Rockey, of Shahjehanpur, India, has been appointed by Bishop Thoburn Secretary of the Special Fund for Mission Work in India.

Dr. Thomas B. Wood, of our Peru Mission, is in the United States for a short time. He is seeking to secure teachers for some of the schools under his care.

Bishop Newman, who is visiting our South American missions, expresses himself as well pleased with the trend and outlook of our new mission in Peru.

The Anglo-Chinese School at Penang, Rev. G. F. Pykett, principal, has an enrollment of three hundred pupils, and larger accommodations are greatly needed.

Miss Minnie Z. Hyde and Miss Mary E. Bowen, missionaries of the Woman's Foreign Missionary Society, arrived in New York from Montevideo, South America, July 18.

Rev. F. Ohlinger, of the Korea Mission, has been greatly bereaved in the death of two of his children. Bertie, a boy of twelve years of age died on May 29, and Willa, a girl of eight, died on June 1, at Seoul, Korea.

Dr. A. B. Leonard, Corresponding Secretary of our Missionary Society, reports his arrival in Japan greatly improved in health, and prepared to attend to the duties given him by our Board of Managers.

Rev. Dr. J. F. Masters, Superintendent of our Chinese Mission in San Francisco, has been visiting and examining into the condition of our Chinese missions in the East, and has now returned home. He considers that the Chinese are more accessible to Christian influence in the East than in the West, and urges that all our churches take up Sunday school work for them.

Edgerton H. Hart, M.D., son of Dr. V. C. Hart, formerly superintendent of our Central China Mission, and now superintendent of the West China Mission of the Canadian Methodist Church, has lately married, and is soon to leave for China to enter the mission of the Southern Methodist Church, expecting, when his services are called for, to enter one of our China missions.

Rev. La Clede Barrow writes from China: "Dr. N. S. Hopkins and family leave here for a vacation at their home near Boston, Mass. Miss Mary Ketring, of the Woman's Foreign Missionary Society, leaves for her home in St. Louis, and Dr. L. W. Pilcher's two daughters, Nellie and Lenora, for Albion, Mich., where they will attend school. All sail from Shanghai June 17, on the steamer *Empress of China*."

The Board of Managers of the Missionary Society, at their meeting on July 18, adopted a petition to Congress in favor of the Chinese; defined the relation of deaconesses to the foreign mission work; provided for the outgoing of Rev. E. Asada, who is to become a professor in the Theological School at Tokio, Japan; approved of Miss Carrie A. Heaton as missionary to China of the Woman's Foreign Missionary Society; authorized the building of a chapel at Fort Defiance for the Navajo Mission; recommended the requesting of the Secretary of the Interior and the Commissioner of Indian Affairs to instruct the agent at Fort Defiance to withhold the tract selected by Agent Shipley and Dr. Riggan at Red Lake for the Industrial Institute of our Church, from inclosure or further settlement, until such time as the consent of the Indians most interested may be obtained. Several appropriations were made to both the foreign and home fields. The treasurer reported that the receipts of the treasury for June were \$21,169.40, and that the total indebtedness on July 1 was \$342,368.14.

THE GOSPEL IN ALL LANDS.

SEPTEMBER, 1893.

ROMANISM AND METHODISM IN ITALY.

BY REV. WILLIAM BURT, D.D.



WHILE it is true that Romanism still has a strong hold on the Italian nation it is also true, in spite of all the arts and devices of the Jesuits to demonstrate the contrary, that its power is rapidly declining, and indifference, infidelity, and atheism are increasing.

The fact that there has been a revival of activity on the part of the Church during the past year does not argue that the Church is regaining its lost power over the people. The efforts to produce this activity have been extraordinary, the whole world-wide machine has been set in motion to this end. The so-called black army in Italy, of priests, friars, and nuns, nearly three hundred thousand strong, have obeyed the word of command and rushed to the rescue of the Church. The immediate effect has been to arouse the enthusiasm of the old blue-blood aristocracy, who owe their titles and their wealth to the palmy days when the pope was really king, and of the poor ignorant country people steeped yet in superstition. This activity, however, is only temporary, and its ultimate result will be to awaken from indifference the many opposing forces, and the wave of progress will sweep on carrying before it the remaining relics of papal tyranny.

Sir Isaac Newton said, thirty years before the French Revolution, that Roman Catholicism in Europe was destined to be trampled under foot by the infidelity which it had caused. The time has already come when nearly all the men who make any pretensions to culture have practically abandoned the Church. They look upon all its doings with ridicule. There is not a university or a college in the kingdom that is not saturated with infidelity. It is the swing of the pendulum to the opposite extreme. They have been brought up under the shadow of papacy, the light of knowledge has revealed to them the hollowness and falsity of what they have always supposed to be the only true Christian Church, and with utter disgust they rush over into the anti-religious camp. One has only to visit the churches here in Rome to be convinced of the contempt which the men especially have for religion and the priesthood. There will be very few present, ten or twelve women to one man. The few men present are generally old and of the poorer class. Many times I have seen thirty or forty priests officiating in one of these immense churches, and not more than a dozen people present, and some of these, like myself, there for mere curiosity. I think I have never yet seen but one man kneeling at a confessional.

In the villages far away from the great centers the priest has still considerable power over the majority of the people, but his power is that of terror or of material interest. These villagers are dependents, perhaps, on the principal family of the place,

which, like a feudal lord, is in alliance with the parish priest, so that together they may dominate over the people.

Then, too, in these country villages about the only change of recreation the people have is to come out from their wretched houses and meet together at the mass and the church feast. In the church they all congregate to converse and plan. Here young men and maidens meet as they cannot do elsewhere, and often the voice of the priest is drowned in the hum of conversation. Even here, however, the men are rapidly becoming indifferent to their religious duties, so that while many of them may yet attend church, it is a rare thing that any of them ever go to confession.

Another evidence of the decadence of the Church is seen in the quality of those who are being prepared for the priesthood. On the Pincian Hill toward evening one may see hundreds of these young seminarists, representatives from nearly all nations. The young men dressed in red, for instance, are from Germany, and they are fairly good specimens of their race, but you have only to look into the faces of the Italian young priests to be convinced of the well-known fact that for the most part they are the sons of the peasantry, eager to escape the drudgery of farm life, and not intelligent enough for a business career or for the employments offered by the state. And even some of these, when they come into contact with the new life they find in the large centers, and are mentally quickened, become ashamed of the priest's toga, and in some way plan to escape. No intelligent young man of respectable family ever thinks of entering the priesthood, except the few from the so-called clerical aristocracy who are prepared immediately for some diplomatic or other official position.

The power of the papacy in Italy to-day consists in its immense wealth, its numerous institutions and asylums, and its official and social position. It has no spiritual or moral life in itself. The thinking, progressive people despise it. The patriot combats it as the foe of all civil liberty. The politician on the one hand winks at its performances so as not to incur its hatred and opposition, and on the other votes in the Parliament for laws that restrict more and more its power so as finally to be free from its clutch.

The customs and ties of society, however, are yet strong, and many who despise the papacy, and would be evangelical Christians, have not the courage to face the persecution of the priests and the scorn of infidels. The tide, however, though slowly, is continually tending in favor of evangelical Christianity. Infidelity caused by Romanism will destroy Romanism, but the religious sentiment must prevail, and the people will return to a purer and simpler faith. For this we are praying and working with all our might.

It was to be expected that the Vatican would make the most of the pope's jubilee to impress upon the Italian nation the greatness and power of the Roman Catholic Church in other lands. There has been a growing feeling here that if Italy would fall in line with the world's progress, and take her place among the great nations, she must cut loose from the papacy. This idea has made rapid strides among the most intelligent class of the country. The pope was losing his hold on the nation. Hence the motive of so many pilgrimages from foreign lands was twofold, to replenish the Vatican treasury, and to impress the Italians with the greatness and power of the Church in other nations.

In commemoration of this jubilee Roman Catholic societies have been organized in every province, city, and town of the kingdom, mutual aid and benevolent societies, and young people's societies. These organizations have held meetings, and special orators have enthused them to action. As a result various institutes have been founded, all having in view a revival of interest in the Romish Church. A number of

victories have lately been won in the political arena in provincial and city elections. During this year there has been in all departments of the Church a revival of activity such as has not been seen for a quarter of a century. But activity on the part of the papacy always means retrogression. It means a return to the past ignorance and superstition, and the substitution of the Dark Ages for the light and liberty of the present century.

Hence we have witnessed scenes in Italy this year such as we read of as having occurred before the dawn of the Reformation. Unfortunately the present weak cabinet, whose intent seems to be to retain power rather than administer the government in the interest of the people, has winked at many things which three years ago, when a strong hand held the helm, would not have been tolerated.

Let me give a few illustrations of this revival in Romanism, of things that have actually occurred within the last few months.

Just outside the city of Venosa there is a church dedicated to the Trinity. It is on the site of an old heathen temple. Last month, as occurs every year, there were special ceremonies and festivities on the day set apart in the calendar to the Trinity. On the day preceding thousands of pilgrims came from the surrounding hills and villages, dressed in their picturesque costumes, with bare feet, and with staff and rosary in hand. At the door of the church they prostrated themselves on the ground, and from the door to the high altar crept on their hands and knees, dragging their tongues on the ground, and frequently beating themselves on the breast with blows that must have caused them severe pain. Arriving at the altar, if sufficient strength remained, they repeated prayers to the Sacred Trinity (which to their minds meant some saint), to St. Michael the Archangel, and to St. Anthony.

During the night the promiscuous crowd of men, women, and children, slept outside the church in the open air. The next day was Sunday, and from early dawn till midday the poor ignorant people went through the same performance as on the preceding day. They howled, they cried, they beat themselves, and they dragged their tongues on the ground until their mouths were full of blood and the pavement was red from the door to the altar.

Having by these acts acquired much indulgence, the night following was given up to orgies of every description, and the saints of the morning became beasts at night. This, however, is the ordinary way of finishing up the festival of a patron saint, as in the old pagan days.

This year in many parts of Italy there has been a long drought, and it seemed for a time that the crops must be a failure. During this time the people have cursed God and prayed to their patron saints. These patron saints have been invoked and entreated with rich gifts, processions, illuminations, concerts, and the firing of guns, but they did not awake to their duty. How often one has thought of Elijah and Mount Carmel, where the followers of Baal, after they were tired of praying, adopted other means more energetic!

At Palermo the god of rain is St. Patri, or St. Francis da Paola. This year, however, he disappointed all his devotees, because in spite of all their prayers and good works he did not send the desired rain. They took his image out in the field and left it there among the parched vegetables in order that he might be persuaded of the need of rain. They threatened to leave him there in solitude until he should grant their request. All was in vain. The people, however, said it cannot be that our old saint has forsaken us. He probably intends to help us in another way, and instead of sending us rain he will give us money. They therefore chose a number (ninety-one) in the public lottery to represent a procession in honor of this saint. The num-

ber (drawn by thousands) wins, and the reputation of the saint is saved. All night long the city was in an uproar, so great was the joy of the people and so loud their praises.

While most of the farmers were in desperation because of the long drought, one near Salerno last month hit upon a happy way of making money. He spread the news that his little boy, seven years old, had had a dream. The Madonna appeared to him, saying that she would send rain if the people would unearth an image of herself buried for many centuries in one of his father's fields. The news soon spread abroad, and the poor, superstitious country people came in crowds from all over the province, ready to dig for the sacred image. After several days of continued labor they found two pagan tombs and a few vases. It is very common in these parts to find such buried tombs. The sight of these things encouraged the poor people to dig with more enthusiasm. Then a priest appeared on the scene bringing to the sacred place an image for which he constructed a shed, and began to celebrate mass and incite the people to work. Finally they came upon three small rooms of antique construction, and in one they found a piece of tufa of irregular shape which some declared to be the Madonna della Neve (of the snow). The people cried out a miracle, and the news spread through all the country around. In four days nearly two hundred thousand people arrived at the place to adore the sacred image, bringing offerings in money to the amount of two thousand dollars, and eleven pounds of gold in jewelry.

In one of these processions carried on with the hope of bringing the rain a very ridiculous incident occurred. It was at Ferrara, the home of Savonarola. The superstitious papists had paraded the streets, carrying their sacred images and pictures and mumbling their prayers, but all to no purpose. It then occurred to those who ridiculed these doings to organize a counter procession. They marched through the town with bands of music, flags, and a life-sized picture of Garibaldi. Hardly had they returned to their homes when the rain came. The conclusion: Garibaldi is greater than all the saints. He can work a miracle when they cannot. What else can we expect but infidelity in the face of such facts?

It is perfectly natural that in the wake of such superstition persecution should follow wherever it might be permitted. At Rapolla we had a flourishing little Sunday school of about fifty children, as happy a little group as I have ever seen. We also had a day school for the two higher elementary classes. In this there were sixteen bright boys. The school-teacher, being a local preacher, held meetings in the evening to teach the people the word of God.

It was a wonder that this little work was allowed to continue so long in peace. During Lent, however, the storm came. A Romish preacher was sent there who hurled his invectives against Protestants, and threats against all who should have anything to do with them. His word was supported by the organized efforts of the parish priest, the village doctor, and the wealthiest family of the place. This family obtained its wealth by brigandage, for which it was famous in 1860-1865. They employed every art and means in their power to destroy utterly the school.

The bishop of the diocese published a bull of excommunication, which was affixed to the walls of the churches and elsewhere, and one could hear throughout the village: "He who greets the Protestant, he who gives him to drink or to eat, he who protects him or speaks with him, who goes to his meetings or sends their children to his school, on such will immediately fall the sentence of excommunication." The woman that brought him water every morning, and others that brought him eggs and milk did not come any more. But "thanks be to God our Father," says our brother, "they have not been able to carry out their Satanic designs. We have lacked

nothing." The priest obtained the names of all who sent children to our school, or who came to our meetings, and to such he refused absolution and the sacrament until they promised to take the child from school and never more to attend our meetings. A woman, to whom absolution was thus peremptorily refused fainted from terror. Her husband was called before the priest, the doctor, and others, who asked him why he sent his boys to the accursed school. He replied, "Because there is no other in which I can educate them, and I intend to send them there as long as there is no other." The priest replied, "We will have a school." "Very well," said the man; "in the meanwhile I will continue to send the boys where they go now." Five boys were taken from the school, but they cried and pleaded with their parents to allow them to return, and three have returned. Ours is the only school in the village in which the two higher elementary classes are taught. The school has continued with the loss of only two boys. The meetings are just as well attended as before the war broke out against us. The reaction has turned to our favor, and the people understand better than before the difference in the spirit of evangelical Christianity and Roman Catholicism. Our arms are love, light, and liberty. Theirs, hatred, darkness, and oppression.

A letter just received from Adria is as follows: "In these days we have been persecuted by the papists, who are favored by the local authorities. We have had repetitions of the scenes of the days of grossest ignorance and superstition. After one of their famous processions, while we were in the house of one of our brethren holding a little meeting for prayer and the study of God's word, we were assailed by papists, who stoned the house in which we were, and cursed us and the place. We replied to their abuse with songs and prayers. The next day several said, 'It was beautiful to hear the sweet melodies in contrast to the harsh curses.' A very respectable family living near, who had been up to that time fervent Romanists, have decided for Christ. Pray for us that in this terrible conflict against the powers of darkness we may have sufficient faith and courage to be conquerors through Him who hath loved us and given himself for us."

METHODIST EPISCOPAL MISSION.

In spite of opposition, persecution, and discouragements this has been in many respects the best year in the history of this mission. Nearly all the ministers returned to their charges from the Conference held at Pisa last October endued with a new spirit of consecration to their work. They returned, determined to be Methodist preachers and pastors as good Bishop Joyce had exhorted them. In this determination they went to work, and soon they were writing to me as follows: "I have returned from the Conference at Pisa full of enthusiasm for the cause of God and of our Church." "Now," says another, "I am convinced that we must abandon our old methods, and evangelize according to the spirit and usages of our Church." Another, "Now I am persuaded that Methodism is destined to save Italy." Another, "Rejoice, for in spite of so many struggles Methodism will triumph in our beautiful land." Another, "I feel as never before that Christ is in my heart. It is not knowledge nor natural ability, because I know that I am nothing, but it is Christ in me that permits me to see wonders in the work here that otherwise would be inexplicable." This spirit transformed into action was bound to produce results. Hence in several places we have had manifestations of the power of God in the conversion of souls. Papists and infidels alike have entered into a living experience of the power of Christ to save.

Two weeks ago I was privileged to receive into our church at Pavia fifteen persons truly converted to God, who had been for six months regular attendants at class meeting, where they had not only related their experience, but had been carefully in-

structed in the doctrines and discipline of the Methodist Episcopal Church. They were ready to answer intelligently all our questions. Among them was the librarian of the university, a cultured man about sixty years of age. Another was a teacher in the public schools. Others are to be received later into the same church, making in all about thirty-five converted since last Conference. At Milan there has been a blessed work all the year, making it necessary to organize a second church there next year. In many places there have been steady gains, while in only one or two places have we met with loss.

I wish our friends in America could hear for themselves the experience of some of these young converts. Having to wait a little while one day at the Foggia railroad station, I entered into conversation with a young man employed in the engine shop, who is a member of our church in that city. He told me something of his experience. He was for several years an infidel. He has three sisters who are nuns. One was very anxious for her brother, and begged him to go and confess himself to a priest whom she recommended. To please her he went. He began his confession by telling the priest that he did not believe in his famous image that perspired and moved its eyes. The priest, believing that the fellow had come to make sport of him, would have nothing more to do with him. For some time he had been frequenting our meetings, and finally decided to give himself to Christ according to the teaching of the Gospel. He is now a happy Christian, and his wife, though yet a Catholic, rejoices in the change that has taken place in her husband. He is a better husband, father, and brother, because he has Christ in his heart.

A most interesting work has sprung up beyond the Alps. For some time we have had a mission for the Italians in the city of Geneva, a work begun by Dr. Malan, now our Italian minister in the city of Philadelphia. Many times we have been led to doubt if we ought to continue this work, when there was so much need of concentrating all our strength and means in Italy. Since last Conference, however, this work has been wonderfully blessed of God. The church at Geneva has been revived, and the fire has spread to other cities, Lausanne, Vevey, and Montreux, on Lake Geneva. At Montreux the meetings are attended by about one hundred and fifty men, all desirous of knowing the truth. Several have already been converted. At Vevey there are about seventy-five regular attendants. Six have asked to unite with the church. At Lausanne the meetings are wonderful. About three hundred men crowd the Wesleyan Church, where Signor Tourn, our Italian minister at Geneva, preaches to them the word of life. Our German pastor at Lausanne has greatly aided the work by organizing his young people into a choir and helping in the singing. About five hundred New Testaments have been sold, and many hundreds of tracts distributed. A noble-hearted and Christian gentleman, a Russian, Count de Schulpnikow, whose acquaintance I made at Florence three years ago, has greatly helped in the work. Thus far he has paid all the expenses for books, printing, traveling of our minister to and from Geneva.

At Montreux the municipal authorities, persuaded of the good work being done, have spontaneously offered their beautiful hall for the services. At Vevey the hall is provided by a number of gentlemen of that place. At Lausanne, as we have said, the meetings are held in the French Wesleyan Church. Some one may ask, "Who are these men that attend the meetings?" They are Italian Roman Catholics, mostly masons and carpenters, for nearly all the building in that part of Switzerland is done by Italians. They are industrious, hard-working men. Some of them have left their families in Italy, intending to return there; others are to make Switzerland their permanent home. Free from the prejudices and ecclesiastical op-

pression of their home land they gladly listen, many of them for the first time, to the joyful news of the Gospel preached in their own tongue.

The progress of our work this year has also been seen in the very much larger sales of our books, tracts, and papers. Last year we published 94,317 volumes, aggregating 1,320,442 pages. We cannot yet say what the result will be for this year, but we know that the sales this year will far exceed those of any previous year. There has been an increase in the activity and zeal of our young people in many places. We have regularly organized branches of the Epworth League at Palermo, Naples, Foggia, Rome, Florence, Pisa, Milan, Pavia, Adria, S. Marzano, Turin, and Geneva. There are meetings for prayer, for mutual instruction and edification, and for social intercourse. In several places, especially at Foggia, Terni, and Pavia, we have considerably improved our halls of worship, making them more convenient and attractive.

Our work both in the boys' and girls' institutes at Rome has been crowned with success. The good seed sown has brought forth fruit to the glory of God. Before we can expect to carry on a more extensive work here we must have the long-wished-for building, in which we hope to accommodate our church, boys' college, theological school, and publishing interests. We have, as all who have seen it declare, one of the finest sites in the city. How long shall Romanists and infidels look upon it and say: "They are a poor, weak folk, and have not the means to build?" Let some good, generous servant of the Lord come to our rescue, and erect here a monument to God's glory.

OPEN KOREA AND ITS METHODIST MISSION.

BY REV. GEORGE HEBER JONES.

THE Koreans are an ancient people. Their historical period goes back three thousand years; their traditions carry us a millennium further into the mists of long gone ages. Monuments of a hoar antiquity abound. The missionary works in cities laid out while Abraham was still in the land of the Chaldees; he gazes upon tombs which contained the dust of sages when Saul of Kish founded Jewish royalty. Seoul, the center of missionary operations, was built one hundred years before Columbus discovered America. A fortress erected in the time of Christ has become a missionary sanitarium.

The Korean is proud of his antiquity. His answer to the West, when first an attempt was made to open his rigidly secluded home, indicates full well his temper: "We are satisfied with our civilization of three thousand years, and want nothing *you* can bring." Age had impaired his eyesight, and he could neither see clearly nor discern properly just what it was the West proposed to give.

Later on Korea, in the persons of a now famous embassy, visited the West and saw, but their conclusion upon return was thus expressed by the most eminent of that company: "The West is a mighty flame, Korea the moth flitting about it; flame is a dangerous locality for the moth." His infirm vision was dazzled and blinded by what he saw.

From this, however, we are not to infer that there is no spirit of progress among the Koreans. It is a human trait, especially emphasized among Asiatics, to be eager for any personal benefit, and Korea is certainly desirous of our good things, but she wishes to be convinced of the genuine and beneficial character of what we offer before she accepts.

This very antiquity, however, brings out a great difficulty. That which Christianity would supplant is by long centuries of dominance ingrained into the very nature of the people, while we and our views appear to be but of yesterday.

It is not human for age to fall readily in behind the leadership of youth. The Bible is the only sacred book that ever declared, "A little child shall lead them," and Christ the only teacher who has affirmed, "Out of the mouths of babes hast thou ordained wisdom." But Asia must and will learn the lesson of making a distinction between the gift and the apparent giver, and it will be a happy day when she and the world shall fully appreciate the great truth that, "God is no respecter of persons," either in his gifts or his calls to leadership.

In judging of the true condition of affairs in Korea I believe it well to call attention to the tendency in many quarters to confound material evidences of prosperity with progress itself. To many civilization is representative government, railroads, telegraphs, and steamships, tight-fitting garments, and the English language. A heathen nowadays is a man who wears baggy trousers and cannot speak English. Yet a nation may possess all the above things and still be as heathen as a Hottentot, while, on the other hand, there may be as devoted followers of the lowly Nazarene, who never saw a locomotive, voted for a president, or wore a derby hat, as you will find in America.

A nation is only transformed as its individual members themselves become transformed, and while national wealth and prosperity may outstrip the moral elevation of the people, only that which comprises the latter is permanent. The forces which make for the elevation of the Korean people are slowly making headway, but a great and often discouraging battle is being and must be fought with the opposition before material advancement will be noticeable.

Ten years ago Korea was a forbidden land. Even toward her nearest neighbors, China and Japan, her attitude was one of retirement and actual seclusion. Living in a fossilized state, any change could hardly be short of a miracle. To-day fully twenty thousand foreigners, including Chinese and Japanese, dwell within her borders, so we erect one milestone, for the day of isolation has passed, and the door to the country is open. The old stereotype plate of "seclusion," the traditional view for centuries has been smashed, and instead we have hospitality and welcome.

Again, it was a dreadful thing for a Korean to leave the fatherland for a foreign clime; now we have Koreans in America, Russia, Japan, and elsewhere, and another traditional plate is smashed. Still another stereotype of the ages, namely, that all but Chinese are savages, has been permanently laid by, and we often find traces of humility even in Korea's attitude toward the West.

But it is our aim to speak particularly of the part Christianity is playing in the transformation of the nation.

First, Korea is a Mission Field.

The material monuments which meet the eye are not the only evidences of Korea's antiquity. Of far greater moment than they are the evidences which do not appear to the eye. We are confronted by prejudices and habits which have dominated the people for hundreds of years. The longer certain views are held and certain courses of conduct followed the harder it is to give them up and reform. This in Korea confronts us as a pertinent, ever-present problem.

The sages of Korea taught the nation that woman is inferior to man. Christianity flatly contradicts this, and there is a clash. The sages taught that some men are better than other men, and again we have a discord, for the Church has as warm a welcome for the cooly as for the noble. Polytheism, that dreadful travesty of God's omnipres-

ence fills earth, air, and sea with gods, demons, and supernatural creatures, and opposes with all its force Christian monotheism. Immoral practices have the sanction of antiquity, and challenge Christianity's right of censure. And not only do these views enjoy the sanction of honored and revered names, but from habit they have become second nature. Divine grace alone can save from them.

These views have been systematized in three great cults—ancestral worship, Buddhism, and the heresies.

Ancestral worship is the state religion, and, emphasizing as it does the beautiful trait of filial piety, presents a hard problem to the missionary. It is associated with the tenderest thoughts and most hallowed memories of the Korean. Its rites are obligatory upon him as the last mark of respect and love to father and mother, and to omit them brings upon him the contempt, the censure, and sometimes the violence of neighbors and friends.

Buddhism is languishing in an *effete* old age, rotting in immorality. The priests and nuns, while looked upon with great contempt by the higher class, yet possess great influence over the lower classes, the women, and the superstitious of every class. Most of these priests are in the monasteries for the rice and clothing it brings them. This sordid aim prevents that creed loyalty which would develop fanatical opposition to Christianity. Doubtless one of these days the devil will lead the cohorts of Buddhism against us, but the *personnel* of the priesthood will have to change before he can wake them up to fanaticism.

The heresies embrace all outside the two great cults. They comprise the superstitious notions of the people, the parasitic encumbrances of the two other cults with the myths of the aboriginal Koreans. These comprise ghosts, demons, monsters, and genii, the inventions and self-deceptions of a sinful and fearful imagination, unmoored from the true God, and adrift in darkness for thirty centuries and more.

At this very point the preciousness and glory of the deliverance in Christ shines out beautifully. The Christian is surrounded on all sides by the omnipresent God and Father, whose character is known, whose love and providence are boundless, and who is one and unchangeable. The unconverted Korean moves amid the myriad creatures of his imagination; they frequent the walls, ceiling, and floor of his room, the gate by which he enters, the brook flowing by, the trees about, the mountains in the distance, and the air above; their characters are of ten thousand varieties; their demands upon his time and resources unlimited. Nowhere is Christ's declaration, "Whom the Son maketh free is free indeed," better appreciated than in Korea.

These systems have given rise to the customs and modes of life among the Koreans. Filial piety is a marked trait. The power of the parent is absolute, the submission of the child hearty and genuine. The respect paid by youth to age shames the West, America especially. Indeed, the status of age in Korea is a pleasant thing to see.

Loyalty and devotion to the king is another marked trait of the Koreans, who view his majesty as the national father rather than as a despot.

From the same source, however, the state creed, comes the injustice done woman. The dualism which dominates a Korean's every conception has placed her in the same category with darkness, weakness, inferiority, and iniquity. Viewed as inferior to the man, her lot is one of subjection. From the father she passes under the control of the husband; after whose death she is virtually subject to the eldest son. She enters the marriage state during the age of fourteen to seventeen, this being absolutely obligatory if she would retain the respect of her people. Ancestral worship being based on the possession of male posterity, places its sanction on plurality of wives, and in thus destroying the true home life opens the way for great immorality. The true

wife is often deserted for some favorite concubine or mistress, and no stigma of disrepute occurred.

Another custom which we find it hard to explain and harder to encounter is that of caste. Three divisions of high, middle, and low class exist, well defined and separate, based possibly on the Hindu idea, though far from being so rigid. This, however, has given rise to a code of etiquette, degrading alike to all. It cannot but produce pride and arrogance in the upper classes, and crush out ambition and self-reliance in the lower classes. The noble meets the cooly in our services as an equal, and when they become members of a church, as a brother. While most awkward at times, nevertheless it often becomes a test of conversion, for those who refuse to show humility at this point soon fall.

The evil of this custom is that it denies the right of every man to freedom and creates a class standard of blood and ancestry instead of merit. It shuts up the cooly to that development of his faculties which would fit him to fill a higher station in life. It places the low man at the mercy of his superior, who may act toward him in a manner which would put him in prison in the States, and yet the cooly can obtain no redress.

It cheapens human life, for while custom secures the noble the possession of his goods, immunity from torture, and a regard for his person, not so the luckless low man. Guilty of an actual offense, or it may be has incurred only the displeasure of an aristocrat, he is liable to be dragged off to prison by the hair of the head, stamped upon with hobnailed shoes if he falls by the roadside on the way; subjected to the most horrible and vile tortures a foul heathen imagination can invent, and finally dispatched by a bloody and painful execution.

This cheapness of human life and disregard of the sacredness of the human body is, after all, not so much a result of the caste idea as a direct effect of heathenism itself, for the same spectacle horrifies the missionary in lands where class privileges do not prevail as they do in Korea. One of the greatest triumphs of Christianity has been its victory over cruelty and torture. A heathen may well sigh for the privilege of being born in a Christian land.

Second, Christian Work in Korea.

The Roman Catholics enjoy priority of entrance in Korea. They claim that a priest and a large number of Japanese converts were in the army which invaded Korea in 1592. They date their work, however, from the latter part of the eighteenth century, when a Korean, converted in Peking, began work among his fellow-countrymen upon his return to the peninsula. Foreign priests arrived in the country about 1835, and since then large numbers have been converted to "the Church." They have suffered three severe persecutions, in which several bishops and priests and thousands of converts lost their lives. They are said to number about twenty thousand members now.

Roman Catholicism has proven herself ever to be an impotent agent. Yea, more, a clog almost in the regeneration of a nation. She claims a thousand years in China, and yet when Protestantism first entered China the people were as heathen as ever. So in Korea no visible effect can be seen for her century of work. Her emissaries do not lack in devotion and heroism, but even martyrs can accomplish little with a lifeless creed.

The entrance of our Presbyterian brethren upon the field was synchronous with our own, and the two missions have ever worked side by side in terms of loving and delightful fraternity. Most honorably connected with the opening of our Methodist Mission, and thus with the entrance into Korea of Protestantism, is the name of Dr. Goucher, by whose munificence the mission was started.



SOUTH GATE OF SEOUL, KOREA.

The first visit of Methodism was in the person of Dr. Maclay, then Superintendent of the Japan Mission, whose experiences and impressions at that time would be a welcome addition, if published, to the missionary records of the Church. Following close upon this came Dr. Scranton and Brother Appenzeller, the first appointees to Korea, with Mrs. M. F. Scranton, the doctor's mother, to establish a work for the Woman's Foreign Missionary Society.

It is difficult to realize the tasks which confronted these first workers. It was early in 1885 and the agitation of the *émeute* of December, 1884, were not over. Politically the people were uneasy, and the confusion was increased by the scourge of cholera which soon broke out and swept away thousands in Seoul alone. It is an honorable testimony to these first workers that they remained at their posts in the city, doing what they could instead of seeking to escape the loathsome epidemic by flight.

With aids the most meager, the study of the language was begun, a mission compound secured, native houses being remodeled into dwelling houses, and which have still remained the homes of most of the mission, the only house in foreign style erected yet being that built for Rev. F. Ohlinger. Indifference and suspicion had to be lived down, imposition and fraud guarded against, and the fight was often discouraging.

Under the grace of God success has attended the mission. To medical work especially belongs much of the honor of opening Korea. Medicine took the lead, and in

pioneer work she has held it. Thousands of suffering ones have been relieved by Dr. Seranton and his later colaborers, and these substantial evidences of love and fraternity have touched the Koreans and done much to wipe away prejudice and suspicion. Dr. Seranton's hospital and work has been the "love of Christ" in tangible shape before the eyes of the Koreans, though they could not at first understand it. Indeed, how could they!

Another efficient agent in rendering our stay in Korea justifiable in the native eye has been our educational work. Brother Appenzeller early began a school, and a few pupils were secured for the study of English. Mrs. M. F. Seranton began a school for girls with one girl, who has since developed into an active Christian worker and has become the wife of one of our first preachers.

By this work two objects were gained: First, we were brought in close contact with the young of the land. Christianity can only make headway against heathenism by securing the children. Institutions for children are an indispensable requisite to missionary success. Second, it immediately gave the missionary the standing of a teacher in the eyes of the community. The Koreans are a literary people. Education, limited largely to the upper classes as it is, is the only qualification for respect and position. The character of teachers established by the opening of a *nak-dang* (school) gave a weight to our words as preachers they might otherwise have lacked.

Education and medicine have enjoyed the marks of divine favor and sanction in their success as evangelistic agencies. From hospital and schools have come a large percentage of our converts, and while the increase of our native ministry and our foreign force is going to fill our ranks with the spoils of preaching, these two consecrated handmaidens of the Lord will never cease to be genuine aids.

In speaking of actual results, figures are impotent to give any just idea of the progress of God's work, but they are suggestive. In our hospitals it is safe to say that relief has been given to fully thirty thousand different Koreans during our short history, which means that there is that number of natives who feel that the presence of the missionary of the cross is anything but undesirable. From our educational work has come native helpers who are devoting themselves to the work. These are a source of joy to us. But it is also safe to say that all who have come in contact with us in the school have been benefited thereby and cured of narrowness and prejudice.

Connected with this our printing establishment deserves notice. It is a trite remark to say that a sanctified press is a mighty power for good. It was granted to Methodism to lead the way in utilizing this "arm of service" in Korea, and it has done valiantly indeed for the Lord.

Any review of our work will be incomplete which does not notice the grand work for women carried on by Mrs. M. F. Seranton and her corps of noble assistants. No difficulty however great, no discouragement however trying, no opposition however strong, but has been triumphed over. When we realize all they have had to encounter we may well say, "What hath the Lord worked!" Korea strove to guard well its women from the gaze of foreigners. Even the Chinese embassies whenever they passed into Seoul, or through a town on the way, found the streets curtained off to prevent them seeing a Korean woman. But Christian treatment has begotten a confidence Korea might never otherwise have known, and before which the rigid laws of seclusion have had to give way. In the Home thirty-five girls are receiving instruction which will fit them to establish Christian homes for themselves. The work of spreading the Gospel among women has gone on grandly, and a number have been reached, converted, and enrolled as church members.

History and Present Condition of the English Methodist Episcopal Church in Calcutta.

BY REV. FRANK W. WARNE, PASTOR.

(A sermon preached April 9, 1893, from the text, "And thou shalt remember all the way which the Lord thy God hath led thee."—Deut. 8. 2.)

AT this twentieth anniversary it seems eminently proper that we should obey the command of the text, "Remember all the way which the Lord thy God hath led thee." It is a wonderful way that the Lord hath led the work of this church.

It should be remembered that when the work began in this city the other churches were built, were paid for, and had their congregations. William Taylor arrived in Calcutta on the 9th of January, 1813, and had not an acquaintance in the city. He put up at the home of Rev. John Richards, Wesleyan minister, at Sudder Street, and conducted special services for two weeks in the Sudder Street Church. His second series of services were in the American Home; he preached two weeks there, and thence to the Union Chapel Hall, and preached fourteen week nights, also in the Hastings Chapel, and in the Bow Bazar Baptist Chapel; and from that to the Entally Institution, kindly given by Rev. G. Kerry. Special services were held there for many weeks, five days a week. Next the services were held in the Young Men's Christian Association Rooms, Bow Bazar. After a time he was told that it would be agreeable if he would vacate the hall, and the meetings were then taken to Miss Leslie's School.

Following this there was built what a number present will remember, and what Bishop Taylor called "our Zig-Zag Lane Cheap Preaching Bungalow for Bow Bazar," popularly called "The Tabernacle;" a portrait of it is in Bishop Thoburn's new book. Next followed the Old Chapel on Dharamtala Street, and then the arrival of him who is so well known now as Bishop Thoburn. He arrived in Calcutta on the 23d of January, 1874, and took charge of the work on the 28th of the same month. His success was phenomenal. Next followed the services in the Corinthian Theater, and then the building of this church, and from that time on the work is better known. Other pastors or assistants since then have been the Revs. C. W. Christian, H. Mansell, F. M. Wheeler, F. Goodwin, J. A. Northrup, N. Cheney, S. P. Jacobs, T. Oaks, J. S. Stone, B. T. Eddy, and J. M. Thoburn, Jr. The work has grown from this beginning in Calcutta through many discouragements to what it is to-day. It is a comfort to read about William Taylor being weary, tired, and longing for rest.

I cannot do more than name the different departments. The Sunday school, with about three hundred names on the roll, has been doing its good work for these twenty years.

The seamen's work was opened in 1874, and I believe the average of religious services is much

more than one for every night of the week for nineteen years, besides a great social work. Its objects are: "To relieve the distressed, to visit those in hospital, to provide reading and coffee rooms for all seamen during their stay in port, to hold social or religious services every night, to place a bundle of books and papers on every ship leaving port." It is impossible to make any kind of an estimate of such a work, or to even speak of the workers, but I cannot pass Mrs. May's name nor that of Mrs. Pritchard and her daughter. Beyond this there is a long list of noble workers, two of whom are now in it, and others who laid down their lives for the work.

Time would fail me to tell of the work of the two schools that have grown up around this church. Between three and four hundred young people have been under secular and religious training all these years, and almost one hundred girls have gone out from the Girls' School to various forms of teaching and mission work. Who can estimate that? The place the Boys' School is about to take in the city is perhaps one of the most remarkable local developments of the work, and an evidence of the way God honors persevering faith.

The native work began with a small monthly collection from this church, but has now grown until about forty workers are employed, and there is a growth away beyond anything that this congregation can manage. There is now regularly organized work in the city in four different languages.

The Deaconess Home is also an outgrowth of the same movement, and during last year one thousand visits were made to the hospitals of the city, and one young lady who is interested in the work made two thousand keys to open hearts in the form of bouquets of flowers with a text of Scripture attached. One thousand three hundred visits have been made in the European homes of the city, and three hundred visits to grogshops, and thousands of tracts have been distributed. Just such a work has been done by the other members of the Home among Christians both in the Hindustani and the Bengali languages, and beyond all this a great lot of vernacular editorial work. The first petition that was presented to the General Conference, asking that the work of deaconesses be recognized and provided for in the Church, was formulated in this church, and now the movement is fully recognized, and in many of the cities in the United States there are deaconess homes. It would take a bold seer to tell what will come of making a provision for women thus to give all their time to Christian work in the next twenty years, or in the future of the Church. In this movement Protestantism has made use of one of the mightiest agencies of the Church of Rome without its abuses.

The Methodist Publishing House forms no small part of our work in this city. It has flourished for the past four years under the management of Rev. C. G. Conklin, and now Mr. Joseph Culshaw, a prac-

tical printer and prospective missionary, is making his influence felt. Millions of pages of Christian literature in English and Bengali have gone out from this press—and the future is bright with hope. The *Indian Witness* is also a right arm of power whose sway is felt in all missions in India, and reaches Europe and America.

Our youngest work is the Industrial Home. We are expecting great things from our baby.

This year there has been founded a new institution that we call City Missions, and in that we have four unmarried men studying the vernacular, and from this we expect a forward movement in native work that will give our church its proper place in the native work among the Bengalis.

Passing in thought for a moment out of the city, we are reminded that this work has grown into an Annual Conference, including Rangoon, where we have a mission only second to this; and at Singapore, a great educational work; and at Pakur, two orphanages, one for boys and one for girls; at Asansol, an English church, a leper asylum, a native girls' school, and a regularly organized native church; also at Bolpore, and so on. At my last report to the Church at home I reported that we had six hundred thousand rupees' worth of property that had been all paid for from the offerings of the people in the places above mentioned. That would not be worth mentioning except for the fact that there is a growing church in connection with this to give it permanency and a much greater future than the past. An orphanage, a college, and a theological school loom up in the near future in this city. Truly on this twentieth anniversary we should "thank God and take courage." It seems appropriate that we should review and ask what have been the elements of success in this work? I have time only to name a few of them.

First, Family prayers in the homes of the people. William Taylor, in his first report to his Quarterly Conference, said: "Besides public services, I have for more than six months conducted weekly an average of thirty family services, most of the time thirty-four services in thirty-four different families. In some cases the family only participated, but in most cases a few neighbors were present." This to my thought is one of the most wonderful reports I ever read, and explains the way the foundation of our work in this city was laid, and enough of such work would solve the problem of the nonchurchgoing masses in the great cities of the earth. I put down, then, family prayers in the homes of the people as one of the elements of the success of our church in Christian work in this city. William Taylor taught many how to do it, and it has been kept up by many; but some, I fear, have neglected it. O! that God would raise us up another who could do such a work. Erect your family altars.

Second, Self-support. This work from the first

has been supported *not* from the missionary societies at home, but by the people of India. This has been a most important factor, and for several of the most philosophical reasons; one, it is the scriptural method; two, if a man puts his money into anything he becomes a partner and has an interest. When people pay their money into a church they go there to see what is done by the people they support. These great sums have been raised by the people in great numbers, each doing a little. All the property of which I spoke has been paid for by the people of India, and the workers' salaries and current expenses paid for twenty years added would make a large sum indeed.

Third, Band meetings. There is in connection with our work as a church a set of officers that we call band or class leaders, and the members are divided into bands, and this has served three purposes: one, they have been visited; two, their spiritual life has been looked after, and in these small meetings the people have learned to speak and pray in public, and this has become a training school for all kinds of work; three, through these bands the monthly offerings have been collected.

The church was first organized this way. The first band was in the house of a Mr. Harris, Wellington Square; the second at No. 62 Toltolla Lane; the third at Bow Bazar; the fourth at Mirzapore Second Lane; the fifth at No. 6 Chandey Second Lane, etc. The changing state of society in Calcutta is illustrated by the fact that of the first twenty names officially recorded by William Taylor, not one is now connected with this congregation; two are missionaries in other parts of India, but a number of those who were early associated with the work are alive and actively engaged in the work.

Fourth, Returning to the scriptural practice of letting women speak and work in the churches. I hear some one quote Paul from that much abused fourteenth chapter of First Corinthians, where he is correcting some local abuses, and among others the irregularities of the women of that church, but alas! by many it has been taken as a general command. I am surprised that it is not noticed that even Paul recognizes women as speaking in the churches, and giving specific directions as to how it is to be done. He says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head;" here it is spoken of as actually in practice, and directions given as to how it shall be continued. What about Miriam, Huldah, Deborah, Anna, and Phebe? What about the four daughters of Philip the evangelist, who did prophesy, which means preach? Read the last chapter of Romans to see Paul's estimate of women in the Church. Did not Peter in his pentecostal sermon quote Joel and say, "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy," that is, preach? The work will have-

a new advance when we break away from our prejudices and give woman the same place in the church as man, as it has been foretold in pentecostal prophecy.

Fifth, No fair estimate of the elements of success of the Methodist Church could be made that would leave out the rules of the Church. I think those simple rules, written over a century and a half ago, are more abused than any other simple set of rules in the world. They are abused by two classes of people; one, those who, when their Christian life is right, promise to keep them, but when they grow cold and worldly, break them. The other class of people is a worldly class outside of the Church, who say that the rules are too hard. I have heard that story for twenty years by persons only partly consecrated to God's service, and then the very same people when they wholly give themselves to the Lord, and get the love that Christ promises, say that there is nothing hard in the rules of the Church. The uniform testimony of such Christians, even if I did not know that they were all founded on the teachings of the Bible, would convince me that they were right, for they are always approved by spiritually minded people. I trust that not one word will be changed in these rules until the Son of man cometh in his glory.

Sixth, It is impossible to estimate how much of the success of this church has been due to the following:

Unity among its members. I am now in my sixth year as pastor, and there has not been one church trial, nor any serious disturbance among the members.

Then there is the congregational singing. We try to select our hymns and tunes so that all the people may sing.

Free seats. It is often said what a strange church this is, all classes of people are mixed together. In the same seat you will see one from the best circle of society, and one from the poorest *kintal*, all singing together the same hymn of praise. The interest that the officers take in the financial and other work of the church has been a great element of success.

The Saturday morning believers' meeting, a safely conducted holiness meeting, is a very important factor in the work of this church.

The attendance of from two to three hundred at the weekly prayer meeting, and the special attention given to the religious life of the young people, are prominent among the elements of success. The young people's societies for spiritual help have been greatly blessed. The circulation of good religious literature among the young people should not be overlooked. I cannot say that any of these departments have been brought to perfection, but improvement on any or all of these lines will mean greater success in the coming twenty years.

Seventh, Total abstinence. At a recent meeting

of the persons who had been connected with the church or congregation for over ten years, three persons told what had attracted them to the church, and the three testimonies emphasize distinctive features of the Methodist Episcopal Church. The first, Mrs. May, told that she began to attend this church because it was a total abstinence church. She was not afraid for herself, but she had been trying to do Christian work in the city, and saw so much suffering through drunkenness that a church that emphasized total abstinence was the church for her. I would like to repeat that she did not become a total abstainer for her own sake, but for the good of others. This puts total abstinence to many people on entirely a new and satisfactory basis. I exhort people to become total abstainers for their influence over other people.

This is the true principle of total abstinence for people who do not think that they are in any personal danger. Parents, the interest of your children, perhaps long after you have finished your work, is an incentive to you to become a total abstainer. We are essentially selfish, it is hard to get one interested unless he thinks that he is in danger, but if it were your husband or wife or son, or son-in-law, or daughter, or daughter-in-law, who drank, it would be a very different matter. We plead that people will continue to become total abstainers for the good that they can do to others. I trust this will always be known as a total abstinence church.

Eighth, Another element of success was well expressed by another of the oldest members of this church at the above named meeting. This woman said: "I had been a member of the Church of England, and had taken the sacraments, said the prayers, and went through all the forms, but when these strange people called Methodists began to tell that they knew their sins had been forgiven, and that they had peace with God, that was what attracted me." This woman further said, "I sought and found, and added my testimony with theirs." If you will study the matter you will find little difference between the doctrines of the Church of England and the Methodist Church, except on the question of personal experience. The apostles said, "We know that we have passed from death unto life." We, as Methodists, are not anxious about *apostolic succession*, but we are very anxious about *apostolic success*, and *apostolic success* is attained, and then only, when there is "being added unto the Church daily such as are being saved." That is, such as are coming into a conscious knowledge of personal salvation. This is one of the distinctive doctrines of the Methodist Church. I know that it is said it is presumption to say, I know that my sins are forgiven, and that I am saved; but we think that it is greater presumption to doubt the teachings of the Bible, and Christ's power to save in this life, and the testimony of the Holy Spirit to the knowledge of sins forgiven.

If you do not know that your sins are forgiven, then you can know that they are not. God does not leave his people in uncertainty on this question vital to their salvation. The glory of the Church will have departed if she ever ceases to emphasize Rom. 8. 16: "The Spirit himself beareth witness with our spirit, that we are the children of God;" that is, two witnesses agreeing together that our sins are forgiven.

Ninth, Yet another distinctive element in the work of this Church was at the same meeting stated by another who said, "*It was the doctrine of holiness that won me.*" It was a new doctrine to me that we could have pure hearts and perfect love in this life." This woman sought and found this blessing, and her life and work in this city for these twenty years has been a testimony to the genuineness of the experience. I refer to Miss Mary E. Leslie. There is no denying that by some this doctrine is abused, but it is the people who enjoy this experience that stand by the cause of Christ under all circumstances and live blameless lives before the world, and thus recommend the religion of Christ. The doctrine as believed by the church is the love spoken of in the thirteenth chapter of First Corinthians. The real power of a church is not in the gift of tongues, nor of prophecy, nor knowledge, nor faith, even that would remove mountains, nor in bestowing all our goods to feed the poor, though all these are good; but the real power of a church is in that love that suffereth long and is kind to those who have caused us to suffer long, to those to whom we might return evil for evil; love that envieth not, and is not jealous; love that vaunteth not itself, love that is not puffed up, that is not proud and selfish; love that doth not behave itself unseemly, that seeketh not her own; that does not live for self, that is not always watching that due respect is paid and due recognition given; love that is not easily provoked; love that thinketh no evil. It is a great truth that as a man thinketh so is he, and when we think evil, we soon do evil. Love that thinketh no evil; love that beareth all things and endureth all things, and keeps us in the love of Christ. A church like that will win its way in any city in the world, and among any people in the world. I do not say that we all have loved like that. I am very sorry that all have not, and yet we have always had in our midst those who have come very near to it. If we could all live in the thirteenth chapter of First Corinthians, who could limit the power of such a church? It would win its way and recommend itself and Jesus everywhere. If I could give the keynote to this church for the future, I would pitch it to the key of the thirteenth of First Corinthians. It was this love that brought William Taylor to this city. It was this love that led him to go about this city, and hold family prayer in thirty-four families a week for six months. It is this love for the poor and neglected that will perpetuate the work in all time to come. "To spread scriptural

holiness" is the mission of the Methodist Church. The words of John and Charles Wesley are: "In 1729 two young men reading the Bible saw they could not be saved without holiness; followed after it, and incited others to do so. In 1737 they saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise up a holy people."

I close by saying that the purpose of this church in the past has been to teach people to walk blameless, and live holy lives, and I trust that it will be so in all the future.

Strange Things in the Hills of Penang.

BY REV. D. DAVIES MOORE, A.M., B.D.

OUR good bishop having advised a trip to the hills for a few weeks, my wife and I are now enjoying the cooling breezes of the "Crag Sanitarium" on the Hill of the Mists. One does not tire of the work, but in a climate such as this it is not a rare thing to become weary in it, and after nearly three years of hard pioneer work, a holiday in a mountain retreat in Malaysia is glorious as well as restful.

Our distance above the sea level, nearly twenty-five hundred feet, means a difference in temperature of fourteen degrees. If one looks to the top of Gunung Kabut the peak is seen to be enveloped in a cloud of mist, which protrudes down so far as to resemble the peak of a boy's cap. The jutting part of the cloud indicates the line where the mists pass like a stream into the warmer air, and are dissipated. "The Crag," our home, is in the midst of this mist cap. It is built upon a solid granite rock, about a hundred feet in diameter, that sits upon the crest of the hill.

It must not be imagined that this huge rock or any part of the hill presents a rough, riven, or scarped appearance, for seas of ferns and various sorts of creepers, illuminated with many colored blossoms, flow up and down, until the entire hill and range and every lofty rock are a living mass of verdure. Forests crowd the hillsides in other places. Immense trees shoot up a hundred feet or more into the air, and everywhere the forests are bound in one impenetrable network of rattan. Long strands float down from the summits of great trees, where they become firmly fastened to the ground. On touching these one finds them as tightly strung as the strings of a violin, and when struck they give out pleasing vibratory sounds. To these gigantic harps the spirits of the wood may come in the nights of storm and tempest and call forth Titanic music.

Geologically there is not very much on this range to repay minute research. The formation, for the most part, is granite. Seashells are found on the highest places, indicating that where we stand the waters of the straits once rolled. Beyond this there are few traces of vast disturbance. The numerous

deep ravines, the overhanging boulders, the disintegrated rocks, mark rather the slow operations of nature: the beating rains, the eating rivulet, the moist atmosphere, the scalding sun, and the myriad living vegetable wedges that are capable of splitting the hugest boulders, and the most solid masses of ironlike rock. The granite is of rarest value for architectural purposes, possessing a beautiful silver-white appearance, and, when disintegrated, passes away for the one part into a fine red silt, and for the other into a whitish sand.

Upon these hills life is in exuberance. They are fairly pulsating with life in myriad variety of form and loveliness.

This is the paradise of the botanist. Here Mr. Curtis, the government botanist, has his headquarters. He has spent fourteen years in the Malayan hills and jungles, and is perfectly enamored of his field. Orchids are his specialty, and of these wonderful plants he is always discovering new varieties. Never a day passes but he finds some new genera of plant life on the rocks or the trees, or in the jungles of his beloved mother, Nature.

I pick out for notice two absurd and beautiful specimens of our hill flora. Here is the *Rafflesia Arnoldi*, called by the Malays, "the devil's siri box." You will scarcely require a magnifying glass to examine it. The flower bud is as large as the head of a baby. In bloom the flower is more than a yard in diameter. Its cups will contain upward of a gallon of water. It belongs to the fungoid tribe, being composed of a thick pulpy substance. The color of the cup is a deep purple; the petals white with purple spots. There are two varieties of this plant. One springs right out of the earth on a high stem with no branches or leaves. The other shows a leaf system radical. It is a rare plant.

Yesterday I was walking through the government bungalow's grounds with the head gardener, learning the names of his trees and flowers, when, on passing along the side of the jungle adjoining, a most abominable odor greeted my nostrils. I remarked on the near presence of some decaying carcass, when he laughed and said, "O, that is an *amorphylotes*."

The *amorphylotes* I found to be a wild tuber plant of the jungle. When in bloom it shows a fair, white, lilylike blossom, larger than an Easter lily, and this radiant creature of the jungle, by a freak in nature, emits a fragrance of so fetid a quality that almost every day, when the governor is in the sanitarium on the hill, he has to send a gardener with his bevy of coolies to hunt for these obnoxious plants, and slay them. The clergy who read this note are at liberty to *Drummondize* thereon as they may feel disposed.

Very few large animals live in this range of hills. The wild pig abounds. Snakes are also said to be plenty, but I have only seen one, which ran off so

abruptly that I could not be sure of him, but from the color and erection, judged him to be a cobra. Many of the hill snakes are quite harmless, but notwithstanding, it takes a residence of a few years before one can get rid of a snakish feeling when treading the jungle.

One hill serpent is really to be dreaded. This is the ferocious *hermadryad*, who will pursue and attack. In size he resembles the python; but the *hermadryad* is a very much more terrible creature. He kills both by crushing and by poison of the most deadly extract. Moreover, he is fearfully active, being able to outrun the swiftest animal, swimming over streams, springing over rocks, and darting up the loftiest trees, and all with lightninglike rapidity. This beast, more like the devil of repute than any other, has been seen in the vicinity of the government bungalows.

The insect life of the hills is wonderful. All day and all night long the air is kept vibrating with the thousand tones of insect melody. The legions of beetles and crickets never cease their fiddling. Clouds of mosquitoes, from the little "striped tiger," with its ringing war trumpet, to the great black jungle type, chant unceasingly their bloodthirsty refrain. Byron's "shrill cicala" pours out continuously its strident melody. Hold one of these little green chaps close to your ear and in a moment your head is ready to burst with the plenitude of piercing sound emitted from its plated stomach.

As soon as our evening lamps are lighted a motley crowd of insect visitors pour in through the open shutters. Gorgeous moths, the devoted grasshopper family, great and small; armies of ants advance to reconnoiter the biscuit tin, and threaten to carry off the ju-jube bottle entire; a scout or two comes sailing in from the resplendent hosts of fireflies, but most noticeable (barring of course the mosquito) here on the wall and on the bed curtains is that comical hypocrite, the mantis, or prophet.

He belongs distantly to the grasshopper family, and presents a most grotesque appearance. He is about two inches in length, light green in color; big, flat pink eyes adorn the sides of his head; his neck is absurdly elongated, being one third the length of his body; his feet are all behind, but in front he has two long arms which, while resting, he devoutly folds and erects in a most prayerlike attitude, hence his name, "the praying mantis."

But the mantis is a consummate hypocrite. A mosquito approaches the prophet, remarking reverently his devotion. He asks an interest in such devout prayer, and is informed he has it already, for is not the mantis actually praying for its little friend? The mosquito is lost in admiration. He approaches nearer; but the praying arms fly open, the little friend is in their embrace, and also he is carried to the mouth of the mantis and learns too late that this is a voracious prey on mosquito flesh. The Chinese

are in the habit of putting the mantis inside their bed curtains to rid them of the mosquito pest.

I close with a reference to our hill caves. The *goa* (or cave) in every land is a place of romance and superstition. I have learned of two caves in our vicinity. This morning, in company with Lieutenant Colonel Plunket, R.A., Mrs. Plunket, and Mrs. Moore, I visited the lesser of these caves. For some distance down the hillside we pursued a narrow jungle path, and at a turn came suddenly upon its entrance. It appeared very dark within at first, our eyes being blinded with the outside tropical glare, but after a few minutes we were able to see everything quite clearly.

At one side of the opening was erected a Chinese altar. Here these people come and pray, believing that the spirits have their special abode in this mountain, under huge overlapping rocks, and in deep, dark caverns. Colonel Plunket and I then left our party in charge of a gentleman who had accompanied us, and explored further into the cave. We found huge spaces in every direction, and, by dropping stones into the crevices, learned that the openings extended far beneath our feet.

The result of our explorations was that we concluded the cave simply to have been formed by the action of mountain rains and torrents washing away the earthy filling between great rocks, many of which were left resting upon one another, and forming these vast cave recesses. We were standing between some of the rocky ribs of the hill, from which all the earthy matter had been carried away by the common forces of nature.

The other cave we shall visit later on. It is said to be an abode of horror, of bats, serpents, and evil spirits, so that no man dare enter and hope to see the sweet light any more; that a Malay once penetrated with a rope about his waist, and presently the rope became slack, and, to the consternation of those who held the other end, on pulling it back there was no man on it, nor was the bold explorer ever seen again. So that on making our contemplated visit the colonel and I must beware our fate.

My Japanese Letter Love Feast.

BY MRS. FLORA BEST HARRIS, OF SAN FRANCISCO.

"Now, I am standing just in the liberty wherewith the Lord hath made me free. I have only to say, 'Praise the Lord!'"

From one of our most "joyful" Christians, in a recent letter full of faith and gladness.

"It was when I saw the greatness of my sins that I tasted the preciousness of the blood. At first I believed that the blood of Jesus Christ cleansed me from all sins in acts, in words, and in thoughts. I was then looking at only the leaves and branches of

sin, and did not think of the existence of the root. In vain I tried to stop the coming forth of the shoots. But by the grace of God the divine light was shed upon my heart, and it showed me clearly the long-hidden root, the nature of which itself was sin. At the same moment the blood reached to the very bottom of my heart, and then and there it sanctified me from all unrighteousness."

From a printed testimony recently received—the experience of one of our ablest evangelists.

"I simply pray to Jesus every day, so that he will give me the divine Spirit."

From a young girl student in the East.

"I am ever rejoicing in His love, which becomes sweeter and sweeter each moment. Praise his name! . . . A great revival has begun, . . . and I know it will continue till the last soul in the Sandwich Islands is saved. . . . Jail and hospital have become my regular preaching places already, as in some way the — pastor had laid them aside. . . . What I am doing now, praise the Lord, is the Lord's work, and I am simply shouting, 'Hallelujah,' day and night. . . . Please give thanks to the Lord for us. . . . God be with you till we meet again!"

From a young Christian worker who, seeing that no adequate provision was yet being made for the many unevangelized thousands in Hawaii, went thither of his own accord, as an independent worker, without promise of financial aid from our Church, or from the Missionary Society.

"Having met many trials, I have experienced larger and deeper things of God. I can now sympathize with you with all my heart. God is willing to help those who need his help. May God be with you and comfort you as long as you are under suffering. I am not strong yet, but I love him and am willing to suffer with him for his sake. . . . My heart is full of desire to bring my fellow-countrymen to Jesus my Lord, and to do good to them, so that their souls shall be saved and their bodies cared for. But, alas, I do not know what I shall do at present to further that end. Yet I believe that God is almighty to save to the uttermost. May the spirit of God move over all Japan, and may his name be glorified!"

From a Christian, "indeed, in whom is no guile," an earnest young worker, compelled to return to Japan on account of serious illness.

"The rusty door of the cold room called *heart* has been quite unhinged. . . . Yes, it was and is a very cold room, but for Christ who forced the door open, nay, removed the door entirely out of place, and took whole possession of the throne . . . 'where only Christ is heard,' now and forever."

The foregoing is from a Christian worker whose experience has been remarkable in some respects. He is a man of power.

CHURCHES AND SOCIETIES.

Faith and Census of Some American Churches.

We have received from the United States Census Office in Washington the following, prepared by Henry K. Carroll, LL.D.

THE REGULAR BAPTISTS.

There are three bodies of Regular Baptists, the Northern, Southern, and Colored. They are not separate by virtue of doctrinal or ecclesiastical differences; but each, nevertheless, has its own associations, State conventions, and general missionary and other organizations.

The question of slavery was the cause of the separation between the Baptists of the Northern and the Baptists of the Southern States. In 1844 the controversy, which had been going on for some time, entered upon the decisive stage. The Alabama State Convention, representing the Baptists of that State, adopted in that year a series of resolutions demanding "from the proper authorities in all these bodies to whose funds we have contributed . . . the distinct, explicit avowal that slaveholders are eligible and entitled equally with non-slaveholders to all the privileges and immunities of their several unions, and especially to receive any agency or mission or other appointment which may run with the scope of their operations or duties." The Board of Foreign Missions, which had its headquarters in Boston, and received contributions from the whole denomination, made answer to the demand of the Alabama Convention, saying: "If anyone should offer himself as a missionary, having slaves and insisting on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." The Board of the Home Mission Society took a similar declaration of policy, and division made place in 1845.

The Regular Baptists accept the Bible as the only rule of faith and practice. To its authority all appeals are made. There are, however, two general confessions of faith, which have weight among them as expressions of their belief. The older one, known as the Philadelphia Confession, first appeared in London in the seventeenth century; the other, called the New Hampshire Confession, was adopted by the New Hampshire State Convention in 1833. The Philadelphia Confession follows closely the Westminster (Presbyterian) Confession of Faith, with such changes and additions as were required to set forth the Baptist views as to the proper subjects and mode of baptism and related questions and as to Church government. The New Hampshire Confession was formulated to express the views of the Calvinistic Baptists in their controversy with the Freewill Baptists, who were of the Arminian type of

theology. It is regarded as fairly representing the doctrinal opinions of Northern Baptists, while the Philadelphia Confession is more acceptable, perhaps, to Southern Baptists. It is the common practice of Southern associations to print articles of faith in their annual minutes. In a few instances the whole New Hampshire Confession thus appears; in other cases it is shortened by the omission of two or more articles. The following articles taken from it express the views of all Regular Baptists:

We believe that a visible Church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

We believe that Christian baptism is immersion in water of a believer, into the name of the Father and Son and Holy Ghost, to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a Church relation and to the Lord's Supper, in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

The Southern associations generally set forth brief articles of faith, varying somewhat in phraseology, but declaring the same doctrines. One of these compendiums consists of twelve articles. It appears more often than any other form in the minutes of the various associations, sometimes with two or more articles omitted, sometimes with a distinct one added. Articles 1 and 2 state the doctrine of the Trinity, and accept the Scriptures of the Old and New Testament as the word of God and only "rule of faith and practice;" Article 3 declares that "God chose his people in Christ Jesus before the foundation of the world," and "predestinated them into the adoption of children;" Article 4, that man is a sinner, and consequently in a lost condition; Article 5, that he has no power of his own free will and ability to recover himself from his fallen state; Article 6, that sinners are "justified in the sight of God only by the righteousness of Jesus Christ;" Article 7, that the elect are "called, regenerated, and sanctified by the Holy Spirit through the Gospel;" Article 8, that nothing can separate true believers from the love of God, "and that they shall be kept by the power of God through faith unto salvation;" Article 9, that baptism and the Lord's Supper are ordinances of Christ, and that believers are the only subjects of them, and immersion is the only baptism; Article 10, that the dead shall rise, and there shall be a final judgment; Article 11, that the "punishment of the wicked will be everlasting, and the joys of the

righteous eternal;" Article 12, that no minister has the right to administer the ordinances unless he is called of God, has "come under the imposition of hands by a presbytery," and is "in fellowship with the church of which he is a member." This summary fairly represents the various forms of confession in use. Some of the colored associations insert as an additional article the doctrine that "pedobaptism by immersion is not valid even when the administrator himself has been immersed." One colored association in Louisiana has an abstract of faith which declares that the "blessings of salvation are free to all;" that election by God is consistent with man's free agency, and that only such as are real believers persevere to the end. These are modified statements of the doctrines of election, free agency, and final perseverance as usually held by Baptist associations in the South. A few associations enjoin the washing of the saints' feet as a religious rite.

THE REGULAR BAPTISTS (NORTH).

The Baptist Churches in the Northern States, after the division of 1845, continued to support, on an antislavery basis, the Home Mission Society and the Baptist Union, the latter taking the place of the Board of Foreign Missions. In 1879 the question of the organic union of Northern and Southern Baptists came up, but nothing was accomplished. The Southern Baptist Convention of that year, in appointing five delegates to the anniversaries of the Northern Baptist societies, expressed its fraternal regard, but insisted on "the wisdom and policy of preserving our separate organizations." On the part of the Northern Baptists, a leading denominational journal said they were generally agreed that it would be "wholly unadvisable to try to bring about organic union between the Baptists of the North and South."

The Northern Baptists have churches in all the States north of the Virginias, Kentucky, Missouri, and Texas, including the District of Columbia. Some churches on the border divide their contributions for the general benevolences between the Northern and Southern Baptist bodies, and one educational society represents both.

There are 414 associations of Northern Baptists, who are strongest in the States of New York (129,711), Illinois (95,237), and Pennsylvania (83,122). In three other States they have over 50,000 communicants each: Massachusetts, 59,830; Ohio, 57,685, and Indiana, 54,080. There are in all 800,025 communicants, belonging to 7,902 organizations, with 7,066 $\frac{2}{3}$ edifices, valued at \$49,524,504. The average value of the edifices is \$7,008, and their average seating capacity 309.

There is a considerable number of German churches among those returned as Regular Baptists, most of which are in the Northern and Western States. The earliest of these German churches were organized in

Pennsylvania in 1840 and 1841. They are reported in the various associations within whose bounds they are situated, but they also have conferences of their own. There are five of these conferences, the Eastern, Central, Southwestern, Northwestern, and Texas, and they meet annually. There is also a general conference, in which they are all represented. This conference meets once in three years. There are in all upward of 200 German churches, with about 17,000 members. There are also some 200 Swedish churches, with more than 12,000 members, a few Danish churches, and a number of Welsh churches.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arizona.....	6	4	\$11,300	197
California.....	163	1213 $\frac{1}{2}$	744,360	11,304
Colorado.....	54	40	440,000	4,944
Connecticut.....	135	138	1,650,050	22,372
Delaware.....	13	16	165,300	1,823
District of Columbia.....	2	2	65,000	3,000
Idaho.....	20	10	26,100	656
Illinois.....	996	911 $\frac{3}{4}$	3,495,010	95,237
Indiana.....	552	515	1,313,422	54,080
Iowa.....	417	340 $\frac{1}{2}$	1,162,640	30,901
Kansas.....	545	339	893,233	32,172
Maine.....	232	219	915,550	18,492
Massachusetts.....	318	346	6,107,830	59,830
Michigan.....	395	353	1,858,419	34,145
Minnesota.....	194	161	1,107,839	14,698
Montana.....	14	11	89,000	683
Nebraska.....	230	164	514,710	11,917
Nevada.....	1	1	7,000	63
New Hampshire.....	85	96 $\frac{1}{2}$	585,050	8,768
New Jersey.....	224	252	2,957,628	38,757
New Mexico.....	15	4	22,000	355
New York.....	875	897 $\frac{1}{2}$	12,938,913	129,711
North Dakota.....	54	33	90,300	2,298
Ohio.....	616	585	2,543,888	57,685
Oregon.....	108	60 $\frac{1}{2}$	317,325	5,306
Pennsylvania.....	634	641 $\frac{1}{2}$	5,084,322	83,122
Rhode Island.....	68	72 $\frac{1}{2}$	1,151,960	12,055
South Dakota.....	83	54	227,175	3,856
Utah.....	4	3	65,000	327
Vermont.....	100	102 $\frac{3}{4}$	584,500	8,933
Washington.....	90	54 $\frac{1}{2}$	241,760	3,870
West Virginia.....	458	324	381,200	34,154
Wisconsin.....	192	180 $\frac{1}{2}$	838,945	14,152
Wyoming.....	9	3	27,875	262
Total.....	7,902	7,066 $\frac{2}{3}$	\$49,524,504	800,025

THE REGULAR BAPTISTS (SOUTH).

This is the more numerous branch of white Baptists. After the division of 1845 the Southern churches organized the Southern Baptist Convention, which meets annually to consider, promote, and direct the general interests of the denomination, such as home and foreign missions and Sunday schools. It is composed of delegates from associations and other organizations and from churches. It has no ecclesiastical authority whatever. It represents churches in sixteen States—including Kansas, which has a few churches belonging to an association in Missouri—the District of Columbia, the Indian Territory, and Oklahoma.

The oldest Baptist churches and associations are in the North. Of the seventy-seven churches reported for 1770 only seven were in the South; these were in Delaware, the Carolinas, and Virginia. In the next decade churches rose in Georgia, Tennessee, and Kentucky. There were none, however, in Missouri, Mississippi, and Louisiana until after the present century opened, and none in Arkansas until a considerably later date. The first association in the South was that of South Carolina, organized in 1751; those of Sandy Creek and Kehukee, in North Carolina, were organized in 1758 and 1765, respectively; the Ketocton, in Virginia, in 1766, and the Holston, in Tennessee, in 1786. Virginia was in 1784 the Baptist stronghold, having more than forty-two per cent of all the members. It maintained the lead for nearly half a century, lost it, and regained it from New York in 1850, and held it until Georgia took it some fifteen or twenty years later.

Kentucky, North Carolina, Georgia, Texas, Missouri, and Tennessee are the great Baptist States of the South. They contain nearly two thirds of the total of members. Kentucky has 153,668; North Carolina, 153,648; Georgia, 137,860; Texas, 129,734; Missouri, 121,985, and Tennessee, 106,632, making a total of 803,527 in these six States. Alabama reports 98,185; Virginia, 92,693; Mississippi, 82,315, and South Carolina, 72,641. In all, the Southern Baptists number 1,276,491. These members are divided among 16,206 organizations, which report 13,472½ edifices, with a seating capacity of 4,340,657. The aggregate value of church property is \$18,152,599. Besides the edifices, 2,639 halls, etc., are used as places of worship. Southern Baptists seem to be very thoroughly distributed over the States they occupy. They have organizations in all the counties in the State of Alabama (66). In the State of Arkansas they have organizations in 74 counties out of 75; in South Carolina, in 33 out of 35; in Florida, in 44 out of 45; in Georgia, in 135 out of 137; in Kentucky, in 111 out of 119; in Louisiana, in 38 out of 59; in Mississippi, in 74 out of 75; in Missouri, in 114 out of 115; in North Carolina, in 95 out of 96; in Tennessee, in 92 out of 96; in Texas, in 185 out of 244; in Virginia, in 96 out of 100.

There are 657 associations, the largest of which is Dover, of Virginia, having 11,711 members.

In addition to the 657 associations there are 24 organizations not connected with the associations and which are reported as "unassociated" churches. The 657 associations comprise 16,182 organizations. The associations do not conform to State lines.

In the Indian Territory the 9,147 members are divided as follows:

Cherokee Nation.....	2,838
Chickasaw Nation.....	1,976
Choctaw Nation.....	2,388
Creek Nation.....	1,708
Seminole Nation.....	237

The average seating capacity of edifices is 322, and their average value \$1,347.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations,	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	1,495	1,373+	\$1,170,219	98,185
Arkansas.....	1,107	732½	408,885	58,364
District of Columbia.....	16	16	466,000	3,621
Florida.....	403	332½	208,933	18,747
Georgia.....	1,647	1,602½	1,848,675	137,860
Indian Territory.....	181	109+	35,765	9,147
Kansas.....	6	4	2,100	273
Kentucky.....	1,441	1,277½	2,364,238	153,668
Louisiana.....	482	438½	333,977	27,736
Maryland.....	47	48	651,050	8,017
Mississippi.....	1,125	1,071½	689,451	82,315
Missouri.....	1,636	1,264+	2,386,898	121,985
North Carolina.....	1,480	1,472	1,602,405	153,648
Oklahoma.....	8	.....	.....	216
South Carolina.....	727	717+	850,686	72,641
Tennessee.....	1,287	1,159½	1,802,015	106,632
Texas.....	2,318	1,080+	1,384,035	129,734
Virginia.....	787	761½	1,850,292	92,693
West Virginia.....	13	9½	27,975	1,009
Total.....	16,206	13,472+	\$18,152,599	1,276,491

THE REGULAR BAPTISTS (COLORED).

The colored Baptists of the South constitute the most numerous body of Regular Baptists. Not all colored Baptists are embraced in this division; only those who have separate churches, associations, and State conventions. There are many colored Baptists in Northern States, who are mostly counted as members of churches belonging to white associations. None of them are included in the following tables.

The first State convention of colored Baptists was organized in North Carolina in 1866; the second in Alabama, and the third in Virginia in 1867; the fourth in Arkansas in 1868, and the fifth in Kentucky in 1869. There are colored conventions in fifteen States.

In addition to these organizations the colored Baptists of the United States have others more general in character: the American National Convention, the purpose of which is "to consider the moral, intellectual, and religious growth of the denomination," to deliberate upon questions of general concern, and to devise methods to bring the churches and members of the race closer together; the Consolidated American Missionary Convention; the General Association of the Western States and Territories; the Foreign Mission Convention of the United States, and the New England Missionary Convention. All except the first are missionary in their purpose.

The American National Convention, in its annual session in 1890, adopted a resolution recommending that the practice of receiving into membership persons immersed in Pedobaptist churches be discontinued, on the ground that Pedobaptist organizations are not churches, and, therefore, have no power to administer baptism. The exchange of pulpits

with Pedobaptists was also condemned as "inconsistent and erroneous."

It was extremely difficult to obtain returns of a third or more of the colored Baptist associations in the South. No response was made, in many instances, to repeated requests to clerks or moderators for statistics. Some of their State missionaries, professors, and others were induced to undertake the work of gathering the returns of such associations, and after more than a year and a half of earnest endeavor, all possible resources being exhausted in the effort, full reports were secured from all but about half a dozen associations. The totals only of these are given. Several correspondents say that radical changes in colored associations are frequent. A few discontented churches often withdraw and form a new association, which continues for a year or two, and then is absorbed by another association. The boundaries of these bodies change frequently, but sometimes they are also irregular, embracing not contiguous territory, but counties or portions of counties widely separated.

The colored Baptists are represented in fifteen States, all in the South, or on the border, and the District of Columbia. In Virginia and Georgia they are very numerous, having in the latter 200,516, and in the former 203,048 communicants. In Alabama they have 142,437; in North Carolina, 136,856; in Mississippi, 136,647; in South Carolina, 129,147, and in Texas, 111,874 members. The aggregate is 1,362,140 members, who are embraced in 12,649 organizations, with 12,100 $\frac{1}{2}$ church edifices, valued at \$9,175,587. There are 417 associations, of which 66 are in Alabama, 63 in Georgia, 49 in Mississippi, 40 in North Carolina, and 23 in Virginia. The associations generally conform to the county lines.

The average seating capacity of the church edifices is 286, and their average value \$758.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	1,374	1,341	\$795,384	142,437
Arkansas.....	923	870	585,947	63,786
District of Columbia	43	33	383,150	12,717
Florida.....	327	293	137,578	21,711
Georgia.....	1,818	1,800 $\frac{1}{2}$	1,045,310	200,516
Kentucky.....	378	359	406,949	50,245
Louisiana.....	876	872	616,390	68,908
Maryland.....	38	34	150,475	7,750
Mississippi.....	1,385	1,332 $\frac{1}{2}$	682,541	136,647
Missouri.....	234	212	400,518	18,613
North Carolina.....	1,193	1,184	717,862	136,856
South Carolina.....	892	866	743,999	129,147
Tennessee.....	575	541	525,573	54,252
Texas.....	1,408	1,192	667,786	111,874
Virginia.....	1,046	1,020 $\frac{1}{2}$	1,257,035	203,048
West Virginia.....	79	50	59,090	4,233
Total.....	12,649	12,100 $\frac{1}{2}$	\$9,175,587	1,362,140

THE GENERAL BAPTISTS.

The General Baptists are thus distinguished because originally they differed from the Particular or Regular Baptists in holding that the atonement of Christ was general, not particular; that is, for the whole race, and not simply for those effectually called. There were General Baptists in England early in the seventeenth century. Indeed, some of their historians claim that they appeared both in England and America before the Particular or Regular Baptists.

General Baptists in England associated themselves in a yearly meeting at the beginning of the eighteenth century. Churches of the same faith and order were also organized in the first half of that century in Maryland, Virginia, and the Carolinas. Most of these early churches, it appears, subsequently became Regular or Calvinistic churches.

The first association of General Baptists in the West, where the denomination now has its entire strength, was the Liberty, of Kentucky, organized in 1824. In 1830 it adopted the practice of open communion, and about 1845 changed one of its articles of belief, which had been formulated at its organization, so as to embrace "infants and idiots" in the covenants of God's grace, and another so as to say that "he that shall endure to the end the same shall be saved," instead of declaring that "the saints will finally persevere through grace to glory." These changes indicated the desire to eliminate such elements of Calvinism as had been introduced when the articles were adopted a few years before.

In 1870 the General Baptists formed a general association, in which all General Baptist associations are represented. The purpose of the general association was to bring "into more intimate and fraternal relation and effective cooperation various bodies of liberal Baptists." The denomination has received accessions of Freewill churches, but some of its churches have in turn joined Freewill and other Baptist bodies. It has increased in membership quite rapidly. In 1870 it had 8,000 members; in 1880, 12,367, and in 1890, 21,362. It is represented in the States of Indiana, Illinois, Kentucky, Tennessee, Missouri, Arkansas, and Nebraska.

The confession of faith adopted by the General Association declares that the Bible is the only rule of faith and practice; that there is one God, the Father, the Son, and the Holy Ghost; that man is "fallen and depraved," and has no ability in himself to salvation; that he that endures to the end shall be saved; that rewards and punishment are eternal; that the only proper mode of baptism is immersion; that the only proper subjects of baptism are believers; that none save infants and idiots can partake of the benefits of the atonement, which was made for all, except by repentance and faith. They are in substantial agreement with the Freewill Baptists.

The General Baptists have 22 associations, 399

organizations, 208 $\frac{7}{8}$ edifices, valued at \$201,140, and 21,362 communicants. The average seating capacity of the edifices is 344, and their average value \$964.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Arkansas.....	33	4 $\frac{1}{2}$	\$1,565	1,217
Illinois.....	41	30	12,125	2,605
Indiana.....	64	58 $\frac{1}{2}$	135,425	5,351
Kentucky.....	68	27 $\frac{1}{2}$	20,950	4,455
Missouri.....	166	69 $\frac{1}{2}$	22,675	6,654
Nebraska.....	5	..	..	72
Tennessee.....	22	19	8,400	1,008
Total.....	399	208 $\frac{7}{8}$	\$201,140	21,362

THE ORIGINAL FREEWILL BAPTISTS.

In the first half of the eighteenth century a number of General Baptist churches were organized in North Carolina. These, with some which had been formed in Virginia a little earlier, constituted an association in 1729. Thirty years later many of these General had become Calvinistic or Regular Baptist churches. Those who did not unite with the Calvinistic associations were popularly called "Freewillers," because they held to the doctrine of the freedom of the will. Accepting that term, they became known eventually as Original Freewill Baptists, the word "original" probably referring to their early history.

Their doctrines are set forth in a confession of faith consisting of eighteen articles. It declares that Christ "freely gave himself a ransom for all, tasting death for every man;" that God wants all to "come to repentance;" that "all men, at one time or another, are found in such capacity as that through the grace of God they may be eternally saved;" that those "ordained to condemnation" are the ungodly and because they will not repent and believe the Gospel; that children dying in infancy are not subject to the second death; that God has not "decreed any person to everlasting death or everlasting life out of respect or mere choice," except in appointing the "godly unto life and the ungodly who die in sin unto death;" that only believers should be baptized, and the only baptism is immersion. They believe in washing the saints' feet and in anointing the sick with oil.

The churches hold for business purposes quarterly conferences, in which all members may participate; they have a clerk, a treasurer, deacons who prepare for the communion service and care for the poor, and ruling elders to settle controversies between brethren. Communion and feet washing are, as a rule, held quarterly. Members of churches are forbidden to frequent the "race track, the card table, shooting matches, or any other place of disorder." In church trials it is provided that "no person of

color within the pale of the Church shall give testimony against any person" except one "of color." Only male members shall occupy the offices of the Church. Annual conferences, composed of all the elders (pastors), ministers (ordained), and preachers (licentiates) in good standing, and of delegates from the churches, have power to "silence" preachers, try and disown or discontinue elders, receive new churches, and settle difficulties in churches.

There are three conferences, with churches in the two Carolinas. The number of organizations is 167, with 125 $\frac{1}{2}$ church edifices, valued at \$57,005, and 11,864 communicants. The average seating capacity of the edifices is 331, and their average value \$455.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
North Carolina.....	133	99 $\frac{1}{2}$	\$52,355	10,224
South Carolina.....	34	26	4,650	1,640
Total.....	167	125 $\frac{1}{2}$	\$57,005	11,864

THE UNITED BAPTISTS.

There being in Congregational and Baptist churches in New England some opposition to the great revival movement of the eighteenth century, led by George Whitefield, a separation occurred in many instances, and there were "separates" both among the Congregationalists and Baptists. The latter were called Separate Baptists, and those from whom they separated were called, by way of distinction, Regular Baptists, a name which they still retain. The Separate Baptists became quite numerous in New England (where many of those who separated from the Congregational churches united with them) and elsewhere. But in the last quarter of the eighteenth century and the beginning of the present, Separate and Regular Baptists came together in Virginia, Kentucky, and elsewhere, and called themselves United Baptists. The great body of these are now known as Regular, or Missionary, Baptists.

There are still a few United Baptists who retain the old title and an independent existence. These are tabulated herewith separately. A few associations in full fellowship with the Regular Baptists still use the word "United." The doctrinal basis on which the union of Separate and Regular Baptists was accomplished in Kentucky in 1801 was not distinctly Calvinistic. While it did declare the final perseverance of the saints, it did not set forth election or reprobation, and it stipulated that the holding of the doctrine that "Christ tasted death for every man" (general atonement) should be "no bar to communion." The United Baptists, according to the articles of faith set forth by most of their associa-

tions, are now moderately Calvinistic. These articles declare that Christ "suffered and died to make atonement for sin," not indicating whether this atonement was general or particular; that the Gospel is to be preached to all nations, and sinners are to be called upon to repent, such is their opposition to the Gospel that they freely choose a state of sin; that God in his "mere good pleasure" elected or chose in Christ a great multitude among all nations; that through the influences of the Holy Spirit he "effectually calls them," and they "freely choose Christ for their Saviour;" that those who are united to God by a living faith are forgiven and justified "solely on account of the merits of Christ;" that those who are justified and regenerated will persevere to the end; that baptism should be administered only to believers and by immersion; that the Lord's Supper should be "observed by those who have been regenerated, regularly baptized, and become members of a Gospel church;" that foot washing ought to be practiced by all baptized believers.

There are 9 associations of United Baptists, with 163 organizations, 139 church edifices, valued at \$55,350, and 9,361 communicants. The average seating capacity of the churches is 301, and their average value \$398.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama	15	15	\$5,900	702
Arkansas	3	3	925	146
Kentucky	54	51½	22,550	3,439
Missouri	45	31½	15,975	2,738
Tennessee	46	38	10,000	2,336
Total	163	139	\$55,350	9,361

THE BAPTIST CHURCH OF CHRIST.

This body holds a separate position among Baptists. Its oldest associations, the Elk and Duck River, were organized in 1808 in Tennessee, where more than half of the communicants reported are to be found. Its articles of faith set forth a mild form of Calvinism, with a general atonement. They declare that Christ "tasted death for every man," and made it possible for God to have mercy upon all who come unto him on Gospel terms; that sinners are justified by faith, that the saints will persevere; that true believers are the only proper subjects of baptism, and that immersion is the only proper baptism, and that baptism, the Lord's Supper, and feet washing are ordinances of the Gospel to be continued until Christ's second coming. This body claims to be the oldest body of Baptists, and that there were no others in Tennessee until 1825, when the Two-Seed churches came into existence as the result of what is known as the Antinomian controversy.

There are 152 organizations, 134½ church edifices, valued at \$56,755, and 8,254 communicants. Of the latter 5,065 are in Tennessee; the rest are divided between Alabama, Arkansas, Mississippi, Missouri, North Carolina, and Texas. The average seating capacity of the edifices is 304, and their average value \$422.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama	18	18	\$5,200	782
Arkansas	27	18	7,800	887
Mississippi	8	8	4,950	368
Missouri	4	2½	900	185
North Carolina	16	16	5,400	659
Tennessee	69	69	31,355	5,065
Texas	10	3	1,150	308
Total	152	134½	\$56,755	8,254

THE SEPARATE BAPTISTS.

The Separate Baptists of the last century were those who favored the great Whitefield revival movement. They separated from those Baptists who, for various reasons, opposed the revival. They had considerable accessions from the Congregational churches, and became numerous in New England, Virginia, and elsewhere. Most of these Separate Baptists formed a union with the Regular Baptists a century or more ago, but a few still maintain separate organizations. Two associations which retain the word "Separate" in their title are counted as Regular Baptists.

Separate Baptists are generally in doctrinal agreement with the Freewill Baptists, holding to a general atonement and rejecting the doctrine of election and reprobation.

There is 1 association, with 24 organizations, 19 church edifices, valued at \$9,200, and 1,599 communicants. The average seating capacity of the edifices is 297, and their average value \$484.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Indiana	24	19	\$9,200	1,599

THE PRIMITIVE BAPTISTS.

Those who are variously known as "Primitive," "Old School," "Regular," and "Anti-Mission" Baptists are so called because of their opposition, begun more than fifty years ago, to the establishment of Sunday schools, mission, Bible, and other societies, which they regard as modern human

institutions unwarranted by the Scriptures and unnecessary.

Opposition among Baptists to the missionary and other church societies was manifested some years before the division began. In 1835 the Chemung Association, having churches in New York and Pennsylvania, adopted a resolution declaring that as a number of associations with which it had been in correspondence had "departed from the simplicity of the doctrine and practice of the Gospel of Christ," "uniting themselves with the world and what are falsely called benevolent societies founded upon a moneyed basis," and preaching a Gospel "differing from the Gospel of Christ," it would not continue in fellowship with them. It urged all Baptists who could not approve the new ideas to come out and be separate from those holding them. The Baltimore (Md.) Association made a similar declaration in 1836, and a gradual separation was the result. The Warwick Association, of New York, issued a circular letter in 1840, which shows that a warm controversy was then in progress. This letter, which was written in behalf of the "new ideas," charged the Primitive brethren with holding hyper-Calvinistic doctrines, and insisted that their predestinarianism was such as practically to deny any responsibility in man for his conduct or condition. It attributed to them statements to the effect that God carries on his work "without the least instrumentality whatever," and that "all the preaching from John the Baptist until now, if made to bear on one unregenerated sinner," could not "quicken his poor, dead soul." The Primitive Baptists do not oppose the preaching of the Gospel, but believe that God will convert the world in his own way and own good time without the aid of missionary societies.

Primitive Baptist associations generally print in their annual minutes articles of faith, a constitution, and rules of order. The articles of faith, while practically the same in doctrinal view, vary in length and phraseology. Some of them have eleven articles, some less, some more. They declare that by Adam's fall or transgression "all his posterity became sinners in the sight of God;" that the "corruption of human nature" is such that man cannot by his own free will and ability "reinstale himself in the favor of God;" that "God elected, or chose, his people in Christ before the foundation of the world;" that sinners are justified "only by the righteousness of Christ, imputed to them;" that the saints will finally persevere, and "not one of them will ever be finally lost;" that "baptism, the Lord's Supper, and washing the saints' feet are ordinances of the Gospel and should be continued until Christ's second coming;" that "the institutions of the day (church societies) are the works of man;" that it is therefore "wrong to join them," and that no fellowship should be had with them. An article of the constitution declines "fellowship with any church or churches"

which support any "missionary, Bible, tract, or Sunday school union society, or advocates State conventions or theological schools," or "any other society," formed "under the pretense of circulating the Gospel of Christ." The Primitive Baptists have no State conventions or theological seminaries. They acknowledge no other mode of baptism than immersion, and insist that only believers are proper subjects of it; that it is a prerequisite to the Lord's Supper, and that no minister has a right to administer the ordinances unless he has been "called of God," "come under the imposition of hands by a presbytery," and is "in fellowship with the church of which he is a member."

The denomination is represented in twenty-four States and the District of Columbia. Its strongholds are Alabama, 13,592 members; North Carolina, 11,914; Georgia, 11,172; Tennessee, 10,535; Virginia, 9,608, and Indiana, 7,303. It has little strength in any Northern State except Indiana and Illinois. The total of members is 94,348. There are 2,687 organizations, which have 2,321½ edifices, with a seating capacity of 736,978, and a value of \$1,394,883. The average seating capacity is 317, and the average value \$601.

According to the Baptist *Almanac* of 1844 there were in that year 184 Primitive Baptist associations, with 1,622 churches, 900 ordained ministers, and 61,162 members. If these returns were correct, they have gained since that date nearly 700 churches and about 33,000 members. While their associations usually print annual minutes no general returns for the denomination are published.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	334	2994	\$111,164	13,592
Arkansas.....	121	93	29,032	2,964
Delaware.....	6	7	19,000	183
District of Columbia.....	2	...	...	34
Florida.....	67	65	27,525	1,997
Georgia.....	351	346	150,855	11,172
Illinois.....	163	132	98,100	5,367
Indiana.....	153	138+	131,350	7,303
Iowa.....	34	15½	9,950	853
Kansas.....	12	1½	5,400	314
Kentucky.....	161	141	134,352	5,673
Louisiana.....	17	16	5,305	388
Maryland.....	16	15	27,950	373
Mississippi.....	42	38	14,000	1,171
Missouri.....	129	93	83,973	3,763
Nebraska.....	2	1	800	40
New York.....	31	26½	84,700	1,019
North Carolina.....	317	296+	130,100	11,914
Ohio.....	77	75½	88,000	2,229
Pennsylvania.....	14	9½	11,100	232
South Carolina.....	19	19	5,250	484
Tennessee.....	269	242½	119,455	10,535
Texas.....	116	57	19,625	2,910
Virginia.....	226	183+	90,005	9,608
West Virginia.....	8	6½	2,800	200
Total.....	2,687	2,321+	\$1,394,883	94,348

MISSIONARY CONCERT.—JAPAN AND KOREA.

The Women of Japan.

BY LAURA B. STARR.

Artistic indeed is their pose,
And quaint is the style of their clothes,
From the ornaments rare
In their glossy black hair
To the clogs on their dear pigeon toes.

IN olden times the women of the better class in Japan lived in splendid seclusion, attended by troops of female servants. Of liberty for women the Japanese had no idea. Wives and daughters were not only expected to be faithful and devoted to their husbands and fathers, but to refrain absolutely from any intermeddling in business or politics.

The lives of the women of the middle and lower classes have been always more free in many ways than those of higher rank. Among the cooly and agricultural class particularly they have been wage earners, and this of necessity gave them more freedom while pursuing their daily labor, and, as a natural consequence, something of a voice in the management of affairs.

The wife of the farmer toils in the odoriferous paddy fields side by side with her husband, knee deep in mud and water, until the rice is transplanted; then she helps to harvest and garner the crop and take it to market. In addition to performing as much work as her husband, she prepares the daily allowance of rice, fish, and tea, and does the general housework; but this, as they live far more simply than our people of the same class, is not so much of a task as might be supposed.

The wives and daughters of those who live in towns serve in European families as *amahs*—that is, ladies' maids, children's nurses, and sewing women. Many of those who have become Christianized are educated in the convents and speak English fairly well; they have small, delicate hands, with very deft fingers, and can sew and embroider beautifully. They have an endless amount of patience with fine work, and no task seems too long or arduous for them to undertake.

Within the past few years, since Japan has been overrun with Europeans, these "dark skinned, almond-eyed *musmees*" have caught the Berlin wool fever, and the streets are full of women and girls busily at work constructing monstrosities of wool, joining red, blue, and yellow in a way that sets one's teeth on edge. In some of the larger cities there are classes where all the knitting and crochet stitches are taught. It is to be hoped that the natural good taste of the Japanese will reassert itself soon; that they will learn to use the same soft, delicate shades in their fancywork as they do in their weaving and dressing, etc.

As a rule, the children's *amahs* are very good; they are fond of children, very likely having one or more of their own, and full of resources in the way of amusements. They have no government, though, and the little ones soon learn that they may impose upon them with impunity. They will never take more than one child to mind; if there are six children in a family, there must needs be six *amahs*.

Japanese women love all living things, and never take the life of the smallest insect if they can avoid it. The great spiders which are the terror of all newly arrived foreigners are no more to them than flies to us. They only laugh when they are told to kill them, and though they may make a pretense of doing so, they never do; they go to get a brush or broom, and when they return the spider is gone—just as they knew it would be—and then they laugh again.

Since the Restoration in 1868, when the emperor appeared in public accompanied by the empress—the first instance of the kind on record in the history of the country—the women of the court and higher circles particularly have been allowed more freedom. They go about with their husbands, eat at the same table with them, and thoroughly enjoy doing the thousand and one things which had been prohibited until that time. Many of the younger ones were sent abroad to be educated, and a great majority of those remaining at home adopted European dress and, as far as possible, European manners. They struggled heroically with the English grammar and French corset, and the tales of their suffering show that they endured little less than the martyrs of old who were burned at the stake. In mortal terror of horses, to which they had never been accustomed, they bravely learned to ride, and, with set teeth and fixed eyes, they galloped through the new bridle paths in the palace grounds. Women who had never taken the slightest exercise, who had sat upon their heels in dignified silence and watched hired *gheishas* do their dancing for them, thrust their dear little pigeon toes into high heeled slippers and gyrated about the room in a highly fantastic manner, while the band played European music which they no more understood than a Hottentot.

The men came out of this harrowing ordeal rather better than the women, but in neither case was the sight an edifying one. They looked, and the majority of them do even now look, anything but comfortable in their foreign toggery. One can easily imagine what a relief it is to them, after having attended some public function where European garments must be worn, to discard shoes, corsets, gloves, and other abominations of civilized dress, and slip into loose *kimonos* and straw sandals, and stretch themselves upon their clean white mats after the manner of their



A JAPANESE MOTHER AND CHILDREN.

ancestors. The thoughtful observer is pleased to know that there is a strong reaction setting in against foreign dress among the women. Many are returning to their national garb, which is comfortable, suited to the climate and their manner of life, and far more beautiful and picturesque than French or German gowns. During a year's stay in Japan I did not see a half dozen Japanese women who looked well in European costume. Moreover, when they drop their own garments they are all at sea with regard to color, and some of their combinations are enough to drive one wild.

The Peeresses' School, established in Tokio for the daughters of the nobles, is under the charge of the imperial household. This school and the stand taken by the empress have been the most potent influences in changing the condition of women of the better class. Many of the teachers were educated at Vassar, and, naturally, after a prolonged stay in America, they returned with changed views with regard to the condition of their countrywomen.

The empress, who is well educated in the literature of her own country, has been surrounded by good advisers, who have inculcated in her a desire to emulate the feminine rulers of other countries in deeds of kindness and charity. She is very generous and liberal, giving to hospitals, schools, fairs, and bazaars so lavishly that were it not for the "comptroller of the currency" her quarterly allowance would be gone in a week, and there would be nothing left with which to clothe herself.

The fundamental principle in the education of all Japanese women, from the highest to the lowest, is obedience. Through childhood, wifehood, motherhood, until she attains the position of mother-in-law, must she obey her elder brothers and sisters, her father and mother, her husband and husband's mother.

The Japanese girl leaves her own family, and in reality becomes a daughter of the house into which she marries. Her position is often not particularly pleasant, but years of habit make her life bearable, while she looks forward with longing eyes to the time when she herself shall be in a position to be obeyed. The mother-in-law is an autocrat so far as the wives of her sons are concerned. To her is rendered the most implicit obedience; the young daughter-in-law may not pay or receive a visit without asking permission, neither may she correct her own children contrary to the wishes of the grandmother.

Old age is honored, and filial piety is the greatest of virtues. To such an extent is this carried that a man will sacrifice his wife, his children, to the wishes of his father or mother. Not long ago the papers told the story of a man who killed his wife, chopped up her liver, and fed it to his mother, in the hope that it would cure her of some malady which he feared was fatal. He and his wife had lived pleasantly together, never having had any trouble or disagree-

ment, but he thought it no crime, much less a great sacrifice, to take her life that he might prolong that of his mother. He could get another wife, but never another mother!

The ancient custom of blackening the teeth of married women, which at a still earlier date was followed by married men as well, is becoming obsolete. Most of those seen now are elderly women who still cling to the habits of their youth. Originally the object in thus disfiguring themselves and ruining their teeth—for they use a solution of iron to color them—was to make them so unattractive that no man save their husband would be drawn to them. Queer logic! If it drove other men away, why shouldn't it disenchant the husband?

The Japanese women all go once a week to the hairdresser's to have their long black locks arranged. They use great quantities of oil, and stiffen the hair with a bandoline made from the shavings of a species of japonica tree; it is dressed in long loops arranged something like a double bowknot; it is slick and smooth and shiny, and in hot weather sends out a very disagreeable odor.

They are so much given to the use of cosmetics that one writer says they "look like Twelfth Night queens done in pastry and white lead." On festival days the faces and necks of little children are covered with a coat of whitewash of some sort, with a daub of red paint stuck in the middle of the under lip. They use all these things boldly, without the slightest attempt to hide them or the idea that they are deceiving anyone.

The housekeeping of Japanese women is planned on very simple lines. Ordinarily they use few varieties of food, and these plainly cooked; when any number of guests are invited to dine, the entire meal is sent in from a restaurant, with servants to serve it. Each person has a small table to himself, upon which are placed the different courses, for they never eat but one thing at a time.

Their beds are simply thick wadded comfortables spread upon the floor, with one or more of the same kind for covering; their pillows are wooden or china blocks slightly curved at the top; into this block they lay their necks so as not to disturb their elaborate coiffures; in this manner they manage to keep the hair looking very well for several days, usually a week or more.

Cupboards and closets with sliding screens are built into each house for the purpose of holding the *futons*, or beds. These are quickly rolled up in the morning and put away; the sliding screens, which usually inclose three sides of a house, are opened in a trice, and the whole place thoroughly aired in a few minutes. At one end of the inevitable veranda is an earthen, stone, or iron bowl filled with water, where the family in turn perform their ablutions.

The women sleep either in the same *kimonos* they wear during the day or other colored ones; this cus-

tom, and the absence of all bed and table linen, as well as underlinen, reduces the laundry work to the smallest degree. They wash their cotton *kimonos*, and always in cold water. They seldom wash a garment whole, but rip the breadths apart and dry them on boards set up in the sun. This does not necessitate as much labor as one might suppose, for they sew their seams with very coarse cotton, and with stitches the length of our basting stitches, so that the garments are easily and quickly put together again.

Were it not for the fact that they bathe once and sometimes twice and three times a day, it would seem a filthy custom to wear colored clothes so long as they do without washing. But they keep their homes and their bodies immaculately clean; in fact, the neatness of the Japanese would put the Dutch to shame.—*The Outlook*.

A Defense of Japanese Faiths.

BY K. M. HIRAI, OF JAPAN.

My object is to explain the widely misunderstood esoteric view of the Japanese people, that the world at large may comprehend them and understand that they are not worshipers of idols.

As many Japanese worship before shrines, temples, and images, they are supposed by outsiders to be idolaters. The addresses (not prayers) commonly uttered when worshipping are not petitions for favors from the Almighty, and the true meaning of them is well understood even by the most vulgar and ignorant person.

First of all, the address of Shinto, "*Harai tamai, kiyome tamai*," meaning to clear away the impurity from the mind so that it may coincide with the truth, well shows the above fact. Next, in the shrine of Shinto there is generally no image or idol, but a *gohei* or *nusa*, a piece of regularly cut white paper, dependent on a wand as the figure. This is placed in the interior of the shrine, and represents the truth, the clean and uncolored, or noncolored paper, regularly cut, being the symbol of the purity and immutability of universal reason or truth, while the many turns or overlappings of the small pieces hanging down from the precedent ones represent the perpetual changes and revolutions of the phenomena of the universe. The worshipers believe that in the shrine they can correct their immoral characters by comparing them with the criterion symbol of the truth. There is also a round mirror lifted before the sanctuary of the shrine, suggesting the idea that the worshipers must clear their minds, just as before the mirror they adjust their garments.

I might explain in greater detail the Shinto religion; but I fear that it would weary the reader, so I will proceed to give an idea of the views of our people on Buddhism.

As this religion was introduced through China and Korea from India, it seems very reasonable to sup-

pose that the Japanese have the same idea of it as the people of those countries. But really it is not so, for a subject is viewed according to the mental plane of the investigator, and the Japanese interpret in the Japanese way. At present there are a dozen sects of this religion in Japan, but they have one common vein of thought, the only difference being in the exoteric tenets and rituals.

Some Buddhist temples have images, while others have none, but they are not regarded as sacred. In the case where an image is used it is important to understand the attitude of the worshiper toward it. Let me illustrate by the image Amida-butsu, which word is the Japanized form of the original Sanskrit or Pali. This literally means Buddha or Truth of an eternal life, but not Gautama. Here I am obliged to expound the meaning of the word "Buddh," for the Western nations understand it generally as Gautama himself. It has a triple meaning: First, truth or reason, or cause and effect; second, the human consciousness of it; third, the one who is conscious or has the potential consciousness of it.

Thus far we understand that all the beings in the universe are Buddha; that is, actually or potentially conscious of universal reason or truth which governs them, which, having neither beginning nor end, is therefore eternal life. The image of Amida-butsu is only the symbol of this eternal universal truth.

Although in Japan there are two so-called religions, the Shinto and Buddhist, yet both are intimate and tolerant; and but very few people believe only one of them; generally a person believes both, at the same time accepting also the doctrine of Confucius.

From this fact it may be inferred that the Japanese people are not idolaters, but that they are truth seekers, from whatever kind of religion or doctrine. I maintain the opinion that if early Christianity, which was introduced into my country several hundred years ago, had not been the primordial cause of rebellion among the people, or at least if the early Christians had not combined with the revolters against the government, the Japanese people would not look upon this religion with the prejudice of hereditary horror, and it might now be tolerated and accepted equally with other beliefs.

From the general point of view all so-called religions of the world may be synthetized; and again not only the religions, but all sciences and philosophies. The present conflict in the religious arena is purely about exoteric questions; and when the true definition of religion is settled the existing opposition will subside. Although one person believes in an imaginary God, or deified idol, and another in natural reason, the true nature of either of these is a mystery, and can never be understood by any logical method. It is accepted as such, without being comprehended; that is, *a priori* belief in an unknown entity—"Entitism," if I may use the term, which no science



A STREET IN A JAPANESE CITY.

and philosophy can conquer, for it is the starting point of all science and religion. This entitism I call synthetic religion, in which I include all religions, sciences, philosophies.

This synthetic idea has been understood in Japan for centuries, as the historical facts show. When Buddhism was first introduced into Japan, 552 A. D., the imperial prince, known as Shootoku Taishi, was the ardent adherent of this religion, and by his influence it rapidly advanced; but this prince was not a limited Buddhist, for he encouraged Shintoism at the same time, and the first compilation of our mythology was accomplished by him.

Religious antagonists, who insist upon their own truths and oppose others, may be compared to persons who, viewing a circular flat substance from different situations, pronounce it round or oval or even straight, according to the point of view. Each conception is correct, and to recognize that fact is synthetical, the complete understanding, the attainment of Nirvana, which we call Satori, or Hotoke in Japanese.

In the modern progress of the human mind those different schools of science and philosophy which used to dispute with one another are now tending to decrease their heedless valor and opposition, and are striving to cancel their sectarian differences and to take up the common points in which they coincide. Religion, formerly the most intolerant of them all shows the same tendency. The most prominent proof of this is the Religious Parliament, which will convene at the Chicago World's Fair this year, when the representatives from all the historical religions in the world will assemble and sit in intimate consultation without any distinction or opposition. The time is not far distant when Synthetism or Japanism is to be realized. Already we behold the rosy glow of the morning of the new era; and as the glorious sun of truth advances in his march toward the zenith of blue heaven, and high noon approaches, all mankind, basking in his warmth, shall be strengthened and renewed.—*Review of the Churches.*

Buddhism in Japan.

BY REV. W. LOOMIS, YOKOHAMA.

THE Buddhist religion was first introduced into Japan from China in the year 522. In the year 552 the king of one of the Korean provinces sent a golden image of Buddha and some of the sacred books as a present to the sovereign of Japan. The same king afterward sent other books, and also teachers, a nun, a monk, and an image maker.

Owing to the breaking out of a pestilence some time after, the Buddhist religion was for a time suppressed. But it afterward gained in favor, and the Emperor Kotoku Tanno (who reigned from 645 to 654) was a sincere adherent of that faith. During his reign a native monk was sent to China, where he

received instruction in the practice of contemplation. On his return he made known a new form of doctrine, and is said to have dug wells, established ferries, and built bridges in many parts of Japan. At a much later period the construction of bridges was considered a work of merit, entitling the builder to a hope of paradise.

The Emperor Temmu Tenno issued an edict that every house should possess a Buddhist shrine and be provided with certain sacred books.

In the year 737 there was an epidemic of small-pox, which was previously unknown in Japan. In consequence of this the reigning sovereign decreed that in each province there should be erected a large monastery.

In the beginning of the ninth century the famous Buddhist priest Kobo Daiichi compounded out of Buddhism, Confucianism, and the Shinto doctrines a system of religion called Riobu Shinto, of which the most prominent characteristic was the theory that the Shinto deities were nothing more than transmigrations of Buddhist divinities. In this way Buddhism was rendered popular to such an extent that ere long it obtained complete ascendancy.

Buddhism continued to be the state religion until the time of the Tokugawa dynasty, when it was supplanted in the minds of the educated classes by the Chinese philosophy. It has continued, however, to a large extent its popularity among the common people, and during the Tokugawa dynasty many grants were made from the public treasury to famous Buddhist temples. After the restoration of the mikado in 1868 these grants were withdrawn, and Buddhism has been virtually disestablished since 1874.

According to a statement made by one of the most distinguished Buddhist scholars Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances; and that the state of our present life has its cause in what we have done in our previous existence; and our present actions will become the causes of our state of existence in the future life. All men and other sentient beings have an interminable existence; dying in one form and being reborn in another. If, therefore, men wish to escape from a miserable state of transmigration they must cut off the causes, which are the passions, such as anger, covetousness, etc.

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion." This doctrine is the cause of salvation, and salvation is the effect of this doctrine.

"This salvation we call Nirvana, which means eternal happiness, and is the state of Buddha. It is very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

"Amita Buddha always exercises his boundless

mercy upon all creatures, and shows a great desire to help and influence all people who rely on him to complete all merits and be reborn into paradise (Nirvana)."

The following creed was written by the chief priest of the Shinshiu sect, which is the largest and most influential of all the various sects in Japan:

"Rejecting all religious austerities and other action, giving up all idea of self-power, rely upon Amita Buddha with the whole heart for salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation in his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must always keep the laws which are fixed for our duty during our whole life."

According to the doctrines of Buddha man can work out his own salvation, and in this point, as in many others, there is but little difference between Buddhism and Confucianism. Buddha was like Confucius, not a redeemer, but merely a philosopher and a mirror of virtue.

The main features of this religion are thus given by Dr. Eitel:

1. Socially, Buddhism teaches the depreciation of caste and of property.

2. Dogmatically, it is a system of atheism, which deifies man and moral ideas.

3. Morally, Buddhism is the doctrine of the vanity and instability of all earthly good, of the migration of souls, and of final absorption in Nirvana.

"The three main features of Buddhism are therefore: (1) Atheism, or rather the deification of men and ideas in a polytheistic form of worship; (2) the doctrine of transmigration of soul, with which is involved the abolition of caste, and upon which rests the efficacy of Buddhist morality; (3) the doctrine of salvation from sin and crime and the attainment to Nirvana by our own strength."

Nirvana is described by one of the Buddhist authors as the desirable end of the soul; after it has triumphed over matter and free from all passions, enters into the consecrated space, where it loses the consciousness of existence, yet is by no means reduced to nothingness. One writer has expressed it in these words: "As the dewdrop disappears in the shining sea at the rising of the sun, so the saints pass into Nirvana."

The greater part of the Buddhists hold to the doctrine which emanated from Cashmere, that there is a paradise in the far West, to which another Buddha, called Amitabha, leads all the faithful. There they will find eternal happiness in the presence of Amitabha, with the loveliest gardens, flowers, water, birds, etc.

There is no question but what the influence of Buddhism has been beneficial to the country and to a greater or less degree a stimulus to a better and virtuous life. Dr. Rein says in regard to it: Think as lightly as we may of the gross idolatry which is seen in its later and degenerate forms we shall be obliged to admit that the rapidity and the enthusiasm with which Shaka's doctrines spread themselves over eastern Asia speak sufficiently for their importance. They have undisputedly exerted a civilizing power unequalled by any other in eastern Asia, and spread a mild and peaceful tone of thought among the great masses of the people. The Japanese in particular are indebted to Buddhism for their present civilization and culture, their great susceptibility to the beauties of nature, and the high perfection of several branches of industry.

According to the five chief commandments a Buddhist must not kill any living creature, nor steal, nor indulge in lust, nor lie, nor partake of spirituous liquors. It also teaches to avoid hypocrisy, anger, pride, envy, greed, cruelty, etc. There is also no lack of exhortations to love of parents and children, to gratitude, moderation in happiness, patience in misfortune, and calmness of soul in all situations of life.

And yet, says Sir Monier Williams, with this apparently sublime morality no true idea of sin as displeasing to a holy God was connected with the infraction of the moral law. Nor did a Buddhist avoid harming others out of any true regard for life. The chief motive for preserving the life of others was that by so doing he could secure continued life for himself, and his motive for avoiding anger was that it was incompatible with that equanimity which ought to characterize every wise man who aimed at the extinction of his own personality.

"The grand difference between the morality of Buddhism and the morality of Christianity is not in the letter of their precepts, but in the principle and motive power brought to bear in their application. Buddhism says, 'Be righteous for the sake of getting rid of all life in yourselves.' Christianity says, 'Be righteous through the power of God's gift of eternal life in his Son.' In a word Buddhism founds its morality on self; Christianity founds its morality on Christ."

But the Buddhism of to-day is not the force that it has been in the past. The revolution of 1868 affected not only the political condition of the country, but the religious history as well. After the reduction of the former revenues of the old feudal lords and their vassals efforts were directed in like manner against many Buddhist temples and monasteries, and their allowance was either discontinued or greatly diminished. In every place where Buddhist idols had supplanted the old Shinto worship the images were removed and the former insignia and service restored.

It is acknowledged on all hands that Buddhism is now passing through a crisis, and it is a question of life or death. It is a well-known fact that there is now in the Buddhist ranks a state of tumultuous disorder and a great amount of bitter feeling. These difficulties and divisions have arisen on account of a difference of views in regard to educational methods, and also the fact that the priesthood has failed to keep pace with the general intelligence of the nation. An association has been formed for the purpose of arbitration and otherwise assisting in the settlement of religious dissensions, but there is little prospect of its success.

There have been pretended reformers in later years, who have caused some excitement in religious circles for a time, but they soon sank out of notice. A young scholar named Inouye Enrio is now trying to arouse interest in the study of Buddhist philosophy, but his efforts have not had the least effect in giving vitality to the religion. One of the Buddhist writers asks in despair, "Is there not a single true follower of Buddha among the 200,000 priests in Japan?" Nobody seems to question that a reformation is required, but the difficulty is, there does not seem to be any priest equal to the task. In fact it is only a question of time when the so-called "Light of Asia" will be supplanted by the "Light of the World."

Buddhism Awake in Japan.

BY REV. W. T. A. BARBER, M.A.

HE who visits Japan after seeing China must be exceedingly struck with the educational and national fever everywhere evidenced, in contrast with the lotus eating, "always-afternoon" repose of the larger empire. Nor is the spectacle so entirely one for admiration of the Japanese as might at first sight seem natural. There is, after all, something that arouses respect in the stolid firmness with which, as a whole, China, viewing the tempting fruit of Western learning, yet refuses to pluck and eat until she is thoroughly convinced of its wholesomeness. Such stolidity, though vexatious to the soul of those who would like her rapidly to "take her place in line with the nations of the world," may be taken as an earnest of the thoroughness with which the waters of the new system will be allowed to infiltrate till Chinese soil be thoroughly fertilized. In Japan high farming is being carried on with a very rapid change of crop, and one fears exhaustion of the soil; in China the fallow land of ages still waits, sturdily preserved by the mountains of hoary prejudice, until the day when a new agriculture shall exploit its rich resources. The oft-repeated simile, that the Japanese are the French, and the Chinese the Anglo-Saxons of the East, appears in the first case to be absolutely, in the second partially, correct, and may sum up our view of the present and future of the two nations.

Perhaps there is no department in the national life where the contrast of progress and repose is more marked than in that of religion. Japan owes its secular and sacred literature, Confucian ethics, and Buddhist religion to China; yet, while in China the Buddhist priesthood is a byword for illiteracy and sordid greed, in Japan the *Bonzes* are thoroughly participant in the awakening mental life. In China the priest will mechanically continue his Sanskrit prayers while he turns to watch the foreign sight-seer, and will reach him a candle from the altar for his cigar, without sense of incongruity; in Japan the intelligent, foreign-dressed young gentleman, with a diamond ring on his finger and gold-stopping in his teeth, will not hesitate to remove his shoes, bow, and put up his prayers before a temple shrine. Externally, at any rate, the reverence is higher in the progressive country, notwithstanding the agnosticism that largely follows in the wake of Western learning.

Perhaps there is no more significant emblem of the hold of Buddhism as a living creed on the mind of the living generation of Japanese than the great temple being built by a single sect in Kyoto, the old capital of the empire, at a cost of nearly a million and a half pounds sterling. When it was found that no ropes or cables of ordinary manufacture were strong enough to raise into place the huge pillars supporting the magnificent carved roof, the faithful, both men and women, came forward with offerings of their own hair, and from these were made hundreds of feet of cable, strong enough for the purpose required. The pillars are now *in situ*, but the unbroken cables remain coiled up in *memoriam*. Significant, too, are the huge collecting boxes, ten feet long, four feet broad, and four feet high, which call forth a smile from the wandering Methodist. It is only fair to remember that the ordinary coin of the poor needs twenty of itself to come up to an English penny.

The sect here referred to is one of eleven main divisions of the Buddhist cult in Japan. One of these, a sort of Protestant form, allows its clergy to marry, discountenances vegetarianism, and numbers among its priests some who were educated at Oxford, under Max Müller. Such characteristics justify respectful attention to its tenets, but the amateur observer is hard put to it to grasp the points of metaphysical distinction which separate the Eastern creeds. There is a species of justification by faith in Protestant Buddhism which gives a surface resemblance to Christianity. It is but a surface resemblance. The believing utterance, a single time, of Amita Buddha's name (the *O mi tu fu* of China) secures salvation; the multiplied reiterations in which the Eastern delights, are so many utterances of thanks for the salvation thus secured. The salvation thus secured differs *in toto* from the Christian idea of salvation from sin, and such a casual view as

the passer-by can obtain discerns no connection between the act of faith and daily morals. None the less this creed appears to have a firm hold on a large section of the people.

Buddhist *Sutras* would, on the face of it, scarcely seem to harmonize with scientific education. Yet we can scarcely wonder that a clergy whose ranks contain men educated at an English university, should aim at keeping pace with the general educational movement of the country. By the contributions of all the Buddhist churches throughout the land there is founded in Kyoto, the Rome of Japan, a large Buddhist college, which repays a visit. Its calendar, mercifully printed in good Chinese, intelligible to the missionary visitor from China as well as to the educated Japanese, informs us that there are two departments, one the theological, the other the ordinary collegiate course. There are five hundred on the foundation, and any boy of any Buddhist denomination who can pass the entrance examination is admitted to the course free. Payment is, however, demanded for a preparatory course from others than nominees.

There are three courses, a preparatory extending over two years, an ordinary of three years, and a higher extending over two more years. The course of study comprises Chinese and Japanese grammar, literature, history, and geography, lessons in English, Chinese, mathematics up to the calculus, political economy, logic, moral and mental philosophy, and elementary courses in physics and chemistry. The clergy school does not ordinarily teach English, and diverges in the upper courses, where the Buddhist classics take the place of the higher branches. The college chapel, with its central shrine and neat prayer books, receives all the students for prayers every morning, and generally the routine is that of a Western college. It is a strange sensation to be inspecting the familiar arrangements one has seen hundreds of times under the guidance of the Reverend the Warden, in the guise of a genuine Buddhist priest, whom in China one associates with dirt and mechanical stupidity.

The college library contains a well-nigh complete set of the Buddhist canon. The modern library for the use of the professors and masters is significant by its exclusions; all its books are materialistic or naturalistic. Excellent books, like John Stuart Mill's autobiography and Darwin's works, might well have companions dealing with another side of nature and of life. It is difficult to gain a thorough understanding of the real success of such an institution. It is so easy to have a high-sounding curriculum without actual attainment of much, that only the prolonged examination of an adept can pronounce on the realization of ideals. The fact of the staff being entirely Japanese, with the solitary exception of an Irishman who teaches English, prevents perfect confidence in results as stated on paper. Certainly the

fittings of the science class rooms, shown by the Tokio graduate who professes chemistry, were such as to suggest very slight courses of study. None the less there are everywhere signs of aim, of interest, and of life. The future teaching of the church will be in the hands of men who must at any rate have outgrown Indian cosmogonies. Two thirds of the students are intended for the priesthood, and it has been decided to separate the two institutions, reserving the whole of the present building for a theological institution, and using a large school newly built for the ordinary course. The general reaction is shown by the withdrawal of most of the English language course from the clergy. But in a land where Christian vernacular journals discuss questions of German rationalistic theology, it may well be that a good deal of the knowledge of the world may be attained without the medium of a foreign language.

This college has been founded now for more than a dozen years; and nowhere in Japan do we see more clearly focused the mental conflict between Christianity and Buddhism which is going on in the nation's life. In Kyoto also stands the Doshisha, the finest Christian college in Japan, and there is little doubt that it was this Christian activity which quickened into being a Buddhist imitation.—*Work and Workers.*

Methodist Episcopal Missionaries in Japan.

TOKIO.—Rev. R. P. Alexander and wife, Rev. J. F. Belknap, Rev. C. B. Bishop and wife, Rev. Benjamin Chappell and wife, Rev. J. G. Cleveland and wife, Rev. J. C. Davison and wife, Rev. J. O. Spencer and wife, Rev. M. S. Vail and wife, Rev. John Wier and wife, Miss Jennie S. Vail, Miss Belle J. Allen, Miss Elizabeth R. Bender, Miss Ella Blackstock, Miss Frances E. Phelps, Miss M. A. Spencer, Miss Rebecca I. Watson.

NAGASAKI.—Rev. Irvin H. Correll, D.D., and wife, Mr. W. H. Correll, Rev. E. R. Fulkerson and wife, Rev. H. B. Johnson and wife, Rev. D. S. Spencer and wife, Miss Anna S. French, Miss Jennie M. Gheer, Miss E. Russell.

YOKOHAMA.—Rev. G. F. Draper and wife, Rev. H. B. Swartz and wife, Miss Mary B. Griffiths, Miss Maude E. Simons.

HAKODATE.—Rev. Julius Soper, Miss Augusta Dickinson.

SENDAI.—Rev. H. W. Swartz, M.D., and wife.

HIROSAKI.—Rev. J. W. Wadman and wife, Miss Georgiana Baucus, Miss Minnie S. Hampton.

NAGOYA.—Rev. W. T. Worden, M.D., and wife, Miss Mary Wilson.

YONEZAWA.—Miss Mary E. Atkinson, Miss Louise Imhoff

KAGOSHIMA.—Miss M. E. Taylor.

FUKUOKA.—Miss Leonora N. Seeds.

IN THE UNITED STATES.—Miss Harriet S. Alling, Mrs. Carrie W. Van Petten, Miss Anna L. Bing, Miss A. P. Atkinson, Miss Mary A. Danforth, Miss Ella Forbes.

The Annual Conference held its session for 1893 in July last under the presidency of Bishop Foster, but we go to press before receiving the appointments and an account the proceedings.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1892.

CONDENSED FROM TABLE COMPILED BY REV. H. LOOMIS, OF AMERICAN BIBLE SOCIETY, YOKOHAMA.

NAME OF MISSION.	Year of arrival in Japan.	MISSIONARIES			Stations.	Outstations.	Organized churches.	Baptized adult converts, 1892.	Total adult membership.	Theological students.*	Native ministers.	Unordained preachers and helpers.	Contributions of native Christians for all purposes during the year, in yen. [†]	yen.—67 cts. (gold).
		Male.	Unmarried women.	Total, including wives.										
Presbyterian Church of the United States.....	1859	21	32	63	11	21								
Reformed Church in America.....	1839	10	7	27	4	15				24				
United Presbyterian Church of Scotland.....	1874	2		3	1									
The Church of Christ in Japan^a						74	789	11,190	51	53	103	16,740.00		
Reformed Church in the United States.....	1879	4	3	10	1	5				20				
Presbyterian Church in the United States (South)...	1885	11	5	26	5	25				6				
Women's Union Missionary Society, U. S. A.....	1871		3	3	1									
Cumberland Presbyterian Church.....	1877	4	6	14	4	12				5				
Evangelical Lutheran Mission, U. S. A.....	1892	2		2	2									
American Protestant Episcopal Church ^b	1859	12	11	33	5	30	27	208	1,433	15	7	19	2,357.87	
Church Missionary Society.....	1860	22	21	64	12	33	36	267	2,126	19	7	60	2,389.24	
Nippon Sei Kokwai														
Society for the Propagation of the Gospel.....	1873	16	3	17	4	7	7	151	784	8	7	10	942.76	
Wyckliffe College Mission (Canada).....	1888	3		4	1		1	19	23	1		3	42.33	
Baptist Missionary Union, U. S. A.....	1860	16	15	46	8	74	18	199	1,312	6	6	51	632.82	
Disciples of Christ.....	1883	4	7	15	1	11	2	50	260	7	8	4	30.00	
Christian Church of America.....	1887	2	1	5	1	4	3	27	174	2	1	4	60.32	
Baptist Southern Convention ^c	1889	2		4	1	2		7	15			3		
Kumi-ai Churches; A. B. C. F. M. ^d	1869	26	31	83	14	195	92	1,096	10,760	77	28	101	25,707.56	
Berkeley Temple Mission, Boston ^e	1880	1		2	1					11				
American Methodist Episcopal Church.....	1873	19	26	67	9	30	58	436	4,681 3,114	29	82	23	7,061.51	
Canadian Methodist Church.....	1873	9	14	31	8	14	22	182	1,168 1,760	8	12	16	5,699.92	
Evangelical Association of North America.....	1876	5		9	1	6	8	81	537	13	11	15	912.98	
Methodist Protestant Church.....	1880	3	3	7	3	3	2	44	305	6	1	8	201.68	
American Methodist Episcopal Church (South) ^f	1886	15	5	29	8	22	9	118	524	23	5	9	434.00	
The Scandinavian Japan Alliance.....	1891	7	10	18	7	10						13		
General Evangelical Protestant (German-Swiss)....	1885	2	1	4	1	4	2	14	247	8	2	3	100.00	
Society of Friends, U. S. A.....	1885	1	2	4	1	3	1	8	43			5	26.00	
International Missionary Alliance.....	1891	1	4	5	2									
Unitarian.....	1889	2		3	1	6	2			19	1	7		
Universalist.....	1890	3	1	6	1	5	1	41	78	11	2	3		
Total of Protestant Missions, 1892		219	201	604	119	537	365	3,731	35,534	359	233	460	63,337.99	
Total of Protestant Missions, 1891		209	178	527	97	381	323	3,718	33,390	349	157	429	74,070.14	
Increase in 1892			23	77	22	156	42		2,144	10	76	31		

^aTo August 30, 1892. ^bTo June 30, 1892. ^cTo December, 1891; no report for 1892. ^dTo March 31, 1892. ^eAll other items are included in the American Board report. ^fTo August 1, 1892. *Probationers.

The Capital of Korea and Its People.

BY REV. H. LOOMIS.

SEOUL means the court or seal of the king. It is said to be the largest and most important city in the country. Most of the nobles live here, at least a portion of the year. It contains within the walls and suburbs about two hundred and eighty thousand inhabitants. It is twenty-six miles distant from the port of Chemulpo by the ordinary road, and eighty miles by the Han or Seoul River.

The city is located in a well-drained basin formed by mountains on the north and south, and sloping gradually toward the east. The wall around the city is eight miles in length, and runs in an unbroken line over the surrounding hills or mountains, and is of an average height of twenty feet on the outside. There are four principal gates, which are shut every evening at eight o'clock in the winter, and at nine o'clock in the summer. They are reopened at one o'clock in the morning, and during the interval they are opened to no one but high officials.

The city side of the south mountain is covered



HOME OF A KOREAN PEASANT.

with pines, and is a popular and refreshing resort during the heat of summer. The other mountain sides are generally rough and barren, or covered with grass only.

There are three principal streets—one running from the east gate to the west one, cutting the second at right angles from the great south gate, and a third leading from the first up to the palace. These streets are of good width, and with a hard and smooth surface. The other thoroughfares are narrow, rough, and often very filthy.

With the exception of a few two-storied houses in the center of the city, the buildings are of one story, and not more than eight or nine feet high. The chimneys at the sides of the houses open into the streets, and when the evening fires are kindled the smoke renders traveling very disagreeable, and sometimes almost impossible.

Private houses have small, paper-covered windows fronting on the streets, which answer also as doors. The families live huddled together in an atmosphere of smoke and foul air, with not the slightest

sign of comfort. It would seem from their small rooms and utter want of ventilation that the Koreans are exceptions to the occidental races, and are not dependent for health upon a proper supply of air and light. They sleep on the floor in the close-crowded rooms, with only a wooden pillow and no bedding whatever.

The dwellings of the noblemen and officials are detached and surrounded by high walls, which are entered from the street by large wooden gates. The foreigners, including the missionaries, live in houses of this class, which are altered to suit their tastes, and made very neat and comfortable. Around them are grassy lawns, with various kinds of trees, shrubs, and flowers. The peculiarly beautiful landscape gardening so common in Japan is not found in Korea.

The houses are built by laying isolated foundations of pounded stone, in which are set large stone uprights at intervals of eight feet. The framework of large timbers is built up upon these several foundations, and is filled in with a network of sticks tied together. This is plastered over, first with mud and afterward with mortar. If it is to be a stone house, stones are tied in this mud to the network, having the smooth side out. The roof is made of tile or, among the poor classes, a thatching of straw. The house is built around a court, with perhaps another set of buildings, entirely secluded, for the female members of the family.

The living rooms which are to be heated are usually eight feet square, with sliding doors, so that several rooms may be thrown into one. The large reception rooms, which are not expected to be warmed, have board floors, well oiled, and windows over the whole of one side, so that they can be thrown up and the room made open to the court.

The small rooms are warmed by the very ingenious and fuel-saving *kang*. This is made by building a system of shallow flues where the floor is to be. These flues begin at a large fireplace, and end in a deep trench at the other end of the house, into which the soot falls. This trench is connected with a chimney, which may be a tile affair, running up the wall, a broad trough, or a handsome tall chimney of fancily cut brick, situated some ten feet from the house, and connected with the *kang* by a continuation under ground.

The flues are covered with large, flat slabs of limestone from two to four inches in thickness. These are in turn very evenly covered over with mortar, forming the floor, upon which is placed the very superior oiled paper, which is a good substitute for European oilcloth and answers the purpose better.

The rooms are papered inside with white or colored paper, but articles of furniture or ornament are very rare. The fireplace is so arranged that the family cooking may be done thereon, and the smoke

and heat from the necessary cooking fire heats these large stones so that they remain warm till the time for the next meal. The heat is dry and comfortable, and the people do not seem to be greatly troubled with colds.

The foreigners very generally use stones in addition to the *kang*. One great objection to the use of the latter is the high price of wood, as coal from Japan is cheaper than the native fuel. The natives economize their fuel by living in very small rooms and using only a small fire of grass.

The food of the foreign population is mostly imported. Beef, fowl, fish, game, rice, beans, a few vegetables, and some fruit in season make up the list of what the native market affords. There is plenty of pork, but it is not good unless properly fed. One great objection to the use of beef is that the diseased and worn-out animals are usually taken for food. A change has taken place in this respect, and better beef is now to be obtained.

The climate has only been tested a couple of years or so by foreigners. Aside from the rainy season it seems a most delightful, dry, equable climate, which has led to its being recommended as a temporary resort for persons suffering from throat and lung troubles. The cold weather begins to come on in September, and by the last of the month fires are necessary in the evening, while midday is quite hot.

It continues in this way, each week being a little colder than the preceding, until about the middle or later part of December, when cold weather comes in force. The river is frozen over so that large carts heavily loaded with a few tons of goods may pass over on the ice. From this on the thermometer (at Seoul) does not vary much, but remains from eight to twelve degrees above zero, Fahrenheit, for some two months or two months and a half.

About the first of March strong southwesterly winds take the place of the northeaster, and snow and ice begin to disappear. Spring comes on as does autumn in a very gradual manner. The proverbial showers of April follow the winds of March in most perfect order. Then come two months of very dry weather, growing warmer each week till in the middle of June it seems about as hot as it can get. Showers follow until about the middle of July, when the rainy season sets in.

This continues until about September 1, when fair weather comes again. During the rainy season the stream which winds through the city becomes a raging torrent, sweeping away the mass of filth that has collected within its dry sandy bed during the whole year.

The soil consists mostly of a porous granite sand washed down from the mountains, and these deluges leave the streets in a very bad condition. The city was first laid out with streets from twenty to two hundred feet wide. Along either side of these

streets an open drain was left with sufficient fall to allow of the carrying away of water and filth to the large stream which acts as a main sewer. There were also some covered stone drains constructed, but only a few of these remain in good condition at present.

The public wells of the city are placed along the streets where the drains run just above and very near, and of course the water is tainted with the filth. But there are springs of good water on the mountain sides within the walls, and men make a business of supplying water from these. The foreigners depend largely upon wells within their own compounds, and great care is used in boiling and filtering the water. The health of the foreign community thus far has been remarkably good. The habits of the people are very uncleanly. Bathing is practiced by the poor, who take a bath in summer to cool off. Bath tubs are unknown at Seoul.

The women dress much after the European custom, with short, loose jackets or waists, light sleeves, and a long skirt. When out of doors they wear over their heads green mantillas, which cover the face, and leave only the eyes to be seen. They wear silver and jade rings on their fingers, and long hair-pins, but other jewelry is quite uncommon. The hair is worn parted in front, and gathered in a knot on the back of the head, or in thick plaits projecting over the forehead.

The native food consists of rice, beans, fish, vegetables, and a little meat for the poor. The better classes eat a great deal of beef, pork, fowl, fish, game, and dog. Dogs are eaten very commonly by all classes, and the flesh is considered valuable in a medicinal way. They also eat a great many hot peppers and other condiments. They are enormous eaters, and do not masticate their food any more than is absolutely necessary. The drink of the people is water. They have but little tea, which is generally used as a medicine. They make a clear and strong spirit from barley resembling alcohol, which will produce drunkenness after European fashion. They do not seem to understand the use of grapes in the manufacture of wine. Their grapes are large and good, but somewhat scarce and costly.

The streets of Seoul by day present a very lively appearance. The bulk of the people, however, are mere idlers, strolling about and absolutely doing nothing but smoking their long pipes and talking. The use of tobacco seems to be a luxury indulged in by both males and females of all classes. It is rare to see a Korean without the long pipe and usually engaged in smoking. But few carts are to be seen in the street, and but few signs of trade. In the two-storied buildings in the center of the city the merchants are usually busy with their silk and cotton goods, but at the small stores and booths there are but few customers.

Some of the booths are temporary straw sheds, and others mere stands on which the wares are exposed for sale. Boys go about the streets selling sweetmeats, which they carry in trays suspended from their shoulders. Great quantities of firewood, dried grass, etc., are brought into the city on the backs of oxen and horses, and sold in the streets while still on the animals' backs.

The ordinary articles of trade found at the different stores and booths consist of books, fans, foot rules, oil paper, hat covers, hats, caps, screens, leopard skins, pipes, mouthpieces, tobacco, saddles, hairpins, cabinets, pottery, shoes, iron pots and pans, nails for shoes, locks, knives, old coins, sulphur, tobacco boxes, etc. There are also foreign matches, needles, cotton, thread, and shirtings.

Of edibles there are red peppers, peas, rice, millet, etc., exposed in baskets on the street, and roasted and raw chestnuts, walnuts, fresh or dried persimmons, jujube fruits, and plums, arranged in shops. It is said that in the season there are excellent apples, pears, plums, nectarines, peaches, and melons, besides the grapes before spoken of. Butcher shops and cook shops abound. Fowls and eggs are plenty, and excellent game in its season.

There are no theaters or places of entertainment, and no temples or public gardens.

The streets are very quiet, although now and then men and women are seen quarreling. There are no conveyances standing about for hire, like the *jinrikishas* in Japan. The officials ride in chairs or palanquins, and are generally escorted by a number of soldiers to clear the way. Others ride on ponies or donkeys, of which a great number are seen. The saddles are very high, and elevate the rider about a foot above the animal's back, and foreigners do not find them comfortable.

The Koreans are, physically, a fine race, but rather weak and effeminate. They are naturally bright and intelligent, but very ignorant. They are uniformly polite and friendly, and an act of rudeness or incivility is quite uncommon. The women are regarded as servants, and to them is left the greater part of the work. Women carry all loads on their heads; and the men, on their backs. Among the wealthy and the nobility marriage takes place at an early age, and widows are not allowed to marry again. Plural marriage is a common thing, and concubinage very general.

But few young and handsome women are to be seen in the streets, and the older ones, who are short in stature and ugly looking, often run into the nearest house or turn into another street when they see a foreigner coming.

Most of the city people are well dressed, and their general neat appearance is in marked contrast with the miserable appearance of their houses. White garments are the most common, but they wear a variety of colors, principally green and blue. Chil-

dren wear pink and violet, and women light blue, more than other colors.

The men's costume is mostly a long robe with broad sleeves tied on the right side by ribbons. Under this they wear two or more robes or jackets, which only reach down to the waist. The trousers are very wide, and tied a little above the ankle where the stockings begin. In winter time these cotton or silk garments are nicely wadded with cotton, and are put on one above the other till the wearer is quite warmly clad. But the poorer classes wear only two garments in the dead of winter, consisting of a cloak, or robe, and a pair of trousers. The shoes are similar to those of the Chinese. Some are made of oxhide, which is untanned, but dried and stiffened into a substance as hard as horn. The common people, however, wear a kind of sandal made of hempen cord.

The material of which their clothes are made is always of one color. No patterns are seen in their garments. The lower officials at the palace wear scarlet dresses and bamboo hats. The soldiers, dressed in former style, wear over the ordinary robe a blue cotton garment hanging in strips from their shoulders, and from their large, black, low-crowned hats hangs a red tassel. Those who have been trained in foreign style have a uniform something after the pattern of the Chinese.

The ordinary headdress of Koreans consists of a horsehair band tied tightly around the forehead, and on it a skull cap of the same material. Over this cap is a hat with a rim about sixteen inches in diameter, and a conical crown four and a half inches high. The hat is usually too small for the wearer, and is kept on by ribbons, a string of beads, or some other fastening tied under the chin. It shields the eyes from the sun to a slight degree, but offers no other protection. Married men wear their long hair gathered up into a neat coil on the top of the head. Boys wear it parted in the middle and in a long cue, which is braided and only the natural length, and not plaited and lengthened with silk like that of the Chinese.

Korean Women and Korean Homes.

THE women of Korea are kept very busy at work. Much of their time is given to washing and sewing. They are expected to keep their husbands and sons in spotless linen, and as the men dress completely in white, wearing even white leggings, and as Korea abounds in miry clay, the washing becomes no mean thing. Moreover, when one learns that every article before it is washed must be entirely picked to pieces, and after it is ironed remade, the sewing looms into gigantic proportions.

Korean women have no soap, no tubs, no washboards. The clothes are carried to a mountain stream and there rubbed on the stones. They have no irons,

so the pieces of cloth are wound over a sort of rolling-pin and patted with a stick—a most laborious and tedious process, but one which gives linen a gloss almost equal to that of satin.

The traveler in Korea, in coming into a town or village or passing a single house, far into the night, never fails to hear the ticktick, ticktick that announces the woman at her ironing.

The middleman of Korea occupies the same relation in marriage that an agent does here in the exchange of real estate. Fathers tell him of their sons and daughters, and he arranges the marriages. Upon the day of the wedding two coolies bring a sedan chair, and leaving it in the lobby—for no woman must be seen by a man—go out. The bride, arrayed in her finery and with painted face, is put into the box, the coolies return, take up the chair, carry it to the bridegroom's house, retire while she is taken out, and afterward return to bear off the chair. A few rites of marriage are gone through, and the bride enters the women's apartments of her new home, never to leave them again, that is, if she is of the higher class. The lower classes have greater liberty. A man passing down a Korean street will continually see veiled figures dash away into a court, running from his contaminating sight.

Odd enough is the Korean head gear. A bright green dress waist is thrown over the head, the collar band hanging down across the brow and mouth, and the brilliant red sleeves falling upon either side. This custom dates back into antiquity, when the wife was supposed to stand always ready holding the war coat for her husband. The sleeves were made of red, so that when he wiped his bloody sword upon them it might leave no stain.

Miss Harriet G. Gale writes:

"The Koreans have no schools for their daughters, but high-class girls learn to write and read the *Enmoun* at home. They are taught by their mothers, grandmothers, and sometimes by their fathers. This knowledge is of little use, however, as all their epistolary correspondence is simply an exchange of compliments, and their books of any value are written in the Chinese character. There are a number of foolish morals in *Enmoun*, also a work on manners and morals in five volumes, which is read and quoted by all 'intelligent Korean women.' These books seem as if intended to interest and instruct children of six and seven years of age, instead of adults, but many of the women are said to take great delight in them.

"It is a rare thing for a Korean lady under fifty years of age to pay a visit or to call, even on her own mother, and as they do no fancywork, no drawing, painting, or piano playing, and have only the simplest kind of housekeeping to look after, it is hard to see just how the high-class women kill time. When visiting from house to house, I have always found them either smoking, sewing, or doing nothing. Embroidery in Korea is all done by professional

needlewomen; no one else attempts it. Most of it is done by the queen's own three hundred maids in the palace.

"The women doctors are better called sorcerers, and are most cruel, burning and cutting the patient in a hideous way. A medicine which is sometimes given to a father, when others have failed and his life is thought to be in danger, is a broth made of his daughter's hand. A Korean woman once told me that no dutiful daughter would think of refusing to lose her hand for this purpose, and that one who had thus saved her father's life is almost worshiped by her family.

"When a baby is born no physician is called. The house and yard are kept perfectly quiet, the two large gates are shut, and for three days no one enters the house, not even the water carrier, who leaves the large water jars outside the gate. The babies, unlike those in China, are bathed at once and tied up in a little quilted comfort, and another bath is given on the third day, but no visitors are expected for the first month. Koreans are usually very fond of their children, even the daughters have a warm place in the hearts of their fathers, although it is regarded a great shame and misfortune to have a family of daughters only.

"Korean women, though secluded, are not without influence in their little kingdom. Many whom I have known seem to have their homes and husbands pretty well under control, although their power is gained rather by stratagem than by war or love. The grandmother often governs all the house and makes the young men and their wives walk the chalk line. I once heard the second wife of an official scold him in a shameful way, and the poor old man took it as if he really stood in fear of her."

Mr. T. H. Yun, a Korean, writes:

"The wife among the better classes lives in close seclusion. No man she ever sees except her nearest relatives. No visits she ever makes except to the most intimate friends of her own sex. Nowhere she ever goes out except in a close sedan chair. Her position in the family is, however, by no means degrading. It is the duty of the husband to respect, even if he does not love the wife. As the mistress, her authority over the servants is supreme. As the mother, she commands the implicit obedience of her children. On the other hand, her duties are numerous and important. Housekeeping in all its details is under her charge. She looks after the comforts not only of her husband, but also of her father-in-law and mother-in-law. These persons she must reverence, obey, and serve as if they were her own. Religion enjoins and custom requires this. Indeed, any great misconduct toward the parents of her husband even justifies, in theory at least, her being divorced. That this is an unjust custom goes without saying; for, if a man is not expected to obey and serve his father-in-law or mother-in-law as he

would his own parents, why should a woman have such an obligation put upon her?

"In religion the Korean matron is very liberal. She believes Buddhism which recommends idol worship as meritorious. She believes Confucianism, which condemns idol worship as a nonsense. She easily enough reconciles these doctrinal differences, and brings up her children in the fear of the idols of one system and also in the knowledge of the doctrine of the other.

"The husband is the ruler of the house. He supports the family; enforces domestic discipline; conducts ancestral worship. He is, in his little sphere, a king, a lawgiver, and a priest.

"Over the children the authority of the parents is absolute. Obedience is the first principle of filial piety. The least disobedience is visited by the rod. This, however, does not argue that the Korean father has no love for his children. Quite the contrary, for 'he that spareth his rod hateth his son.'

"Girls are allowed to play with boys until the age of nine or ten. Thereafter they are confined in the house under the care of the mother. Sewing, reading, and writing in the native alphabets make up a girl's education. Boys are sent to schools kept by private teachers. The well-to-do folks employ tutors for the education of their sons. The curriculum goes no higher than the study of Confucian classics, penmanship, history, composition, and simple arithmetic—all taught in Chinese characters, the Latin of the East.

"Here we have all the elements that go to make a home—wife and husband, parents and children. But the cheer and joyfulness that brighten a Christian home are painfully absent in a Korean family. All is stiffness and cold formality. This is chiefly due to two causes, (1) despotism and (2) the objectionable custom of marrying without love.

"The difference between a Christian and heathen home is not in the elements, but in the principle which rules and binds these elements. Given a family in which love rules, and we have a cheerful home. But where authority alone reigns there may be weeping children, but no domestic happiness. Take a Korean home. The children play hide-and-seek and blindman's buff. They laugh and chatter and halloo. The indulgent mother tells them be quiet, yet her gentle voice and look rather encourages than checks their innocent frolics. But suddenly the noise and laughter are hushed. Girls retire into rooms. Boys look scared and betake themselves to books or to writing brushes. What is the matter? Why, the father has come in! The children, going before him, cannot sit down unless so bid. If the boys have not done the task assigned to them, whether it be memorizing a certain passage in a book or practicing penmanship—a very important branch of education—they are happy if they be not sent out to get switches to be whipped with.

Fathers are thus rigorous, however, not from the want of love, but from their mistaken notion of authority and discipline."

Pioneer Medical Missionary Work in the Interior of Korea.

BY REV. W. J. HALL, M.D.

On the 20th of February, accompanied by Rev. W. A. Noble, I started upon my fourth missionary tour into the northern interior of Korea. Our little pack ponies were well loaded with books and medicines, and a little foreign food. The weather was still cold, and, although we were quite well equipped, we suffered considerably. The rivers were frozen so we could cross them on ice.

One cold morning we came to a man lying in the road. At first we thought he was sick or drunk, but upon close examination we found he was dead, frozen stiff. The natives passed by without paying any attention to what seemed to us such a terrible sight. We tried to find out all we could about the case, and learned that the poor man had been sick, was without house or friends, and being unable to go further, and, as the night was bitter cold, he had frozen to death.

When the sick are without friends here they have a hard time. Often they are put out on the city walls to die, and frequently we find them before it is too late and take them to the hospital, where they are clothed and fed, and with proper treatment in a good room they soon recover. Many precious lives are saved in this way and led to Christ.

We traveled about thirty miles each day, and as our pack ponies could not go fast we walked most of the time in order to keep warm. Upon arriving at the inns often we would find them very cold, and at other times too hot. The vermin troubled us a great deal, although not so much as in warm weather. The dirt was very unpalatable, but hunger soon enabled us to consume a good portion.

After six days' travel we reached Pyong Yang, one hundred and eighty miles from Seoul. We at once went to a friend's house where I had been entertained last fall. He was one of the governor's assistants, and last summer I was called to treat his son who was in a dying condition. God blessed the means and speedily restored the boy to health. The gratitude of the parents knew no bounds. They made me several presents of eggs, chickens, and ducks. When I returned in the fall I was invited into their home, and given a very pleasant room. What an agreeable change from the filthy inn where I had been stopping in a room eight feet square, in which I had treated my patients one by one.

Our new friend manifested a deep interest in Christianity, and would frequently come in late at night after his duties at the governor's offices were

done, and we would talk of the things of God until midnight, and then we would kneel together and pour out our hearts to God. We are looking for good results from this seed sowing. When I went back the second time he said he was more glad to see me than he would be to see his parents, and he wanted me to use everything he had just the same as if it were my own.

Through our native helper we were able to get a place well situated for our work, which I trust will soon be our hospital. As it was in a different section of the city from where I had been before, the people did not know me, and they felt uneasy over my presence and went to the governor and asked him to remove the foreigner, as they were much afraid. The governor replied, "The foreigner is not a bad man, but a gentleman. He cures the sick and helps the poor. Is he not a good man?" He gave orders to the captain in charge of the district I was in to quiet the people, and arrest any giving me trouble. Their fears were allayed, and soon my hands were filled with patients flocking from all parts of the city and surrounding country. Long before the appointed time they would gather on the street in front of the dispensary and wait until the hour arrived.

Before I left Pyong Yang I was treating over sixty patients daily. Others would come for me with chairs carried by coolies, and take me to their homes to see the sick unable to come to the dispensary. Nearly every patient bought a Christian book and appeared to be deeply interested in Christianity. We held services with the patients before treating them, and each night and upon Sunday we gathered those together who appeared interested, and further instructed them.

Since returning to Seoul I have received letters urging me to return as soon as I could; that those I had taught met together every Sunday and read the Bible and prayed to God. Others have come the whole distance, six days' journey on foot, for medicine for their friends.

How much we need more workers so that we could stay longer with the people, instructing them in the truth. But we did all we could, and will leave the result to Him to whom all power belongeth in heaven and in earth.

After reaching Pyong Yang we had made only one fourth of our tour. We went one hundred and seventy miles further north, treating the sick, preaching the Gospel, and selling Christian books in the cities and towns through which we passed. Many expressed a desire to be Christians.

In We Chu we had stopped nearly a week before we knew the danger to which we were exposed by our room having just previously been occupied by smallpox patients.

In our journeyings the pack ponies often fell and threw us to the ground. In one place, going over a steep mountain pass, I was walking behind the pony

when it commenced to slide, and soon fell over backward, rolling with the pack on its back to the base of the mountain. There was just room for me to step aside in a cleft to let it pass by, or I would have been crushed. Strange to say the pony appeared but little injured, and was able to travel on with us with its load.

The hardships, dangers, and privations of the missionary appear as nothing compared with the joy of carrying the blessed tidings of salvation to the lost. We feel that God has a special care over missionaries and suffers no harm to befall them. O, that those who are his may place themselves where God can make the most use of their lives in his service!

Protestant Missionaries in Korea.

METHODIST EPISCOPAL.—Rev. H. G. Appenzeller and wife, J. B. Busted, M.D., Rev. W. J. Hall, M.D., and wife, Rev. George H. Jones and wife, W. B. McGill, M.D., and wife, Rev. W. A. Noble and wife, Rev. F. Ohlinger and wife, Rev. W. B. Scranton, M.D., and wife, Miss Mary M. Cutler, M.D., Miss Ella A. Lewis, Miss J. O. Paine, Mrs. M. F. Scranton, Rev. H. B. Hulbert and wife, Miss Mary W. Harris, and Miss Lulu Frey will leave the United States for Korea this month.

PRESBYTERIAN, NORTH.—Rev. H. M. Underwood, D.D., and wife, Rev. D. L. Gifford and wife, Rev. T. F. Moore and wife, Rev. W. L. Swallen and wife, Rev. F. S. Miller and wife, Rev. W. M. Balrd and wife, Rev. J. S. Gale and wife, Rev. S. A. Moffett, Rev. Graham Lee, C. C. Vinton, M.D., and wife, H. M. Brown, M.D., and wife, O. R. Avison, M.D., and wife, Miss S. A. Doty, Miss V. C. Arbuckle, Miss Ellen Strong.

PRESBYTERIAN, SOUTH.—Rev. W. M. Junkin and wife, Rev. W. D. Reynolds and wife, Rev. L. B. Tate, Miss L. F. Davis, Miss Mattie S. Tate.

CHURCH OF ENGLAND.—Bishop C. J. Corfe, D.D., Rev. W. M. Davies, Rev. J. H. Pownall, Rev. M. N. Trollope, Rev. L. O. Warner, E. B. Landles, M.D., J. Wiles, M.D., Mr. J. W. Hodge, Mr. W. Smart, Miss L. R. Cooke, M.D., Miss G. A. Heathcote.

PRESBYTERIAN CHURCH OF AUSTRALIA.—Rev. J. H. Mackay and wife, Miss B. Menzies, Miss Bessie Moore, Miss J. Perry.

UNION MISSION OF CANADA.—Mr. M. C. Fenwick.

Y. M. C. A. MISSION OF CANADA.—R. H. Hardie, M.D., and wife.

NOTES ON KOREA.—The foreign residents in Korea number 10,942. These are from the following countries: United States, 79; Great Britain, 51; France, 28; Germany, 25; Russia, 13; Italy, 2; Spain, 1; Denmark, 2; Portugal, 2; Norway, 3; China, 1,604; Japan, 9,132. Of the whole number, 1,621 reside in Seoul. The natives are superstitious. They engage in demon worship, and ancestral worship has such a hold upon them that a refusal to bow before the ancestral tablets brings social ostracism. The present total of the Protestant church members in Korea connected with all the missions is 177. Of this number 50 belong to the Methodist Episcopal, and 127 to the Northern Presbyterian mission. The Methodist Episcopal mission reports 2 native unordained preachers, 6 native teachers, 50 members, 72 probationers, 85 pupils in two day schools, and 100 pupils in two Sunday schools; the average attendance on Sunday worship being 306.

YOUNG PEOPLE'S DEPARTMENT.

Dining with a Mandarin.

BY MISS A. L. CRAIG.

DOROTHY and I, after cruising along the shores of the "Morning Lands," found ourselves in Tien-Tsin for the winter months, and there Dorothy had her first Chinese dinner. It was given in her father's honor by a mandarin in the "Old City," which is two miles or more from the large, handsome European settlement known to foreigners as Tientsin.

This "Old City" is surrounded by an ancient wall so thick that daylight is dim and dusky under the quaint arched gateways, though an intense yellow sunlight shines always over that part of China. With its throngs of dark, suffering, ignorant faces, its booths, its curio shops, old Tientsin is well worth seeing, though not pleasant in every respect. But our evening with the mandarin was gorgeous with wealth and Eastern hospitality.

Our invitation was written, I might say *brushed*, on a big card of bright red paper, such as the Chinese and Koreans use for visiting cards. The invitation was most ceremonious; it was in the manner considered the most elegant, in the form used in addressing persons of the highest official rank. I will give the translation:

"On the 10th instant I will wash my cups and await your coming to dinner at seven o'clock. My card is inclosed." The huge red invitation and the huge red card was inclosed in a huge red envelope addressed to "Great Man." An assurance that the cups will be washed has its attractions, coming from a Chinese host.

Dorothy flew into a dancing delight when she found that the "Great Man's" daughter was included in the invitation from the mandarin. Still she only hoped to look on at the queer feast. She declared that she would not be induced to taste any of their heathenish food.

Our mandarin kindly sent his own sedan chairs for us. They were lined throughout with the daintiest white fur, and liberally supplied with fluffy, white fur rugs. In each was a comforting little foot stove of carved brass. It was an exquisite way to travel. We set out on a bright moonlight night. Our party was large, and our chair bearers were constantly calling and yelling to clear the narrow streets for our procession. They were the more crowded because it was the "Feast of Lanterns." The lanterns were very beautiful, and in every form that could be devised—temples, pagodas, birds, fishes, frogs, and curiously cut imitations of blocks of ice. The shops and houses were illuminated with them, and children and grown people were carrying them through the streets.

At the end of an hour our sedan chairs were set

down before the high, blank, gray wall surrounding the mandarin's house. A double row of servants awaited us at the entrance. They held silk lanterns which seemed colossal soap bubbles. Between the two rows of servants we passed into a large courtyard, brilliantly illuminated with lanterns of a size and beauty I have never seen equaled out of China.

Here we were received and welcomed by our host, who was magnificent in a satin fur-lined gown of rich color, and a cap tipped with the button of his rank. We were then ushered into a room near the entrance, to remove our wraps. Around the walls were fur-covered divans and several painted folding screens. In the middle of the room was a table, spread with caviare, anchovies, buttered bread, and sherry, of which we were asked to partake. After eating a little we crossed the courtyard, and entered a long, large room with small tables laid for dinner. At each table were seats for seven persons.

Across the end of the room was a platform, slightly raised from the floor, on which were lamps placed on substantial tables of richly carved black wood. On the platform and at intervals down one side of the room were big, carved, high-seated, low-armed black chairs, divans, rugs, and long mirrors. Few Chinese houses contain so handsomely furnished an apartment. The palace of the viceroy has none better in ordinary use, for his rare carvings, embroideries, and paintings are packed away except when displayed on festivals. The three tables were pretty, with small glass dishes piled with sugared fruits, delicious *compotes*, and nuts *glacé*. The Chinese are fond of sweets, excel in making them, and eat them before and throughout the dinner at pleasure. Dorothy's appetite came back when she saw the attractive tables, and she resolved to taste even the most remarkable dishes. But she did not expect to do more than taste, for she did not suppose she could nerve herself to swallow even one mouthful.

We had a menu, but as it was in Chinese we were no wiser for it. For this ignorance we were thankful afterward, when the bill was translated for our benefit. Our implements were ivory chopsticks; large silver spoons with a round bowl, and long, thin, two-pronged silver forks, like a hairpin. For plates we had small, deep saucers, each standing on a sort of little pedestal. Each course was served in a bowl, and placed in the middle of the tables that every guest might help himself with his own spoon or chopsticks. With the soups and spoon we were tolerably tidy, but our efforts to get the solids to our lips with chopsticks sometimes made sad work with the tablecloth.

Our first attack was upon preserved eggs, the greatest of delicacies to a Chinese epicure. These

are boiled and kept underground for months and years before being brought to the table in a sort of sweet pickle, as a luxury. They are as black as mud, and it required all our nerve to undertake those. Dorothy summoned the bravery that she calls up for the dentist, closed her eyes, held her breath, and nobly made her bite. To my astonishment and relief she kept it in her mouth. I cannot say that any of our party liked the preserved eggs, but their flavor was not so disagreeable as their appearance.

After that Dorothy hesitated at nothing. Shark's fins, sheep's eyes, antique eggs—she devoured all. Fortunately for her enjoyment she did not know what she was eating. Long afterward she learned just how heroic she had been. There was one notable exception to the array of unknown dishes. We all recognized the edible bird's nests; if we had not known what they were, we should have believed we were eating a very delicious vermicelli soup. Silver fish were good little things fried whole like whitebait; pigeons' eggs were beauties, gleaming through a smooth coat of pink jelly; the lotus seeds looked like boiled chestnuts stewed in sugar, and tasted as chestnuts might taste treated in the same way. As for the "fowl," "undercut," and "tame duck," they were disguised beyond recognition.

The viands, take them for all in all, were not suited to our palates. In our hungriest moments we shall never think longingly of our Chinese dinner. After the feast we were invited into the opium smoking room—not to smoke, but to look on. Evidently it was the pet room of the mandarin's friends. It was luxurious in hangings, low couches, tables, and smoking utensils.

Jugglers were brought in to entertain us when we returned to the dining room. They produced immense bowls of water as if from vacant air, flowers grew up and blossomed before our bewildered eyes, and there were marvelous acrobatic feats by very small boys. Poor little creatures! They worked desperately hard and made painful contortions. Soon a wizard-looking Chinaman informed us, in a jovial manner, that his head was full of wooden toothpicks. Taking it for granted that we doubted his statement, he proceeded to convince us. He winked vigorously, and toothpicks seemed to stick out from the corners of his eyes. He pushed them back again with his thumb, sneezed one partly out of his nose, and then sniffed it back again.

This was a mere preliminary. Presently he sneezed at frequent intervals, and each sneeze sent from his nostrils first from one side, then from the other, the half length of a toothpick. Drawing it out with his long-nailed fingers, he would exhibit it triumphantly. In this deliberate manner he sneezed and pulled out ten or twelve toothpicks from each nostril. Pity Dorothy. She had gone through the dinner with fortitude, but the toothpicks were too

much. She said that never, never could she use a wooden toothpick again.

The juggling was followed by a grand display of fireworks in the courtyard, and in this blaze of glory we departed. On reaching our house in the settlement, we sat down with relish to a banquet of cold roast beef and bread and butter.—*Messenger*.

A Korean Tale Concerning the God Chang Ja.

As the god was walking along the road one day he saw a woman sitting by a newly made grave, weeping. He drew near and asked her what the matter was. She replied that this was her husband's grave, and that she desired to marry again but could not until the grass grew on her husband's grave, and she was watering it with her tears to make the grass grow. Chang Ja pitied the woman, but could do nothing for her, and so passed on. When he reached his home he told his wife about the woman, at which the goddess became very angry and blamed the woman for desiring to marry again.

Chang Ja listened to her abuse until his anger was somewhat aroused, and he decided to test whether his wife would practice what she preached. So one day he feigned death, and was laid out for burial, but at the same time he prepared a very beautiful young man who appeared at his house on the day he died and asked the woman where her husband was. She replied that he had died that day.

The young man appeared to be deeply moved at this, and said that her husband had been a very dear friend of his. The woman asked him to come in, which he did, and before two days had passed she was thoroughly fascinated by his beauty and grace and had entirely forgotten her dead husband. She wanted to have the marriage ceremony at once, but they had to bury the dead man first.

According to custom a certain period must elapse between death and burial, but she ignored this and was about to have him interred when he suddenly revived and the young man disappeared. The goddess was so chagrined that she went straight to the well and threw herself in and was drowned. The gist of this story hangs on the fact that in Korea a second marriage on the part of a woman is considered of all things the most degrading. In Korean eyes it is not marriage, but concubinage.

GOSPEL POWER.—A Scotch schoolmaster, examining a class of boys, asked the question, "If an irresistible force were to come in contact with an immovable body what would be the consequence?" and one bright boy answered, "Please, sir, something would go to shivers." Heatlenism has sometimes been called immovable, but the power of the Gospel can set it in motion and disintegrate and destroy it.

GENERAL NOTES AND COMMENTS.

Our readers will doubtless be interested in reading on another page "A Defense of Japanese Faiths," by a Japanese who has no sympathy with Christianity and who places in the best possible light the faiths which Christianity is seeking to overcome and supplant. The Japanese should not be ranked as "ignorant, unthinking, and superstitious idolaters."

A missionary party of our Church is expected to sail from San Francisco, per steamer *China*, September 12. It will consist of the Rev. W. T. Hobart and family, Mrs. Charlotte M. Jewell, Miss Anna D. Gloss, M.D., and Miss Edna G. Terry, M.D., returning to their field in North China; the Rev. J. F. Hayner and wife, going to the same field; Miss May E. Carleton, M.D., returning to Foo-Chow; Miss Florence Brown, going out to West China; and the Rev. H. B. Hulbert and family, to enter our work in Korea.

Bishop Newman returned last month from an official visit to our missions in South America after an absence of five months. The missions in Brazil and Chili, previously known as Bishop Taylor Missions, have been incorporated into our work, and there are now six districts in our South American Conference, with Dr. C. W. Drees as superintendent. The districts and their presiding elders are as follows: Argentine, C. W. Drees; Brazil, J. H. Nelson; Chili, I. H. La Fetra; Paraguay, C. W. Miller; Peru, T. B. Wood; Uruguay, A. W. Greenman.

The difference between the members in a Christian church was lately illustrated by an account of a gentleman who in the north of England was puzzled as he was getting into an omnibus by seeing that there were first, second, and third class compartments, with corresponding difference in fare, but with no apparent difference in comfort. The mystery was presently solved when, coming to a steep hill, the conductor called out, "First-class passengers, keep your seats; second-class passengers, get out and walk; third-class passengers, get out and shove." We need members willing to be third-class passengers.

The receipts of the Missionary Society for the nine months closing with July 31 were \$696,800.42. This is an advance of \$35,389.42. The year closes with the last of October, and we look to the two months before us with anxiety and prayer. We greatly need from the Western Conferences enlarged contributions, and these we fear, because of the depressed condition of business, will be difficult to secure. We ask from our pastors earnest efforts in making their collections. Our missionary operations, because of their success, are enlarging in every foreign mission field, and if there is to be retrenchment anywhere, do not let it begin with our missionary treasury.

Bishop Joyce announces that two men are wanted for our work in Bulgaria. "They must be of good education, spiritual, and wholly given to God and the work of the ministry. It is also desired that they be men who have had some experience in the pastorate. Address Rev. J. O. Peck, D.D., care of the Mission Rooms, 150 Fifth Avenue, New York city."

The adoption of the principle of Christian stewardship, so clearly taught in Holy Writ, makes all we possess sacred to God. It regulates our personal and household expenses, our pleasures, our expenditures in every direction. We allow no charges against the fund which we cannot justify when the final accounting is rendered to Him whose trustees we are.—*Christian Steward*.

Dr. George Smith, the Secretary of the Board of Foreign Missions of the Free Church of Scotland, will deliver six lectures on Missions in October next, before the Reformed Church Theological Seminary at New Brunswick, N. J. These lectures have been provided through the liberality of Hon. N. F. Graves, of Syracuse, N. Y. The subject of Dr. Smith's lectures will be "Protestant Missions in India."

Dr. A. J. Gordon, of Boston, writes: "God delights in spiritual spontaneity. The penny pushed from the open hand by the impulse of the Holy Ghost is worth more to him than the pound wrung from the reluctant grip by the dunning of church beggars. I am so much impressed with the importance which God attaches to sweet voluntariness in Scripture, that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized. As I was reading my Greek testament the other day, I was delighted with the discovery concerning a well-known text: 'God loveth a cheerful giver.' The word cheerful is our word for 'hilarious.' And I have to imagine the word put into action. 'Will you give me a thousand dollars for missions?' 'Ha! ha! ha! I should be delighted to, since God has so wonderfully blessed and prospered me.' 'Will you contribute a hundred dollars toward our evangelistic work this winter?' 'Ha! ha! ha! I am only too glad for the opportunity to give, since I have so abundantly received.' How much better that sounds than the doleful 'O, dear; I am tired with the never-ending calls of money, money, money.' But this hilarious giving is not possible except the spirit is dwelling richly within it. For only the spirit shows the greatness of that salvation which we received through Christ, and the greatness of our consequent obligation."

Rev. H. H. McCreery, of Utah, states the essential principles of Mormonism as follows: "We have here a religious system with things in it which hold people. In the fundamental of unquestioning obedience, inflexible; in doctrine, eclectic with a counterfeited for every truth, and a place for every lie, on such familiar footing with the Lord that any essential principle may be suspended for the sake of policy."

The Congress of Missions to be held in Chicago will commence the last week in September, and the request has been made by the managers, and seconded by many others, that Sunday, October 1, be observed as a Missionary Sunday throughout the world. We trust it will be made a day in which special sermons on Missions shall be preached, and earnest prayers offered for the success of our missionary work in all lands.

The Arabian Mission of the Reformed Church, located at Busrah, Northeast Arabia, is calling for additional missionaries to aid in carrying the Gospel to the perishing, and a boat for medical and missionary work. Busrah is at the mouth of the Euphrates and Tigris Rivers; and through these rivers and their tributaries, and along the coast of the Persian Gulf, there is a direct water communication with large and densely populated regions, wholly destitute of the preaching of the Gospel.

City mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are: 1. The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes; 2. A thorough study of great social questions—labor, poverty, pauperism, crime—the application of Gospel principles; 3. Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved; 4. The building of large and comfortable "people's churches," instead of small and dingy mission chapels, which latter only emphasize the contrast between the rich and the poor; 5. The multiplication of agencies, so as to reach all classes and conditions of people; and, 6. A more general recognition of the fact that "man shall not live by bread alone," that he has needs on the spiritual as well as the temporal side, and that it becomes the Church to adapt her methods and agencies so as to meet these various needs.—*Rev. A. Sutherland, D.D.*

The *Missionary Herald*, of the Presbyterian Church of Ireland, in its issue of July last gives the following summary of Protestant mission work in Italy: "During the past year the Waldensian Church in its mission stations received into church fellowship 591 persons, the Evangelical Italian Church, 275—that is, the Presbyterian Churches together add 866.

The two Methodist Churches (English Wesleyan and American Episcopal) show a net gain of 207 members. The Union of Baptist Churches is represented by a similar gain of 165. The total admissions for the year may be safely set down at 1,500 members, if we add to the above the additions made to the military church. Another encouraging fact relates to the number that are under catechetical instruction. Four of the five churches give returns under this head, and show 1,732 as the total number of catechumens. If we make proportionate allowance for the Union of Baptist Churches, which makes no return under this head, the entire number of catechumens may be set down at 2,000. Although only four of the Churches occupy themselves with day schools, the number of children in attendance, including those of the Waldensian Valleys, is 10,471, while those frequenting the Sunday schools are 9,979. These figures leave entirely out of account all those schools, both day schools and Sunday schools, that are on an independent basis. So that the number of young people under distinct evangelical training approaches more nearly to 12,000 than to 10,000. Besides this systematic school agency, there are connected with several of the churches medical missions, which are doing a most important work among the poorer classes. No fewer than twenty-one Bible women are employed in going from house to house."

In a paper on the "Religious Condition of Italy" Dr. Murray Mitchell gives a statistical table, prepared by Rev. Dr. G. Gray, of Rome, showing the membership of the chief evangelical missions in Italy for the years 1888 and 1893, all having made some gain except the Wesleyan Methodists. The summary is as follows:

	1888.	1893.
Waldensian Church.....	4,074	4,737
Free Church.....	1,522	1,631
Wesleyan Methodist.....	1,360	1,341
Methodist Episcopal.....	920	965
Baptist Churches.....	875	1,050

In the Methodist Episcopal Mission there are 241 probationers in addition to the 965 members in full connection. In 1888 there were 174 probationers.

Dean Vahl, President of the Danish Missionary Society, has lately prepared and issued a carefully compiled statistical review entitled *Missions to the Heathen in 1890 and 1891*, giving the work of the British, Continental, American, and Colonial Societies, 304 in number. The grand totals are:

	1890.	1891.
Income (English money).....	£2,412,938	£2,749,340
Missionaries.....	4,652	5,094
" unmarried ladies.....	2,118	2,445
Native ministers.....	3,424	3,730
Other native helpers.....	36,405	40,438
Communicants.....	966,856	1,168,560

TIDINGS FROM OUR MISSIONS.

THE *Kaukab-i-Hind*, of Lucknow, reports an interesting baptism at Pithoragarh, in Eastern Kumaon, of a Sikh *mahant* named Jiwan Singh. This man has been the leader of three hundred disciples, and it is earnestly hoped that many, if not all, of these will follow his example. Many "Hindu and Bhotiya" brethren were present on the occasion. Pithoragarh is one of the most remote mission stations in India, and has an outstation among the Bhotiya people who make yearly journeys into Thibet. Misses Budden and Sheldon are now making a very interesting tour among these people, and it is quite possible that a branch mission, under the auspices of the Woman's Foreign Missionary Society, will be opened in that remote upland region at a place named Darchula. Thus the good work pushes on and on, ever extending its own frontier, and ever marching from victory to victory.

Missionaries in India, says a daily paper, in common with the European population generally, are feeling the effects of the depreciated rupee. Last week a committee representing the Methodist Episcopal Missions in India, Burma, and the Straits Settlements met at Allahabad, to consult as to the desirability of applying to the parent societies for a higher rate of salary, consequent on the increased cost of living in the East. Bishop Thoburn presided, and the range of discussion took in the prospects of missionaries in China and Japan. It was eventually decided that the Missionary Board in New York should be asked to grant an increase of 25 per cent on all salaries.—*Bombay Guardian*.

The Work of Methodism in Utah.

BY REV. JAMES D. GILLILAN.

UTAH may be among the small things of this world so far as figures on certain subjects will show, but not in some other regards. Possessing an area of more than 82,000 square miles, and a population of over 250,000 people, 50,000 of whom are non-Mormons, it is worthy of consideration on account of size and worth alone.

There are now being operated twenty separate charges, all of which are manned by men who, for the most part, are in the prime of vigor and manhood. Several new ones are added and are proving themselves men of valor.

The late meeting of the Mission was held in Iliff Church, Salt Lake City, a new structure dedicated on Conference Sunday, and named for that valiant war-horse, Dr. T. C. Iliff, who is entering upon the second year of his pastorate of this congregation.

Bishop Joyce was present, and though weary in labors abundant and duties many, appeared stimu-

lated to his very best condition, and preached wonderfully. O, that every man of us could preach a bishop's sermon! How like a feast they are when compared to what the best of us can do! Dr. Keen's keen, concise statements made for us all in the new experiences attained. He conducted pentecostal services every morning, afternoon, and evening during the whole session.

Dr. N. A. Chamberlain's high grade of spirituality and happy mien made him welcome from the rugged fastnesses of beautiful Wyoming. How happy his men must be under such a doughty leader! The tall, sturdy oak from Cheyenne, J. A. Johnson, need never go a-hunting for a pastorate; his presence is an inspiration. Then there were J. F. Harris and J. L. Vallow, Colorado men. The secretary went to Grand Junction to take a copy of the minutes to Brother Vallow, for the brine of Salt Lake does not agree with this Colorado pastor.

Now, to the new men. There were introduced: George P. Fry (Ohio Conference), George W. Rich and George P. Miller (Northwest Kansas), George W. Conner (Philadelphia), Frank J. Bradley (South Kansas), Samuel Hooper (Colorado), John G. Clark (New Jersey), and the bishop remarked that he had never before run across such a collection from points so widely scattered. All these men take work among us, and expect to remain. Another (George M. Jeffrey, D.D.) returns to us after a year's absence in the East. He takes the charge at Park City.

Statistics denote an increase almost everywhere except in the matter of missionary collections, and that is partially accounted for in the fact that the silver depression came just at the time when we could not best afford it, and found many of our best people unable to do what they desired. Since then the people are harder pressed than ever, and the financial question assumes a form of intense seriousness. Our staples are wool and silver. Wool is quoted at from five to seven cents per pound, while last year and previously it had been easily marketed at fifteen to eighteen cents. Silver is a drug at seventy-five cents, whereas its real worth is one dollar and twenty-nine cents per ounce. The one shuts up the mines, the other starves the men. When the base of supplies is transferable and transferred, the army sometimes suffers: so with our army of Christian supporters and sympathizers in Utah.

Still, new work is projected and a new campaign ordered: two new chapels are to be opened, and missions conducted in Salt Lake City. Grady C. Waynick does one, and George E. Jayne another.

The Educational Committee reported in favor of an institution of higher learning; appointed a commission to look after the founding and opening of such institution; recommended that the Ogden affair be

shorn of its disgrace; and declared in favor of opening the schools abandoned by the Mission, as the time is not yet ripe for our withdrawal from any field. "Better abandon the preaching than the teaching," if one must go. This is the unique field in the jurisdiction of the Missionary Society.

The University Commission has Bishop Newman as its chairman, and T. C. Hiff, W. D. Mabry, M. L. Ritchie, of Salt Lake, and Dr. F. H. Simmons, of Provo, the other members. The schools are manned or principled as follows: Salt Lake Seminary, Lewis M. Gillilan; Hiff Academy, Payson, John Telfer; Nephi Seminary, A. W. Hartshorn; Grantsville, Mattie E. Dimock; Murray, Edith Smith; Grass Valley, Benson, and Cannon, to be supplied. These last four are Mormon communities, where the public schools do not do what they are supposed to do.

The Church is making full proof of her ministry through the various authorized agencies, the pulpit, pastorate, Epworth League, Sunday school, mission school, etc., in Utah; but at the same time very, very few adult Mormons are taken into any church of any denomination. It looks as if a new generation must be educated, and perhaps it is yet to be born, before the word will have free and widespread access to the people. The devil of indifference is the supreme imp now showing his head, horns, and hoofs.

We believe, however, that we have a class of men never so devoted, whose first and sole aim is "to know nothing among the people save Jesus Christ, and him crucified." They are heroes born. One brother, a doctor of divinity, says to his people: "Board me and my family, and pay my house rent, and I will refuse the tempting offer of one thousand six hundred dollars a year at a point outside of Utah." The occasion is the industries of the place are so crippled that the people do not know where their bread is to come from. Another lost every book and change of clothing in a fire, but the Lord sent him, and he will stay until the Lord calls him away. Another in a new place has no membership, no church, no parsonage, no prospect but his missionary checks, but says: "I'll like the place."

The report of the Committee on the State of Affairs in Utah affirms that while they are not able to report the Utah pentecost, Mormonism is not the Mormonism of the days of Brigham Young. The *Deseret News*, Mormonism's official organ, says in comment: "Mormonism is the same as it was in the days of Brigham Young," while at the same time it has been always trying to beat into the heads of the public, especially the public sentiment of the United States, that things are no longer in Utah what they formerly were, that "all things have become new."

To be sure there is change, and the ones honored for the bringing about a great measure of it are the missionaries of the great denominations. We say, "Why do the heathen rage and the people imagine a vain thing?"

Mission Notes from Western China.

BY REV. J. F. PEAT.

A PARTY of missionaries sailed from San Francisco on January 4, 1893. Two of the party were appointed to Chen-tu, Mrs. Peat and myself. We arrived here May 10, after four and a half months of almost continual travel.

The lower part of the Yang-tse River is traveled by steamboats, but above Ichang, which is a thousand miles from here, native boats are the only means of travel. Above Ichang we were pulled by men, sometimes having as many as one hundred and fifty.

The upper Yang-tse has some of the grandest scenery of the world. We navigated about fifty rapids the first month, and met with practically no accidents, although our towing ropes broke twice.

Chen-tu, sometimes spelled Ching-too, is about two thousand miles from Shanghai and only three hundred miles from the border of Tibet. It is the provincial capital of Se-Chuen, the largest of the eighteen provinces. Best authorities estimate the population at 750,000, including suburbs.

We have a good location for our work, which has been in progress since July, 1891, under the supervision of Rev. H. O. Cady. Our school is well under way, and the medical work will at once be opened by Dr. H. L. Canright who has lately arrived here from Chung-king.

Our buildings are all Chinese, but have been somewhat remodeled and are quite comfortable.

At this, our entering upon the work, we especially ask the prayers of God's people that leaders among the Chinese may be raised up and developed for his service.

Chen-tu, June 7, 1893.

Mission Notes from Malaysia.

REV. R. W. MUNSON writes from Singapore, June 7, 1893:

"We have suffered in our working staff more losses this year than in any previous year of our history, yet we have had some reinforcements, so we are getting along far better than we expected. Dr. West and family left us in April, going by way of Hong-Kong and Yokohama to their home, in Crawfordsville, Ind. The same month B. H. Balderston, former Principal of Penang Anglo-Chinese School, also sailed eastward to his home, in Charlotteville, Prince Edward's Island. On May 3 Brother Shellabear and wife sailed for England on account of Sister Shellabear's broken state of health.

"A recent letter from Penang brings the tidings that Brother Moore and wife had been imperatively ordered up to the health resort on the top of the mountain which is on the island, and which rises three thousand feet above sea level. The past three

or four weeks have been extremely trying on account of the heat, and in this moist climate a high degree of temperature is exceedingly enervating.

"The new school building here is quite completed, and will be formally opened by the principal, the Rev. C. C. Kelso, in a few weeks. The attendance continues to be good, and it is confidently hoped that it will increase now that the entire school has such ample accommodations. The teaching staff was deprived of the services of a very successful teacher when Mr. G. F. Pykett was made Principal of the Penang Anglo-Chinese School at our recent session. Mr. Pykett is a probationer of Malaysia Mission Conference, and is demonstrating the wisdom of his appointment to the responsible post he now fills.

"The latest departure in our mission is in the direction of an orphanage for boys, to which I was appointed, as I was also to the Malay Mission, under which the orphanage is classified. We have long suffered from incompetent, unreliable, or morally deficient native helpers and teachers. One object in opening this home was to begin with the work of educating and training our own native workers. Heretofore we have been under the necessity of picking up such as we could get, and very poor has been the picking. Another object, of course, has been the evangelization of these races. We have a girls' school of a similar nature, and it is important that our Christian girls should have Christian husbands when they come to assume the responsibilities of life. Some of these lads will be trained to teach; others, if they seem to be called to it, to preach; others, if not able to do either of these things, will be taught the trades and the employments of cooking, house serving, etc.

"We do need money, and things which money will buy. First of all, now when property is so cheap we ought to secure a suitable site near the city on which we can build a home adapted to our wants. We need scholarships to provide for the support of our boys. One or two earnest souls at home pledged the support of a boy each before my return from the States in February last, but these will not suffice. May God touch the hearts of a great many of his children to 'work while it is day, for the night cometh when no man can work.' These millions of Malaysia will be reached if the individual factors which compose the Church do their simple duty. I am persuaded they will do it when they see it as Christ sees it, and as those in the other world now see it. May God give them to see!

"I must not close without speaking of the prosperous condition of the English church, under the pastorate of Brother W. H. B. Urch, who came to us from Michigan Conference. The society was never in a better condition, and, since Dr. Oldham's day, was never better served. Energy, tact, and enthusiasm, combined with ability, explain his success. The church is being overhauled, and a new roof, cost-

ing \$2,000, is being put on, and when completed will make the Methodist church the pleasantest place of worship in the city. A vigorous and successful effort to inaugurate a soldiers' home is due to the efforts of the pastor. This home is to be a temperance rendezvous for soldiers, sailors, marines, and police when off duty. Reading and amusement rooms form an important feature; as does also a lunch counter, where a cup of tea or coffee or a glass of lemonade can be had at a moderate figure. Evangelistic services are the most important objects of the home, and will occur frequently and regularly. Much liberality has been shown by the mercantile public."

Protestant Missionaries in the Nizam's Dominions, India.

BY REV. G. K. GILDER.

FIVE Churches are represented in these dominions, two American and three British:

METHODIST EPISCOPAL.

Hyderabad, Rev. G. K. Gilder; Secunderabad, Rev. A. E. Cook; Gulbarga, Rev. D. O. Ernsberger; Kopbal, Rev. B. Peters; Vikarabad, Rev. J. H. Garden; Yellandu, Rev. C. B. Ward.

AMERICAN BAPTIST MISSIONARY UNION.

Secunderabad, Rev. R. Maplesden, Rev. C. R. Marsh; Hanamkonda, Rev. W. H. Beeby; Palmur, Rev. E. Chute; Nalgunda, Rev. A. Friesen; Bolaram, Rev. W. E. Hopkins.

ENGLISH WESLEYAN.

Secunderabad, Rev. William Burgess; Kurrem Naggur, Rev. C. Pratt; Siddipett, Rev. Charles T. Wouters; Medak, Rev. William H. Soper; Kandl, Rev. Mr. Anstey.

FREE CHURCH OF SCOTLAND.

Jalna, Rev. A. Mowat.

CHURCH OF ENGLAND.

Aurangabad, Rev. Ruttonji Nowroji; Khamamet, Rev. Mr. Pegg.

Personals and Special Notices.

DR. E. W. PARKER has been appointed editor of the *Kaukab-i-Hind*, Lucknow, India, in place of Dr. Hoskins, resigned.

Rev. E. F. Frease, of Baroda, India, has been ordered home on account of his health. He left India June 30.

Mr. C. E. Copeland, of our Malaysia Mission, and who has been for three years teaching in the Anglo-Chinese School at Singapore, has returned to the United States. His address is Jackson, O.

Mrs. Osborn's Missionary Training Institute in Brooklyn, N. Y., has been removed to 131 Waverly Avenue. Funds are asked to complete the payment on the new home.

Miss Mary Danforth, Miss Anna Bing, and Miss Ella Forbes, missionary workers in Japan of the Woman's Foreign Missionary Society, returned to the United States last month.

THE GOSPEL IN ALL LANDS.

OCTOBER, 1893.

DECAY OF HEATHENISM.

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

Corresponding Missionary Secretary of the Methodist Episcopal Church.



NE is often reminded here in Japan, as he wanders among innumerable temples, shrines, and gods, of Paul's experience at Athens, which caused him to exclaim, "Ye men of Athens, I perceive that in all things ye are too superstitious." Within five minutes' walk of where these lines are written there are two heathen temples which probably are not excelled in elaborateness of decorations and richness of furnishings anywhere in the world. They are connected with the mausoleums of two shoguns, or feudal lords, Ieyasu and Iemitsu, who held sway over a large portion of the country more than three hundred years ago.

But these temples and shrines were built by their successors when the Buddhist and Shinto religions were supported by the State, and when the people were vassals obeying implicitly the commands of their masters. Such superstructures would never have been erected by the voluntary gifts of the people. In those old feudal days the country was literally filled with idolatrous symbols.

Recently I visited a gorge in these mountains where, upon the bank of a torrent that leaps and thunders along its rocky bed, there is what might be called the avenue of the gods. The images are carved in stone, and line the way for a distance of thirty rods or more. One is of colossal stature, while the most of them are of life size. I counted one hundred and twenty-one, but it is said that no two persons ever count the same number. The superstition here is akin to that which prevailed in England concerning the druidical stones found in various parts of the country, to the effect that no two persons could number the stones alike, and that no one could ever make a second count confirm the first. Some of these images are minus their heads, others are more or less disfigured, and all are quite overgrown with moss.

In these mountain fastnesses I have seen within a small temple one thousand gods made of brass, while about it there were forty-seven more carved in stone. Again and again I have been reminded of what is said in the Bible about the Jews when they turned to idolatry and established their groves and altars in all the high places. Certainly many of the high places in Japan, if not all, are devoted to temples and shrines.

One cannot but be impressed with the fact that decay and destruction seem to be written upon all, except a few, of these temples, shrines, and gods. Nothing seems to have been recently constructed, and only the most important places are kept in good repair. I learn that in the northern part of the empire, in the island known as Hokkaido, some new temples are being erected, but although I have traveled five hundred miles

overland and have made careful observations I have seen but one temple in course of construction, and none that look as though they had been erected in recent years.

I have seen temples with roofs rotten and leaky, and shrines that were fallen down by decay. But yesterday I visited the residence of one of the priests that belongs to the great temple of Ieyasu, now rented to a missionary as a summer home, and found in a secluded nook his own private shrine; but it was uninhabited by anything except two ugly images of animals, and the roof that covers it had partly rotted away. Even about their magnificent temples there is evidence of decay. Stones that drop out of the walls about the grounds are seldom replaced, pavements are uneven, and stone steps leading to the temples themselves are often sadly out of repair. The great idol Dai-butsu at Kamakura sits upon his seat of granite, in the open air, and the priests, though great effort has been made, have as yet been unable to secure the means with which to erect a temple to shelter his nakedness.

Just outside the city of Sendai is a Shinto temple built to the memory of Date-mosamune, once the most powerful feudal lord that ever ruled north of Tokio. But the approaches to the temple and tomb, the torii, the gates and doors, as well as the temple itself, are all more or less dilapidated.

All this is the direct result of disestablishment which quickly followed the revolution of 1868. When these temples and shrines were built and supported by taxes wrung from the people by their masters, they could be projected and sustained upon a scale of great magnificence, but since they must depend upon voluntary offerings for revenue there are evidences of decay on every hand.

Should a traveler passing through the United States fail to see new churches in course of construction, or old ones being repaired and beautified, while all surroundings were dilapidated and tending to ruin, he would certainly be justified in concluding that Christianity was losing its hold upon the people. In like manner, it seems impossible to travel through Japan, seeing on every hand neglected and dilapidated temples and shrines, without being impressed with the thought that these heathen religions have to a considerable extent lost their power over the masses of the people.

In harmony with the condition of things above described, we hear it declared by not a few that the Japanese are a people without a religion. I do not wish to be understood as claiming that these religions have wholly lost their power over the Japanese nation; far from it. These old moss-grown gods still exert a mighty influence, and it will require many a hard-fought battle to utterly dethrone them. For many centuries they have held the throne, and they still hold it, but there are signs that the foundations are beginning to tremble, and that they will finally totter to their fall.

The light is coming in, and heathenism cannot forever endure it. Time will no doubt be required, but there is plenty of it. Only let the Church of Christ be on the alert, ready to enter every open door, and in His own time the final and glorious victory will come. The King of Kings can accomplish great things quickly when the way is prepared. May he come suddenly and claim this empire as his own!

Nikko, Japan, July 29, 1893.

THE Japanese people are naturally kind and courteous, of humble bearing, polite to one another, inquisitive, desirous of knowledge, ready to learn and to adopt anything useful, and without bigotry or strong religious prejudices. They have been ready to adopt foreign customs and habits. Christianity, with the Bible, Christian literature, well organized churches, and a zealous and active native ministry, has obtained a strong foothold among them, and is sure to grow, and eventually to triumph over all antagonizing powers.—*Dr. J. C. Hepburn.*

THE TRIUMPHS OF CHRISTIANITY.

BY REV. E. E. POWELL, OF ROME, ITALY.



WHEN we look at a map of the world we see that two thirds of its territory is yet avowedly non-Christian. If we classify the population we discover a still more unwelcome proportion—only about four hundred and fifty millions of nominal Christians (inhabitants of so-called Christian countries) to one thousand millions who have never heard their Redeemer's name, or, having heard, reject him. A thousand millions! Of such a multitude mere figures can give us no conception. Take a little boy and place him before the door, and cause this multitude to pass in procession before him. Start it at the rate of sixty a minute; keep it going without interruption night and day. The sun goes down, and the stream rushes on; a month is passed, and we still hear the tramp of their hurried feet; the new year returns, and we strain our eyes in vain to see the end. The child becomes a youth, and out of the dim distance emerge the forms of new tribes and races. The youth grows to a bearded man, and the scene remains unchanged; his head whitens with age, he sinks into the grave, and one half of that benighted multitude are still beyond our view.

Is it possible? And is this the year of our Lord 1893? Since the great commission, have actually eighteen centuries crept away? And the world still full of unbelievers? Yes; and that must grieve, but Christianity shall yet triumph over all the opposing forces. John, in his day, saw nothing in the world without upon which to base his prophecy; but his soul, reposing on the bosom of God, possessed in itself the ground of certainty, and, with a faith that is truly the evidence of things not seen, he confidently announces a time when all the world will compose itself in peace at the feet of Jesus. All true disciples share the faith of John, believing where they cannot see. But there is another reason why we cannot be alarmed. In the past and present we may perceive many facts that furnish a sure *objective* ground for our faith.

At the close of the first century, according to reasonable conjecture, there were about five hundred thousand Christians in the world. By the end of the third century this number had mounted to four or five millions; by the end of the tenth to fifty millions; and now at the close of the nineteenth to more than four hundred and fifty millions. This is progress, constantly accelerated progress; and, after all, in order to reach the final goal, we require nothing more than just continued progress; and this progress will continue, and that at an increasingly rapid rate.

Christianity has overcome the opposition of governments and sinful men. In this sphere Satan has long since exhausted his ingenuity and resources. He has used the most powerful governments with their courts and magistrates; he has stirred up the fury of the superstitious populace; Christians have been scourged and stretched upon the rack; they have been hunted into the caves of the earth; they have been thrown to the wild beasts, and been burned alive; but all in vain. No opposition of force has prevailed against the faith of Jesus. So potent is its spirit that, when one votary falls by force, from his ashes two new ones leap into life.

Yonder upon the Vatican Hill the gardens of Nero once blazed with the burning bodies of the saints. Now above that consecrated ground towers the most magnificent Christian temple in the world. In another place in Rome stands a remarkable column. It was erected in honor of a Roman emperor, who happened to be one of the fiercest persecutors. Observe closely the statue at the top. It is not of Marcus Aurelius, the hostile ruler, but of Paul, the apostle of Jesus Christ. The Christian has obtained the ascendancy at last!

Our Christianity has not only thus prevailed against violence, but she has completely and permanently *subdued* the hostile powers, and it is beyond human probability that they should ever rise again to confront her. She has now so far assimilated to her own spirit a good part of the world, and has attained so dominant a political position with reference to the rest, that in all the possible vicissitudes of future history there will never arise another cruel and general persecution. Henceforth in the spiritual conflict in which she is engaged she is guaranteed unlimited freedom in the use of her only weapons of righteousness and truth.

But Christianity has not only prevailed against the opposition of force; she has already successfully encountered the most formidable *spiritual* foes. She has redeemed the most degraded peoples—peoples so abandoned to vice, so intrenched in false institutions and perverted views of life, that they seemed sunken below the reach of redemption. Brutish and diabolical customs that have become venerable by age, linked with ancestral history, and sanctified by religion—to root out and supplant these, this is a stupendous undertaking.

Where ferocity has come to be regarded as manly, where mercy and goodness are despised as weakness, how can the Gospel of peace commend itself there? But it has. Go back in your thought to 1830, and visit with me the Fiji Islands. What are these naked savages doing? What mean they, dancing there in the light of the blazing timbers? What is that mass roasting before the fire? You see the spitted body of the shipwrecked sailor that will furnish the coming feast. But now visit those isles on a Sabbath morning. The people are clothed and in their right minds, and a vast majority of them are quietly seated at public worship. Could there be a more wonderful triumph? It is at least sufficient to warrant the statement that there are few savage tribes which will not be redeemed into Christian nations. Those few will yield up their elect, lose their independent national existence, and cede their territory to the multiplying children of the kingdom. For it has now become clear that to every savage people is presented the plain choice: Christianity and its accompanying civilization, or final national extinction.

Witness the approaching fate of the American Indian, whom the advancing tide of civilization is fast crowding into the sea; and that of the dwarfed Australian, the scenes of whose rude life daily become the habitation of civilized and Christian peoples. And what of Africa? "Africa shall be redeemed!" A prophet of God has spoken it, and so it shall be; but, how much toward the Christianization of that continent will be contributed by European and American colonization, and how many native tribes will prove so little capacity for progress that, in competition with superior races, they will meet with a speedy extinction, no one can yet foresee. The incoming light of Christianity and civilization will be to some a savor of life unto life, and to others of death unto death. Over the *savage* portions of the globe Christianity must inevitably advance, if not by converting the populations, then by repeopling their territory.

But if it has become clear that our faith has no barrier in barbarism, it has become equally clear that it finds none in any other religious system. The religions which Christianity first encountered have vanished from the earth, and are now known only in poetry and art. The classical religions died hard, but die they must. In their struggle for life they embraced their quondam foe, forming an unnatural alliance with philosophy. They clothed themselves in a more taking attire, and even, after the fashion of certain modern systems, tricked themselves out in bits of finery stolen from the Christian wardrobe. But it was all in vain. Such devices could at most only defer their doom and prolong their dying throes. The religions that had become entwined in centuries of Grecian life and culture, and had been so long the

patron of Roman glory, had finally to give up the ghost. Jupiter has tumbled from his throne. "Old Pan is dead!" Their temples have fallen into ruins, and out of the débris, as by a sort of metamorphosis, have sprung as many Christian churches. Of all those ancient sanctuaries there remains but the lonely Pantheon, despoiled of her gods, and compelled to shelter the worshippers of Christ.

The classical religions have been exterminated, and it is now certain that Christianity can have no rival in any modern religion. Within recent years existing religious systems have been subjected to careful study, and to-day they are well understood. The results of scholarship have become accessible to all, and everyone may judge for himself.

It is perfectly obvious that against Christianity, which is so much superior in doctrines, precepts, ideals, and spirit, they can never make a determined resistance. It is enough that the Light of the World be revealed, and these systems must vanish as mist before the sun. Henceforth there remains for the world the simple choice: Christianity in some form, or no religion. There exists no other alternative.

While Christianity cannot in the future meet greater obstacles than she has already encountered, she has never before possessed so many advantages. She advances in the light of the accumulated *experience* of eighteen centuries. This is not to be lightly valued. It is this that secures her against the possibility of any future retrogression. Christendom can never return, for example, to the errors of asceticism; but if this is true it is so only because experience has taught her that asceticism is a mistake, that it is in secret contradiction with the true principles of her life. Nor can she ever again depend on temporal power as a means of conquest. In fact, all the great errors of the past which have impeded the progress of the kingdom experience has made it impossible to repeat in the future.

The Christian Church lives as never before in intimate communion with her past. She is thus constantly taking up into her present life all that is best in her history, and is thereby secured against future relapse. Luther's mind came in contact with the spirit of the early Church, and, lo! the Reformation. Listening to the reading of Luther's words, Wesley's heart was strangely warmed, and, behold! the Methodist movement. But the Church of to-day feels the touch not of a Luther alone, or of a Wesley, but of all her mighty dead, and must henceforth preserve a continued and unprecedented fullness of life.

Again, in her work of converting the nations Christianity has in a greater degree than ever before the prestige of civilization. Her missionaries go forth accredited and protected by the most prosperous and powerful governments on earth. In one hand they carry all the inventions, arts, and comforts of occidental life, and in the other the Gospel of peace. The blessings of civilization thus become their credentials and win them a respectful hearing. "The natives of Africa," says Bishop Taylor, "seeing the missionary's more excellent modes of life, his wider knowledge, and his greater power over nature, look upon him as some superior being." This is the case not among savage peoples alone; henceforth it must be so in a degree among all non-Christian nations.

Henceforth wherever Christianity becomes established, there it will remain forever. Heretofore two causes have often wrought so as to destroy the faith where it has once been planted. One has been the invasion of Christian territory by non-Christian peoples; the other has been mere ignorance. In previous centuries it has sometimes happened that after the Gospel had been propagated in a given country some unexpected deluge of infidel or barbarian warriors poured in upon it, overturning Christian institutions and obliterating the Christian faith. This can never occur again, and for the simple reason that the scepter of power has permanently passed into Christian hands.

Nor can ignorance again occasion the loss of Christian territory. In the past it has often happened that illiterate priests and people have overlaid the Gospel with superstitious and meaningless forms which have deprived it of its power to save. In the future this cannot be, for schools are planted with churches, and modern civilization is introduced with the Gospel. Every new field acquired becomes an integral part of Christendom, and by the modern facilities of intercommunication stands in so intimate a relation to the whole that it becomes an heir of all the knowledge, thought, and life of the universal Church. From this time forth there can be no retrograding regions detached from the general movement of progress. Therefore build thy walls, O Zion, and rejoice in the certainty that no part will ever yield again to either assault or decay; for thou art building on the rock, and all thy towers shall stand till the end of time!

For with new advantages and securities there have come to Christianity unprecedented *opportunities*. If her work has continued through so many centuries and progress has been disappointingly slow, that has not been due altogether to indifference or to weak and mistaken efforts. From many a fair field she has been excluded in the past by closed and guarded gates. From all Mohammedan countries she was practically debarred until the beginning of the present century—from India until 1813, from China until 1842, and from Japan until 1859. But to-day she may, virtually unmolested, carry her message to the uttermost parts of the earth—a privilege she has never enjoyed in all her previous history.

The view of her new opportunities has thrilled the Church with fresh enthusiasm and has driven her to more ardent activity. She has now taken the world upon her heart even more truly than in apostolic times. Then she knew not its magnitude and understood but imperfectly the condition of its inhabitants. To-day she knows everything about the people of every clime. Modern travel and exploration have brought under her immediate observation all the benighted nations of the earth. She sees them in their helpless misery lying at her very door. Her feelings have been stirred by that moving spectacle, and she is undertaking enterprises which surpass in magnitude anything ever conceived before. Twelve millions of her money she pours out yearly to enlarge her boundaries in foreign lands. She has set to work a greater number of hands and tongues and minds than in any preceding period of her history; and the results of this activity not only remain but become independent sources of evangelization, new fountains of life that add their streams to the ever widening river of salvation.

Every day multiplies the agencies at work to bring about the universal dominion of Christ. The world is fast moving toward that consummation.

METHODISM AND THE NEGRO IN THE UNITED STATES.

(Extracts from a paper read before the World's Congress on Africa, Chicago, August, 1893.)

BY REV. J. C. HARTZELL, D.D.,

Corresponding Secretary of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church.



THE first converted Negro Methodist was baptized by John Wesley. November 29, 1758, he wrote in his diary: "I rode to Wandsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these is deeply convinced of sin; the other is rejoicing in God, her Saviour, and is the first African Christian I have known. But shall not God, in his own time, have these heathen also for his inheritance?" Was not this the first converted Negro baptized into a Protestant Church?

Eight years later (1766) the first American Methodist congregation of five met in the private house of Philip Embury, in New York. One of that number was Betty, a Negro servant girl. In 1816, fifty years after that first service in New York, the Methodists numbered 214,235 communicants. Of these 171,931 were white, and 42,304, or nearly one fourth, were colored. Two interesting facts are that of these 42,304 colored members 30,000, or nearly three fourths, were in the South, and were gathered principally from the slave population.

In 1786 Asbury started the first Sunday school in America, in the house of David Crenshaw, Maryland. Both Negro and white youth attended. One of the first converts in that school was a Negro, John Charleston, who afterward became a noted preacher. Four years later the Conference provided for Sunday schools for white and black children, with text-books and volunteer teachers; and all ministers were directed to use diligence in gathering the sons and daughters of Ham into societies, and to administer among them the full discipline of the Church. In 1800 the ordination of Negroes was authorized. Where the colored membership was large, and it was desired, especially in the cities and larger towns, separate services and churches were provided. The policy of the Church as to the association of the races in worship is indicated by the following from the report of the Board of Missions in South Carolina, in 1832: "As a general rule, for our circuits and stations we deem it best to include the colored people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The Gospel is the same to all men, and to enjoy its privileges in common promotes good will." There were many eminently successful colored local preachers, whose services were very acceptable to white congregations. During these first fifty years all the Negro societies or classes were under the direct care of white churches and pastors.

AFRICAN METHODISM ORGANIZED.

At the close of the first half century (1816) what is known as African Methodism had its beginning. Difficulties arose as to church sittings and pastoral service, and in New York there was dissatisfaction concerning proposed legislation on church property. The outcome was a distinct and successful movement in favor of separate Negro Methodist denominations. At Wilmington, Del., there began, three years before, what is now known as the Union American Methodist Church. It has, however, accomplished but little, having in 1891 a membership of only 3,869. At Philadelphia the African Methodist Episcopal Church had its beginning. The African Methodist Episcopal Zion Church was the outgrowth of the movement in New York. The conviction underlying these separate Negro denominations is that there is less opportunity for friction on account of race prejudice, whether among whites or blacks, and freer and better chances for development of self-help and race capabilities.

In 1890, after seventy-five years of organic life, the African Methodist Episcopal Church had grown to 2,481 organizations, with 4,124 churches, valued at \$6,468,280, and a membership of 452,725. The same year the African Zion Church reported 1,704 organizations, 1,587 churches, valued at \$2,714,128, and 349,788 communicants. These figures are from the United States Census. In these Churches there are denominational societies for missionary, educational, and church-building purposes, doing great good, as well as several educational institutions, and systems of Sunday schools.

PLANTATION MISSIONS IN THE SOUTH.

The organization of African Methodism, independent of white control or association, in the North, was the most striking event previous to 1844, when the white

Methodist hosts, North and South, were to be divided. In the South the chief event of interest, outside the faithful work of itinerants in preaching to the slave population in connection with regular pastorates, was the successful founding of plantation missions. Thus far the converts had been chiefly among the more favored or house-servant class. Beyond these were vast multitudes, probably four fifths of the two million slaves of that day, where intellectual and moral paganism reigned. Philanthropists, both in and outside of the various Churches, saw and recognized the great necessity of some movement beyond the regular church work to carry the blessings of Christian civilization into the gloom of this darker Africa in America. Methodism led in this advanced struggle with superstition and paganism.

The plan adopted was to send missionaries directly to the plantations, to be supported largely by the planters themselves, who were friendly to the work. Doctor (afterward Bishop) Capers was the apostle of this forward movement. On a modest monument over the grave of the bishop, at Columbia, S. C., are these words: "Founder of Missions to the Slaves." Heroic itinerants were found to brave the dangers of disease and bodily discomfort and go into the swamps and plantation cabins on a mission as holy as that which sent Cox to Africa or Carey to India. Not a few of these died martyrs for Christ's poor, but the places of those who fell were quickly filled. Volunteers would arise in the Annual Conferences and say to the bishop, "Here are we, send us." The language of one is a sample of all: "We court no publicity; we seek no gain; we dread no sickness in going after the souls of these blacks for whom Christ died. If we may save some of them from going down to the pit and succeed in pointing their steps to the heavenly city all will be well."

The greatest success was in South Carolina, where, in 1839, at the end of ten years, seventeen missionaries were employed. There were 97 appointments, embracing 234 plantations and 6,556 church members, to whom preaching and the sacraments were regularly given. They had also under regular catechetical instruction 25,025 Negro children.

In 1844, when the division occurred, these plantation missions were in the full tide of success, maintained and rejoiced in by the whole Methodist Episcopal Church. Their chief support, however, came from Methodists and other friends in the South. In the year mentioned there were 68 missions in nine of the Southern States, with 80 missionaries and 22,063 members. In that year alone white Southern Conferences paid \$22,379.25 to this work. It is estimated that these Southern Conferences gave for this cause \$200,000 during fifteen years up to 1844.

This noble work, inaugurated and prosecuted in a spirit of heroic sacrifice for the Negro in bonds, during the growing intensity of slavery agitation throughout the country, proves that, however much Methodists, North and South, might differ as to duty toward that institution in its civil aspects, all agreed that the best thing for the Negro, bond or free, was the Gospel of the Lord Jesus Christ.

DIVISION OF METHODIST HOSTS.

The years 1844-46 were momentous in the history of American Methodism. Steadily, and at times rapidly, the Church had grown for seventy-eight years. That little company of five in New York had come to be a multitude (1845) of 1,139,583 communicants, whose presence and spiritual energy were felt in every community of the republic, North, South, East, and West. Of that membership 150,120 were colored people, chiefly in the South, and mostly gathered from among the slave population. But these hosts were now to divide—constitutionally, the South said; unconstitutionally, by the secession of the South, the North claimed. No matter how, the tremendous fact of division was accomplished.

With the organization of the Methodist Episcopal Church, South, there came to be, as there now are, three grand divisions of American Methodism as related to the Negro:

First. There was African Methodism, with its chief strength in the Eastern States, and gradually extending westward as the population enlarged. The membership included in these separate Negro organizations in 1824 was perhaps 25,000, a large proportion of whom were slaves.

Second. The Methodist Episcopal Church, South, with a membership (1846) of 447,961. Of these 118,904 were Negro slaves. This new Church occupied all the territory of the Southern States exclusively, except along the border, especially in Maryland, Virginia, and Delaware, where many societies refused to go with the Southern movement.

Third. The Methodist Episcopal Church, which, after its great loss by the organization of the Southern branch, still had (1846) a total membership of 644,558. Of these 30,516 were Negroes. It will be interesting to analyze this remaining Negro membership. Fifteen thousand and eighty-eight, mostly slaves, were in the Baltimore Conference. The Philadelphia Conference, which included part of Delaware, had 8,990 colored members, of which, perhaps, one fourth were slaves. The next largest groups were in New Jersey, West Virginia, Kentucky, and Missouri, and the remainder were scattered through the other free States. A fair estimate would probably divide the 30,516 Negro members of the Methodist Episcopal Church in 1846 into 20,000 slaves and 10,516 free Negroes.

TWENTY YEARS' AGITATION AND GROWTH.

The following twenty years were crowded with momentous events in Church and State affecting the colored man. Each of the three divisions of Methodism had its place in that twenty years of agitation and war, according to its convictions. The distinctively Negro organizations in the North, while having slaves in their own communions, were, of course, antislavery in principle, and sought in every way to advance the cause of Abolitionism. Outside of Maryland and Delaware they had no churches in the South, except one in New Orleans and one in Louisville. A church organized in Charleston was driven out after an attempted Negro insurrection. Permission was given by the Mayor of St. Louis to one of its ministers to preach in that city, but the permit was afterward recalled on learning the sentiments of his Church.

During this period of twenty years the Methodist Episcopal Church had wonderful growth throughout the North and West in membership, church buildings, publishing interests, educational institutions, and in social and moral power. Her entire membership rose from 644,294 to 1,032,184. Her Negro membership, however, steadily declined. In 1846 it numbered, as we have seen, 30,516, while in 1865 there were only 18,139. Shut away from the great Negro populations of the South, and confronted with aggressive African Methodism among the smaller Negro population in the North, calling for separation from the whites in church organization and government, her field of operation was necessarily prescribed among Africa's sons and daughters. She was, however, faithful to her trust and retained her colored membership in Church and Conference relations, and, as the years went by, became more and more permeated with sentiments of antagonism to slavery, both as related to the Church and the nation.

To the Methodist Episcopal Church belongs the honor of establishing the first Methodist institution of higher learning for the education of colored people. In 1855 the Cincinnati Conference appointed the Rev. John F. Wright an agent "to take

incipient steps for a college for colored people." In two years Wilberforce University, near Xenia, O., was established, with fifty-two acres of land and large and commodious buildings. The next year the Visiting Committee of the Conference reported the school in a flourishing condition, and said: "The examinations showed conclusively that the minds of the present class of students are capable of a very high degree of cultivation." Under the presidency of Rev. R. S. Rust, D.D., the school was successful until financial embarrassment compelled suspension in 1863. One reason given was "the rebellion, and the consequent difficulty of obtaining funds from the South." From the beginning the friendly cooperation of the African Methodist Episcopal Church was encouraged and received. Fortunately, the leaders of that denomination were able to assume the indebtedness, which was a nominal sum as compared with the value of the property. The lands and buildings were transferred with the good wishes and prayers of the Methodist Episcopal Church, ministry, and people, and Wilberforce University became, and continues to be, the chief educational center of African Methodism in the United States.

SLAVERY AND SOUTHERN METHODISM.

Freed from all embarrassment of connectional relations with Northern Abolition sentiment, the Methodist Episcopal Church, South, became a still more powerful factor in directing and molding the sentiments of the Southern States. Its views on the subject of slavery brought it in perfect harmony with Southern leaders in politics and social order. It regarded slavery as a civil institution, discarded all responsibility for its existence, or for its abuses, or for laws for its protection which were incompatible with good morals among the slaves; as, for example, the law forbidding legal marriage. Southern Methodism was thus prepared, under the protection of Southern slaveholding practice and sentiment, to continue and enlarge regular missionary work among the slave population. She was splendidly equipped in leadership. Her doctrines and polity were Methodistic in every particular. Her territory was rapidly extending westward and southwestward, population was increasing and wealth multiplying, and the Southern States were in control of the nation.

Her total membership from 1846, when Southern Methodism became fully organized, to 1861, when the war began, rose from 449,654 to 703,295. This was, in fifteen years, an increase of 253,681. Dividing this increase by races we find that among the whites it rose from 330,710 in 1846 to 493,459 in 1861, being an increase of 162,749; and that for the same period the Negro membership rose from 118,904 to 209,836, an increase of 90,932. These fifteen years brought great prosperity to Methodism in the South in increase of members and property. Her great mission field was among the slaves, who, in 1860, numbered 3,950,000. Southern Methodism was the only branch of the Methodistic hosts in America which had access to fully nine tenths of this vast Negro population.

Her bishops and ministry realized the tremendous responsibility which had come to them. Efforts to increase the Negro membership in connection with the regular charges, everywhere, were continued with encouraging results, and the plantation mission work was prosecuted with still greater zeal and with gratifying success. As already stated, in 1861 her records showed a Negro slave membership of 209,836. Her plantation mission work closed practically with 1864. The largest figures were reached in 1861, when there were 329 missions throughout the South, 327 missionaries, and 66,559 members. It was estimated that the Methodist Episcopal Church, South, from 1844, when a separate Southern Methodism was decided upon, to 1864, when freedom came, expended \$1,800,000 on special plantation mission work among the slaves of the South.

EMANCIPATION AND FREEDOM.

The sudden emancipation of 4,000,000 of slaves in the South, followed quickly by their enfranchisement by the national government, thrust new and tremendous issues upon the Christian Church of America in relation to the Negro. The denominations of the South—including, of course, the Methodist Episcopal Church, South—shared very largely in the demoralization and prostration caused by the war. They had neither the men nor the financial resources; and if they had possessed both, it was unreasonable, if not morally impossible, to expect them to attempt to do for the free Negroes what they had done for the slaves. Convictions and fixed habits of thought and action, which underlie civilizations, change only by the slow processes of time and providential leadings. The overwhelming gravity of the Negro problem, as confronted by the Southern white people at the close of the war, will grow upon the careful student of American history many years to come.

From the North there at once began a philanthropic and patriotic movement on behalf of the freedmen, unparalleled in the history of Christian missionary effort. For more than twenty-five years a steady golden stream of a million dollars a year has gone into the South from the North, directed by a prayerful and unwavering purpose to educate and evangelize the freedmen and their children.

The Methodist Episcopal Church and the two branches of African Methodism were in the forefront of this movement.

The African Methodist Episcopal Church had at first its chief increase in the South along the Atlantic seaboard, especially in South Carolina and Florida. Bishop Arnett, the statistician of that Church, estimates that 75,000 of the Negro membership of the Methodist Episcopal Church, South, transferred their church relations to that denomination.

The African Zion Church had its chief beginning in the South, in North Carolina and Alabama, and it is estimated that at least 25,000 of the Southern Methodist Negro members united with this branch.

Both of these sections of African Methodism have continued to prosecute their work of evangelization and education throughout the South, as well as the nation, and, as already stated, have become powerful factors in the evangelistic forces of American Methodism as related to the Negro. About four fifths of their present membership are in the Southern States.

WORK OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The policy of the Methodist Episcopal Church, South, toward the freedmen took definite form in 1866. At the General Conference, held that year in New Orleans, provision was made for the organization of its remaining Negro membership into "separate congregations, districts, and Annual Conferences," and if the colored people should so desire, and two or more Negro Annual Conferences be formed, a separate ecclesiastical autonomy should be granted. The result was that, in 1876, the Colored Methodist Episcopal Church in America was organized, to be composed exclusively of Negroes, and officered entirely by colored men.

Here we have the beginning of a third large section of African Methodism, the daughter of the Methodist Episcopal Church, South. The new organization started with 80,000 members, nearly all that remained in the Southern Methodist Church of the 209,000 former slave communicants. We have seen that 100,000 went into the other African Churches. The remaining 29,000 went largely into the Methodist Episcopal Church during the first years of its missionary work in the South.

The reasons for the organization of this new separate Negro Methodism are given

in its Book of Discipline over the signature of its first four bishops. They say that the Southern Methodist Conference "found that, by revolution and the fortunes of war, a change had taken place in our political and social relations, which made it necessary that a like change should also be made in our ecclesiastical relations." It would be very interesting here to speculate as to the probable results, could the Methodist Episcopal Church, South, have continued its heroic and splendid work among the freedmen, which it had for years carried forward with such excellent results among the slaves; but it is no part of this paper to criticise or philosophize. This branch of Methodism, second in numbers and influence in the nation, now has 1,215,000 white communicants, nearly all of whom are in the Southern States. A few hundred Negro members—"mostly sextons," as stated by one of its bishops—continue in this communion.

Commencing with 1883, the Methodist Episcopal Church, South, took definite and forward steps for the education of the Negro. A Board of Trustees was appointed in cooperation with the Colored Methodist Episcopal Church. In 1884 Paine Institute was founded at Augusta, Ga., and the Church has contributed to that institution \$71,796.41, and has also given about \$1,000 to Lane Institute, Jackson, Tenn. Bishop Haygood says in a letter, August 5, 1893: "Our people have only kind feelings for the Negro; and, for the secular common school education of more than a million youth, the white people pay ninety cents on every dollar that supports these schools, and Southern Methodists are now about 1,300,000 of the people who pay it."

The Colored Methodist Episcopal Church in 1892 had 1,800 pastors, 130,824 members, 1,961 Sunday schools, and 3,196 churches, valued at \$1,200,000. Its principal school is Paine Institute, at Augusta, Ga., in which there are 150 students in attendance.

WORK OF THE METHODIST EPISCOPAL CHURCH.

When freedom came this Church had (1864) 18,139 Negro members, principally in Maryland, Delaware, and adjacent territory. The entire present membership of this Methodist host is 2,442,627. Of this number 247,439 are Negroes.

As the way opened after the war to reach the masses of the South, both white and colored, the Methodist Episcopal Church began the work of reorganization in that territory. She went to do the whole work of a church among both races, wherever Providence opened the way. Her bishops and other Church officials organized Conferences, and began the founding of schools. Each benevolent society aided in its special field. The support of pastors was supplemented by the Missionary Society; the Church Extension Society aided in building churches; the Sunday School Union and Tract Society gave their cooperation, and the Freedmen's Aid and Southern Education Society was organized in 1866, to meet the demands for educational work.

With unwavering and magnificent purpose for twenty-eight years; with fraternity and cooperation for all other churches working in the same field; and impelled by a conviction of duty to needy millions irrespective of race, this great Church has participated in the work of education and evangelization among Negroes and white people of the Southern States. The results are most excellent, both in property and in their far-reaching influence among multitudes in intellectual and moral power. The white membership has grown on what was slave territory from 87,804 in 1866, to 265,188 in 1892.

Following the wishes of the colored people themselves, the policy of separate Annual Conferences has been carried out in nearly all the territory. The first Conferences organized among colored people were the Delaware and Washington, in 1864; then the Lexington in 1869, and so on until, in 1893, there are seventeen Annual Conferences among the colored people of the Methodist Episcopal Church, with 1,627 pastors,

179,832 Sunday school scholars, 247,439 members, 2,890 churches, and 725 parsonages, valued at \$3,934,030.

Educational results have been equally remarkable. Besides a large number of institutions among the white people, 22 schools of high and secondary grades are maintained among the colored people. In these latter schools are 225 teachers, 5,396 students, and property valued at \$1,285,500. At several centers are departments in theology, medicine, law, dentistry, pharmacy, pedagogics, and trade schools.

While the Annual Conferences and schools are "among colored people," it is to be understood that, by the law of the Church, whatever separation there is is based upon the mutual preference of the people themselves.

Here is the distinguishing feature between the three main divisions of American Methodism as related to the Negro. African Methodism has only Negro officers and pastors, and while white members would not be refused, its communicants are colored. Southern Methodism joins, as we have seen, in the separation policy to the extent of independent church organizations for the free Negro, while, as we have also seen, she preferred to have the Negro slaves meet in the same congregation with whites. The Methodist Episcopal Church, from the time that Betty, the colored servant girl, sat in the first congregation in New York, has held that the Church of God was for all alike. Whatever divisions may be thought necessary in congregations, Conferences, or schools are by mutual consent of the people in the territory interested. All Conferences, churches, and schools have access alike to every benevolence and sympathy of the whole Church, and have the directing help and inspiration of the bishops and general officers of the denomination.

This great missionary movement of the Methodist Episcopal Church in the South, since freedom came to the Negro, has required the expenditure of large sums of money. No mention is here made as to what has been spent among Southern white people. The purposes of this paper are met by the following summaries, showing:

EXPENDITURES BY THE METHODIST EPISCOPAL CHURCH AMONG THE FREEDMEN OF THE SOUTH FROM
1865 to 1893.

For the establishment and maintenance of institutions of Christian learning through the Freedmen's Aid and Southern Education Society.....	\$3,100,000 00
Educational endowments.....	500,000 00
Support of ministers in charge of churches through the Missionary Society.....	1,800,000 00
To aid in erection of churches by Church Extension Society: Donations.....	\$274,433 98
Loans.....	183,196 48
	457,630 46
Subsidies and donations for publication of newspapers and circulation of Church literature by the Book Concerns, East and West.....	150,000 00
To aid in establishing Sunday schools, and furnishing the same with literature and distribution of tracts, including a special monthly picture paper by the Sunday School Union and Tract Society.....	75,000 00
For support of superannuated Negro ministers from Book Concern dividends and Chartered Fund.....	75,000 00
Aid given to worthy young colored men in securing education by the Board of Education.....	30,000 00
	<hr/> \$6,187,630 46

The diversified lines of Christian work represented in this outlay of money, running through twenty-eight years, indicate far-reaching purposes for the kingdom of God on earth.

One fact is certainly remarkable: the value of churches and parsonages, and the endowments, with the lands and buildings of institutions of learning, *now represent a sum nearly equal to the whole expenditure.*

Thus much we can see, but only a divine mind can compute the unseen and by far greater results following from these years of preaching and teaching, by many hundreds of faithful workers, white and black, in this vineyard of the Lord.

NEGRO METHODISM IN THE UNITED STATES, 1892.

CHURCH.	Pastors.	Local Ministers.	Members.	Adherents.	Sunday schools.	Officers and Teachers.	Scholars.	Churches.	Church and School Property.
In M. E. Church...	1,627	3,800	247,439	950,000	3,297	19,830	179,832	2,890	\$5,434,230
A. M. E. Church...	4,150	9,913	475,565	1,483,000	7,275	41,958	325,000	4,069	7,772,284
A. M. E. Zion Church.	3,650	7,926	425,000	1,253,750	3,200	30,560	300,000	3,500	5,000,000
C. M. E. Church...	1,800	4,024	130,824	490,590	1,961	7,731	78,455	3,196	1,200,000
U. M. E. Church...	115	75	3,869	14,475	115	1,151	9,200	115	50,000
Minor bodies.....	92	50	7,031	25,000	75	740	6,560	82	30,000
	11,434	25,788	1,279,728	4,216,815	15,923	101,970	899,047	13,852	\$19,486,514

CHRIST'S SOUL-SAVING SERVICE.

BY REV. ERNEST GEORGE WESLEY.

“**T**HE United States government has given orders that all life-saving stations are to be manned by September 1.” Such was an item I read a few days since. I ask myself, Will the order be obeyed? Who doubts that on that date every station will be fully manned; men enough recruited to fill all vacancies; the stations equipped; rations, clothing, salaries, etc., all ready, and hundreds of faithful, vigilant, brave men patrolling our coasts on the night of September 1?

Has there not been given to the Church of Christ an order very similar in its intent, issued from a much higher authority—the authority of Christ, whom tens of millions acknowledge as their King? Is there to-day upon all the coast line of heathendom one part of the coast as fully patrolled as it should be? Comes not the cry continuously for more stations, more men, more supplies, more support? The distance between the Gospel soul-saving stations is far too great for effective work here and there. In the immediate vicinity of the station, occasionally some distance off, good work is being done—grand, heroic work, when we consider all the conditions—but the coast line without patrol and the coast line with but imperfect patrol far exceeds the part which is held by the servants of the Christ. The best manned might be better manned, would be better manned if the call for recruits and supplies were better obeyed by the Church.

Recruits are seldom wanting for the work of the United States Coast Patrol; brave men everywhere offer themselves; the duty of our government is rather to select than to draft. Yet there are very few government stations, especially along the more dangerous parts of our coast where ease, comfort, body, and life are not more imperiled than in any missionary station existing to-day (with few exceptions). As far as actual peril, hardship, privation, heroism, suffering, self-sacrifice, etc., are concerned, for their time of service the United States Coast Patrol demands more than do most of our mission fields; and, let us remember, our missionaries go forth in the name of Christ, under the certain protection of Jehovah, supported by his exceeding great and precious promises, sure of eternal life if this life fails, certain to receive an exceeding abundant

and eternal weight of glory as their reward. Not so the life-saving men, many of whom are sinful, godless, pulling out to possible maiming and death, without a single hope of reward in case of death, simply and only for the sake of rescuing their fellows from temporal peril. The miserable salary paid these men by the government cannot be their motive.

There comes before me as I write the picture of a life-boat's crew last winter, for hours standing most of the time in water up to their waists, blinded by incessant snow squalls, almost frozen by the intense cold, exposed to death every time they launched their boat, and yet waiting, watching, launching the boat again and again into the tremendous billows to save human lives in peril on a shipwrecked vessel a mile or so to the south. It is true that there are a few missionary stations where the actual perils are little if any less, but it is not true that the average missionary station necessarily implies very much danger or peril to life and comfort.

The Church of Christ has hundreds of sufficiently prepared men and women, it has all the needed wealth, it can secure all needed equipment; about the only apparent need is that for which the apostles waited and prayed for before Pentecost. Great, genuine, general outpouring of power, widespread baptism with the Holy Spirit, ever has resulted and ever must result in the forming of hundreds of life-lines, of loving, living hands and hearts rushing out to rescue souls from the greedy waves of shame and death. The need of the Church at large, of all denominations in particular, would seem to be a realization (1) of the perils of unsaved souls; (2) of personal responsibility; (3) of immediate personal call—"Go thou." All which would be imparted by a general outpouring of power.

Many years since, when but a boy, I read these words in one of J. B. Gough's lectures: "Go where the shot strikes to have your hearts touched." The moment the peril of others is a realized fact how every feeling of true manhood, of true womanhood, is stirred to its depths, urging us to do "all that in us lies" for their rescue! Let the "signal distress gun" be but heard, and in how short a time is the station crew awake, alert, out on the shore, out on the waves, battling for rescue of men and women of whom they know nothing! It is not given to all to actually see the foreign field, but it is given to all to know what is being done, what is required to be done in the foreign field, if all will but read missionary intelligence in an intelligent way; this every follower of the Christ should do in order to be able to realize the peril, and through this realization be impelled to "go or send for rescue." All could, if they would, know much more than they do regarding the wrecks coming ashore on the waves of utter godlessness, and this knowledge would force them more earnestly to the rescue. All could, if they would, know much more regarding the needs of Christ's "life-saving service," and would thus be impelled to fill up the ranks, to give of their means, to help to their utmost power—less than which our Lord cannot approve.

Thousands are unable for various causes to go themselves, but not one of these thousands is unable to *do* much more for missions than is being done; the rope by which thousands descend to the rescue of the lost must be held by tens of thousands still on the cliffs above. Yet the cry for recruits seems to call for thousands of helpers who, though not having a college education, have (if both cannot be had) what is far better, common sense, health, energy, love for souls, and the Holy Spirit.

Vacant soul-saving stations, badly equipped stations, are upon some grounds worse than none at all. Any portion of the coast line unpatrolled is, to-day, a disgrace to the Church at large, to denominations, to the individual Christian. Is a poorly patrolled coast line any less of a disgrace when its possession is an acknowledgment of knowledge and the insufficient patrol is a confession of unfaithfulness? Has not the time

passed when "dog-in-the-manger selfishness" should be allowed to hold as denominational ground a portion of the coast line which is not patrolled? Is not the saving of the shipwrecked *now* of much more importance than the style of clothing they shall wear after rescue?

Is the prayer of Christians at large, "Send me, my loved ones," or is it not, "Send laborers, but do not call me or my loved ones?" The coast is without patrol. Vessels are ashore on the distant reefs. What are you and I doing for the rescue of the crews and passengers? Let this be the all-absorbing question of the present hour. Let the response come from hundreds, "I am ready to pull out; send me."

THE CONDITION OF WOMEN AND GIRLS IN INDIA.

BY REV. T. A. GURNEY.



F the one hundred and twenty-five millions of women and girls in India it is said that only one in eight hundred knows how to read. In Buddhist Ceylon woman is free; but in Hindu India she is practically a slave, her life spent in jealously guarded seclusion. Married in childhood, she passes into a house where she becomes the drudge and maid-of-all-work of her new relations; and should her boy husband die, from that moment she lives under a curse, the object often of contumely, unkindness, and scorn, her only dress a coarse white garment, which, with the absence of all ornament, is the mark of her plight. Shut in the zenana for life, hidden away and jealously guarded from all the life and thought and motion of the world, twenty millions of widows in India are at this moment wasting precious life in the sighs and aching weariness and bald despair to which the gross superstitions of modern Hinduism have condemned them.

How was it that a nation so intelligent and so amiable as the peoples of India are could make such a terrible mistake and blight the trees from which the fruit of a nation's life must fall? The answer to that question is the explanation of many another marvel in India. The hideous practice of suttee, the countless infanticides of even modern days, the hook-swinging, even now not quite suppressed, the murder of the infirm and aged by plunging them in the waters of the Ganges, the horrible burning *ghats* by the side of the sacred stream, the human offerings, which have been only stopped now by the severest government interference—they spring from that hideous and complex system of accumulated idolatry which we know as modern Hinduism, at the closer study of which every instinct of toleration is exchanged for one of loathing and antipathy.

They are the necessary parts of a faith which at this day holds in thralldom millions of the Indian people, and has kept its deadly grip upon the Indian mind in spite of every political change and every attempt to carry other creeds by force of victorious arms for fully eleven hundred years. That system rests upon a twofold basis, as a social organization and as a religious confederacy, and it is as a social organization that caste, with all its consequences, is a necessity. From that system of caste, by a process which we need not follow out in detail, is derived the present degradation of Indian female life. And the women of India are being sacrificed in their millions to the supposed necessities of this creed, which has gathered to itself much that is most horrible from the old non-Aryan idolatries, and falls like a huge, ever-lengthening shadow across the spiritual and social prospects of the India of to-day.

African Missions of American Methodists.*

METHODISTS went from the United States to Sierra Leone and Liberia in 1820, 1821, and 1822 in the ships of the American Colonization Society. The grace of the Lord Jesus in their hearts made them seek the salvation of their neighbors in Africa. Here was the beginning of American Methodist Missions in Africa. The Republic of Liberia was organized, and Methodists were prominent in its organization. The Rev. Daniel Coker, one of the early immigrants, has been called the father of the Methodist Episcopal Church in Liberia.

Respecting the commencement of Methodism in Liberia, we have the following record:

On February 6, 1820, the ship *Elizabeth*, under the direction of the American Colonization Society, sailed with emigrants from New York to Africa. Ten days after their departure from New York Rev. Daniel Coker, one of the emigrants, organized on shipboard a church, according to the Discipline of the Methodist Episcopal Church. The emigrants were landed at Campelar, from thence they went to Sierra Leone, and most of them afterward to Monrovia and other places in Liberia. Rude houses of worship were built, and the Methodist Church became established under the ministrations and care of the early colonists.

The first Methodist missionary from America to Africa was sent by the Methodist Episcopal Church in 1832. The African Methodist Episcopal Zion Church commenced an African Mission in 1876; the African Methodist Episcopal Church in 1877; the Free Methodists in 1883, and the Wesleyan Methodists in 1889. The missions of these five Churches constitute the African Missions of the American Methodists.

METHODIST EPISCOPAL MISSIONS.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, as early as March 17, 1824, adopted a resolution in favor of sending a missionary to Liberia, and the bishops were invited to select the missionary. The General Conference, which met in May, 1824, adopted the following:

Resolved, by the delegates of the Annual Conferences in General Conference assembled, That it is expedient, whenever the funds of the Missionary Society will justify the measure, for the episcopacy to select and send a missionary or missionaries to the colony in Africa, now established under the auspices of the American Colonization Society.

In May, 1832, the Rev. Melville Beveridge Cox was appointed missionary of the Methodist Episcopal Church to Africa. At the time of his appointment he said:

I know I cannot live long in Africa, but I hope to live long enough to get there, and if God please that my bones shall lie in an African grave I shall have established such a bond between Africa and the Church at home as shall not be broken till Africa be redeemed.

* A paper prepared and read by the Editor at the Congress on Africa in Chicago, Ill., August 20, 1893.

On November 6, 1832, he set sail from Norfolk, Va., and after a long and tedious voyage he reached the harbor of Monrovia, Liberia, on March 7, 1833, and the next day entered the town, the first foreign missionary of the Methodist Episcopal Church. His support had been pledged to the General Missionary Society by the Young Men's Missionary Society, whose president was Gabriel P. Disosway, and treasurer, Louis King.

Under date of April 8, 1833, Mr. Cox wrote from Liberia: "There is not in the wide world such a field for missionary enterprise, a field that promises the sincere efforts of a Christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings as to this same degraded Africa. She has toiled for our comfort; she has borne a galling yoke for our ease and indulgence; she has driven our plows, has tilled our soil and gathered our harvests, while our children have lived in ease and been educated with the fruits thereof. Shall we make her no returns? If she has given to us 'carnal things,' can we do less than to return her intellectual and spiritual things? God help us to do it, nor to think we have done enough till Africa is redeemed."

From the day of his arrival until April 12 he was abundant in labors, organizing the Methodists into societies in Monrovia, Grand Bassa, and Cape Mount, and arranging for mission buildings and the active prosecution of the mission, but on April 12 he was prostrated with African fever, which, with fitful periods of convalescence, continued until Sunday morning, July 21, when he passed from earth to heaven crying, "Come, Lord Jesus, come quickly!" His anticipation of an early death was realized, and his epitaph written by himself has inspired many: "*Let a thousand fall before Africa be given up.*"

The early death of this first missionary did not deter others from entering the same field. Rev. Rufus Spaulding and wife, Rev. Samuel Osgood Wright and wife, and Miss Sophronia Farrington set sail from Norfolk, Va., November 5, 1833, and arrived in Monrovia January 1, 1834. On the 4th of February Mrs. Wright died, Mr. Wright died on March 29, and Mr. Spaulding and wife, on account of sickness, left for the United States on May 17. Miss Farrington remained in the mission until April, 1835, and proved herself a missionary heroine.

On September 2, 1834, Rev. John Seys sailed for Africa, leaving his family in the United States. He arrived in Liberia on October 18, and for ten years, with a short intermission, acted as Superintendent of the Liberia Mission, which was organized into an Annual Conference in 1836.

When he resigned in 1844 there were reported 874 members and probationers. During these ten years the mission was reinforced by Mrs. Ann Seys, Rev. John B. Barton, S. M. E. Goheen, M.D., Mrs. Ann Wilkins, Rev. Walter P. Jayne, Rev. Jabez B.

Burton, Rev. Squier Chase, and Rev. John G. Pingree. Two of these died, and the others returned to the United States before the return of Mr. Seys, except Mrs. Wilkins, who remained twelve years longer, a faithful and earnest worker. At first Mrs. Wilkins had a school in Caldwell, afterward taught in the seminary at Monrovia, but most of the time was in charge of a school in Millsburg, where she was very successful in winning the affection of her scholars and in leading them to Christ. It is recorded of her that at one period she rejoiced in the salvation of the entire school except the youngest scholar.

In 1845 Rev. J. B. Benham was appointed superintendent, and went to Liberia, accompanied by his wife, and by Rev. William B. Hoyt and wife, and Rev. W. B. Williams and wife. Mr. Williams died in 1846. Mrs. Williams and Mrs. Hoyt returned in 1846, Mr. Hoyt in 1847, and Mr. Benham and wife in 1848.

Miss Laura Brush went out in 1847, and returned in 1849. Rev. N. S. Bastian and wife went out in 1849, but Mrs. Bastian died in 1850, and Mr. Bastian soon returned. Rev. J. Wesley Horne went out in 1853, and his wife in 1856, and both returned in 1857. Miss M. E. B. Staunton and Miss C. M. Brown went out in 1854; Miss Staunton died in 1856, and Miss Brown married a member of the Liberia Conference and died in Liberia. Miss Margaret Kilpatrick went out in 1854 and remained eleven years, returning home to die in the United States in 1865. No missionaries were sent from the United States to Africa after 1854 for twenty-four years.

The Liberia Mission was visited by Bishop Levi Scott in 1853, much to its advantage, but it was believed that the mission would be benefited by having the oversight of a resident bishop, and on October 4, 1858, Rev. Francis Burns, of Liberia, a colored man, was ordained Missionary Bishop for Liberia. He went from the United States to Liberia as a local preacher with Rev. John Seys in 1834. He did good service as a bishop, but died April 18, 1863. On June 20, 1866, Rev. John Wright Roberts, a colored man, was ordained as his successor, and proved himself an able leader. He died January 20, 1875. No successor was elected until 1884.

In 1876 the mission was visited by Bishop Gilbert Haven. In 1878 Rev. Joel Osgood, Rev. Melville Y. Bovard, and Rev. R. J. Kellogg went to Liberia. Mr. Bovard returned the same year, Mr. Kellogg in 1880, and Mr. Osgood in 1882.

In 1879 Miss Emma Michener and Miss Mary A. Sharp were sent out by the Woman's Foreign Missionary Society. Miss Michener died December 11, 1881. Miss Sharp established a school in Krootown, a considerable settlement of Kroos in the suburbs of Monrovia, and has ever since continued mission work in the same place. Since 1883 she has been an independent missionary, supported by the natives and by friends in the United States.

In 1880 Professor R. P. Hollett became for a few months the Principal of Monrovia Seminary, and then returned to the United States.

Since 1880 the Missionary Society has sent no missionary to Africa, and since 1882 has had no missionary representative in that field.

In May, 1884, Rev. William Taylor, the well-known and successful evangelist, was elected and ordained as Missionary Bishop for Africa, and at the close of that year led a band of missionaries to Africa, intending to establish a chain of stations across the continent. Several stations were opened in Angola and in the Congo Free State.

In 1888 the General Conference changed the name of the Liberia Conference to the Africa Annual Conference, embracing the entire continent in its territory, but the General Conference of 1892 changed the name back to the Liberia Annual Conference, and provision was made for the organization of a Congo Mission Conference. The Congo and Angola Missions are at present connected with the Liberia Conference, forming the Congo and Angola Districts.

In November, 1890, Bishop Taylor reported that in Angola he had established five stations, in which had been gathered fourteen members and fifty-six probationers; on the Congo and in the Congo Free State he had formed six stations, with six members and six probationers.

In January, 1893, there were in Angola the seven stations of Loanda, Dondo, Nhanguepepo, Ben Barrett, Pungo Andongo, Canadua, and Malange, with twenty-two missionaries and about one hundred members and probationers. Fifty of the members and probationers are at Malange. These stations are all reported as self-supporting, and as having property valued at over \$30,000.

In January, 1893, there were reported on the Congo and vicinity the eleven stations of Mamby, Natomba, Banana, Boma, Matadi, Vivi, Mangila, Brooks, Manyanga, Kimpoko, and Luluaburg, with fifteen missionaries, about twenty-five members and probationers, and property valued at over \$24,000. The steamer *Annie Taylor*, belonging to the mission, is running on the Congo River.

Bishop Taylor reported last January of the Congo and Angola Districts: "Our faithful workers on Congo District are beset with innumerable difficulties, but they are making progress in preparing the way of the Lord. A beautiful stone mission house at Vivi has been completed during the past year. A mission house has also been built the past year at Manyanga, about two hundred and thirty miles up the Congo River. A new house, 18x80 feet, has been completed at Kimpoko, at Stanley Pool. A small advance also in school and Gospel work is being made at nearly all the stations on the district. Our work in Angola has made a steady advance in all departments. At Malange a new one-story mission house, 18x100 feet, has been built, and the

membership of converted natives has here grown from twenty to upward of fifty. The industries of the Angola District have during the past year paid all current expenses, including new houses, and have added a surplus of about four hundred dollars to the trust fund. We have a small but growing church membership in each of the Angola stations. We shall soon open a new station to bear the name of Dr. L. W. Munhall, who, by the help of friends, has furnished the funds. We shall, by the mercy of God and the liberal patronage of his people who are specially interested in the redemption of Africa, proceed to work out the significance of our African Industrial Nursery Missions."

Under Bishop Taylor a mission is this year being started in Zambezi, in Southeast Africa, with Rev. E. H. Richards and wife as missionaries. The exact location of the mission has not yet been determined.

The evangelist Mrs. Amanda Smith went to Africa in 1882, remaining eight years, most of the time in Liberia, laboring in and for the missions, greatly to the spiritual advancement of the churches.

The missions in Liberia have made a slow but steady advance. In 1835 there were 204 members and probationers; in 1840 there were 688; in 1850, 1,134; in 1860, 1,599; in 1870, 2,249. For the next ten years the missions were at nearly a standstill. In 1885 there were 2,503 members and probationers. In this year commenced the oversight of Bishop Taylor. New missions were started, some of them among the heathen, and in January last there were in the Liberia Conference in Liberia 3,266 full members, 477 probationers, and 2,738 Sunday school scholars. During the year 1892 there were baptized 139 children and 257 adults. The advance that has been made is a witness to the wise administration of Bishop Taylor, and we look for a much greater progress during the next ten years. Connected with the Liberia Conference there are in the work in Liberia 26 traveling and 58 local preachers, and property valued at \$34,500.

At one time there was expended for the Liberia missions \$37,000 a year. Commencing in 1838 with payments of \$11,000, and yearly increasing until 1854, the expenditures were \$37,233. Then commenced a decrease each year, the expenditures in 1871 being \$10,761. Now only \$2,500 is yearly appropriated by the Missionary Society to supplement the small salaries of the pastors. It is a question as to whether it would not be for the good of the work to discontinue all appropriations and throw all the charges upon their own resources. The Baptists have done this, and the result has been enlarged prosperity.

The Missionary Society, in addition to the \$2,500 for the pastors, also appropriates funds for the erection and care of school buildings and for episcopal supervision. The total appropriations for Africa for 1893 amount to \$10,920.

The missions in Liberia have been partly among the colonists from America and their descendants; partly among the natives who, from the tribes in the interior, have been attracted by the civilization of the towns on or near the coast, and have there made new homes; and partly among the natives in the villages in the interior where all the surroundings have been heathen. These three classes have been reached in about equal proportion by the Methodist missions. On the Congo and in Angola the missions have been chiefly to the natives, reaching in Angola in part the Portuguese settlers.

In the prosecution of these missions in Africa the length of service of the missionaries has generally been very short, terminating before the native language could be learned or much successful work accomplished. Many of the missionaries neither by nature or grace have been fitted for the mission work in Africa. Hence the results obtained have been secured by a large outlay of men and money. Still we are thankful for the good wrought and the wisdom learned.

AFRICAN METHODIST EPISCOPAL ZION MISSION.

The only mission in Africa of the African Methodist Episcopal Zion Church is in Liberia, which in May, 1892, reported as missionaries Rev. Andrew Cartwright and wife, aided by one local preacher. There were also reported sixty-eight members at Brewerville, Monrovia, and Cape Palmas, and a day school at Brewerville of forty pupils. The mission was commenced by Mr. Cartwright in 1876, and has struggled on under many discouragements. It is now said to be improving.

AFRICAN METHODIST EPISCOPAL MISSIONS.

The African Methodist Episcopal Church sent its first missionary to Africa in 1877. Work was commenced in Liberia, and afterward extended north into Sierra Leone.

In 1891 Bishop H. M. Turner went to Africa, and in November of that year organized the Sierra Leone Annual Conference at Freetown, Sierra Leone, and the Liberia Annual Conference at Muhlenberg, Liberia.

The Sierra Leone Conference at that time reported 5 appointments, 6 Conference workers, 2 local preachers, 333 members, and 41 probationers; 230 pupils in the Sunday schools, and 250 pupils in the day schools. There were 289 members and 26 probationers at Freetown, 28 members and 11 probationers at Magbely, 16 members and 4 probationers at Mangay. The churches reported, January, 1893, that there were 371 members, 86 probationers, and 9 appointments. The missionaries from the United States are Rev. J. R. Frederick, Rev. A. L. Ridgel, and their wives.

The Liberia Conference reported in November, 1891, that it had 11 appointments, 2 elders, and 8

deacons as Conference workers, 4 local preachers, 3 exhorters, 208 members, 6 probationers, and 85 Sunday school pupils. There are now 13 appointments and over 300 members. The missionaries from the United States are Rev. G. G. Vreeland, Rev. Dr. Alfred H. Chase and wife, Rev. Clement Irons and wife, and Rev. J. P. Lindsey and wife.

For the four years closing with May, 1892, the Missionary Department of the African Methodist Episcopal Church sent to Africa \$3,172 for the support of the work there. It is proposed spending \$10,000 on the work in Africa during the present fiscal year.

Bishop Turner returned from his second trip to Africa in June last. He held the two African Conferences, and reports that the African churches have had an encouraging growth since his previous visit in 1891.

FREE METHODIST MISSIONS.

The Free Methodist Church commenced mission work in Africa in 1883. In that year a company of five was sent out, consisting of Rev. W. W. Kelley and wife, Rev. Robert Shemeld and wife, and Rev. G. Harry Agnew. They expected to go to the Nyassa region, but finally located in Southeast Africa.

There are now two stations in Natal, called Fairview and Bethany, and a station at Inhambane in Mozambique.

At Fairview the mission has twenty-three hundred acres of land and three buildings. A school is in progress taught by a native Christian woman. Services are held regularly, a society has been organized, and the natives are now contributing regularly toward the support of the work. Rev. A. D. Noyes and wife, and Miss F. Grace Allen are the missionaries, with Miss Martha Isaacs as native helper. The post office address of the missionaries is Port Shepstone, Natal, South Africa.

At Bethany the mission has sixteen acres of land, with two good stone buildings. The missionaries are Rev. J. J. Haviland and his wife, Mrs. Emma H. Haviland. A school is in progress, and the prospect for a prosperous mission is good. The address of the missionaries is Estcourt, Natal, South Africa.

At Inhambane, Mozambique, is a mission with Rev. G. Harry Agnew in charge, and "Tom" as native helper. The Secretary of the Free Methodist Church Mission Board reports that the American Board is about to turn over to them their mission stations in and near Inhambane, with the results of fifteen years of labor. This includes the translation of the entire New Testament into the Gitonga, and the translation of the four gospels and the Acts into the Sheltswa language. The Free Methodist Mission Board expects to send out next spring at least seven missionaries to that field.

Rev. F. L. Desh and wife have been at Durban,

and will soon go to Bethany to assist Mr. and Mrs. Haviland.

Twenty native members have been gathered into these African missions, and for the support of the missions there was expended for the year closing October 1, 1892, \$6,321.50.

The foundations have been laid for successful work, and the outlook has never been brighter.

WESLEYAN METHODIST MISSION.

The Wesleyan Methodists of the United States have but one mission in Africa. It is in Sierra Leone, and was commenced in 1889. The report made of the mission is as follows: The first missionary sailed March 10, 1889. This was Rev. A. W. Hall. Since then Rev. H. W. Johnston and wife, Rev. J. B. Omerod, and Alice Harris, M.D., have reinforced the mission, but Mr. Omerod and Dr. Harris have since returned. They all went to Freetown, and have established a station about two hundred miles interior, toward the Sudan. The station is named Bombali. There have been three or four baptisms, and the outlook is encouraging. In January, 1892, there was but a native hut on the mission land. Now a mission house and two other houses for families have been erected and a school opened. About \$5,000 is expended annually for the benefit of the mission. Rev. J. R. Hodges, of Texas, has been appointed a missionary and will soon go to the mission. The report for the past year made by missionary Rev. Mr. Johnston says:

"The first half of the year the work was meager, owing to the necessity for the erection of suitable buildings, etc., on the mission land. Work the last half consisted of: First, street preaching in Rokunso. Second, public worship every morning in the mission house. Third, preaching to groups of strangers and visitors at irregular intervals. Fourth, visiting from house to house in Rokunso. Fifth, itinerating to neighboring towns to preach. Sixth, private instruction to five pupils connected with the mission. Fifteen towns have been visited, and hundreds of people have heard of Jesus Christ, the world's Redeemer."

Three lessons have been taught and partly learned by the American Methodist Churches in the prosecution of their African missions:

First. The missionaries sent to Africa should be strong physically, mentally, spiritually. The missions have suffered greatly from the early death of the missionaries, or their sickness and speedy return. The first Methodist missionary sent was in such poor health that even in the United States he was obliged to rest from the toils of the pastorate three fourths of the year. Who wonders that his active missionary life in Africa lasted only thirty-six days, and that these were followed by one hundred days of sickness and languishing, then death and a grave

in Africa? The experiment has been often repeated, but with a like result. Workers are needed strong enough physically to endure the African fever and the necessary acclimation; strong enough mentally not to expose themselves to unnecessary risks; strong enough spiritually not to yield to homesickness, but evermore rejoicing in being permitted to work for Christ in Africa; and workers are needed who will be able to give their whole time to the winning of souls, while the Church at home provides all necessary physical comforts and sends up constantly prayers to heaven in their behalf.

Second. As in other heathen lands, the evangelization of the natives of Africa must depend largely upon native evangelists, and the work of the missionaries should be to secure the conversion, education, and mental and spiritual equipment of those who shall thus be prepared to lead their own people from the thralldom of heathendom into the purity, peace, joy, and civilization of the Gospel of Christ.

Third. The native Africans are as responsive to the power of the Gospel, make as devoted, faithful Christians, endure steadfast as severe persecution, and die as peaceful and as triumphant deaths as the people of any other clime or color. The fetichism of Africa is as powerless before the Cross, when brought face to face with it, as is the Brahmanism of India, the Buddhism of Burma and Siam, the Confucianism of China, the Shintoism of Japan, or the deep-seated wickedness of our great cities. The Lord reigns.

A Converted Buddhist Nun in Japan.

BY MRS. L. PIERSON.

WE have recently been greatly tried with regard to a converted Buddhist priestess, young, gifted, and beautiful, who has joined our corps of Bible readers. Her name is Ochiye San, which means "wisdom." She attended our meetings in Gifu, was there convicted of sin and converted. Her great desire was to study the Bible and to work for the Lord Jesus; so, after a few preliminaries, she came to us. She had been living with an old aunt, also a Buddhist priestess, who reluctantly gave her permission to enter our class of Bible readers, upon which Ochiye San immediately acted.

She came alone, almost a stranger to us, with her hair shaven, and wearing the costume of the Buddhist nun. I gladly received her, knowing that the Lord, who is rich in treasures and resources, would provide for her, although there was no special appropriation for her. When she had been with us about a week the old aunt, induced by the Buddhists, came to take her home. We reasoned and expostulated, but seemingly without result. We prayed most fervently that the dear child might be permitted to remain among her Christian sisters until her faith was mature and her work for Jesus accomplished.

The relatives had the legal power to withdraw her from us, as she was in her minority. The aunt went to the police to secure their cooperation, and the niece was summoned to appear before those authorities. They inquired why she had renounced Buddhism. She was very firm and steadfast, and replied: "I was sent by my parents when very young to serve in the temple. Then I did not know about the only true God and my Saviour Jesus Christ. As soon as I learned about this happy life in Jesus I longed for it; my sins were great, but he has forgiven them, and I believe in him as my Saviour."

The police were angry, but did not undertake to remove her from us violently. After another earnest season of prayer we prevailed with the aunt, who returned home, leaving Ochiye San with us. We were very thankful, recognizing and acknowledging that the victory was of the Lord.

A few days subsequently an older brother came, with a firm purpose to take his sister home, indignant that she should dare depart from the superstitions of her ancestors. The Bible women and myself spent the whole day reasoning and expostulating with him, praying for full deliverance from the enemy. I gave him the four gospels, which he reluctantly accepted.

The next morning he came again, accompanied by a police officer. My constant petitions were to the Almighty Father for victory full and complete, and he gave it. The police officer favored our cause, although not a Christian. The Holy Spirit thus moved upon his heart, and suddenly the brother's resolution gave way, and his whole aspect changed. He said he would leave his sister with us, return home, and persuade his parents to allow her to remain. He said also he would examine the gospels I had given him, and he departed in peace. God is faithful, and we praise his holy name. The young girl has ten brothers, who are farmers, living about two hundred miles from Yokohama.—*Missionary Link*.

CHRISTIAN PROGRESS IN JAPAN.—Be assured that Christianity in Japan has come to stay. It has become well entrenched. In 1872, 20 church members were reported; in 1875, 538; in 1876, 1,004; in 1883, 2,500; and the figures representing the results of Protestant Christian effort up to 1892 are worth noting, namely: Foreign missionaries, 422; native ministers, 233; unordained preachers and helpers, 460; organized churches, 365; boys' boarding schools, 18; students in same, 1,582; girls' boarding schools, 55; students in same, 2,553; theological schools, 16; students in same, 359; adults baptized in 1892, 3,731; present membership, 35,534; contributions of native churches for all purposes in 1892, in yen, 63,338. This probably means a Christian community of perhaps 175,000.—*Rev. D. S. Spencer*.

CHURCHES AND SOCIETIES.

Faith and Census of Some American Churches.

We have received from the United States Census office in Washington the following, prepared by Henry K. Carroll, LL.D.:

THE CHRISTIAN SCIENTISTS.

Christian Scientists are those who believe that all ills of body and all evils of whatever nature are subject to the healing power of mind or spirit.

Mrs. Mary Baker G. Eddy, of Boston, Mass., claims to have discovered in 1866 and introduced in 1867 the "first purely metaphysical system of healing since the apostolic days." She began in that year to impart information as to the principles of the system. Out of this beginning was developed the Massachusetts Metaphysical College, which was chartered in 1881. Mrs. Eddy, with six of her students, constituted the first Christian Scientist Association in 1876. Three years later a Christian Scientist Church was organized in Boston with twenty-six members. Mrs. Eddy was called to be its pastor the same year and accepted the position. In 1881 she was ordained. Other churches and associations sprang up in different parts of the country, and in 1886 a national Christian Scientist Association was formed, the first meeting being held in New York city. There are regular churches, with pastors in thirty-three States, and Sunday services are held in numerous places where churches have not been organized. There are also thirty or more Christian Science dispensaries. The organ of the denomination, *The Christian Science Journal* (monthly), publishes many columns of cards of practitioners of the science of mind healing.

The principles of Christian Science have been set forth authoritatively by Mrs. Eddy. According to her statements all consciousness is mind, and mind is God. There is but one mind, and that is the divine mind. This is infinite good, which supplies all mind by reflection instead of subdivision. God is reflected, not divided. Soul is spirit, and spirit is God. There is but one soul, and that is God. The flesh is evil, not the soul. Soul is "substance in truth;" matter is "substance in error." Soul, spirit, or mind is not evil, nor is it mortal. Life is eternal; it implies God. Whatever errs is mortal, and is a departure from God. Evil is simply the absence of good. Evil is unreal; good only is real. The divine mind is one and indivisible, and therefore never out of harmony. Man is immortal, being coeternal with God. The divine power is able to bring all into harmony with itself. Hence Christian Science says to all manner of disease, "Know that God is all-power and all-presence, and there is nothing beside him, and the sick are healed." "Sickness is a belief, a latent fear, made manifest in the body in different forms of

fear or disease. This fear is formed unconsciously in the silent thought." It is to be dissipated by actual consciousness of the "truth of science" that man's harmony is no more to be invaded than the rhythm of the universe. Suffering exists only in the "mortal mind;" "matter has no sensation, and cannot suffer." "If you rule out every sense of disease and suffering from mortal mind it cannot be found in the body." All drugs are to be avoided. The only means of cure proposed by Christian Science is spiritual. Sin, like sickness and death, is unreal. In order to cure it the sinner's belief in its reality must be overthrown.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
California.....	8	..	.....	814
Colorado.....	4	..	.....	147
Connecticut.....	4	..	.....	75
Delaware.....	1	..	.....	3
District of Columbia.....	1	..	.....	15
Florida.....	2	..	.....	33
Georgia.....	2	..	.....	40
Illinois.....	13	1	\$2,126	1,271
Indiana.....	5	..	900	134
Iowa.....	22	1	5,200	640
Kansas.....	15	..	300	424
Maine.....	2	..	.....	60
Massachusetts.....	10	..	15,000	490
Michigan.....	6	..	150	125
Minnesota.....	10	..	200	264
Missouri.....	9	..	300	374
Nebraska.....	20	1	365	630
New Hampshire.....	3	..	.....	54
New Jersey.....	2	..	100	35
New York.....	28	..	.....	1,268
North Dakota.....	1	..	.....	75
Ohio.....	14	3	14,000	564
Oklahoma.....	1	..	.....	16
Oregon.....	3	..	.....	62
Pennsylvania.....	5	..	.....	155
Rhode Island.....	1	..	.....	75
South Dakota.....	2	..	.....	33
Tennessee.....	1	..	.....	3
Texas.....	5	..	.....	112
Utah.....	1	..	.....	100
Vermont.....	2	..	.....	40
Washington.....	2	..	.....	90
Wisconsin.....	16	1	2,025	474
Total.....	221	7	\$40,665	8,734

THE OLD TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS.

These are very conservative Baptists, who are not in fellowship with the Regular or Missionary, nor with the Primitive or any other body of Baptists. They are strongly Calvinistic, holding firmly to the doctrine of predestination, as their name indicates. The phrase "Two Seed" is understood to indicate their belief that there are two seeds, one of death and one of life. The former became implanted in man when he fell from his state of holiness in which he was created originally; it brings forth the fruitage of eternal death. The seed of life is communi-

cated by the Holy Spirit to those who are called and regenerated; it springs up unto eternal life. Not all the associations accept this peculiar title. Some call themselves simply "Regular," others "Regular Predestinarian," and still others "Regular Two-Seed Predestinarian Primitive Baptists." Their articles of faith also vary in phraseology. One set is quite brief, embracing only ten articles; another is more extended and embraces twelve articles. The latter, which has been adopted by several associations, declares that God was the Creator of all things and governs all things in righteousness; that man was created holy, but by sin fell into a depraved state, from which he is utterly unable to extricate himself; that God's elect were chosen in Christ before the world began and "appointed to faith and obedience in love" by the Spirit of God because of the "righteousness, life, death, resurrection, and ascension" of Christ; that God's elect will in due time be effectually called and regenerated, the righteousness of God being imputed to them; that they will never finally fall away; that good works are the fruits of faith and grace in the heart, and follow after regeneration; that ministers should receive "legal authority" through the imposition of the hands of a presbytery acting for a Gospel church, and should be subject to the discipline of the Church; that the "external work of the Holy Spirit" is manifested externally as well as internally in experimental religion and the call to the ministry, and the true Church should distinguish itself from all "false sects," and have no fellowship with them; that the Church is a spiritual kingdom which men in a state of nature cannot see, and it should therefore receive as members only those who have hope in Christ and an experimental knowledge of salvation; that the ceremony of foot-washing ought to be observed, and that the joys of the righteous and the punishment of the wicked will be endless.

Many of the Two-Seed Baptists are strongly opposed to a paid ministry. They hold that the calling of the ministry is "to comfort Zion, feed the flock, and contend earnestly for the faith once delivered to the saints. They are Antinomians, and do not believe that the help of a minister is needed by the Saviour to reach and save sinners. He is a full and complete Saviour, and carries on the work of salvation without the help of men. "Modern institutions," such as Sunday schools, theological seminaries, Bible and missionary societies, are regarded with marked disfavor, as among the Primitive Baptists.

There are 44 associations, with 415 organizations, 333 5-6 church edifices, valued at \$135,230, and 9,932 communicants. Though the communicants are scattered over 23 States, they are most numerous in Texas, Tennessee, Kentucky, Mississippi, and Arkansas. The average seating capacity of the edifices is 312, and the average value \$405. They have not been increasing lately.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	24	24	\$7,050	538
Arkansas.....	62	58	30,800	1,230
Florida.....	4	4	400	39
Georgia.....	18	18	4,950	330
Idaho.....	2	2	700	61
Illinois.....	3	1	800	51
Indiana.....	5	5	2,200	104
Iowa.....	1	1	600	10
Kansas.....	3	3	600	102
Kentucky.....	31	31	14,450	965
Louisiana.....	10	10	1,900	170
Maine.....	3	3	1,400	115
Mississippi.....	26	26	10,250	840
Missouri.....	32	22½	9,050	668
New York.....	3	3	1,900	96
North Carolina.....	9	3	680	183
Ohio.....	1	1	400	33
Oregon.....	15	2	1,800	194
Tennessee.....	37	36	16,800	1,370
Texas.....	87	63	30,750	2,019
Virginia.....	7	2	1,050	142
Washington.....	5	1	400	71
West Virginia.....	22	16½	6,900	641
Total.....	415	333+	\$135,230	9,932

INDEPENDENT CONGREGATIONS.

These are congregations having no connection with any of the denominations. They vary widely in faith. Some are akin to Presbyterian, others to Methodist, and others to Adventist and other bodies. They have no general organization among themselves. Some are organized on a union basis and are supported by members of several denominations. There are 156 organizations, with 14,126 members and property valued at \$1,486,000.

SUMMARY BY STATES, ETC.

STATES, ETC.	Number of organizations.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	1	..	.....	150
Alaska.....	1	..	.....	766
California.....	11	2	\$70,575	717
Connecticut.....	4	3	3,600	353
District of Columbia.....	5	3	17,100	386
Georgia.....	1	1	.....	25
Illinois.....	8	7	140,000	1,640
Indiana.....	16	10½	8,450	918
Iowa.....	1	1	1,000	75
Kansas.....	9	5	7,550	271
Maine.....	3	3	17,500	170
Maryland.....	2	2	40,000	500
Massachusetts.....	18	12	121,350	684
Michigan.....	2	2	6,000	170
Minnesota.....	1	1	700	31
Missouri.....	3	1	1,500	156
New Hampshire.....	3	1	1,500	150
New Jersey.....	8	6	52,300	552
New York.....	26	23	722,400	4,232
Ohio.....	5	6	22,800	298
Pennsylvania.....	17	15	140,900	948
Rhode Island.....	6	4	89,200	768
South Carolina.....	1	1	8,000	.....
Vermont.....	4	2	13,575	166
Total.....	156	111½	\$1,486,000	14,126

THE ADONAI SHOMO.

This community was organized and legally established as a corporation in 1876, in Petersham, Mass. At its organization it had eleven members. It came out of the Adventist movement. Its leading principles are faith in Christ as the Son of God and a community of goods. All members, male and female, have an equal voice in matters of government and property. There is a common treasury, whence individual needs are supplied. All labor for the common maintenance, agriculture being the chief industry. It has now but twenty members.

THE (PLYMOUTH) BRETHERN II.

Those constituting this branch are often called the "Loose" Brethren, because they are regarded as less strict in discipline than either of the other three branches. They also hold a somewhat different view of the ministry, a view approaching that common among the denominations which have regular pastors. The statistics of (Plymouth) Brethren I have been previously given. The Roman numerals are no part of the name, but are used solely for the sake of distinction.

SUMMARY BY STATES.

STATES.	Number of organizations.	Halls, etc.	Value of church property.	Communicants or members.
Arkansas.....	1	1	.....	3
California.....	4	4	\$90	115
Colorado.....	1	1	.....	13
Illinois.....	13	13	250	410
Indiana.....	5	5	150	79
Iowa.....	2	2	.....	48
Kansas.....	6	6	.....	115
Louisiana.....	1	1	.....	20
Massachusetts.....	6	6	650	274
Michigan.....	6	6	.....	170
Minnesota.....	4	4	25	95
Missouri.....	2	2	.....	60
Nebraska.....	4	4	.....	47
New Jersey.....	4	4	.....	85
New York.....	8	8	100	353
North Dakota.....	1	1	.....	6
Ohio.....	3	3	.....	72
Oregon.....	1	1	.....	10
Pennsylvania.....	5	5	.....	214
Rhode Island.....	3	3	.....	55
Texas.....	4	4	.....	105
Virginia.....	3	3	.....	50
Washington.....	1	1	.....	20
Total.....	88	88	\$1,265	2,419

THE (PLYMOUTH) BRETHERN III.

These are the strictest division of the Brethren. Their separation from the Brethren of the first and largest division some years ago was the result of a controversy over a matter of discipline. They insisted that all the Brethren were under obligation to accept a certain declaration on a point of faith made by one of their assemblies.

They have 86 organizations and 1,235 members. They are most numerous in the State of Illinois.

SUMMARY BY STATES.

STATES.	Number of organizations.	Halls, etc.	Value of church property.	Communicants or members.
California.....	4	4	.....	40
Colorado.....	1	1	.....	35
Connecticut.....	3	3	.....	16
Florida.....	4	4	.....	33
Georgia.....	4	4	.....	32
Illinois.....	9	9	.....	234
Iowa.....	6	6	.....	166
Kansas.....	6	6	.....	79
Louisiana.....	1	1	.....	2
Maryland.....	1	1	.....	12
Massachusetts.....	4	4	.....	59
Michigan.....	4	4	\$200	47
Minnesota.....	1	1	.....	12
Missouri.....	2	2	.....	18
Nebraska.....	6	6	.....	50
New Hampshire.....	1	1	.....	4
New Jersey.....	5	5	.....	83
New York.....	4	4	.....	76
North Dakota.....	3	3	.....	29
Ohio.....	3	3	.....	89
Oregon.....	1	1	.....	12
Pennsylvania.....	4	4	.....	57
Rhode Island.....	1	1	.....	11
Tennessee.....	1	1	.....	8
Vermont.....	1	1	.....	2
Virginia.....	2	2	.....	13
Washington.....	3	3	.....	12
Wisconsin.....	1	1	.....	4
Total.....	86	86	\$200	1,235

THE (PLYMOUTH) BRETHERN IV.

This branch is due to a difference arising quite recently among those formerly constituting the third division. Some held that a second impartation of divine power must be received before a member could be said to be in full possession of eternal life. This view gave rise to various complications respecting the person of Christ and the condition of the Old Testament saints. Those who refused to accept this teaching formed new assemblies or congregations and constitute the fourth division. They are found in 15 States, principally in California, Ohio, and Massachusetts.

SUMMARY BY STATES.

STATES.	Number of organizations.	Halls, etc.	Value of church property.	Communicants or members.
California.....	6	6	.....	137
Colorado.....	1	1	.....	8
Georgia.....	1	1	.....	6
Illinois.....	2	2	.....	28
Indiana.....	1	1	.....	35
Kansas.....	1	1	.....	12
Maryland.....	2	2	.....	67
Massachusetts.....	1	1	.....	100
Michigan.....	2	2	.....	57
Minnesota.....	2	2	.....	37
Nebraska.....	2	2	.....	30
New Jersey.....	5	5	.....	58
Ohio.....	3	3	.....	110
Pennsylvania.....	1	1	.....	25
South Carolina.....	1	1	.....	8
Total.....	31	31	.....	718

MISSIONARY CONCERT.—PROTESTANT EUROPE.

Home Life in Norway.

BY HJALMAR HJORTH BOYESEN.

It is a curious fact, which has been sufficiently commented upon, that only the Germanic nations have a distinct name for home, as a conception apart from the house which gives shelter. The Frenchman is *chez lui* (with himself), and the Italian *in casa* (in the house); but neither of these terms is in the least expressive of the home sentiment. It would, indeed, be a wonder if that sentiment existed in a people which lives so constantly in the open air and rarely resorts to the house except for shelter. But even among the Germanic nations I fancy there is none to whom home means more and in whom the home feeling is stronger than among the Norwegians. Way back into the dusk of heathendom stretches the notion of the sanctity of home. The house became invested with individuality to the successive generations who lived and died under its roof. It seemed, not an artificial combination of wood and brick and mortar, but a living, sentient thing, endowed with a soul and presenting a distinct physiognomy. With powerful, invisible arms it drew every scion of the family, wherever he might wander, back to the ancestral hearth, and the mere thought of home thrilled him with a strange, sad, delicious yearning. The least reminiscence had a potent, moving eloquence. The mere memory of a shabby barnyard, with pigeons on the roof and fowls scratching up a scanty living on the dunghill, had an unaccountable enchantment. The skies were bluer, the grass was greener, the flowers were more fragrant, and the smell of the new mown hay more ineffably sweet at home than anywhere else in the wide world.

The routine of life in a Norwegian home depends, of course, largely upon the social station which the family occupies. There are, properly speaking, but two social classes in Norway, the *bourgeoisie* and the peasantry. As there is no aristocracy and no hereditary privileges are recognized, the clergy, the army, and all officials of state are drawn from the two above-named classes, and never really rise out of them. A clergyman whose parents were peasants remains at heart a peasant in spite of his university culture; and his manner of speech, thought, and feeling will always bear the impress of his origin. Likewise a minister of state, whose father was a small merchant or a ship captain, will retain the sentiments of what in other lands is called the middle class, but which in Norway is really the upper class, because there is no recognized class above it. The most typical home, which most nearly represents the average condition of the people, is, therefore, a *bourgeois* house, whether the *bourgeois* in question be a well-to-do merchant or a rural official. As I happen to have the liveliest

recollections from a home of the latter kind, I shall choose my typical household from among those who are entitled to wear "the king's uniform."

I may strike an occasional note which is more individual than general; but in all essentials I am confident that my picture will not depart much from the aboriginal.

My grandfather, in whose house I spent the happiest years of my childhood, was a rural judge in the northwestern part of Norway. He was an old-fashioned man, of patriarchal habits and appearance, upright and God-fearing, of quiet manners and gentle speech. He left the management of his landed estate to his wife, who was a brilliant, energetic, and highly gifted woman, and something of a general. The family were roused at six o'clock in the summer and at seven o'clock in the winter, by the ringing of a big bell which was mounted on the gable of the storehouse. When the cook pulled the bell rope, standing on the stone steps, it was the general signal for the rising of every member of the household except guests, who were privileged to sleep on if they so chose. A cup of coffee and *zwieback* (*kavring*) was served to the members of the family, and a rather substantial breakfast, consisting of coffee, bread and butter, and oatmeal porridge and milk, to servants and laborers. Then all were summoned into the sitting room, where my grandfather, seated at the big center table, read a chapter from the Bible, and then, kneeling, repeated the Lord's Prayer. The servants and field laborers, and all who happened to be sojourning under his roof, were expected to be present at this worship, though no pressure was exerted upon guests if they preferred to be absent.

About eight o'clock the real breakfast was served to the family, consisting of bread and butter, eggs, oatmeal, coffee, and occasionally fish. Thereupon each one betook himself to his or her avocation. My grandfather went to the office, which was in a separate building on the other side of the courtyard, and his wife went to the kitchen to weigh out the coffee, sugar, flour, and other provisions that were needed for the day, and to give orders to servants, tenants, and other laborers who were engaged in various tasks indoors or out of doors upon the estate. Usually there were grown-up granddaughters or other female relatives staying in the house, who took turns in assisting her in the management of the household, a week being allotted to each.

Dinner was served at one o'clock; and the number of people who daily sat down at that large, hospitable board would astonish an American housewife—or "house mother," as she is called in Norway. There are few well-to-do families which have not a herd of indigent relatives and dependents; and of this class my grandparents had rather more than the usual

allotment. There were maiden sunts and cousins, of both sides of the house, who had come, perhaps, years ago, on a visit which had been extended indefinitely, until they had lapsed by degrees from the position of guests into that of regular retainers. There were male failures of various kinds, who, having found a snug berth, were reluctant to relinquish it and stayed on, on sufferance, and because no one had the heart to ask them to leave. If my recollection serves me right there were, all included, seldom less than eighteen to twenty diners at the family table, while in the servants' hall there might be as many more, varying, however, with the seasons. In winter there were probably not more than half as many as in summer, during the seed time and the hay harvest.

The bill of fare was a trifle stereotyped, and fixed by household tradition for every day except Sunday. It was an invariable rule to have boiled salt beef on Thursday, and on Saturday salted herring and beer soup. During the season when game was abundant, reindeer steak, ptarmigan, mountain cock, capercaillie, hare stew, etc., gave an agreeable variety to our bill of fare. Fish, of all conceivable sorts, was too abundant to be appreciated; and I remember the time when servants, on being hired, stipulated that they were not to have salmon, fresh or smoked, more than three times a week. Now there is no need of such a stipulation, as Norwegian salmon is exported in ice to England, and brings good prices.

At three o'clock in the afternoon coffee was served, and at five, children and servants had a sort of half-way meal called "afternoon bite" (*Eftersvaelg*), of bread and butter, and at eight in the evening there was the regular supper, consisting of bread and butter, tea, cold dishes, and various relishes. I often marvel when I look back upon this regimen, and doubt whether I really can have disposed of so many meals without unpleasant consequences. But a country boy (and particularly a Norwegian one) has an ostrich stomach which can digest amazing quantities of food without inconvenience.

It is not to be inferred, however, that the Norwegian household's chief occupation consists in eating. In our family we had a pleasant habit of gathering in the twilight in the sitting room (about five o'clock, when the day's labor was at an end) and listening to stories. I had an insatiable appetite for stories, and my grandmother possessed the raconteur's talent in a high degree. She told of her own youth, when the world looked and behaved very differently from what it does now; and she had an inexhaustible fund of family anecdotes about her father, grandfather, and remoter ancestors. I confess, however, that all these eighteenth-century reminiscences, interesting though they were, had less charm to me than the popular tales and legends which at a later hour were recounted in the servants' hall. Unhappily, I was strictly forbidden to visit this delightful place, be-

cause much was related there which was not for ears polite. But a mysterious fascination drew me thither, and many a night, when I had dutifully kissed my grandparents good night, I would steal on tiptoe down into the forbidden region and listen, spellbound, to the wonderful tales of trolls, "haunts," elves, and fairies. There Necken (the nixy) played his harp at the midnight hour under the cataract, and fulfilled the wishes of unhappy lovers; the Hulder with scarlet bodice and golden hair sat in the late glow of the setting sun, blowing her *loor* (Alpine horn) as she flitted through the forest, bewildering by her unearthly beauty the hapless swain who chanced to catch a glimpse of her wondrous countenance. Ballads were sung of the heroic deeds of the Norsemen in the olden time, and sometimes a wandering fiddler would come and play the Hardanger fiddle, and entertain the company with the raciest kind of parish gossip. They had no lamps or candles in the servants' hall, but a great fire of logs blazed and crackled upon the hearth, and burning pine knots were stuck into the crevices of the wall, casting a weird light upon the girls who sat spinning or carding wool, and the men who were carving spoons, boxes, or knife-handles.

The knowledge I acquired during these clandestine visits has, I venture to affirm, been of more use to me and had a greater influence upon my life than any learning I ever derived from books and so-called "polite conversation;" for it laid bare to me the very heart of the Norse people, and gave me a deep insight into the nature and character of the noble race from which I had sprung — *The Outlook*.

Religious Training in Norway.

BY OLAUS DAHL.

THERE can be no doubt about the desire on the part of any state to give to its citizens the best possible education. In the United States the state feels the limitations of its rights in the sphere of education, so that, even with a feeling of the desirability on the part of many that children be given moral and religious instruction in our public schools, this element in education falls outside the functions of the state. This limitation is placed by our circumstances, and especially the great diversity of religious belief. These are matters of conscience with which the state cannot interfere.

In Norway the conditions have been quite different. Its citizens are one homogeneous people, and, up to a recent date, have had practically but one religious belief. There has, therefore, been one mind in regard to what should be taught in religion and morals, and hence no encroachment on the freedom of conscience and belief. Even those who disagreed with some of the doctrines taught in the schools felt the desirability of having some religious instruction, and looked upon the incidental conflicts with their

views as of no serious consequence, as they were but extraneous opinions, while on the main principles of moral and ethical teaching there could be no disagreement.

Thus the requirements of the compulsory education law have until quite recently been the same for all. By the new law dissenters may be excused from religious instruction, wholly or in part, and need not attend the state schools at all, provided they conduct schools of their own answering to the requirements of the former. As a rule, however, the children of dissenters take part in the religious instruction, as the parents find no time to devote to this purpose.

Compulsory attendance at school is required between the ages of seven and fourteen. Even deaf-mutes come under this provision, and the state conducts special schools for them. Illiteracy is as a result an impossibility. The amount of time given to religious instruction is considerable. The instruction consists of Bible history, New Testament readings, and interpretation of the fundamental ethical and religious teachings of the Lutheran Church. Text-books accepted by the commissioners of education, and having the sanction of the king, must be used. There is thus a continual incentive to authors to prepare text-books which shall have the sanction of the king.

Taking these two facts together, the amount of time devoted to religious instruction and the use of systematic text-books, we have, other things being equal, very good results. Formerly ill-trained teachers were met with, but, as a rule, now only the best trained are employed.

It might be interesting, but hardly fair, to compare the results of the religious instruction in the public schools of Norway with the results of the work in our Sunday schools. In the first place, the time devoted to religious instruction—some twelve hours a week—could not be fairly compared with the short one hour of our Sunday schools; and, in the second place, we must take into account the fact that the definite results of any study depend to a great extent on having systematic text-books.

The results, however, are not as unequal as the above comparison would seem to indicate. Perhaps the daily mingling of the study of the word of God with secular studies may decrease the earnestness and interest which we find in the case of many Sunday school pupils. Then the one hour on Sunday is not necessarily a true indicator of the amount of work done, and there may be pupils in our Sunday schools who are more familiar with the Scriptures than pupils of the same age in the public schools of Norway. Furthermore, the lesson helps are becoming more and more systematic, and in practical utility equal to the best text-books.

It is, of course, difficult to measure the influence of this system of education on the life of the people, and especially to indicate its direct results; but there is no doubt that its influence is very powerful.

The Norwegian people are proverbially honest, peaceable, liberty-loving, and law-abiding—characteristics, we may say, of people who inhabit isolated mountain regions. But, while this may be true as a general statement, it has its great exceptions, and we may surely allow as much influence to the institutions under which a people lives as to the physical characteristics of the country which it inhabits.

No one of a country's institutions is more potent in its influence than the public schools. Because of the prominence of religious instruction in the schools of Norway its influence cannot well be overstated. The reverence taught for God brings in turn respect for all authority. The influence for good to the Church lies still nearer at hand. How much time and labor we lose in America in reclaiming those whose religious training has been neglected! By the system in vogue in Norway the child is prepared for a rational conception of his duties as a member of the church.

True, this training may not in all cases work conversion, or even conviction of the duties we owe to God; but the seed has been sown in the young heart, and it is the frequent experience of those who "come to themselves" in after years that the early instruction has borne fruit, though long delayed. "This," it may be said, "is but a statement of the influence of all religious training;" but we must bear in mind that, in this respect as in all others, the influence is in proportion to the time and attention given to the instruction.

Even dissenters, who do not make use of the religious instruction in the schools of Norway, devote more time to this element in education than the denominations which they represent do in our own country. Conviction of its all-importance has been wrought into the mind of the people. This we can see in the case of the Norwegian people in this country. In the Northwest there is scarcely a congregation but has at least two or three months' parochial school during the year. This should not be taken as a sign that they do not appreciate the public schools, for they do, but that they realize that religious training is something for which responsibility devolves upon them as individuals, and not on the state.—*Sunday School Times*.

Methodism in Norway.

BY REV. J. SANAKER, OF CHRISTIANIA.

METHODISM was not born in a heathen land. The emergencies of a Christian land gave occasion to its birth. Old Christian Europe is its own home field. At the start it differed from the ordinary Christianity of England by being more practical, personal, pure, and zealous. It was "Christianity in earnest." Like many good thoughts and ideas born in Europe, it emigrated to America to multiply and increase and be endowed with new power.

At some of its pentecosts there the Norwegians have also been represented, and some of these have felt a divine call to return to pray and labor "to raise up a holy people in Norway."

Norway was a needy field. Christianity here was at a low ebb. In the State Church rationalism, dead orthodoxy, and the civil law had combined to rule out nearly every utterance of spiritual life. A layman in the State Church, Hans Nielsen Hauge, had attacked all these by attacking the prevalent sin and ungodliness of the clergy as well as the people, and had somewhat opened the way for us. He was the John the Baptist of a better religious era for Norway. At the beginning of this century he preached repentance toward God, and personal faith in our Lord Jesus Christ as the condition of salvation for both preachers and people. Like Wesley, he wrote as well as spoke, and traveled the country in all directions, and also visited Denmark. There was a peculiar power in his words whether spoken or written, but he was not permitted to continue his good work of faith. He was persecuted by the clergy whose sins he exposed.

In the space of eight years he was imprisoned ten times, but each time they had to release him because they could not make out a case against him. Finally in 1804 they had found how they could bring effectual accusation against him. According to an old statute of 1841 against conventicles he was imprisoned and kept in prison for twelve years! He was at first kept in the worst kind of a prison, so his health failed. Twice he was released for a short time to supply the country with salt! It was a time of war. No salt could be imported, and he was the only man in all the land who knew how to make it! He supplied the land with the material as well as the spiritual salt, and yet they put him in prison again! As he in prison could not attend to his business he was also financially ruined, but on his release in 1816 his friends assisted him to secure a farm near Christiania. Here he spent the remaining eight years of his life in peace. A Methodist brother has lately bought this farm, and built a fine new house on it. Bishop Joyce and wife spent a day and night there last summer.

The labors of Hauge had been severely crippled by his long imprisonment and premature death, but the rationalism, dead orthodoxy, and unjust law of the land had received a severe blow. Yet it was very dark here when the Methodists came, and is so still in many places. I will give some facts to show how dark it was, as well as what changes have been wrought since.

In Fredrikshald, a town of some ten thousand people, there were only three persons said to be Christians or pious people. There was a single church building and a single pastor who held a single service per week. Thirty persons were considered a good congregation, and often there were not

more than eight or ten present, and even most of these would either leave the church or go to sleep before the tedious service was ended. A respected lady, and a good member of our church in Fredrikshald said she once stood up to leave the church when all the rest were fast asleep while the old pastor was reading his dry sermon!

Immorality, drunkenness, and disturbances of the public peace were very prevalent. When the Methodists had been at work a short time the state of things began to change for the better. The old pastor, though, did not like his new zealous neighbors, and he applied to the head of police, and asked if he could tell him how he could get them out of town. In reply the head of police said he did not know of any way to get rid of the Methodists, as the law now protected them; but even if he knew of a way he would not give the pastor any such information, as he had seen good results of their labors on the moral condition of the people, and personally he only wished there were more such preachers. The Methodists had already relieved him and his men of some hard cases, and one of them lives yet and has for many years been a good exhorter.

In 1856 our society in Fredrikshald was organized, and consisted then of sixteen members. What changes have taken place in these thirty-six years! Formerly everything bespoke the much-praised unity—one church, one pastor, one service—but it was the unity and uniformity of death. Now even the State Church has two church buildings, and of late they have had three and sometimes four pastors. Besides this they have lately built a large "Bedelms," or chapel, where laymen as well as their ordained ministers can hold meetings. They have at least five meetings per week, not counting the Sunday school sessions.

The Methodists have one pastor, two local preachers, and at least four exhorters, who all hold meetings. Besides class meetings, prayer meetings, and Sunday schools they have at least six preaching services per week, not counting the meetings in the country districts, which also are visited by the pastor and his helpers. When the writer was pastor there some seven years ago he was expected to take charge of at least one service or meeting every day in the week except Saturday.

Like the Methodists, the Baptists have also two chapels and one pastor, and six preaching services in the week, besides smaller meetings.

The "Lutheran Free Church," which is Presbyterian in government and Lutheran in doctrine, has a spacious chapel. They are about as zealous as the Methodists in holding revival meetings and executing church discipline. Ordinarily they have at least three preaching services per week.

Besides these there are still two chapels in the town; one belongs to "Christ Church," which is a Congregational body, and the other to the Salvation

Army. In the first, there are held at least three regular preaching services per week, and in the latter meetings every day.

From being one of the most irreligious towns Fredrikshald has become one of the most religious. Three of the chapels above mentioned are in a suburb, Tistadalen, which now belongs to the town proper. The whole population is now about eleven thousand two hundred. The dissenting bodies have appeared on the ground in the order in which they are given above. Adventists and Mormons have also visited the town, but nothing permanent appears as the result of their labors.

In that town our church has the largest membership of all dissenters. The reports for last year show 328 members, 12 probationers, 3 Sunday schools, 38 teachers, 330 pupils, and 2 chapels valued at 24,000 crowns. Ten years ago the reports showed 187 members, 31 probationers, 2 Sunday schools, 35 teachers, 220 pupils, and 1 chapel valued at 15,240 crowns.

How the advance in Fredrikshald compares with the advance in all Norway may be seen from the following figures. The reports for 1892 show: 39 charges, 39 chapels valued at 579,945 crowns, 4,598 members, 590 probationers, 59 Sunday schools, 520 teachers, 5,395 pupils. And the reports for ten years ago gave: 25 charges, 22 chapels valued at 298,290 crowns, 2,892 members, 477 probationers, 43 Sunday schools, 376 teachers, and 3,130 pupils.

So far we have mainly reached the poor laboring classes in Norway. Our financial ability is therefore small. A few years ago our richest member in Fredrikshald was estimated by the town authorities to be worth only six thousand crowns, or about sixteen hundred dollars!

Nevertheless we raised in Fredrikshald at that time in one year for all purposes 5,500 crowns—about three hundred members raising in one year for religious purposes nearly as much as the richest man among them is supposed to be worth!

Our advance on this line in all Norway may be seen from the following figures. Last year we raised for the support of our pastors 18,334 crowns, and for missions 4,771 crowns, and ten years ago we raised for the support of the pastors 7,344 crowns, and for missions 2,402 crowns. Bishop Foster visited us in 1882, and he then told the writer that he had observed we had doubled the sum total raised for self-support in the ten years gone by since he had been here the first time. He then thought we had done well. In the ten years now expired since he was here we have more than doubled the sum raised for self-support, as seen above.

One of the presiding elders, Rev. J. Thorkildsen, reports: "Everywhere spiritual life is seen. As a rule our Methodist people are animated with deep religious feeling, and live and work for the Lord who bought them. The Sunday school work is also taken care of in all our churches."

"The Land of the Midnight Sun."

THE name Lapland does not apply to any distinct political division of the earth's surface, but rather to those portions of Norway, Sweden, Finmark, and Russia which lie within the arctic circle near North Cape. Lapland must not be confounded with Finland, as the Finn and Lapp languages are essentially different. Neither must Finmark and Finland be supposed identical. Finmark is a small territory lying within the arctic circle and surrounding North Cape, while Finland comprises all that part of western Russia lying immediately north of the Gulf of Finland. A glance at the map of Russia and Sweden will be interesting and instructive in this connection.

It may be inferred from the foregoing that the Laplanders are of many nationalities and of more than one language. This is partially true; but the Lapp language is really quite distinct from that of neighboring countries; insomuch that a Finlander would find himself unable to converse with a Lapp, and *vice versa*. However, each would find the acquisition of his neighbor's tongue comparatively easy.

In the southernmost part of Lapland there are settled villages with more or less substantial houses, schools, and churches. Most of the inhabitants are farmers. Each farm has three or four buildings arranged around the sides of a hollow square. The stables are separated from the house only by rough plank walls, the cracks in which are plastered with moss. The walls of the houses are frequently ornamented with pictorial papers, copies of which have reached this far-off region.

These southernmost Lapps are by no means illiterate. They maintain their schools and churches with commendable persistency, and throughout the long, sunless night of winter they gather round their hearth fires and read for the edification of the entire family. Their devotions are singularly prolonged. Services of from four to seven hours' length are not wearisome to them. Their priests are by far their best paid workers, and the missionaries are appreciated in proportion to their ability to preach loud and long.

The average Lapp is short of stature, seldom attaining over five feet in height, and has straight, coarse, dark hair. The men are beardless. They are universally afflicted with sore eyes, due, it is supposed, to the reflection of the sun on the snow. The northern Lapps are squalid and ignorant. They subsist almost entirely by fishing on the coast and by herding reindeer in the interior. The average well-to-do Lapp is the owner of several hundred reindeer, from which he secures milk for cheese, also the finest kind of venison. On these he chiefly subsists. In winter he gorges himself with meat, but during the short summer he lives sparingly on milk and cheese.

The Lapps of the coast are hospitable and friendly, but some of the mountaineers are suspicious and at

times even hostile. They are wanderers from necessity, as their reindeer herds subsist entirely on a hardy moss which requires seven years' growth to reach maturity, and can only be found growing wild in small patches.

The reindeer is a peculiar animal. It disdains all shelter and will not eat food given to it, but prefers to hunt the moss by burrowing deeply into the snow. Reindeer are comparatively useless in summer. In fact they are in full health only during the intensely cold arctic winter. Once each year they are driven down to the sea and allowed to drink the salt water. It is said that at sight of the sea they rush forward and drink deeply, and the Lapps maintain that the salt water drives out destroying gnats which embed themselves in the reindeer's skin.

The largest beds of moss can scarcely be relied on to supply a herd for more than a month at a time, so that it becomes necessary to make frequent changes

of base to find new pasture grounds. Thus the Lapp herdsman is kept constantly moving, and his shelter meanwhile is necessarily of the frailest character. His family occupies a hut made of poles joined together at the top around a circular opening designed to allow the smoke to escape. In winter furs are thrown over this opening to keep out the snow and the cold. The floor space, frequently not more than six feet in diameter, is the living and sleeping room for the entire family. The smoke is intolerable, filling the air to suffocation. At night young and old alike throw themselves down in their deerskin clothing and sleep soundly in a temperature that is below zero.

The herdsman, however, enjoys few of even these meager comforts of home. In winter his reindeer are constantly in danger from attacks by wolves, and he is compelled to stand guard over them day and night. When herding at a distance from home he sets up a rude tent of cloth or skins, open at the top, and useful only to keep off the fierce winter winds. In this cheerless shelter he lies down and sleeps.

The sports of the Laplander are snow-skating and reindeer sledging. The snow-skater moves about over the surface of the frozen snow with the greatest ease. He descends the steepest hills at great speed, and is enabled to hunt the wild reindeer in haunts which he never could penetrate without his snow-skates.

A ride behind a reindeer in a Lapland sledge is an experience never to be forgotten. The sledge itself is scarcely sixteen inches wide, by as many feet long or more, and the speed of the reindeer when drawing this light burden is something marvelous. A train of sledges will make seventy miles a day with ease, and continue at the same rate day after day. The traveler is fastened to his sledge with strong ropes. The road is so uneven that the sledge is constantly being overturned, but the reindeer never stop for such trifles as that; they keep straight on at breakneck speed, and the traveler rights himself as best he can. Sometimes in descending a steep hill the sledge gets ahead of the reindeer; then deer, sledge, and rider become inextricably tangled and roll in a heap to the foot of the declivity. All the time cold is intense, and in midwinter the sun is so far south that darkness reigns supreme.

After the long, dark winter night there comes a summer when the sun does not set. Vegetation is so stimulated by this day and night sun that it grows rapidly and attains to a surprising profusion. But the summer is more intolerable than the winter. The constant heat, unbroken by cool air at night, makes life a burden. Added to this are the torments of myriads of monstrous mosquitoes, gnats, and sand-flies, so that man and beast alike hail with joy the return of the Lapland winter.

The Laplanders are an extremely friendly



A LAPP ON HIS "SKI."



LAPP WOMAN AND HER BABY IN "KOMSE."

and hospitable people, as indeed they had need be in a country where hostility and churlishness would often mean starvation and death. In winter the nomad Lapps generally pitch their encampments near the huts of their more or less settled river and forest kinsmen, whose reindeer they have taken care of in the summer; and there in the neighboring forests the herds find their pasture till toward the beginning of May, when the migration to higher lands and mossy tracts near the fjords begins. A strikingly picturesque spectacle is the passing of the vast antlered droves along the snowy hills under the care of the girls and men on their *ski* or snow-skates, while the well-trained dogs beat up the stragglers. The word *ski* (pronounced *she*) is generally translated "snow-shoes," but these strips of birch, fir, or ash, from six to eight feet long and three to four inches wide, may quite as fitly be called skates. The origin of the *ski* has been traced to a remote Mongolian antiquity, and when it is mentioned that a downhill leap of ninety-nine feet and a journey of 136½ miles in 21 hours 22 minutes have been accomplished on them it will be seen that their usefulness is as wonderful as their antiquity.

It would far exceed the limits of our space to attempt to delineate the life of the Laplander, from the wood-and-leather *komse* in which his baby form is swung from a smoky rafter or a leafy branch, to the boat-shaped sledge in which he is laid for his last sleep in the shadow of some little red or white church. All the Scandinavian Lapps are Lutherans, and they are represented, notwithstanding their wild and restless mode of life, as being fervently religious. Their journey for leagues round to attend the various great festivals at the churches scattered over the country, and the celebration of the Lord's Supper at Easter is the customary preliminary to their departure for their summer pastures. Indeed, they appear to be of a temperament particularly susceptible to intense religious excitement, and during the long winter months, when the severe cold, the dreary darkness, the interminable snow, and the weird "northern lights" cannot but exercise an effect on the senses and the imagination, they are apt to give way to paroxysms of fanaticism which sometimes drive them to strange and even terrible excesses. A wild belief that the spirit of prophecy has descended on themselves, and that those who resist them have become possessed of the evil one, is the commonest form of this unhappy state of mental and spiritual aberration.

The Church in Sweden.

BY PROFESSOR OLAUS DAHL.

THERE is at present a great religious interest in Sweden. It was said at the Bureau of Statistics in Stockholm that the people of Sweden discuss religion, the Norwegian people politics. This is not true without qualification, but it may serve to indicate what for the time being is uppermost in the minds of men. The awakening in Norway is broader than it is in Sweden, and shows its influence in the sphere of literature, politics, and religion.

The common impression in our country in regard to the State Church in Sweden is that it has lost all life, but this is erroneous. Whatever the cause may be, whether the reflex influence of the work of dissenters, the increased zeal of its clergy, or the greater prominence of lay work, true it is that the Church is to all appearance doing good work. The Lutheran Church is the established Church of Sweden, and no country has produced more stanch defenders of the principles of Luther's teachings than the people of Gustav Adolph. Sweden has passed through the same experiences as most Lutheran countries in this, that dogmatism and formalism in worship have partially hindered true spirituality.

One source of the prosperity of the Church in Sweden is the liberal education of its clergy. With its great universities of Upsala and Lund as the institutions from which its ministers are graduated, the Church has a guarantee that none but men of education and culture shall fill its pulpits. The character

of the sermons heard in the cities of Sweden does not differ materially from those heard in our own city pulpits. If there be any difference we may perhaps say they are simpler, more like homilies, and not so much like a literary essay. Dr. Frederick Fehr, of the great church in Stockholm, is the peer of any of our city preachers. He is a man of the most thorough scholarship, inspiring personality, and convincing eloquence. With such preachers we wonder that the Church is not able to hold all her children. We find, however, that there are peculiar conditions which impede her work. In the first place, the number of churches is not in due proportion to the number of inhabitants. The case is almost as bad as in some cities in Germany. The nominal members range as high as 30,000. None of the churches in the large cities can seat more than a part of the members. The case of Dr. Fehr's church can perhaps be taken as a fair sample, the membership being 12,000 and the seating capacity of the church between 3,000 and 4,000.

But it is not only in respect to the seating capacity of the churches that the case is so bad. It is evident that the pastoral work among so large a number must be very limited. It is this crying need for more pastoral work that gives rise to dissenters as well as lay work within the State Church. The increase of dissenters in Sweden has been very rapid, whether we look at the tendency from the standpoint of those who place themselves outside of the State Church or of those who are nominal adherents but dissent in doctrine and practice. The latter is the course followed by Dr. Waldenstrom and his adherents. This position they occupy because of the advantages they enjoy in the use of the public schools. The number of those who have joined some denomination other than the Lutheran is about 60,000. Of these about 16,000 are Methodists, and there are over 175 native Methodist preachers in Sweden.

There is one district in Sweden where dissenters are almost unknown, and that is the district of Gothenburg. Chantauanism, a kind of Old Lutheranism, holds sway and has prevented all lay work, and as a result the work of dissenters does not thrive. Another fact which hinders the work of dissenters in general is that there are no dissenting ministers. Drs. Waldenstrom and Eckmann furnish two exceptions, but they have not actually withdrawn from the State Church.

One thing that should not be forgotten in giving a survey of the Church in Sweden is the beneficent effect of the kindly interest of the king and queen in all kinds of church work. No city can show a better system of charitable work or more charitable institutions in proportion to the population than Stockholm, and in all the liberal gifts and the Christian spirit of the king and queen are recognized.—*The Standard*.

The Christianity of Sweden, Norway, and Finland.

BY REV. K. O. BROADY, D.D., OF STOCKHOLM.

It is now about a thousand years since Christianity was first introduced in Sweden and Norway. Finland received the Christian religion later. After some resistance on the part of the people Christianity became in time, and by the aid of acts of violence, the common religion of the three countries named. The Catholic Church held sway over the minds of the people until the time of the Reformation. Since the closing years of the sixteenth century the Lutheran has been the established Church of Sweden, Norway, and Finland.

So far as these three countries are concerned the Lutheran Church is, generally speaking, characterized by an unconverted membership. This accords also with the records of history. It cannot be otherwise. The Lutheran Church in the countries named is recruited, not by persons who through the preaching of the Gospel have become converted unto God, but by the newborn children, legitimate and illegitimate, of its members.

Religion, generally speaking, with the members of this Church, consists in attendance upon the public services appointed. The hope of salvation, generally speaking, with the membership of this Church, is, at the best, based upon the pardoning and redeeming mercy of God through Jesus Christ, communicated, as it is said, through faith by the confession of sin and the participation of the sacrament of the holy supper.

The preaching of this Church is, at its best, mainly the holding forth of the religious sentiments which are to be read in the printed sermons of the clergy of the Lutheran Church of Germany; this not as a matter of plagiarism, but as the result of the theological training given the candidates for the ministry at the Lutheran theological seminaries in the countries of which I am speaking. This preaching is addressed to hearers who are supposed to belong to the spiritual kingdom of Christ, and of being the objects of redeeming grace.

The morality of the membership of the Lutheran Church in the three countries named, and consequently of the people of Sweden, Norway, and Finland, is that of the nominally Christian world at large. Sin abounds. Religion is not allowed to interfere with business or with pleasure or with the gratification of the lusts and appetites of the flesh.—*Baptist Missionary Magazine*.

JANUARY 1, 1893, there were in Sweden 19 district associations with an aggregate of 539 Baptist churches. The whole membership reported was 36,585. In the Baptist Sunday schools were 37,808 children and 3,024 teachers. The number of preachers was 617.



IN NORTHERN NORWAY.

Methodist Episcopal Church in Protestant Europe.

THE Methodist Episcopal Church is represented in Norway by one Conference with 41 traveling preachers; in Sweden by one Conference with 83 traveling preachers; in Denmark by one Conference with 18 traveling preachers; in Germany by two Conferences with 84 traveling preachers; in Switzerland by one Conference with 40 traveling preachers.

The other statistics of these Conferences are as follows:

NORWAY.

Local preachers.....	50
Probationers.....	475
Members.....	4,621
Sunday school scholars.....	5,395

SWEDEN.

Local preachers.....	142
Probationers.....	2,109
Members.....	13,789
Sunday school scholars.....	16,596

DENMARK.

Local preachers.....	13
Probationers.....	305
Members.....	2,359
Sunday school scholars.....	3,579

GERMANY.

Local preachers.....	45
Probationers.....	2,598
Members.....	8,327
Sunday school scholars.....	12,575

SWITZERLAND.

Local preachers.....	9
Probationers.....	981
Members.....	5,805
Sunday school scholars.....	15,552

The Methodist Episcopal Church has in Scandinavia, Germany, and Switzerland:

Traveling preachers.....	266
Local preachers.....	259
Probationers.....	6,468
Members.....	34,881
Sunday school scholars.....	53,667

The Missionary Society sends no missionaries to these countries, but aids the native preachers in carrying on their work.

The membership of the churches is being constantly depleted by emigration to the United States, and the money expended in aid of the churches in Europe is being repaid by the excellent material received from them in the increase of our foreign membership in this country. The German, Swiss, and Scandinavian members of our churches in the United States are second to none in their spirituality, activity, and liberality.

APPOINTMENTS OF NORTH GERMANY CONFERENCE.

BERLIN DISTRICT, *K. Schell, P. E.*—Berlin: Ellm, H. Burkhardt; Emanuel, D. Rohr; Salem, K. Schell, one to be supplied. Colberg and Greifenberg, O. Kohler. Coslin and Belgard, H. Gunther. Newruppin, E. Schmidt. Stettin, to be supplied.

BREMEN DISTRICT, *P. G. Junker, P. E.*—Bielefeld, H. Eberle. Bremen, J. Neubart. Flensburg and Apenrade, A. Hillner, one to be supplied. Hamburg and Wandsbeck, E. Pucklitsch, one to be supplied. Kiel, to be supplied. Osnabruck and Metten, E. Schuttgen.

P. G. Junker, Editor of The Evangelist and Kinderfreund.

J. Staiger, Director of Book Concern.

L. Weiss, Inspector of Bethanien-Verein.

OLDENBURG DISTRICT, *F. Eilers, P. E.*—Aurich, to be supplied. Brake, to be supplied. Bremerhaven, H. Meyer. Delmenhorst and Neerstadt, H. Mader, one to be supplied. Dornum and Essens, A. Luring, one to be supplied. Ede- wecht, F. Jacob. Leer and Rauderfehn, H. Willinghofer, two to be supplied. Neuschoo, I. H. Barklage. Oldenburg, F. Klusner. Vegesack, J. von Oehsen. Wilhelmshaven, O. Linder.

LEIPSIK DISTRICT, *G. Hempel, P. E.*—Cassel, P. J. Grunewald. Chemnitz, P. Lutz. Gottingen, A. Sulzberger, Jr. Greitz and Gera, A. Praute. Langenwetzendorf, C. I. Bendixen. Leipsic, E. C. Anner. Marburg, C. Raith. Plauen and Reichenbach, K. Schaarschmidt, one to be supplied. Saalfeld, E. Zimmer. Schleitz, R. R. Neupert. Schneeberg and Elbenstock, G. A. Schilde, one to be supplied. Schwarzenburg and Annaberg, E. Wunderlich, D. Bargmann. Werdau, P. Pritzlaff. Zeitz, F. Schmidt. Zschopau and Dittersdorf, H. Bottger, one to be supplied. Zwickau, W. Schutz, H. Bank.

APPOINTMENTS OF SOUTH GERMANY CONFERENCE.

FRANKFORT DISTRICT, *H. Mann, P. E.*—Bonn and Coln, H. Schmeisser. Dillenburg, C. Schwarz, Frankfort and Darmstadt, A. Theis, one to be supplied. Friedrichsdorf, W. Kuder. Hanau, E. Schilling. Kreusnach and Kirn, W. Selz, one to be supplied. Sommer, F. G. Notzold. Wetzlar and Giessen, to be supplied. Wiesbaden, J. Kaufman.

H. Mann, Director; A. Sulzberger, Professor, in Martin Mission Institute.

KARLSRUHE DISTRICT, *E. Gebhardt, P. E.*—Altensteig, C. Soll. Bischweiler, to be supplied. Calw, W. Landenberger. Freudenstadt, G. Surer. Heidelberg and Hockenheim, L. Mann. Kaiserslautern, C. Jeulter, one to be supplied. Karlsruhe, S. Gebhardt. Knittlingen, K. Walz. Lahr, H. Schilpp. Nagold, to be supplied. Pforzheim and Nuenberg, J. Harle, one to be supplied. Pirmasens and Zweibrücken, K. Burkhardt, one to be supplied. Speyer, Mannheim, and Ludwigshafen, J. Walz, H. Dorn. Strassburg, J. Spilli, one to be supplied.

STUTTGART DISTRICT, *C. Dietrich, P. E.*—Ansbach, K. König. Bayreuth, C. Steinmetz. Beilstein, to be supplied. Bietighelm, L. Schnell. Ebingen, E. Rhoner. Heilbronn, J. Renner, J. Diener. Heimsheim and Leonberg, H. Rieker, one to be supplied. Herrenberg, to be supplied. Ludwigsberg, A. Sharpf. Marbach, A. Kunz. Nurnberg and Wiesenberg, R. A. F. Wobith. Oeringen and Neuhutten, W. Kleinknecht, one to be supplied. Ottmarsheim, F. Brandt. Schweinfurt and Bamberg, to be supplied. Sindelfingen, J. Konzelmann. Sinshelm, A. Gommel. Stuttgart, A. G. Bruns. Vaihingen, E. Baumann. Weinsberg, W. Steinhrenner.

APPOINTMENTS OF SWITZERLAND CONFERENCE.

BERN DISTRICT, *J. U. Wuhmann, P. E.*—Basel, H. Welti, one to be supplied. Bern, E. Delm. Biel, A. Hunziger, K. Honegger. Geneva, H. A. Gut. Herzogenbuchsee and Solothurn, F. Oppiger, one to be supplied. La Chaux-de-Fonds, G. Bar. Langnau, J. Schneebeli. Lausanne, G. Spörri. Liestal, H. Huber, one to be supplied. Lyss, A. Lienhard. Nenchatel, E. Lienhard. St. Immer, R. G. Richner.

SAINT GALLEN DISTRICT, *J. Spörri, P. E.*—Chur, J. Kleiner. Frauenfeld, A. Rodemeyer. Herisau, G. Frei. Nieder-Uzwyl, J. Wettstein. Rheineck, J. Zolliker. Schaffhausen and Stein, G. Krauss, K. Rodemeyer. Schleifheim, U. Bosch. St. Gallen, J. Spörri, E. M. Bauer. Teufen, A. Ruppner.

ZURICH DISTRICT, *H. Kienast, P. E.*—Aarau, J. Lohrer. Affoltern, U. B. Schröder. Bulach, F. Deppeler, one to be supplied. Horgen, J. Strassler. Lenzburg, H. G. Odinga, one to be supplied. Oerlikon, C. Knoll. Thalwil, E. Hug. Turbenthal, L. Brändle, one to be supplied. Uster, A. Lerche. Wetzikon, H. Brunner. Winterthur, J. Harle, one to be supplied. Zurich: First, L. Peter, R. Marti; Third, K. Glatthil.

E. K. Schmidtmann, Director of the Book Concern at Zurich.

APPOINTMENTS OF DENMARK MISSION CONFERENCE.

J. G. Christensen, Superintendent, Nøjsomhedsvag 17, Copenhagen.

Aalborg, A. Christensen. Aarhus, L. C. Larsen. Copenhagen: Bethania, H. Jacobson; St. Paul's, C. V. Duckert. Esbjerg, C. Nielsen. Faaborg, J. Nielsen. Fredericks-haven, H. Hansen. Holstebro, C. J. M. Thaarup. Horsens and Hornslyd, S. N. Gaarde. Kallundborg, C. Jensen. Langeland and Nakskov, B. Petersen. Løkken, L. Petersen. Odense, P. M. S. Jensen. Randus, E. Nielsen. Svendborg, N. P. Nielsen. Varde, L. Christensen. Velle and Enkeland, A. Bast.

J. J. Christensen, Director of "Methodist Church Theological School;" C. J. M. Thaarup (Norway), Editor, and S. K. Johansen (Sweden), Assistant Editor, of *Dansk Kristelig Tidskrift*, and Teacher in "Methodist Church Theological School."

APPOINTMENTS OF NORWAY CONFERENCE.

BERGEN DISTRICT, *J. Thorkildsen, P. E.*—Arendal, C. Torjusen. Bergen: First Church, B. Jorgensen; Second Church, J. Wiel. Egersund, J. Howen. Flekkefjord, E. H. Aas. Hagesund, C. P. Rund. Kragers, H. Walle. Kristiansand, S. Haave. Lister, O. M. Lokke. Sandnes, to be supplied. Stavanger, M. Olsen. Voss, J. Korsmo.

CHRISTIANIA DISTRICT, *T. B. Barratt, P. E.*—Christiania: First Church, A. C. Odegaard; Second Church, H. Ristvedt; Third Church, B. G. Rognrud; Fourth Church, A. Olsen; Fifth Church, to be supplied. Eldsberg, to be supplied. Fredrikshald, G. Smedstad. Fredrikstad, J. Petersen. Hamar and Furness, B. Svensen. Hønefoss, O. Krogsrud. Kongsberg, N. Johannessen. Moss, S. Hansou. Odalen, C. Andersen. Sarpsborg, G. Gullikson. Sauggrenden, J. Johannessen.

A. Olsen, editor of *Kristelig Tidende* and *Bornetvænnen*. H. Ristvedt, Agent of Book Concern.

J. Sanaker, Principal of Theological School.

LARVIG DISTRICT, *J. Sannaker, P. E.*—Brevig, P. Olsen. Drammen, to be supplied. Horten, L. Jensen. Larvig, A. Gundersen. Porsgrund, J. Olsen. Skien, C. Larsen. Tonsberg and Sandefjord, A. Rynning.

TROMSØ DISTRICT, *J. P. Lie, P. E.*—Bodo, to be supplied. Hammerfest, A. Andersen. Tromsø, J. P. Lie.

TRONDHEIM DISTRICT, *A. Halversen, P. E.*—Aalesund and Nolde, C. Fredriksen. Kristiansund, E. Halversen. Levanger, S. J. Sovensen. Trondhjem, A. Halversen.

H. Hansen, C. J. M. Thaarup, L. Christensen, P. M. S. Jensen, N. P. Nielsen, A. Christensen, L. C. Larson, H. Jacobson, C. V. M. Dackert, E. Nielsen, C. Nielsen, L. Petersen, S. N. Gaade, C. Jensen, R. Petersen, A. Bast, Missionaries in Denmark.

APPOINTMENTS OF SWEDEN CONFERENCE.

ESKILSTUNA DISTRICT, *K. A. Jansson, P. E.*—Arboga, A. Rockberg. Eskilstuna, J. Roth. Kungälv, J. P. Larsson. Koping and Odensti, J. A. T. Jensen. Morko, K. A. G. Fridholm. Nyköping, L. Petersen. Stenhamra, to be supplied.

K. A. Jansson, Editor of *Svenska Sändebudet* and *Söndagskollöckan*.

J. Pedersen, Book Agent.

GEFLE DISTRICT, *K. Lundgren, P. E.*—Åvesta, I. G. Finerus. Borlänge, J. E. Henriksson. Fagesta, to be supplied. Falun, N. Lindström. Forsbacka and Walbo, to be supplied. Gefle, C. P. Carlsson. Karlholm, G. Petersen. Korsnas, K. H. Aven. Linde, C. J. Johansson. Mora, to be supplied. Norberg and Högfors, K. E. Lundell. Öregund, E. Runfeldt. Östersund, H. Strömberg. Sandviken, K. Telkey. Skutskar, F. G. Holmgren. Sund, A. Lofgren. Sundsvall, G. A. Gustafson.

GÖTEBERG DISTRICT, *C. Ljunggren, P. E.*—Älfringsås, P. Jeppson. Aamål and Bengtsfors, E. Nilsson. Aatorp, N. J. Backström. Bofors, C. Carlson. Degerfors, P. Adelholm. Falköping, to be supplied. Filipstad, L. G. Berglund. Göteborg: Ephraim, K. J. Tornblom; Emanuel, C. Hultgren; St. Jacob, A. Schon. Grums and Nor, A. G. Edlund. Halmstad, O. Uppling. Halsberg and Lerback, to be supplied. Hillingsberg and Karlöf, to be supplied. Karlstad, J. A. Janzon. Kristensham, A. Sigurdson. Laxa and Kumla, N. Lundback. Lekhyttan, B. G. Bergdahl. Lidköping, C. O. P. Lindström. Munkfors, L. O. Ring. Örebro, W. Anderson. Sefle, W. F. Hahne. Strömstad, to be supplied. Trollhättan, I. Z. Wickman. Walda and Slap, O. Magnusson.

GÖTLAND DISTRICT, *K. A. Wik, P. E.*—Burgsvik and Burs, A. Anderson. Buttle and Östergarn, to be supplied. Follingbo and Trakumla, J. A. Enander. Kappelsham, to be supplied. Klintchan and Tofta, K. O. Thorsell. Slite, K. A. Wik. Wisby, K. M. Lindh.

MALMÖ DISTRICT, *J. M. Erikson, P. E.*—Bjuf and Raa, P. F. Envall. Boxholm, O. R. Richter. Eksjö, T. Magnér. Helsingborg, F. Aagren. Jönköping, J. Magnusson. Kalmar, A. Uppling. Karlshamn, A. J. Liljenberg. Karlskrona, J. A. Rudström. Kristianstad, K. L. Lundqvist. Landskrona, G. Lindström. Linköping, A. F. Svensson. Ljude, E. E. Landin. Loftahammar, to be supplied. Lotorp, A. Eklund. Lund, E. Schildt. Malmö, to be supplied. Monsteraas, P. A. Larsson. Motala, R. A. Wahlbey.



GATHERING WILD GRASS IN SWITZERLAND.

Norrköping, A. Engstrom. Nassjö, J. Johansson. Oskarshamn, K. R. Wingvist. Waldemarsvik and Falerun, to be supplied. Westerwik, P. A. Kropp. Wexjö and Delary, A. Johansson.

STOCKHOLM DISTRICT. A. Hallene, P. E.—Hebe and Sala, to be supplied. Stockholm: St. Mark's, C. Wallenius; St. Paul's, B. A. Carlson; St. Peter's, G. Wagnason; Trinity, K. E. Norstrom. Upsala, E. A. W. Schutz. Westraas, to be supplied.

A. Hallene, President; J. E. Edman, Professor, in Theological School.

S. K. Johansen and J. Nielsen, Missionaries in Denmark.

N. J. Rosen, A. Gronblad, H. Bergqvist, G. A. Hiden, A. S. Huftqvist, H. Rabe, H. Fagerlund, and E. Bjönberg, Missionaries in Finland.

IN Norway, Sweden, and Denmark the Lutheran is the established religion, but there is complete religious toleration. In Switzerland the population is divided between Protestantism and Roman Catholicism, about 59 per cent of the inhabitants adhering to the former and 40 per cent to the latter. According to the constitution there is complete and

absolute liberty of conscience and of creed, except that the order of Jesuits and its affiliated societies are not permitted in Switzerland. In Germany the Protestants number 62.8 per cent and the Roman Catholics 35.8 per cent of the population. In Alsace-Lorraine, Bavaria, and Baden the Roman Catholics are in the majority; in Prussia they number one third; in Hesse, Oldenburg, and Württemberg they number one fourth, and in the other states they are less than one tenth of the whole population.

BISHOP VINCENT, who held the Norway Conference, writes:

"The cause of Methodism in Norway moves forward. Statistics tell only a tithe of the results of our work there. The stimulus given to the State and other Churches, the conversions under our ministry not reported to our own preachers, the edifying of believers who 'happen in' at our services, the larger religious world opened by our Gospel to young Christians, and the increase of faith in revealed religion among people who had been growing skeptical, are all to be taken into account when we try to measure the value of our Methodism in Norway."

YOUNG PEOPLE'S DEPARTMENT.

Mrs. Morgan's Quarter.

BY KATE SUMNER GATES.

"ONLY twenty-five cents." It seemed so very, very small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all those things it seemed to her that she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the Circle," she said to herself, "and then I won't have to give anything. My poor little quarter won't amount to anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll just stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience, very distinctly. "You know, even if you hadn't but one cent to give, that you ought to go and give it. What if they do all give more; it won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a little makes a mickle.' Suppose everybody who could only give a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that Mission Circle meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocket-book, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and putting on her bonnet and shawl started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought, as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard

winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must everyone do our own part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Mission Circle meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars."

Mr. Thompson counted out fifteen dollars.

"I suppose the most of it is for the Mission Circle," he said, laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson, as she dressed for the meeting. "And I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me!" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me!" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother, earnestly. "No, dear, it is a comfort to give up something for his sake."

What if she should give up the coveted lace scarf—what if she should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocketbook—plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little small change. She saw her take the quarter and drop it in the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and a crisp ten dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She knew that she had done what she could.

Festival of Narasimham.

REV. H. J. GOFFIN, missionary at Kadiri, India, of the London Missionary Society, writes of the observance of the festival of Narasimham, the man-lion incarnation of Vishnu, held last March in Kadiri:

"Thursday, March 9, was the great day of the festival, when the god was placed on the huge, unwieldy car and dragged round the town in triumph. We went to the town about eight in the morning and mounted a house-top near the starting place. The scene passes description. Far as the eye could see down the streets crowds and crowds of people were gathered, all trying to be near the car. The car itself was most gorgeously decorated with gayly colored cloths and flags, and surmounted by a red umbrella. At the four corners were placed hideous images, supposed to frighten away any evil spirits which might be about. By the side of these were placed graceful green plantain trees. Two figures representing horses, and another as driver, were attached high up in front, and above them ugly little images represented the god's attendants. The *pujaris*, or priests, were there bedaubing the car (which is carved all over with all sorts of figures, grotesque and indecent) with saffron and turmeric.

"In front on the ground, so placed that the wheels might run over it, was a huge mess of rice and fruit and ghee, on the top of which a pan of fire was burning. This was the god's refreshment for his journey. The people swarmed round the car throwing up at it and into it plantains and rice and peppercorns and flowers. Hundreds brought cocoanuts, which were hauled up the side by the priests in bags, broken in two, and half retained, the other half given back to the offerer.

"Soon after nine o'clock, the images brought from the temple being placed in position, and some of the principal inhabitants of the place, with their wives, having ascended the lofty stone platform by the side of the car, and thence stepped on to the car itself, all was ready for the start. A huge cable rope had been placed round it and trailed out in double line fifty yards in front. Hundreds of people laid hold of these and hauled with all their might, but it wouldn't stir. Then a lot of men behind placed huge beams beneath the wheels as levers on which they stood and jumped, shouting with excitement; the police and others, meanwhile, thumping and whacking them with all their might by way of encouragement.

"At last the unwieldy thing moved slowly forward, and then what a roar arose from the people! Shouting, clapping of hands, flinging of flowers; bells ringing, gongs sounding, horns blowing, until one was almost deafened by the noise. The car was steered by wedges of wood thrust under the wheels in front; but soon after starting it ran foul of a stone doorstep, which had to be smashed with hammers. And so it passed slowly up the street followed by the cheering crowd, many of whom—especially the women—carefully picked up all the grains of pepper, etc., they could find, to keep as remedies against disease during the year. People on the house-top beside me kept on clapping their hands and doing reverence to the idol, women lifting their children and teaching them how to do it also. Altogether a weary, saddening sight, a revelation of the immense power still exerted by the idolatrous worship of this land!

"The day following the car-drawing is the principal day for the shop and booth keepers. The people now make their purchases previous to returning to their villages. The beggars become more impudent and importunate. The *Dasaris* place their iron lamp-stands in the middle of the streets, and the people throw their coppers into the dirty oil. Other mendicants lie on the ground, almost naked, their long hair trailing in the dust, and a tray containing a brass image and flowers placed on their breasts, howling for offerings. Others go from stall to stall, abusing and shouting at the shopkeepers till, just to get rid of them, something is given.

"Two horrible-looking wretches with ropes tied to them like wild beasts that had broken loose, their beards matted and hair disheveled, and with their mouths all bloody, howl and beat their arms, legs, and stomachs, and every now and then, sharpening little knives on the stones, cut gashes in their tongues, or puncture their bodies till the blood runs. It makes one shudder to look at them. Another man lies on a heap of thorny bushes; and the women, whose children are lying with their faces covered with mud, scream out more shrilly than ever their demands for 'Money, money!' The whole scene is terribly sordid—a pitiable spectacle for the glorious sunshine of God's heaven to rest upon."

GENERAL NOTES AND COMMENTS.

Generosity is not so truly measured by what we give as by what we keep for ourselves.

ADD Bible morality to the many good characteristics the Chinese naturally possess, and China would at once become one of the leading nations of the world.

DR. JUBAH STRONG is responsible for the statement that in 1801 out of seven languages English ranked fifth, being spoken by 20,520,000, or 12.7 per cent; but in 1890 it ranked first, being spoken by 111,100,000, or 27.7 per cent.

DR. H. H. JESSUP, of Beirut, Syria, reports that the number of Protestants in Syria and Palestine have increased since 1881 from 6,311 to 8,593, and the communicants from 1,693 to 3,974. There are 18,837 pupils in the Protestant schools.

We regret to note the death of Rev. Dr. John B. Dales, for many years the Secretary of the Board of Foreign Missions of the United Presbyterian Church in the United States. He died at Chautauqua, N. Y., August 21, in the seventy-ninth year of his age.

IN 1889 the China Inland Mission had in China 145 stations and out stations, 332 missionaries, and 2,474 members. In May, 1893, the Director, Rev. J. Hudson Taylor, reported 207 stations and out stations, 552 missionaries, and 3,637 communicants. In 1892 there were 672 baptized.

DR. T. L. CUYLER, writing of some magnificent churches erected by the Roman Catholics, says: "I wish that the Protestants would imitate their untiring zeal. Let them go on and rear their magnificent structures; they are reared in the name of Christ, and the time is coming when the overlying superstitions will be sloughed off and the pure Gospel will resound within their walls."

We cannot but admire the devotion and heroism of the Moravian missionaries, who seem to earnestly desire the most difficult mission fields. We listened last winter to addresses of Mrs. Edith Kilbuck, of the Alaska Mission, and now we are reading letters in the Moravian written by her in her lonely mission station in Alaska. She needs large supplies of grace to sustain her in the work in which she is engaged.

A LADY missionary in Karachi, India, writes: "There is noticeable among the Karachi women a greater sense of their own ignorance and a desire for better things for their children. The mother of one schoolgirl said to me lately, 'Teach my daughter well, and make her wise and clever. I don't want her to be like me. We poor women are like animals, without knowledge or understanding; but'—pointing to a lamp—that lamp will not burn unless it is trimmed, and how can we learn without a teacher?' There are open doors on all sides, and many more teachers are needed."

THE *Chinese Recorder* for July, published at Shanghai, China, says: "A baronetcy has been conferred on Sir Robert Hart, G.C.M.G., Inspector-General of Customs, by her Majesty, Queen Victoria. Sir Robert now stands in the unique position of having his ancestors for three generations ennobled by an Oriental empress, and himself and succeeding generations ennobled by an Occidental queen."

DR. A. T. PIERSON said last May in the missionary meeting of the China Inland Mission in London: "As weighed in the scales of God's judgment it is a question whether the United States and Great Britain have not done more to *obstruct* than to *promote* the Gospel abroad." Dr. Pierson holds these nations responsible for the sale of opium, whisky, and firearms in heathen lands, and for the wicked behavior of many of those who, in heathen lands, are called representatives of so-called Christian nations.

THE London *Christian* says that in Japan, where wages are rarely more than sixpence a day, converts to the Gospel gave last year £5,400 for mission purposes. Giving is a privilege quite as much as it is a duty; it is a means of grace to the soul and brings real blessing in its train. But it must be done on principle, not by impulse, if its blessedness is to be realized. Happy are all who have learned to regard themselves and all they have, be it little or much, as a whole burnt offering laid on the altar of God, and accepted of him in and through Christ.

MR. JOHN HAFENDEN, agent of the British and Foreign Bible Society in Malaysia, with headquarters at Singapore, has been laboring among the Malays for forty years. He says, "The Malays are wholly Mohammedans, and are also very bigoted. There is, however, a great change in their feeling toward the Bible. When I first went among them they would spit upon the book and throw it upon the ground, and insult those who offered it, but now they treat the book and the missionary with respect, and I believe the groundwork of Mohammedanism in Malaysia is breaking up."

BISHOP HAYGOOD writes: "Within the last twenty years more sermons have been preached and more pleas have been written in the interest of missions to the heathen than during the preceding hundred years. The result is that no informed person, pretending to respect the Gospel, any longer opposes missions. The voice of the objector, except among very ignorant people, is hushed. But we have done better in silencing opposition than in creating a missionary conscience. Let preachers preach the Gospel as it applies to missions. When we have the missionary conscience missionary collections will be doubled over and over again, and collections will be easy."

THE murder of Messrs. Wilkholm and Johanssen, members of the Swedish Mission in the Chinese town about fifty-three miles from Hankow, was a brutal outrage, and without any provocation. It occurred on the fourth day of a Chinese festival, and was participated in by a mob of ten thousand persons.

REV. D. S. SPENCER writes from Japan: "It is evident that the hope of a speedy triumph of the Gospel in Japan must be abandoned. Every succeeding month but more clearly shows that the contest is to be a long one, and that the ground must be contested inch by inch. The Church is being sifted and the workers driven closer to the Master, and to a more complete dependence upon the power of the Holy Spirit. But though sad they are not disheartened, the work is not slackening, souls are being saved, and the present opposition is but helping to lay the foundations broader and deeper for a complete victory for Christ."

THERE are those who believe that our faith in God should be such as to cause us to send forth all applicants for missionary service, believing that he will furnish the necessary means for support. The *Missionary Herald* rebukes a faith that degenerates sometimes into fanaticism when it says: "In this matter of missionary expansion it seems to us that the divine will is to be learned not from a single providence, but from the harmony of providences, and that the conclusion must be that a call to enlargement must be regarded as from God, and therefore imperative, when there are signs that he is preparing both the agents to go and the means for their support."

DR. LEONARD writes from Japan respecting the Methodist Episcopal colleges: "We have in Japan two schools for young men, with theological, literary, and scientific departments. One of these is at Aoyama, Tokio, in the more northern part of the empire, and the other at Nagasaki, in the extreme southwestern part. Students can be supported in either of these schools at a cost of fifty dollars a year. One hundred scholarships should be provided at once, in addition to the number supported by the Missionary Society. Are there not one hundred people in the home church who will each support a scholarship for a term of ten years? Let those who will agree so to do report to the Missionary Office. Donors can choose between supporting students in the literary and scientific and theological departments. Through the theological school the command '*Go ye*,' can be obeyed by many who cannot go in person, but who can nevertheless go most effectively. In nine years each theological scholarship will put three young men through the school of theology, fitting them to enter the ministry of our Church, thus adding annually trained men to our preaching force. These young men, having the language perfectly, can enter upon effective work as soon as their school life ends."

A MISSIONARY in Japan writes that the hindrances to mission work in Japan come from natural depravity, ancient religious training, practical moral difficulties, and unconverted church members. In reference to the effect of ancient religious training he says: "We speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and the Japanese 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. The Japanese has much error to unlearn before he can take in the truth."

THE editor of a Madras vernacular newspaper, himself "an astute, stanch, and orthodox Brahman of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its deathbed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers they will give the last death-blow to mother Hinduism, because these men are such as will never turn their backs from the plow after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

REV. H. C. CARLYON, a missionary at Delhi, India, writes as follows of some of the aspects of the Hindu religion as practiced at Delhi: "The most important thing in their worship is that of bathing in the river Jumna. This takes place every morning. Only the more religious people go every day. Sunday is the favorite day, because the sun is still regarded by them as the chief deity in a visible form. The bathing is without solemnity, and the bathers are engaged in ordinary conversation. Some turn to the sun and pour water toward the sun from their hands. There is no common or united worship; large numbers of people are coming as others are going. The religious on returning to the shore ask a Brahman to put marks on their foreheads and then go home, some of them visiting a temple on the way and offering a few flowers and some water. In Delhi there are no temples worthy of the name. Shrines are now only built by the mercantile classes. They allow room for about four worshipers and the image. They are for the worship of Shiva and are entirely phallic. In the villages the people are practically atheists, and scarcely ever enter a temple."

REV. GEORGE HEBER JONES writes from Seoul, Korea, July 22, 1893: "I have during the past year been laboring in the Metropolitan port, twenty-eight miles distant. We had nothing last year, but now a work is firmly established, and a company of men and women who are savingly converted have been gathered into the Church. Last Sunday I baptized the family (mother, wife, and two children) of our first convert there. It was at the evening service, which is given up to the women, and as the laws forbid a meeting of men and women together the father had to remain in another room and make his responses through the wall. The children in being baptized were given the names of 'Hak Sun,' *Seeker after Peace*, and 'Hak In,' *Seeker after Righteousness*."

A MISSIONARY who has labored on the borders of Thibet writes as follows of the religion of the people: "Lamaism still holds the people in bondage without a rival. But what is Lamaism? The name is composed of two words—*La* (soul) and *ma* (mother). In this religion the Dalai, or Great Lama, is honored as the highest god, and is represented as the divinity on earth. He is at the head of both ecclesiastical and secular affairs in Thibet, and is greatly revered by all the Mongol tribes in Russia and by the Tartars. The religion of Lama originated in Thibet about one thousand years before Christ. It then knew no eternal self-existent being, but is now a kind of reformed Buddhism, with many of the rites of Rome introduced by converts to Romanism at an early date."

BISHOP MALLALIEU writes this stirring appeal to the members of the Methodist Episcopal Church: "If business is depressed, if incomes are cut off, if resources are diminished, we must not economize by reducing our contributions to the Church and its enterprises. The right place to economize is where it will cost something of self-denial. We must certainly reduce our expenditures for luxuries; we must have fewer comforts rather than withhold our usual gifts to the cause of Christ; and, if need be, we must economize in the necessities of life rather than diminish our contributions to the benevolences of the Church. It may take, in some cases, much self-denial and much heroism; but in this way we shall certainly come nearer to Christ, we shall come to know something of fellowship with him in his deep desires for the salvation of the souls of men. Now as never before should every member of the Methodist Episcopal Church resolve that there shall be no empty treasury, no accumulating debt, to hamper and hinder our onward march for the conquest of this world for Christ. This is an hour when the Master expects every follower of his to perform all the duty of giving to its fullest extent. The responsibility must be assumed and the duty discharged, and prayers and money without stint be laid upon the altar of God."

Two Sunday Schools in Peking.

BY REV. LACLEDE BARROW.

I HAVE been visiting the two Sunday schools connected with our Asbury chapel in Peking, China. These schools have a total of over seven hundred pupils. The morning school, which is composed of Christian men, women, and children, is one of the best Sunday schools I have ever seen. The school in the afternoon, however, is the one of greatest interest. It is composed of heathen children; and such a herd of them! These ragged, dirty little souls do not compare very well with the morning school, but they are just the kind of material China gives us to make Christians of. The morning school is the same kind of material revised and improved; that is, converted. Go anywhere on the streets near the chapel and the little urchins will be heard asking, "How long is it until Sunday?" "How long is it until Sunday?" "When is Sunday?" When Sunday comes they come, and they fill the church full.

The school is conducted in many respects like any Sunday school in the United States. It is opened with prayer, Bible reading, and singing; and such singing! They made the walls ring. It did me good to hear their not very musical voices all join in singing "Jesus loves me." There is a native teacher on an average to every four pupils. After singing—for songs were interspersed all through the service—it was interesting to see the pupils cluster around their teachers, while they taught them to repeat Scripture texts from some book used in the school. The school seemed to be in good training. When the bell tapped, all stopped; when the signal was given, all went to work; and when they went to work, there was a mighty noise. I have always thought a Sunday school that makes no noise is rather a poor affair. If we may estimate a school by its noise the Peking Asbury afternoon Sunday school is a "whopper." It reminded me very much of going into a woolen mill when all the looms are running, or a nail factory. Three hundred and fifty or four hundred Chinese boys and girls all in one room, and all talking, can make a tremendous noise. This is said to be the best Sunday school in China.

If one may judge from the interest shown by the pupils the school is a very great enterprise, and is doing much good. If you ever go to Peking don't fail to see the ragged Sunday school, even if you have to miss seeing everything else to do so. This and the morning school are fine samples of "before and after taking." If anyone doubts the truths of our religion and its power to do good let him go to Peking, where one of the grandest systems of pagan philosophy after two thousand years' trial has proven itself to be a colossal failure, and let him see the results of our work there for less than twenty-five years. If that does not convince him give him up.

TIDINGS FROM OUR MISSIONS.

DR. STES writes from Foo-Chow, China: "The 'shaking among the dry bones' of the literati in China is very perceptible. Two years ago we had a rustling among them in Ming Chiang, sixty miles westward from Foo-Chow, and at Hing-Hua, seventy-five miles south. Less than one year ago it was very audible in Hok Chiang city, thirty miles southeast, where now we have enrolled over twenty names of students and literary men; and more than half of these have applied for and received baptism. Brother Miner reports the case of Dr. Sing Seng Ngwong, an A.B., the head of a large family—a family whose influence will be second to none in our Church when they shall have received the 'baptism of the Holy Ghost;' and let us pray that 'not many days hence' the promise of the Father shall be given unto them."

REV. D. S. SPENCER writes from Tokio, Japan: "The recent tendency of the native Christians to emulate the emphatically spiritual side of Christianity is a sign pregnant with the brightest hopes. The proportion of intelligent, devoted, and really spiritual-minded native Christians is constantly on the increase, and some of the brightest and most useful come from our mission schools. The preaching of the Japanese brethren is more spiritual, the study of the word more systematic, and the desire to imitate the life of the Master more prominent as the months go by. No judgment could be more unjust than to suppose that the Japanese Christians are merely baptized pagans. The supreme need of the hour in Japan is a great baptism of the Holy Spirit upon pastors and people, native and foreign. The victory is coming. The leaders have caught the inspiration, and the Church begins to respond in greater faith and works and greater dependence upon the Holy Spirit."

DR. A. B. LEONARD writes from Japan: "The Hakodate District, of which Rev. Julius Soper, D.D., is the presiding elder, embraces the entire island, and will doubtless some day constitute an Annual Conference. Four missionary societies are opening work in this island, ours being equal to the strongest. The Buddhists are here exhibiting remarkable activity. While the country was sparsely settled they gave it but little attention, and consequently temples and shrines were comparatively few. Now, however, they are striving to gain a footing, and are expending large sums of money and erecting temples, some of which are on a large and grand scale. In Hakodate we have a comfortable frame church and two good dwellings. The church will accommodate two hundred and fifty people, and there is a membership of one hundred and seventy-five who are and have been for several years self-supporting. Here the Woman's Foreign Missionary Society has a flourishing school

for young ladies well equipped and well housed. The ladies connected with this school have organized and carried on six Sunday schools, some of which in the not distant future will develop into church organizations."

REV. W. N. BREWSTER writes from China: "I have just returned from a quarterly meeting at Bing-hai, on the seashore, thirty miles from Hing-hua City. It is an important town, where many years ago we had a church, but through a series of misfortunes it died out. A society was formed about two miles out of the walled town. Little progress has been made for a long time until this year. Last fall the young pastor received a genuine baptism of the Spirit during Bishop Mallalien's brief visit. He went to work with new life and power. He got several confirmed opium smokers saved, and these rallied around him, exhorted their old companions, and the work spread into the town. A house was rented there, and a girls' day school opened and a deaconess appointed; and now, in this town, where we had not one believer less than one year ago, a congregation of sixty or seventy, of all ages and both sexes, assembles regularly each Sabbath. These men lead in prayer; they testify simply and intelligently. Several gave evidence of being truly converted, and many, if not all, are earnestly seeking. Yesterday, after a very plain, searching sermon, not less than seventy arose for prayers that they may be truly converted. In the afternoon twelve adults were baptized, and after the service eight others, four men and four women, all of whom had been regular attendants for some months, but heretofore had not fully yielded all to follow Christ, decided to break every fetter, and asked to be baptized. It was a very impressive service."

Appointments of Finland and St. Petersburg Mission Conference.

Superintendent and Secretary, N. J. Rosen, Helsingfors, Finland.

NORTH DISTRICT, A. Gronblad, P. E.—Gamlakarleby, H. Bergquist. Kristinestad and Nerpas, to be supplied. Nikolaistad, A. Gronblad.

SOUTH DISTRICT, N. J. Rosen, P. E.—Abo, A. S. Hultqvist. Bjorneborg, G. A. Hiden. Ekenas, H. Rabe. Helsingfors, N. J. Rosen. Helsingfors Circuit, to be supplied. Tammerfors, to be supplied. Wiborg and St. Petersburg, H. Fagerlund, one to be supplied.

N. J. Rosen, Editor of *Nya Budbararen*.

J. Roth takes appointment in Sweden Conference.

Switzerland Conference.

THE Rev. H. Kienast writes from Zurich:

"The seventh Annual Conference of our Church in Switzerland was held at La Chaux-de-Fonds June 8-12, under the careful presidency of Bishop John H. Vincent, D.D.

"La Chaux-de-Fonds is the largest and highest situated village in the land of mountains, with twenty-eight thousand inhabitants, and over one thousand meters above the sea. The industry of the people is chiefly watch fabrication, and the most part of them speak French. Of the above number only about five thousand attend divine service; the others are very indifferent.

"The Conference days were in every regard very pleasant and blessed. The sessions and meetings were pervaded by a good spirit, and the addresses of the bishop were in the demonstration of the Spirit and in power. All the effective pastors were present but one, who can never come again, namely, Brother H. T. Breiter, who died unexpectedly a few months before the Conference. This venerable member was twice delegate to the General Conference. We feel the loss caused by his death; also, the wife of the Rev. Adolph Hunziker, of Biel, and the bride of the Rev. G. Krauss, of Schaffhausen, are gone home.

"Several members of Germany Conference, Dr. Burt, from Italy Conference, and the Rev. H. Grentzenberg, Editor of *Weweiser zur Heiligung* in America, rejoiced us with their visits and addresses. We were also favored with written addresses from the Conference of the Wesleyan Methodist Church in France, and from Dr. L. Nippert, Dr. H. Nuelsen, and other old friends in America.

"The report of the presiding elders—T. W. Wuhrmann, T. Sporri, and the writer of these lines—also of the director of the Book Concern in Zurich, the Rev. E. K. Schmidtman, and of the Director of the Mission House in Frankfurt-on-the-Main, the Rev. H. Mann, were in general favorable. Two hopeful young men were received on probation, two ordained as deacons, and three as elders.

"On all the circuits souls were awakened and converted. We have now 981 probationers and 5,805 members in full connection—a net increase of 294; 93 members have died; 140 children have been baptized; 207 Sunday schools are reported, with 18,552 scholars—an increase of 445. Two chapels have been dedicated in Herisau and Frauenfeld. The total sum of the gifts of our poor membership is about 197,000 francs. If we deduct from the amount given last year 12,000 francs as legacies we have had this year an increase of about 10,000 francs. On old indebtedness on church property we have paid off about 27,000 francs.

"The Book Concern in Zurich has had the last fiscal year (1892) sales to the amount of 67,576 francs (inclusive of the papers of the Church, 20,300 francs), and a net profit of about 12,000 francs. The bishop has made changes this year only on three circuits. Two resolutions adopted by the Conference are very important to the future progress of the work in Switzerland. First, that the bookbindery and printery in Bremen, now the common property of both the Germany and Switzerland Conferences,

shall be divided; and second, that Switzerland Conference shall have its own papers, the *Evangelist* and *Kinderfreund*, after January, 1894."

Our Methodist College in India.

BY REV. W. A. MANSELL.

THE Lucknow Christian College has had a successful year. Our new building is completed and stands without a dollar of debt, an honor and an ornament to the Church to which it belongs. There is not in India a better or more attractive building for educational purposes. It has been wisely planned and well constructed. The attendance shows a healthy increase. The college is becoming well and widely known in missionary and educational circles as an important and growing school.

It is an enterprise intended not only to impart a standard classical education to our youth as required by the government, but also to inculcate vital and experimental Christianity by preaching and direct influence. That such a college is a present and pressing necessity in our Church no one can doubt. Its direct and evangelical tone as a Christian college is the strongest argument for giving it a liberal and ready support.

To enable the institution to proceed in the widest sphere of usefulness it needs to be fully endowed, that it may be entirely independent of government aid, and also free from the necessity of requiring help from missionary appropriations.

An endowment of at least \$60,000 is needed to set the college on a self-supporting basis for many years to come. This amount will, if wisely invested—and every safeguard for its investment will be provided by the Missionary Board and Finance Committee—provide for three European and three Indian professorships, leaving the fee income to be devoted to current expenses and additional tutors as needed. Thus the college would be at once established on a firm and permanent basis; and while the most important work of educating and lifting up the Church, already begun, would be more successfully and rapidly carried forward, it would at the same time set free large sums of money for the direct evangelization of the heathen.

Such an endowment would repay a hundredfold the money invested in direct and important results for the Christianization of India; and we feel confident that our friends at home and in India will respond to this appeal and the full amount be realized. While such munificent gifts are being bestowed every year upon home educational institutions, may we not expect that some of the blessings of such consecrated wealth may also flow to India? Twelve thousand dollars will found a European professorship, and \$6,000 an Indian professorship; and smaller sums designated to be intended for this purpose will be set aside and applied to the fund as directed.

Dr. Parker writes thus concerning the needs of the college in the last Missionary Report:

"In order to make this college successful we must have aid for the running expenses of the institution. We must have an endowment. In this we can do a great deal with a little money. In other countries such a college and high school would require \$300,000 or more to meet needed expenses, but we could make our college a success could we secure \$60,000. Will not everyone who may read this consider himself or herself an agent to help secure this \$60,000? Think of our sixty millions of people for whom we have this one college. One Methodist college for a population nearly equal to the United States! Think of the fifteen thousand Christian children in our Methodist schools and our rapidly growing Christian community (twenty thousand a year) who need this school, and lend a hand. If the reader cannot help himself will he not take this important interest to some friend to whom God has given money? Some can join in raising \$100; some can give \$100 each; some \$1,000; some larger sums. If all would lift a little our young men would have a chance. Inquire of Dr. Peck, at the Mission Rooms, 150 Fifth Avenue, New York; or India's older friends, Dr. Reid or Dr. Butler, will gladly give information. We are not anxious to have the money sent to India. We would like it well invested under the direction of our mission authorities at home, only the annual income being sent to us."

Circulars of information and reports of the college will be gladly sent to any who wish them, if such interested friends will address the Principal, W. A. Mansell, Lucknow, India.

Peking University Commencement.

(From *The North China Herald* of June 30, 1893.)

COMMENCEMENT week at the Peking University has been observed here. On June 2 there was the meeting of the board of managers. On Sunday, June 4, the baccalaureate sermon was preached by the president, and on Tuesday evening, June 6, there was what was styled the commencement, but which to all appearance would have been more properly styled the departure of the students, or closing of the session, as a diploma of B.A. was conferred upon a student of promise, Li Tê-jên, who had graduated after pursuing a twelve years' course of study. Besides, six prizes were presented for successful penmanship, and one for excellence in geography. Some two hundred students were next day to take their departure for their homes—north, south, east, and west.

There was a large turnout of Chinese, both men and women, old and young, and scholars of both sexes. There was a goodly representation of foreign missionaries, and outsiders besides, among whom we noticed Drs. MacGowan, Stuhlmann, Wendt, and Dudgeon, Mr. Macdonald, and others.

Sir Robert Hart's brass band, under their able conductor, Mr. da Costa, was present, and played a capital selection of music, which was highly appreciated. This instrumental band must undoubtedly have a highly educational tendency, and teach the Chinese to abhor their own wretched and horrid noise, which passes for music, much to the disgust and annoyance of foreigners. The Chinese auditory apparatus must have some defect, in spite of the tones in their language.

The Methodist chapel is a handsome building inside, and was tastefully decorated. Around the tops of the Gothic windows were suitable and neat Scripture texts in red characters.

The treat of the evening was certainly the address in Chinese on the "Value of Literature," by Dr. D. Z. Sheffield, President of the Tungcho College. He spoke very plainly, forcibly, and distinctly, impressing upon the students the necessity of diffusing the knowledge which they had obtained. This differentiated Christianity and the learning from the West from Confucianism and the literature of China. He showed what a knowledge of geology had done in the diamond fields of South Africa, of electricity in the transmission of messages over the world, of astronomy in navigation, besides adducing many other well-known examples. In conclusion, he addressed a few appropriate words in English to the foreign audience, emphasizing the union of evangelization and education, characteristic of Methodist mission operations. He admitted that education might be a sword which cut two ways, but so long as the handle was in the hands of religious men there was nothing to fear.

Dr. L. W. Pilcher, President of Peking University, officiated, and spoke both in English and Chinese on the points which fell to him as chairman. In his English address to Mr. Li in presenting the diploma he was very felicitous.

Altogether a most pleasant and instructive evening was spent. We wish the Methodist brethren every success in the grand undertaking, of which we, at the end of the nineteenth century, are permitted to see such hopeful and promising beginnings.

A Glorious Revival in China.

REV. W. N. BREWSTER writes to Secretary McCabe from Hing-hua, China, June 19, 1893:

"Last Wednesday night we closed a ten days' home camp meeting in Hing-hua City. It was a Pentecostal time. We had been waiting, preparing, praying, working for it a long time. Sunday night, May 14, was Epworth anniversary day. The subject was 'Prayer for the Holy Spirit.' At the League meeting Sunday night the spirit of prayer fell upon us. When the time came to close we dismissed the little children and those who did not care to stay. The theological school and the woman's school stayed in a body. We knelt in prayer, and everybody seemed to forget the

flight of time. Forty minutes passed, the spirit of prayer seemed universal, incessant; even then I had to ask them to arise. All felt God was leading. We must have special meetings. This we did every night that week, with no abatement of interest. The following Sunday our native presiding elder said he thought all the preachers and workers should be called together to share the blessings we were receiving. We all felt it was of God. Most of the preachers and others, except a few, five or six of whom were educated in Foo-Chow, had never attended a series of revival meetings.

"We sent out word for all to come for a ten days' meeting, beginning Monday, June 5. They came, not knowing what to expect, but all except one of the twenty-five preachers were here, and he was detained by sickness. Ten school teachers, the deaconesses, the Sing-ni woman's school, and a few others came—in all about one hundred men and women, who, with the students in the city, made up a congregation of over two hundred at each morning and evening service. In the afternoon the men and women had separate services, and at four o'clock the men went to hold an open-air meeting.

"Now I wish to give you a plain account of just what happened. At the beginning I was apparently strangely led to preach as to an unconverted congregation; this was not my planning; these people were Christian workers. But I could prepare nothing else, and repentance, the new birth, the judgment to come were the themes. For two days there was a stubborn resistance while conviction was deepening. Then one by one these preachers, theological students, deaconesses, began to confess that they had either never had a clear witness of the Spirit or had lost it! By Thursday nearly the whole company were completely broken down; such penitence, such confession, such pleading prayer, I have seldom, if ever, witnessed. We could not invite them forward to the altar, there was not room enough; at some services the whole house was literally an altar. On Friday the Comforter came. They were converted in their rooms, at the services, after the services. That night we gave up the service to the people to tell the glad news. The difficulty was to get a chance to speak; four or five wanted the floor at once. From that on conversions were constant.

"Do not think that these men and women were hypocrites before. Most of them were hard workers and were doing much good. Many were no doubt living as near up to their light as the average pastor at home. Think of their heathen surroundings, barren literature, and generations of heathenism behind them, and you can understand how it came about. Certainly no more faithful or fruitful body of workers could be found in this Conference.

"The last three days, from Monday till Wednesday, we sought especially to lead them to take Christ as their full Saviour from the power of sin, and to be

baptized with the Spirit for work. The spirit of prayer and victory was more and more manifest. The women were equally blessed. Miss Trimble and Miss Wilson, of the Woman's Foreign Missionary Society, together with Mrs. Brewster, labored and prayed with and taught them. Their greatest victory was on the last day.

"The final praise service Wednesday night was a time never to be forgotten. For two hours the testimonies, clear and ringing, told of Jesus the mighty to save. We had to limit the time and assign the floor to the one having the best claim, always several rising at once; and it was hard to stop it.

"I did not take any census, but certainly over one hundred were clearly converted or reclaimed, and all baptized anew for service during those eventful ten days.

"Will it last? Yes, because it is of God. I have given simply a plain account of the facts. They bear the marks of the Holy Spirit's work. It marks a new era in our work. We have a new band of workers. They are spreading it. Yesterday at quarterly meeting ten miles from the city we had a blessed time, about fifteen coming forward for prayers, and deep feeling. The literary graduates I spoke of in a former letter have been among the most earnest seekers; two, I think, are converted. They certainly are not far from the kingdom. The English Mission and several workers were with us the last two days.

"The title to the large property adjoining our present property, which we rented for our theological school last winter and had a long struggle with the literati about, has been decided in our favor. We now have full possession on a four years' lease. Surely, 'the morning cometh'—*it is here*.

"My health has steadily improved for the past four months. I came out of the meetings without any headache or loss of sleep, and not at all exhausted, though it is June. If you publish or tell this news, tell the people it is God alone who is doing great things for us."

The Japan Annual Conference.

BY REV. H. B. JOHNSON.

THE tenth session of the Japan Annual Conference of the Methodist Episcopal Church was held in the chapel of Goucher Hall, Tokio, July 6-13, 1893, Bishop Randolph S. Foster, D.D., LL.D., presiding. The greater part of the preceding day was spent in examining candidates for admission on trial and those pursuing the Conference Course, and in the evening the Rev. William Haven Daniels, D.D., preached the opening sermon.

Rev. A. B. Leonard, D.D., one of the corresponding secretaries of the Missionary Society, conducted the opening devotional exercises of the Conference, after which the bishop, assisted by the presiding elders, administered the sacrament of the Lord's Supper.

I. H. Correll, the secretary of the last Conference, called the roll, and forty-nine members and eighteen probationers responded to their names. H. B. Johnson was elected secretary by acclamation, and H. W. Swartz, assistant; M. Yamaka, Japanese secretary; D. S. Spencer and K. Nakada, statistical secretaries; J. Wier, treasurer, and S. Ogata, interpreter. The usual standing committees were appointed, and several special committees, including the Epworth League, Methodist Union (not organic), Camp Meetings, etc.

Bishop Foster addressed the Conference, indicating his great pleasure at being present after having been twice disappointed in coming. He narrated the sad accident which had befallen Bishop Foss, who had been appointed to preside at this session, presented his compliments, together with those of Bishop Mallie, explained the significance of Secretary Leonard's visit and that of Mrs. Keen and daughter, and then stated at some length the position of the Methodist Episcopal Church in the evangelization of the world, dwelling particularly upon our Mission in Japan. Dr. Leonard followed in a brief address, in which he stated that one hundred and twenty-seven years ago what is now the Methodist Episcopal Church consisted of one backslidden local preacher and one godly woman. He contrasted this with the present condition of our Church in Japan, and prophesied that with the same Gospel and methods and zeal equally great victories are to be gained here.

During the Conference the following named visitors were introduced: Dr. A. B. Leonard and Rev. W. H. Daniels, of our own Church; Revs. F. W. Voeglein, G. E. Dinst, J. I. Seder, and F. N. Fischer, of the Evangelical Association of North America; Dr. C. S. Eby, Revs. F. A. Cassidy, D. R. McKenzie, J. G. Dunlop, and Eber Crummy, and Hon. S. Ebara, of the Canadian Methodist Church; Rev. Y. Yoshio, of the Methodist Episcopal Church, South; Rev. Ryu Sei Nan, a Chinese Wesleyan Methodist, laboring under the auspices of the Union Church in Yokohama; Dr. W. N. Whitney, of the United States Legation, and his associate, Rev. H. Wada, representing the Scripture Union; Dr. D. B. McCartee, of the American Presbyterian Mission, who has been a missionary in China and Japan for fifty years; Rev. A. R. Morgan, of the Methodist Protestant Mission; Hon. T. Ando, President of the Tokio Temperance Society, and Rev. H. Loomis, Agent of the American Bible Society.

A fraternal telegram was received from the American Board Mission, in session at Kobe, and a reply was sent reciprocating the kind expressions. A fraternal telegram was also sent to the Annual Conference of the Methodist Episcopal Church, South, in session at Hiroshima. A fraternal letter in the Chinese language was received from the Foo-Chow Conference, and a reply sent in the same language. M. S. Vail wrote a letter to the Conference concern-

ing the serious illness of President H. B. Ridgeway, at the Doshisha Hospital, Kioto, assuring the Conference of the doctor's steady improvement. A reply was sent expressing the sympathy of the Conference with Dr. Ridgeway in his affliction, and its joy at his promised recovery.

The presiding elders' reports showed a year of steady advance. In many places the struggle has been hard, yet there are very few places where an actual decrease is reported. One probationer, Brother Sautomi, has died during the year, and one member of the Conference and one probationer have withdrawn from the ministry; but on the whole the pastors have been very faithful and, considering all the circumstances, very successful. The principal gains as summarized by the statistical secretary are as follows: Members, 160; probationers, 79; churches, 6; probable value, \$5,005; paid for improvement from native sources (gain), \$853; Sunday schools, 13; scholars, 1,298. There is a loss of \$240 in self-support, and of \$29 in the amount contributed for the Missionary Society, but a gain of \$114 for Home Missions, and small gains in all the minor collections. The statistics by totals will be given further on.

After a characteristic address by Bishop Foster five young men were admitted into full connection—Professor J. F. Belknap and four graduates of our theological schools. These five, together with four local preachers, were ordained deacons by Bishop Foster, and, assisted by Dr. Leonard and other elders, he ordained two elders. Great care is now being taken in graduating men into orders, there being a feeling both on the part of the native preachers and the missionaries that in the past there has been too much haste. Nine young men were admitted on trial, five from the Tokio District, three from the Yokohama District, and one from the Nagasaki District. There is a general feeling throughout the Conference that hereafter young men should not be admitted on trial who have not previously supplied under a presiding elder. In this connection it may be said that the faculty of Philander Smith Biblical Institute has provided that students must spend a year in the work before entering upon their senior year.

The reports of the committees were unusually interesting. Space will not allow us to refer to more than one or two. The report on the Epworth League showed that two chapters have thus far been organized: one at Nagasaki, the first, where eleven mission Sunday schools and two preaching places have been sustained in connection with the Deshima Church; the other, at Nagoya, where much has been done through the department of Mercy and Help. The departments of Literary Work and Entertainment have also been successfully worked in both chapters. It is felt that the League has a splendid field in Japan. Y. Aibara was elected Conference secretary of the League, and H. B. Schwartz, S.

Matsumoto, and S. Kurimura were constituted a committee to cooperate with him in the preparation of suitable literature.

The report of the Committee on Self-Support attracted more than usual attention. This was undoubtedly due to the fact that Dr. Leonard had submitted a plan to the Japanese members of the Conference and to the missionaries, separately, which was heartily indorsed by both bodies. The plan provides that the Missionary Society will pay a certain sum for the evangelistic work annually in proportion to the amount raised by the native churches for pastoral support, and another sum for opening new work in proportion to the amounts contributed for the missionary cause, the ratios being subject to change as the financial ability of the Church increases.

Thursday evening Rev. K. Nakada preached the Missionary Sermon, being followed by Rev. C. Nagano, representative of the Home Missionary Society in Loo-Choo, who delivered an address full of interest. On Friday afternoon the anniversary of the Woman's Foreign Missionary Society was held, Mrs. J. F. Keen, Corresponding Secretary of the Philadelphia Branch, presiding. The report of the year was presented by Miss G. Baucus, after which Mrs. Keen delivered a most interesting address. Friday evening the anniversary of the Temperance Society was held, and two masterly addresses were delivered by Hon. T. Ando and Dr. Leonard. The former, previously Consul General at Hawaii, is a member of our Ginza Church, Tokio, and president of the Tokio Temperance Society. The latter needs no praise as a platform speaker, especially when the liquor traffic is his theme. On Tuesday evening the educational anniversary was held, in connection with which the principals of our various schools made full reports of their work. It was a new feature, and one which should become more and more prominent.

Bishop Foster preached one of his great sermons on Sunday morning from 1 Tim. 1. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And Dr. Leonard preached two powerful sermons before the Conference—one on Sunday evening from 1 Thess. 5. 25, "Brethren, pray for us," and the other Wednesday evening, from Acts 2. 4, the subject being "The Holy Ghost the Requisite for Success in the Christian Ministry."

Brother Sautomi, Mrs. J. F. Belknap, and Miss M. V. Pardoe, of the W. F. M. S., having died during the year, suitable memorial services were held Sunday evening. All leave a precious memory and all will be greatly missed. Brother Sautomi had just entered successfully upon his lifework; Mrs. Belknap, having completed a term of service for the W. F. M. S. with marked success, had just nicely entered upon married life when she was called to leave her husband and baby daughter for her home

above; and Miss Pardoe, whom all honored and loved, and who could so ill be spared, seemed to be taken when she was needed most. Surely, "God moves in a mysterious way his wonders to perform."

G. B. Norton and F. T. Beckwith* were transferred, the former to the South Kansas Conference and the latter to the Des Moines. H. B. Schwartz, R. P. Alexander, and U. Sasamori were transferred into the Conference, the first from the New England, the second from the New England Southern, and the last from the Indiana.

The statistical report by totals is as follows: Probationers, 841; full members, 3,193; local preachers, 38; deaths, 46; children baptized, 45; adults baptized, 378; churches, 37; probable value, 36,280 yen; parsonages (not including missionary homes), 10; value, 3,655 yen; paid for improving churches and parsonages, 2,435.31 yen; current expenses, 1,760.20 yen; Sunday schools, 104; officers and teachers, 413; scholars, 5,485; in infant class, 2,806; average attendance of teachers and scholars, 3,790; library books, 2,176; expenses of schools, 226.72 yen; officers and teachers who are members or probationers, 352; scholars who are members or probationers, 1,476; conversions in Sunday school this year, 116; contributions for foreign missions, from churches, 135.20 yen, from Sunday schools, 45.23 yen; total, 180.43 yen; for W. F. M. S., 8.28 yen; Home Missionary Society, 236.47 yen; Church Extension, 35.50 yen; Tract Society, 16.16 yen; Education, 83.80 yen; Bible Society, 11.56 yen; for pastors, 1,561.63 yen; bishops, 26.48 yen; Conference claimants, 16.84 yen; other collections, 550.16 yen. (A yen equals about .70 United States gold.)

As will be seen by the appointments which follow, three new presiding elders' districts were formed by the division of three old ones—the Yokohama, Tokio, and Nagasaki. Two new Japanese presiding elders were appointed, making three in all.

The following resolutions were adopted:

This Conference desires to express its deep sympathy with the Rev. Bishop C. D. Foss, D.D., LL.D., in the severe accident that prevented his coming to preside over this annual session; its thankfulness that he is so speedily being restored to health, and the hope that it may soon have the great pleasure of welcoming him among us.

This Conference desires to place on record its sense of obligation to our beloved Bishop R. S. Foster, D.D., LL.D., in coming to us in the emergency created by the accident to Bishop Foss; its high appreciation of both his public ministrations and his episcopal administration, and its gratitude to the Head of the Church for the long and distinguished services that the bishop has been permitted to render to Methodism. His presence has but increased our veneration and love for himself, and will, we believe, prove a lasting and deepening benefit to the kingdom of Christ in Japan.

This Conference had looked forward with large anticipation to the coming of the Rev. J. F. Goucher, D.D., "who loveth our nation and hath built us" a school, and in many

* Died in Kansas.

other ways shown his deep sympathy with the cause of Christ in Japan. It hopes that Dr. Goucher will be able at an early day to make the visit which he has been providentially hindered from making this year.

This Conference would place on record the pleasure to ourselves personally and the benefit to our Church derived from the visit of the Rev. A. B. Leonard, D.D., one of the Missionary Secretaries of the Methodist Episcopal Church. The word preached by him has been in demonstration of the Spirit and with power, his counsels have been wise and helpful, and the intimate knowledge gained of the peculiar conditions and needs of our work in Japan will make this work henceforth even better understood at the Mission Rooms than before. We thank him for coming, and he may rest assured that a hearty welcome will await him should he ever, in the providence of God, be able to visit us again.

After the customary votes of thanks Dr. Leonard delivered a short congratulatory address, being followed by Bishop Foster, who urged upon all the necessity of manliness and faithfulness in the Christian ministry.

The appointments were then read, the bishop offered a fervent prayer, the Conference joining in the Lord's Prayer in Japanese, Dr. Leonard pronounced the benediction, and the Conference adjourned *sine die*.

APPOINTMENTS.

AOMORI DISTRICT, J. W. Wadman, P. E. (P. O., Hiro-saki.)—Akita, Tsuda Yoshito. Aomori, Tanaka Gisaburo. Fujisaki, Iinuma Masami. Goshogawara, supplied by Fujita Tadasu. Hachinohe, Hirakawa Motol. Hirosaki, Yamaka Motojiro. Kuroishi, Hirano Eitaro. Noshiro, supplied by Mizahira Sanji. Odate, supplied by Mizoo Kasaburo.

Masuko Keinisuke, Instructor in To-o Gijiku.

Woman's Foreign Missionary Society.—Hirosaki Girls' School and Evangelistic Work, Miss G. Baucus, and one to be supplied.

FUKUOKA DISTRICT, Kurimura Sachachi, P. E. (P. O., Fukuoka.)—Fukuoka, Kurimura Sachachi, and one to be supplied. Kokura and Ashiya, Kawase Kotaro. Kurume, to be supplied. Miike, Otake Tsunenari. Saga, Ushijima Rintaro. Yanagawa, Okabe Kentaro.

Woman's Foreign Missionary Society.—Fukuoka Girls' School, Miss L. M. Seeds, Principal, Miss Grace Tucker.

HOKKAIDO DISTRICT, J. Soper, P. E. (P. O., Hakodate.)—Hakodate, Takami Tsunezo. Iwanai, supplied by Hiraoka Komajiro. Kabato, Kokita Sanshiro. Kamikawa, to be supplied. Otaru, Sawai Konosuke, and one to be supplied. Sapporo, Matsuura Matsutani. Yofohi, Ito Jitsunosuke.

Nakagawa Kuhisaburo, left without appointment to attend school.

Woman's Foreign Missionary Society.—Hakodate Girls' School, Miss A. Dickerson, Principal; Miss M. S. Hampton, Superintendent of Bible Women, and one to be supplied.

NAGASAKI DISTRICT, I. H. Correll, P. E. (P. O., Nagasaki.)—Kagoshima, Kosaka Keinosuke, and one missionary to be supplied. Kagiki, Kato Shinichi. Kumamoto, Nakayama Chiujo. Miyasaki, to be supplied. Nagasaki, Tanaka Shintichi. Nagasaki Deshima, Sasamori Uchihiro. Okinawa (Riuku), Nagano Chiujo. Sendai, to be supplied. Yatsushiro, to be supplied.

H. B. Johnson, Principal of Chinzei Gakkwan.

Sasamori Uchihiro and E. R. Fulkerson, Professors in Chinzei Gakkwan, and one to be supplied.

Woman's Foreign Missionary Society.—Nagasaki Girls' School, Miss E. Russell, Principal; Miss A. S. French, Biblical Department and Evangelistic Work; Miss J. Gheer, Superintendent of Bible Women.

NAGOYA DISTRICT, D. S. Spencer, P. E. (P. O., Na-

goya.)—Atsuta, Sekizawa Yoshinosuke. Gifu, Yamada Shumaachi. Hikone, to be supplied. Komaki, Kitazawa Tetsuji. Nagoya: First Church, Yamaka Hatanoshin; Second Church, Sugihara Nobori. Nishowo, supplied by Shimizu Shinzo. Shinshiro and Ebi, Miyakoshi Torajiro. Tahara, supplied by Kaneko Kingo. Tajimi, to be supplied. Toyohashi, Bessho Umenosuke.

W. S. Worden, absent on leave.

Hirato Heizo, left without appointment to attend one of our schools.

Woman's Foreign Missionary Society.—Nagoya Girls' School, Miss M. E. Wilson, Principal; Mrs. C. W. Van Petten, Superintendent of Bible Women. Mrs. D. S. Spencer, Evangelistic Work.

SENDAI DISTRICT, Masumoto Sogo, P. E. (P. O., Yonezawa.)—Morioko, Nakamura Tokutaro. Sendai, Ikeda Thumatsu and H. W. Swartz. Shirakawa, Sugo Takitaro. Tanagura, supplied by Selya Rimpachi. Tendo, supplied by Kitahara Bunji. Yamagata, Iida Kanezo. Yonezawa, Matsumoto Sogo, and one to be supplied.

Woman's Foreign Missionary Society.—Yonezawa Girls' School, Miss M. E. Atkinson; Miss L. Imhof, Evangelistic Work. Sendai, Miss F. E. Phelps, Superintendent Bible Women; Mrs. H. W. Swartz, Evangelistic Work.

SHINSHU DISTRICT, G. F. Draper, P. E. (P. O., Yokohama.)—Azumi, supplied by Takagi Ushigoro. Iida, Okada Toyoji. Kami-ina, Ichiku Keitaro. Matsumoto, Nakada Kyukichi. Matsushiro, Komoriya Tsunekiohi. Takato, Honda Itsuki.

TOKIO EAST DISTRICT, Ogata Sennosuke, P. E. (P. O., 12, Tsukiji, Tokio.)—Ajiki and Mizukaido, Furusawa Shigejiro. Sakuyama, supplied by Nakazawa Ichiji. Sawara, Hasegawa Tomokichi. Tokio: Asakusa, supplied by Kojima Yubi; Ginza, Miyama Kanichi; Tsukiji and Kazusa, Ogata Sennosuke and Iki Kyoteru. Utsunomiya, Shirozu Makoto. Tokio Gospel Society, H. B. Schwartz.

Charles Bishop, Publishing Agent.

TOKIO WEST DISTRICT, J. C. Davison, P. E. (P. O., Tsukiji, Tokio.)—Aoyama, Honda Yoitsu. Kanda, Ishikawa Wasuke. Mita, Kawasumi Harutoshi. Okubo, supplied by Kobayashi Gengo. Yotsuya, supplied by Sadakata Toranosuke.

Honda Yoitsu, President of Anglo-Japanese College.

John Wier, Dean, and M. S. Vail and Yamada Toranosuke, Professors, in Philander Smith Biblical Institute.

J. F. Belknap, B. Chappell, and P. R. Alexander, Professors in the College and Preparatory Departments.

* J. O. Spencer, Dean of the College, Principal of the Preparatory Department, and Superintendent of the Industrial Department.

* Jennie S. Vail, Instructor in the College and Preparatory Departments.

* Harriet S. Alling, absent on leave.

Woman's Foreign Missionary Society.—Anglo Japanese Seminary, Miss E. R. Bender, Principal, Miss B. J. Allen, and one to be supplied; Industrial Department, Miss E. Blackstock; Tsukiji Girls' School, Miss R. J. Watson, Principal, Miss J. E. Locke; Day Schools, Miss M. A. Spencer, Superintendent of Bible Women; Evangelistic Work, Mrs. B. Chappell, Mrs. J. Wier.

YOKOHAMA DISTRICT, J. G. Cleveland, P. E. (P. O., Yokohama.)—Iruma, supplied by Miyagi Daitaro. Kanagawa, Hiraoka Kiku. Kawagoe, Kato Kageyoshi. Kumagae, Onuki Bunshichi. Odawara, Kambe Jinshiro. Oiso, supplied by Noda Tamami. Shimamura, supplied by Utsumi Masanori. Takasaki and Honjo, Suzuki Gichi. Tobe, Kasahara Kamajiro. Yokohama, Aibara Eiken. Gospel Society, to be supplied.

Woman's Foreign Missionary Society.—Bible Training School, Miss M. B. Griffiths, Superintendent Bible Women; Day Schools, Miss M. E. Simons.

* Missionaries not members of Conference.

Personals and Special Notices.

The address of Rev. W. F. Walker, of the China Mission, is Greencastle, Ind.

Rev. E. A. Bell has succeeded Rev. G. F. Hopkins as pastor of the English church in Jabalpur, India.

Rev. J. A. Bucher, professor elect in the Frankfort Theological Seminary, left in August for his post of duty.

Miss Grace V. Correll expects to leave for Japan on October 10 to rejoin her father, Rev. I. H. Correll.

Miss Martha I. Casterton expects to leave this month for China to act as nurse in the Kucheng Hospital.

Rev. Hu Yong Mi, one of the ablest and best of our veteran native preachers in China, died recently at Foo-Chow.

The receipts of the Missionary Society for the ten months closing with August 31 were \$745,492.22, an advance of \$15,399.24 over the same months of the previous year.

Rev. Dr. S. W. Siberts returns to Mexico this month. He leaves his family in Evanston, Ill., where his children have entered school.

Rev. J. A. Russell, of the South American Mission, arrived in the United States on September 16. He will enter the theological seminary at Evanston, Ill.

Rev. A. T. Leonard, of the India Mission, arrived in the United States on September 16, and will enter Drew Theological Seminary at Madison, N. J.

Rev. J. R. Hykes, of our Central China Mission, has been appointed agent of the American Bible Society for China in place of the late Dr. Wheeler.

The wife of Rev. W. H. Stephens, wife of our missionary in Bombay, India, died July 24 at Bombay after an illness of two days.

Dr. Peachy T. Wilson, of the North India Conference, is at Evanston, Ill. He and his wife arrived in New York September 2.

Rev. Dr. J. W. E. Bowen, Field Agent of the Missionary Society, has been elected to the chair of historical theology in Gammon Theological Seminary, Atlanta, Ga.

The following missionaries sailed from San Francisco on September 12: Rev. J. H. Pyke, Rev. W. T. Hobart and family, returning to North China; Rev. J. F. Hayner and wife, to join the North China Mission; Mrs. Charlotte M. Jewell and Miss Anna D. Gloss, M.D., returning to China; Miss Florence Brown, to join the West China Mission; Miss May E. Carleton, M.D., returning to Foo-Chow; Rev. H. B. Hulbert and family, Miss May W. Harris, and Miss Lulu E. Frey, for Korea.

Board of Managers of the Missionary Society.

(Extract from Proceedings of the Board, Sept. 19, 1893.)

BISHOP FOSS presided over the deliberations of the Board of Managers of the Missionary Society at the Mission Rooms on September 19. The Board adopted a resolution expressive of their joy at the rapid recovery of the bishop, and of gratitude that he had been spared to the Church.

A committee, consisting of Dr. A. S. Hunt, Hon. E. L. Dobbins, and Dr. Andrew Longacre, was appointed to confer with Mr. Anderson Fowler, Mr. Richard Grant, and Dr. Asbury Lowrey as to the transfer of the evangelistic work of the Bishop Taylor Transit and Building Fund Society in Chili to the Missionary Society.

An appropriation of \$400 was made for supplies for the school in Monrovia, Liberia. The principal, Miss Dingman, desires greatly an assistant in her work, and her application was referred to the General Missionary Committee.

Information was given that Mr. George M. Hewey, of

Charles City, Ia., and Miss Ina H. Moses, of Old Orchard, Me., had been appointed as teachers in Peru as provided for at the July meeting of the Board.

Rev. N. J. Plumb was authorized to return to China, his family remaining in the United States.

Rev. Ralph O. Irish and wife were appointed missionaries to China in the place of Rev. John Walley and wife.

It was stated that Rev. O. W. Willits could not be returned to China under the appropriations of the present year.

In reply to questions respecting Nanking University it was

Resolved, That in adopting the constitution for Nanking University the intention of the Board was to recognize and include such departments as had already been recognized by the General Missionary Committee in granting appropriations, namely, Preparatory Department, College of Liberal Arts, Theological School, and Medical School.

Appropriation was made for the traveling expenses of Rev. E. R. Fulkerson and family returning from Japan.

Information was given that the Japan Mission requested the return of Miss H. S. Alling to Japan in 1894—requested that unmarried missionaries should be sent to Japan only under exceptional circumstances, and when requested by the Mission, and that the Mission adopted the following in July last: "We desire to place on record our great pleasure and satisfaction on account of the official visit of Dr. A. B. Leonard, the first visit to us of any secretary of our Missionary Society, and we believe it will be of great benefit to the Church, the Missionary Society, and the Japanese Mission. We appreciate the patient attention to details which he has given in the investigation of our methods of work, our accounts, and our estimates for the coming year."

In accordance with the request of the Japan Mission, Rev. Charles Bishop was recognized as the official correspondent of the Mission.

It was announced that Rev. E. E. Count had been transferred from the Italy Mission to the United States.

An appropriation was made for the traveling expenses of Rev. E. F. Frease and family returning from India, and provision made for the return from India of Melvin Buck, son of Rev. P. M. Buck, Mrs. J. E. Scott and son, Rev. J. D. Webb and family, Rev. F. W. Foote and family, and Willie Gill, son of Rev. J. H. Gill.

The following who were not sent out from the United States, but are connected with the India missions were recognized as missionaries having passed all their examinations and having been recommended by the Central Conference to the Board:

Rev. J. D. Webb, Rev. C. W. De Souza, Rev. A. S. Vardon, Rev. A. T. Leonard, Rev. J. P. Meik, Rev. E. S. Busby, Rev. C. G. Conklin, and Rev. A. W. Prautch.

The following were recommended for appointment as missionaries of the Woman's Foreign Missionary Society: Miss Willma H. Brouse for Singapore, Miss Lula E. Frey and Miss May W. Harris for Korea, and Miss Ella P. Beckwith for Japan.

Miss Martha I. Casterton was appointed as a nurse in Kucheng Hospital, Foo-Chow Mission.

The resignation of Rev. Dr. J. W. E. Bowen as Field Agent of the Missionary Society was presented and accepted, to take effect when his work closes with the Fall Conference, and the Board

Resolved, That in accepting this resignation we put on record our conviction of the ability and fidelity with which his duties have been discharged; also

Resolved, That the Board deems it inexpedient to establish the policy of appointing a field agent.

Appropriations were made for the benefit of several of the foreign and domestic missions.

The Committee of the World's Congress of Missions, to be held in Chicago, September 28 to October 5, asked that representatives from the Society be sent to the Congress. The board appointed as its representatives Secretary McCabe, Secretary Peck, Rev. Peachy T. Wilson, M.D., of India, Rev. N. J. Plumb, and Rev. G. B. Smyth, of China.

THE GOSPEL IN ALL LANDS.

NOVEMBER, 1893.

THE OUTLOOK OF OUR MISSIONS IN SOUTH AMERICA.

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

HAVING been for many years connected with the Methodist Episcopal missions in South America, I am frequently asked questions concerning them and the possibilities and probabilities of successful evangelization in South America. I will here answer some of these questions :

QUESTION. What do you regard as the outlook in South America since the organizing of the Conference there by Bishop Newman ?

ANSWER. I regard it as peculiarly grand and glorious. That Conference, embracing the whole of a grand division of the globe, represents the grandest step in the modern progress of American Methodism.

Q. What is there peculiarly grand about it ?

A. Three things : The extent of its territory, the scope of its work, and the importance of the results now within its reach.

Q. What about the extent of the territory ?

A. It is twice as large as all Europe, twice as large as the United States, seven times as large as British India, and sixty times as large as Great Britain.

Q. But are not Africa and Asia much larger fields, throwing South America into insignificance ?

A. Those grand divisions lack unity and homogeneity, which South America possesses in a singular degree, making it all one field, and appropriately organized into one Annual Conference. It is the grandest field on earth for wide, sweeping movements of a moral, social, and political character. Its ten nations—in language, institutions, laws, and historical traditions—are closer akin than those of any other grand division of the world.

Q. What is there peculiar about the scope of the work ?

A. It includes three things : The regenerating of the remnants of old civilizations and of barbarous heathenism ; the assimilating and reforming of migrating nations pouring into new and sparsely settled countries ; and finally, it includes a tremendous movement of reaction from the New World to the Old along the lines of immigration. Influences from the United States have reacted powerfully on those parts of Europe from which this country has received its most voluminous tides of immigration. Methodism has been planted in Germany, Switzerland, Denmark, Sweden, and Norway as part of this reactionary influence. Exactly so Methodism in South America has begun to exert a powerful influence upon Portugal, Spain, Italy, Switzerland, France, and Austria, the sources of South American immigration.

Q. What is there specially important in the results to be anticipated in South America?

A. Ten young nations in South America are now all ready to be molded into the likeness of the great nation of North America, lacking for it only the one thing needful, namely, the Gospel. Their development on the North American lines will react upon the United States, to make more complete as well as more extensive the attainment of the providential destiny of both Americas.

Q. Why do you regard the work there as deserving the words "peculiarly glorious?"

A. I regard the most glorious thing in the history of the nineteenth century to be the development of the Great Republic in North America, with its progressive evangelism, beginning in the last century and extending through this. The most glorious thing in the twentieth century must be the further development of these results in North America, and their extension all over South America with the same progressive evangelism already fully inaugurated, though still in its first stages. American Methodism can have no more glorious work laid before it than that of evangelizing all America and spreading scriptural holiness over all these lands.

Q. But do you regard the work there so encouraging as to justify this outlook?

A. Methodism in South America has all the encouraging features that have characterized Methodism in North America from first to last, and promises to do for the young republics there exactly what has been done by progressive evangelism here.

Q. But was not the work in South America for a long time a very indifferent success?

A. By no means; it has always been a first-class success, and would always so appear if viewed in the right aspect. The policy of our Church in regard to that work for a long time kept it as simply *fort holding* and not as *aggressive occupancy*. The fort holding, as such, was a grand success; and when the aggressive policy began it, too, became immediately a grand and an increasing success. Such it is to-day, and such it will be more and more continually.

Q. But are there not peculiar difficulties in South America that will hinder progress?

A. There are; and these are chiefly priestcraft and swordcraft, two obstacles with which Methodism has never had to contend in North America. These two difficulties made impossible for a long time at the beginning of our work in South America the aggressive policy now inaugurated. And these difficulties will hinder the work at every point in the future. It is their presence all over South America that makes indispensable the powerful moral and financial backing of the Missionary Society to push it forward. But these difficulties have been fully measured and the methods of overcoming them fully developed. Their hindrance to the work in the future can never be greater than it has been in the past. The present successes, attained in spite of them, prove that the glorious results embraced in the present outlook are surely attainable.

Q. Does not the prevalence of swordcraft in politics throughout South America make impossible the development of those republics?

A. It is a great hindrance, but does not make the situation hopeless. Immigration is pouring into those countries in spite of it, and must continue to do so; and we have proven that the work of evangelization can go on in spite of it, when sufficiently strengthened by the Missionary Society.

Q. But would it not be better for us to wait until those countries are more stable and have their political systems better settled before spending so much money and effort upon them?

A. They will never be settled until we settle them.

Q. But does not the incoming of foreigners tend to make their politics more stable and settled?

A. Only in a slight degree, because the children of those foreigners are natives, and grow up in the revolutionary and Jesuitical atmosphere that makes the natives what they are, and makes it impossible for them to realize their own generous aspirations in the way of self-government and moral and material progress. The only hope for those countries is to *evangelize the masses*, and make each new generation more and more completely leavened by the Gospel, until the moral power thus developed will govern governors and extend its beneficent influence through the whole mass.

Q. Is not the sparse population of those countries a discouraging feature?

A. In one respect it is, making the work in its present form cost more of force and funds in proportion to the number of people reached than in other fields.

Q. Would it not be well to wait until those countries are more densely populated before pushing our work among them?

A. Our fathers did not wait for the United States to become densely populated before pushing Methodism in every part of the country. They preempted the land for the Gospel, and so we must do in South America. We are called upon now by Providence to preempt the grandest extent of sparsely settled territory in the whole world—the grandest field in existence for founding a new evangelical civilization.

Q. But is South America likely to be filled up with immigrants in the near future?

A. Hitherto the tide of European immigration has poured into North America; until now the United States alone has more than twice as many inhabitants as all South America, and for this very reason now offers vastly less inducements in the way of cheap lands than South America. With the cheapening of steam navigation Europe is now as near to South America as it has been in former times to North America, and the outpouring streams of emigrants must go where the vast tracts of cheap lands can be found. These tides have already become permanently directed toward the immense agricultural tracts of the south temperate zone. The regions to which they are now going have been receiving for the last twenty years an influx of population proportionately greater than was ever known in the United States. This movement, from the very nature of it, must continue until all the arable land in South America is as densely peopled as North America.

Q. What can Methodism do for this incoming population?

A. The South America Conference counts among its preachers not only natives of those countries, but also representatives of all the great peoples whose emigrants are settling there. The preaching is carried on in Spanish, Portuguese, English, German, Italian, and French. The whole mass of old and new population is being leavened by the regenerating influence and prepared for the grand results that will follow *colonization* and *evangelization* going hand in hand, and that on the vastest scale ever yet witnessed.

Q. But have not those peoples made very slow progress since the time of their political independence?

A. By no means. Their progress has been surprisingly great when it is considered that they have labored under the double curse of priestcraft in religion and swordcraft in politics, paralyzing the best efforts of their best men. Of all new countries in the world, apart from the United States, South America is the freest from the domination of old countries, and the readiest for the results that Christianity is to develop in the future. It is the surest to follow the ideals that the United States is pushing after—ideals of human welfare that God has made possible in the New World as nowhere else, by providentially freeing it from the traditions and influences dominant in the Old World.

Q. But why have not those people learned long ago to eliminate swordcraft from their politics and shake off priestcraft in their religion, and so become what they aspire to be?

A. They have long ago learned it, and know all about it, and can define it and describe it as well as we can, but they lack the moral power to realize it. Each new emergency overwhelms them anew because of the lack of power to do as well as they know. This moral power can never be imparted to them by any agency except the Gospel.

Q. Does our work really tend to such results?

A. Undoubtedly. Its character and tendency are shown in the *new lives and triumphant deaths* of the converts; in the development of heroes and heroines for the peculiar trials which characterize that field; in the increase of the workers in numbers and efficiency; in growing contributions for the support and extension of the work; in the fact that the common people hear us gladly despite all the machinations of priestcraft against us; in the augmenting hold on the public mind which our doctrines and practices are acquiring; in the growth of families and social circles molded by our influence, all of which tends toward the molding of all public opinion by the superhuman power that goes with loyal human testimony to divine truth. God's witnesses are multiplying and their testimony is extending, to compass all South America, with signs following that foretell results both grand and glorious. The organization of a Conference embracing that entire continent is in itself the consummation of one of the grandest steps in the progress of American Methodism, and it is but a prophecy of the vaster consummations that are providentially coming within reach.

THE SOUTH AMERICAN INDIANS.

BY REV. CHARLES W. MILLER.

THE South American Indians are divided into two general groups, the Quichuas, ruled by the Incas, and the Guaranis. Their languages were quite different, although they belonged no doubt originally to the same race family. The Incas, or Quichuas, occupied the west coast from Panama to Chili, while the Guaranis inhabited the territory on the east and in the central part from the Orinoco to the river Plata. The civilization of the Incas seems to date from the twelfth century, and they were ruled by emperors, or Incas. The twelfth in succession from the founder of the dynasty was Huapna Capac, who occupied the throne when the Spaniards first visited Peru in 1527. According to tradition they had their origin as follows: The first Inca, Manco Capac, and his wife, Mama Oello, appeared as strangers on the banks of Lake Titicaca. They were persons of majestic appearance, and announced themselves as "children of the sun," sent by their beneficent parent to reclaim the tribes living there from the miseries of savage life. They were gladly welcomed. They founded the capital, Cuzco, whose great structures of stone and temple of the sun ceiled with pure gold marked the high order of intelligence they possessed. They taught the people—the men to cultivate the soil, and the women to weave. They prohibited human sacrifices that the tribes were accustomed to make to stones and sacred animals, teaching them to worship the sun, the moon, and the earth that gave them material life, and to adore Pachacamac, the great spirit that controls the destiny of the world.

The provinces were put under the control of a *curaca*, or governor, and the subjects were divided into decurions, each ten decurions making a centurion, as among the

Romans. Among their twelve Incas the wisest was Pachacutec, called the philosopher. Here are a few of his sayings :

The king does not command when the subjects do not obey of good will.

Drunkenness, wrath, and insanity do not differ from each other, except that the first two are voluntary and changeable, while the other is permanent.

He that envies another damages himself.

It is better to be envied for being good than to be envied through being bad.

Adulterers that disfigure the fame and character that does not belong to them should be declared thieves, and hung like them.

Judges that receive presents from those tried before them should be considered thieves and swung up.

The empire of the Incas was destroyed by the Spaniards, but its scattered tribes are still found in the same territory. Some of them mixed with the Spanish blood and were taught the vilest form of Romanism, while numerous tribes yet in the wild and savage state inhabit the central western part of South America.

The Guaranis occupied the east of South America, and the Tupis in the south of Brazil are a branch of the Guarani stock.

The Guaranis lived by hunting and fishing, and by cultivating the soil. They were first conquered by the Incas, and they afterward allied themselves with the Spaniards in resisting the formidable and frequent attacks of the Tupis. It was among the Guaranis that the Jesuits established themselves, and as early as 1620 they had several important missions among them. It is said that the Jesuits at one time ruled seven hundred thousand Indians.

The wars made upon the Jesuit civilization during the seventeenth century almost destroyed it, but in the organization of the river Plata republics the Guaranis were recognized, and now form an important part of the population of those countries. In Paraguay they are so numerous that the Guarani language is spoken by all the common people. This language has been reduced to writing, and the Lord's Sermon on the Mount has been published in it.

The South American Missionary Society has done something toward carrying the Gospel to these Indians, as has also the Methodist Episcopal Mission. The Roman Catholic Church exercises great influence among them, keeping them in ignorance and superstition, and cultivating their idolatry. Wherever it can get the governments to give the money it builds churches for them, but it is generally content to leave the Indians wild as they have been for centuries.

I am told by Rev. A. M. Milne, American Bible agent in South America, who has studied the condition of the Indians in that continent, that there are, counting all the tribes in Brazil, Bolivia, Paraguay, Peru, and Ecuador, at least three million Indians that are without the Gospel. They are in the darkness of savage life, but with their poor souls longing for light. Who shall carry it to them? Our Methodist Episcopal Mission is moving on in that direction, and from the center in Paraguay we could soon be able to do a great work for them, if the money and men were at hand. The missionaries can be had, but who will furnish the material means?



ECUADOR AND ITS CAPITAL.

BY HON. N. F. GRAVES.



QUITO, the capital of Ecuador, has a population of about seventy thousand. It is near the equator, and is about two miles above the level of the sea, being one of the highest cities of the world. It has a climate that is nearly perfect. It is very difficult to reach it at any time, and it takes seven days to climb the mountain. The distance is about two hundred miles from Guayaquil. Between November and May is the rainy season, and then you cannot reach it at all, the roads being impassable.

The labor of the journey is very severe, but there is some compensation, for the views are ever changing and are surpassingly beautiful. The city is surrounded by volcanoes which stand up as sentinels. Three of these volcanoes are active, twelve are extinguished, while others throw up smoke and sometimes ashes. The summits of eleven of them are continually covered with snow. Most of the summits of these great mountains have never been reached by any human being. Cotopaxi is the highest of all volcanoes. It is not now dangerous, but sends up clouds of smoke by day, and at night streams of fire. The rumblings of these volcanoes are heard hundreds of miles away. The people live in dread of them from day to day. It is a sad restraint to enterprise in building; most of the buildings are low, plain, and strong. The city looks grand and fair at the first view. The traveler is surprised to find such splendid houses and public buildings in this lofty top of the Andes.

There are twenty streets crossing each other at right angles, and two ravines coming down from the mountain and through the city. These ravines are covered with arches on which rest the buildings, and over which the streets run. The streets are narrow, and the sidewalks very narrow. The drainage is very good. The streets are lighted by candles and are very dim, and in many places dark. There are three parks, all of which are very small, the largest being about three hundred feet square. It is finely adorned with trees, shrubs, and flowers, and is said to be the finest square in South America. These public grounds are abundantly supplied with pure water that comes dashing down the mountain side. The Indians build their houses in the outskirts of the city, and they are very small and low. They are generally mud hovels, very dirty inside and out.

The Grand Plaza is in the center of the city, and the buildings around it are much finer than in any other part of the town, but most of them are adobe. The adobe is cheap and resists earthquake shocks. Nearly all the floors are paved with large square brick. The roofs are of tile, and usually project over the sidewalk. The shops are very small. The public buildings surround the plaza, and are modeled after the old Spanish style. These public buildings are generally of brick, but some few are of a dark volcanic stone. The government house fronts on the Grand Plaza, and is an imposing building with a fine colonnade, being the most elegant building in the city.

There are no bookstores in the city, and no place where magazines or papers are sold. There are a few drug stores, and all are kept by foreigners and are sources of wealth. The remains of the military roads and highways, aqueducts, temples, and other public works awaken feelings of surprise. They were constructed by the Incas many hundred years ago. These royal roads extended across the empire. The remains are still noticed in many parts of the country. They extended south to Cuzco and on toward Chili, and north to Bogota. They were constructed over pathless Sierras, and often cut in the solid rock, sometimes in galleries.

Perhaps no other roads were ever made where so many serious obstacles stood in the way. Fortresses were constructed at several points along these grand highways, where a few military could command the passage. At every few miles small buildings were erected, where travelers could find accommodations and rest. The government dispatches were carried over these roads by trained runners. Each one had a route of about five miles, when he was relieved and another runner stood ready to rush on with the dispatches, and in that way they ran a hundred and fifty miles a day. The remains of these great roads speak of their former magnificence.

The roads on the level ground between the Andes and the ocean were very different. They were constructed mostly on low sandy land. The bed of these roads were raised above the surface, and trees and shrubs were planted on each side. In wet places large piles were driven into the ground, forming a solid foundation for the road. The remains of these once grand roads is no greater surprise to the traveler than the fact that now there are hardly any roads at all. Humboldt said of these roads that they were "the most stupendous and useful works of man."

Quito ranks high among the South American cities as a place to acquire an education. It had two universities; now it has but one. Some of the professors were Europeans, and were celebrated for their learning. There are several colleges under the care and direction of the different religious orders. They have a department of philosophy, theology, and jurisprudence. They do well in the exact sciences, but only tolerably in political history and philosophy. The college of the Jesuits is the finest building in the city. The university occupies a part of this great and fine building. The justly celebrated William Jameson was a professor in the university. There is a public library here containing about twenty thousand books. While the library has not been replenished for many years, it contains very rich material on the history of the country. There is a polytechnical school that is well sustained and is very popular.

There are three hospitals, which seems to be ample for the wants of the city. There are more than four hundred priests, monks, and nuns in Quito, and a large number of bishops besides; and, as they pass, the poor Indians kneel and kiss their hands.

The Jesuits that come from Europe are the most intelligent and best educated, and are taking the lead. They work more than the natives, and have more influence with the people. They are the teachers and professors in the university and colleges, and in all the schools. They mingle with the people, and are popular. They insist that all the people shall worship, and promise them that they shall not lose heaven.

They blow the bugles and strike the bells every three hours night and day. The bells are struck, not rung. The great bell in the cathedral is struck at half past nine every morning at the elevation of the Host, and in an instant all Quito are on their knees. Men and women in the house or in the street, in the parlor or cathedral, go down on their knees; all business is suspended; they remain on their knees for one minute. The great bell is struck again, when the stream of business flows on as before. The established religion is the most intolerant of any in the world. The people, especially the women, go to church every day, and bow down before little images, that to say the least, are very rude, and worship with a devotion that surprises all who do not agree with them.

It is said that one fourth of Quito is covered with churches and convents. The convents are very numerous and sometimes cover acres of land. Many of the native priests are ignorant and immoral. The people of Quito bury their dead at night. They carry lanterns and sing dirges as the procession winds through the streets. The dirges are very plaintive, and many very touching. If the corpse is a child they carry it in a chair.

A Protestant cannot hold an office, nor vote, nor be a witness in a court of law. There are but few Protestants and no missionaries, and the people greatly need the pure Gospel of Christ.

HOW WE WENT TO THE GREAT WALL.

BY REV. ISAAC T. HEADLAND,
Professor in Peking University.



OUR party consisted of Rev. and Mrs. George Heber Jones, of Korea; Miss Hattie E. Davis, of our own mission; Mr. John Janson, of Shanghai; and the writer. Our vehicles were a cart, a litter, a donkey, and two horses. We left the mission compound in Peking at eight o'clock Tuesday morning. Before we had gotten outside of the city a heavy rain began to fall, making the streets and roads almost impassable, and the traveling on horseback and donkeyback extremely disagreeable. To add to our discomfort, Mr. Janson's horse frightened at carts, and refused to allow him to carry an umbrella; and once, when passing a cart, he jumped over a bank four feet high into one of the dirtiest cesspools in this dirty city. Mr. Janson jumped from his back upon the bank, but slipped into the filthy water, and the pony went into the middle of the pool and pawed, refusing to come out until the donkey driver went after him. As there was no prospect of the rain stopping, and Mr. Janson was literally wet from head to foot, he soon concluded to return home and go to the wall at some future time.

At 4 P. M. we had passed over fifteen miles and arrived at the inn where we had expected to have had our dinner. Here we now concluded to take dinner and supper together, and then go as far as "Jumping Joe," as the place is called by foreigners. We called at our mission chapel, and one of the Christians escorted us to an inn where, after spending an hour talking with the Christians who came to see us, we spent the night.

In the morning we arose early and went to Nan K'ou, a distance of ten miles, before breakfast. The day was as pleasant as the previous day had been unpleasant, and after having a good breakfast and preparing a lunch, we left our cart at the inn and started up the pass, a distance of about thirteen miles, to the Great Wall.

To me this trip was delightful. The road was in the best possible condition; the scenery was beautiful; mountains were on both sides of us; a mountain stream, made more beautiful by the rain of the previous day, dashed past us, as we went; thousands of camels, mules, and donkeys bearing burdens of every sort filled the road, while villages here and there broke what might otherwise have been a beautiful monotony.

While riding along we had many little snatches of conversation with different drivers. One foot traveler joined himself to us, and began asking various questions which indicated an interest in foreign affairs. I began to talk of the Chinese sacred books in order to introduce the subject of our own. He had heard our preacher in Chang Ping Chou, and asked me to explain our doctrine. I at once got down from my horse and walked beside him, telling him that all our doctrine might be summed up in this: "Men should talk good talk, do good deeds, love God and love men, and then they might be Christ's disciples."

After explaining these propositions to him one by one, I asked him if he thought they were good doctrine. He said he did. I asked him each time as I finished explaining one, whether he believed it. He always hesitated, but at last said he did. When

he had said he believed them all, I asked him if he believed in Christ. He said he did not. "But," said I, "you have said his teachings are all good, and you believe them all, how is it you do not believe in Christ?" At last he said he did believe in him. "Then," said I, "why do you not accept him as your Saviour?" His answer was like the answer that would be given by thousands of people in America to the same question.

Afterward he asked me if I smoked. I told him I did not, and that many foreigners thought it a useless and filthy habit. In a like manner I answered his questions about wine, opium, and other things; and at last, when we arrived at that large archway at Chu Yung-kuan where four or five different languages are carved on the stones of both sides, he bade me a polite good day, expressing the hope that he would "see me again."

Not long afterward I heard our litter driver and the donkey driver engaged in an animated discussion, and I soon found that they likewise were discussing the merits of Christianity. The donkey driver did not believe much in it, but had never heard it explained by foreigners; and the litter driver began to tell him about a sermon he had heard Mr. Roberts, of Kalgan (American Board), preach. It had, no doubt, impressed him deeply as true, but from some of his after conduct I became convinced that he was only intellectually impressed, and that his natural heart remained natural, with all the characteristics of a litter driver.

In due time we arrived at the Great Wall, noticed the large, well-hewn granite rocks of which it is composed, gathered flowers from the top of it, selected some pieces of granite to make paper weights of, looked out over the "Mongolian Plain," falsely so-called, ate our lunch, and returned to the inn, where supper awaited us. On our way back I met a man on a donkey going at a rapid rate, but on seeing us he alighted and I did the same, and at once noticed it was one of our oldest students from Peking going outside the wall to spend the summer vacation in preaching the Gospel. We talked together as to the best way of preaching the Gospel and persuading the people to accept it.

After a bad night's rest—for the K'ang beds were swarming with bugs of various kinds—we started for the tombs of the Ming emperors, a distance of about ten miles. On our way we passed through a little town where I saw in a court the face of a young woman which seemed to be familiar. Seeing a man with several children about him sitting under the trees, I asked him what place it was, and he told me it was Ping An Cheng-tze. "O," said I, "is there not a Christian family by the name of Hao living here?" He pointed to the young woman I had just noticed, and said she was the wife of one of them; then I remembered she was one of our schoolgirls, and the man to whom I was talking proved to be the teacher of our boys' school, and the children were his pupils. So we stopped and talked with them a short time, and he pointed out the best road for us to take.

Such are some of the incidents that may happen to one when traveling here, and the attitude of the Chinese toward foreigners depends largely upon how we use our opportunities. When we came to the inn after visiting the tombs, a man came to me and asked, "Do you know Mr. Gamewell?" "Why," said I, "didn't Mr. Gamewell tell me to come to this inn, and not go to any other?" and at once I was on good terms with him.

Our trip was a vacation trip; it was a complete success in that we had no accidents, misfortunes, or trouble with innkeepers; we saw what we went to see, had an opportunity to speak for Christ, and arrived home on Friday, at noon, tired and hungry, to find a good dinner awaiting us.

The Call to the Mission Field and its Answer.

BY REV. ERNEST G. WESLEY.

WITHOUT further introduction let some facts which will be recognized by many supply a text.

1. Mr. and Mrs. A——: Both called to the mission field; both gladly accepting the call; both working together, hand, heart, head as one; ten, twenty, thirty, forty, yes, fifty years pass—they are still together working in the foreign field for the Lord and his cause both so well love. Result: success along the whole line.

2. Mr. and Mrs. B——: The first called, clearly, distinctly called; the second going to the field because husband goes; going resignedly, not willingly but of necessity; staying their "sentence out"—ten years; then coming home with no thought of a return. Result: fair success, some measure of ill success, some hindrance all along the line.

3. Mr. and Mrs. C——: The former called, clearly, as was Mr. B——, the latter going out under protest, at heart wholly unwilling; in mind and soul unsubmissive; disliking the work, forced into it, complaining within the "inner self;" wearying and worrying the years away; health failing, returning before the end of "their ten-year sentence," husband with wife. Result: little if anything better than failure.

4. Mr. and Mrs. D——: The first called, the call welcomed, would be gladly obeyed, longing to go, burdened to go (as only the missionary call can burden a man), in agony praying that wife may see her way to go; she refuses; D—— rejected by board because wife will not go. Result: an earnest, qualified, faithful laborer lost to the field.

5. Mr. and Mrs. E——: Similar to last case, except that Mr. E—— is accepted; "his wife will sail later;" wife privately urges husband's return; she cannot undertake so long a journey, her friends will not hear of her leaving them. The husband is worried, dissatisfied; mental conflict, heart struggle, overpersuasion. Result: a vacant field, several thousand dollars out of the treasury.

Similar cases might be multiplied; they call for consideration; they demand remedy; the evil can be remedied; the facts given are not, in the least degree, exaggerated. It is but a few months since I was speaking to a prominent physician as to the cause of the death of a returned missionary's wife, receiving the reply, "Dissatisfaction with the work in the mission field the chief cause of her complaint." Another well-known physician more recently assures me (he himself a medical missionary of over half a century in foreign fields) regarding the "sickness" of the wife of a foreign laborer: "She has absolutely no disease whatever; her whole trouble is nervousness, imagination."

I would here lay down two principles: 1. Every man called to the ministry should consider himself

under the strongest and holiest obligation in seeking a wife to seek only such a one as is willing to go with him anywhere where there is one soul unsaved.

2. Every woman, marrying a man called to preach Christ's Gospel, should clearly realize that it is her duty and privilege to accompany him to the uttermost parts of the earth if God sees fit to call.

It will be answered: "There are thousands of home fields where wives refusing foreign work will be most useful." This may be all true, yet the fact will remain that no man called of God to preach has any right to hinder his work anywhere by any alliance, matrimonial or otherwise. If God calls it is man's duty to obey. There is to-day (or was a few years since) a man in an asylum in New York who, being strongly called to preach, refused, asking God to withhold his call; the prayer was answered—insanity the result. I think all ministers (with but few exceptions) will bear witness with me that the "call to preach" came to their soul in an abstract sense with no qualification of place; all we heard was the inner, quiet, but tremendously force-filled voice: "Go, preach my Gospel." It is impossible for any of us to know where God may see fit to send those who have obeyed the first command, and then wait further orders. Paul was sent first to Damascus, but afterward to all Asia. We answer, "Lord, I am willing to obey thy call to preach thy word," without knowing, without the right to expect God to tell us *then* the *where*. We have no right to prevent instant obedience when he does show the place. If God sees that this man's place is in the home field, well and good; if God sees fit to call this man to India, to Africa, to China, to the Isles of the Sea, it is quite as well. Missionary history most clearly teaches that God always sends the right laborers to the right place—Morrison, Judson, Moffat, Patton, Mackay, Livingstone, Patteson, Clough, Carey, with an "innumerable host" of others as witnesses.

No one with very much experience will attempt to deny this statement: There are hundreds of fully qualified men, men willing to enter the foreign field, who cannot go because the wife does not wish to give her life to that work; she married without such an understanding; from one standpoint the husband has no right to expect she should accompany him because he married without any suggestion that God's call to him might mean *anywhere*; and yet, in marrying a minister of Christ's Gospel, every true woman, properly trained, would understand that foreign work was a possibility, a probability, a necessity if God called.

In view of the present demands of Christ's kingdom, its unreaped fields, its ripe harvests, its need of reapers, its open doors, etc., all Christians should realize that regeneration was but their "acceptance of the shilling;" that is, their enlistment in the service of the King of kings, and that before every recruit stands the probability of "foreign service." God

gives to no one exemption from service to which he calls; we exempt ourselves *at our own risk*. God grants no substitute-right. If we take a not granted exemption or a not granted furlough we are in danger of being treated as deserters. Many have so entangled themselves, or in some other way have prevented their acceptance of the divine call, to find, perhaps after many years, the fatal nature of the step taken; perhaps to experience the fearful consciousness of a *not* withdrawn call with the no less clear knowledge that their own folly has made obedience impossible.

No one questions the right of all military authority to send troops wherever that authority sees best. Is anyone ready to admit the claim of any Caesar to outrank the claim of Christ?

When divinity students or ministers seek a wife they are under the highest and holiest obligation of the most sacred duty to seek only such as recognize the fact, "Our field of labor is not yet marked out; I am willing to go wherever the hand of God may lead us." No woman who does not mean this is fitted to be the wife of a minister; no minister should marry a woman who is not ready and willing to recognize and live this fact. It matters not whether the question of foreign service has been named or not, to every minister may come the call. If the Lord calls, the man should go. Are not such women to be found? Let no one dare to disgrace our Christian womanhood as ever to hint at a negative reply. Theological students could find such wives if they (the students) were as strongly attracted by spiritual as by physical loveliness. Hundreds of what might be spiritual Samsons have sold themselves into the hands of attractiveness, sociability, vivacity, agreeableness, and ordinary Christian life, without a thought as to the possibility of a call to foreign service. These words may seem strong, but they are too true.

The question of health should also be considered. Here, also, we find a demand for "heroic Christianity." No minister of the Gospel ought to think of marrying a woman whose physical strength would be likely to unfit her for mission service outside the comforts, climate, etc., of the home field. "Suppose the two love each other?" some one will suggest. Through the crucifixion of love, in its strongest, purest, holiest form, for Christ's sake souls are sometimes developed into the most perfect spiritual nature. A sickly wife in the foreign field means the support of a well wife taken to support one who cannot labor for souls; doing this is robbing the missionary treasury.

General qualifications, too numerous to name, but which will suggest themselves, should also enter into the forethought of all who are called to preach the word before they think of the question of marriage. A woman who will make a grand, good, loving, useful wife for a "lay member" may be a very poor wife

for a minister. Beauty, attractiveness, etc., when surrounded with all the comforts and pleasures of a business man's home occasionally undergoes an almost marvelous transformation when found in the home of a poorly paid pastor. Much greater is this transformation in a mission outpost, with attendant discomforts, disagreeable surroundings, uncivilized natives, poor food, worries, hard work, waiting for funds, and a dozen or more objectionable things which are the perquisites of most pastors, unless in large city churches, and even there!

This article is only suggestive. It has, at least, the merit of being off the well-worn track of mission contributions, but some little knowledge of foreign work in easy fields, many years careful study of various mission problems, and a deep interest in all pertaining to the question fully convinces the writer that the subject considered is all important in its bearings upon "the supply of workers in mission fields," no less important as regards the continuance of missionaries, their success, the financial question, usefulness, and many other points well known to missionary boards. The experience of hundreds has shown that theological students do not, as a rule, obey the old-fashioned Methodist rule with regard to marriage; the majority choose the wife before asking for divine direction; to ask it afterward is of little practical use.

The Parliament of Religions.

THE Parliament of Religions that met in Chicago in September last awakened much interest and drew large audiences. It was not a place for the discussion of doctrinal differences, but where able men of different faiths presented their best reasons for their beliefs. The result will be not the lowering of our own standards, but more respect for the great truths that underlie all religions, and the finding that in the false religions there is much of good and of power. It has been declared that there is but "one religion." There is but one true religion, and there is no reason to fear that its believers and defenders are not strong enough to maintain their ground. It is not wise to underrate the strength of the enemy, and the parliament should give a fresh impulse to Protestant missions. We are pleased with the words of Mr. F. E. Winslow, who says in *The Churchman*: "That men should be found, even if some of them be Brahmins and Buddhists, to come from the ends of the earth to assert that man is a spiritual being, and that everywhere and always he is finding in this spiritual nature the presumption that he came from God, and so is making it his chief duty to find that God from whence he came, is, in face of the fact that so much of the world's life is given up to materialism, indifference, infidelity, and practical atheism, a noble assertion." We give brief extracts from some of the addresses made.

Reuchi Shibata, a high priest of the Shinto faith in Japan, said: "I confess it proudly that I was the first to organize a society in Japan against Christianity, but it was not against real Christianity; it was against the injustice we had received from the people of Christendom. To-day we, the forty million people of Japan, stand still firmly upon the basis of international justice, and await further manifestation as to the morality of Christianity."

Rev. F. E. Slater, a missionary in India, said: "The problem of our time is how to bring a living Christianity interpreted in the light of the instructed modern conscientiousness into fruitful contact with the best convictions of non-Christian man, for wherever missionaries go they find that God has been before them; they do not bring Christ and humanity together for the first time, but they have an ally in the heart of everyone; and their own faith is confirmed by perceiving tokens of God's perpetual presence, by discovering that the scope of his purpose is ampler than they dream."

Count Bernstorff, of Germany, said: "I, for myself, declare that I am here as an individual evangelical Christian, and that I should never have set my foot in this parliament if I thought that it signified anything like a consent that all religions are equal, and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true, and Protestant Christianity the only true religion. I wish no compromise of any kind."

Mr. Alexander Webb, the American who has embraced Mohammedanism, said: "There is not a Mussulman on earth who does not believe that ultimately Islam will be the universal faith. Polygamy never was, and is not, a part of the Islamic system. To ingraft polygamy upon our social system in the condition in which it is to-day would be a curse. There are parts of the East where it is practiced. There are conditions under which it is beneficial. But we must first understand what it really means to the Mussulman, not what it means to the American. I say that a pure-minded man can be a polygamist and be a perfect and true Christian, but he must not be a sensualist."

Joseph Cook, of Boston, said: "I know I am going hence, and I know I wish to go in peace. There are three things from which I can never escape—my conscience, my God, and my record of sin in an irreversible past. Our hands are red with sin. I turn to Mohammedanism and ask, Can you wash our red right hands? I turn to Confucianism and Buddhism and ask, Can you wash our red right hands? I hold it to be a self-evident truth that unless a man is washed from the old sin he cannot be at peace in the presence of infinite holiness, and the only power that can do this is found in Christianity."

Mr. Protap Chunder Mozoomdar, of India, presented the claims of the Brahmo-Somaj: "Christianity de-

clares the glory of God; Hinduism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures; and our progress lays in harmonizing these various systems, these various prophecies and developments, into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same. But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion."

Dr. Hale, of Boston, prophesied that "the twentieth century will give to every man according to his necessities. It will receive from every man according to his opportunity. And that will come from the religious life of that century, a life with God for man in heaven. As for purity, the twentieth century will keep the body pure—men as chaste as women. Nobody drunk, nobody stifled by this or that poison, given with this or that pretense, but everybody free to be the engine of the almighty soul."

Dr. George Washburne, President of Robert College, Constantinople, in presenting a picture of Mohammedanism, said: "The faith of Islam is based primarily upon the Koran, which is believed to have been delivered to the prophet at sundry times by the angel Gabriel. It is, in fact, very difficult for an honest inquirer to determine what is really essential to the faith. A distinguished Moslem statesman and scholar once assured me that nothing was essential beyond a belief in the existence and unity of God. And several years ago the Sheik ul-Islam, the highest authority in Constantinople, in a letter to a German inquirer, stated that whoever confesses that there is but one God, and that Mohammed is his prophet, is a true Moslem; although to be a good one it is necessary to observe the five points of confession, prayer, fasting, almsgiving, and pilgrimage."

Mr. B. B. Nagarkar, a Hindu of Bombay, made an attack upon Christianity and its missionaries, saying: "Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries, sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindu,' and thus to save him! Aye, to save him! Your poor peasants, your earnest women, and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian ex-

clusiveness. I entreat you to expend at least one tenth of all this vast fortune on sending out to our country unsectarian, broad, learned missionaries that will spend all their efforts and energies in educating our women, our men, and our masses. Educate. Educate them first and they will understand Christ much better than they would do by being 'converted' to the narrow creed of canting Christendom."

Suami Vivekananda, a Hindu monk, said: "Much has been said of the common ground of religious unity. But if anyone here hopes that this unity will come by the triumph of any one of these religions, and the destruction of the others, to him I say, 'Brother, yours is an impossible hope.'"

Reuchi Shibata, high priest of Shintoism, said: "I wish to assist you in carrying out the plan of forming a universal brotherhood under the roof of truth. You know that unity is power. I do not know that I shall have the honor to see you again in this life, but our souls have been so pleasantly united here that I hope they may again unite in the life hereafter. I pray that the eight million deities protecting the beautiful cherry-tree kingdom of Japan may protect you and your government forever."

Pung Kwang Yu, of China, said: "I have a favor to ask of all the religious people of America, that they will treat my countrymen as they have treated me. Christ teaches us it is not enough to love one's brethren only."

Mr. H. Dharamapala, a Buddhist of India, said: "The tendency of enlightened thought of the day, all the world over, is not toward theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful. The crude conceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion. This was accomplished through Shakya Muni. To-day the Christian world is going through the same process. There are too many religions in the present day. Representatives of each urge our acceptance of their God. The Christian calls on us to accept his God; the Jew wants us to adore his God, and so on with the others. The result is we are puzzled which to accept. These conditions have led to much skepticism and materialism. A good sign of the times is that the American people are not only willing, but anxious to learn the truth concerning the various religions. But it is an important thing that an inquiring mind should be entirely free from religious prejudices. Ignorant skepticism is dangerous, and everyone who desires to soar into the realms of truth must dethrone his gods, his religious prejudices, and be entirely impartial."

History of the Methodist Episcopal Theological School in Japan.

BY REV. M. S. VAIL,

Professor of Historical Theology and New Testament Exegesis in the Anglo-Japanese College at Tokio, Japan.

THE history of our Methodist School of Theology in Japan may be conveniently arranged in four periods.

The first four years, from its founding in 1879 to 1883, when, having been temporarily carried on for one year in Tsukiji, Tokio, the institution was removed to Aoyama.

During the second period (1883-1886) the school formed the theological department of the Tokio Ei-Wa Gakko under the sole direction of the Methodist Episcopal Church.

During the third period (1886-1889) the institution was a Union Methodist Theological School.

Since 1889 the school has been conducted under the auspices and control of the Methodist Episcopal Church.

Biblical instruction was begun by our missionaries as early as 1877, but the Theological School was first founded in Yokohama, in the autumn of 1879, on lot 221 Bluff, where suitable buildings had been erected at a cost of about four thousand yen.

The name given to the institution was The Methodist Mission Seminary.

Rev. Milton S. Vail, A.B., who had graduated from Boston University, and had received a thorough linguistic training in Germany, and had been for two years Principal of the Preparatory Department of the Ohio University, was appointed president; and this position he held during the first four years.

The Rev. R. S. Maclay, D.D., a graduate of Dickinson College, one of the founders of our mission work in China, and also in Japan, and the Rev. I. H. Correll, a graduate of one of the Pennsylvania normal schools, assisted as professors. The school was opened with about twenty students, eight of whom were theological.

A theological course of four years and a general academic course of study were mapped out, and these, with some modifications, have been continued to the present time.

The Rev. G. F. Draper, A.M., a graduate of Syracuse University, joined the faculty in 1880, and did excellent work until January, 1882, when, on account of ill health, he was obliged to return to the United States.

In 1881 the school received an endowment of \$10,000 from Rev. John F. Goucher, D.D., the interest of which is to be used yearly toward the support of needy students and for the purchase of books for the library.

It was not long before our school was overcrowded with students, and it was found that a mistake had been made in not locating the school in Tokio. The

desirability of union in educational work of all Methodist Missions in Japan being deeply felt, an agreement was entered into by the Canada Methodists, the Evangelical Association, and the Methodist Episcopal Missions, to unite in theological educational work in the city of Tokio in the fall of 1882; and with this in view the Methodist Mission Seminary was removed to Tokio. The Canadian Board declined to allow their Mission to assist in carrying out the plan, and the matter of union was given up.

Rev. Julius Soper, D.D., who for nearly a year had done excellent work in teaching, was transferred to Tokio, and the school, temporarily housed in Tsukiji, carried on its work with uninterrupted zeal and success.

Rev. James Blackledge, A.M., a graduate of college and of Drew Seminary, joined the faculty in 1882.

In 1883 we graduated our first class, in which there were four men, three of whom are still living and working for the Master.

During the first period eighteen students pursued studies in theology.

On the 18th of January, 1883, the present site was purchased for six thousand yen as a permanent location for our educational work.

Dr. John F. Goucher, by presenting the money and by urging on the forward movement in education, has placed Japan Methodism under lasting obligations, and has done a service to humanity the full importance of which eternity alone can reveal.

In 1883 Dr. R. S. Maclay, so thoroughly qualified by culture and experience, was appointed General Director of Tokio Ei-Wa Gakko, the title given the institution after its transfer to Aoyama. This position Dr. Maclay retained until 1888, when he accepted the deanship of Maclay School of Theology in southern California, U. S. A.

Work in the theological as well as in all of the other departments at Aoyama was begun in October of 1883.

The professors in the theological department at that time were Revs. R. S. Maclay, I. H. Correll, M. S. Vail, and James Blackledge. In the spring of 1884 Mr. Vail was granted a furlough of one year, and Rev. D. S. Spencer was added to the faculty. While in America Mr. Vail succeeded in interesting Mrs. Philander Smith and her son-in-law, W. E. Blackstone, Esq., in our mission work in Japan, and Philander Smith Biblical Institute, the gift of Mrs. Smith and friends at Oak Park, was erected in 1885, at a cost of about fifteen thousand dollars. The building is a memorial of Mrs. Smith's sainted husband, and the money was given on condition that not only the building, but the institution itself should always be known as "Philander Smith Biblical Institute."

The number of students during this period was small, only one being graduated.

THIRD PERIOD (1886-1889).

This is the period of actual union in theological work on the part of three out of five Methodist Mis-

sions in Japan. The union was consummated in 1886 between the Methodist Episcopal and the Canada Methodist Missions; and in June, 1888, the Methodist Episcopal Church, South, Mission entered the union. The professors elected were: R. S. Maclay, D.D.; Revs. M. S. Vail, A.B., and James Blackledge, of the Methodist Episcopal Mission; Rev. George Cochran, D.D., and R. Whittington, A.M., of the Canada Methodist, and Rev. J. C. G. Newton, A.M., of the Methodist Episcopal Church, South. As Mr. Blackledge was obliged to return to America in the summer of 1886 the Rev. S. Ogata, A.B., of De Pauw University, was appointed to take the work for one year, and the following year the Rev. Y. Honda was appointed as instructor in the school. In 1888, Dr. Maclay having resigned, Rev. I. H. Correll succeeded him as General Director of the institution and as Professor in the School of Theology.

The largest class to enter the school was in 1886, when there were eighteen students, four of whom were members of the Canada Methodist Church and fourteen of the Methodist Episcopal.

During this period there were forty students, seven of whom graduated.

Dr. Maclay was the first dean of the Union Theological School; Dr. George Cochran the second, and M. S. Vail the third.

In June of 1888 the Missions of the Canada Methodist and Methodist Episcopal Church, South, withdrew from the union, feeling that denominational interests would be best served by this step.

FOURTH PERIOD (1888-1893).

In the summer of 1888 Bishop Andrews visited Japan and greatly assisted in the reorganization of the school solely under the control of the Methodist Episcopal Church.

Rev. George R. Norton, D.D., a graduate of Baldwin University and Boston University Theological School; Rev. J. F. Belknap, A.M., S.T.B., of Mt. Lebanon University and Boston University Theological School; Rev. T. N. Yamada, a member of the first class of our theological school in Japan, and Rev. M. S. Vail, A.B., constituted the new faculty. Mr. Vail was appointed dean, which position he held until July, 1892, when he declined further nomination for the office.

In July of 1889 the Rev. Y. Honda was appointed the President of Tokio Ei-Wa Gakko and Professor of Pastoral Theology. Mr. Honda was well qualified for the duties of his new position by a long and varied experience in educational and evangelistic work.

Honorable mention should be made of Miss Jennie S. Vail and Mrs. Mary Vance Belknap, who did good service in teaching the students the art of singing.

In the summer of 1892 Rev. John Wier, D.D., F.T.L. (Fellow of Theological Literature), who had pursued several courses of theological study in

Canada and in the United States, was elected dean. Dr. Wier at the time of his election was Presiding Elder of the Hakodate District.

When we consider the large amount of class work inevitable in Asiatic schools, the literary work accomplished by the teachers mentioned above is by no means inconsiderable, but space does not admit of more than a reference to this matter.

In April, 1893, Dr. Norton resigned and returned to America. He accomplished much while with us, especially in a literary way.

As successor to Dr. Norton the Board of Managers have elected Mr. E. Asada. Mr. Asada, a native of Japan, is a graduate in theology of Northwestern University, U. S. A., and has recently completed a post-graduate course in the new Chicago University. Mr. Asada has taken very high rank as a specialist in the Semitic languages.

Over a hundred students have received instruction under our care during the fourteen years of the existence of the school, and while some have fallen by the way, and some have "fallen asleep," a goodly number are earnest and successful ministers of the Church in these "Isles of the Sea."

Profoundly grateful to God for the success that has attended us in the past, especially during the first decade of school work in Tokio, we humbly look for greater things in the future, and to this end we bespeak the prayers of God's people in our behalf.

Tarsus and Peking.

BY REV. MARCUS L. TAFT, D.D.

TARSUS, the ancient capital of Cilicia and the birthplace of Paul, the apostle to the Gentiles, has to-day a self-supporting Christian church and the beginnings of a Christian college.

On January 28 of this year the Evangelical Church, started thirty years ago by missionaries of the American Board, wrote a letter to that successful, praiseworthy missionary society expressing hearty thanks for their previous assistance, and at the same time asserting their ability and determination in the future to care for themselves.

Chiefly through the efforts of the late Colonel Elliot F. Shepard, Editor of the *Mail and Express*, of New York, a Christian institute of learning, named in honor of St. Paul, was started a few years ago at Tarsus, in Asia Minor. Last spring, by the munificent legacy of one hundred thousand dollars left by Colonel Shepard, this young St. Paul's Institute began a new era of progress in spreading abroad Christian learning throughout the Levant.

This St. Paul's Institute at Tarsus, along with the well-equipped Robert College, the emancipator of Bulgaria, at the west, and the Beyroot College, the enlightener of the Levant, at the south—not to mention the Christian educational establishments at

Harpoot, Aintab, Marsovan, and other Turkish towns—will all afford ample facilities to acquire Western learning under Christian auspices for the straggling, scanty population of Turkey. May St. Paul's Institute at Tarsus, like a lighthouse, ever shine with increasing radiancy, guiding many a Moslem and pagan safely into the haven of eternal life!

Peking University was organized at Peking, China, in 1888, and was incorporated according to the laws of the State of New York in 1890, with a Board of Trustees in New York and a Board of Managers in China. The first class was graduated from its collegiate department on June 7, 1892. The hearty readiness to cooperate in establishing this important Christian university was manifested two years ago, when various members of the diplomatic, commercial, literary, and missionary bodies united in accepting the invitation to serve on the Board of Managers in China.

Already the accommodations provided by the erection of Durbin Hall, which Bishop Mallalieu after personal inspection last September pronounced "the best built and most satisfactory edifice in all educational work in China," are insufficient. More class room is demanded now. Toward endowing two professorships costing \$60,000, \$2,250 has already been subscribed by missionaries on the field.

The financial resources of your representatives in China's capital are limited. "America is another word for opportunity," says Emerson. American Christians, in order to improve this opportunity, even if it costs a little self-denial, will have to donate promptly and liberally, for only in this way will Peking University be firmly established.

Munificent gifts to Peking University, like the \$100,000 which Colonel Shepard has just bequeathed to St. Paul's Institute at Tarsus, and also donations of \$50,000, \$30,000, \$10,000, \$1,000, as well as larger and smaller sums, will probably accomplish at Peking University, Peking, China—when we consider the hundreds of millions of China's inhabitants—more good for the greatest number than anywhere else on the surface of the globe.

St. Paul's Institute, at the provincial town of Tarsus, will doubtless prove a useful agency in the regeneration of the comparatively sparse population of Turkey in Asia. Anyone, however, by a few moments' reflection, may consider how incomparably greater good will be conferred upon China's densely crowded beehive, with its many millions of busy workers, by powerfully strengthening Peking University, at the capital of China, the center of its political, social, and literary life.

Only unstinted contributions, like that of Colonel Shepard's, will render Peking University a modern Pharos in ancient China, flashing far and wide amid the dangerous rocks of heathenism the enlightening rays of a true Christian civilization. Peking University, well equipped, will ever continue to disperse the dense darkness enveloping the multitudinous pop-

ulation of China. Peking University, amply endowed, will bestow unmeasured blessings upon China's millions, unspeakably far exceeding the highest imaginable good, however great, which will ever possibly be accomplished by St. Paul's Institute at Tarsus amid the scattered, sparsely settled regions of effete Turkey.

Five years ago Bishop Fowler, standing upon the high, massive city wall of Peking—wide enough on top for six carriages to drive abreast—and looking down upon the governmental examination hall, where were gathered picked scholars from the eighteen provinces of China, was deeply moved by the sight. His heart eagerly yearning for these bright Chinese youth, gave vent to his intense longing in these words, "We must have a chance among these young scholars. Let the Church pray mightily for the capture of these souls, that we may have Pauls in every province of China!"

Peking, July 28, 1893.

A Foreigner's Experience in China.

BY REV. G. W. VERITY.

ONE day, on the south side of Nanking, I was pelted with old shoes and stones by a crowd of hoodlum boys; another day my hat was knocked off; and the same afternoon I came in contact with a crazy woman who made considerable sport for the crowd at my expense. I finally got rid of her by complying with her request and giving her a Gospel.

Talking one day in the northern part of the city to some carpenters who were at work on a large public building, one of them asked as to the contents of the books that I was selling. I replied: "They exhort men to be good, to repent of their sins, and believe in the Lord Jesus Christ; not to worship idols, but to worship the true God." At this he laughed and said, "O, you on that side [foreigners] have come over here to exhort us on this side [Chinese]!" Only those who know the Chinese could appreciate his remark. It might be translated thus: "What! you from one of those small outside kingdoms come here to exhort us of the great 'middle kingdom'? [Presumption.]"

In a tea shop near the Han Si Men I asked a man if he would not buy a Gospel. Looking at his feet he replied, "See, I have straw shoes—*men who wear straw shoes don't read*." Another replied, "I am a farmer—*farmers don't know characters* [don't read]." A common saying among the unlearned is, "They [the characters] know me, but I don't know them."

A stonecutter in a small town asked one day, when I was showing him the books and explaining the doctrine, "What profit is there to be derived from worshipping this God?"

I replied: "If you worship the true God, and serve him, he will protect you and bless you, and give you food [rice] to eat and clothing to wear; and he will forgive your sins."

"Umph!" said he; "I trust in my hammer and chisel for my rice."

"But," I asked, "whence comes the strength to wield your hammer? Is it not derived from the rice you eat? And whence comes the rice? Is it not grown in the field? If your clay idol falls into the water, it dissolves and is gone. Your wooden one burns up, and the wind scatters the ashes. Your idols are gone. They have no power. They are worthless. It is the true and living God who made the soil and the seed. He sends the rain and the sunshine, and makes the rice grow."

Just then he was called to dinner; so I passed on.

Coming one morning to a tea shop and finding it full of people, I entered, and without saying anything began to show our Scriptures. A portly old lady, evidently from the country, sat with her husband at one of the tables near the door. Nudging him, and not supposing that I understood her, she said, "Isn't that a foreign devil?" I replied, "No, old lady, but a foreign gentleman." "O, foreign gentleman, foreign gentleman!" she responded. She had evidently never seen an "outside kingdom" man before.

In another city, across the lake, just as I was coming around a corner, I met a man who paused as though he wanted to look at the books. I asked him if he did not want to buy some of them. He made no reply for some time, and staring at me, said, "Are—are—a—you not a foreigner?"

In the spring I made journeys to several cities lying adjacent to Nanking. Luh-Ho lies about thirty miles north of the river. It is the cleanest city I have seen in China, and the sparkling blue waters of the river on which it is situated form a pleasing contrast to the muddy waters of the Yang-tse.

A wheelbarrow cooly whom we met on the street became much interested in the Gospel. He was one of a party of four who had driven their barrows, loaded with produce, all the way from Lai Cheo Fuh, in the northern part of Shang-Tung Province, a distance of three hundred and thirty miles, and were taking them back laden with white sugar. This will seem incredible to our friends at home, but things are done in the most primitive way in China, and this is not an uncommon mode of transportation in the "middle kingdom." As these men were too poor to stay at an inn, they had made a shelter of reeds and grass outside of the city to protect them from the fierce rays of the sun. But notwithstanding his poverty, one of these bought several Calendars, one copy of the Psalms, two New Testaments, and twenty-four Gospels, saying that he wanted to take them to his native village, as they had never heard the Gospel there. May he learn through these of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" Thus will the way be prepared for the living voice of the evangelist who shall "explain the way more perfectly."—*Bible Society Record*.

MISSIONARY CONCERT.—SOUTH AMERICA.

The Field of the South American Mission of the Methodist Episcopal Church.

BY REV. CHAS. W. MILLER.

ALL the South America republics are founded on constitutions modeled more or less after the Constitution of the United States, but, excepting Brazil, they all sustain the Roman Catholic Church as the Church of the state. Peru has no provision for liberty of worship, and one of our workers was imprisoned in Callao for ten months for preaching the Gospel and distributing Bibles, and Protestant religious services must be held with shut doors. In Brazil the Church was separated from the state in the organization of the republic, but a strange law was made that no denomination should condemn any other, and Romanism has lately used it in prosecuting and imprisoning a missionary for writing an article against the worship of the Virgin Mary.

There is at present in the river Plata countries all the religious liberty needed, and the educational and other civil laws promulgated in these last years favor the evangelical propaganda. Open persecution is generally unknown. These countries, however, are yet almost wholly under the control of a corrupt and idolatrous priesthood. When I say a corrupt priesthood I do not desire to insult anyone, but after several years of experience in those countries I will say that it is doubtful if there be a pagan religion in the world that can show a more completely debased set of men intrusted with religious affairs than the Roman Catholic priesthood of South America.

This condition of things drives multitudes of the most intelligent classes into infidelity and atheism. The skepticism and deism of France is fast becoming the belief or the no-belief of the intelligent South Americans. They put it in this way, Romanism is the true representative of the Christian religion; Romanism is nothing more than a system of superstition and religious fraud for worldly rule and gain; therefore Christianity is unworthy of the credence and support of intelligent, thinking men.

Turning now to a phase of the religious life in those countries, we will speak of some of their festivals. Before the civil authorities took up the matter there were so many feast days that the poor and working classes did not really have time to gain a living. Sunday is of little importance as a religious feast day, the forenoon being dedicated to toil and business the same as any other day of the week. At present carnival, *Corpus Christi*, and Easter are the festivals that receive universal attention, and that give a good insight into their superstitious practices.

The carnival is celebrated once in the year, generally in the month of February. A month before the feast the great preparations begin. The men and

boys organize themselves into companies, make drums and banners, dress themselves in very fantastic suits, and drill in preparation for the great day when they will vie with each other and compete for ugliness and foolishness.

The day comes; they go forth dressed in frightful masks, grotesque suits, beating drums, dancing, shouting. All business is closed, the churches in silence; the city seems to be invaded by hordes of mysterious and terrible savages. They throw water and flour and rice on each other, and squirt perfume on the girls and drench a passer-by with a whole bucket of water from an upper story. Everything is mock and fun and foolishness. In the theaters the mask balls are in full blast, and the drinking saloons do a fine business. Human passion and folly go unbridled, and all kinds of wickedness are done with impunity.

On the Sunday following they repeat this display and call it the burial of carnival. A shrouded hog, carried on a litter and followed in mock funeral train, serves to end this week of license and sin. You ask what all this means, and not one will be able to tell you. The object of this feast seems to be to permit the people to indulge to their full satisfaction their baser passions and propensities before they enter on the solemn fast of forty days preceding Easter.

Corpus Christi is a feast celebrated in the month of June. A procession starts from the principal church or cathedral. Men carrying great candles, and these burning at midday, lead the way. Then comes the bishop and his train. He is shaded with a satin canopy borne by four men, and holds before his nose a silver case which contains the consecrated wafer or *Corpus Christi*—the body of Christ. They proceed around the public square, the bishop murmuring no one knows what, and the band playing.

Everybody must bow or at least take off their hat when the bishop passes, because he is carrying the body of Christ—the wafer which they say has been converted by the act of consecration into the real Christ, which is now worthy to be adored as God.

Both sides of the street are lined with national soldiers with bristling bayonets. The soldiers must kneel on the ground. In Montevideo I saw them kneel in the mud. The object of this feast is to induce the people to worship the consecrated bread that is used in the communion as the real, divine Christ.

Easter, the anniversary of the death and resurrection of our Lord Jesus Christ, is the great festival of the Roman Church. The people put on mourning, the church bells are muffled, and the images and other decoration of the churches are draped. All is sadness, darkness, and gloom. When the day arrives on which Jesus died, they say, "God is dead to-day,"

and the priests preach about the sufferings of Jesus, but especially about the sufferings of the Virgin Mary.

They sometimes exhibit the body of the dead Christ. This horrible sight I saw once in Montevideo. In the chapel that opened from the right nave of the cathedral there was placed over a kind of altar an artificial body. It was a good representation of the body of a large man. The head was thrown back in a most agonizing position, the legs partially drawn

all the people are expected and required to confess their sins to the priest and make themselves right with the Church.

The state of idolatry into which the Roman Church has descended in the Argentine Republic has been clearly shown in the last three years by the coronation of two images which are said to be miraculous. The first of these is the Virgin of the Valley in the province of Catamarca. It is a small stone image which was first found some centuries ago by the



SPANISH WOMEN OF CHILI.

up, the blood oozing from the side, while all the surface of the body was wet with the cold sweat of death.

I cannot describe my feeling upon seeing the people come with sad faces and often with streaming eyes, and bow down and devoutly worship that image. They would first bow and pray, then arise, step forward and kiss the body, and, turning away, throw their offering of money in the receiver placed by the side of the body. In the same church, but in the central nave, they had laid on the floor a small crucifix, which received the same homage and offering.

When the resurrection day comes, at a given moment the curtain from the great altar is drawn back, and amid the songs of the priest, the music of the choir, the ringing of bells, the Christ comes forth.

This is the time when the Roman Church makes her greatest effort to impress the people, and when

Choya Indians and afterward by the Spaniards. The common people say that God placed it in the niche where it was found. Such has been the worship rendered it that they have decided that it can work miracles, and, appealing to the pope, he gave them the right to crown it. This ceremony was celebrated by the Archbishop of Buenos Ayres assisted by other Church dignitaries, escorted by a battalion of national soldiers, and attended by multitudes of devout and wondering people.

The other image crowned is that of the Virgin of the Miracle. This was crowned in a similar way in Cordova last year. Its crown is said to contain 2,300 gems and precious stones. These images are said to heal diseases and work wonders among the people. Hundreds of the devout in all parts of the republic who cannot pay these shrines a visit send money, that masses may be said before them in their favor.

Before these images became so celebrated there existed the Virgin of Luján, and now with these three goddesses the Argentines are as well prepared to give themselves up to holy idolatry as the Ephesians were with their great Diana.

In such a country, of course, superstition is rank. Their belief concerning the dead is one of the worst forms of spiritism. They believe that souls go to purgatory. Their sufferings must be relieved. Prayers, priestly blessings, masses, etc., are the means of accomplishing this benevolent end. The souls may assist the living in this and they wander many times about this world, to let the living know by their lamentations their terrible condition in purgatory.

Ghost stories are heartily believed, and form a rich collection of illustrations for the Roman preacher. When a person dies masses must be said and paid for—a lively commerce. If a stranger happens to die on the roadside a niche is made or a mound raised of brick or mud, and a cross put up on the spot with a horn or cup hung upon it to receive the offering of the passer-by. This money goes to pay masses for the rest of that poor soul.

Monday is souls' day, and at such places it is proper to burn candles on this day. In San Luis, one of the western capitals in the Argentine Republic, the public cemetery is provided with a hall dedicated to this purpose. On Mondays the people send their candles to the cemetery, that the souls of their loved ones may be remembered and relieved from the pangs of purgatory.

Through all this spiritual gloom and darkness the light of the Gospel of our Lord is beginning to shine. In 27 churches and chapels distributed through those countries the pure word is faithfully preached by Methodist Episcopal preachers. We make the people hear the Gospel in seven different languages. Bibles are distributed; tracts are sown broadcast. In our day schools 15,000 children are learning the Gospel truth along with human science; in the Sunday schools 25,000 children sing our happy evangelical songs. The mission press publishes four periodicals, tracts, books, etc., turning out more than 1,000,000 pages of Christian literature per annum. Our foreign missionaries are few, but God is with them; and a more zealous, intelligent, and self-sacrificing corps of native workers cannot be found in any mission.

Methodist Episcopal South America Conference.

BY REV. C. W. DREES, D.D.

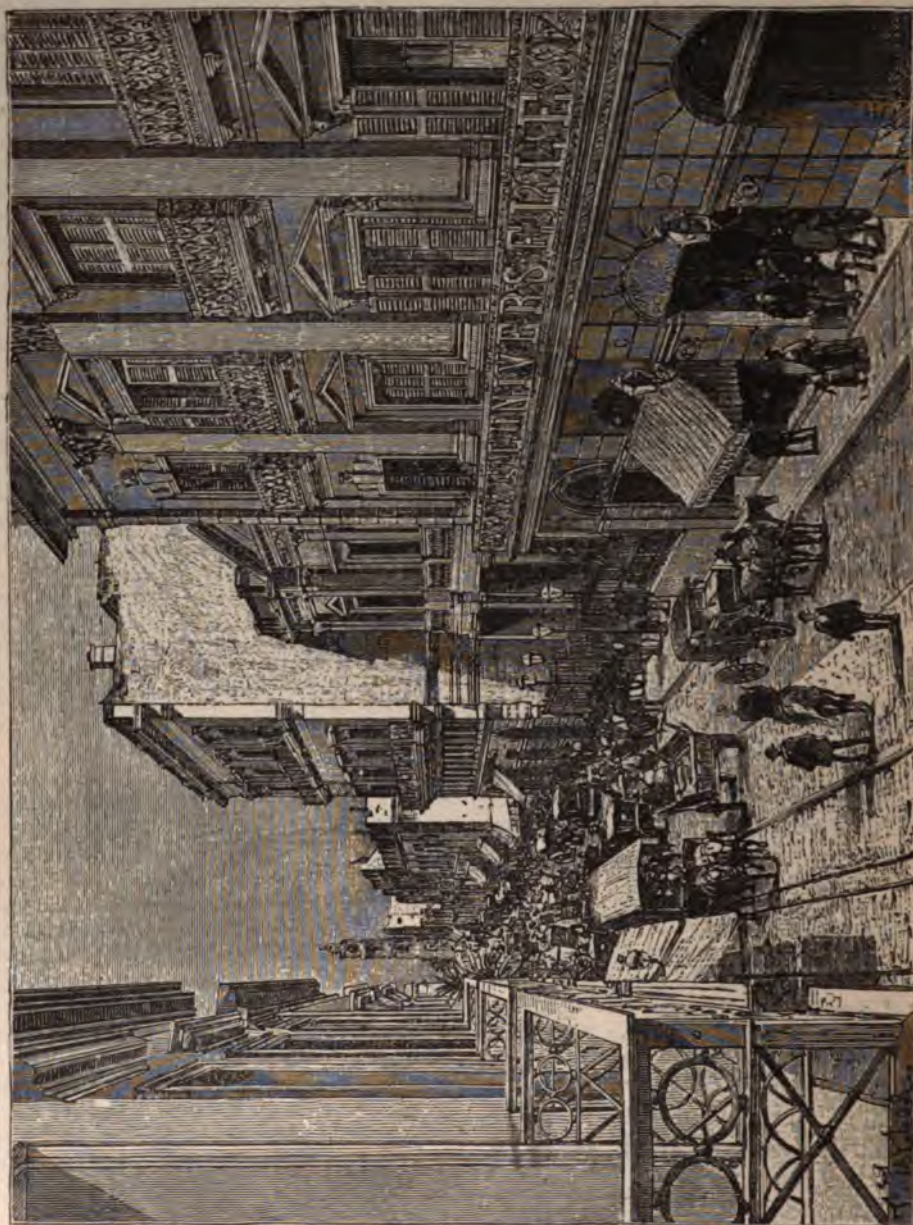
THE organization of the South America Annual Conference seemed to grow naturally and necessarily out of the investigations and observations made by Bishop Newman in his late visit to South America. The unification of the work of our Church on this continent, the greater efficiency and aggressiveness of our operations in certain of the countries already

occupied, the harmonization of our plans for extension, the regularization of our ministry—these and other considerations led to a unanimous desire on the part of the members of the Mission for the Conference organization. In this desire and in the formulated request, therefore, the brethren of the Chili Mission joined, as did also Brothers Nelson and Spaulding, of Brazil.

The South America Annual Conference is, therefore, a fact. It was organized in Buenos Ayres, July 1, 1893, by the announcement of the transfer of thirty-eight traveling preachers from twelve different Annual Conferences in the United States. Its first list of appointments was read by Bishop Newman at 4 P. M. on the Fourth of July, a day whose historical associations are scarcely less significant for these Spanish American republics than for the United States.

Five were admitted on trial into the traveling ministry; seven ordained elders, and five deacons. The sessions of the Conference were attended with great interest. Bishop Newman addressed the preachers daily with opportune counsel, couched in eloquent language. The public meetings made a deep impression upon the community at large. Indeed, it may be safely affirmed that never in the history of the Mission has our Gospel work in its full significance been brought so prominently before the Argentine people. The interest awakened may be gauged, in part, by the fact that the daily press, both Spanish and English, requested the appointment of special reporters by the Conference, sent their own representatives to the public meetings, and gave many columns of space to full reports, to which attention was called by striking headlines.

The first great assembly took place on the evening of the opening day of the session, and was of the nature of a reception to Bishop Newman and the Conference. It was designed to bring before the public the broad principles of religious liberty, mutual respect, and toleration of sincere differences of opinion, and to make prominent the close relationship between Protestantism and civil and social progress. The occasion fully met its design. A large public hall was secured to give more ample accommodation than that afforded by our church, and despite a stormy night a large and representative audience was attracted to the meeting. An eminent Argentine gentleman, Dr. Tobal, widely known for his literary and scientific attainments, delivered a beautiful and eloquently enthusiastic address of welcome to Bishop Newman, expressing the high admiration of the Argentine people for our American institutions, and the cordial hospitality they are ready to extend to every good thing we can send them. Other addresses were delivered by representatives of various sections of our field, and the cap-sheaf was triumphantly put in its place by the magnificent eloquence of the response made by Bishop Newman. Hearty and repeated applause greeted,



ST. MARTIN'S STREET, BUENOS AYRES.

punctuated, and followed each speaker; but our bishop was *facile princeps*.

Another occasion long to be remembered was the Conference love feast, with its scores of testimonies full of the genuine ring of triumphant faith and abounding joy. There were such trophies of grace as give greatest luster to the crown of the mighty Saviour—men lifted out of the gutter and saved from the utmost depths of degradation; others redeemed from infidelity; still others brought out of mere religious formalism, or out of most intense fanaticism—in a word, all types of experience were represented. While the saints were speaking the power of God was present, and souls were brought to the point of decision for Christ. It was a pentecostal time, and it was no wonder the bishop expressed the joy of his heart by saying that he would gladly spend the whole night in listening to such testimonies as he had been hearing.

The Sabbath was a day of victory. The morning dawned beautiful, as are our finest winter days in the latitudes south of Capricorn. The splendor of sunshine, coming after the rainy weather which had prevailed for some days, prepared all for the keenest enjoyment of the feast of fat things in reserve for them. The morning sermon in English was preached to an audience that filled the church to its utmost capacity. Bishop Newman's theme was "Christ the Only Hope of the World," and the discourse held the great assembly entranced from its beginning to its close. The morning collection brought an offering of nearly five hundred dollars in Argentine currency, or one hundred and fifty dollars in gold.

The afternoon hour brought together in the large Italian Hall, secured for the occasion, what may, in all probability, be truthfully pronounced the largest Sunday school mass meeting ever held in Spanish America. More than a thousand children and not less than five hundred adults crowded into the building, filling every inch of space. Nine schools were represented, all of them connected with our aggressive city mission work. Many came afoot distances of two, three, and four miles to enjoy the occasion. Short speeches and enthusiastic singing were the chief exercises. The address of the bishop was received with great enthusiasm and applause. These Sunday schools are doing a grand work in preparing a new generation of Protestant training, which will constitute in the near future the strength of the Church. We find little prejudice against our Sunday schools, and hence it is easy to secure the attendance of the children in almost any neighborhood where this department of our work is inaugurated.

The night service was also held in the hall above referred to, and was our missionary anniversary. Again the room was filled with an attentive and appreciative audience. "City Missions," "Woman's Work in Missions," "The Place of the United States and England in the Evangelization of the World,"

and "World-wide Missions," were the topics presented by Mr. W. C. Morris, Mrs. Newman, Dr. McLaughlin, and Bishop Newman, whose inspiring address was interpreted to the audience. Mrs. Newman's paper was a gem of beauty. One thousand dollars (gold) contributed for connectional benevolences, and thirty-nine thousand dollars (gold) given by our people to the different departments of our Church work, in a period of fifteen months, should certainly afford good evidence that the missionary spirit is in South American Methodism, and that genuine self-support is being rapidly developed in this Mission. Our people are becoming more and more awake to the fact, constantly pressed upon their attention, that the evangelization of this continent demands the utmost consecration of the fruit of their toil as well as of their prayers and faith. Many individuals are already giving as liberally as our liberal givers at home; and the example is contagious.

The salient incident of Monday was the lecture given by Bishop Newman to the English-speaking public of Buenos Ayres on "The March of Civilization." Again the Italian Hall was filled, and the enthusiasm of the audience rose to the highest pitch. This lecture was given at the request of the Conference, and under a pledge to raise at least ten thousand dollars (Argentine currency) toward the erection of a building for the theological school of the Mission.

When Tuesday's session began all were regretfully conscious that the last day of our communing together had come. Conference business was rapidly dispatched, and when the noon hour struck, the order of the day, previously fixed, was taken up. This was our celebration of Independence Day. The glorious Fourth had come! Three-minute speeches were made by the United States citizens present, the sons and daughters of the Buckeye State predominating in numbers, as is usually the case where Americans assemble on a foreign shore. Patriotic songs were sung, and great enthusiasm and good fellowship prevailed. Our South American brothers were scarcely less inspired by the memories of the day than we who claim Washington for our own.

For the last time we gathered about the lunch tables, so abundantly furnished for the Conference each day of the session by the ladies of the English and Spanish congregations of Buenos Ayres. In this way the hospitality of the homes open to receive the members of the Conference followed us daily to our place of meeting. Luncheon over, the Conference again came to order. In connection with the committee reports on education and self-support the Conference called up its pledge to raise \$10,000 for the theological school building, and in less than twenty minutes the preachers and friends present subscribed personally \$7,000, and on behalf of their congregations \$3,000; thus assuring the redemption of their promise. This giving implies heroic self-sacrifice on the part of almost all the subscribers. It

was stimulated by the liberality of the bishop, who headed the list with a gift of one tenth of the whole amount. Are there not others who will now come forward with gifts to the amount of the \$4,000 still needed to meet the society's condition upon which is suspended the appropriation of \$10,000 toward our educational buildings?

At four o'clock the business of the Conference was ended; the minutes were completed; Bishop Newman's last words were listened to with deepest attention; the fateful list of appointments was read; and then, with prayer, song, and benediction, the first session of the South America Annual Conference came to an end.

A carriage was in waiting, hurried adieus were spoken, and the bishop hastened away to his steamer, bound for Montevideo, where, on the last two evenings of his stay in our field, he had consented to deliver two lectures, one to the English community and one to the Spanish people. These lectures awakened great interest and enthusiasm, and brought into the treasury of the church one thousand dollars (gold) toward the erection of a new church building, much needed for the accommodation of our growing work in that city.

That impressive and affecting feature of an Annual Conference session, the memorial service, was not to be omitted on this first assembling of the South America Conference. For the first time in its history this Mission records the death, in active service, of one of its members. The Rev. Thomas H. Stockton fell at his post on July 29, 1892, and his remains lie in the English cemetery in this city. The memorial service, on Saturday afternoon, deeply impressed the Conference and the large number of the former parishioners of our departed brother who were present on the occasion. The memoir was read by C. W. Drees, and emphasized the fidelity of its subject to the work of his ministry.

As showing the impression made upon the public by the utterances of Bishop Newman, as that impression was gauged by the Roman Catholic hierarchy, the fact should be recorded that in Sunday morning's issue of the most influential daily paper of the city

there appeared a challenge addressed to Bishop Newman by one of the leading parish priests—Father Duprat—calling upon the bishop to prove, and promising to refute, a statement attributed to him by a reporter, to the effect that Roman Catholicism is an obstacle to the intellectual development of the peoples of South America. Though the bishop had not made this assertion in terms, he did not hesitate to make it his own, indicated the pleasure it would give him to enter at large upon its discussion, and, after explanation of the nature of his engagements, already announced and impossible of postponement,

proposed to his challenger to accept as his representatives in the debate Dr. Thomson and Brothers Tallon and Vazquez. This did not at all meet the views of the redoubtable champion, who had thought to win easy renown by a cheap defiance, and who immediately declined the issue. He was not to escape so easily, however; for the published theme for the discourses of the following Sunday evening was, "The Origin and Fruits of Popery;" and the speakers paid their respects handsomely and in excellent spirit to his reverence and the cause he represented. Let it not be inferred from this incident that the staple of our preaching is denunciation and



REV. C. W. DREES, D.D.

controversy. Such is not the case. We are here to preach the truth that saves. The glorious themes of the Gospel are those which are heralded from our pulpit and press; and the people are saved not only from error and superstition, but from sin.

The South America Annual Conference begins its history as one of the ecumenical brotherhood of Methodist Conferences, with a territory coextensive with the continent, with organized churches in six of the South American republics, and with lines of preparatory work extending into two others. Let the Church pray for South American Methodism!

APPOINTMENTS.

Charles W. Drees, Superintendent.

ARGENTINE DISTRICT. C. W. Drees, P. E.—Balcarae, J. Villanueva. Buenos Ayres: First Charge (English work), W. P. McLaughlin, one to be supplied; Second Charge (Spanish work), J. F. Thomson, G. P. Howard, W. C. Morris.

Bragado, to be supplied. Chivilcoy, to be supplied. Cordoba, to be supplied. La Paz, to be supplied. La Plata, S. S. Espindola. Mendoza, W. T. Robinson. Mercedes, R. Blanco. Parana and Santa Fe, J. Robles. Rosario, Caracana, and Canada de Gomez (English work), J. M. Spangler; Circuit (Spanish work), W. Tallon, M. Arnejo; German Charge, to be supplied. Rosario Tala, to be supplied. San Carlos, R. Wehmueller. San Juan, R. Vazquez. San Luis, to be supplied. San Rafael, to be supplied. Tucuman, to be supplied.

C. W. Drees, Publishing Agent and Editor of *El Estandarte Evangelico de Sud America*, and other publications.

A. M. Milne, General Agent of the American Bible Society. President of Theological Seminary, to be supplied.

W. T. Robinson, Professor in the Theological Seminary.

BRAZIL DISTRICT, J. H. Nelson, P. E.—Manaos, to be supplied. Para, F. R. Spaulding. Pernambuco, to be supplied.

CHILI DISTRICT, I. H. La Feta, P. E.—Arica, to be supplied. Antofagasta, C. Beutelspacher. Concepcion: English Charge, G. F. Arms; Spanish Charge, J. C. De Bon. Coquimbo; English Charge, W. F. Albright; Spanish Charge, H. B. Compton. Coronal, to be supplied. Iquique: English Charge, J. Bengé; Spanish Charge, J. G. Gilliland. Santiago, to be supplied. Talca, to be supplied. Valparaiso, to be supplied.

W. C. Hoover, President of Iquique College.

R. D. Powell, Director of the Santiago Industrial School and Orphans' Home.

B. O. Campbell, President of Concepcion College for Boys.

PARAGUAY DISTRICT, C. W. Miller, P. E.—Asuncion, J. Dominguez, one to be supplied. Concepcion, to be supplied. Paraguari, to be supplied. San Bernardino and Altos, to be supplied. Villa Rica, to be supplied.

PERU DISTRICT, T. B. Wood, P. E.—Arequipa, to be supplied. Callao (English Charge), to be supplied. Chosica and Marucana, to be supplied. Lima and Callao, to be supplied. Mollendo, to be supplied.

F. Penzotti, Agent of the American Bible Society.

URUGUAY DISTRICT, A. W. Greenman, P. E.—Canelones and Santa Lucia, to be supplied. Colonia, to be supplied. Concordia and Salto, L. Abeledo, one to be supplied. Durazno, G. G. Froggatt. Florida, to be supplied. Mercedes and Gualeguaychu, to be supplied. Montevideo: American Church (English work), to be supplied; Central Charge (Spanish work), A. J. Vidaurre; La Aguada, A. Guelfi. Rio Grande do Sul: Alfredo Chaves, to be supplied; Bento Gonçalves, C. Lazaro; Caxias, to be supplied; Pelotas, to be supplied; Porto Alegre, J. C. Correa; Rio Grande, to be supplied. Tacuarembó, to be supplied. Trinidad, R. Griot.

J. A. Russell, left without appointment to attend some one of our schools.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Buenos Ayres, Argentine District, E. Le Huray. Lima, Peru District, E. Wood. Montevideo, Uruguay District, I. Hewett, R. J. Hammond. Rosario, Argentine District, M. F. Swaney.

M. Z. Hyde and M. E. Bowen, absent in the United States on leave.

The Climate of Peru.

BY REV. T. B. WOOD, D.D.

MANY questions have been asked me about the peculiar climate of the part of South America where I now reside. The following statements concerning it may be of interest.

Peru is in the torrid zone, yet its climate is not torrid. To understand this, let the reader turn to a map of South America—if possible, one showing the

ocean currents or the distribution of rain—and observe the following facts:

From Cape Blanco northward the Pacific coast is subject to tremendous rains during the tropical rainy season, which swings to and fro across the equator, following the annual oscillation of the sun. But the moment the traveler rounds Cape Blanco he enters a rainless region which stretches for two thousand miles down the coast, with a climate whose characteristics are hardly to be found anywhere else on earth.

An ocean current sweeps up that coast—a stream of cold water from the antarctic seas—carrying with it into the tropics the temperate zone coolness, clear up to the extreme west point of the continent, where it sets away from the coast, leaving the regions north of it subject to unmitigated heat.

From that point southward a tropical sun keeps the land warmer than the water, causing a daily breeze to carry ashore the coolness of the ocean stream. Midday rarely passes without the rising of the sea breeze, and the hotter the forenoon the earlier and the stronger it comes, and the farther into the night and the higher up the slopes it continues. Before morning it ceases, and a gentle land breeze glides down from the summits of the Cordilleras, cool from the snow fields which cap the great Andes all the year round in all latitudes, even under the equator. These land and sea breezes banish the torrid climate from the coast of Peru.

In the interior there are vast table-lands, constituting the most lofty habitable parts of the earth. These are not loaded with snow, like the highlands of the Himalaya regions, being nearer the equator, so that the arctic climate is confined to the summits. But the elevation of the table-lands, with the snow-clad Cordilleras surrounding them, gives to the interior of the whole Andine region a temperate climate.

Eastern Peru descends to the Amazon valley, and there comes under the torrid zone. But the central and western divisions (and a large part of the eastern) are free from the characteristics of typical torrid climes.

From the coast range of mountains eastward rain abounds, and the whole land teems with life. The rainless coast region would be all a desert but for the streams that run down from the snow fields. Indeed, it is, in the main, a rocky and sandy waste, with oases at favored spots kept fertile by irrigation.

Those deserts were once full of teeming millions of people. Their ruined towns are found in almost countless numbers. Their ruined aqueducts stretch for leagues and leagues down and around and through the spurs and slopes of the mountains. Their ruined terraces that kept the ashy soil in place, under an admirable system of irrigation, cover thousands of square miles, now untillied and destitute of life.

The European conquerors of that populous empire neglected the aqueducts till the earthquakes and

the cloudbursts and the landslides destroyed them, leaving vast tracts uninhabitable.

But those regions are destined to be inhabited again, and more densely and more widely than ever. The outpouring European emigration that is seeking *cheap lands near to great water ways* all over the world can find none anywhere more inviting than the coast of Peru, as soon as irrigation is restored.

Modern engineering has resources adequate for watering every square foot of the Peruvian deserts.

Why has this not been done already? Because of the moral conditions now dominant there, such that capital is afraid to go there, and labor, unsustained by outside capital, cannot cope with moral and physical difficulties combined. There is no hope for Peru till the moral character of the people is changed. That accomplished, capital will flow in, labor will flow in, and the deserts will be reclaimed and colonized and developed into the seat of a dense population.

and ruggedest of all scalable mountains, than to the fact that the moral atmosphere there makes capital unsafe and labor unreliable to a degree that will keep back the material development of those vast regions till the people are evangelized.

When that day comes European emigration will inundate those regions, and a temperate zone civilization, the counterpart of that of the temperate zone of North America, will crown the Andine highlands througho it their immense extent.

The Methodist Episcopal Church in Peru.

BY REV. T. B. WOOD, D.D., PRESIDING ELDER.

[The following report concerning the Western District of the Methodist Episcopal Mission in South America was made to the Annual Meeting of the Mission held in Buenos Ayres in July last.]

THIS Western District is small in the beginnings of its work as shown in the statistics, but vast in its



CITY OF LIMA, PERU.

The agency that will change the moral character of the people and make all this possible in the near future is the *Gospel*.

The interior of Peru is also far less populous than it was formerly, under the Inca empire. The devastation of the Spanish régime was not so complete there as in parts of the coast region, yet in many places ancient fields and meadows have lapsed into wilderness, town sites have grown into jungle, and remnants of the people have sunk down to barbarism.

There, too, a vast reclaiming of agricultural and mineral resources is awaiting the moral regeneration of the present inhabitants.

Nowhere else on earth is there a region so vast and so inviting for European colonization lying so near the sea. But between it and the sea stands a mountain wall four miles high. It is not insurmountable. Two of the Peruvian railways have passed it and reached the rich interior. Many others have climbed far up the slopes, and will some day run over it or burrow through it at many points. But railways in Peru are costlier than anywhere else in the world. This is due not more to the fact that the Andes are the highest

extent and in its promise for the future of the work begun.

At present it includes the following elements:

1. *One Quarterly Conference* at Callao, Peru, with church organization developing well and full of spiritual life. This is the church that was founded by Brother Penzotti. Out of it will come more Penzottis, to found and build up churches all over these lands. Four of the brethren are preaching with increasing efficiency—Brothers Illescas, Vasquez, Noriega, and Irigoyen—whose recommendations will come before you for license, as local preachers the first two, and as exhorters the second two. The first three are Peruvians, and the fourth is an Ecuadorian; and they are all men who have hazarded their lives for the Gospel's sake. Thus is God raising up here the men who are to carry forward his work in this field.

2. *One new congregation* at Lima, not yet mature enough for a Quarterly Conference, but approaching it with vigorous growth, and that in spite of the asphyxiating atmosphere that surrounds it. The Archbishop of Lima tried to strangle it in its cradle

by calling on the civil authorities to suppress it, not for any violation of law that he could allege against it, but for the reason that its growth is inevitably a menace to the dominant Church. The national government referred the matter to the Prefect of the Department of the Capital, and he to the subprefect. The latter investigated our work and reported in our favor. The prefect indorsed the report, and thus it went to the supreme government. An ultraclerical cabinet prevented that favorable report from passing to the ecclesiastical authorities and to the public as final, and kept it pending in hope of finding some legal way of attacking us. But that ultraclerical cabinet, after a long lease of power, fell without harming us.

returned to Callao, but the latter is still carrying on the Bible work in Bolivia with increasing success and encouragement.

In our Lima congregation we have several Bolivians, one of whom has expressed the earnest desire to prepare himself as a messenger of the Gospel to his native city, Cochabamba. Another belongs to the Department of Loreto, on the navigable waters of the Amazon, and has urged me to visit that region and see what can be done for it. The year 1892 will be notable in the history of the republic of Ecuador for the beginning of the preaching in that "branch of the Vatican" (*sucursal del Vaticano*), as Penzotti calls it. He and Fernandez tried to introduce a quan-



HOUSE OF PARLIAMENT, SANTIAGO, CHILI.

This shows that, with the methods and precautions employed in founding this congregation in the Peruvian capital, we can go forward in the work of founding churches all over the land. Progress must be slow and difficult, but the fact that progress can be made stands demonstrated.

3. *Preparations for founding new congregations in and around Lima and Callao, so as to form a strong circuit.* Railway lines run from Lima in five directions to facilitate the growth of such a circuit, and all the important points reached by them are being prepared for the planting of our permanent work.

4. *Preparations for opening up similar circuits in and around all the coast cities, southward as far as Chili and northward to Mexico, and through the Andine highlands southward to the Argentine boundary and northward to Yucatan.* Penzotti and Fernandez left Callao nine months ago, selling Bibles and holding religious services in Ecuador, Colombia, Costa Rica, Nicaragua, Honduras, San Salvador, and Guatemala. They are now in the latter republic, near the Mexican border. Arancet and Orellana worked together in Bolivia till the middle of last year, when the former

tity of Bibles, but were estopped in the custom-house.

Nevertheless, they were allowed to take in a number of copies of the Scriptures along with their baggage, and these they sold publicly in the city of Guayaquil. They found there a Peruvian family named Castro with moral courage sufficient to open their house for services. At the first there was an audience of ten, all men. Other meetings followed, with increasing numbers, including both sexes. When the brethren came to leave the city they were accompanied at their embarkation by a group of friends who did not hesitate to show them notable marks of attachment and appreciation, and that publicly. No small excitement had spread through the city with news of the meetings. Doubtless a pretext would have been found for imprisoning them if they had remained long. As it was, the authorities knew they were soon to leave, as their books had been left in the custom-house for reexportation. But the malice of priestcraft could not let them go without some damage, and secured the confiscation of the stock of hymn books that they had left in the custom-house.

Since then Brother Irigoyen has been selling Bibles and hymn books in the Peruvian provinces nearest to Ecuador with such success that his family has been moved from Callao to that region, making it a center of operations for northern Peru and for the Ecuadorian frontier.

5. *Four schools** in Callao. These are as yet small, attendance about one hundred, but they are the beginning of a system of schools destined to become of vast importance. We are experimenting as to the methods of procedure required to escape legal difficulties and overcome the peculiar obstacles encountered here, with the hope of developing a system that will be both cheap and efficient, to be planted in every city in these lands. The schools are all evangelical agencies, with the Scriptures in the hands of the scholars and the Gospel hymns in their mouths, tending as directly and as powerfully as the Sunday school to put the Gospel into their hearts, and vastly more so than the Sunday school to shape their lives. In a land where public preaching is forbidden by law the school becomes disproportionately important for our work. Hence, we are giving great attention to the small beginnings of our school system. Miss Elsie Wood is the right arm of the Mission in this regard, and the aid of the Woman's Foreign Missionary Society is of incalculable advantage. Miss S. M. Wakeman, for years a missionary teacher in Chili, has come to our assistance this year, a providential reinforcement for which we are cordially thankful. With her help, and that of the assistant teachers who have been trained by Miss Wood, the system of schools is developing in a way to fill us with encouragement.

6. *Preparations for a high grade school* in Lima. Brother Stockton's school in the Argentine capital, and Brother La Fetra's in the Chilean capital, must have their like in the Peruvian capital. We have not yet started it, as the funds available have been insufficient. The founders of the institutions in Buenos Ayres and Santiago labored under the same difficulty at the beginning, and were compelled by it to seek financial success in the schools at the expense of evangelistic efficiency. Here we have hoped to found a mission school whose evangelistic efficiency will be secured at all cost. To reach this result will require a carefully adjusted combination of resources which has not been possible hitherto, but now at last seems coming to be so. For this we thank God and take courage.

7. *Circulation of periodicals.* Where preaching is under ban of law the press becomes disproportionately important. We do all in our power to promote the circulation of evangelical publications, and with results which deserve special mention. Our congregations here surpass all that I ever knew in the number of religious papers that they take and pay for, in

proportion to the numbers and wealth of the members. The fact that most of these are poor determines the choice of papers—the *Aurora*, of Buenos Ayres, and the *Heraldo*, of Santiago—as these come cheaper than any others that would meet the demand.

8. *Bishop Newman's visit* deserves mention in this report. It is Peru's first episcopal visit, as our two bishops who have passed this way heretofore did not stop in this part of the continent. His brief stay made a profound impression on the public. Our enemies wonder what it means, and our friends are greatly encouraged by it. His addresses will never be forgotten, and some of his words reported in one the dailies have been made use of lately in the press to encourage liberal tendencies. His patient study of the difficulties and the possibilities of this peculiar field made his judgment and advice concerning the work of inestimable value. The presence of Mrs. Newman added to his visit an interest and a charm of the highest order. Mrs. Moses, too, a member of the party, endeared herself to the brethren and friends. These noble ladies are followed by the prayers of earnest hearts in this field.

Mission Notes from South America.

BY REV. GEORGE G. FROGGATT.

THE following, taken from the Buenos Ayres *Monday Chronicle*, will serve to show how civilization is, as yet, in many respects but as sounding brass or a tinkling cymbal among us: "An accident happened at Olivos Station, where a man jumped from a train in motion, and was disemboweled and smashed in a fearful manner. The train was immediately stopped, but although the wretched man lay with his face buried in the ground, and several English gentlemen, Messrs. O'Donoghue, Bentson, and Ansell, requested that the head might be turned, the officials did not dare to do anything till the arrival of the head of the police from San Isidro, some stations up the line. A fellow-being dying and no one allowed to even turn his head that his last dying words may be heard and the pangs of the final agony alleviated!

"This lot might befall any one of you or any of those most dear to you. You or they might lie groaning and dying, dismembered, or suffering the cruellest torture, and until the arrival of some useless official (for it is not a doctor, but a police officer who must be sent for), you would not be permitted to be touched. You might have some words of farewell you would desire to utter, to be conveyed to those near to you, but no—no one would be allowed to receive them! Your life might be ebbing away, and a trifling assistance might stay the flow of the life blood, but no—you would have to wait till the police officer came, and if he did not come in time, die! There is an active society for preventing cruelty to animals. Is there to be no society for the prevention of cruelty to a dying man or woman?"

* Now five, with attendance increased since this was written.

Cases of the above description are matters of everyday occurrence in this and in the Argentine Republic, and should by all means lead to the immediate formation of a strong society to work for the repeal of so unchristian and so scandalous a law. Certainly it is a shame and a disgrace to us that while we have an active, first-class society for the prevention of cruelty to animals, we have no society in any shape for the prevention of cruelty to a dying man or woman. Despite the innate, repugnant barbarity of such scenes, and the fearful blot they are on countries like these, where every large town swarms with nominally Christian churches, convents, etc., the native press has hardly a word of emphatic reprobation to utter whenever a barbarous case of this nature takes place. What can we expect of a people so callous in matters so evidently opposed to the whole spirit of Christianity?

The Buenos Ayres Young Men's Christian Association is in a most gratifying state of prosperity; it is full of spiritual and of intellectual life, and is adding to its membership every day. The secretary of the association writes: "If our membership increases at this rate, we shall soon have to build a Y. M. C. A. of our own." We rejoice with all our souls at the deserved prosperity of this body of earnest young Christian workers who are doing a most excellent work in Buenos Ayres, and sincerely trust the time is not distant when our good friends shall be able to build a Y. M. C. A. of their own. If any Christian association deserves financial help, warm sympathy, and our ardent prayers it is the Buenos Ayres Y. M. C. A.

We read in the last number of the *Gleaner*, that a farewell meeting was held in the Y. M. C. A. rooms on July 15, to say good-bye to Mr. T. B. Hill and to Mr. John Milne (son of the Rev. A. M. Milne), who intend leaving in a few days for Europe. Both these young men have left a most honorable record behind them as members of the "Young Men's Association of the American Church," and as members of the Y. M. C. A. Brother Hill has also been secretary of the Methodist Episcopal Church Sunday school for some time past, and has always shown exemplary zeal and faithfulness in the discharge of his official duties. Both Brother Hill and Brother Milne are modest, sincere Christians, highly worthy of the love of their brethren in the faith of our Lord Jesus Christ. We have no doubt they will be much missed; while we sincerely regret their departure from the Argentine capital, we sincerely trust their vacant places may early be filled.

Mr. Fred W. Thomson, son of the Rev. Dr. John F. Thomson, was appointed assistant editor of the *Estandarte*, at the last session of the South America Annual Conference. We trust we shall yet see this talented young man following his noble father's example in preaching the Gospel to the benighted millions who inhabit these South American republics.

Brother R. Blanco writes from Mendoza (Argentine Republic): "We have just finished a special 'week of prayer,' during which we have been blessed with rich spiritual blessings. Seventy persons partook of the Lord's Supper, and twenty new persons were added to the church on probation."

The Rev. George C. Grubb (the Anglican evangelist) and his two lay missionaries left Montevideo for Rio on Friday last, after a stay in the above city of about a week. Mr. Grubb is a very effective speaker, and his words have been eagerly listened to by hundreds, and, we have no doubt, divinely blessed to the comfort of many a soul. On the whole, Mr. Grubb's mission seems to have been a decided success, though it has unexpectedly given rise to much unseemly bickering and controversy in certain quarters, which must have been very painful to Mr. Grubb and his devoted fellow-evangelists.

A certain Father Constantine (Passionist) writing to a well-known Roman Catholic gentleman in Buenos Ayres recently, says, "I would rather see our poor people beg round town or starve in the streets than be fed by heretics." I wonder what kind of Christianity this is. I think Father Constantine had better go and study his New Testament a little more before he attempts to appear among men as an authorized teacher of a Gospel of righteousness and of pure, infinite love.

Brother Olsson writes: "In Bolivia my experience in the Lord's work has been glorious. The good Lord has been true and very faithful. Many people on the way have for the first time heard and seen the word of God, and the Bible has been taken to places never before visited, the people gladly listening to the glorious Gospel of Jesus Christ; but as yet one cannot publicly proclaim his name in Bolivia. The priests have been bitter against me, but the Lord has been my keeper from all harm and dangers."

Bolivia and the provinces of Cordoba and Tucuman in the Argentine Republic seem to be fields ripe for the harvest. But where are the laborers, and when will evangelical Protestantism commence the glorious work of attempting to gain these promising lands for Christ? How long, how long, how many years must yet pass by without any heed being paid to the voices summoning us to labor and to reward in these parts of the Lord's great and precious vineyard?

There are seven Protestant papers in Brazil, all published in the vernacular; two of these are published, respectively, by the Rev. T. C. Correa and by his daughter, Miss Ponciana Correa, both members of the Methodist Episcopal Church Mission in Brazil.

A new school of superior grade for boys has been opened by our missionary authorities in the city of Montevideo. Great things are hoped from this new school, which is to be under the efficient general management of the Rev. A. Guelfi assisted by three other teachers.

Durazno, Uruguay, August 18, 1893.



CAPITOL AT BOGOTA, COLOMBIA.

City of Bogota.

BOGOTA, the capital of the republic of Colombia, has a population of about one hundred thousand. The houses are built of adobe, and are never more than two stories in height. There is an extensive system of street car lines, the drivers carrying horns, which they blow constantly, so as to notify the people in the houses of their approach. The streets are narrow, paved with stone, and in the center of each is a gutter, through which a stream of water is constantly flowing. The streets are named after the saints, battlefields, and famous generals; but the houses are not numbered, and it is difficult for a stranger to find one that he may wish to visit. The police do duty only at night. During the day the citizens take care of themselves.

The Methodist Episcopal Mission in Buenos Ayres.

BISHOP NEWMAN writes as follows of the city of Buenos Ayres and our missions there:

"Buenos Ayres is a charming city on the banks of La Plata, a city as large and elegant as Boston, whose parks and palaces, fashionable drives and gorgeous equipages, would adorn Fifth Avenue, New York, and whose busy multitudes and crowded streets and imposing mercantile houses and attractive resorts of pleasure recall the greater cities of Europe and America.

"While there we were the guests of Dr. and Mrs. Drees—she the cultured, active Christian lady; he one of the ablest missionary superintendents Methodism has produced, and reputed to be the best Spanish scholar in South America, with an accent so pure as to excite the admiration of the Spaniards themselves.

"With him are associated the eloquent Thomson and the logical Tallon, the staunch defenders of

Protestantism, and whom I would put against the ablest champions of Rome. My first Sabbath was spent in the American Church, a noble structure, erected by Dr. Jackson, my friend and former co-laborer in New Orleans, and where Dr. McLaughlin is the pastor of this self-supporting congregation of influential English-speaking people, and where his zeal and learning command public attention.

"How many illustrious names are associated with the pastorate of this people: Dempster, Norris, Lore, Carrow, Goodfellow, Shank, Thomson, Jackson, Wood, Stockton, and McLaughlin! Under the ministry of the latter the church is highly prosperous. The average attendance is five hundred.

"Americans are conspicuous in the official board; and of the membership fifty per cent are of Scotch origin, forty per cent are English, one half of whom are native born, and many of them have been connected with the society for more than a generation. Drawn to us by our spiritual life there are leading merchants, importers and exporters, farmers and railroad officials, and not a few of them occupy a high social position.

"Their current expenses are five thousand dollars a year, and this is a self-supporting church. It has the largest English Sunday school in the city, two hundred and sixty strong, an Epworth League of one hundred members, and a strong temperance organization. This property, which cost sixty thousand dollars fifteen years ago, is now worth one hundred and fifty thousand dollars.

"Herein our Spanish people worship at night, with a membership of four hundred and fifty-five and a Sunday school of one hundred and fifty; and connected with this central society are six Spanish congregations and as many Sunday schools. They should have a church of their own, and soon will

have, on an eligible site, in the desirable part of the city; and thereon Dr. Drees plans to build a central Spanish church, two parsonages, and a theological school building. Who will aid him?"

The Roman Catholic Priests and People of Brazil.

REV. S. J. PORTER, a Baptist missionary in Rio Janeiro, Brazil, writes as follows of the Brazilian people and their teachers:

"Without exception, the Catholic priests of this country are the most corrupt set of men that I have ever seen. Purity of character among them is utterly unknown, while honesty and integrity is little taken into account. A few days ago I heard a priest conversing with one of our young native Christian workers. During the conversation the priest said that he did not believe in the Bible—that he himself had as much right to make a Bible as did the apos-

ties, that he did not believe Christ was the Saviour of the world, but nothing more than a man. Upon being asked what he did believe, he replied that he hardly knew what he believed, and that he doubted very much the existence of a God.

"We asked him if he did not claim to be a priest of God and a believer in God's religion. His reply was, 'My only religion is money and good eating.' This same man is considered the best and most learned and consecrated priest in the whole state of Minas. He is a fair specimen of the religious teachers of the Brazilian people.

"No wonder that the people are wicked and sensuous infidels. The majority of them have no religion. They believe nothing. No moral restraint is placed upon their passions, but they yield to every form of lust and sin. Were I to refer to the crimes openly committed and tolerated here every day it would render this paper unfit for publication."



SCENE IN THE ANDES, EN ROUTE TO BOGOTA.

YOUNG PEOPLE'S DEPARTMENT.

Our Battle Song.

BY REV. ERNEST G. WESLEY.

MARCHING to the battlefield for Christ our Lord,
Every heart believing in his faithful word;
Eager for the conflict, in his name adored,
"Conq'ring 'neath the banner of our Lord."

Marching all united in our faith so strong,
Looking backward never as we march along;
Echo earth and heaven with our "Battle Song,"
"Conq'ring 'neath the banner of our Lord."

Charging on the legions which oppose our way,
When by sin surrounded we will "watch and pray,"
Darkest night of terror soon will change to day,
"Conq'ring 'neath the banner of our Lord."

One in Jesus ever, armed with sword and shield,
Word of God has spoken—every foe shall yield;
Following where he leads us, we will win the field,
"Conq'ring 'neath the banner of the Lord."

Chorus.

Forward to! forward to! onward to the conquest of
the world for Jesus!

Forward to! forward to! we'll conquer 'neath the
banner of our Lord.

Daniel, the Christian Baker.

A FEW years ago there came to Kolhapur, seeking after the truth, a *bairagi*, wearing long hair and clothed largely in ashes. He was the brother of one of our Christian teachers, Shiddharam Piraji, and had come to Kolhapur to accept Christ. After his baptism Mr. Seiler gave him work as a household servant for several years. During this time he was faithful in his work and was telling others of Christ as he had opportunity. It entered his mind, as it does that of nearly all the Christians, that it would be better if he were released from manual labor, so that he could devote all his time to teaching and preaching. He was advised to hold on to the work he had, being told that probably his preaching would have more influence where he preached as he had opportunity and was receiving no pay for it.

The trouble which was frequently experienced in Kolhapur in reference to bread led Mrs. Seiler to think that, if Daniel could be trained as a baker, he would be able to make a good living by his bakery, and thus become entirely independent of mission assistance. So she began to teach him how to make various kinds of American cakes and biscuits, and sent him to Belgaum, where he learned how to make bread. He at first began by building a small oven in the house in which he was living, near Mr. Seiler's bungalow. He immediately met with great success in the sale of cake, etc., and succeeded in stopping all opposition. From the first he took a firm stand in reference to Sunday work, and this has caused him much trouble from some of his customers, who demanded that he give them fresh bread on Sunday, as

previous bakers had done. Some professing Christians have even gone so far as to threaten to cease patronizing him, and bring in another baker and ruin his trade; but in spite of all this he has gone forward, leading a consistent life, endeavoring, as the way opened, to teach others of Christ.

Realizing that the house he was in was mission property, and that he would only be allowed to occupy it temporarily, two years ago, with the permission of the mission, he built on one side of the mission compound a large nice house for his bakery, at an expense of three hundred rupees or more. To do this he had to sell his wife's jewelry and borrow over one hundred rupees. This indebtedness he however paid off last year, and this year has been able to put a needed addition to the house. During the vacation of the Boys' School in Sangli he for part of the time gave work to two of the boys, at the cost of some trouble to himself, in order that he might help on the work. He would be very glad to employ Christian men and women in his bakery, but so far he has been unable to do so. Formerly the bakers paid no regard to the price of wheat in the bazaar, but regulated the price of bread according to the extent of competition they met with. Now Daniel increases or diminishes the number of loaves of bread to the rupee, according to the rate which he has to pay for his grain. We have never had a baker in Kolhapur who gave such universal satisfaction and whose bread averaged as good as Daniel's; and as yet there is now no competition nearer than Miraj, thirty miles away.

At the present time the experiment is a success. Daniel has a good house of his own, a fair income from his bakery, and is in a position to give work to Christians whenever any such necessity arises. He has a nice wife and four children, and is supporting a younger brother who is attending the mission high school. Let him be remembered in your prayers—that prosperity may continue with him, and that he may so let his light shine that others through him may be led to Christ.—From the "Indian Notes" of the Kolhapur Mission.

Make No Delay.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to give
That another's soul may live,
Give it!

If you've any call to make
Where you could some comfort take,
Make it!

If you've any heart to cheer
That has lost a loved one dear,
Cheer it!

What Children Can Do.

First Girl.

O, WHAT can little children do
To make this great world glad?
For pain and sin are everywhere,
And many a life is sad.

Second Girl.

Our hearts must bloom with charity
Whenever sorrow lowers,
For how could human days be sweet
Without the little flowers?

Third Girl.

O, what can little children do
To make this great world bright?
For many a soul in shadow sits,
And longs to see the light.

Fourth Girl.

O, we must lift our lamps of love,
And let them gleam afar,
For how could night be beautiful
Without each little star?

Fifth Girl.

O, what can little children do
To bring some comfort sweet
For weary roads, where men must climb
With toiling wayworn feet?

Sixth Girl.

Our lives must ripple clear and fresh,
That thirsty souls may sing;
Could robin pipe so merrily
Without the sunny spring?

All Voices.

All this may little children do,
This heavenly world to bless,
For God sends forth all loving souls
To deeds of tenderness,
That this great earth may bloom and sing,
Like his dear home above;
But all the work would fail and cease
Without the children's love.

Adapted by C. H. Cabriel.

The Story of a Protestant Church in Brazil.

AN interesting church of seventy members has been gathered within the last few years in a Brazilian village two or three hundred miles southwest from the capital, Rio de Janeiro. The solitary Protestant in this Roman Catholic place, a man called Antonio, was one day reading his Bible in his own house when a neighbor came in, a man noted for a quarrelsome temper. Antonio persuaded his visitor to listen to a passage from one of the gospels. When he stopped reading his neighbor bade him go on. "That is a book," he said, "I ought to have heard long ago, and then I should have been a different man." He sat listening for hours; he returned in a few days and listened to the Bible through a whole day.

Mr. Chamberlain and Mr. Symonton, of the American Presbyterian Mission, soon after visited Antonio in the course of a mission tour, and he sent them to see this inquirer. When they went to his house he kept asking them questions the whole day about the Gospel; and he told them that he had been like a man in a dense Brazilian forest, where the darkness was intense and a terrible tempest was raging, and he had to give himself up for lost, till that day when he first heard the Bible read, when the heavens seemed to open and the darkness cleared away and he had great joy.

An intimate friend of this man, Henrique by name, hearing that he was turning Protestant, said he was bad enough before, but now he was going entirely to the devil. So he went to expostulate with him, and said, "What is all this I hear about your becoming a Protestant?" The other answered, "I don't know what a Protestant is, but I will tell you what I have heard read in a book called the Bible." The complete change in the man's manner, from passionate quarreling to calmness and gentleness, so impressed Henrique that he determined to know more about this wonderful book; so he went to the priest to inquire about it. When the priest told him it was the word of God he said, "How is it, then, that I have never heard it before? Nor did my father, I suppose, for he never taught me! I will get one and read it." At this the padre laughed, for he knew he could not read. "Then," he said, "I will learn to read." And the padre laughed still more.

But Henrique was determined, and, though he was even then advanced in years, he went at once and engaged a man to come and live with him and teach him and his sons to read. First the old man and then, one by one, his whole family gave their hearts to God; and from these three Christian houses the light spread, till now there is an earnest Protestant church where there used to be popish darkness.

"Our friend Henrique," writes a missionary who visited the place two or three months ago, "who once, when he heard of the missionaries, declared that if they came inside his gate he would set his dogs at them, is now an elder of the church, and known by all to be a man who walks with God. It would be difficult to find a more charming old Christian. His prayer that Sunday evening at family worship in his crowded room I shall never forget—it was such a fervent pouring forth of thanks to God for the gift of our Saviour, and such an earnest petition for the presence of his Holy Spirit."—*The Presbyterian*.

HE is dead whose hand is not open wide
To help the needs of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies;
To deny, is to die.

Poetry Letter from Ceylon.

(The following bit of nonsense-verse is a part of one of Bishop Brooks's letters from India printed in the *Century*.)

O THIS beautiful island of Ceylon,
With the cocoanut trees on the shore,
It is shaped like a pear with the peel on,
And Kandy lies in at the core.

And Kandy is sweet (you ask Gertie!)
Even when it is spelt with a K,
And the people are cheerful and dirty,
And dress in a comical way.

Here comes a particular dandy,
With two earrings and half of a shirt,
He's considered the swell of all Kandy,
And the rest of him's covered with dirt.

And here comes the belle of the city,
With rings on her delicate toes,
And eyes that are painted and pretty,
And a jewel that shakes in her nose.

And the dear little girls and their brothers,
And the babies so jolly and fat,
Astride on the hips of their mothers
And as black as a gentleman's hat.

And the queer little heaps of old women,
And the shaven Buddhistical priests,
And the lake which the worshippers swim in,
And the wagons with curious beasts.

The tongue they talk mostly is Tamil.
Which sounds you can hardly tell how;
It is half like the scream of a camel,
And half like the grunt of a sow.

Four Little Widows.

A HELPER in Pundita Ramabai's Widows' Home at Poona overheard the following conversation between four of these children, for, though called widows, they are only from ten to twelve years of age.

We are sure our young friends will be sorry to hear how sadly they had suffered, and be thankful that these are now in a happy home, and receiving a good education under a kind and clever Indian Christian lady; but they must remember that thousands of these little widows are being as cruelly treated still. Will they not pray that God will raise up friends for them?

The lady had been asleep and was awakened by the voices of these children, and this is what she heard them say:

Vitto. "I was a mere baby when I was married. We do not look like wives, do we? Yet, people call me a 'widow,' 'unlucky,' and say I have killed my husband."

Chanda. "I am also a widow, because my parents say so; but what is the meaning of it I do not understand. They say I shall have to suffer much as I grow older. No one will love me because I killed and swallowed my husband; but I never saw him; I do not know who he was. Since I am come to this school all the teachers love me; they try to make

me happy, and they never say unkind words to me or think I am unlucky."

Vitto. "Prya, tell us something about yourself."

Prya. "What shall I say? I can say one thing, that is, I was miserable, sad, and now I am happy."

Sundri. "Prya, let us hear your history, and I will tell mine."

Prya. "My father knew I would be a widow, but he purposely gave me in marriage."

All the girls. "Prya, Prya, do not say so? How could he know what was in the future?"

Vitto. "Well, sometimes parents do it for the sake of money. Do you know the story of one girl who was here in the school, and was obliged to leave it for her ignorant people's sake? The poor thing was married when she was five years old. She was given to a man of fifty for one hundred rupees. She went to her mother-in-law's house. Within a year the miserable man died, leaving behind him a widow six years old! Don't you think her parents must have had sense enough to know that such a small child given to an old man would become a widow? But they want money, or they do it when they are tired of their daughter." [All looked very solemn and sad.]

Chanda. "And also you must have heard of her sufferings; her mother-in-law, brother-in-law, and sister-in-law made her work the whole day. The poor girl was abused all the time, and was pinched and thrashed if she made a slight mistake, and was even burnt on her hands, feet, and face with a red-hot iron. When she was ten or twelve years old the cruel people shaved her head and disfigured her."

Sundri. "Did they really shave her? Then her intense sufferings must have begun at an early age."

Chanda. "Yes, it did commence. Once she told me that she used to work and cook from five in the morning till ten or twelve at night. She had no bed to sleep on, a coarse dress, and got food only once a day; often she was starved and tired, but no one noticed her. She shed bitter tears as she told about it."

Prya. "You will get thousands of cases like that. I will tell you my history. My mother died when I was nine months old; one of her friends took care of me after her death. When I was only two years and six months old my father wanted me to be married. Then he asked a fortune teller [a Hindu custom], who said that if I were to be married now I should be a widow. I ought not to be married till I was ten. But my father gave me in marriage to a little boy, who died six months after, when I was three. My mother's friend took care of me till I was six years old, then my father brought me to Bombay. I lived with him four years, cooked for myself, and was very unhappy. My father was a strict Hindu, and did not love me because I was a widow. My mother's uncle, seeing my miserable state, put me in this school. My father did not like it, so came to Poona to fetch me out, but was taken ill. I went to

see him; he said he wanted to see my head shaved and disfigured [after which the intense suffering always begins]. I began to cry; he would have done it, and ruined me, but he died soon, and I was free."

Vitto. "I will not call myself a widow, because my husband did not die a natural death; he fell into a well and died."

The others. "We also are not widows, though our husbands fell sick and died; we did not see them, so after our studies are over, if we wish, we shall marry again."

Prya. "Now, Sundri, do tell us your story; let us hear it."

Sundri. "I was married when I was five years old. Now and then I used to go to my mother-in-law's house, but my mother's house was far away, so I did not go very often. When I was ten my husband died, and I was called widow and unlucky. My mother cried bitterly. My good brother, who used to love me very much, sent me to this school at once, and says he will let me stay till I pass my examination."

All together. "How nice that this school is opened for us! At home we used to suffer, but now we are happy like the birds. Everyone loves us here."

Saying this the happy group began to laugh and dance, and ran away to play.—*Bombay Guardian.*

The Story of a Converted Hindu.

I WAS born in Rajputana, India, near Ajmere in the state of Jeypore, and was my father's only son, and was brought up in luxury and ease, spending most of my time in idleness and in hunting, for which purpose I kept four dogs and a gun. On the death of my father I inherited considerable property and money, but very soon spent most of it in foolish living. When about forty years old I began to inquire about the way of salvation and called my *pundits* and *sadhus* [teachers and religious devotees] to my house feeding them and giving them money. I soon became satisfied that all they cared for was their stomach, and that they were as ignorant of the way of life as I was, and I now became more miserable than ever. Thus passed the first fifty years of my life.

A few days after, as I was sitting in my village, a Christian preacher came. I had heard of the Christian religion, but thought it was only the religion of the Europeans, and gave it no thought. But from this Methodist preacher I learned that Jesus Christ was the Saviour of all men, and that he gave himself a ransom for all. The Lord had mercifully prepared my heart to receive the glad tidings of great joy, and there in my own village I received Jesus as my Saviour. I then said to our preacher, "What hinders me now from being baptized?" He replied, "If you believe with all your heart you may, but I cannot baptize you, I am not ordained. I am going to

Ajmere; come with me, and our missionary will baptize you."

So I went to Ajmere with my son Dewla, who also believed on Jesus; and we, together with Dalla and Odai, after being taught more fully and after much prayer, were baptized. Since that time I have been working for Jesus, and in the neighboring villages have led twenty-two of my caste people to forsake their idols and false gods and to believe on Jesus Christ, the only true Saviour; and I expect many more to be baptized before many days.

I am Christ's and am serving him, and he is with me.

The Rich Man and Lazarus.

A MISSIONARY in India gives the following as the native reproduction of the parable of the rich man and Lazarus:

"There was a rich man once who owned lots of buffaloes, wore embroidered cloths, ate sweetened rice every day, and didn't know what want was, and when he died they made a big *kerdu* for him and sacrificed many buffaloes. All the people on the hills assembled, and there was a big *tamasha*; but, in spite of it all, he went to hell, for he had never thought of God who gave him all, or asked him to forgive his sins. There was also a poor man who lived on any scraps he could pick up, who was covered with sores, and whose only friends were the dogs. But when he died, though no buffaloes were sacrificed for him and no one even came to bury his corpse, he went to God."

Orying Out After God.

ONE of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him."

"Then he said, so sadly, as he looked into my face:

"You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"It is not dark; it laughs all the while."

GENERAL NOTES AND COMMENTS.

THE General Missionary Committee of the Methodist Episcopal Church will meet at Minneapolis, Minn., on Thursday, November 9.

Rev. Frank S. Dobbins, writing of the Parliament of Religions, says that it was a God-given opportunity to "size up" the strength of the antagonists of Christianity.

The receipts of our Missionary Society for the eleven months closing with September 30 were \$906,504.89, being \$64,347.43 less than for the same months of the previous year. We go to press before receiving the full returns for the twelve months.

The article of Rev. E. G. Wesley, of Providence, R. I., on pages 490 and 491, shows well the necessity of great care in the selection of a wife upon the part of a minister of the Gospel, that she may be a helpmeet to him in any work to which he may be called.

The *Congregationalist* cries: "Hurrah for Mrs. Trumbull, wife of the city missionary of La Grande, Ore., whose home sheltered thirty Chinese fugitives from a lawless mob, whose Winchester rifle and resolute threat to shoot the first man that entered the house kept the mob at bay!"

Li Hung Chang, the great Viceroy of China, gave as one theme to the students of the Polytechnic Institute at Shanghai: "The Violation of International Law by the United States in Excluding Chinese from the Country while Allowing People from all other Nations to Come in as Usual."

A pastor in Colorado writes: "If the home Christians knew the facts relating to foreign missions, the missionary spirit would revive. Nearly five times as many conversions relatively each year among our missionary churches as at home—that fact is itself a whole missionary address. Give us the facts."

In this city an Italian mission was commenced twelve years ago. Eight years ago the First Italian Church was organized under the auspices of the New York City Mission and Tract Society. It had at its head Rev. Antonio Arrighi, who during the eight years has received three hundred and thirty-seven on profession of faith, and twenty-eight by letter from evangelical churches in Italy.

The Alaska Mission of the American Missionary Association reports gratifying progress: "We are encouraged by seeing slow but unmistakable growth among our Eskimos in the virtues that make toward civilization and godliness—such as intelligence, cleanliness, truthfulness, honesty, and a general appreciation of the value of Christian civilization. In manners there has been a marked improvement. Old superstitions are slowly beginning to give way." We regret to note in the daily papers that one of the missionaries has been killed by a drunken Eskimo.

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

Bishop Vincent writes: "Methodism is as much needed in Germany and Scandinavia, and elsewhere in Europe, as it was in the last century when God raised up John Wesley, or in the first century when Paul and John preached the Gospel and planted the Church of Christ."

Rev. George T. Candlin, a Methodist missionary in China, has adopted the Chinese dress, even to the cue, for the sake of his work. He says, "Religion is the only unifier. Nothing worth having is founded on unbelief. Without the false religious everything would be worse. Lucifer has no creed. Hell has no religion."

Dr. H. C. Morrison calls upon the Church to rise to a higher plane of spirituality, that it may be qualified for a true insight of the mission work. "Preparing and preaching money sermons is time and labor well-nigh lost. If we but preach Christ in such manner, with 'such power and demonstration of the Spirit' that the hearers see him and love him as they should, they will give of their means freely."

At the Italy Conference Bishop Vincent received from the Wesleyan Church into the Methodist Episcopal Church Rev. H. S. Lunn, M.D., the editor of the *Review of the Churches*, published in London, and he was appointed "President of the Chautauqua of Europe." It is understood that Dr. Lunn will establish a European Chautauqua Assembly in Switzerland, in 1894.

Rev. Dr. J. L. Phillips, of India, has lately passed through Italy, and writes: "In Italy I was powerfully impressed with the need of missionary effort. My spirit was so stirred within me that I could take little pleasure in visiting places and objects of historic interest. The land seems wholly given over to Romish idolatry. Outside of India, I have seen no country that pleads so pitifully for the pure Gospel."

Bishop A. G. Haygood writes of the work of the pastor in instructing his people on missions: "We do not teach the people what the Gospel is concerning missions. It is much easier to make an 'appeal' than to instruct the people. Declamation is not teaching. Calling on the people to sustain their 'Conference honor' by 'raising the assessment,' is a very different thing from developing their consciences as to the duty they owe the Son of God. It is easier for the preacher to depend on the appeal; teaching implies study both of the word of God and of the history of Christian missions."

Rev. Dr. Reynolds, of Turkey, writes "Thirty years ago Turkey seemed the most hopeful of mission fields, but now China, Japan, and even Africa, are more promising. The mission work in Turkey is very discouraging for two reasons. First, because of the attitude of the people toward the workers. The number of Armenians who are willing to come out as Christians is far less than a few years ago. Second, because the government does not now protect the missionary, and does not even protect its own subjects."

Bishop J. P. Newman, writing of South America, says: "All South America is under a perverted Christianity, and has been from first to last. The Roman Catholic Church has had the faith, but her errors are destructive and her usurpations ruinous. The priests are the masters, and the people are their slaves. The common intellect is dwarfed, the conscience is stupefied, and the heart is a little city of ruins, from which hope, pride, and ambition have departed, and the chief end of life is to escape purgatory, which forever depends upon the number of masses the Church shall decide, and the amount the poor wretch can pay."

The editor of *The Churchman*, speaking of the "Parliament of Religions," says: "It is certainly an unprecedented phenomenon that American Christians are welcoming, for the nonce, as religious instructors the very people whom they send missionaries across the oceans to convert." Surely there are few who will understand that those who listened to the defenders of the faith of Buddhism, Confucianism, or Shintooism were undecided as to the truth, or were wavering in their allegiance to Christianity. They listened with patience to those who gave their reasons for believing in their gods, but above all they placed the Christ. The foreigners were not welcomed as religious instructors, but as those who might be directed by the light of Christianity into the liberty of the Gospel.

A long and interesting letter from Dr. Griffith John, of China, appears in the *Missionary Chronicle* for August. In it he gives the history of a notable Chinese convert named T'ang. In his youth this man sought to become a Buddhist priest, but was prevented by the largeness of the entrance fee. Afterward he began to attend the preaching of the missionaries, and was converted. His house was five or six miles from Hankow; but every Sabbath, for sixteen years, he regularly attended the services, bringing with him an ever-increasing number of neighbors whom he had influenced. By and by he was made a deacon and became a preacher. But his business allowed him for a time to give only an hour a day to the work. His usefulness, however, grew to be so evident that his brothers and other relatives resolved to set him free for it entirely; and now, being supported by them, he gives his whole time to the mission gratuitously.

Bishop Hendrix writes of the Epworth League: "Systematic study of the Bible in the League results in keeping before all the blessed fact that the Gentiles are to be fellow-heirs of the Gospel. The League thus naturally becomes one of the most efficient agencies for disseminating missionary information and creating a missionary conscience. Let the Leagues be informed as to the work, the different mission fields, the superstitions and false religions of the heathen and Mohammedan nations, and the corruptions of the true faith among the Romanized populations of the world."

Dr. George E. Post, of Syria, thus writes of the Mohammedan faith: "Islam is flowing robes, courtly mien, a history and a pedigree—ancestry back to Abraham. A good side of Islam is that it makes men whom you can respect and admire; but it does not make women, but degrades them. In our own age Islam has made many more converts than Christianity, having added fifteen million converts during the present century. It is easier to convert one hundred Chinese than one Mohammedan. The reason for this is that they have in their religion a great deal of Christianity."

Dr. H. C. Morrison, of Atlanta, Ga., writes of the easy giving to missions: "When the Church comes to find her happiness in work and sacrifice for God and humanity, and can be happy and content in no other way, then will all financial trouble in missionary movements cease. When men find as real pleasure in God's service as in the service of the world, then will they be as ready to give and sacrifice for him as they are now to give and sacrifice to the world. Then will the current of currency turn toward the missionary treasures, and the silver tide which sustains the follies of the world will divide and much of its volume flow into the coffers of the Lord. Men have to get near to God before they are willing to give him that which is his. Increased liberality marks every increase of spiritual life."

Dr. George W. Gray writes of our mission to the Negroes: "Eight millions of Negroes are thrust upon us to Christianize and Americanize. We have always felt that the Methodist Episcopal Church had certain appliances which made us the most effective organization of the nineteenth century to do this great work. We would not disparage what has been done by our Church. It is truly a noble work. We are, however, compelled to believe that we are not giving that attention to childhood that we should. We ought to have in a hundred churches in the South, aye, more! Christian kindergartens, industrial schools, Christian dispensaries, etc., largely supported by the colored people, but so far supplemented by the money and experience of those who have enjoyed better advantages that at once we would reach the fountain from which is to flow the twentieth century. Catholicism in this regard is wiser than Protestantism."

Rev. E. J. Hunt, preacher in charge of the Arlington Methodist Episcopal Church in Kansas City, Mo., writes: "Brother B. H. Cox, the noted lay worker of Kansas City, spent two days with my church, doing home missionary work among the children, in the interest of the Sunday school, which resulted in adding more than a hundred to the attendance. His efforts show the value of lay work and the importance of utilizing the same by the Church. In our large cities the pastor can be greatly aided by consecrated laymen."

The foundation stone of the new Methodist headquarters in Rome was laid by Bishop Vincent on September 11. The building, when completed, will provide an audience room for a church, rooms for a theological school, a boys' school, a printing and publication department, a residence for the superintendent of the mission, etc. Bishop Vincent, in laying the stone, said: "We now seal this stone to hide in the silence of centuries to come a few souvenirs of the occasion. We place this first foundation stone as the material basis of an institution which aims at the literary, the educational, the ethical, the spiritual, the social regeneration of this people, and we perform this solemn act in the name of the Father, the Son, and the Holy Ghost."

Dr. J. M. Buckley gives the following advice to returned missionaries who are asked to address audiences on the subject of missions: "First ascertain how many, if any, other speakers there are to be; ask the chairman to state the length of time he thinks well for each to occupy; then stop on time, no matter how much more might be said. Talk about the work, say the best things first, leap from the very start into the subject, and during the whole speech bring the missionary and the people to whom he is sent into hand-to-hand conflict for the salvation of their souls, with a case graphically narrated of successful work under each principle set forth. The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time; to say it vivaciously; and, if it be a religious speech, to say it with religious feeling, and to stop when everyone wishes you would go on."

Dr. J. M. Allis thus pleads for more Protestant missionaries for Chili: "Chili, blind with the heredity of Romanism, which has here reached a fearful phase of development, would turn her sightless eyes to you, did she understand that for her affliction you have a remedy. Chili, palsied with the false philosophies of Europe, which in advance of Christian missions have scattered themselves broadcast in all this land, and have taken a strong hold on many who are dissatisfied with the puerilities of the papacy, would stretch her palsied arms to you, had she the power and did she know that you have for this dread malady a certain cure. Chili, suffering from the leprosy of sin, which has honeycombed her every fiber, has reached the very marrow of her bones, and

is showing itself in horrid effects in her priesthood, her political developments, in her business relations, and in all her social life, would plead with groans that would touch every heart that you would come over and help her, were not her very tongue destroyed by the dread disease that is rotting her poor body to death piecemeal."

The Prudential Committee of the American Board consists of ten members, and meets every Tuesday to plan for and direct the operations of the Board. Dr. E. E. Strong, secretary of the committee, writes: "My clearest conviction is that the executive board of a foreign missionary society needs for its greatest efficiency, and to secure the independent judgment of its members, a weekly meeting. Considering the multiplicity of details and the distance and diversity of operations in the foreign field, no body of men, however wise they are individually, can act with needed efficiency and on the matured opinion of its members, while only holding twelve meetings a year. They can register and enforce the opinions of one or more secretaries, or of a subcommittee, but they cannot give what is desired and needed, judgments formed independently upon facts with which they are well acquainted."

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out, and as he looked up in my face, what do you think he said? 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'O, why don't you hurry?'"

Rev. D. W. Nichols writes from Nanking, China: "Every foreigner who has given himself the trouble to study the Chinese, and note the general trend of affairs in China, cannot fail to see that the liberties of foreigners are gradually being curtailed. It seems to be a fixed policy in this Yang-tse valley not to allow foreigners to gain farther egress to the interior. Not only that, foreigners have been ordered to leave the interior and return to the open ports, or to the cities where there are already foreign homes. Accompanying these official orders to leave the interior

comes the official notice that no protection will be granted to you, and that you are likely to be most brutally murdered if you delay in obeying the orders. I have before me as I write official letters containing the above language. At an interior point where I had gone to build a chapel, and where we had purchased land a year before, the officials in the city sent word to the elders of the place to stir the people up to make a row and drive us out. I am glad to say that the elders of the place as well as the people, being very friendly to us and many of them interested in the Gospel, refused to carry out the orders of the higher officials, and thus we were allowed to go on with our work. It is not thus in every community. In most of the places the people are easily stirred up, and the baser class are glad of this official sanction to do mischief. In these days native Christians are having to suffer many things. Partly because they are Christians, but largely because they are connected with the foreigners."

The *National Baptist* does not believe in the existence of several religions. It says: "The heathen notion is that there are many religions, as there are gods many and lords many. In the Old Testament times the heathen regarded Jehovah as distinctly the God of the Jews, as the God of the land. When the foreigners were brought in to occupy Samaria in place of the exiled Israelites, and when the settlers were devoured by lions, this was explained on the ground that the people 'did not know the manner of the god of the land.' When two nations warred, the issue depended upon whether the god of the one nation was stronger than the gods of the other. There were gods of the hills and gods of the plains. It is said that once it was proposed in the Roman senate to enroll Jesus Christ among the list of deities. They had no objection to Jesus Christ being a god and having a share with other deities in the popular reverence. But one characteristic of the true religion is that it is exclusive; it is not a religion, it is *the religion*, the only religion; there is but one God; there is but one system of truth, just as there is but one arithmetic. Jehovah fills the universe; he is all or he is nothing. There is but one perfect example."

Dr. Moses D. Hoge, of Richmond, Va., was present for a part of the time at the Parliament of Religions in Chicago, and has given the following as his impression: "My present conviction is that the result will be a diminution of reverence for the explicit teachings of the Holy Scriptures; a disposition to place what are called the sacred books of all religions on the same plane with the divinely inspired word, and to regard the worship due alone to the one living and true God as little more obligatory than that rendered to human ideals of the Supreme Being." But the editor of the *New York Evangelist* sees with other eyes. He says, "The very fears of those who tremble for the honor of God and of our most holy

faith, are a proof that Christian peoples need just such an education, such an illumination, as only a parliament like that now being held in Chicago can give us. For nothing can be more evident to those who have read its published proceedings, than that the God whom these devout Buddhists and Parsees and Confucians and other peoples worship—ignorantly, indeed, as to certain aspects of his character—is no other than our own God and Father, whom we also know and adore as the God and Father of our Lord Jesus Christ. The study of comparative religions has within the present generation made this plainly manifest to scholars, but it argues no want of intelligence or of fairness of mind that the results of this study have not yet become common to the great rank and file of the Christian Church. One great function and reason for the being of this parliament is to make evident to the world by concrete example that which the study of scholars has beforehand ascertained."

Rev. A. D. Hail, of Japan, gives the following report of the faithfulness of a Christian convert: "Some thirty years ago, in Japan, there were rewards given for convictions of the crime of being a Christian. All over the country edicts of great severity were posted up against the hated religion. One of these persecuted families found its way into the extreme backwoods of the province of Kii. About twenty years after their removal, a young man from this family, for the first time in all that period, visited the town of Shingu, where we have a church. He hunted up an old neighbor, who happened to be a member of it. That evening, before lying down for the night, the host brought out his well-worn New Testament and informed his guest that it was their custom to engage in worship before going to bed. The guest at this announcement was both astonished and terrified. It was a kind of Rip Van Winkle awakening. For the first time had he heard that Christianity was tolerated and spreading throughout the empire, and that the cruel edicts against it had been removed. Having had positive assurances that there was now no longer any danger, he told his host his history. He had been taught by his father the faith that had been handed down for more than two centuries in his family. He had been taught to worship only the one true God and to reverence Mary and believe in the Son of God. Sometimes in the early morning his father would go all around the premises to see that no one was near, and then, returning to the house, would take a crucifix from its secret place and teach his children to bow before it and worship the true God. There was but little sleep that night for either host or guest. The man seemed to have a perfect Christ-hunger, and so he stayed several days longer, studying the Scriptures and hearing more of 'the God of his fathers.' Just at that juncture an itinerating missionary happened to come around to that place on his regular tour, and the man was received into the Christian Church."

The Methodist Episcopal Church and Missions.

BY REV. S. L. BALDWIN, D.D.

(A paper read before the Methodist Church Congress at Chicago, Ill., September 28, 1893.)

It was in obedience to the divine command that Embury and Strawbridge commenced preaching in this country, and Boardman and Pilmoor were sent over as the first appointed missionaries of British Methodism to the American continent. So great was the work to be done among the growing populations of this country, and so intensely was Methodism occupied in seeking to take the Gospel to the poorest and most degraded everywhere, that, perhaps, we ought not greatly to wonder that fifty-three years passed by before its Missionary Society was organized. John Stewart, the colored man, who felt the call in his soul to go northwestward, and found his field of labor among the Wyandotte Indians in Ohio, was the John the Baptist of our organized missionary effort. On the night of April 5, 1819, in the old Bowery Church in New York, on the motion of Freeborn Garrettson, it was resolved to organize the Missionary and Bible Society of the Methodist Episcopal Church. In 1820 the General Conference indorsed and adopted the Society. Its first missionary was sent to the French population in New Orleans, and for thirteen years its operations were confined to the great home field. So it was sixty-seven years after the first Methodist preaching in America before the first foreign missionary was sent out.

The General Conference of 1824 "*Resolved*, That it is expedient, whenever the funds of the Missionary Society will justify the measure, for the episcopacy to select and send a missionary, or missionaries, to the colony in Africa now established under the auspices of the American Colonization Society." January 19, 1825, the Board resolved that the bishops be informed that "the state of the funds of the Missionary Society is such as to justify the sending of a missionary" to Liberia, and they were requested to proceed and make the appointment. On October 19, of the same year, the Board again prompted the bishops to this work. But it was not until May 7, 1832, that the first missionary, Melville B. Cox, was appointed. He landed at Monrovia March 8, 1833. On April 12 he was stricken with African fever, and died July 21. Rufus Spaulding and Samuel Osgood Wright were sent out November 5, 1833, and reached Monrovia January 1, 1834. To this field in forty-five years were sent eighteen missionaries, eight wives of missionaries, and six single ladies, a total of thirty-two. Nine died on the field, and the rest returned home after periods of service varying from a few months to twenty years. We have appropriated to the mission from \$834 in 1833 to \$37,060 in 1854. The membership at the end of the first decade, 1843, was 836, though it had been as high as 922 in 1841. At the end of the second decade, 1853, it was 1,328.

At the end of the third decade, 1863, it was 1,369, a gain of only 41, although in 1860 the number had been 1,599. At the end of the fourth decade, 1873, it was about 2,000; in 1883, 2,503; and by the last report, 3,266 members and 477 probationers.

The work of Bishop Taylor began in 1884, when the General Conference elected him missionary bishop for Africa. Many consecrated workers have gone out; much heroic work has been done; many have been converted; many children have been instructed in the way of life, and industry in the arts of self-support has been inculcated by precept and example.

SOUTH AMERICA.

In 1832 the General Conference recommended the opening of work in South America. Rev. Fountain E. Piets, of Tennessee Conference, started in July, 1835, visiting Rio de Janeiro, Buenos Ayres, Montevideo, and other places. He preached in Buenos Ayres, and founded a small society of religious people in Rio de Janeiro. Justin Spaulding sailed for Brazil in March, 1836, and John Dempster for Buenos Ayres in October. Our work was almost entirely for English-speaking people for thirty years. The first Spanish sermon in the church in Buenos Ayres was preached by Rev. J. F. Thomson, May 25, 1867. In forty years, from 1835 to 1875, nineteen missionaries (most of them married) and two single ladies had been sent out. The number of members at the end of the first decade, 1845, was 14; at the end of the second, 81; at the end of the third, 128; at the end of the fourth, about 300; in 1885, 756; and by the last report, 2,370, showing an increase of over 300 per cent in the last seven years. The regular work of the mission now embraces the Argentine Republic, Paraguay, Uruguay, and Peru, with a few stations in Brazil. The South America Conference has just been organized by Bishop Newman, including in its membership the missionaries of Bishop Taylor's self-supporting missions in Chili and Brazil.

CHINA.

China was placed in the list of foreign missions May 20, 1846. Judson Dwight Collius and Moses C. White left Boston April 15, 1847, and arrived at Foo-Chow September 6. There was one period of about eighteen months when Dr. R. S. Maclay and wife were left as the sole representatives of our Church there. In thirty years thirty-two missionaries, twenty-eight wives of missionaries, and twelve single ladies were sent out. The end of the first decade, 1857, showed 15 members; 1867 showed 554; 1877 showed 2,095; 1887, 5,217; last report, 9,821. Out of the old Foo-Chow Mission have grown three others—North, Central, and West, occupying strategic points of great importance, and having promise of great success.

NORWAY.

Our missions in Scandinavia were opened by the appointment of O. P. Peterson, by Bishop Waugh,

June 8, 1853, who arrived at Frederickstadt, Norway, in the following December. In 1863 we had in Norway nearly 600 members; in 1873, 1,888; in 1883, 3,678; last report, 5,096.

SWEDEN.

Our mission in Sweden was begun by John P. Larsson, who was converted in the Bethel Ship, in New York, and went, in 1853, to his native land to tell the story of salvation. A revival resulted, which detained him eighteen months, during which he was supporting himself with the labor of his hands. In 1854 Pastor Hedstrom brought the case to the Board, and Mr. Larsson was appointed missionary. In 1864 there were 946 members; in 1874, 5,023; in 1884, 11,959; last year, 15,898, excluding the Finland and St. Petersburg Mission, which had been set off from it, numbering 582 members.

DENMARK.

The mission in Denmark was begun in 1857 by C. Willerup, who was sent from Sweden for that purpose. In 1870, 219 members were reported; in 1877, 608; 1887, 2,169; last report, 2,664.

GERMANY AND SWITZERLAND.

Our work in Germany began with the appointment of Ludwig S. Jacoby by Bishop Morris, in June, 1849. In 1859 we had 1,319 members; in 1869, 6,956; in 1879, 11,336; in 1889, 9,943; but the Switzerland Annual Conference had been separately organized and had 6,778 members, making in the two 16,721; and last year there were in Germany 10,925, and in Switzerland 6,786, making 17,711.

INDIA.

William Butler sailed from Boston April 9, 1856, and arrived in Calcutta September 25. He decided upon the Northwest Provinces as the field for our mission, and proceeded to Bareilly, from which place he was forced by the Sepoy rebellion; but he and Mrs. Butler, taking refuge for a time at Naini Tal, held on with unflinching fidelity. J. L. Humphrey and Ralph Pierce were sent out in 1857, and were followed in 1859 by James Baume, C. W. Judd, J. W. Waugh, J. R. Downey, E. W. Parker, and J. M. Thoburn. In twenty years thirty-nine male missionaries, thirty-four wives of missionaries, and fourteen single ladies were sent to the field; of these nine died in the field, and twenty-six returned to the United States.

At the end of the first decade, 1866, there were 357 members; at the end of the second, 1876, there were in North India, 2,090; in South India, 1,596; total, 3,686. At the end of the third decade, 1886, in North India, 6,626; in South India, 1,953; total, 8,579. Last year, in North and South India and Malaysia, 44,095; an increase of considerably over 500 per cent in the last seven years. The Malaysia Mission was organized in 1889, and the General

Conference of 1892 arranged the work in India in five Conferences.

BULGARIA.

The work in Bulgaria was commenced in 1857, when Wesley Prettyman and Albert S. Long were sent out as our missionaries to that country. It has been subjected to more vicissitudes than any other of our missions, having been nearly destroyed by wars, left without a resident missionary, abandoned, reoccupied, broken up, and renewed. At the end of ten years no members were reported, though five years before four Russians were reported as members; at the end of the second decade, 1877, 44 were reported; at the end of the third decade, 1877, 112; and last year, 182.

ITALY.

On March 14, 1871, Bishop Ames appointed Leroy M. Vernou missionary and superintendent of the work in Italy. This has had the least number of American missionaries of any of our missions; for a long period only one, then two; at the highest four. At the end of the first decade, 1881, there were 1,019 members. The last report gives 1,272 members.

JAPAN.

Dr. R. S. Maclay, who had given twenty-five years of faithful service in China, was appointed superintendent of the Japan Mission in 1873, and was soon followed by J. C. Davison, Julius Soper, M. C. Harris, and I. H. Correll. At the end of the first decade, 1883, there were 943 members. Last July, 4,034, or a gain of over 400 per cent in the last nine years.

MEXICO.

The veteran organizer of our work in India, Dr. William Butler, was also privileged to organize our mission in Mexico in 1873. At the end of the first decade, 1883, there were 935 members. Last year 2,853, an increase of over 300 per cent in the last nine years.

KOREA.

This young mission was opened by H. G. Appenzeller in 1885, W. B. Scranton, M.D., being associated with him. Its last report showed 122 members.

Our whole foreign work reports this year a membership of 110,457.

A review of the work of our Society abroad, while it shows many reasons for regret, in the lack of vigorous support from which some of the missions suffered for many years, in occasional mistakes in administration at home, and in a few instances of incompetent or unworthy representatives on the field, will also show, when viewed as a whole, a record of which we have no reason to be ashamed.

The work of the Woman's Foreign Missionary Society is to have separate representation here; but I cannot forbear a few words of hearty appreciation of its work. Organized in 1869, for twenty-four years it has been sending out some of the most able, earnest,

and consecrated laborers that have ever entered the heathen field. Its school work has educated hundreds of girls, who, as the wives of native preachers, as teachers in day schools, and as earnest Christian women in various walks of life, are rendering invaluable service in all our great foreign fields.

It is not possible in the limits of this paper to do more than refer to the great educational work of our Missionary Society, in such institutions as the Anglo-Chinese College at Foo-Chow, Nanking and Peking Universities, the Lucknow Christian College, the Anglo-Japanese College at Tokio, the flourishing schools in South America and Mexico, and many others. Suffice it to say that in all forms of elementary and higher education, we are striving to do our share in giving the enlightenment of Western science and civilization along with the teachings of the Christian religion. Nor is there time to speak of the great medical work carried on by many devoted workers, and our hospitals successfully treat many thousands of patients annually, giving all needed surgical as well as medical attention.

In all Methodist missions evangelistic work has first place. While we believe in schools and urge their increase and extension, we hold that our chief work everywhere is to preach the Gospel for the salvation of souls.

DOMESTIC MISSIONS.

But during all these years our Society has been a domestic as well as a foreign missionary society. The foreign populations in this country have always shared in its thought and its appropriations. We have missions among the German, Scandinavian, French, Welsh, Italian, Hungarian, Bohemian, Spanish, Portuguese, Chinese, and Japanese in the United States. The Society has always followed up the immigrant population in its march to the westward, and has helped to supply Gospel agencies both to colored and white people throughout the Southern States.

Its annual receipts have grown from \$834 to \$1,257,000.

But what of the future? With the glorious history of the past, with the wide open doors the whole world over, with the great cessions in India and the increasing number of converts in China and other fields, with the great additions to our roll of membership, and in the great increase of our material wealth, there is a loud call of God's providence for greater faith, deeper consecration, and more generous outpouring of glad gifts for God's work than ever before. We must greatly increase our force in all our foreign fields, and we must more adequately meet the demands of the home field. The dawn of the twentieth century ought to witness an annual contribution of at least two million dollars to our missionary treasury, and find the hosts of a united Methodism, side by side and in perfect harmony with all other Christians, pressing on with firm and steady step to the conquest of the world for Christ!

New Plan for Pastoral Support in Japan.

DR. A. B. LEONARD, while attending the session of the Japan Conference in July last, presented a plan for the use of missionary money in Japan which was unanimously approved by both the missionaries and native brethren by separate votes, after thorough discussion, and it will be submitted to the General Missionary Committee this month. It is as follows:

"1. That the appropriations for the support of native pastors and evangelists be made for the Conference year in place of the calendar year, so that the money may be distributed among the preachers and charges at the sessions of the Annual Conference, with special reference to the needs of both.

"2. The sum appropriated for a given Conference year shall be in some proportion to the amount raised by the churches for pastoral support (exclusive of contributions for other purposes) during the previous Conference year; said proportion to be determined by the General Committee from year to year. For the Conference year beginning July, 1894, we estimate that the sum should be \$——. The sum required from the churches shall be increased from year to year as ability for self-support shall warrant.

"3. An additional sum shall be appropriated each year for new work equal to three times the amount contributed by the churches in Japan to the treasury of the Missionary Society.

"4. The whole sum appropriated for the purposes above specified shall be administered by the Japan Conference in substantially the same manner as missionary money is administered by the Annual Conferences in the United States, namely, the presiding elders shall be a committee on missions, and shall divide the whole sum appropriated for native, evangelistic, and pastoral support among the districts, pastoral charges, and new points to be opened, and report the same to the Annual Conference, which shall have the power to amend said report, the final result to be approved by the bishop presiding.

"5. The several sums appropriated shall be paid to the preachers by the treasurer of the mission in monthly installments. Should any preacher refuse to serve the charge to which he is appointed, or should he absent himself to the neglect of his work from his charge without the consent of his presiding elder, the treasurer shall, on notification of the presiding elder, withhold the whole or any part of the sum appropriated, in proportion to the time said preacher has failed to render service."

The Japan Conference, in adopting the above plan, gave the following as the anticipated effect: "For the purpose of securing a more equitable and intelligent distribution of the money appropriated for the support of native pastors and evangelists in Japan, uniting more closely the pastors and members of the church, developing self-support, and the more rapid growth of the work." It is probable the plan will meet with the approval of the General Missionary Committee.

TIDINGS FROM OUR MISSIONS.

REV. DR. R. HOSKINS writes: "Rev. F. J. Blewitt, of Delhi, has taken leave of the Northwest India Conference, and will join Mr. Ward's Mission in Buz-tar. Mr. Blewitt has for a long time felt drawn to the faith work, and he has not been quite at home in old-fashioned lines of work as carried on in North India."

The Peking University of our Church desires to enlarge the library and museum of that institution and invites gifts of books, both Chinese and Foreign, relating to China, as well as to all branches of science, literature, etc.; also gifts of fossils, minerals, antiquities, etc. These gifts from persons in the United States can be sent to Dr. S. L. Baldwin, 150 Fifth Avenue, New York.

Rev. J. F. Peat writes from Chen-tu, China, August 18: "Our work is going on well considering the time of year. The street chapel preaching is being actively prosecuted and soon we will have a native preacher at work preaching and distributing books and tracts. One young man who was formerly a cook here and has preached a few times, lately left to attend our school in Kiukiang. We expect him to make an efficient teacher or preacher in our mission."

Dr. W. J. Hall writes from Korea: "Last spring, when I first visited Pyong-yang, an edict was issued prohibiting the buying of superstitious books, after which we were unable to sell any of our books. This fall I have sold over six hundred copies of Christian books without the slightest opposition. The people appear to be anxious to buy and read. They are manifesting a deep interest in Christianity, and we are looking for glorious results."

Dr. J. J. Gregory writes from Kucheng, China, that the new hospital is meeting with much favor: "The wards are filling rapidly, twenty-three beds being now occupied by patients, seven of whom are women. During the first twenty-five days of the hospital's existence I treated over twelve hundred out patients at its dispensary. We have a medical class of seven educated Christian young men—all Methodists—who, in a few years, ought to be a mighty aid to the advancement of Western ideas and Methodism in this province. Three of these students are ranked as 'assistants' (but all really help) and receive a salary; the other four are self-supporting."

Rev. Dr. Hoskins writes from India as to the evangelistic work among the natives: "During the past week we have been in the villages where the people are coming in flocks to the Gospel standard. In all our experience of twenty-six years in India we have never seen such a hunger for truth and salvation as was manifested by these inquirers. Not one whisper of any kind of personal gain or profit save that of the salvation of Christ. Delegations come in from

distant villages urging that we come and tell them the way to be saved. The problem now before us is to provide suitable instructors for them, and to baptize them in small groups just as they take in the import of being followers of Christ."

Secretary Leonard writes from Japan of the Japan Conference preachers as follows: "The body as a whole presents a good appearance, and makes a favorable impression. Here are missionaries who may properly be regarded as 'fathers,' as they were present twenty years ago when the mission was founded—Soper, Davison, and Correll. Here are others who have rendered service for a series of years, who may be ranked as 'veterans': Bishop, Vail, Draper, Miss Vail, the two Spencers, H. W. Swartz, Worden, Fulkerson, Cleveland, Johnson, Wier, Wadman, Belknap, and Chappell. There is but one novice, H. B. Swartz, but he has veteran material in him, and only needs time to develop it. Among the native preachers there are men of sterling worth and ability, two of whom should receive special mention—S. Ogata and Y. Honda. The former was educated at Asbury, now De Pauw University, and was sent out as a missionary in the year 1885. He is a man of high character, gentle spirit, and rare wisdom, and, speaking with equal facility the Japanese and English tongues, is always the official interpreter of the Conference. He is an able preacher. The latter was converted here in Japan, but went to America and spent some time at Drew Seminary, and then returned to his native land to devote himself to the spread of the Gospel among his own countrymen. He is a man of unusual force of character, exerts a wide influence among Japanese people, possesses remarkable executive ability together with great pulpit power, and appropriately holds the position of President of our Anglo-Japanese College at Aoyama, Tokio. He does not speak the English language as fluently as Ogata, but he understands it quite as thoroughly, is an excellent interpreter, and a very useful man."

Bulgaria Conference.

THE Bulgaria Mission Conference was held by Bishop Vincent at Varna in August last. The following appointments were made:

George S. Davis, Superintendent.

Bala, I. Dimitroff. Dobritch, to be supplied. Hotantza, Z. G. Dimitroff. Lofteha, T. Constantine. Lom, S. Getcheff. Orchania, P. Vasileff. Plevna, B. Todoroff. Rahova, to be supplied. Rasgrad, to be supplied. Rustchuk, S. Thomoff. Selvi, to be supplied. Shumla, M. D. Delcheff. Silistria, P. Ticheff. Tirnova, I. Todoroff. Varna, K. G. Palamidoff.

M. G. Vulcheff, Professor in Theological School.

J. I. Economoff, Book Agent.

L. T. Guild, Editor of Publications.

Italy Conference.

BY REV. WILLIAM BURT, D.D.

THE session of our Conference just closed was one of the most important and interesting in the history of the mission. The session at Pisa a year ago, presided over by Bishop Joyce, brought us together in spiritual unity, and prepared us for a year of successful work. Bishop Vincent has been well acquainted with the Italy Mission for many years, hence he came prepared to give us much valuable help. His half-hour addresses each morning on the Epistles to Timothy, and his sermon on Sunday morning, will long be remembered by us all because of their helpful and practical suggestions as to the duties and qualities of the Christian minister, and also because of the inspiring and encouraging spirit that pervaded these discourses.

Dr. George S. Davis, of Bulgaria, greatly delighted us with his presence. We had the opportunity of comparing notes on the difficulties and successes of the work in our respective fields. With such a man as Dr. Davis at the head of the work in Bulgaria we are bound to succeed, only give him a little time to develop his plans.

Professor N. W. Clark, transferred from Germany, was most cordially welcomed among us, and he entered heartily into the work of the Conference, doing excellent service on several important committees.

Dr. Henry S. Lunn, of the Wesleyan Church, England, was received into the Conference, and at the request of the same was appointed President of Grindelwald Chautauqua-in-Europe—a work in which he has been eminently successful.

Three bright, consecrated young men were received into the Conference on probation—the first fruits of our theological school.

Signor Gaetano Conte, for nearly ten years connected with our Conference, was transferred to the New England Conference and appointed in charge of the Italian work in Boston. Signor Gualtiero Fabbri was permitted to withdraw from the ministry of our Church.

An important step was taken by this Conference in nominating a commission to correspond with the other Conferences of the Methodist Episcopal Church in Europe, and to study and report some plan for the formation of a Union European Conference, to meet if possible in 1895.

An impressive service was held Monday afternoon on our new lot, corner of Via Venti Settembre and Via Firenze, to lay the first foundation stone of the new building. After very appropriate addresses by Dr. Lunn, Professor Tagliatela, and Bishop Vincent, the latter, in the presence of a large congregation, very gracefully and solemnly improvised a service for laying the foundation stone, which was lowered fifty feet below the level of the basement where we stood,

down below Romanism and paganism to the virgin soil.

In the evening a very pleasant reception was given to the Conference at the Home of the Woman's Foreign Missionary Society, under the auspices of the Epworth League, and that same night Bishop Vincent and his genial traveling companion, Captain Hyde, left Rome for New York.

The Conference year was less than eleven months, nevertheless the statistics are very encouraging. The reports show 183 conversions during the year. There was a net gain of 66 members and probationers, making the total membership 1,272; and a net gain of 136 scholars and teachers in the Sunday schools. The total sum collected on the field was \$3,644, or about \$1,600 more than last year. God only knows what these successes cost and how many and great are the difficulties to the progress of this work; but we praise him for what has been done, and we know that through faith and perseverance the victory will be ours. What we now need is the means for the erection of the building in Rome.

Mission Notes from Mexico.

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

MORE than a year ago I wrote of the rise of medical work as a missionary agent in Guanajuato. Encouraged by the bishops who visited the field I pushed the practice more and more. From the first of this year the boys' school was crowded with students, there being an enrollment four times as great as last year. The first of March the Woman's Foreign Missionary Society's girls' school took quarters at the other side of my consultation room, and immediately began to be filled up as never before. During the first four months it enrolled more pupils than during the entire ten months' work of the previous year, and it is now evident that they must have another teacher to be able to handle the enrollment they will have the coming year.

In February of this year I removed my residence to Silao, and, receiving a grant of two hundred dollars from the Missionary Society to aid me in stocking up a dispensary, I opened there in a new form, reading and explaining the Scriptures and praying with the patients and their friends before commencing to prescribe. The town is very fanatical, and many predicted utter failure. I have had more and better helpers this year than before in this medical work, and still I am just now here on a two weeks' rest, for, so far from fearing me because of the direct teaching of the Gospel, the numbers have been so great that it has really overworked me for some time to prescribe for all who come. There have been from forty to sixty-three in the dispensary at each opening, besides about five to ten private patients daily. From the latter chiefly I get the necessary money with which to pay for medicines and helpers,

etc., to the amount of about one hundred and fifty dollars per month. In the dispensary hours they pay only a few cents each.

Such success has led me to change my work in Guanajuato, where I go twice a week and teach the Gospel there to my patients, and by thus placing a uniform and low price, the numbers in attendance have increased, notwithstanding the added feature of preaching. The attention they give to the religious exercises is most satisfactory.

It looks so plain now that I almost wonder at myself at times for not having commenced in that way from the beginning, but at that time I didn't have the money with which to make the venture, while these sinews of war are now largely forthcoming from a growing private practice. Neither did I have the confidence necessary, nor a clear commission to lay myself out fully on the medical line. Step by step the Lord has led the way in all three respects. The sailing seems now to be clear, with the one obstacle of lack of strength in one man for so much work. May God through his servants in the United States supply this lack, and the ten thousand Mexicans about Guanajuato who now look to our Church for their physician, at the same time accepting with respectful attention his earnest religious instructions, will continue to receive the word of life, and their number will be multiplied.

While I was working away on the former plan, besides filling up the schools, there were many encouraging indications here and there that the people were not alone being unfatigued and brought into contact with our Church workers, but also some were receiving the word of God into their hearts by faith. I will refer to one case. His name is Concepción Orocio, and he lives in El Cubo, about eight miles from Guanajuato. A neighbor of his came and put up at an inn in front of my house, that I might operate upon him surgically. The operation revealed to him a condition of disease that made both himself and his friends confidently expect his speedy death, my assurance to the contrary notwithstanding. Signor Orocio was constantly at his friend's side. I was about an hour a day with them, and improved all the time for Christ by keeping up a religious conversation. After two weeks the men returned home leaving me a most urgent invitation to send them a minister to establish weekly services in the best room of Mr. Orocio's house, which is also the best room there is in El Cubo, and of which he offered us the exclusive use.

I accompanied Brother Perez, the Guanajuato pastor, the last Sunday in October, and services were opened and have been continued with the best success for eleven months now. Within three months Brother Orocio, his wife and mother and three children were baptized and became our first fruits, after having worked that mining village with our literature for several years. I had for a long time

before been using without avail every aid I could get out of friends and money to secure a place of worship there, but God opened the door for us at last in this way.

The parish priest made the best war he could against us, and after having caused all Mr. Orocio's renters to move out of his houses, thus leaving him without any income on which to live, the priest offered him thirty dollars a month rent for the room he was furnishing us free of charge, provided he would abandon Protestantism. Our new convert, being a horseshoer, went to work at his trade just enough to sustain himself, and continued to devote all his spare time, as before, to studying God's word and teaching the same to his neighbors. Soon his houses were all rented again. Within a fortnight God mysteriously called all his children to heaven. This stroke fell heavily and was interpreted by his neighbors as a mark of God's displeasure, but it was blessed to a deeper consecration of all the household.

There being need of a better Bible colporteur for these regions I suggested to him this work. He made no account of salary that would be paid, but at once accepted. And what magnificent work he is doing in these two months he has been at it. He had been a violent servant of the devil, before, and now with the same fullness of service he gives himself up wholly to God, preaching and praying from house to house, and withal selling many copies of the word where altogether too few had been sold for some years past. That neighbor whom I successfully treated, an able and intelligent man, is also a believer, and is constantly helping us in our propaganda in every way.

Queretaro, Mexico, September 23, 1893.

Those Pastor-teachers.

BY REV. N. L. ROCKEY, OF SHAHJAHANPOOR, INDIA.

MANY persons have inquiries to make about the pastor-teachers that they are supporting under Bishop Thoburn. He has appointed me to see that as nearly as possible they may all have some information. It will generally be meager, but it will be correct. It is my endeavor to let all know that their gifts have reached their destination.

I get many earnest and affecting letters not designed for publication, but none the less valuable for that reason. Here is an extraordinary sample one. (I say *extraordinary*, for I would not have people think that all their gifts are so early and so visibly blessed. In some places we are struggling now against great odds of opposition, where in a year or two there will be a great harvest. Let no one be discouraged if he does not hear such cheering and early news as this about his gifts.)

The following casual letter to Bishop Thoburn explains itself. Let those who give and pray for India

read and rejoice. It was written by Rev. James Lyon from Ajmere:

I am just in from a three week's tour, and drop you a few brief lines to let you know how the Lord led and how he blessed the preaching of his word. I am glad to be able to report that this has been the most successful tour I have ever made. We have had great opposition, great encouragements, and great blessings. One hundred and fifty have been baptized, and the prospects for a much greater ingathering are very good. One very encouraging feature of the present work was the baptism of the women. In every place whole families were baptized, and this resulted from the fact that Miss Rowe was with me.

Another feature of very great interest was the open renunciation and forsaking of idols and idol worship. The idols were dug up and pulled down in our presence, and then the people confessing Jesus Christ were baptized in his name. Truly the Lord accompanied the simple preaching of his word with signs and wonders, and I am convinced that this is not a tithe of what the Lord wants to do and will do among these people. In one village one of the women who had been baptized at once became an evangelist to another village where her parents were living, and ran on before us two miles carrying her infant child in her arms, and persuaded her father and mother and two brothers to forsake the idol worship and become followers of Jesus. So on our arrival at the said village they were all ready for us, and after a short service in which we showed them the way of the Lord more fully they were also baptized.

My intention is to appoint that same woman, with her husband, a pastor-teacher. Can you find any brother who would like to support such. From this same village where this heroine was baptized I carried away the idol. Brother — has been supporting a pastor-teacher there for a year and a half, and it is mainly through his pastor-teacher that this work was done. You will be glad to know that no other mission is at work in any of these villages.

In this tour we faithfully preached the Gospel, and I called for seekers in nearly every service. The Holy Spirit wrought much on the hearts of the people, and as we charged home upon them their great sin in forsaking the living God and worshipping dumb idols many of them were brought to cry out as of old, "Men and brethren," etc., and on one occasion as I replied to them in the words of the apostle telling them to repent and be baptized in the name of Jesus one of them right in the bazaar, in the presence of the whole multitude, came forward and, confessing Christ, was baptized.

This man I hope to make a pastor and send him to his own people with the glad news. He is a Naik by caste, of whom there are quite a number in the native state of Rajputana. When you left for America you gave me through your treasurer three hundred and seventy-five rupees, and told me to send reports to six brethren at home who had given the money. This I have faithfully done, and they are much cheered and I know will continue to give.

At present I have only six pastor-teachers and one native minister. I wish I could make it fifty-six.

A New Japanese Church in San Francisco.

THE *Daily Call* of San Francisco furnishes the following account of the San Francisco Japanese Mission of our Church, which is under the superintendency of Rev. M. C. Harris, D.D., formerly of our Japan Mission:

"The Methodist Episcopal Japanese Mission, under the care of Rev. Dr. Harris, will soon be established in a commodious home on Pine Street, near Larkin, where the first church to be erected by Christian Japanese will stand.

"The Methodist Japanese Mission was organized in this city seven years ago, when Dr. Harris arrived here from Japan. In November, 1886, buildings at 531 Jessie Street were leased for a mission home from the Central Methodist Episcopal Church, and a branch was established in Oakland. The membership of both houses was just fifty. During these seven years Dr. Harris has labored zealously among the growing congregation, and when called upon for a report of his stewardship he announced to the Methodist Episcopal Conference at Pacific Grove last week that there were 554 members and 300 catechumens under training, making the total number of Christian Japanese of the Methodist faith about eight hundred on this coast.

"The work was then organized and extended," said Dr. Harris yesterday, "into districts embracing the Pacific Coast and Hawaii. There are four regular churches, with a number of branches; the churches being in San Francisco, Sacramento, Oakland, and Portland, the branches in San José, Fresno, Vacaville, and Honolulu. We have twelve Japanese preachers. Last year five preachers were supported by the Japanese churches, and in addition to that good showing over three thousand dollars was raised here for all purposes—Church benevolences and religious needs—while for the missions three hundred and fifty dollars was raised.

"It has been decided to build more commodious premises. So we bought a lot at 1327 Pine Street. The building at present on the lot will be moved back and raised one story. This will be occupied as a school for preachers and a gymnasium in the basement. In front will be the new church building designed by Maxwell G. Bugbee, the architect.

"The Japanese have contributed over three thousand dollars for this church, and they are still very enthusiastic about having a Japanese place of worship on American soil, and it will be the first of its kind in this city."

"The proposed building has a frontage of fifty feet and a depth of one hundred and thirty-seven feet. The design shows an ornamental front elevation, with a Gothic tendency and harmonious proportions. The first story will be of brick, and above it will be a second story of oiled oak frames and plastered cement panels, rising over which will be a weathered-shingle gable. The whole is to be ornamented with Gothic carving and details, and a black ornamental iron cross planted on the gable will give it a devotional effect. The roof will be of Japanese red tiles.

"In the basement, approached through an ornamental doorway, will be Sunday school rooms, lecture rooms, library, etc., while the upper floor will be the main body of the church with a seating capacity of four hundred. The interior will be finished in natural colors and woods, so that no architectural sham may detract from the pleasing design of the building."

Report of the Sacramento (Jal.) Branch Japanese M. E. Mission for the Year 1892-93.

BY H. KIHARA.

We thank God that our little church is a living spirit, for Christ is the Head and the Foundation of ours. During the past year we had revivals successively. Especially in December, January, April, May, and August, the Spirit worked in us vigorously, and many weak ones were refreshed by the sweet gift of God. At every revival the Lord awakened some one to become the messenger of the Gospel, or to offer everything he had to the altar of God. He roused the sleeping believers and gave them the seal of the Spirit. Some brothers were cured of their sickness by the simple faith. God has taught us deeply about love and patience. Truly, we cannot express here how great His blessing was toward us all. Throughout last year our congregation was increased three times more than that of the other year. Here I cannot pass without mentioning one great event in our church. God has chosen some souls out of ignorant laborers, and sent them as the light into the darkness. However, I deeply regret to report one sad case. One of our brothers was expelled from the church for committing a grave sin. From the misconduct of one of us we had encountered several difficulties to spread the truth of the Gospel. But all the time God changed the troubles into blessing, and he has convinced us distinctly the difference between one who lives by the Spirit and one who is walking by the flesh. The Lord's blessing was abundant at Vacaville. Brother Ikeda, the class leader, and Brother Hirano are the earnest workers for the cause of truth. Still we must send more lights into that wandering flock there.

In this locality it is now the season of hop picking, and about eight hundred of our countrymen are working in this valley (Sacramento). Last Sunday our brothers held sacred meetings at several places. At one place there were one hundred and fifty men, at others forty or seventy.

Thus we held the meetings at seven places last Sabbath. Praise the Lord! We are now harvesting in this good season by the hand of God. Glory to God! Since last September, 1892, ones who professed to become Christians: 159 at Sacramento, 46 at Vacaville; total, 205. Ones who were baptized and admitted into the Church: 20 at Sacramento, 12 at Vacaville; total, 32. Three were chosen as preachers of the Gospel.

Financial Statement.—Our church is receiving twenty-five dollars for preacher's salary and expense, and twenty dollars for a part of house rent each month from the mission. For the last one year, by the blessing of God, we had overcome the financial difficulties. Last December, when we moved to the present location, we raised three hundred dollars in subscriptions. The sum which is collected is not quite two hundred

dollars. Therefore we have still in debt one hundred and fifty dollars, but we expect to pay fifty dollars this month. We are thankful to God by believing that he should help us to cut off this sore of infidelity in short time from our holy Church. For charity, \$82.90; missionary collection, about \$70.10; for our dormitory, \$89; organ, \$50; total, \$292. Under the continuous blessings of the Lord and by the constant spurring of the Holy Spirit, we are now strong in faith, firm in hope, and deep in love. Amen. Glory to God! Hallelujah!

Our Utah Mission.

BY REV. J. D. GILLIGAN.

EVERY point in the Utah Mission is manned at this writing except the school at Corinne. R. M. Hardman is doing his best in the city of Logan, the seat of the territorial Agricultural College, several of whose professors are members of the church. The college has an attendance of about four hundred, mainly Utah children, and half or more Mormons. One of the faculty is Mrs. S. W. Eddy, who buried her husband some years ago, a missionary in India. Later, for some years she was a teacher in this mission.

E. H. Snow was sent to a new work comprising Corinne and Brigham City, although Corinne is the oldest non-Mormon town in Utah and contains the oldest church of our denomination, it having been erected in 1870.

Ogden is in charge of George P. Fry, who was for some years financial agent of the Albuquerque College, New Mexico Mission, but his health has failed, and it may be that at this reading he will have gone to a lower altitude. The breakdown was superinduced partially by the altitude, no doubt, but mainly by the worry and labor consequent upon the terrible local financial difficulty the church is under, and which grows rather the worse continually. Bishops Joyce and Andrews have recently made some very sharp inquiries into the state of affairs there, and did it on the ground. Five Points is a mission of Ogden Church.

Dr. G. M. Jeffrey, a Utah veteran, is doing valiant work for God and Methodism in Park City. This mining camp is beginning to hope for better times now, as two or three of her long-closed mines have resumed work.

Heber is fifteen miles away by stage line, and is in the charge of F. J. Bradley.

Provo is now cared for by W. H. La Vake, of the North Nebraska Conference. He came in September, and is laying hold with the tact of a skillful man.

The churches in Salt Lake City are in the hands of careful and competent men. Dr. W. D. Mabry, at First Church, has a spiritual constituency; at Iliff Church the revival flame never goes out; at Liberty Park E. G. Hunt finds plenty for himself and grow-

ing membership to do; G. E. Jayne's people at Second Church are afire for salvation of souls, and a revival is sure. The baby enterprise is Heath Church, founded by G. C. Waynick in July. The lecture room has been inclosed, and the people are thus housed. A drawback here and to our other work comes because of hard times and the inability of the Church Extension Society to render much aid.

John G. Clark, of New Jersey, is not letting any grass grow under his feet on the Tooele Circuit, which comprises a territory more than six times the size of the State of Rhode Island. He, in company with F. J. Bradley, Samuel Hooper, and G. W. Comer, were ordained deacons by Bishop Andrews August 20.

Eureka is a camp that has had strait times; the mines closed, the church was ruined by a wind storm, and the people moved away; yet the pastor holds on with remarkable bravery, but had to get a wife to help him carry the burdens of such a pastorate.

Payson is enjoying a season of prosperity in several ways. Some new and valuable helpers have lately gone in, and the pastor, G. W. Rich, is encouraged. The Iliff Academy is a great help here to our work.

A. W. Hartshorn, assisted by Miss Stella Herbert, is conducting the Nephi Seminary and caring for our church work in the city of Nephi, an important railroad center.

The San Pete Valley is cared for by Joseph Wilks, who has services at Mount Pleasant, Moroni, Chester, Spring City, and Fairview. Schools at the first four places named help the work.

Monroe Circuit comprises a presiding elder's district and has G. P. Miller as missionary. It requires men of unusual abilities to do such work as this.

Beaver is a struggling point, but Pastor M. O. Billings is hopeful.

Bingham is another camp—gold and lead—and is cared for by our Cornish brother, Samuel Hooper. He hopes to have a revival and build a church this year.

Salt Lake, September 29, 1893.

The Industrial Home in Calcutta.

BY REV. F. W. WARNE.

THE Industrial Home was inaugurated November 10, 1892. It is situated at No. 7 Wellington Square, and has suitable accommodation for at least forty men. It consists of dormitory, dining hall, workshops, library, etc. The result of this work has been that, during the nine months, one hundred and fifty men have availed themselves of our sympathy and help.

When the men come to us the rules are read over to them, to which they promise to conform, and we try to make them feel the error of their ways. We are very glad to be able to say that over sixty men

have gone out to permanent situations; others have been reconciled to wives, prodigals sent home to sorrowing mothers, and, best of all, quite a number have abandoned sin and commenced to pray. Thus we give these poor souls a chance to regain their positions and character. Once in the Home, our men are put to work—some to carpentry, others to smithy work, wire mattress weaving, polishing wood, etc. We have given over seventeen thousand meals away to hungry people, over five thousand night's lodgings to homeless creatures—all in return for their labor on the premises.

We are thankful for this progress in laying the foundation of what must ultimately become a great work. Still we are hedged in with difficulties and failures; a few have been expelled for general bad conduct, some of these cases having been admitted five and six times; few people know what labor is involved in the reclaiming of a poor drunkard. The work of saving such cases as pass through such homes is exceptionally arduous and perplexing. Nevertheless the results are, as I have stated, gratifying. It is impossible to convey any adequate idea of this immensely useful and blessed work among our destitute population. It is a sorrowful sight, and yet a happy one, to see our men, and if only your readers could visit the Home we think it would melt their hearts to pity and open their pockets in order to help us.

Missionary Personals.

REV. Q. A. MYERS and wife are expected to sail this month for China to reinforce our West China Mission.

Rev. F. W. Foote and family, of North India, returned last month on furlough. Mr. Foote went to India ten years ago.

Dr. J. F. Thomson, of our South American Mission, with his wife and son, have arrived in the United States and are now in Chicago, Ill.

Rev. N. J. Plumb, of our Foochow Mission, sailed from Vancouver October 16 on his return to China. His family will remain at Delaware, O.

Rev. L. T. Guild and family, of Nebraska, left New York October 11 to reinforce our mission in Bulgaria. Rev. W. E. Robbins and family sailed the same day returning to India.

Rev. Ralph O. Irish and wife, of Wisconsin, sailed from San Francisco on October 10 to reinforce our Central China Mission. Miss M. I. Casterton sailed at the same time for Foochow.

Superintendents of Our Domestic Missions.

Arizona, Rev. G. F. Bovard, Phoenix, Ariz.
Black Hills, Rev. J. B. Carns, Rapid City, S. Dak.
Gulf, Rev. C. A. King, Lake Charles, La.
Nevada, Rev. E. W. Van Deventer, D.D., Reno, Nev.
New Mexico English, Rev. C. L. Bovard, Albuquerque, N. Mex.
New Mexico Spanish, Rev. Thomas Harwood, D.D., Socorro, N. Mex.
North Pacific German, Rev. Geo. Hartung, Portland, Ore.
North Montana, Rev. W. W. Van Orsdel, Great Falls, Mont.
Western Norwegian-Danish, Rev. C. J. Larsen, Portland, Ore.; Rev. M. Nelson, Mount Pleasant, Utah.
Utah, Rev. T. C. Iliff, D.D., Salt Lake City, Utah.
Wyoming, Rev. N. A. Chamberlain, Cheyenne, Wyo.

Recommended Books.

Only Judith. By Lydia L. Rouse. Price, 85 cents.

Jacob Winterton's Inheritance. By Emilie Searchfield. Price, 70 cents.

Amos Truelove. A Story of the Last Generation. By C. R. Parsons. Price, 80 cents.

Sybil's Repentance; or, A Dream of Good. By Mrs. M. S. Haycraft. Price, 70 cents.

Forging the Sword; or, the Holy War. Written by an eminent writer. Price, 60 cents.

The above five books are published by Hunt & Eaton, of New York. They are interesting books, conveying Christian lessons and suitable in size, price, appearance, and contents for Sunday school libraries.

Brightening the World. In this book of 16 chapters and 184 pages Dr. H. C. Haydn, of Cleveland, O., encourages those who earnestly desire the betterment of the race. He shows how to begin and how to go on; what there is to do and how this best can be done. There must first be rightness, then brightness. There is in the book much of helpfulness. It is published by A. D. F. Randolph & Co., of New York.

Glances at China is written by Rev. Gilbert Reid, of the American Presbyterian Mission in China, and is published by the Religious Tract Society, of London, and the Fleming H. Revell Co., of New York and Chicago. There are 35 chapters and 23 illustrations that will be interesting and instructive to those who desire to know more about China. These are short, quick glances, and it is an excellent book for the missionary department of a Sunday school library. Price, 80 cents.

Sweet First-Fruits is an historical story, the scene of which is laid chiefly in Damascus. It was written by a convert to the Christian religion in Syria, and translated from the Arabic into English by Sir William Muir and published by the Fleming H. Revell Company. It shows the trials attending those who leave the Moslem faith for Christianity, and contains many arguments addressed to Moslems in favor of Christianity. It was written for distribution among the Moslems, and is a delightful story. Price, \$1.

Amanda Smith's Own Story, with an introduction by Bishop Thoburn, is published by Meyer & Brother, 108 Washington Street, Chicago, Ill., at \$1.50. In this book of over five hundred pages the colored evangelist tells of her early life, conversion, and evangelistic work. There are very few autobiographies that are as interesting as this. The writer has been very successful as an evangelist, her power being in her simplicity and spirituality that always carry great weight with her hearers. She was born in Maryland in 1837, and has labored as an evangelist in England, Scotland, India, Africa, Canada, and the United States.

The Rev. George Smith, C.I.E., of Edinburgh, author of *Life of William Carey* and *Life of Henry Martyn*, is now delivering this year's course of "Graves" Lectures before New Brunswick Theological Seminary. The subject is "The Conversion of India, 193-1893." There are seven lectures in the series, dealing respectively with the Greek, Roman, Dutch, East Indian Company's, English and American attempts, and a concluding lecture on the present status of the work. They will be issued in book form this fall by John Murray, of London, and the F. H. Revell Co., of New York.

The Rev. James S. Dennis, D.D., for twenty-three years connected with the Syrian Mission of the American Presbyterian Board, and the Beyroot Theological Seminary, and at present Professor of Arabic in Princeton Theological Seminary, will issue at once, through the Fleming H. Revell Company, *Foreign Missions After a Century* (\$1.50). It will comprise six lectures delivered before the Princeton Theological Seminary during last spring, being the first course of the recently established Lectures on Missions.

Gist is a handbook of missionary information, compiled and edited by Miss Lilly Ryder Gracey, and published by Cranston & Curtis, of Cincinnati, and Hunt & Eaton, of New York. Price, 60 cents. It contains many short and excellent items respecting mission lands, false religions, mission work, etc., and can be used to advantage by leaders of mission bands and mission meetings.

Those who are looking for helps in the study and teaching of the International Sunday School Lessons will find of much value the *Illustrative Notes* for 1894, prepared by Drs. J. L. Huribut and R. R. Doherty, and published by Hunt & Eaton and Cranston & Curtis. They are a guide to the study of the Sunday school lessons, with original and selected comments, methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures, and diagrams. Price, \$1.25.

Board of Managers of the Missionary Society.

(Extract from Proceedings of the Board October 17, 1893.)

THE appointment of treasurers for the North Germany and South Germany Conferences were referred to the secretaries and treasurer with power.

The committee, consisting of Dr. Crawford, Dr. S. Hunt, and Dr. C. C. McCabe, who were appointed to arrange for the loaning of certain portraits to the Methodist exhibit at the World's Fair, were directed to arrange for their safe return, and Dr. J. M. Reid was added to the committee.

The special committee, consisting of Dr. A. S. Hunt, Hon. E. L. Dobbins, and Dr. A. Longacre, who were appointed at the September meeting to confer with the Bishop Taylor Transit and Building Fund Society respecting the transfer of the evangelistic work of that society in Chili to the Missionary Society, reported that they had conferred with the officers of the society, who informed them that they had no evangelistic work in Chili separate from their school work, and the school property they were willing to sell to the Missionary Society, and the committee recommended the reference of the purchase to the General Missionary Committee. The report of the committee was adopted.

On motion, Secretary Peck was requested, in his proposed visit to our mission in India in December and January next, to examine and report on the equalization of salaries.

The corresponding secretaries and Dr. Goucher were appointed a committee to prepare questions to be asked of all missionaries going out from this country or entering the mission work on the field, in addition to those found in the Discipline.

The expenses of the outgoing of Mr. Rudisill, nephew of Dr. A. W. Rudisill, and Mr. H. S. Jefferson to Madras, India, of Rev. W. L. King returning to India, and of Mrs. A. H. Baker and son returning from India, were authorized to be paid.

The treasurer was authorized to indorse a note for the Woman's Foreign Missionary Society to the amount of \$16,500, to enable the society to complete the purchase and erection of a school building at Montevideo, South America.

The following were elected to represent the Board of Managers in the next General Missionary Committee:

Ministers, Drs. J. M. Buckley, J. F. Goucher, M. D'C. Crawford, A. S. Hunt, S. F. Upham, J. R. Day, and A. K. Sanford. *Reserves*, Drs. Homer Eaton, D. R. Lowrie, H. A. Buttz. *Laymen*, John French, Alden Speare, E. L. Dobbins, J. T. McLean, E. B. Tuttle, Charles Scott, H. K. Carroll. *Reserves*, H. W. Knight, Anderson Fowler, P. A. Welch.

The secretaries and treasurers who have the appointing of the time of the meeting of the General Missionary Committee were requested to change the date from Wednesday, November 8, to Thursday, November 9, to enable the members opportunity for voting in the city and State elections on Tuesday, November 7.

Several appropriations were made for missions in the foreign and domestic work.

Missionary Society of the Methodist Episcopal Church.

Foreign Missionaries.

INDIA.

Bishop J. M. Thoburn, D.D., Calcutta.
 Mrs. J. M. Thoburn, M.D., Calcutta.
 Rev. Horace J. Adams and w., Panahpur.
 Rev. Albert H. Baker and w., Bangalore.
 Rev. Chas. L. Bare and w., (Ogden, Ia.).
 Rev. J. Baume and w. (Rockford, Ill.).
 Rev. Ernest A. Bell, Jabalpur.
 Rev. J. Blackstock and w., Shahjehanpur.
 Rev. Frank J. Blewitt and w., Delhi.
 Rev. W. R. Bowen and w., Roy Bareilly.
 Rev. William W. Bruere and w., Poona.
 Rev. Philo M. Buck and w., Meerut.
 Rev. Edward S. Busby and w., Meerut.
 Rev. J. C. Butcher, M.D., and w., Bareilly.
 Rev. H. W. Butterfield and w., Narsingpur.
 Rev. J. B. Buttrick and w., Bangalore.
 Rev. William P. Byers and w., Asansol.
 Rev. Benjamin J. Chew, Calcutta.
 Rev. H. Clancy and w., Allahabad.
 Rev. W. E. L. Clark and w., Poona.
 Rev. C. G. Conklin and w., Calcutta.
 Rev. A. E. Cook and w., Secunderabad.
 Rev. Lewis A. Crane and w., Bombay.
 Rev. Horace A. Crane and w., Bombay.
 Rev. T. Craven and w. (Evanston, Ill.).
 Rev. W. F. G. Curtiss and w., Blacktown, Madras.
 Rev. S. S. Dease, M.D., and w. (Evanston, Ill.).
 Rev. C. E. Delamater (Boston, Mass.).
 Rev. J. O. Denning and w., Narsingpur.
 Rev. W. De Souza and w., Ajmere.
 Rev. Charles G. Eismann and w., Kampti.
 Rev. D. O. Ernsberger and w., Gulbarga.
 Rev. Edwin T. Farnon and w., Patiala.
 Rev. F. W. Foote and w. (Rochester, N.Y.).
 Rev. Daniel O. Fox and w., Poona.
 Rev. E. F. Frazer and w. (Canton, O.).
 Rev. George H. Frey and w., Bareilly.
 Rev. J. H. Garden and w., Vikarabad.
 Rev. Geo. K. Glider and w., Hyderabad.
 Rev. Joseph H. Gill and w., Paoi.
 Rev. A. G. Gilruth and w. (Haverhill, O.).
 Rev. Henry Gishorn and w., Thongwa.
 Rev. William H. Gresham and w., Nagpur.
 Rev. C. P. Hard and w. (Evanston, Ill.).
 Rev. George C. Hewes, Lucknow.
 Rev. Charles B. Hill (Madison, N. J.).
 Rev. William H. Hollister and w., Kolar.
 Rev. G. F. Hopkins and w. (Blair, Neb.).
 Rev. R. Hoskins, Ph.D., and w., Cawnpore.
 Rev. H. Jackson and w., Mazafarpur.
 Rev. L. R. Janney and w. (Oregon City, Ore.).
 Rev. T. S. Johnson, M. D., and w., Jabalpur.
 Rev. James Jordan and w., Aonia.
 Rev. Wm. L. King and w. (en route).
 Rev. Samuel L. Knowles and w., Gondia.
 Rev. August Kullman, Calcutta.
 Rev. James C. Lawson and w., Aligarh.
 Rev. A. T. Leonard (Madison, N. J.).
 Rev. James Lyon and w., Pisanagan.
 Rev. John W. Macgregor, Chindwara.
 Rev. J. T. Mahon and w., Warahat.
 Rev. Neils Madsen, Pakur.
 Rev. H. Mansell, D.D., and w., Mussoorie.
 Rev. Wm. A. Mansell and w., Lucknow.
 Rev. Jas. P. Melk and w., Bolpur.
 Rev. Jas. H. Messmore and w., Calcutta.
 Rev. David C. Monroe and w., Sitapur.
 Rev. Thos. E. F. Morton and w., Haridwar.
 Rev. Frank L. Neeld and w., Bareilly.
 Rev. John E. Newsom and w., Cawnpore.
 Rev. Dennis Osborn and w., Mussoorie.
 Rev. E. W. Parker, D.D., and w., Lucknow.
 Rev. Geo. W. Parks and w., Bombay.
 Rev. C. H. Plomer and w., Phalera.
 Rev. A. W. Proutch and w., Tanna.
 Rev. Ira A. Richards and w., Kolar.
 Rev. Wm. E. Robbins and w., Bombay.
 Rev. J. T. Robertson, Rangoon, Burma.
 Rev. John E. Robinson and w., Poona.
 Rev. J. W. Robinson and w., Lucknow.
 Rev. N. L. Rockey and w., Shahjehanpur.
 Rev. A. W. Rudisill, D.D., Madras.
 Rev. G. J. Schilling and w., Rangoon, Burma.
 Rev. J. E. Scott, Ph.D., and w., Muttra.
 Rev. T. J. Scott, D.D., and w., Bareilly.
 Rev. F. E. N. Shaw and w., Karachi.
 Rev. J. Smith and w., Rangoon, Burma.
 Rev. R. Sorby, Richmond Town, Bangalore.
 Rev. Wm. H. Stephens, Bombay.
 Rev. Geo. I. Stone and w., Quetta.
 Rev. Homer C. Stuntz and w., Naini Tal.
 Rev. James B. Thomas and w., Bijnour.
 Rev. Matthew Tindale and w., Agra.
 Rev. A. S. E. Vardon and w., Khandwa.
 Rev. Charles B. Ward and w., Yellandu.

Rev. Frank W. Warne and w., Calcutta.
 Rev. J. N. Waugh, D.D., and w., Naini Tal.
 Rev. John D. Webb and w., Rurki.
 Rev. J. N. West and w., Vepery, Madras.
 Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

MALAYSIA (Straits Settlements).

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

CHINA.

Rev. J. J. Banbury and w., Kinkiang.
 Rev. LaCleda Barrow and w., Tientsin.
 Rev. H. C. Beebe, M.D., and w., Nanking.
 Rev. W. N. Brewster and w., Foochow.
 Rev. F. Brown and w. (in England).
 Rev. H. Olin Cady (in U.S.).
 H. L. Canright, M.D., and w., Chungking.
 W. H. Curtiss, M.D., and w., Peking.
 Rev. G. R. Davis and w., Tientsin.
 Rev. J. C. Ferguson and w., Nanking.
 Rev. F. D. Gamewell and w., Peking.
 Rev. J. J. Gregory, M.D., and w., Foochow.
 Rev. J. H. Jellison, M.D., and w., Nanking.
 Rev. I. T. Headland, Peking.
 Rev. W. T. Hobart and w., Peking.
 N. S. Hopkins, M.D., and w. (Wellfleet, Mass.).
 Rev. J. R. Hykes and w., Kinkiang.
 Rev. Ralph O. Irish and w., Nanking.
 Rev. James Jackson and w., Kinkiang.
 Rev. E. H. Jellison, M.D., and w., Nanking.
 Rev. C. O. Kepler and w., Tientsin.
 Rev. C. F. Kupfer and w., Chinkiang.
 Rev. W. H. Lacy and w., Foochow.
 Rev. Spencer Lewis and w., Chungking.
 Rev. E. S. Little and w., Kinkiang.
 Rev. W. C. Longden and w., Wukang.
 Rev. H. H. Lowry, D.D., and w., Peking.
 Rev. W. E. Manly and w., Chungking.
 J. H. McCartney, M.D., and w., Chungking.
 Rev. R. L. McNabb and w., Foochow.
 Rev. G. S. Miner and w., Foochow.
 Rev. Q. A. Myers and w., Chungking.
 Rev. D. W. Nichols and w., Nanking.
 Rev. J. F. Peat and w., Chentu.
 Rev. L. W. Pilcher, D.D., and w., Peking.
 Rev. N. J. Plumb, Foochow.
 Mrs. N. J. Plumb (Delaware, O.).
 Rev. J. H. Pyke, Tientsin.
 Mrs. J. H. Pyke (Delaware, O.).
 J. F. Scott, M.D., Tientsin.
 Rev. Nathan Sites, D.D., Foochow.
 Mrs. Nathan Sites (Washington, D.C.).
 Rev. S. A. Smith (Centralla, Mo.).
 Rev. George B. Smyth and w., Foochow.
 Rev. Leslie Stevens and w., Nanking.
 Rev. G. A. Stuart, M.D., and w., Wuhu.
 Rev. M. L. Taft, D.D., and w., Peking.
 Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).

JAPAN.

Rev. John Walley and w. (in England).
 Rev. M. C. Wilcox and w., Foochow.
 Rev. J. H. Worley, Ph.D., and w., Foochow.
 Rev. A. C. Wright and w., Chinkiang.
 Miss Sarah M. Bosworth, Foochow.
 Miss Martha I. Casterton, Foochow.
 Miss Clara J. Collier, Nanking.
 Miss Hattie E. Davis, Peking.
 Miss Mary Goehenour, Nanking.
 Miss L. C. Hanzlik, Nanking.

Miss Harriet S. Ailing (Moreland, Ill.).
 Miss Jennie S. Vail, Tokio.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
 J. B. Busted, M.D., Seoul.
 Rev. W. J. Hall, M.D., and w., Seoul.
 Rev. H. B. Hubert and w., Seoul.
 Rev. George H. Jones and w., Seoul.
 W. E. McGill, M.D., and w., Seoul.
 Rev. W. A. Noble and w., Seoul.
 Rev. F. Ohlinger and w., Seoul.
 Rev. W. B. Scranton, M.D., and w., Seoul.

SOUTH AMERICA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres, Argentina.
 Rev. G. G. Froggatt and w., Durango, Uruguay.
 Rev. A. W. Greenman, D.D., and w., Montevideo, Uruguay.
 Rev. George P. Howard and w., Buenos Ayres, Argentina.
 Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres, Argentina.
 Rev. C. W. Miller and w. (wellspring, Tenn.).
 Rev. A. M. Milne and w., Buenos Ayres, Argentina.
 Rev. W. T. Robinson and w., Mercedes, Argentina.
 Rev. James A. Russell (Evanston, Ill.).
 Rev. J. M. Spangler and w., Rosario, Argentina.
 Rev. W. Tallon and w., Rosario, Argentina.
 Rev. J. F. Thomson, D.D., and w. (Chicago, Ill.).
 Rev. T. B. Wood, D.D., and w., care U.S. Legation, Lima, Peru.

MEXICO.

Rev. F. W. Borton and w., Mexico city.
 Rev. J. W. Butler, D.D., and w., Mexico city.
 Rev. Ira C. Cartwright and w., Pachuca.
 Rev. S. P. Craver, D.D., and w., Puebla.
 Rev. Wm. Green, Ph.D., and w., Puebla.
 Rev. H. G. Limric and w., Puebla.
 Rev. L. B. Salmans, M.D., and w., Silao.
 Rev. S. W. Silberts and w., Puebla.
 Rev. L. C. Smith and w., Oaxaca.
 Rev. F. D. Tubbs and w., Puebla.

EUROPE.

Rev. J. A. Bucher and w., Frankfurt-am-Main, Germany.
 Rev. W. Burt, D.D., and w., Rome, Italy.
 Rev. N. W. Clark and w., Rome, Italy.
 Rev. T. Constantine and w., Loftcha, Bulgaria.
 Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
 Rev. J. I. Economoff and w., Rustchuk, Bulgaria.
 Rev. L. T. Guild and w., Rustchuk, Bulgaria.
 Rev. E. E. Powell, Rome, Italy.
 Rev. S. Thomoff and w., Rustchuk, Bulgaria.

Superintendent of Japanese Missions in the U. S.

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

Superintendent of Chinese Missions in the U. S.

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

FOREIGN MISSIONS.	Members.	Probations.
Liberia.....	3,296	477
South America.....	1,464	1,309
Foochow.....	3,009	2,790
Central China.....	400	87
North China.....	1,434	967
West China.....	39	35
North Germany.....	8,646	2,925
South Germany.....	5,805	981
Switzerland.....	13,789	2,109
Sweden.....	746	747
Finland, etc.....	505	172
Norway.....	4,021	475
Denmark.....	2,359	305
North India.....	9,000	15,153
South India.....	454	171
Northwest India.....	4,254	10,812
Bengal-Burma.....	726	747
Bombay.....	814	1,112
Malaysia.....	106	56
Bulgaria.....	135	47
Italy.....	998	274
Japan.....	3,193	841
Mexico.....	1,505	1,348
Korea.....	50	72
	67,322	43,135

THE GOSPEL IN ALL LANDS.

DECEMBER, 1893.

OUR WORK IN THE WORLD'S EVANGELIZATION.

BY REV. E. W. CASWELL, D.D.

THERE is a waiting time and a working time. This is the century of achievement, the period of realization, the age of missionary triumphs. One hundred years ago there were one missionary society and ninety missionaries; now there are 140 societies and 45,000 missionaries, with 1,000,000 members and 2,000,000 adherents. At the opening of this century there were 200,000,000 Christian population; to-day there are 500,000,000.

It is only a few years since a Woman's Missionary Society was known. At this moment there are 400,000 women banded together for the purpose of saving the women of heathenism, and are raising annually \$800,000. David knew what he was saying when he exclaimed, "The women that publish the tidings are a great host." Woman, last at the cross and first at the sepulcher, is becoming a mighty factor in the salvation of the 500,000,000 women now in darkness.

Look at the growth and achievement of Methodism in a century. In 1773 there was only the New York Conference, with six appointments, ten ministers, and 1,160 members—the total of American Methodism.

English Methodism was also in its infancy. To-day Wesley looks down upon 100,000 Methodist preachers—27,000 itinerant and 73,000 local, 6,000,000 members, and 30,000,000 adherents. What a host with which to go up and possess the land of heathendom for Christ.

What are we doing in this golden age of Methodism? Last year the 12,000 itinerant ministers of the Methodist Episcopal Church gave about \$100,000 of the \$1,200,000 for missions; if the membership had given accordingly the total would have reached \$17,000,000. God help us soon to double the amount, and lead on the multitudes of Methodism up to the \$2,000,000 line.

Our only salvation is to save the world. Write it upon the banners of universal Methodism, The world for Christ, and a revival upon every home and foreign field.

How many millions of heathen are among the redeemed through our instrumentality we cannot tell. The leaders of our Church who have been advanced to a higher altitude of vision could speak on this theme. They look with indescribable interest, from the battlements of glory, watching the missionary legions marching over the earth.

They ascended, like Moses, without entering the Canaan of promise in many lands. But, like Moses, they can look down upon the moving columns of God's people crossing Africa, India, China, and Japan, everywhere victorious. They behold the walls

around the Jerichos of heathenism falling down before our armies. Blest spirits, how they look to-day from their high watchtower! Wesley, Whitefield, Coke, Asbury, Durbin, Eddy, and Dashiell, and those later gone, Bishops Wiley, Haven, Peck, Harris, and Simpson. Some of their voices have not yet died away in the halls of Methodism; their work will never die. They wait for us to finish the work of conquest; they are with us still, bending over the lost millions with loving interest.

But there is a dark as well as a bright side to our picture.

It is stated, and no doubt truly, that out of 1,500,000,000 of population in the world, only 30,000,000 are truly Christian. However, we must include in the Christian column nearly one half of the race who die before reaching the age of accountability, and also those of the heathen in every nation who work righteousness according to the light they enjoy. It is also affirmed that while we have been making 1,000,000 converts in heathenism, the pagan nations have been making proselytes among aboriginal tribes, which with their natural increase has raised the population of heathen lands from eight to ten hundred million. And also that Mohammedanism has been making great progress in Africa, and Romanism for two hundred years has been planting a false system of Christianity all over the East.

Shall we tremble and retreat before this appalling darkness? God forbid! In this "Conflict of the Ages" Christ is willing Satan should marshal all his forces. If Elijah could stand alone and conquer before four hundred prophets of Baal, cannot He who gave the spirit and power to Elijah put all enemies under his feet?

We know it is no child's play to save this world. The work before us is vast, and when we look at the "five loaves and two small fishes" we say, "What are these among so many" millions? But our Christ can make them go around, and the angels will gather up enough fragments to save another world. Away with your doubts and fears! Keep your eye on the Master and away from the darkness. Put your ear to the ground and listen to the tread of Jesus's army shaking the nations of the earth.

Look at Japan, only fifteen days away. Educating her best students in our universities, using the Bible as a text-book of moral philosophy in her schools, turning over all the powers of the state to protect the religion of the Bible, and, best of all, the membership of Protestantism is doubling every three years. But this is not all; great and effectual doors are open in every land, and the Gospel of the kingdom is being preached in all the world, "for a witness unto all nations, and then shall the end come." Are not these shafts of millennial light, heralding the flood of glory which will soon illumine the earth?

Christ may not come in your lifetime or mine, we cannot tell when. "The kingdom of God cometh not with observation." But we may become inspired as we mark the footsteps of his progress and learn to labor and to wait. Wait like Mordecai waited for the deliverance of his people.

Wait in prison, and, like Joseph, you may find it a ladder to a throne. Wait among the lions, and kings will sit at your feet and hear the secrets of the Almighty. Wait as our own Dr. Maclay waited, nine years for the first convert to Christianity in China, and you may look back with him upon the temple of truth, rising upon that foundation and shedding its light throughout all the Celestial Empire. Wait as Dr. William Butler waited during the Sepoy rebellion, for three long months locked up in the Himalaya Mountains, waiting for God and Havelock, and you will see that the waiting period is often the birth throes of civilizations. Wait as Bishop Taylor has waited, for thirty years circumnavigating the globe, brightening every shore his bark has touched—the apostle Paul of the nineteenth century.

O, for a baptism of this waiting spirit to fall upon the Christian world! It is the

need of missions. How shall we attain it? We answer, By *entire consecration*. Will you give yourself? not a tenth of your money, but your being? Will you go to foreign lands if the Master calls you? Jesus did not use his munificence to hire a substitute! Will you?

"If any man have not the spirit of Christ he is none of his." The spirit of missions, the willingness to go, should throb in every Christian heart, then every disciple will become a missionary, home or foreign.

Then you will cry out with Coke, "If you do not let me go you will break my heart," or with Livingstone in Africa as he exclaimed, "My Jesus, my King, my life, my all, I again dedicate my whole self to thee."

W. B. Jacobs, of Chicago, once made the consecration of every dollar, every talent, every hour, every child to the work of the Master. On his return home he was met by his daughter of twenty-one years, a loving Christian girl, the joy of his heart, the light of his home, and with an earnest look she said, "Papa, can I go as a foreign missionary?" The father exclaimed in his tears, "O, my God, so soon, so soon!" The struggle was short; the parent said, for the love of Jesus, "Yes, my child, if you love him, go. I would give you to a good man if he asked you, but I would rather give you to Jesus Christ than to the best man that ever lived."

Giving money is little compared with giving *self*. Gold and silver is nothing beside flesh and blood. When every Christian can cry, "Here am I, Lord, send me," then the money will flow in rivers of gold.

Think of the commercial benefits of missions. It is calculated that the trade with heathen lands opened up directly by missionaries has exceeded \$20,000,000 net profit annually during the past one hundred years, making a total of \$2,000,000,000.

The amount given from all sources for missions during the century aggregates about \$300,000,000. Net profit, \$1,700,000,000. It pays financially to save the world. During the past seventy-five years Europe and America have spent \$20,000,000,000 to kill one another—enough to save and civilize all the world.

But there are rich Christian men accumulating a surplus, intending to give large sums when death unlooses their grasp; but that will not atone for a life devoted to money-getting, nor will it pay the interest on what they owe the Almighty. Millionaires have given \$90,000,000 for education during the past twenty years; how much has this benevolence affected character? As well might a farmer put all the increase of grain into the ground and leave the world to starve till he came to die! "Or a miller build his dam higher and higher, never turning water on the wheel till the hour of death!"

There is a class of Christians who are not troubled to know what to do with the surplus. They intend to give when rich. Meanwhile Methodist tobacco costs more than missions. Methodist amusements cost more than missions. Methodist luxury in food, dress, traveling, and costly palaces costs a hundred times more than missions. Where is the self-denial of apostolic times?

All else is ready in this century of achievement, but consecrated wealth. For this the old ship Zion waits in our harbors. She has a full cargo. Millions of Bibles in two hundred and fifty languages crowd her hold. Three thousand educated young men and women from ninety different colleges wait to embark. Every foreign port is open, and they are uttering the Macedonian cry. Our armies call for reinforcements. God has given his only Son. Christ has given his life. Nature has unfolded her forces to aid in circumnavigating the globe. All else is ready but fire under the boiler!

Christendom holds the propelling power, and it will soon be forthcoming in greater abundance.

We are living in a grand and glorious time: the hallelujah period of missions; the golden age of science. Some Simeon may be living who shall enter his watch-tower and behold his returning Lord.

It is said that in the Mosque of St. Sophia, when all the images were removed by the Turks, they left the one that bore the face of the Son of God, but put a veil over it.

That veil is now falling away, and through the rents the Lord's face shines out! The face of Christ once veiled by types and ceremonies, since veiled by the darkness of sin and superstition, is now shining through the clouds, approaching full-orbed splendor.

Jesus has nearly completed the circle of his missionary journey, a circle including creation, redemption, resurrection, ascension, and ending with universal kingdom.

There was a grand review in Washington city at the close of the civil war. Two hundred thousand victorious veterans received the honor of their grateful countrymen. On either side of the street passing the White House were erected immense galleries, crowded with the officers of the government, senators, congressmen, governors, and other distinguished citizens from all parts of the Union, while the sidewalks were lined with a still vaster concourse of people. Suddenly the strains of music and the booming of cannon announced the starting of the immense army. On they came, down Pennsylvania Avenue toward the treasury building, passing under grand floral arches amid the tremendous huzzas of the multitude. Behold the sea of gleaming bayonets, the waving plumes, the streaming banners, the gilded uniforms, the solid mass of infantry, the proudly prancing cavalry. What military glory passing in review before the splendid display of civil grandeur! What a supreme moment when Lieutenant General Ulysses S. Grant appeared riding at the head of that victorious column! A hundred thousand voices rent the air with shouts of welcome to the conquering hero, and he is triumphantly borne upon the shoulders of the multitude to a seat beside the President. Memorable scene; its like may never again appear on this continent. A vaster scene is swiftly approaching. The grand review of the redeemed coming forth from all nations through all the millenniums of time.

See them come! with glorified bodies and purified spirits. The seed of the woman has triumphed! See! they are coming

From Greenland's icy mountains,
From India's coral strand,
From Afric's sunny fountains,
From many an ancient river,
From many a palmy plain.

Coming to pass in review before an assembled universe, coming in mighty battalions—

Yonder is Moffat, Shaw, Cox, Livingstone, and Taylor leading the hosts from the Dark Continent. From the far East comes our own Maclay with millions from Japan. Morrison and Wiley and Baldwin follow with the army from the Celestial Empire. Carey, Coke, Judson, Duff, Butler, and Thoburn lead on the myriads from India. Xavier, Eliot, Wesley, Whitefield, and Asbury lead the column from the Western world.

Time fails me to speak of the heroic women leading their sisters from all lands; of the patriarchs and prophets, and apostles of earlier times, all missionaries with their legions of redeemed warriors coming to meet the Captain of their salvation, to receive the honors of an honorable discharge, and a homestead on the level plains of heaven, where banners of peace will float through all future ages.

MISSIONARY WORK OF METHODISM.

BY REV. J. O. PECK, D.D.

(A paper read before the Methodist Congress in Chicago, in September, 1893.)



THE greatest subject of thought to the intelligent universe is the infinite God. The greatest purpose of the infinite God in this world is the finished work of missions. So far as we may know, or infer, from revelation, the work of missions is the supreme object of divine interest in our world, and the only end to be conserved by infinite thought, labor, and love. Missions is the whole of Christianity. From center to circumference our holy religion is nothing but a mission of Christ and his Church for the salvation of all mankind. This is the philosophy of the kingdom of heaven. To this end and for nothing else the world was created and stands. It was created by Christ and "*for him*." Not for business, government, education, or society does the world exist an hour; but for Christ.

However, Christ, the first and everlasting missionary, declares that he is "come to save that which was lost." This is his mission. This also is the purpose of missions, pure and simple; this is the work and end of missions; hence the greatest thought that has ever occupied the mind of man is the cause of missions. Nothing in the marvelous "White City" is for a moment worthy of comparison; all the magnificent exhibits there are for time only, and will pass away; missions are for eternity, and will march down the unwasting ages in glorious effect.

The cross thus becomes the most sublime, unspeakable, and awful symbol of God's thought and purpose that enters into human intelligence. The cross is not of yesterday and Calvary, but has always been in sight of the throne, and has cast its shadow over that white symbol of God's power and government. The arms of that cross embrace eternity past and eternity to come. One arm of that cross sweeps backward into eternity past, where—before the creation of man; before heaven and earth in order stood; before the first star shone in stellar immensity; before the first angel's wing swept the viewless ether with lightning stroke; back into eternity where the whole universe and all intelligence slept as the sublime creative thought in the infinite mind; back still where God was sole inhabitant of immensity—"the Lamb slain" is the burning vision in the midst of the throne of God. The other arm of the cross sweeps forward beyond the last generation of man; beyond the dissolution of the last empire of earth; beyond the bestriding angel's knell of time; forward into the eternity to come, where the victim of Calvary shall see of the travail of his soul and be satisfied; where he shall be enthroned in majesty and glory in the hearts of a multitude, whom no man can number, out of every kindred, nation, tribe, and people, and he shall reign forever and ever amid the everlasting roll of the anthem, "Hallelujah, the Lord God Omnipotent reigneth!"

This is the stupendous theme of missions which engages the Christian Church to-day. This is the question of questions with every loyal soul filled with the spirit of Christ; this is the greatest concern of the angels in heaven, all of whom the Bible declares are foreign missionaries—"all ministering spirits sent forth to minister to them, who shall be heirs of salvation." To this end every pulsation of God's love in the regenerate soul is a missionary impulse; every intercessory prayer of our ascended Christ is for the world's conversion; every movement of the Holy Spirit is to press the work of missions to ultimate and universal victory; the sublime and awful energies of the Godhead, who "faints not, neither is weary," are forever lifting the work of missions into power and triumph.

This stupendous conception of making this world the kingdom of heaven oppresses human thought. We cannot grasp it, nor conceive it. I have stood before some lofty mountain, whose base was at my feet ; whose vast form was broader than my vision, and whose head was concealed in the clouds of heaven, or crowned with dazzling sunlight, and profoundly realized that my puny arms could not grasp its awful girth. I have stood on a summer night, with uncovered brow, and lifted my abashed eyes to the immeasurable sweep of the firmament, that vast dome of the universe, ablaze with a million jets of fire, overwhelmed with the immensity and splendor that I could not comprehend. I have stood beside old ocean, thundering in majesty of storm, or glassing itself in a mirror of peace, hearing the voice of the great Creator in its mighty tones, feeling the pulse beat of almightiness in the regular surge and throb of the tide at my feet ; picking up a few shells and pebbles on the beach, but unable to measure its breadth, or fathom its depth, or inventory its treasures of pearl and coral and precious gems in sunless vaults. So a finite mind stands before this awful problem of missions. It is a mountain of sublime girth and glory ; it is a firmament of immensity, galaxied with golden fires ; it is an ocean along whose beach one wanders in speechless awe, gathering a few pebbles and shells of divine truth, which resound with the mimic roar of the great ocean of eternity beyond, but unable to measure its breadth or fathom its depth or reveal its treasures of truth and doctrine to wistful minds.

If this sublime and awful scheme of the world's redemption seems tremendous and appalling, we are assured of its accomplishment by sublime verities. 1. *There is a tremendous God behind the plan to fulfill it.* He has purposed and decreed that it shall come to pass. He has ample time and resources at his command to achieve it. He has sworn by himself, "As I live, saith the Lord, the earth shall be filled with the knowledge of the glory of God." 2. *He has covenanted with Christ,* that, because of his death and atonement, the kingdoms of this world shall be given to him. Back in eternity he made this covenant with his Son, which covenant was breathed to the world by the lips of the inspired psalmist : "Thou art my Son ; this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Christ has died for the whole world and sealed this covenant with his blood. Never, never, will the Father permit that covenant to be broken, but will honor it gloriously, until the kingdoms of this world are the kingdoms of our Lord and of his Christ. 3. *The strength and power of Christianity* assure the complete triumph. At the beginning, the whole kingdom of Christ on earth was often afloat on the Sea of Galilee in a boat that could not live for an hour in a storm on Lake Michigan. From that boat load of fishermen, without friends, or schools, or money, or protection, or flag, Christianity has marched up through the centuries to her present commanding position. There have been all the way hacks upon her armor and blood upon her garments, emblems of stern conflict, but to-day the government, intelligence, wealth, science, art, and civilization of the world are largely in the grasp of Christian hands. She stands directly, or indirectly, with her jeweled foot upon the threshold of every kingdom of earth, and with her hand actually or potentially upon every scepter of the nations.

Christianity has created and empowered the Anglo-Saxon race and tongue, and ordained them to dominate and evangelize the world. When Milton wrote *Paradise Lost* but six millions of people spoke the English language ; to-day that language, saturated with Christianity and impulsive with redeeming purpose, is spoken, as the native or acquired tongue, by one hundred and fifty millions of people. The Protestant nations of the world are the masters of its destinies. Other religions may come to the World's Congress, and be respectfully heard, but after their babbling tongues are silent

in oblivion the religion of the Bible, with its swing of conquest, will be triumphantly marching on, to bring the whole world to the feet of its Christ. "For they are dead that sought the young child's life," was true in the first century, has been true for nineteen hundred years, and will be true till the millennium has crowned our Christ with universal triumph! Christianity always lives to read a burial service and sing a requiem over the graves of its enemies.

Now what humble part has Methodism borne in this supreme work of the Christian Church? In its origin it was itself a missionary movement of the eighteenth century against the dead formalism of the Established Church and the almost lifelessness of nonconformity in England. Its first missionary work was to reach the lost and neglected millions of that land, and also to revive evangelical religion, and formulate a preachable theology in the denominations of two continents. It has been a missionary of evangelical zeal and God-honoring doctrines to Christian pulpits everywhere.

The first missionary society of Methodism in America was organized in 1819. It was purely a home missionary society until 1833, when its first foreign mission began in Liberia. Its home missions literally cover the republic from Maine to California, and from Texas to Minnesota. In 1830 its most valuable piece of property west of Michigan was sold for \$800. Since that time its home missions have spread to the Golden Gate and have gathered into their folds several thousand churches, hundreds of thousands of communicants, and between thirty and forty millions of dollars of church property. In eight of its home mission States there are more communicants of Methodism than of any three of the largest Protestant denominations united. The foreign mission fields of all Methodism include Italy, France, Switzerland, Germany, Sweden, Denmark, Norway, Finland, St. Petersburg in Russia, Bulgaria, Mexico, South America, Japan, Korea, China, India, Malaysia, Fiji Islands, Friendly Islands, Georgia Islands, and many other islands of the sea, besides the continent of Africa. The Missionary Society of the Methodist Episcopal Church alone has at least four thousand missionary workers in the foreign work, and five thousand in home missions. The Methodist Episcopal Church raised last year for foreign missions \$1,041,393, which is the largest sum contributed for that work in 1892 by any denomination in America. The annual contribution of *all* Methodism for missions is over \$3,000,000. The members and probationers of heathen converts in all Methodism are over three hundred thousand.

Methodism in America was late in entering the foreign mission fields. The first three quarters of a century of existence in this land were almost wholly employed in developing from nothing a powerful organization—her church property, her schools and colleges, her universities and theological seminaries, which amount to-day in all Methodism in America to more than \$300,000,000 of property. The Woman's Foreign Missionary Society of the Methodist Episcopal Church originated in 1869, and the Woman's Home Missionary Society of the same Church in 1881, both of which are vigorous and advancing organizations.

In 1858 we had but one heathen convert as the result of our labors. That lone soul represented all the fruit she had gathered from the heathen nations. Since that year her foreign missions have marked a steady and, later, a glorious triumph. Malaysia, our youngest foreign mission, already has more preachers in the vernacular, more children in schools, and more converts than all our heathen missions thirty years ago. Our work in China is extensive and growing with revivals of a marked character. We have schools, hospitals, and universities and church property in China worth more than \$400,000. Conversions are multiplying rapidly and the future is golden with promise. In Japan our work is strong and advancing. In Mexico we have more results to report after twenty years' work among that Romish population than were achieved in India,

which is now our greatest success, in the first twenty years of its history. I have not time to detail the results in all fields. Bishop William Taylor is striding over the continent of Africa as if pacing off a new empire for the Lord Jesus Christ. But in India the missions of Methodism have reached the highest success, perhaps, ever known in the history of foreign missions. In the past two years more than forty thousand heathens have abandoned idolatry and accepted of Christianity, and been baptized in the missions of the Methodist Episcopal Church alone, and more are coming this year for baptism than ever before. There are more Sunday school scholars in the North India Conference than in any other Conference in Methodism.

Our successes have become our burdens in foreign lands. We are unable by our contributions to keep pace with the triumphs of the Redeemer. The axles of his chariot are hot with the speed of his coming, and the wheels glow with the swiftness of his progress! It is no longer a question of open doors or consecrated men and women, but only of money to multiply the workers. We could use in India or China alone all the resources of our Church with economy and success. As yet we are but in the early seed sowing of our mission work. The golden harvest is yet to ripen if we are true to the Master. Pentecostal waves of evangelizing power will, ere long, sweep over these hoary empires of heathenism, and they shall come to Christ by the hundred thousand a year. We have only been doing the preliminary and preparatory work for the great consummation by the Holy Spirit.

For twenty years scoffers passed by the shores of Hell Gate where two derricks grimly stood, weather beaten. Two piles of debris were the only records of success for the two decades. The superficial observers and mockers knew not what was being done underneath. Great chambers were cut into the vast body of rock beneath the waves; then holes were drilled in every direction from these chambers; these holes were packed with dynamite, and then wires led from every charge of dynamite beneath the waves back to the land, where they were connected with a powerful electric battery. When all was ready the tiny finger of the baby girl of General Newton touched the key of fire, and in one instant a million tons of rock were lifted from their ancient bed, and to-day the world's commerce sails safely over what was once a "maelstrom" of destruction! So the missionaries are chambering beneath the ancient institutions of heathenism and are steadily drilling in the vast mass, packing their work with the dynamite of Bibles, Christian schools, Christian churches, Christian literature, and Christian homes, and when their work is fully ready the Holy Spirit will explode this dynamite with fire from on high, and heathenism will be rent and torn with destruction.

I am not extravagant in naming this power of the Gospel "dynamite," for the Holy Ghost has employed the very Greek word from which we derive that term to express the terrible majesty of the Gospel: "For I am not ashamed of the Gospel, for it is the *dynamis* [dynamite] of God unto salvation."

The representatives of Hinduism and Buddhism, frescoing the nakedness of their effete religion, may come to the World's Parliament of Religions, and suggest—with the indorsement of the liberals who renounce evangelical Christianity, and the liberal press that sought to strike down our Christian Sabbath—that, perhaps, the final religion of the world will be a compromise, a composite of all religions. Out upon such vapidty! Christianity—with a supernatural Christ, a supernatural revelation, and a supernatural life in the heart of her millions, witnessing to her divine origin and saving and cleansing power; with her banners farther advanced than ever before; with her augmenting legions more victorious than ever—*has no compromise* to make with heathenism! *It is the final religion.* We have the sun at noonday, what care we for the evening stars?

Read the *Crisis of Missions*, by Dr. Pierson, and there you have the verbatim confession of prominent Hindus—judges, magistrates, and scholars in their own land—that heathenism is doomed to pass away and Christianity will over all prevail.

No matter for the bombast and bravado of these gentlemen strutting on the stage of the World's Parliament of Religions amid the applause of Christian courtesy, if at home the governing mind of Hinduism sees the handwriting on the wall that foretells its overthrow. Here is one fact which is overwhelming proof. In 1892 a conclave of Hindus in India was summoned and held to discover, if possible, some method of averting the doom of their religion by checking the advance of Christianity. They borrowed from Christianity the weapon they desired to use. They appointed October 30, 1892, as a day of universal prayer in India to their chief gods that the deities would interfere to turn back the invasion and power of Christianity. What was the result? 1. Their alarm was revealed clearly. 2. Their coming overthrow was confessed unless the gods interfered. 3. The hosts of Christ appealed to the God who could answer by fire. 4. The futility of their attempt to check the advance of Christianity was seen in the fact that in the year that has followed twenty-five per cent more Hindus have been converted than were ever converted in any previous year! Let these gentlemen enjoy their brief season of boasting, but we have their army on the run.

With this dynamite of God surcharging the work and consecrated workers of all missions, the triumph of the kingdoms of Christ in the world is unquestionable. The dawn of the day of millennial victory already gilds the heavens with the splendors of coming conquests.

'Tis coming up the steep of Time, and this old world is growing brighter.
We may not live to see the dawn sublime, but high hopes make our hearts throb lighter.
We may be sleeping in the ground, when it awakes the world with wonder,
But we have felt it gathering round, and heard its voice of living thunder.
'Tis coming! Yes! 'Tis coming!

THE PEOPLE OF JAPAN.—Dr. A. B. Leonard, who has been visiting Japan, writes as follows of the people: "The common people live in very poor houses, usually made of mud held in place by a lattice of bamboo or reeds, and their clothing is of coarse material and exceedingly scanty in quantity. Multitudes of men and boys wear only a loin cloth, the value of which would not equal a nickel, while an equal number of women and girls are innocent of garments above the waist. Large numbers of boys and girls under ten years of age may be seen who are absolutely nude. Where such conditions obtain there can be no refinement or modesty, and but a low type of morality. The religions of the people have also failed to provide for their intellectual development. Up to the period of the revolution the education of the masses was almost wholly neglected, and it is not strange that now widespread illiteracy prevails. Since Western influences have been somewhat potential a system of popular education has been provided, but at the present time not more than one half the children of school age are under instruction. But the indications are all hopeful. In twenty-five years great changes have occurred. There has been improvement in temporal conditions, and the moral and intellectual elevation of the people has been of a marked character. The stagnant sea of a civilization produced by false religions is being stirred, and the people are waking from a slumber of centuries. That they should in their newly awakened life exhibit idiosyncrasies is only what might be reasonably expected. If they are opinionated and egotistical, it is owing in part to the flattery they have received at the hands of foreigners of the Alcott and Arnold type, and in part to the transitional state through which they are now passing."

Four Centuries of Christianity in America.

BY PROFESSOR H. M. SCOTT, OF CHICAGO.

WE are just entering upon the fifth century of American history. At no centennial turning point of our national life could a retrospect be taken with circumstances so favorable and outlook so wide and clear as now.

When the first hundred years closed with 1592 America was still little more than a name in the thoughts of men. In 1692 England was all occupied with the revolution which had put William of Orange upon the throne of the Stuarts; France was torn and divided by the persecutions of the Huguenots under Louis XIV, while Germany was slowly recovering from the thirty years' war and the robberies of France. In 1792 Christendom was still less in position to contemplate peacefully the place of America and her history in the development of Christianity; for then the horrors of the French Revolution, following, as a sort of Satanic caricature, the American Revolution, and shaking the whole political and social system of Europe to its foundations, blinded the eyes of most students of history to the true significance of life in the New World. Especially in its relation to the progress of Christianity was the discovery of America most ignored by scholars a hundred years ago. This could not well have been otherwise, for a proper estimate of far-off lands by Christian thinkers is inseparable from some adequate conception of the foreign missionary duties of the Church; and a century ago the idea of foreign missions was just beginning to show itself in Protestant communities.

What has Christianity gained from four hundred years of American history?

First of all, it might be answered, and this answer includes essentially all the rest, Christianity by means of America has added to her beneficent domain the largest, most powerful, most intelligent, most active and aggressive nation of the earth. The sixty-five millions of Christian citizens within these United States form the richest acquisition made by Christianity in the past four hundred years. Here the persecuted and the poor of all lands have found a home; and here, taught by necessity, men have set in motion new influences and started new activities, which have vitally affected the progress of trade and commerce, invention, civil government, general culture, and religion. Especially in its religious position has the acquisition of America been of supreme importance to the Church of Christ; for not only has America saved and built into a Christian nation millions of mankind, but in doing so she has produced a *kind* of Christian nation which is superior to that of any of the lands from which her people came.

De Tocqueville said, sixty years ago, in his *Democracy in America*: "There is no country in the

world where Christian worship exerts greater influence upon the souls of men than in America." Zahn, a German Calvinist, of somewhat pessimistic character, is nevertheless compelled, in his *Sketch of the Evangelical Church in America in the Nineteenth Century*, 1889, to admit that in growth, in liberty, in self support, in orthodoxy, in reverence for the Bible and the Sabbath, and in religious activity, the American Churches excel all others. Nippold, a rationalistic German theologian, in the last edition of his *Handbuch der neuesten Kirchengeschichte* (vol. iii, p. 5), 1892, says that in matters of the "inner life" as shown in the "Gesta Christi" none of the European State Churches can for a moment compare with the Churches in America. And Bryce, in the second edition of his *American Commonwealth* (vol. ii, p. 583 ff.), 1892, sums up the religious superiority of America in the following points, the enumeration being mine:

1. The influence of Christianity is greater and more widespread here than in any part of Europe.

2. "The social and economic position of the clergy is above that of" the clergy in any other land.

3. Social jealousies among clergy and denominations do not appear in America as in Europe, because all are on an equality, and hence they are more ready to cooperate than in the Old World.

4. Churches are much more equally distributed in America and better attended than in Europe.

5. Interest in theological and religious questions is greater here than elsewhere, unless perhaps in England. Bryce adds: "The Bible and Christian theology altogether do more in the way of forming the imaginative background to an average American view of the world of man and nature than they do in modern Protestant Europe."

6. The social side of church life is more developed here than in Europe; the American congregation is the center of a group of literary, benevolent, and other societies in a way little known across the sea.

7. Personal interest in religious work, and the amount of money given for churches, for education, for charity, are greater in America than elsewhere.

Instead of offering any estimate of my own as to the quantitative and qualitative character of the contribution which America has made to our common Christianity I have preferred to let these French, German, and English historians give their judgment.

MISSION WORK.

I now turn to notice a second phase of this wide subject, namely, the *vast mission work* which has been undertaken in direct and indirect connection with America and her history. The very discovery of America was associated in the minds of men with the growth of the Church. Columbus thought of getting money in India with which to equip a missionary army to deliver Jerusalem from the Turks

and convert the Mohammedans. He said the prophet Isaiah showed him the way to America. When Luther heard of the New World he exclaimed, "Why, Germany was converted within eight hundred years of the time of the apostles, and how many islands and countries have been discovered, in which after fifteen hundred years no such grace has appeared!" Soon explorers were pressing all along the coast of America, and reports came to Europe of divers sorts of strange tribes—Eskimo, Micmacs, Mohawks, Aztecs, barbarous and civilized, but all sunk in idolatry and degradation. It was not an accidental thing that Martin Luther was a boy only nine years old when Columbus discovered the New World. The Reformation brought a new Christianity to light just when God had revealed a new land beyond the sea, to be the dwelling place of the greatest Protestant nation of the world. The cry of the heathen in America appealed to both the Roman Catholic and the Reformed Churches of Europe; but years passed by before the persecuted and divided Protestants could enter upon foreign mission work. The Catholic Church, stirred by the discovery of America, took a new departure in work for the heathen. From Spain and Portugal, also from Italy, monks soon set out for the New World. In 1493 a Benedictine with twelve companions sailed for America. Soon after Portugal sent missionaries to South America. France also entered the field, and before long from the mouth of the St. Lawrence to the delta of the Mississippi French missionaries explored new lands for France and baptized new converts for the Roman Church. The Jesuit order especially entered into foreign mission work, and sought by the mission conquest of America and the East to make up for the loss of Protestant Europe.

The New World led the Protestants more slowly into the foreign field; but when they did enter it they did so with much greater thoroughness. Instead of sending a few monks to travel along the rivers and baptize by wholesale the wandering Indians, the Protestants decided to make their own homes in America, and both preach the Gospel to the heathen and build up a free, Christian commonwealth for themselves. The difference between Protestant and Roman Catholic mission methods in the New World can be seen by a comparison of North America and South America. Three points especially are worthy of notice:

1. North America was settled by Protestants, who taught the right of individual liberty, the Bible as the rule of faith, and Christ alone as Lord of the conscience. South America was settled by Roman Catholics, who made ignorance the mother of devotion, and obedience to the Church the supreme law of life.

2. North America was settled by farmers and citizens, men who looked for a home, a free home, a godly home. South America was overrun by sol-

diers and priests, men who sought money and fame, who had no idea of making their home in America, and with no thought of liberty.

3. North America was settled by men of strict, stern morals, who brought their wives and children with them, and who built up a true, pure family and social system. But South America was settled largely by soldiers and adventurers, men of loose morals, who lived with the native women and produced a half-breed nation, which inherited much of the vice and weakness of its origin, and has not yet risen to true civilization and self-government.

The settlement of New England took place as part of a planned effort to promote religious liberty and also to carry on true missionary work in opposition to the false missions of Romanism. Cotton Mather says that the first general consideration "for the Plantation of New England" was that it would be "a service unto the Church of great consequence, to carry the Gospel unto those parts of the world, and raise a bulwark against the kingdom of antichrist, which the Jesuits labor to rear up in all parts of the world." The earliest Protestant foreign missionary efforts took place in connection with America. In 1556 the Church of Geneva sent out fourteen missionaries to preach the pure Gospel to both heathen and Romanists in Brazil. In 1649, under Oliver Cromwell, the "Society for the Propagation of the Gospel in New England" was organized in old England. But this society arose because of the labors of John Eliot, from 1646 on, among the Indians in Massachusetts. The labors of Eliot, Mahew, Cotton, and others among the native Americans, and the reports of their work published in England, led indirectly to the organization of the Society for the Propagation of the Gospel in all Parts of the World.

The conversion of America, both North and South, to Christianity in connection with the Protestant and Catholic Churches, is a wonderful result of recent history. With the exception of a few small tribes all dwellers in America profess and call themselves Christian. It took eighteen hundred years to overtake heathenism in Europe. In only four hundred years has American paganism disappeared, and its followers have accepted Christianity. And closely connected with this speedy conversion of the New World is the stimulus which America has given both directly and indirectly to foreign missions in all lands. Besides stirring the mother country to send the Gospel to the heathen the churches of America have been foremost in doing similar work themselves. There are about sixty societies, representing all branches of the Protestant Church, now sending missionaries from these United States to all parts of the heathen world at an expense of about three million dollars a year. A recent German writer (Plath, *Was bedeutet die Entdeckung Amerikas für die christliche Kirche?* 1892) says that the American Churches have

three things which give them the lead in the work of foreign missions. First, the active religious life which induces so many to offer their services as missionaries; second, the practical training of the theological seminaries, which makes mission training schools unnecessary; and, finally, the wealth and liberality of the Churches.

We cannot glance even in outline at the great gains which have come to Christianity through the work of American missionaries in India, China, Japan, Africa, the Sandwich Islands, and elsewhere; but we may observe that in certain fields, notably in the Turkish Empire, the fact that America has no political interests to defend in the Old World gives our missionaries a peculiar advantage in their work. All intelligent Bulgarians say that Robert College, the missionary college of the American Board, trained the revolutionary fathers of Bulgaria; and it looks quite possible that our missionaries may form one of the chief factors in the solution of the eternal Eastern question, which has kept Europe and Asia in ceaseless conflict from the days of Homer until the Russo-Turkish war.

CHURCH AND STATE.

But it is time to speak of a third important contribution which America has made to Christianity, that is the solution which it has found of the *problem of Church and State*. Here we touch the distinctive feature of our American Christianity in its organized form and in its relation to national life. Our republic, offering a home to men of all creeds, declined to unite itself organically to any Church, while protecting and encouraging every form of religious faith and life. A free Church in a free State was for the first time realized in America. Frederick the Great had theories similar to those of Franklin and Washington; but what was a dream in Prussia became a fact in the United States. The free thoughts of English Deists, of French Materialists, and of German Pietists could not reach practical development in the monarchical, autocratic, political system of Prussia; but in America the long training in free ideas enjoyed by the descendants of Pilgrims and Puritans, followed by the war of the Revolution, led to the full and speedy realization of religious liberty, in a way unknown in other lands. What is true of Frederick the Great is also largely true of William of Orange. Side by side with them may be put George Washington. These three great soldiers and statesmen represent the dawn of a new era of greater religious toleration; but the European leaders could not advance beyond a State Church system of comprehension with the right of existence granted dissenters; while the American father of his country could build up a new commonwealth with these free, Calvinistic, Republican, Puritan, Rights-of-man principles for its chief corner stone. In America "Congress shall make no law respecting the establishment of religion,

or prohibiting the free exercise thereof;" that is the constitutional guarantee of the fullest religious liberty.

And yet the American State is neither agnostic nor atheistic; but rather, in a broad, deep, essential sense, truly Christian. The laws protecting public morals, in defense of Sunday, respecting marriage, providing chaplains in army and navy and for Congress, the taking of oaths, the exemption of church property from taxes, the proclamation by President and governors of Thanksgiving Day, and fast days, all these, besides many distinct utterances of State Constitutions and judicial decisions, show that the nation is Christian, though it has no established Church. Here for the first time the things of Caesar and the things of God have been fully distinguished and each rendered its due. Here the State has shaken off all papalism, all priestly interference; and here the Church has rejected all Erastianism, all civil intermeddling in the affairs of religion.

The results of this experiment, which America made for the benefit of all mankind, are declared by Americans to be satisfactory in every respect, while foreign scholars in increasing numbers and with growing enthusiasm are pointing to our free system as a beacon light of liberty enlightening the world. Nippold, a German historian, declares that the very first result of the deliverance of the Church from State control in America was "such a revival of religious life in all its forms as no age or land had seen before." How far this great object lesson of American liberty and newness of life has been learned by other nations, and how far the movements for the independence of Church and State in various parts of Europe had their origin in America, cannot of course be measured exactly; but there can be little doubt but they all have felt the powerful influence of the new ideas of the New World.

The American Revolution produced in no small degree the French Revolution, and the French Revolution scattered ideas of liberty, equality, and fraternity through all Christendom. Count Cavour, who united Italy and made it one nation against the anathemas of the pope, did so with America before his eyes; and his famous motto of "A free Church in a free State" simply stated what America had long realized. In 1848 a second republican wave ran through Europe, shaking thrones and moss-covered oligarchies to their foundations; then again did the friends of liberty look to America for light and leading. The Swiss Constitution was rewritten after the American pattern. Austria and Prussia limited their autocratic rulers by national Constitutions. Germany especially, next to Great Britain, has contributed most to the population of America, and Germany, next to Britain, has been most influenced by American thought. The new German Empire has a written Constitution, which limits the power of the ruler, requires no religious tests of office holders, gives

every man a vote, and proclaims full religious liberty.

But especially in the struggle to free the Church from State control may the example of America be seen in Europe. The old Lutherans in Germany rejected the liturgy imposed upon their churches in 1822 by the king, and many emigrated to America, where they formed the powerful Missouri Synod. In Holland, Switzerland, Italy, and France free Churches have arisen from 1834 on. The British colonies, Canada, Australia, and others, follow the American system of free Churches in a Christian State. The Free Church in Scotland left the Established Church to escape government interference in 1843. In 1869 the Church of Ireland was disestablished by Gladstone after appeals of millions of Irish Catholics, who pointed to the free system of America. The English government has already taken steps toward the disestablishment of the Church in Wales; and it is only a question of a few years when the Church of Scotland shall be separated from State control. Even in conservative England the increasing numbers of dissenters, the Methodists, Congregationalists, Baptists, and others without the Church, and not a few within the Church, especially the ritualistic party, who in their Romish tendencies chafe at secular interference, point to America as the happy land where every man is religiously free, and wish more and more for similar freedom in England.

There is no doubt at all but the whole movement of modern life in both Church and State is toward what De Tocqueville called "the general equality of conditions," an equality which puts all men religiously on the same level before God, and all citizens legally on the same level before the law. The drift is as certain as the movement of time away from kings and lords and oligarchies, and the rule of the classes, and toward government of the people, by the people, and for the people.

It is equally certain that a like current of triumphant democracy is carrying the Church in every land away from popes and bishops and hierarchies of every sort, and bearing it toward the organized priesthood of all believers, the equality of all Christians, and the rights of the Church to self-government. These free ideas are in the air everywhere; they fill the sky of Christendom, as the star dust fills great spaces in the astronomer's heaven; but in America these new thoughts of full religious liberty have first taken shape upon a grand scale; here this star dust has come out of chaos into cosmos, and spun itself into a world of light, resplendent in the heavens, a guide and an inspiration to all true lovers of country and all true lovers of God. Two things which mark American Church life in a pre-eminent degree are congregationalism and spirituality; the claim of the local church to manage its own affairs, and a sharp separation between the Church and the world. It does not matter much in

America whether a congregation is called Methodist or Presbyterian, Baptist or Episcopalian; in every case it is full of the spirit of self-government; and the man who in civil life rejects taxation or legislation without representation demands the same rights in the Church, even though general assemblies and houses of bishops may form part of the system. In like manner the church member and the citizen are sharply distinguished. It is not taken for granted that a man is a Christian because he goes to church occasionally. Everywhere in our country the spiritual character of the Church is recognized; its demands for holiness are respected; and its exercise of discipline indorsed by public opinion.

PROTESTANTISM AND ROMAN CATHOLICISM.

In this connection we may notice a further important contribution which America has made to Christianity; I refer to the far-reaching influence which Protestant North America has exerted upon the Roman Catholic Church. This influence is felt of course most powerfully by Catholics living in our country; but it is also recognized through every part of the Roman Church. The social, political, and ecclesiastical system of America rests upon the free, republican, Calvinistic principles of the Pilgrims and Puritans, who made the town meeting and the church meeting the sources of law, order, and discipline. Now the Roman Catholic system arose in the Roman Empire; it is a priestly imitation of Cæsarism; it is an ecclesiastical absolutism. Hence the conscientious Roman Catholic in America finds himself an imperialist of the most unquestioning sort in his religion, while he is an out-and-out republican, believing in the sovereignty of the people, in politics. Here then is a glaring inconsistency; the town meeting is all right, but the church meeting is all wrong; the voice of the people is the voice of God in national affairs, but in matters of religion the cry of a million is as nothing in opposition to the utterance of a priest. The consistent man, therefore, will very likely choose the one and reject the other; if he decides to be a faithful citizen he will break with his church; if he hold to his church he will more or less forsake the free institutions of his country.

The outcome of this state of things in America can be seen in two results: first in the great loss of followers which the Romish Church has sustained, and second in the much more liberal spirit which prevails among American Catholics than is found in such lands as Italy, Spain, Austria, or Ireland. A Roman Catholic scholar thinks there are now about twelve million Catholics in America,* of whom eight millions are Irish and of Irish descent; but he says there ought to be fifteen million Irish Catholics alone; hence seven millions have been lost to the Church—nearly half its followers. And German Catholics

* The last census gave only 6,350,045 Roman Catholic communicants in America.

show equal loss. In 1870, of a population of thirty-eight millions, twelve per cent were Catholics; in 1880, of a population of fifty millions, only twelve and one half per cent were Catholics, showing that the growth of Catholics has barely equaled that of the nation. Doubtless many Catholics in America have drifted into infidelity; but many have also become Protestants, and are active in Christian work.

On the other hand those who cling to the Church do so in a more independent spirit than is found elsewhere. The free air of America, the rights of citizens, the public meetings, the public schools, the free press, the abundance of reading, the facility of travel, the equality of all men before the law, the rights of private judgment everywhere claimed in public opinion—all these influences carry congregationalism and ideas of spiritual liberty even into the dark recesses of Polish and Italian Catholic churches among us. We have but to listen to sermons in Roman churches in America, see their Sunday schools, notice their young people's societies, observe their parish papers, see how futile are priestly threats, or follow the discussions going on in Church publications, in which the American party in the Church is led by Archbishop Ireland, supported by our American cardinal, blessed by the papal legate and favored by the pope himself; we need only glance at these things to see the great forward step taken by American Catholicism.

And wherever these advanced American ideas spread there a similar disintegration of Roman Catholicism begins; for constitutional theories and practices in the State can never flourish side by side with arbitrary, absolutist claims and usages in the Church. We see South America full of republics, all imitating our great republic, but all trying to continue Catholic. The result is, on the one hand, that the free State is constantly in collision with the autocratic Church; and, on the other, the priestly Church every little while favors a revolution, to upset some troublesome government. There can never be a stable republic in a Roman Catholic land, for the true republicans must forsake their Church, and infidels and men of no Church never develop patriotic convictions strong enough to hold a government together. The men of piety and of deep convictions will stay in the Church, and the Church as an absolute monarchy can never favor republican ideas. Hence the failure of the republic so often in France, Spain, Mexico.

But these free ideas are in the air, and they are spreading fast. Mexico and South America are developing the republican system, and in doing so they are limiting and modifying Catholicism by the new ideas. Switzerland and France are republics; Belgium is apparently on the eve of becoming also a republic; and in all these lands the recognition of the rights of the people in the State is being followed with increasing recognition of their rights also in the Church. The papacy itself has lost its temporal power, and

leans more than ever upon religious influences. Leo XIII has heartily recognized the French Republic, and seems inclined to favor popular institutions. When we add the remark that the public school system, which has been such a power in promoting liberal ideas in America, is taking strong hold of leading Catholic countries, all our hopes grow brighter. In France six hundred and eighty-one of every one thousand children of school age were in school in 1878. In Spain nearly one half of the children between six and twelve years of age (453 in 1,000) were in school at the same time. In Italy, since the overthrow of the civil rule of the pope, where there were one million children in school in 1861 there were over two millions in 1878, not to speak of nearly half a million men and women learning to read in night schools and Sunday schools.

MORAL AND SOCIAL REFORMS.

I will refer to a few *moral and social reforms* in which America has contributed to the advance of Christian civilization. And first of all we may notice the recognition and the honor given to woman. The Congress of the United States appointed a board of women to cooperate with the board of men in organizing and carrying out the World's Columbian Exposition. That is the first official national and international recognition of woman upon so splendid a scale, and naturally enough America first took such a step, for American legislation and American usage lead the world in favor of woman. In all matters of property and business, of personal earnings, of relation to children, our laws now give woman essentially all the rights enjoyed by men. She is free to do anything which she is qualified to undertake. Hence female physicians are numerous, lady lawyers are not uncommon, not a few are public lecturers, and some are preachers of the Gospel. In certain occupations they enjoy almost a monopoly; stenographers and typewriters are nearly all ladies, they form a large proportion of clerks, while of the teachers in our public schools 104,000 are male and 191,000 female. Besides colleges especially for women, many prominent institutions are open to both sexes, putting woman on an educational equality unknown in other lands. The thought and heart of woman are by such advantages stirred to an extent greater than in Europe; hence, as Bryce remarks, "the number of women who write is infinitely larger in America than in Europe." This intellectual activity also brings our women to the front in all works of charity and philanthropy. Most of our orphan asylums, "homes" for the poor, and charitable institutions are conducted by women. Bryce says, "In no other country have women borne so conspicuous a part in the promotion of moral and philanthropic causes." Think alone of what the Woman's Christian Temperance Union has done for the training of the young, for raising the fallen, and for the advancement of woman.

Another great reform, in which America leads the way, may naturally be noticed here, that is, temperance, the reform of drunkenness. Our churches take higher ground on this question than the churches of any other land. The great majority of our ministers are total abstainers, and most church members follow their example. In very many churches unfermented wine is used at the Lord's Supper. In the social life of American Christians the appearance of wine is exceptional compared with the custom in similar circles in Europe. Temperance societies are strong and active in every part of our country. Not a few cities have the sale of liquor excluded from residence districts. Some towns, college towns and others, allow no saloons in their midst. America also has first introduced absolute constitutional prohibition of the manufacture and sale of intoxicating liquors within a State. Maine, Iowa, Kansas, Dakota have adopted this system in the North, while in the South some States, as Georgia, have introduced prohibition by districts. The Woman's Christian Temperance Union has done very valuable work, not the least in having systematic instruction respecting the evil of alcoholic beverages introduced into the public schools of most of our States. It is true that the use of liquor and the power of the saloon in America are frightful to contemplate, but it is also true that beer drinking and whisky drinking have their strongholds among the German, Irish, Jewish, and other foreign elements of our population. Fully seven eighths of city saloons are in their hands. It is further true that the American churches, the American religious papers, the American temperance literature, the best American homes, and American legislation recognize the evil in a way not seen elsewhere, and are grappling with the drink problem with an earnestness and thoroughness which turn the eyes of all social reformers upon us.

I can refer to but one other direction in which American Christian life is leading the way toward higher things; it is in our efforts to mitigate the inhumanity of war, and if possible to have the arbitration of peace take the place of the decision of the sword. We are the only great nation that keeps no standing army. The twenty thousand soldiers in the service of the republic are only a national police, and when our Indians become citizens even this small force may be diminished. The founders and framers of the republic were farmers and business men and not soldiers, hence our whole history and traditions run in favor of peaceful pursuits. Our wars have been almost entirely in defense of our liberties, our rights, or our very existence as a nation. And in such wars we have sought to introduce the tenderest respect for human rights even upon the fields of death. The code of instructions published by our government during the war of the rebellion shows the most advanced ethics ever prescribed to belligerents.

America believes in the principles of peace and

fraternity as no other land does; and America by her providential situation has no enemies to fear, and needs to keep no great armies within her borders; hence America is in a position, as no other nation, to help France, Italy, Germany, Austria, lands now groaning beneath vast military burdens, toward the place of disarmament and peace. In all those lands the Socialists, the Republicans, the Liberals oppose the vast expense and the danger to peace involved in keeping such mighty armies. And in all these nations the happy condition of America is pointed to as the true solution of the problem. The burden of six millions of soldiers, active and reserved, kept by the five chief nations of Europe at an expense of \$500,000,000 a year, is one of the saddest stumbling-blocks in the way of Christian civilization, and shows how far Christendom yet is from following the teachings of the Prince of Peace. The only reason for such armaments is fear, and fear springs from hate, and hate is the child of injustice; hence Europe shakes beneath the tread of armed men because might is considered right, and, as Napoleon said, God is believed to be on the side of the strongest battalions. If nations would submit to the decision of justice, if European parliaments would follow in the wider field what America does in the narrower field, and submit to the claims of some great international Constitution, the day might not be far off when the sword should be beaten into the plowshare and the spear into the pruning hook, and man learn the art of war no more.—*Our Day.*

The Conversion of a Leading Japanese.

BY PROFESSOR S. K. SASAKI.

MR. SANTO is a well-known Japanese gentleman. His conversion was in some respects unusual and shows God's wonderful way in leading men to himself. He was born in a province named Kii, in Japan. His father was a farmer, and the family was not fortunately situated. The child as he grew older became dissatisfied with a peasant's life, and was not content to remain at home and work with his father.

At that time the social condition of Japan was very different from what it is at present. The feudal system prevailed throughout the empire; even geniuses and profound scholars could not gain a high position, while ignorant persons proudly occupied good situations, if born in a family of high rank. The only way open to learned and ambitious men was the priesthood.

In order to better his fortunes Mr. Santo, when quite young, entered a famous temple and diligently studied the Chinese language and Buddhism; but paganism did not attract the mind of the intelligent lad. He determined to examine carefully the images regarded as sacred. In the temple where he was

there were images esteemed so holy that if anyone save the high priests were to touch them it was said that punishment from heaven would follow. They were guarded, and it was difficult to approach them; but the bold lad secretly entered the shrine, and beat, scratched, and soiled the images. Not being attacked by any aches or pains, he wisely concluded that gods of that sort were of no value.

At the present day even an ignorant boy might easily arrive at the same conclusion; but at that time the only elements of Western civilization introduced into Japan were the art of plain surgery and the use of simple firearms.

When the youthful iconoclast discovered that idolatry was shameful and unwarranted, he also came to believe that there was no nobler being than man, and that all religions were superstitions; and for forty years he did not believe in the existence of the one true God. He was a rationalist.

Turning his attention to literature he studied poetry, hoping to become a famous poet. At that period many people had begun to weary of feudalism; they received an impulse from Western nations, and the cloud of revolution became denser than in previous ages. Mr. Santo devoted all his powers to the affairs of the revolution, casting aside his pen and taking up the sword. One of his friends opened the first revolutionary battle in Yamato, but before the battle he himself was sent to the Northern provinces to gather ammunition and reinforcements, and during his absence his friend was killed on the field. On receiving the melancholy intelligence his purpose became firmer than before to work for his country; and while patiently doing his duty he was arrested, imprisoned, and was about to be beheaded.

On the night of a snowstorm, however, taking advantage of the negligence of the guard, he escaped from the prison; but to run rapidly was very difficult, for the snow lay in heaps upon the ground and blockaded the hills. After much suffering he reached Kioto (then the capital), and there he, with many famous patriots, planned to achieve the purposes of the revolution, encountering hazardous trials, great as those they had met in the Northern provinces. At this period Russia secretly began to encroach on the Northern islands, taking advantage of the civil tumults in Japan. The keen eye of Mr. Santo quickly noticed Russia's policy; and with a few comrades, he went to the Northern islands, inhabited by very few Japanese, and defeated the plans of Russia.

The war of the revolution ceased, a new order of government was established, and Mr. Santo gained a high position. While he was in the North he had become acquainted with Father Nicolai, a Russian missionary of the Greek Church, and studied the Russian language with him. One day the missionary talked about the heavenly Father, but his pupil gave no attention. After his conversion, however, he told his acquaintances that the light of God first

reached him through Father Nicolai, and that he could not forget the gentle face of the missionary, although many years had passed since he met him.

At length, Mr. Santo, partly satisfied with the new government established by the patriots of the revolution, retired to private life, hoping to promote the welfare of the common people. Doing mercantile business by wise methods, he achieved much success. At this period of his life, though yet an infidel, he willingly associated with missionaries and Christian scholars, and respected them. Seeing that a great many accomplished ladies and gentlemen left their pleasant homes, and came to a strange country, sacrificing their own interests and devoting themselves to the work of doing good to others, he recognized the fact that the Christianity which they professed was not a common religion. When he learned from historical facts the cause and effect of Western civilization, he discovered that Christianity was a most powerful element in civilization; but when he read and listened to lectures on Christianity, he became perplexed about the doctrine of the Trinity and other things; and the more he read the Bible and listened to discourses founded on it, the more he doubted.

After much thinking he came to the sorrowful conclusion that Christianity was not founded on rational theory or principle. Having an obscure idea of religion, he passed many years in a condition of unhappiness.

One winter morning he burnt his face severely, and through the advice of physicians entered a hospital. Here were some young women acting as nurses, and they were so kind and careful in their treatment of him that even the kindness of his own family could not compare with it. Knowing that such kind and faithful service can only be rendered from a sense of duty, he asked them whether they were Christians. They answered, "Yes, we are members of the Northern Tokio Church, and are devoting ourselves to the good of others, and desire their salvation."

As soon as he heard the words of the nurses, a ray from the light of salvation pierced the dense clouds that darkened his heart, and the voice of God reached his ear. Almost dazed he reflected that philosophy and science may improve man's knowledge and civilize the outward condition of the world, but all these have no worth in saving the soul of man or in purifying the world from evil, and that what he had read in the Bible and heard from the missionaries was true, that the only means of saving mankind is the sacred blood of Christ.

Moved by these thoughts he zealously read the Bible, and examined the doubts which had kept him from the light of God for so long a time. He declared himself a great sinner. God had often called him, but he had not heeded. Yet divine mercy had saved his life many times that he might seek and find

the true Christ; and, bursting into tears, his full heart found utterance in these words, "By what means can I reward thy great mercy? All the deeds which I have done in behalf of my country and for others cannot compensate for even one atom of my sin. I offer now my whole body and soul to the Cross. O Father, take me as thou dost wish to do; from this moment I am thy child!" Then and there happiness came into his heart, such as he had never known in his life before, a comfort to which he had been a stranger.

We must not conclude that evangelical work cannot be carried on by people who have not profound knowledge; from ancient times God has used simple people to teach his mighty works to scribes and scholars. A single act and a few simple words by God's children, whose souls are regenerated by the Holy Spirit, can lead many a dark soul from the power of Satan into the kingdom of God. "All Christians should be evangelists; all Christians living in an antichristian country should be missionaries, although not ordained by the Church. A genuine example to everyone is in the fact that the humble nurses in the hospital taught the grace of God to a gentleman of culture and high social position. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Since Mr. Santo received this special blessing from God his whole family have become God's children. At his residence, once a week, is held a blessed meeting; the members are increasing, and many infidels and others are being converted through its instrumentality.

The Future State of the Heathen.

BY J. M. BUCKLEY, D.D.

THE doctrines of Methodism concerning the future of the heathen are simple, comprehensive, and scriptural. They are, that the Spirit of God enlighteneth every man that cometh into the world; that it was not necessary for the ancient Jews to know the historic Christ, nor even to comprehend the meaning of the prophecies relating to him. Concerning the heathen who live in harmony with the light, Methodism holds they need no future probation; that the state of their minds and hearts is such that there would be a spontaneous adaptation of their intellectual perceptions to any degree of truth that may be communicated to them in the future life; that without a second's hesitation, if the opportunity were accorded them, they would instantly recognize Jesus Christ. We believe it compatible with their salvation through Christ, without their ever having known or seen him, even if they should be unable to discern him in the message which some of the missionaries of our own and other Churches may imperfectly deliver.

We acquire this view from the sacred Scriptures through the inspired apostle Peter, who, when the Holy Ghost was upon him, perceiving the character of Cornelius, exclaimed, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." We find it most admirably stated by that man, who under God was the means of manifesting the truth of the Gospel to such multitudes, namely, John Wesley, who in his sermon upon the text, "Without God in the world," says, "I have no authority from the word of God to 'judge those that are without;' nor do I conceive that any man living has a right to sentence all the heathen and Mohammedan world to damnation. It is far better to leave them to Him that made them, and who is 'Father of the spirits of all flesh;' who is the God of the heathens, as well as the Christians, and who hateth nothing that he hath made" (WESLEY, vol. ii, p. 485). In the Minutes of the Conferences, to be found in Wesley's works, vol. v, p. 239, Wesley further declares:

"Once more review the whole affair:

"(1) Who of us is now accepted of God?

"He that now believes in Christ with a loving, obedient heart.

"(2) But who among those that never heard of Christ?

"He that, according to the light he has, 'feareth God and worketh righteousness.'"

In his notes upon Acts 10. 34, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," John Wesley says, "Is accepted of him 'through Christ, though he knows him not. The assertion is express and admits of no exception. He is in the favor of God, whether enjoying his written word and ordinances or not. Nevertheless, the addition of these is an unspeakable blessing to those who were before in some measure accepted.'"

This is the doctrine upon which the Methodist missions have been founded, and upon which they are prosecuted successfully. It avoids the necessity of inventing the hypothesis of future probation; it does not require us to believe that all the heathen are marching down to hell. It recognizes the jurisdiction of Jesus Christ over the whole dispensation, maintains the necessity of conversion and regeneration, and makes accountability depend upon fidelity to any amount of light, however small. It enables us to believe that many a man bowing down to stocks and stones, vainly searching for truth, led by the Holy Spirit to act in harmony with everything that he knows and believes to be right, may be advancing toward everlasting salvation. It applies the same standard of condemnation, determined by conscious guilt and rebellion against light, to all classes and conditions of men.—*Christian Advocate*.

Will the Heathen be Saved Without the Gospel?

BY REV. JAMES CAMPBELL.

DR. BUCKLEY sustains his position well by the Scriptures and Methodist authorities. There is one vital question to many people, however, which he does not touch. It is, *If the heathen can be saved without the Gospel, why send it?* If they have light enough to be saved will not the Gospel sent increase their responsibility and put those who reject it in worse condition than they were before they received it?

This question is generally pushed aside by asking another: "Whether *we* can be saved if we do not send it?" The answer projects some moral force upon the conscience, but is not satisfactory to the man who opposes foreign missions on the ground that there is no use to send the Gospel to those who can be saved without it.

Yet there is really no mystery here, and the answer is very simple. It will be admitted by all who believe in the moral agency of men that all who *can* be saved *will* not be saved. Then the question is not whether "the heathen *can* be saved without the Gospel, but whether they *will* be saved without it?" To this the answer is, that with perhaps a few exceptions, they *will* not.

There is no man in this Christian land who cannot be saved without the preaching of a single other sermon than has been already preached. Yet we are continually preaching to men whom we know *will* not be saved without this means of grace. No man will be damned because he knows not, but because he *will* not. Now, the heathen are enlightened enough by God in various ways to be saved, provided they live in harmony with the light they have, but they are no more certain to live in harmony with that light without the preaching of the Gospel than they of Christendom. The Gospel is necessary, therefore, to the heathen on the same ground and on the same principles that it is necessary to every other man.

If the Ninevites had had the light that the Jews had in our Lord's day on earth they would have repented in sackcloth and ashes. But they did not have that light, and did not repent, and were destroyed. Yet they did have some light, with which they did not live in harmony. They were not destroyed because they did not have the light of the Jews, which would have saved them, but because they did not live according to the light they did have.

We do not send the Gospel to the heathen merely to civilize them, or to improve their condition in this world. If they get to heaven they will have all eternity to get civilized and to learn. But we send the Gospel because without it they *will* be everlastingly lost. There is no other reasonable ground for mission work. Let us hold fast to that.

The actions of men are not compelled by motives. They can resist the strongest motives; yet it is a fact that they generally yield to the strongest. In the preaching of the Gospel, God puts motives for repentance, faith, and righteous living upon the hearts of men which they can get through no other channel. The Gospel, which is the power of God unto salvation, exerts its most powerful influence upon the hearts of men through men. Great, therefore, are the responsibilities of those to whom the transmission of its influence is committed.—*Texas Christian Advocate*.

Missionary Dress and Life.

BY CHARLES F. HARFORD-BATTERSBY, M.D.

MATTERS of dress and social etiquette, and the general mode of living of the missionary, seem small matters to those who have not had actual experience of the work, and even to many of those at work in the mission field in places where European customs predominate.

But in a pioneer work these things have an importance which it is almost impossible to overrate, but very difficult to explain to those who have no experience of such fields.

It is obvious, however, that when a missionary enters for the first time a new part of a country, he will be an object of general interest and attraction, whether for good or ill, on the part of the natives. For some time he may not have the opportunity of speaking much to them, even if he knows their language; but long before he can speak to them they will have formed opinions about him, which will probably have far more weight than the sermons he may preach. This is so in our own country, but far more so among people who are shut off from general intercourse with the nations of the world. Their national prejudices are even greater than our own, and he is a foolish man who seeks to run counter to them, at least so far as they are not antichristian. For instance, they will judge of a man's wealth by their own standards, and it is, perhaps, impossible to avoid a reputation of being rich, but it is worth while making an effort to live as simply as possible.

Self-denial probably forms a great part of their idea of religion, and they will not be likely to listen very much to one whom they think is "making a good thing out of it."

It may be true that missionaries are not living luxuriously according to English ideas, and may put to shame many who are living in ease at home, and expecting others to do what they are not prepared to do themselves, but still, according to Chinese ideas or African ideas, they may be living at an unnecessarily higher level than the natives around them.

The complaint was lately made by the correspondent of the *Times* in Uganda that our missionaries were too condescending, and had erred in treat-

ing the natives as brothers, instead of domineering over them. This is just the sort of complaint which was made most vehemently against us by traders and others when we adopted native dress on the Upper Niger. They said that we should not lower ourselves by condescending to the ways of the people, and putting ourselves on an equality with them. But our Master has given us an example which we must follow, not to be lords and masters over those to whom we go, but to be, as he was, a servant.

To conform to their manner of life in all reasonable ways is, in my opinion, the surest way to win the confidence and respect of those among whom we may go. It may mean some self-denial; it will certainly need a great deal of attention, but it is well worth the trouble.

In some cases, even in pioneer missions, it may not be possible to conform, except in a most limited extent, to the ways of the people; in some it could not be done without serious risk to health. We would not wish to lay down universal rules, but I would contend most earnestly for the principle of identification of the missionary, as far as possible, with the people among whom he goes to work.—*London Christian*,

The Methodist Church in Finland.

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

THE population of Finland is about 2,500,000. Of these 2,200,000 are Finns and Lutheran. There are, perhaps, 50,000 Russians. There are more than 250,000 Swedes, who are also Lutheran. In Finland there are dissenting Christians. Among them are the Baptists, who have been here ten years longer than the Methodists, and the Salvation Army. There are also the "Free Church" people, who do not leave the State Church, but who enter into the warmer life and adopt the more active methods of the traditional Methodists, hold meetings of their own, build chapels or mission houses, where laymen may officiate and set a good example to the State Church folk and their "priests."

Helsingfors, an illustration of which is given on this page, is the chief city of Finland, and is situated on the Gulf of Finland two hundred and seventy-four miles from St. Petersburg. The town is well laid out, with long and wide streets running at right angles. The houses are large and well built, and the principal square contains several fine buildings, as the senate house, the university, and a magnificent church.

The Methodist Episcopal Church is a feeble factor in Finland Church life. But it came here in a legitimate way. Norwegian and Swedish emigrants and sailors long ago learned a blessed lesson in Christian faith and experience in the Bethel Ship in New York. They came back to Norway and Sweden and told the



story and illustrated the life. It became a contagion in Sweden. What is once in Sweden gets over to the Swedes in Finland, and so Methodism came here. It has done good. The Free Church acknowledges it. The ministers of the State Church—many of them—acknowledge it. It is just beginning to organize itself for systematic work.

It is a strange thing and a good thing that so many people high in State Church life in Finland look with favor and appreciation on our movement there. It is another singular thing, which I am not yet fully able to comprehend, but which a good authority assures me is true, that while in Sweden the Lutheran "priests" are not our friends and the humbler people are, here in Finland our good words come from the "priests" and the better class of laymen.

I have not seen such an intelligent-looking congregation at any Conference session in Europe as I found at the opening session of the Finland Mission Annual Meeting in Helsingfors last July. On making inquiry, after the session, I was told that many of the very people whose appearance had attracted my attention, and who bowed at the altar to receive the holy communion, are members of the State Church, who are regular in attendance upon our services, and who are in full sympathy with the doctrines we preach and with the fervent life we promote.—*Christian Advocate*.

Some Difficulties in China.

BY REV. EDWARD S. LITTLE.

It is the custom to send home the best reports of work on the mission field with a view to stirring up a holy enthusiasm in the Church and strengthen the hands of those who gather and provide the sinews for the war. But there is another side to missionary work—a hard and stern one—which is not so often presented. It is well that the Church at home shall know something of this side, and if its work is carried on from a settled principle and determination to win the world for Christ, and not a mere passing enthusiasm, accounts of hard fighting and even temporary defeat, instead of damping its ardor, will only serve to cause it to gird its loins and plunge into the fight with more courage and daring faith than ever.

All the civilized world has heard of the barbarous massacre of the two missionaries at Sungpe, about one hundred miles from Kiukiang, and one of a number of villages or small towns lying close together. The two brethren had settled and done several months' good work; the natives of the place were well pleased with them and glad to have them there. But the mandarins, from whom almost all our opposition comes, were opposed to them. Local bullies and roughs soon knew the mind of their official, and, assembling ten thousand strong, cruelly and brutally murdered the devoted servants of Christ in the open daylight. When they had murdered them they

brutally mutilated their corpses and left them to rot under a tropical sun in the open streets.

Two brother missionaries, with official consent and promises of protection, left to fetch the bodies away for burial, but before they had begun their land journey it was evident the officials had laid their plans so that these also should perish in like manner. After long delay the bodies came and were interred with the most imposing ceremonies.

Since then a perfect reign of terror has set in in the neighborhood. Extra officials, with some three hundred soldiers, have gone there and captured every man they could lay hands on who had sold to the foreigners or in any way assisted them. A poor innocent cooly who had carried water for them as well as for others was arrested, tortured, imprisoned in foul dungeons, and now has an iron rod passed through a hole bored in his collar bone, to which a chain is attached and with which he is fastened in his cell. Other horrors, too evil even to be thought of in Christian lands, have been perpetrated on innocent men. The officials have done their work there and come away with the boast that no foreigner will dare go to that place again.

This seems now to be the policy of the great officials of the empire, and of course they are eagerly backed up by all the smaller officials, namely, to make it impossible for any foreigner to obtain any assistance from the natives, and thus eventually starve him out. In the above riot not a single offender has been punished so far, and none will be punished unless strong pressure is brought to bear by Western governments.

It is well understood all over the empire that officials are to oppose foreigners in every possible way, and generally they are only too glad to do so. Much is made in some quarters of China's awakening, and the importation of foreign machinery, etc., is pointed to as evidence. The truth is that the officials are employing these foreign weapons so that they may the more easily drive out foreigners. Only this week orders have come from high officials in Peking prohibiting the importation of foreign and steam machinery except for and by the government.

The government and the majority of the officials and the literary men have one ambition, and that is to revert to the only custom, shut up the empire and rigidly exclude all foreigners. It is needless to say that this cannot be accomplished, and the sooner the Chinese make up their minds to this the better.

The ex-official—the infamous Cheo Han—the instigator of the fire and bloodshed of 1891, is still at large and at work. Foreign governments attempted to have him suppressed. The officials replied that he had gone mad, that he had fled from his home, and so on. Western governments believed this, and nothing has been done to punish the ferocious outbreaks of 1891 or to prevent their recurrence. The riots and murders of foreigners that have occurred since then are sufficient proof of this. Cheo Han has

remained all the time in his home at Chang Sha, and has recommenced with great vigor his attack on Christianity and foreigners. The blasphemous lampoons representing Christ as the god of lust and the Church as guilty of the most outrageous barbarities have never been equalled in the history of the Christian Church. These are being again circulated in vast quantities, and with them many new ones. Some urge the people to rise and murder all foreigners and burn their property. As an encouragement it is stated that foreigners are utterly powerless to defend themselves or to retaliate; so there is no danger and nothing need be feared.

The government knows all this, and by allowing it to proceed under its very eyes and protection in the face of all the Western protests is sufficient evidence that it approves it. Foreigners are regarded as barbarians and outcasts, and Western governments have made the mistake of entering into treaties with China—a depraved heathen country with no conscience—just the same as with Christian powers. The Chinese will yield to no reasoning unless it be backed up with force. A century hence, when the country has become impregnated with Christian doctrine and some kind of Christian conscience, China will be a vastly different place from what it is now.

Through the length and breadth of the land Christian preachers, native and foreign, have traveled and told of a Saviour from sin and an uplifter of the human race. Millions upon millions of books and tracts have been scattered broadcast. All this is working in the minds of the people. It is impossible that a great people like this shall come into a new life except with great struggles. Mighty changes will and are taking place, and the world will yet be thrilled with horror at the cruel deeds perpetrated. Christian powers will be to blame if they do not repress the brutal persecution permitted by the government. The battle of liberty has been fought and won in England and America, and these countries have, in the face of high heaven, a duty in relation to their coreligionists in this land. Armed forces for the propagation of the Gospel are never dreamed of, of course. It ought not to be necessary to say this, but we in Western lands have come by a bloody road to allow that every man has the right to a free exercise of religion or otherwise, according to his own conscience. If Christian nations will do their duty here the battle need not be long or sharp. The firm arm of law ought to guarantee to every creature on the globe this right.

Opposition and ill treatment of foreigners is encouraged by the action of Western powers. Chinese ambassadors are received at the Court of St. James and the White House at Washington, and every court is paid to them. In Peking, until the last couple of years, the representatives of Western powers were not received at all by the emperor, and now only in a tributary hall where the representatives of trib-

utary states are received. This is known all over the empire, and degrades foreigners. This ought to be changed at once, but it will not be until Western jealousies give place to more harmony and concerted action.

Kiukiang, China, September 18, 1893.

Giving Names Among the Ainos.

BY REV. J. BATCHELOR.

LAST March in Japan I admitted an Aino to the visible Church of Christ by baptism. She is a girl of thirteen. Before the baptism took place I had great difficulty with regard to the choice of a suitable name for her. Such a selection is a very hard matter among the Ainos. It is true, indeed, that they only have one name each, like the ancient Greeks, but then they have so many superstitions and curious customs connected with this subject that the choosing of a fitting name for a person is quite a formidable task. The chief difficulties, then, connected with finding names for Aino children come from this fact.

No one may be called by the name of a person who has passed away. When anyone dies, his or her name must die also. Should the name of a dead person be applied to a boy or girl, it is supposed that it will grieve the soul of the departed, and be likely to call forth his or her displeasure. Some evil would be pretty certain to follow, for the spirits of the dead can, it is thought, act upon the living for good or evil. No person can, therefore, take the name of his dead parent, friend, or ancestor. They always try to banish the very idea of death from their thoughts.

It will easily be seen, therefore, that there must always be a great want of Aino proper names, and that naming a person is a matter of great difficulty. Names in themselves are supposed by the Ainos to be lucky or unlucky, and to bring fortune or misfortune on a person, as the case may be. The people appear to invest them with power for good or evil, so superstitious are they. In short, the Ainos appear to live in a great whirl of superstition with regard to this as well as every other subject. Thus, for example, a child is of a weakly disposition, and is consequently always ailing; this is often thought to be because the name is an unfortunate one. It has, therefore, to be changed.

I have repeatedly been asked to name or rename persons, varying in age from four to eighteen, for this very reason. I know of one sickly child who is continually ill, and whose name has been changed by her parents and friends no less than four times, and only to-day I was asked, as a great favor, to think of a new and more fortunate name for her! This superstition is very deeply fixed in the mind of the Ainos, and it will take a long time to get rid of it, for such ideas among such a people die very hardly.

I mentioned above that a person must not be



A GROUP OF AINOS. (From a Japanese Drawing.)

called after his or her ancestors or deceased relations. In the same way he must not take the name of his living neighbors. Should such a thing be done it would be looked upon as a kind of theft, and treated accordingly. This fact probably arose from the idea that names bring good or evil, and a person needs all the good his name can bring, and does not care to have it divided up with another. In trying to find the name of a person I have several times been asked not to use such and such a name, because some one else at another village has one which sounds very much like it. Again, the name must have a good sound and meaning. That seems reasonable enough.

Choosing a name for the person I lately baptized, I suggested several before I could hit upon the right one. Thus, Rhoda would not do at all because the first syllable sounded too much like the Japanese word "*ro*," a prison, and is a word often used by the Ainos for "prison," so that Rhoda or Rota would mean, as the Ainos use it, "to be in prison." It was not the slightest use telling them that the Scripture word Rhoda had another meaning. A name with

such a sound could not possibly do. I next mentioned Sarah at a venture. But even that would not do by any means; it sounded too much like the Aino word "*sara*," which is the word for an animal's tail. Such a name could not be thought of for a minute.

I next tried Eunice, but it was thought best not to take that name because it sounded very like "*junin*," which means "pain," and to "suffer pain." At last I tried Rebecca. Yes, that would do very well indeed, for in Aino the word "*Reipeka*," which sounds very like Rebecca, means "a fitting name." Well, I certainly thought I had got over that trouble. But lo, about five minutes before the time appointed for the service, word came in that "*Reipeka*" would not quite do; could I kindly change it? I asked why, and found that her mother, who had died some six years ago, was called "*Rerura*," the first syllable of which was very like "*Rei*" in "*Reipeka*!"

In sheer desperation I therefore coined a name on the spot. It was "*Tom-un-mat*," and that means "the shining female." To my surprise, all parties were highly delighted with it, and so she was named by it.

After this I intend to devote some little time in thinking out and coining Aino names, for the naming of the people constitutes a real difficulty, so many knotty points have to be avoided, and delicate and perplexing crochets humored. God grant that "*Tom-un-mat*," "the shining female" or "girl," may, indeed, henceforth shine to the glory of her Saviour, and be a bright jewel in his crown.

Madame Blavatsky and Esoteric Buddhism.

BY PROFESSOR MAX MULLER.

MADAME BLAVATSKY felt strongly attracted to the study of Buddhism. Like many people in our time, she was, I believe, in search of a religion which she could honestly embrace. She was a clever, wild, and excitable girl, and anybody who wishes to take a charitable view of her later hysterical writings and performances should read the biographical notices lately published by her own sister in the *Nouvelle Revue*.

Madame Blavatsky was one of those who want more than a merely traditional and formal faith, and she thought she could find what she wanted in India. To India, therefore, she went with the object of being initiated into its ancient law and mysteries. There she met Dayánada Saravasti, the founder of the Arya-Somâj, but neither did he understand English, nor she any Indian language. Still, there sprang up between the two a mutual but mute admiration, but this did not last long, and when they began to understand each other better they found they could not act together. I am afraid it cannot longer be doubted that Dayánada Saravasti was as deficient in moral straightforwardness as his American pupil.

Unfortunately, she took it into her head that it was incumbent on every founder of a religion to perform miracles, and here it can no longer be denied that she often resorted to the most barefaced tricks and imposition in order to gain adherents. Many were taken aback by the assurance with which this new prophetess spoke of her intercourse with unseen spirits, of letters flying through the air from Thibet to Bombay, etc., etc. Her book called *Isis Unveiled* shows an immense amount of drudgery and misdirected energy, but to quote her blunders would be endless.

No one can study Buddhism unless he learns Sanskrit and Pali. But even her informants must have been entirely ignorant of those languages or they must shamelessly have imposed on her. Whether she herself suspected this or not, she certainly showed great shrewdness in withdrawing herself and her esoteric Buddhism from all possible control and contradiction. Her Buddhism, she declared, was not the Buddhism one might study in the canonical books, it was *Esoteric Buddhism*. It is not in the dead letter of Buddhist sacred literature, she says, that scholars may hope to find the true solution of the

metaphysical subtleties of Buddhism; and, to make all controversy impossible, Madame Blavatsky tells us that "when she uses the term Buddhism she does not mean to imply by it either the esoteric Buddhism instituted by the followers of Gautama Buddha nor the modern Buddhist religion, but the secret philosophy of Sâkyamuni, which, in its essence is identical with the ancient wisdom-religion of the Sanctuary, the pre-Vedic Brahmanism. "Gautama," we are assured, "had a doctrine for his 'elect' and another for the outside masses."

Madame Blavatsky might have achieved some success if she had been satisfied to follow in the footsteps of Rider Haggard or Marion Crawford; but her ambition was to found a religion, not to make money by writing new *Arabian Nights*.

If I were asked what Madame Blavatsky's esoteric Buddhism really is, I should say it was Buddhism misunderstood, distorted, caricatured. There is nothing in it beyond what was known already, chiefly from books that are now antiquated. The most ordinary terms are misspelled and misinterpreted. *Mahâtma*, for instance, is a well-known Sanskrit name applied to men who have retired from the world, who, by means of a long ascetic discipline, have subdued the passions of the flesh and gained a reputation for sanctity and knowledge. That these men are able to perform most startling feats and to suffer the most terrible tortures is perfectly true. Some of them, though not many, are distinguished scholars. But that some of these *Mahâtmas* are impostors is but too well known to all who have lived in India. If there is any religion free from esoteric doctrines, it is Buddhism. Buddhism was the highest Brahmanism popularized, everything esoteric being abolished, the priesthood replaced by monks, and these monks being in their true character the successors and representatives of the enlightened dwellers in the forest of former ages. I will only add that now that my series of the sacred books of the East has been brought out with the cooperation of the best oriental scholars, they will, for the future, render such aberrations as Madame Blavatsky's Esoteric Buddhism impossible.

—Nineteenth Century.

The Mosque at Mecca and Moslem Worshipers.

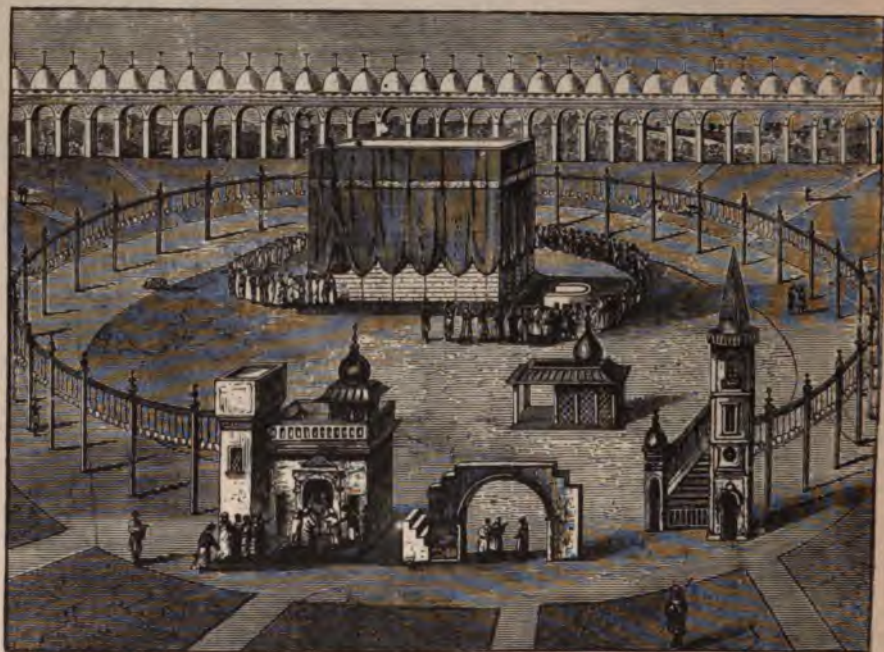
THE telegraph announcement of the death in Arabia, by cholera, of several thousand Moslem pilgrims, awakens an interest in Mecca and in that religion which prompts so many worshipers to make pilgrimages to its sacred shrines. The city of Mecca is about forty-five miles due east from Jiddah on the Red Sea, and lies in the heart of a mass of rough hills. It has a population of about sixty thousand. Here are the Kaaba, or Holy Stone, said to bear the imprint of Abraham's feet, the well Zem-zem, etc. Every Moslem is expected to go at least once in his life to the Holy City, and large caravans are organ-

ized in all parts of the Moslem world that they may journey in the safest and most pleasant way to Mecca. The pollution of the drinking water and the sanitary conditions of the sacred city have much to do with the great mortality of the pilgrims. We are indebted to Mr. Charles Dudley Warner and to others for the account that follows:

The mosque has been so often destroyed and rebuilt and repaired that it contains few traces of remote antiquity. The structure as it stands was mostly built in the seventeenth century, but repairs

in the wall of inclosure, so that pilgrims lodging in them can pray at home in sight of the Kaaba. It is said that the court of the mosque will hold thirty-five thousand people; but it is never full even in the time of the Hadj, and a belief is current that it never could be filled by any number of pilgrims—either the worshipers would be individually diminished in size or the court would be miraculously enlarged for the occasion.

The mosque is never deserted, and day and night presents scenes of animation and picturesqueness.



THE KAABA, OR "KISSING STONE," INCLOSURE AT MECCA.

have been made down to our own day. As its object was simply to inclose the Kaaba, the size of the court has been varied in the successive rebuildings. The mosque has nineteen gates, placed at irregular distances, but as some of the gates have three arches, the number of entrances is thirty-nine. The principal of these are Bab-el-Salam (gate of peace), by which every pilgrim makes his first entrance; Bab-el-Neby, by which Mohammed used to enter, and through which the bodies of the dead are carried that prayers may be said over them, and the Bab-el-Omra, through which it is necessary to pass in order to pray before performing the rite of Omra, or the Little Pilgrimage, to a holy place three miles outside the city. As these gates have no doors, the mosque is open at all times.

The exterior is adorned with seven minarets of the common Moslem style. The entrances to these are from the houses, which touch the mosque on all sides, and from some of these houses windows are opened

Through its open gates citizens, burden bearers, and traffickers constantly pass from one part of the city to the other. At sunset, one of the hours of prayer, when great numbers assemble, spread their carpets, and perform their devotions, the sight of seven thousand or eight thousand persons bending in joint prostrations in the waning light is awe inspiring. Later, when the lamps are lighted, the devotees, rank outside of rank circling round the Kaaba, racing, crowding, ejaculating, the *metwalefs* loudly reciting the prayers, idlers clamoring and chaffing, and boys running hither and thither and shouting, give the court the appearance of a place of amusement.

Every hour of the day people are seen under the colonnades reading the Koran. Indians and Negroes spread their mats and pass the whole period of their Mecca visit there, being allowed to bathe, eat, and sleep, but not to cook in the court. Men come there to lounge in the cool shade at noon and to talk

business. Poor Hadjis, diseased and deformed, lie about among the pillars in the midst of their miserable baggage. Public schools are held for young children. Learned men deliver lectures; *ulemas* recite the Koran. At the gates sit scribes, with ink-stands and paper for writing letters and contracts, and producing amulets and love charms.

At the northeast corner of the Kaaba, near the door, and four to five feet above the ground, is the famous Hadschar-el-Aswad, or Black Stone. It is an irregular oval, says Burckhardt, about seven inches in diameter, with an undulating surface, and seems to be composed of several stones of different sizes cemented together. It is worn to its smooth surface by the millions of kisses and touches it has received. The Moslems say it was originally white, but has become black by reason of men's sins. It is surrounded by a border of cement rising a little above the surface, and this again by a broad band of silver gilt. Burton said the aperture in which the stone is measures one span and three fingers long. Burckhardt describes its color as a deep reddish-brown, approaching to black. It appeared to Burton black and metallic, and seemed to him a common aerolite, with a thick, shaggy coating, worn and polished. It is not improbable that the stone obtained its sacred character with the pagans on account of its meteoric origin.

Round the Kaaba is a fine pavement of granite, polished like glass by the feet of the faithful, describing an irregular oval. It is surrounded by iron posts supporting crossrods, from which hang green glass globe lamps, which make a faint illumination. Indeed, the thousand lamps of the court make little impression on the gloom of night. Beyond the poles is a second pavement eight paces broad, a little elevated, and round that another, higher and broader.

The ceremony of *Tuwaf*, or circumambulation, is performed on the inner oval pavement of polished granite. It consists in circling the Kaaba seven times, ejaculating the proper prayers at the proper points, and kissing the black stone. The first three circuits are made at a quickstep pace, called running; the four latter slowly and leisurely. Usually in the Hadj the crowd about the Kaaba is so great that it is difficult to reach the sacred stone to kiss or even touch it. Burton, by the aid of a dozen stout Meccans, literally fought his way through the enraged Bedouins, and while kissing and rubbing the stone carefully examined it for two minutes, and decided that it is a big aerolite. After that he repaired to the well Zem-zem, took a copious draught of the, to him, nauseous water, and was deluged with three skinfuls of it dashed upon him in order to wash away his sins.

The instructions as to the ceremonies required of the Moslem pilgrim on his arrival at Mecca as given in the Mohammedan theological works are very exact and are as follows:



MECCA AND THE KAABA.

Upon his arrival at the last stage of the journey near Mecca he bathes, and, divesting himself of his clothes, he assumes the pilgrim's sacred garb, which consists of two seamless wrappers, one being wrapped around the waist, and the other thrown loosely over the shoulders, the shaven head being

left uncovered. The pilgrim, having now entered upon the journey, wends his way to the sacred city, singing, as he trudges along, the pilgrim's song known as the *Talbiyah*:

"I stand up! For thy service, O God! I stand up!
I stand up! There is no partner with thee! I stand up!
Verily, thine is the praise! The blessing! The kingdom!
There is no partner with thee!"

Immediately on his arrival at Mecca the pilgrim performs the legal ablutions and kisses the sacred black stone. He then encompasses that strange, cube-like building, covered with a black curtain, seven times. Three times he runs around it with a quick step, and four times at a slow, measured pace, even as the prophet did twelve centuries ago. He then proceeds to the very place where the patriarch Abraham prayed when he visited Ishmael in the Arabian desert. The pilgrim then passes outside the city wall and ascends the hills of Safa and Marwah, and three times runs from the top of one hill down to the valley and up to the top of the other. Then on the seventh day he listens to a good long sermon in Arabic, setting forth the excellences resulting from pilgrimages. Then on the eighth day he proceeds to the sacred valley called Mina, the very spot where Adam "wished" for paradise in the world's remotest ages. The ninth day finds him at Mount Arafat, the place where Adam and Eve (having forfeited heaven for eating wheat, and having wandered in separation for many years) met once again on this mount of "recognition," which is situated twelve miles from Mecca. The tenth day is the great "day of sacrifice" observed throughout the whole Moslem world. It is on this day that the pilgrim, according to his means, takes a sheep or a goat or a cow or a camel, and placing its head in the direction of the sacred black stone, plunges a knife into its throat with great force, and cries, with a loud voice, "God is great! O God, accept this sacrifice from me." Before this day of sacrifice is over the pilgrim stands before the three pillars in Mina, which are known as the great devil and the two little devils; and, casting seven stones at each, expresses in a symbolic form his hatred of the prince of evil. The next three days are days of well-earned rest, and the pilgrimage is over. The Hadji, as the pilgrim is now called, drinks of the water of the well Zem-zem, within the precincts of the mosque at Mecca. The pilgrimage is now over and the pilgrim returns to his native land as pure from sin as the day in which he was born.

Missionary Volunteers, Attention!

BY REV. WILLIAM H. LACY, B.D.

THE Foochow Mission of the Methodist Episcopal Church is in great need of several new missionaries, and money is now in the treasury with which a trained nurse and two single men, or a man and wife,

may be sent out to us if proper candidates can be secured.

Let not the frequent calls for money which are everywhere seen and heard delude you into the belief that the supply of *workers* is equal to the demand. The need of money is very urgent in every mission field, and I presume we shall receive for our work next year considerably less than we have asked for what seemed necessary. But it often happens that when provision is made for the outgoing expenses and support of missionaries, the workers do not present themselves and the money lapses into the treasury. This has occurred several times in the history of the Foochow Mission during the past ten years, and no doubt other missions have had the same experience. Certain it is that the Foochow Mission is one of the most attractive within the bounds of Methodism.

In general the climate is delightful—to some, though enervating to others—the country is beautiful, scenery grand and picturesque; here "every prospect pleases, and only man is vile." If you long to labor where millions are sitting in darkness, blinded by superstition and enslaved by sin, come to Foochow; if you seek a field white unto the harvest, thrust in the sickle here; if you would enjoy teaching and training those who have given up their idols and come into the Church of Christ, in the Foochow Mission you will find thousands, yes, thousands of "Christians," who need your help that they may know how to live as becomes their profession.

There is no department of missionary work which does not call you to the Foochow Mission. The Hock-chiang and Haitang Districts, with about two thousand five hundred members and probationers, have no one to superintend the work. The Hinghua District, with over two thousand members and probationers, and hundreds coming into the Church every year; with a theological school, boys' boarding school, a dozen day schools, and about fifteen circuits, calls you to assist our overworked brother and sister who nobly carry these heavy burdens. The Jong-bing District, one hundred and fifty miles from Foochow, embracing three counties, and two hundred miles beyond, with not a single missionary of our Church, calls loudly for a half dozen men to develop the work already well begun, and press on into the frontier until we join hands with our Central China brethren. The beautiful new hospital at Kucheng, already crowded with patients, calls for a trained nurse to assist in the healing of the body and apply the "balm of Gilead" to sin-sick souls. The Ingchung District, with a missionary family four days away from a physician, with hundreds of Christians and thousands of diseased and suffering worshipers of idols, urgently pleads for a medical missionary to meet the pressing needs. The work at Foochow, including day schools, boarding schools, training school, theological school, and Anglo-Chinese college, in which

are gathered hundreds of pupils, besides the business interests of the mission, including a press which sends out over a million pages every month, needs helpers in every department. Reader, does it not need you?

Last year money was provided for the outgoing expenses and the fourth quarter's salary for a trained nurse for the Wiley Hospital. Thus far we have heard of no one who has offered herself for this important position where glorious work may be done for the Master. One of our missionaries at home on furlough will not be able to return this year, and his salary is now available for new workers. It is sufficient for the outgoing expenses of two. Our mission has asked the Board to send them out immediately. The most favorable time for coming to Foochow is the fall or early winter. If you act promptly you will be able to reach Foochow in time to begin work during the most delightful season of the year. If others shall have been accepted before you respond to this call let it not hinder you, for we are asking for five new workers for 1894, and believe the money will be available after the meeting of the General Missionary Committee in November.

Do you feel that God has called you to do foreign missionary work? Have you so far completed your preparation for it as to be able to start for the field within a year? If so, send your name at once to the Missionary Secretary, Dr. C. C. McCabe, 150 Fifth Avenue, New York; and do everything in your power that God's call may be responded to and the way opened as soon as possible.

Foochow, China.

Report of the Peking University.

BY L. W. PILCHER, D.D., PRESIDENT.

WHEN the last report was made Durbin Hall was in process of erection. The building was completed in season for the opening of the fall semester, and has supplied dormitory accommodations for the students of the collegiate department. Rooms for the president's office, for recitations of the college classes, and the weekly meetings of the literary society, for the recitations of the theological department, and space for the library and museum, have been set apart in the building until such time as permanent accommodations shall be provided in a building especially erected for the purpose.

The building has called forth the commendation of all who have seen it, and Bishop Mallalieu pronounced it "the best built and most satisfactory edifice in all educational work in China." And after the experience of a year we are unable to suggest any material improvement in the plan.

In the early spring the grounds were graded, removing many unsightly heaps of refuse, and greatly improving the appearance of the campus.

At the same time, through the liberality of

friends, both foreign and native, we were enabled to set out over a hundred and fifty trees and shrubs, representing all the most common species found in the vicinity of Peking. It is our intention to add to the variety from year to year, with a view to establishing an arboretum containing every kind of tree and shrub that can be made to grow in the open in this climate.

With funds donated for the purpose the grounds have been enlarged by the purchase of a ruined temple immediately adjoining the campus, and, by direction of the Finance Committee, a portion of the endowment funds now in hand have been invested in other property near by, the temporary rental of which, to native tenants, will produce a revenue not only in excess of ordinary investments, but which enables the institution to get possession of lands necessary for enlargement at a time when the purchase can be made to the greatest advantage.

A movement has been set on foot by Professor I. T. Headland for the securing of \$60,000 as a permanent fund for the endowment of two professorships. Toward this sum \$2,250 (gold) has already been contributed by missionaries on the field, and there is reason to believe that the entire amount asked for will be realized.

It is a matter of considerable interest that, for the first time, the university has been made the recipient of a legacy. This was left by the will of Mr. John R. Sims, of San Francisco. Much interest in the work of the institution is felt in different parts of the United States, as well as in England and the East, so that we may reasonably expect to be similarly remembered in the posthumous gifts of many friends of Christian education as the years go by.

The number of perpetual scholarships (\$600 each) is increasing, and the accruing interest has been used for the education of worthy pupils.

A liberal response has been given to our appeal for annual scholarships (\$30 a year). As a result, many residing in distant lands have contracted a personal regard for individual students, and are watching their careers with great interest.

These contributions have been generously supplemented by grants toward the current expenses from the Missionary Society of the Methodist Episcopal Church.

Schools of intermediate grade have been in active operation at Tientsin, T-unhua, and Taian, during the entire year; and, a few months ago, still another was established at Lanchow. A considerable portion of the funds for the support of this new school consists of the voluntary contributions of the natives in the vicinity, and the balance has been supplied by private benefactions.

An increased number of primary schools has been organized throughout the country, in regions where we are able to control them in connection with other mission work. We attach great importance to these

schools, where the foundations of Christian education are to be laid, and much attention has been given toward increasing their efficiency.

While no obligations are placed upon any student to lay aside his ancestral faith and become Christian, the primary object of the institution—to impart secular instruction under Christian auspices—is never lost sight of. Christian influences pervade every department, and religious instruction is imparted constantly and in many ways. Not the least among the active forces at work to promote religious life among the members of the institution is the Epworth League, a chapter of which organization was organized last winter, and has done much aggressive work.

Of the five young men who graduated last year, three entered the Christian ministry, one was retained as a teacher in the Peking Intermediate School, and the fifth—though not in the employ of the Church—has maintained his Christian profession, and has contributed of his means and of his time to the work of the local church where he resides.

The present graduating class began the year with a membership of three young men of excellent character and literary ability. During the year one yielded to temptation, fell into sin, and was expelled. Another—one of the most gifted students that has ever belonged to the university—sickened and died within a month of his expected graduation. The third has successfully completed the prescribed course of study, and is recommended as a worthy recipient of the bachelor's degree. He has given many evidences of the possession of a genuinely religious faith, and, whatever sphere he may occupy, we believe he will prove an aid to the Church and an honor to his Christian profession.

A theological class has been in session during the year. The instruction has been given through the medium of the English language, with a degree of success that promises much for this department in the future.

The Marriage of Ram Chunder Chatterji.

MISS FLORA MACDONALD, a Wesleyan missionary in India, writes:

"A few days ago we had a pretty wedding in our house. One of the Indian Christian girls was married to a man who, a few months ago, was wandering all over India, from temple to temple and from shrine to shrine, to seek God and get peace to his soul. He was dressed in rags, although he was a gentleman of noble family, and his hair and beard were matted, uncut, and uncombed, so that he was dreadful to look upon. He thought that God would be pleased with him if he dressed in dirty rags, and never cut or combed his hair; and the people wherever he went thought he was a very holy man to leave his comfortable home and go about begging from place to place, and so they gave him rice and

other things to eat, and he gave them his blessing in return, for he was a Brahmin and a high caste priest, and the people were proud to be blessed by him. They thought he was holy, but God knew that he was a dreadfully wicked man, committing sins of every kind, and so he never got the peace he went about to seek, but became more and more restless and troubled in his soul as the weeks and months went by.

"Well, at last, when he was very sad indeed, he remembered that when he was a boy he had a friend who used to read in a mission school, and who had told him something about a Saviour who could cleanse people from their sins, and lead them to God and get forgiveness for them, and so he wandered away to the 'village of the withered tree,' and there he found his schoolboy friend, Mote Lal Munshi—now a Christian preacher 'in the village of the withered tree'—and very soon he was led to put his trust in Christ, and to forsake completely his idols, and then he was baptized into the Christian Church.

"And now he is married to a clever, spirited, Christian girl, and they have a beautiful, clean little house, where God is honored, and every day their praises ascend to heaven from the family altar where they meet together at family prayer.

"If you had seen him on his wedding day you would have thought it impossible that the handsome man in the crimson satin jacket and muslin garments was the same wild-looking fellow who begged his rice in rags from door to door.

"Now I am sure the girls will want to know how the bride was dressed, so I must try to describe. She wore a *sari*, or draped dress of rose-colored silk, with a green border, and it was pinned up gracefully on to the shoulder over a beautiful jacket of rich red satin, brocaded with flowers of many colors worked in silk, and she wore a wreath of crimson and white roses, covered by a bridal veil which fell down below her knees. She had thick gold bracelets on her arms, a gold chain round her neck, and she carried a bouquet of roses in her hand.

"I am sorry to say she had to wait quite a quarter of an hour for the bridegroom, for she was punctual and he was not. But he looked very proud of her when he did arrive, and he handed her into the carriage with such respect and care that the Hindu women would have stared to see if they had been there at the time; only, of course, they were not there, because Hindu women are never allowed to go anywhere. They must stay quiet at home in a dingy room when all sorts of fun are going on outside. Of course, this is not fair or right, but Christ has not come to them yet to make them free. That is why we pray every day, 'Thy kingdom come,' because when Christ's kingdom does come all these chains will be broken, and the Hindu women will be free and brave and bright and clever, like the girl who was married to Ram Chunder Chatterji, the converted gentleman beggar."

Mission Work in Singapore.

THE *London Christian* of October 12 contains the following, written from Singapore by H. W. Fry:

Singapore has an unenviable moral reputation, although it is perhaps no worse than many other Eastern centers of European life. Notwithstanding this, the Lord does cause his light to shine even here. The light may be feeble and small, but still there is light.

The work of the Church of England is in the hands of the Society for the Propagation of the Gospel entirely. As might be expected, the services are conducted with high ritual. There are those who protest against the observances practiced, but they are in a minority.

The Presbyterians have both a church and a mission here, and the one must not be confounded with the other. The mission is doing a good work.

The American Methodist Episcopal Mission, who work specially among the Chinese, have not been long in the field. Dr. West had to return to America on leave, and his place was taken by Dr. Laering. About four months ago six Chinamen came to him and said they had heard the open-air preaching, and wished to become Christians. They were in due course received, and since then they have brought so many others that now there is a Chinese membership of about sixty, gathered in during the past four months, much to the encouragement of the workers.

The Brethren also have a work here, not very large, but good is undoubtedly being accomplished, especially among the Chinese.

The Bible Society is doing a good work, which must claim the sympathy of every Christian. It is shortly expecting largely to increase its staff of workers, and a wonderful field of labor exists in the peninsula and magnificent islands of Malaysia.

The Soldiers' Home has been removed to a more commodious building, and the management has been intrusted to the Methodist Mission, which has put a Mr. Snuggs temporarily in charge. He appears to be a suitable, godly man, and therefore it may be assumed that the soldiers will have similar advantages, perhaps greater spiritually than the sailors have at the handsome Bonstead Institute.

Conversion of Mohammedans in India.

REV. DR. R. HOSKINS, of Cawnpore, India, writes of a visit he has lately made to Kasganj: "We were greatly interested in the native work in charge of Rev. Hasan Raza Khan; thirty-eight persons were baptized the Sunday we were there, among them were Kayasths, Mohammedans, Chamars, and Lal Begis. Two of the sons of Solomon Shikoh Gardner were baptized. They are young men about twenty-five years old, who have been brought up in Moham-

medan ways. The older one is fairly well educated, and gives promise of usefulness.

"His father is a sprightly, hale old man of about seventy years. His dress is somewhat a compromise between advanced English and advanced Hindustani fashions and his hair conforms to the morning aurora. Mr. Gardner formerly owned a large property, and he still enjoys a fairly good income. His grandfather came from England and was in the Marathi service for years, and finally organized a regiment of mounted cavalry, called the Gardner Horse, for the King of Delhi and married one of the daughters of the king.

"For many years the Mohammedan influence has predominated in the family, and all the accessories of prevalent Islam were to be found within the precincts of the place. Fifty years ago visitors found at the Gardner mansion a profusion of wealth and a decidedly Mohammedan tinge on all customs and ways of living. A costly two storied building for *tazias* was erected, and over the broadly extended granite grave was placed a brightly colored *shamiana* under which weekly were repeated the Mohammedan services for the dead.

"But now this is all changed, the costly buildings are tumbling down, and the remaining part of the family is strongly drawn to Christianity. One of the young men who spent years in the Budaon and the Moradabad mission schools is employed as preacher; he is highly respected by his numerous relatives and is growing in grace and influence."

Religious Changes in Korea.

REV. H. G. UNDERWOOD, D.D., writing from Korea says: "A sort of mental revolution seems to be in progress throughout the land. Buddhism, which at one time held such sway over the hearts and minds of the people, seems to have entered upon its dotage; and the educated Korean will tell you that it is now relegated to women and children. Confucianism, too, has lost almost every vestige of a real religion as it is found in Korea, and is not much more than a system of morals, which all might, but few attempt to follow. The species of Taoism, or Demonism, in natural religion that is to-day most prevalent throughout the whole land seems also to be losing its influence upon the life and habits of the people. The educated of the land are beginning to realize that the pounding of tambourines and the offering of incense to the god of smallpox cannot have the same remedial effects as the proper use of medicines; that the tying of ribbons upon the branches of a tree or the burning of paper prayers before paper gods will result in little definite good. Thus throughout the land there has been a wavering in the adherence to the old faiths; we believe it to be a providential opening for the Gospel, and that it is the voice of God saying to his Church, 'Go work to-day in my vineyard in Korea.'"

YOUNG PEOPLE'S DEPARTMENT.

The Little Maid's Sermon.

A LITTLE maid in a pale blue hood
In front of a large brick building stood;
As she passed along her quick eye spied
Some words on a letter box inscribed;
'Twas a box that hung in a vestibule
Outside the door of the charity school.

"Remember the Poor!" were words she spelled,
Then looked at the dime her small hand held;
For chocolate creams were fresh that day,
In the store just only across the way;
But gleams of victory shone o'er her face,
As she raised her eyes to the money place.

But her arm was short, and the box so high,
That a gentleman heard, who was passing by:
"Please, sir, will you lift me just so much?"
(For the tiny fingers could almost touch.)
The stranger stopped, and he quickly stood
By the sweet-faced child in the pale blue hood.

As he lifted her, she gently said,
"Would you mind it, sir, if you turned your head?
For you know I do not want to be
Like a proud, stuck-up old Pharisee!"
He humored the little maid, but a smile
Played o'er his face, as he stood there the while.

"Excuse me, child, but what did you say?"
The gentleman asked, in a courteous way,
As he took in his the wee, white hand;
"I believe I did not quite understand."
"O, sir, don't you know? Have you never read,"
Said the child amazed, "what our Saviour said?"

"We shouldn't give like those hypocrite men,
Who stood in the market places then,
And gave their alms, just for folks to tell,
Because they loved to be praised so well;
But give for Christ's sake, from our little store,
What only he sees and nobody more.

"Good-bye, kind sir, this is my way home;
I'm sorry you'll have to walk home alone."
The gentleman passed along, and thought
Of large sums given for the fame it brought,
And he said, "I never again will be
In the market place a Pharisee;
She preached a sermon, true and good,
The dear little maid in a pale blue hood."

—Susan Teall Perry.

The Home Missionary Locomotive.

ARRANGED BY MARY E. HOLMES.

[Across the platform suspend a large sheet on which is drawn, in side view, a locomotive and tender, with the fireman and engineer. On each part print plainly the names as indicated in the text, and let the children point to these as they recite; after reciting, each steps back, gradually forming a semicircle; those in costume form another directly in front of the first.

A sheet with drawing large enough to be distinctly seen in almost any church can be rented at \$1.50 and postage one way, on application to Miss Mary E. Holmes, Rockford, Ill. Frequently there are those in the congregation who can make the drawing and print the names.]

GREETING. [By a little girl.]

"For all our mercies, God be praised!
And for this pleasant place of meeting;
Kind friends and dear, assembled here,
The little children give you greeting.
It is not much that we can do
To spread abroad the wondrous story,
Yet we're stewards of God's gifts,
And gladly use them for his glory.
We are young, yet we have learned
That nothing from this duty frees us,
To send the Gospel far and near,
To bring our native land to Jesus."

Leader. Perhaps no single agency has done more for the civilization of this great country than has steam under its varied applications. To-night we wish to equip and send out our Home Missionary Locomotive. To build and supply it requires the united efforts of men, women, and children. We trust the zeal of our young friends will quicken the enthusiasm of us who are older. Children, what shall be our *Boiler*—that most essential and conspicuous part of our engine?

No. 1 [a boy]. For this we gladly offer *Love*, which "endureth all things. Love never faileth. And now abideth faith, hope, love, these three; but the greatest of these is love."

No. 2 [a boy]. On these big *Drive Wheels* we inscribe *Strength*. "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ."

No. 3 [a boy]. For these smaller *Truck Wheels* we bring *Service*.

"And may our *service* our devotion prove;
Show us the way, and we will follow Thee.
In this great work appoint to us some part,
And each will yield an offering from the heart.
Teach thou our hearts that we may be
Prepared for service, Lord, for thee."

No. 4 [a girl]. The best of fuel will only smolder without the draft from a good *Smokestack*. To fan the fires of our engine and help over the hard places, we shall need courage. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee."

No. 5 [a girl]. Our *Cylinder* and *Connecting Rod* shall be *Prayer*.

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

No. 6. *Patience* will make a good *Sand Box*.

"Be patient, O be patient;
Sow the seeds of heavenly truth -
O'er the barren fields of error,
Then wait for coming growth."

The Lord who gives the season
Will bless with quickening grace,
Till the whole broad world rejoices
O'er the ransomed of our race."

No. 7 [a girl]. I bring the *Mersey Bell* [she sings].

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wild;
See the Father meets him out upon the way,
Welcoming his weary wandering child."

[All on platform, thus far, unite in chorus.]

"Glory, glory, how the angels sing!
Glory, glory, how the loud harps ring!
'Tis the ransomed army, like a mighty sea,
Pealing forth the anthem of the free."

No. 8. The *Whistle* shall be *Joy*, to sound forth through this broad land, even to the gates of heaven, the news of sinners saved. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."

No. 9 [two advance together]. The machinery would soon be worn and poor without us little *Oilers*—"wipers" they call us—*Meekness* and *Purity*.

[A says:]

"O learn that it is only by the lowly
The paths of peace are trod.
If thou wouldst keep thy garments white and holy
Walk humbly with thy God."

[B says:] "Blessed are the *pure* in heart, for they shall see God."

"Since thou wouldst have us free from sin,
And pure as those above,
Make haste to bring thy nature in,
And perfect us in *love*."

No. 10 [a girl]. In darkness we often must go, but one *Head Light* illumines the path. [She sings:]

"Jesus bids us shine with a pure clear light,
Like a little candle burning in the night;
In this world of darkness each one must shine,
You in your small corner, and I in mine."

No. 11 [a girl]. For the *Tender* we bring *Friendship*. "In union there is strength."

No. 12 [a girl]. I bring as *Fuel*, *Faith*. "Lord, increase our faith."

No. 13 [a boy]. For *Water* let us take *Righteousness*. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

No. 14 [a boy]. Our Locomotive is complete, but we need a worthy *Engineer*. Who is better than *Wisdom*? "Wisdom is the principal thing; therefore, get wisdom."

No. 15 [a boy]. Let *Zeal* be the *Fireman*. "Whatsoever thy hand findeth to do, do it with thy might."

Leader. What name do we give our Locomotive?

All together. "Home Missions," and let it go and go, till the whole wide world our Jesus shall know.

Leader. But it does not move. The real engine cannot till the living fire is applied to the fuel—no more can our Home Mission Locomotive move without the presence and power of Christ. Can we have this?

All together. His command is, "Go ye therefore and teach all nations," and his promise is, "Lo, I am with you alway, even unto the end of the world."

[All sing one verse of "Coronation."]

Leader. How shall this Locomotive cross the ravines and climb the mountains of difficulty?

No. 16. "Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."

Leader. What classes of people are awaiting its coming in our land?

[Enter children dressed in costume, one after the other.]

New Mexico.

"I come from the land where the light and the darkness,

The good and the evil, are ever at strife,
To plead for my famishing ones ere they perish,
For you have the bread and the water of life.
O, send to my people the Gospel of Jesus,
Let the words of the Master their fetters unbind;
Come over and help us, for dark superstition
Debatches the soul and bewilders the mind."

Alaskan.

"Not from the distant Orient, I,
Our land lies 'neath your own fair sky,
And Alaska, *Alaska*, has needs,
And earnestly, O Christian, pleads
For help to break the chains that bind,
And life's immortal way to find."

Mormon.

"O, dark is the fate of the wife and the mother
Where the lot of a woman is worse than a slave,
Enshrouded in gloom and encircled in sorrow,
Till love's dearest gift to a girl is the grave.
O, send to our people the Gospel of Jesus.
Let our priests and philosophers bow at his feet,
Let the heralds come from over the prairies
And quickly the offer of mercy repeat."

Indian.

"Where the birch canoe is gliding
Past the lilies of the lake,
Where the wolf and bear are hiding,
Where we hear the rattlesnake—
In a wigwam, rude and wild,
There dwell I, your Indian child.

"No one speaks to me of Jesus,
No one teaches me to pray,
No one tells me of a heaven,
Where all tears are wiped away.
No one reads to me God's word,
Sabbath bells I've never heard."

Mountain Whites.

"I bring a cry from the mountains high—
God is a Spirit, we hear you say,
Where shall we find him? Show us the way."

City Waif.

"I bring a cry from the house of sin
That little children are dwelling in;
List to my voice from the home of want,
Where the poor are cold, in their raiment scant.
'He suffers the children to come,' did you say?
Where shall we find him? Show us the way."

Negro.

"The South is my native land
The calla lily, pure and white,
Rejoices in the glad sunlight;
Thousands of happy creatures run,
Untamed, unfettered, in the sun;
O, if there be a God of love
Who looks in mercy from above,
Whose power can change the savage heart,
Bid hate and cruelty depart,
Impel the strong to shield the weak,
Each one his neighbor's weal to seek—
O teach us how to find his face,
Pity and help our suffering race.
O, Christian land of liberty,
I stretch my eager hands toward thee."

[The children *in costume* now sing the "Missionary Hymn."]

"From Utah's land of darkness
To icebound Labrador;
From mountain, plain, and river,
From east to western shore;
From Sitka's northern breezes
To climes of palm or pine,
Rings out one cry of sadness,
O, send us truth divine."

[Other children *not in costume* respond in song.]

"White are the fields to harvest,
The laborers are few,
Arise and for the Master
The glorious work renew.
Toil while the daylight lasteth,
Salvation free proclaim,
Till through our widespread nation
Is known Messiah's name."

[All *together* sing:]

"Let every wind bear tidings
Of Gospel peace and love,
While hymns of praise are swelling
From earth to heaven above.
Repeat the wondrous story,
Where'er the hearers be
Till Jesus in his glory
Shall reign from sea to sea."

[An older girl recites:]

"Christian, can you sit in silence,
While this cry fills all the air,
Or content yourself with giving
Merely what you well can spare?
Hear ye not the tramp of people
Marching on to day of doom?
They are dropping, falling swiftly,
Like the leaves, into the tomb.
Souls for whom Christ died are dying,
While the ceaseless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?"

—Home Mission Monthly.

On Taking the Collection.

BY REV. ALFRED J. HOUGH.

I WAS taking my collection for the foreign mission work;
And believing it the practice on the part of some to shirk
From the clearest Christian duty—leaving others to sustain
The sublimest work of ages—in my preaching I was plain,
Rather personal in places, and, as people sometimes say,
Struck out squarely from the shoulder, in the good old-
fashioned way.

There were restlessness and motion, quite unusual in the
pews;

Women rearranged their bonnets, men had trouble with
their shoes.

In the gallery all around me there was one continual stir,
And a large amount of coughing for that season of the
year.

This but acted as a challenge on a nature such as mine,
So I rose to the occasion, hewing closer to the line.

Uncle Ben, as was his custom, gave the sermon earnest
heed,

But his face wore some expressions that were difficult to
read.

I discoursed upon the subject, argued, scolded for an hour,
And pronounced a peroration of considerable power.

The collection was my first one, and I naturally believed
It would reach a handsome figure; I was thoroughly de-
ceived;

When the ushers gave the total they both said, with solemn
face,

It was far the smallest offering ever taken in that place.

Full of weariness, reflecting on the selfishness of men,
I went early Monday morning to talk with Uncle Ben.

He was milking, and I asked him what the bottom reason
was

That the people gave so little to the foreign mission cause?

"Try your hand at milking, parson," Uncle Ben said, with
a smile.

"Take this Jersey;" and I sat down, pleased enough to
make a trial,

Going at the business roughly, like a novice, pull, tug,
pound,

And that heifer in a moment laid me flat out on the ground.

"Whoa, there, Bessie! Jump up, parson; ain't hurt much?
I'll brush your coat.

Here's your hat," he said. I swallowed something rising in
my throat.

Then he sat beside that Jersey, humming some old-fashioned
air,

Milking, humming, and the creature stood and never stirred
a hair.

"Well," I said, regaining slowly calmness and a sweeter
mood,

"Who would dream, to see that heifer, she would ever act
so rude?"

Uncle Ben looked up and whispered: "It's a curious kind
of trick,

How to get the milk out from her, and not have the creature
kick.

Learn the lesson, parson, clearly; learn it here and learn it
now—

You must touch a congregation gently, as I touch this cow.
Lay your hand upon the people with a stroke as soft as silk,
And you'll fill the plates with money as I fill this pail with
milk."

—Zion's Herald.

A MISSIONARY received a letter from a banker in
Shanghai, China, asking him to recommend ten or
more Christians to be employed in his bank, "be-
cause," he said, "the Christians are the only trust-
worthy men in the city."

THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee of the Methodist Episcopal Church met in regular session at the Wesley Methodist Episcopal Church, Minneapolis, Minn., at 9 A. M., November 9, 1893, Bishop Thomas Bowman presiding.

Devotional exercises were conducted by Rev. M. D'C. Crawford, D.D., and after that, by request of Bishop Bowman, Bishop Goodsell took the chair.

Dr. S. L. Baldwin was elected Secretary; Dr. Homer Eaton, Assistant Secretary; Dr. Sanford Hunt, Financial Secretary; and Dr. Earl Cranston, Assistant Financial Secretary.

The hours for the meetings of the Committee were fixed as follows: from 9 A. M. to 12 M., and from 2 to 5 P. M.

The Missionary Committee is composed of the 18 Bishops of the Church, 14 representatives of the 14 districts into which the entire Church is divided, the three active Corresponding Secretaries, the Honorary Corresponding Secretary, the Recording Secretary, the Treasurer, the Assistant Treasurer, and 14 representatives of the Board of Managers. Total, 53 members.

The roll was called, and the following members were found to be present:

BISHOPS.—Bowman, Andrews, Merrill, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Newman, Goodsell, and Taylor.

(Bishop Foster is on episcopal duty in China, and Bishop Thoburn is in India.)

DISTRICT REPRESENTATIVES.—Rev. J. M. Durrell, D.D., Rev. George B. Wight, D.D., Rev. M. S. Hard, D.D., Rev. J. H. Hargis, D.D., Rev. R. M. Freshwater, D.D., Rev. J. M. Carter, D.D., Rev. W. H. Shier, D.D., Rev. T. E. Fleming, D.D., Rev. J. F. Chaffee, D.D., Rev. D. W. C. Huntington, D.D., Rev. J. J. Bentley, D.D., Rev. I. B. Scott, D.D., Rev. J. L. J. Barth, D.D., Rev. G. C. Wilding, D.D.

SECRETARIES.—Revs. Drs. McCabe, Peck, and Baldwin.

(Secretary Leonard is in China, and Honorary Secretary J. M. Reid was not able to be present.)

TREASURERS.—Revs. Drs. Hunt and Cranston.

REPRESENTATIVES OF THE BOARD.—Revs. Drs. J. M. Buckley, J. F. Goucher, M. D'C. Crawford, Homer Eaton, S. F. Upham, J. R. Day, A. K. Sanford; Messrs. John French, Alden Speare, E. L. Dobbins, J. S. McLean, E. B. Tuttle, Charles Scott, H. K. Carroll.

(Dr. A. S. Hunt, who was elected as a representative of the Board, was unable to attend, and Dr. Homer Eaton, a reserve delegate, was recognized in his place.)

A motion by Bishop Walden that the proceedings of the Committee be designated a Missionary Confer-

ence of the Methodist Episcopal Church, was referred to the officers of the society as a committee to consider and report.

The Treasurer presented his annual report as follows:

CONFERENCES.	Apportionments.	Receipts.
Alabama.....	\$825	\$415 05
*Arizona.....	790	721 36
Arkansas.....	1,152	830 52
Austin.....	1,300	604 25
Baltimore.....	46,633	44,692 07
Bengal-Burma.....	200	55 00
Black Hills.....	825	667 00
Blue Ridge.....	544	220 40
Bombay.....	200	83 50
Bulgaria.....	120	232 22
California.....	12,488	10,814 40
California German.....	1,003	879 00
Central Alabama.....	747	312 15
*Central China.....	400	157 53
Central German.....	9,523	7,901 48
Central Illinois.....	22,522	20,551 73
Central Missouri.....	801	408 10
Central New York.....	23,000	20,799 79
Central Ohio.....	23,800	20,183 84
Central Pennsylvania.....	42,536	42,778 24
Central Tennessee.....	848	456 00
Chicago German.....	5,194	4,227 50
Cincinnati.....	30,900	22,685 32
Colorado.....	7,988	6,406 49
Columbia River.....	3,000	2,055 30
*Congo.....	10	.....
Delaware.....	3,771	3,227 36
*Denmark.....	1,000	937 00
Des Moines.....	28,767	27,933 93
Detroit.....	20,663	15,419 07
East German.....	8,295	7,112 51
East Maine.....	3,660	3,584 45
East Ohio.....	36,191	30,137 57
East Tennessee.....	506	261 00
Erie.....	23,500	17,836 17
*Finland & St. Petersburg	200	139 03
Florida.....	923	669 47
Foochow.....	433	236 88
Genesee.....	25,837	22,425 23
Georgia.....	407	236 00
Germany.....	2,500	1,313 71
*Gulf.....	200	71 00
Holston.....	4,000	1,372 31
Idaho.....	810	498 97
Illinois.....	33,806	27,303 36
*Indian.....	.....	.....
Indiana.....	16,166	10,792 21
Iowa.....	14,800	12,904 05
Italy.....	320	340 00
Japan.....	275	110 06
Kansas.....	9,123	6,566 27
Kentucky.....	5,181	2,112 75
*Korea.....	60	.....
Lexington.....	1,140	616 10
Liberia.....	110	.....
Little Rock.....	550	271 35
Louisiana.....	1,800	957 15
*Lower California.....	55	.....

The General Missionary Committee.

CONFERENCES.	Apportion- ments.	Receipts.	CONFERENCES.	Apportion- ments.	Receipts.
Maine.....	\$6,222	\$6,063 92	Virginia.....	\$1,522	\$918 17
*Malaysia.....	100	.....	Washington.....	4,500	2,846 00
Mexico.....	800	340 71	*West China.....	110	.....
Michigan.....	22,220	17,485 85	Western Norw. Danish..	500	606 00
Minnesota.....	15,268	11,385 63	West German.....	4,713	4,525 70
Mississippi.....	855	315 18	West Nebraska.....	2,150	1,802 10
Missouri.....	8,500	6,788 60	West Texas.....	1,639	906 00
Montana.....	1,856	1,505 98	West Virginia.....	10,609	6,850 02
Nebraska.....	6,645	5,335 92	West Wisconsin.....	8,322	8,120 59
*Nevada.....	1,000	1,040 00	Wilmington.....	27,617	25,133 28
Newark.....	40,108	37,141 88	Wisconsin.....	10,970	8,076 84
New England.....	34,200	28,669 53	*Wyoming.....	550	295 65
New England Southern..	15,424	15,106 43	Wyoming.....	27,700	26,570 88
New Hampshire.....	9,203	9,154 76	Legacies.....	.....	72,436 37
New Jersey.....	34,303	31,343 85	Lapsed Annuities.....	.....	2,000 00
*New Mexico English...	800	794 00	Sundries (\$12,714 75)	.....	.....
New Mexico Spanish....	350	300 00	Interest.....	.....	3,229 59
New York.....	53,219	48,828 06	American Bible Society	.....	4,575 00
New York East.....	55,065	50,425 66	Appropriatus returned	.....	2,906 05
North Carolina.....	843	321 20	Miscellaneous.....	.....	2,004 11
*North China.....	600	327 70	Total.....	\$1,319,743	\$1,196,608 77
North Dakota.....	3,889	1,695 00	* Mission.....	.....	.....
Northern German.....	3,353	1,960 00	Receipts from November 1, 1891, to	.....	.....
Northern New York....	15,732	14,478 00	October 31, 1892.....	\$1,257,372 92	.....
North India.....	400	1 20	Receipts from November 1, 1892, to	.....	.....
North Indiana.....	19,600	14,945 33	October 31, 1893.....	1,196,608 77	.....
*North Montana.....	500	228 10	Decrease.....	\$60,764 15	.....
North Nebraska.....	4,602	3,941 31	DISBURSEMENTS FROM NOV. 1, 1892, TO OCT. 31, 1893.	.....	.....
North Ohio.....	16,647	12,267 64	Bengal-Burma.....	\$12,594 96	.....
North Pacific German...	600	575 00	Bengal, from American Bi-	.....	.....
N. W. German.....	3,077	2,687 00	ble Society.....	150 00	.....
N. W. India.....	400	.....	Bombay.....	11,975 31	.....
N. W. Indiana.....	17,800	14,295 40	Bulgaria.....	18,809 93	.....
N. W. Iowa.....	10,500	11,198 83	Central China.....	48,945 49	.....
N. W. Kansas.....	3,000	2,548 75	Denmark.....	9,399 28	.....
N. W. Nebraska.....	450	453 00	Finland and St. Petersburg	5,074 00	.....
N. W. Swedish.....	6,453	5,865 97	Foochow.....	29,213 33	.....
Norway.....	1,400	1,186 98	Germany.....	33,806 63	.....
Norwegian and Danish..	3,470	3,133 00	Germany and Switzerland,	.....	.....
Ohio.....	30,400	20,582 83	from American Bible So-	.....	.....
Oklahoma.....	300	300 68	ciety.....	4,000 00	.....
Oregon.....	5,365	3,949 90	Italy.....	44,463 59	.....
Philadelphia.....	60,454	56,316 46	Italy, from American Bible	.....	.....
Pittsburg.....	30,975	24,116 11	Society.....	75 00	.....
Puget Sound.....	4,410	2,689 70	Japan.....	79,832 11	.....
Rock River.....	35,905	29,019 36	Korea.....	21,327 63	.....
Saint John's River.....	730	642 37	Liberia.....	6,062 74	.....
Saint Louis.....	12,408	10,516 98	Lower California.....	1,000 00	.....
Saint Louis German....	7,135	5,862 95	Malaysia.....	10,255 36	.....
Savannah.....	1,739	841 41	Mexico.....	63,933 07	.....
South America.....	1,000	306 26	North China.....	45,442 22	.....
South Carolina.....	5,404	2,366 53	North India.....	70,001 09	.....
South Dakota.....	6,500	3,889 81	Northwest India.....	17,407 19	.....
South India.....	300	40 24	Norway.....	18,089 52	.....
South Kansas.....	7,000	5,271 18	South America.....	58,599 06	.....
S. E. Indiana.....	13,528	9,684 25	South India.....	19,479 52	.....
Southern California....	6,470	6,158 16	Sweden.....	24,901 40	.....
Southern German.....	1,713	1,606 00	Switzerland.....	10,000 00	.....
Southern Illinois.....	13,680	9,592 93	West China.....	11,268 52	.....
Southwest Kansas.....	7,000	5,751 01	Domestic Missions.....	\$676,106 95	.....
Sweden.....	4,000	4,470 39	Incidental expenses (including, for in-	519,928 38	.....
Switzerland.....	1,200	869 42	terest), \$13,977 11.....	72,126 67	.....
Tennessee.....	878	62 67	Office expenses.....	31,316 67	.....
Texas.....	2,049	1,007 00	.....	.....	.....
Troy.....	26,859	24,170 94	.....	.....	.....
Upper Iowa.....	20,679	17,708 81	.....	.....	.....
Upper Mississippi.....	905	281 50	.....	.....	.....
*Utah.....	1,000	753 00	.....	.....	.....
Vermont.....	6,000	5,328 05	.....	.....	.....

Publication Fund.....	\$13,271 43
Salaries of Missionary Bishops.....	8,900 00
	<hr/>
	\$1,321,650 10
Special appropriations.....	28,595 00
	<hr/>
	\$1,350,245 10

RECAPITULATION.

Balance in Treasury November 1, 1892	\$44,373 07
Receipts from November 1, 1892, to October 31, 1893.....	1,196,608 77
Total.....	<hr/>
	\$1,240,981 84
Disbursements from November 1, 1892, to October 31, 1893.....	1,350,245 10
	<hr/>
Balance, cash debt of Treasury, October, 31, 1893.....	\$109,263 26
Outstanding bill of exchange.....	78,943 60
	<hr/>
Total debt of Treasury, October 31, 1893	\$188,206 86

"CONTINGENT APPROPRIATIONS" AND "SPECIAL GIFTS."	
The Treasurer had on hand November 1, 1892.....	\$11,025 97
Received during the year.....	35,060 23
	<hr/>
	\$46,086 20
Paid from November 1, 1892, to October 31, 1893.....	35,373 18
	<hr/>
Balance on hand.....	\$10,713 02

On motion, the bar of the Committee was fixed to include the first five rows of seats from the pulpit.

On motion, all missionaries who may be present during the sessions of the Committee were invited to seats within the bar.

On motion, the order of appropriations adopted by the Committee last year was readopted, with the understanding that the Domestic Missions are to be considered first.

On motion, the Committee proceeded to fix the amount of the total appropriations, and the following amounts were suggested by different persons: \$1,134,000; \$1,160,050; \$1,200,000; \$1,279,050.

On motion, it was ordered that the proceedings of the Committee be governed by ordinary parliamentary law, except as the Committee has taken, or may take, action to the contrary.

On motion, a committee consisting of Bishop Hurst, Dr. J. M. Buckley, Dr. J. F. Chaffee, Dr. J. H. Hargis, and Mr. Alden Speare was appointed to confer with a committee of the Woman's Home Missionary Society in regard to work in Alaska.

The Committee adjourned.

THURSDAY AFTERNOON.

The Committee met at 2 P. M., Bishop Thomas Bowman presiding. Dr. S. F. Upham conducted the devotional exercises.

On motion, a committee, consisting of Bishops Goodsell and Fowler and Dr. S. F. Upham, was appointed to consider propositions concerning the con-

solidation of certain work for women in connection with our Chinese Mission in San Francisco with the Woman's Home Missionary Society.

The consideration of the total amount of appropriations was then resumed, and after debate it was decided that the amount should be \$1,150,000.

The miscellaneous appropriations were then made as follows:

Contingent Fund.....	\$25,000
Incidental Fund.....	45,000
Office expenses.....	30,000
Publication Fund.....	10,000
Salaries of Missionary Bishops....	9,000
	<hr/>
Total.....	\$119,000

On motion, it was ordered that the proportion appropriated to Foreign Missions be 55 per cent and to Domestic Missions 45 per cent, namely, \$567,050 to Foreign Missions and \$463,950 to Domestic Missions.

Dr. J. M. Buckley presented the report of the Committee on the Rules and Usages of the Board of Managers appointed a year previous, and the report was accepted and ordered on file.

Bishop Goodsell presented the report of the committee appointed last year on changing the methods of work of the Chinese Mission in San Francisco.

The report was accepted, and it was referred to a special committee consisting of Bishops Goodsell and Fowler, Dr. G. C. Wilding, Mr. Alden Speare, and Mr. J. S. McLean.

The following were appointed a Committee on New Work: Bishops Warren, Mallalien, and Walden, Drs. Fleming, Hard, Bentley, Goucher, Day, and Carroll, and several communications and papers were referred to them.

A committee of nine was appointed on Mission Work in Cities, as follows: Bishops Foss, Ninde, and Fowler, Drs. Barth, Durrell, Hargis, Crawford, and Sanford, and General E. L. Dobbins.

A memorial from the South Carolina Conference on the distribution of the appropriations made to that Conference was referred to the bishops.

The Committee adjourned.

FRIDAY MORNING, NOVEMBER 10.

The Committee met at 9 A. M., Bishop Merrill presiding. Devotional exercises were conducted by Dr. J. H. Hargis.

On motion, it was ordered that communications referred by the Board to the General Committee be distributed to the proper committees.

On motion, it was ordered that special committees of seven each be appointed on Eastern Asia, Southern Asia, Europe and Africa, and South America and Mexico to consider appropriations to these fields, make adjustments, and report to the General Committee; and Bishop Fowler, Dr. Sandford Hunt, and Dr. S. L. Baldwin were appointed to nominate said committees.

The consideration of appropriations to Domestic Missions was taken up, and the following made:

WELSH MISSIONS.

Northern New York.....	\$300
Philadelphia.....	445
Rock River.....	500
Wyoming.....	356

On motion of Bishop Foss, it was ordered that no reconsideration of appropriations voted be in order until the class to which they belong has been fully considered.

SCANDINAVIAN MISSIONS.

Austin (Swedish).....	\$1,700
California (Swedish).....	2,900
Colorado (Swedish).....	445
East Maine (Swedish).....	445
New York (Swedish).....	1,000
New York East (Norwegian).....	2,000
New York East (Swedish).....	2,900
New England (Swedish).....	5,000
New England Southern (Swedish)...	1,700
Norwegian and Danish.....	9,800

On motion, a committee, consisting of Bishop Ninde, Dr. J. F. Chaffee, and Dr. T. E. Fleming, was appointed to adjust the amount appropriated last year to the Northwest Swedish Conference with the reduction prevailing, and report on the amounts which should be thus given to the Central Swedish, Northern Swedish, and Western Swedish

A petition was presented from the New York Swedish Methodist Episcopal Preachers' Meeting in regard to Swedish work in Philadelphia, and was referred to Dr. S. L. Baldwin and Dr. Homer Eaton to consider and report.

On motion, it was ordered that matters concerning Domestic Missions referred to the General Missionary Committee by the Board of Managers be referred to the Committee on Work in Cities for consideration.

Bishops Foss, Ninde, Vincent, Newman, and Goodsell, Dr. J. J. Bentley, and Dr. Sandford Hunt were appointed a committee to consider the question of creating a fund for church property in foreign missions.

The Nominating Committee reported the following Committee on Foreign Missions, and they were confirmed:

JAPAN, KOREA, AND CHINA.—Bishops Fowler, Mal-lalieu, Goodsell, Drs. McCabe, Baldwin, Upham, and Carroll.

INDIA AND MALAYSIA.—Bishops Bowman and Hurst, Drs. Peck, Hard, Freshwater, Goucher, and Mr. E. B. Tuttle.

EUROPE AND AFRICA.—Bishops Ninde, Vincent, and Taylor, Drs. Cranston, Barth, Crawford, and Sanford.

SOUTH AMERICA AND MEXICO.—Bishops Foss, Newman, and FitzGerald, Drs. Hunt, Wilding, and Eaton, and Mr. J. S. McLean.

On motion, Secretary McCabe was substituted for Secretary Leonard on the committee appointed last year on allowing Conferences the use of a certain portion of their contributions in excess of their apportionments for use within their own bounds.

Several communications were presented and referred to appropriate committees.

FRIDAY AFTERNOON.

The Committee met at 2 P. M., Bishop Andrews presiding. Devotional exercises were conducted by Dr. J. M. Durrell.

The Committee on Swedish Work in Philadelphia reported that they deeply sympathized with the desire of the New York Swedish Methodist Episcopal Preachers' Meeting that efficient work may be established in Philadelphia, but in view of the present financial stringency they simply recommend that whatever appropriations may be made for Swedish work in Philadelphia be made to the Philadelphia Conference. The report was accepted.

Appropriations for Scandinavian Missions were resumed, and the following made:

Philadelphia (Swedish).....	\$200
(Available at once for present Conference year.)	
Puget Sound (Swedish).....	2,400
Western Norwegian-Danish.....	12,000
(Of this not more than \$1,000 shall be at the disposal of the presiding bishop for schools.)	
Wilmington (Swedish).....	625

The report of the Committee on Chinese Work in San Francisco was presented, and, on motion, adopted, as follows:

Whereas, The character of our work among the Chinese in San Francisco has entirely changed from an educational work to an evangelical work; and,

Whereas, The rescue feature of our work cannot profitably be conducted in the same locality with our general evangelical work; therefore,

Resolved, 1. That we recommend the sale of our Chinese Mission property in San Francisco for the purpose of securing suitable property for evangelical work among the Chinese in San Francisco.

2. That the results of the sale of this property be kept for the purchase of property for the evangelical work among the Chinese in San Francisco.

3. That we recommend the Board of Managers proceed to sell our present property and purchase suitable property out of the proceeds for the remodeled work.

The German Missions were taken up, and the following appropriations made:

California German.....	\$4,445
Central German.....	4,900
(Of which \$445 is for the continuance of work begun in Detroit under the appropriations of last year.)	
Chicago German.....	4,225
East German.....	6,230
Northern German.....	3,330
North Pacific German.....	5,350
Northwest German.....	3,555

St. Louis German.....	\$3,775
Southern German.....	4,890
West German.....	6,220
	<hr/>
	\$46,900

Several communications were received and referred to appropriate committees.

French Missions were taken up, and the following appropriations made:

Gulf Mission.....	\$700
(At the disposal of the presiding bishop.)	
New England.....	1,000
New England Southern.....	1,400
New Hampshire.....	1,066
Northwest Indiana.....	445
Rock River.....	1,500
	<hr/>
	\$6,111

The appropriations of the Woman's Foreign Missionary Society for 1894, aggregating \$310,731, were presented, and referred to a committee consisting of Bishop Merrill, Dr. Day, and Dr. Crawford.

The roll of attendance of the Board of Managers was presented and referred to a committee consisting of Bishop Andrews, Dr. H. Eaton, and Mr. John French.

An invitation from the Hanson Place Church, Brooklyn, N. Y., for the next session of the General Committee was presented. On motion, it was ordered that at eleven o'clock on Saturday morning the order of the day be the fixing of the seat of the next General Missionary Committee, and that all invitations be passed to the Secretaries' desk.

The Committee adjourned.

SATURDAY MORNING, NOVEMBER 11.

The Committee met at 9 A. M., Bishop Warren presiding and conducting the opening devotional exercises.

The Committee on Distribution of the Appropriation to the Central, Northern, and Western Swedish Conferences recommended the following, which were adopted:

Central Swedish.....	\$3,489
Western Swedish.....	3,867
Northern Swedish.....	4,200
(\$200 of this available at once, at the disposal of the resident bishop.)	

SPANISH MISSIONS.

The following appropriations were made:

New Mexico Spanish.....	\$11,556
New Mexico Spanish, for schools..	1,800
(\$900 of this for school in Albuquerque, to be administered by the Board.)	
New York East, Spanish.....	700
(\$200 of this available at once, at disposal of the resident bishop.)	

CHINESE MISSIONS.

The following appropriations were made:

California.....	\$7,870
New York.....	1,000
Oregon and Puget Sound	1,000
(At the disposal of the resident bishop, and \$110 available at once.)	
Southern California.....	1,000

On motion, it was ordered that the \$600 for rent in the Chinese Mission in San Francisco, appropriated last year, may be used for paying the expense of repaving the streets bordering on the mission buildings, ordered by the city government.

JAPANESE MISSIONS.

California.....	\$6,400
-----------------	---------

The question of an appropriation for work in the Hawaiian Islands was referred to the Committee on New Work, and action on the recommendations made was postponed until said committee should report.

The order of the day was taken up, which was the fixing of the seat of the next session of the General Missionary Committee. Invitations from Hanson Place Methodist Episcopal Church, Brooklyn, and from Detroit, Mich., were presented, and New York was also nominated.

On motion, the invitation of the Hanson Place Church, Brooklyn, was accepted, and the hearty thanks of the General Committee were sent to the Detroit Preachers' Meeting for their kind invitation.

Secretary Peck, as a question of privilege, stated that in view of the financial condition and the necessities of the work at home for the efforts of the Secretaries he had decided not to make the official visit to India provided by the Board, and remain at home for the sake of the work.

On motion of Dr. Crawford the following resolutions were adopted:

Resolved, 1. That this General Missionary Committee has listened with deep interest to the statement made by Secretary Peck of his purpose to forego his anticipated official visit to India and Malaysia, authorized by the Board of Managers, and for which all preparations have been fully made, in view of the present depressed condition of the finances, and the imperative need of the most earnest efforts of the Corresponding Secretaries to meet the obligations of the Society.

2. That we appreciate the magnanimous action of Secretary Peck in giving up, at the call of duty, his visit to the field where many important matters demand attention, where great results are being attained, and where his coming is anticipated with intense interest, both by our missionaries and by the native Christians.

3. That we are confident that this decision of Secretary Peck will be followed by great blessings upon the work at home in connection with his labors, and that his action will meet with cordial appreciation throughout the entire Church.

BOHEMIAN AND HUNGARIAN MISSIONS.

The following appropriations were made:

Baltimore	\$890
East Ohio.....	2,223

The Committee adjourned.

SATURDAY AFTERNOON.

The Committee met at 2 P. M., Bishop Foss presiding. The Hon. John French conducted the devotional exercises.

The following appropriations were made:

BOHEMIAN AND HUNGARIAN MISSIONS.

Philadelphia.....	\$450
(At the disposal of the resident bishop.)	
Pittsburg.....	1,110
Rock River.....	3,200
(Available January 1, and at the disposal of the resident bishop.)	
Upper Iowa.....	712
(Available for calendar year 1894, at the disposal of the resident bishop of Chicago.)	

ITALIAN MISSIONS.

Louisiana.....	\$1,156
(At the disposal of the resident bishop.)	
New England.....	890
New York.....	890
Philadelphia.....	1,335
(At the disposal of the resident bishop.)	
Rock River.....	1,000
(At the disposal of the resident bishop.)	

PORTUGUESE MISSION.

New England Southern.....	\$712
---------------------------	-------

HEBREW MISSION.

New York.....	\$1,200
(\$200 available at once, at the disposal of the resident bishop.)	

PENNSYLVANIA DUTCH.

Philadelphia.....	\$800
(At the disposal of the resident bishop.)	

The following appropriations were made:

AMERICAN INDIANS.

California.....	\$890
California, for schools.....	100
Cent'l New York, for the Onondagas.....	500
Cent'l New York, for the Oneidas.....	200
Columbia River.....	1,000
Detroit.....	534
Genesee, for Tonawanda.....	250
Genesee, for Cattaraugus.....	250
Michigan.....	623
Minnesota.....	445
Navajo.....	1,000
(At the disposal of the Board.)	
Northern New York.....	534
Oregon.....	600
Puget Sound.....	350
Wisconsin.....	800

Class No. 3.

Appropriations for Conferences north of the Potomac and Ohio, and east of the Mississippi River, were then made, as follows:

Detroit.....	\$4,890
East Maine.....	1,800

Maine.....	\$1,350
Michigan.....	4,445
New Hampshire.....	1,350
Northern New York.....	1,350
Vermont.....	1,350
West Wisconsin.....	4,445
Wilmington.....	700
Wisconsin.....	4,000

Class No. 4.

Appropriations for Conferences in Iowa and Kansas, and States north of them, including Black Hills, were made as follows:

Black Hills.....	\$4,978
Black Hills, for schools.....	1,000
Des Moines.....	712
(For work in Council Bluffs.)	
Kansas.....	1,400
Minnesota.....	9,778
(\$500 of this available at once for Duluth District, and \$278 for Clinton Avenue Church, St. Paul, both at the disposal of the resident bishop.)	

It was decided that the Committee hold evening sessions next week, commencing at 7:30 o'clock. Committee adjourned.

MONDAY MORNING, NOVEMBER 13.

The Committee met at 9 A. M., Bishop Hurst presiding. Devotional exercises were conducted by Rev. Dr. J. F. Goucher.

On motion, the Secretary of the Committee was instructed to convey to the Rev. Dr. O. P. Petersen, of our Norwegian work, now critically ill in Minneapolis, the assurance of the sympathy of this General Committee and of their earnest prayers for his speedy recovery.

On motion, the appropriations to the Conferences in Kansas and Nebraska were referred to a committee consisting of Bishops Walden, Ninde, and Joyce, Dr. J. J. Bentley, and Dr. D. W. C. Huntington.

The consideration of Class No. 4 of Domestic Missions was resumed, and the following appropriations made:

North Dakota.....	\$9,778
Northwest Iowa.....	3,556
South Dakota.....	9,334
Oklahoma.....	15,000
(Of which \$4,000 is for the Cherokee Strip; \$1,000 available at once, at the disposal of the presiding bishop.)	

The appropriations to Class No. 5 were made as follows:

Alabama.....	\$3,112
Arkansas.....	5,334

These appropriations were afterward reconsidered, and the appropriations to Class No. 5 were all referred to a committee, who were authorized to recommend the distribution of not over \$54,756 in the class, and report to the General Committee. The

following committee was appointed for this purpose: Bishops Bowman, Merrill, Warren, Hurst, Walden, Mallalieu, FitzGerald, Joyce, and Newman, and Drs. Hargis, Freshwater, Carter, Bentley, Scott, and Goucher, and Mr. Alden Speare.

Afterward the appropriations to Class No. 6 were referred to the same committee to adjust with the prevailing reduction, and report.

Dr. Buckley moved that the report of the Committee on Alaska be considered, and that Rev. Dr. Sheldon Jackson be invited to make a statement to the General Committee concerning the relations of our Church and Missionary Society to the work in Alaska.

Dr. Sandford Hunt moved as an amendment that the report of the committee be heard, and that the General Committee take a recess of fifteen minutes, during which time the members may be addressed by Dr. Sheldon Jackson; the amendment prevailed, and the motion as amended was adopted.

The report of the committee was read; the Committee adjourned, listened to Dr. Jackson, then resumed its session, and the report of the committee was then adopted by a unanimous rising vote, as follows:

Your Committee on Work in Alaska would report that we had a consultation with the representatives of the Woman's Home Missionary Society, and, after mature reflection, we submit the following:

1. We approve the appropriation by the Woman's Home Missionary Society of \$4,000 to their school in Unalaska, some \$1,700 of which yet remains to be expended.

2. We congratulate the Woman's Home Missionary Society on the success of its school at Unalaska, commend it most earnestly, and will approve their employment of a teacher, who is also a preacher, and, if possible, an ordained preacher, in addition to the exclusively teaching force of the school.

Class No. 7.

Appropriations to the Rocky Mountain District were taken up and made as follows:

Arizona.....	\$6,667
Colorado.....	9,500
Idaho.....	5,000
Montana.....	5,778
Nevada.....	3,000
Nevada, for schools.....	850
New Mexico English.....	6,000
(\$200 of this available at once.)	
North Montana.....	3,750
Utah.....	9,000
Utah, for schools.....	4,300
Wyoming.....	5,778

On motion of Bishop Fowler, the consideration of work in Chili, South America, was made the order of the day at three o'clock in the afternoon.

Dr. M. S. Hard asked to be excused at the close of the afternoon session, and permission was granted, and it was resolved that the Conferences represented by Dr. Hard should be considered immediately after the consideration of the work in Chili, this afternoon.

On motion, it was ordered that the afternoon session should begin at three o'clock.

Class No. 8.

The appropriations to the Conferences on the Pacific Coast were made as follows:

California.....	\$7,112
(\$800 of this for Van Ness Avenue Church, at the disposal of the resident bishop.)	
Columbia River.....	6,000
Oregon.....	2,500
Puget Sound.....	6,800
(\$1,000 of this available at once.)	
Southern California.....	5,778

The Committee adjourned.

MONDAY AFTERNOON.

The Committee met at 3 P. M., Bishop Ninde presiding. Devotional exercises were conducted by Dr. H. K. Carroll.

The order of the day, namely, the consideration of mission work in Chili, was taken up, and the following preamble and resolutions, presented by Bishop Fowler, were, on motion, adopted:

It is known to this Committee that there has existed for some years an incorporation known as the Transit and Building Fund Society of Self-supporting Missions. The nature and work of this society is defined in the following statement taken from its charter, namely:

"The particular business and objects of said society are to provide the ways and means, and to manage, appropriate, and apply the same as follows, namely:

"1. To provide a suitable outfit for missionary preachers and teachers.

"2. To pay their passage to foreign countries.

"3. To pay the traveling expenses of pioneer evangelists in those countries.

"4. To build or purchase dwelling houses, schoolhouses, and houses of worship for the use of the missionaries.

"5. Also to translate the sacred Scriptures and suitable religious and literary publications into foreign languages, and to print and publish the same.

"6. The funds of this society shall not be used to pay salaries of agents at home, nor of preachers or teachers in foreign countries."

Under these provisions of the charter educational and evangelistic work has been carried forward in Chili, and a property amounting to about \$300,000 in gold has been accumulated. At present forty-three ministers and teachers from the United States are at work in this field.

This society, represented by Messrs. Anderson Fowler and Richard Grant, now presents the following propositions, namely:

"We offer to transfer all the mission work and mission property belonging to the above society in Chili to the Missionary Society of the Methodist Episcopal Church, free from debt, upon these conditions, that Chili be set apart exclusively for self-supporting mission work, and that the mission work in Chili be carried on and conducted on the plan of self-support as heretofore."

Now, therefore, the General Missionary Committee, so far as it has authority, and subject to the authority of the General Conference, accepts for itself the above proposition, and recommends the Missionary Board to accept in like manner the proposition and to enter upon and prosecute this work on the conditions hereinbefore set forth. We also appropriate \$25,000 contingent upon its being given specially for this work, said money to be administered by the Board.

On motion of Bishop Foss it was resolved that Bishops Fowler and Newman, Dr. J. M. Buckley, Dr. S. F. Upham, and General E. L. Dobbins, be appointed a Committee to express to Mr. Anderson Fowler and Mr. Richard Grant the appreciation of the Committee of the great work established and successfully carried on in Chili, and their hearty thanks for the proposition made by them and now adopted by the Committee.

On motion, Mr. Anderson Fowler and Mr. Richard Grant were introduced to the Committee and invited to seats within the bar of the Committee.

The second order of the day, consideration of Conferences represented by Dr. M. S. Hard, was taken up.

On motion, the appropriation of \$300 to Welsh Missions in the Wyoming Conference was reconsidered, and, on motion of Dr. Hard, \$356 was appropriated.

Class No. 5.

The following report of the Committee on Appropriations to Classes 5 and 6 recommended the following appropriations to white work in the South, and they were adopted:

Alabama.....	\$3,110
Arkansas.....	5,335
Austin.....	4,220
(\$450 of this to be at the disposal of the presiding bishop for church at Fort Worth.)	
Blue Ridge.....	3,780
Central Tennessee.....	3,555
Georgia.....	2,665
Gulf Mission.....	1,800
Holston.....	3,555
Kentucky.....	4,700
Missouri.....	3,890
St. John's River.....	3,200
St. Louis.....	5,000
Virginia.....	4,000
West Virginia.....	5,335

Class No. 6.

The following appropriations, recommended by the Special Committee for Work among Colored People, were adopted:

Central Alabama.....	\$3,015
Central Missouri.....	3,110
Delaware.....	1,640
East Tennessee.....	2,660
Florida.....	2,130
Iowa.....	800
(\$200 available at once, at disposal of presiding bishop.)	
Lexington.....	2,900
Little Rock.....	2,890
Louisiana.....	4,440
Mississippi.....	2,310
North Carolina.....	3,015
Savannah.....	3,105
South Carolina.....	4,000
Tennessee.....	2,215

Texas.....	\$4,000
Upper Mississippi.....	3,015
Washington.....	2,115
West Texas.....	4,215

The Committee on New Work then made their report in part, and the following was adopted:

A communication was received from J. O. Knowles concerning the Bethel work of Meriden Street, East Boston, Mass., Dr. Bates, pastor. There is a congregation of one thousand two hundred, and a Sunday school of nine hundred, and those who have aided have gone, or cannot help longer. While the committee concede the great importance and value of that work, yet they feel compelled to decline to recommend any appropriation at this time, in view of our financial condition.

A memorial asking for \$350 was received from the Des Moines Conference, to be used as follows:

Des Moines City Mission.....	\$150
Polk City.....	150
Valley Junction.....	50

At the latter place the people are worshipping in a hall, and the presiding elder is held responsible for the rent. The request was urged upon the facts of great necessity, and also that this Conference has been very loyal to missions, and increased its collection this year \$666. The memorial was urged by all the presiding elders and by Bishop Mallaleu, who presided at the last session of the Conference. The committee recommend that \$300 be granted, \$50 to be made available soon, and the whole to be administered by Emory Miller, the presiding elder, according to his best judgment.

A memorial from the Des Moines Conference, signed by all the presiding elders and by Bishop Mallaleu, the president of the Conference, was received, asking that \$300 should be apportioned to charges on the Atlantic District, as follows:

Neola.....	\$150
Avoca.....	150

The request was supplemented with facts from D. C. Franklin, the presiding elder, who was present, who stated that these points could not be attached to other circuits, and that the Atlantic District gave \$270 of the advance in the Conference collection for missions for this year. The committee recommend that the \$300 be granted.

The Committee adjourned.

MONDAY NIGHT.

The Committee met at 7:30 P. M., Bishop Walden presiding. Devotional exercises were conducted by Rev. Dr. T. E. Fleming.

The report of the Committee on Appropriations to Conferences in Kansas and Nebraska was made and adopted. The appropriations were:

Kansas.....	\$1,400
South Kansas.....	1,900
Northwest Kansas.....	6,600
Southwest Kansas.....	5,500
Nebraska.....	2,150
North Nebraska.....	5,000
West Nebraska.....	6,500
Northwest Nebraska.....	3,200

The report of the Committee on Woman's Work for the Chinese on the Pacific Coast was made and adopted, as follows:

The friends of both the Woman's Home Missionary Society and the Woman's Missionary Society of the Pacific Coast have felt for several years that the best interests of the Church would be promoted if the work could be carried on under one organization.

The Society of the Pacific Coast proposes to turn over to the Woman's Home Missionary Society the property, furnishings, etc., of the mission in San Francisco, to collect a special fund for the work, and to receive appropriations in future from the treasury of that society.

It is understood that the appropriations of the Missionary Society are made in advance for the Conference year, and that the action of that society last November will provide for the work until September, 1894.

It is desired by the ladies of both societies that the Woman's Missionary work in behalf of the Chinese and other Asiatic peoples in this country be conducted as a bureau of the Woman's Home Missionary Society.

In view of the earnest desire of the ladies of both the above named societies, and in consideration of the advantage which must arise from unifying the Woman's Home Missionary work of the Church, we heartily recommend the union of the societies.

Secretary Peck presented the request of Dr. M. C. Harris, Superintendent of the Japanese Mission in San Francisco, that \$1,800 of the appropriation for the current year to the Woman's Missionary Society of the Pacific Coast be granted to him for the Japanese Woman's Home and for work among Japanese women in San Francisco. On motion, this request was concurred in, provided the resident bishop approves.

Bishop Walden presented the appropriations of the Woman's Home Missionary Society for 1894, aggregating \$59,307 unconditional, and \$66,140 conditional, and, on motion, they were referred to the Committee on Alaska.

The Committee on New Work reported the following, which was adopted:

A communication came to the committee from Dr. C. W. Drees, Superintendent of our South America Missions, asking that new work be authorized at a number of points named in the Argentine Republic, but for the reason so frequently repeated (our lack of money) the committee do not feel justified to recommend the granting of the request.

The Committee on Building Fund for Foreign Missions made their report, which was adopted, as follows:

Your committee would respectfully report that they have duly considered the matter referred to them, and have reached the following conclusions, which they submit to the General Committee:

That on account of the financial stringency it is inexpedient to create a general fund for church and other property in foreign missions.

That they recommend the General Committee to select from the list of proposed acquisitions of property those which are most pressing, and make appropriations therefor subject to special donations.

Appropriations to Foreign Missions were taken up, and the following made for Liberia:

For work in Liberia.....	\$2,500
Contingent	200
Cape Palmas Seminary.....	600
School at Monrovia.....	600

White Plains Seminary.....	\$1,320
Pesseh Mission.....	300
Gholah Mission.....	200
For seven new missions.....	1,280
	<hr/> \$7,000

(The new missions are Ebenezer, Nimmo, Bluebarre, Wah Country, Fortville, New Sess River, and Powell.)

After several motions had been made, and some adopted and afterward reconsidered, on motion, all the committees to whom appropriations for the foreign missions had been referred were requested to consider and report what distribution for the work as it is they can make for all the missions referred to them, on a scale of reduction of one ninth from the appropriations of the previous year.

The Committee adjourned to meet at 10:30 A. M. the next day, giving an opportunity to the committees to meet in the morning.

TUESDAY MORNING, NOVEMBER 14.

The Committee met at 10:30 A. M., Bishop Mallalieu presiding. Devotional services were conducted by Rev. Dr. J. R. Day.

On motion of Bishop Foss, it was ordered that the rules 2 and 4 of the Order of Appropriations be suspended.

The report of the Committee on South America and Mexico was considered, and in respect to South America it was ordered that after the words "for the work" should be added "not including Chili;" and in respect to Mexico \$3,000 should be inserted for purchase of property in Guanajuato.

The report of the Special Committee was recommended to the committee, and Bishop Walden and Mr. Alden Speare were added to the committee.

The General Committee adjourned.

TUESDAY AFTERNOON.

The Committee met at 2 P. M., Bishop Foss presiding. Devotional services were conducted by Rev. Dr. Craver, of the Mexico Mission. Bishop Joyce took the chair.

The Committee on South America and Mexico made their report, which was adopted, as follows:

South America.

For all purposes.....\$51,671

To be redistributed within the estimates by the South American Committee and the bishop in charge, subject to the approval of the Board.

Mexico.

For all purposes.....\$53,378

Of this amount \$3,000 may be for the Guanajuato property, and the whole to be redistributed within the estimates by the Finance Committee of Mexico, with the approval of the presiding bishop.

Other committees made their reports, and the following appropriations were made:

*The General Missionary Committee.**Africa.*

Liberia, for the work.....	\$2,500
School at Cape Palmas.....	500
School at Monrovia.....	500
School at White Plains.....	800
Gholah Mission.....	200
Pesseh Mission.....	300
Seven new missions.....	700
Contingent, at disposal of the bishop.....	200

\$5,700*North Germany.*

For the work.....	\$12,100
For Berlin debt.....	600
For chapel debts, in aid.....	1,200

\$13,900*South Germany.*

For the work.....	\$11,500
For Martin Mission Institute.....	1,500
For chapel debts, in aid.....	800

\$13,800*Switzerland.*

For the work.....	\$6,900
For chapel debts, in aid.....	1,000

\$7,900

On motion, it was ordered that of the appropriation made to Martin Mission Institute \$500 be available at once.

On motion of Bishop Hurst, it was ordered that the sum total of appropriation for chapel debts in North and South Germany be left to the Board of Managers for distribution between the two Conferences.

Norway.

For the work.....	\$14,000
-------------------	----------

Sweden.

For the work.....	\$18,000
For the Upsala school.....	1,500

\$19,500*Denmark.*

For the work.....	\$8,000
-------------------	---------

Finland and St. Petersburg.

For the work.....	\$3,873
-------------------	---------

Bulgaria.

For the work.....	\$17,000
Restored appropriation.....	1,250

\$18,250

On motion, the Board of Managers and the bishop in charge were authorized to save such sums, not exceeding \$1,000, as they may find possible from the work for the purchase of property at Rustchuk.

Italy.

For the work.....	\$31,000
For fourth payment Rome property.....	8,500
For new building in Rome.....	3,000

\$42,500

On motion, it was resolved that the application for the appointment of Rev. H. Olsen as Financial Agent for the Upsala Theological School was not deemed advisable on account of the present financial depression.

Bishop Newman presented the report of the school at Buenos Ayres, and, on his motion, it was referred to the Board of Managers.

The following appropriations were made to

China.

Foochow, for the work.....	\$25,400
Central China, " ".....	41,344
North China, " ".....	42,000
West China, " ".....	9,967

\$118,711*Japan.*

For the work.....	\$54,408
-------------------	----------

Korea.

For the work.....	15,967
-------------------	--------

On motion, the plan sent by Secretary Leonard for stimulating self-support of the native preachers in Japan, by making appropriations for the Conference year, with the purpose of diminishing the amounts annually and increasing the amount contributed by the people, and the whole subject connected therewith were referred to the Board of Managers.

The following resolutions, presented by the committee, were adopted:

Resolved, 1. That the appropriations for the several missions in China be referred for adjustment to the Board's Committee on China, with the Secretaries and Treasurer.

2. That the amount appropriated to Japan and Korea be referred to the Board's Committee on Japan and Korea and the Secretaries and Treasurer for readjustment within the estimates.

The following conditional appropriations were made:

Foochow, to build a church at Foochow (Tieng Ang Dong).....	\$8,000
Foochow, for chapel and parsonage at Hinghua.....	1,500
North China, for a church at Peking.....	8,000
Japan, for a church in Yokohama....	3,350

On motion of Bishop Mallalieu, it was resolved that the Committee approve of the use of \$732 from a surplus in the Central China treasury, which was applied to certain necessary objects in that Mission by the advice of Bishop Mallalieu last year.

On motion of Bishop Walden, it was ordered that in all cases where redistributions have been referred to the committees of the Board they shall be subject to the approval of the Board.

The Committee on the Appropriations of the Woman's Foreign Missionary Society recommended that their appropriations be approved, and the report was adopted.

The Committee on Southern Asia reported in favor of the following appropriations:

North India.....	\$65,525
Northwest India.....	23,144
South India.....	16,665
Bombay.....	12,835
Bengal-Burma.....	9,560
	<hr/> \$127,729

and \$4,000 additional, \$1,000 to each of the four new Conferences, to bring up salaries of missionaries to the amount allowed.

Bishop Fowler moved as a substitute that the \$4,000 recommended for adjusting salaries in view of the depreciation of silver be granted, and that with this exception the appropriations to India be made on the basis of a reduction of one ninth from the appropriations of last year, and that \$15,000 be appropriated as a conditional appropriation conditioned on the amount being contributed by special donations. The substitute was adopted and the appropriations made:

North India.....	\$58,244
Northwest India.....	20,572
South India.....	14,814
Bombay.....	11,409
Bengal-Burma.....	8,498
	<hr/> \$113,537

(To each of these Conferences except North India \$1,000 should be added for adjusting salaries.)

An appropriation of \$1,000 was made to Bengal-Burma Conference to meet the salary of Rev. G. J. Schilling, missionary to Burma, contingent upon special donations for this purpose.

The appropriation for work in Malaysia was made, amounting to \$8,889. It was directed that all appropriations for India and Malaysia should be redistributed by Bishop Thoburn and the Finance Committees with the approval of the Board.

On motion, the following conditional appropriations were made: \$10,000 for the purchase of property in Korea, \$2,000 for the new building in Rome, \$3,000 for purchase of property at Guanajuato, Mexico, \$14,000 for church building in South America, as follows: \$3,000 for Boca, \$5,000 for Buenos Ayres, \$1,000 for Trinidad, \$5,000 for Montevideo.

TUESDAY NIGHT.

The Committee met at 7:30 P. M., Bishop Fowler presiding. Devotional services were conducted by Rev. Dr. C. W. Smith.

The report of the Committee on the Attendance of the Members of the Board of Managers was presented and adopted, as follows: "Although we find that some members of the Board have been absent for a sufficient time to authorize the vacating of their seats in the Board, we do not deem it advisable to declare any vacancy at present."

A conditional appropriation of \$600 was made for reinforcements for West China.

An appropriation of \$900 was made for Lower California.

The Committee on New Work made a further report, as follows:

A communication was received from Dr. J. W. Lindsay, of Boston, asking for \$800 to aid the Norwegian and Danish Mission at Concord, Mass. It has been a mission since 1837. A chapel has been built this year. They have 21 members and 5 probationers in the midst of a population of 7,000 people, where there are 500 Norwegians and Danes. The committee recommend an appropriation of \$400. *Not adopted.*

A paper was read from Mrs. Dr. Dorchester, stating that there was great need of work being done among the Chipewewa Indians. The Woman's Home Missionary Society have work among these Indians, and the committee recommend that the request be passed to the Corresponding Secretary of that society for consideration. *Adopted.*

A proposition was received from Rev. E. S. Dutcher, of the North Montana Mission, that the "Woman's National Indian Association" would give to our Church 160 acres of land, on which there was a house, with \$200 worth of furniture, also hay, team, tools, etc., situated on the reservation of the Blackfeet Indians, on condition that the missionary and his wife should receive a support of \$1,000. The committee recommend the acceptance and an appropriation of \$500 for the one half year commencing August 1, 1894. *Adopted, and the \$500 placed at the disposal of the Board when the transfer is made to them.*

Representations from the California Conference came to the committee requesting that mission work among Japanese in Honolulu be taken up again. The committee recommend that \$1,000 be appropriated for the purpose, at disposal of resident bishop at San Francisco. *Adopted.*

A communication was received from presiding elders and others in the Des Moines Conference, asking that \$500 be appropriated for work among the Mormons within the bounds of that Conference. The committee does not feel justified in recommending an appropriation for this work in view of the financial depression. *Adopted.*

A communication was received from the presiding elders of the Central New York Conference, asking that \$300 be given for city mission work in Syracuse, N. Y., and \$100 for the same purpose in Elmira, N. Y., but the committee does not recommend the appropriation. *Adopted.*

A communication was received from Rev. A. C. Barnes, indorsed by Bishops Ninde and Fitzgerald, asking for \$1,500 for English work in Toledo, O. We recommend an appropriation of \$1,000 for this purpose, at the disposal of the resident bishop at Detroit. *Adopted.*

Communications were received urging an appropriation of \$500 for work among the Bohemians in Saline County, Neb. While the need of such work is conceded, the times prevent our recommending the appropriation. *Adopted.*

A request was received from Dr. J. A. B. Wilson, pastor of Eighteenth Street Methodist Episcopal Church, New York city, asking for \$1,000 to establish a Welsh mission in connection with that church. A class of twenty-six and a Sunday school have been organized within a few weeks. The committee regret that they cannot recommend the appropriation in the presence of the acknowledged success of the work, and wish to express their great appreciation of the energy and heroic work of Dr. Wilson. *Adopted.*

A communication was received asking that an appropriation be made to secure the printing of the New Testament in the language of the St. Regis Indians. While the committee acknowledge the desirableness and worth of such a work, they cannot recommend it on account of the expense. *Adopted.*

Representation was made that there was a need for an appropriation of \$1,000 for the support of a man to preach to deaf mutes in Chicago. There are 1,000 of this class in that

city, and 300 have been attending our service held for them. The committee recommend \$500 be appropriated and made available at once, and that it be administered by the resident bishop. *Not adopted.*

A memorial signed by the presiding elders of the Troy Conference was received, asking that \$2,000 be appropriated for English work in the Adirondacks. The opening of the Adirondack regions, the pressing state of finances in the Conference, the known liberality of the Conference to missions, and the great need of the people, religiously, are urged in its behalf. The committee recommend an appropriation of \$1,000. *Adopted.*

Rev. W. R. Davenport sent a paper asking that a mission be opened in Barre, Vt., for the Italians, and that an appropriation be made for its support. The committee does not recommend the appropriation. *Adopted.*

A communication was received from J. O. Foster, of South Evanston, Ill., asking for an appropriation to sustain a preacher in preaching to the soldiers at Fort Sheridan. The committee recommend an appropriation of \$250 for this purpose. *Not adopted.*

On motion, the following resolution was unanimously adopted:

Resolved, That the most hearty thanks of this General Committee are hereby extended to Messrs. Anderson Fowler, of New York, and Richard Grant, of East Orange, N. J., representing the "Transit and Building Fund Society of Self-supporting Missions," for their most generous gift of over two hundred thousand dollars' worth of church and school property in Chili, South America, to the Missionary Society. We know of no parallel to this liberality in all the past, and we pray that these schools and churches may be fountains of Christian usefulness in all the future.

Dr. J. M. Buckley offered the following, which was adopted:

Whereas, Owing to the stringency of the times the General Committee, to its great sorrow, has been compelled to reduce its appropriations, and at the same time has to attempt the raising of money to defray the debt accumulated to an amount equal to the lack in receipts from all sources, sufficient to pay the appropriations made for the past year; therefore,

Resolved, That we commend to the Board the appointment of a special committee, consisting of the resident bishop at New York, the corresponding secretaries, the treasurer, three ministers and three lay members of the Board, to consider and devise unusual means of raising money, among which shall be conventions in the great centers, in which members of the Board and of the General Committee, and other ministers and laymen specially adapted to the work, shall be employed.

The Committee on Domestic Missions recommended the return to the Board of the paper relating to the purchase of the property of the Woman's Home Missionary Society at Albuquerque; also that the subject of work in cities be referred to a committee, to report at the next session of the General Committee; and these recommendations were adopted.

The Committee on Appropriations to Conferences not heretofore receiving appropriations made the following report, which was adopted:

We have had before us the memorial of the Newark Conference asking for a missionary appropriation to that Conference upon certain conditions. As the proposed plan is a wide departure from the methods of appropriation that have been observed in the General Committee we do not feel prepared to make a report upon it. But in order to give the plan suggested by the Newark Conference the consideration

to which it is entitled, we recommend the appointment of a Committee to whom this matter shall be referred for investigation to report at the session of the General Committee in Brooklyn in 1894. We recommend as that committee Bishops Fowler, Niide, and Vincent, General E. L. Dobbins, Drs. J. F. Goucher, S. P. Hammond, M. D'C. Crawford, J. M. Buckley, S. O. Benton, J. H. Hargis, W. J. Paxson, and G. B. Wight.

On motion, Dr. H. K. Carroll was added to the committee, and the subject of work in cities was referred to this committee.]

On motion, \$109,263.26 was appropriated for the debt, and the appropriations made up to that time were confirmed as a whole.

On motion, the following were appointed a committee to prepare an appeal to the churches in behalf of the appropriations made by the committee: Bishop Niide, Bishop Fowler, Alden Speare, E. L. Dobbins, and H. K. Carroll.

On motion, the apportionments were referred to the Board of Managers, to be made on the basis of the appropriations.

Resolutions of thanks were adopted to the United Press, the daily press of Minneapolis and St. Paul, the churches and people of Minneapolis, etc.

The following was presented and adopted:

Whereas, It is very desirable that we have a church in Callao, Peru, and an excellent site for a church in that city is offered us at a reduced price; therefore,

Resolved, That if \$5,000 be contributed especially for that purpose it may be employed for purchasing a lot and commencing the erection of a church in Callao, Peru.

The Committee adjourned *sine die*.

Missionary Appropriations for 1894.

I. FOREIGN MISSIONS.

1. Africa:	
<i>Liberia:</i>	
For the work.....	\$2,500
For school at Cape Palmas.....	500
For school at Monrovia.....	500
For school at White Plains.....	800
Gholah Mission.....	200
Pesseh Mission.....	300
For new work.....	700
For contingent, at disposal of the bishop.....	200
Total for Africa.....	\$5,700
2. South America:	
For all purposes.....	\$51,671
To be redistributed within the estimates by the South American Committee and the bishop in charge, subject to the approval of the Board.	
3. China:	
<i>Foochow:</i>	
For the work as it is.....	\$25,400
<i>Central China:</i>	
For the work as it is.....	41,344
<i>North China:</i>	
For the work as it is.....	42,000
<i>West China:</i>	
For the work as it is.....	9,967
Total for China.....	\$118,711
4. Germany:	
<i>North Germany:</i>	
For the work.....	\$12,100
For interest on Berlin debt.....	600
For debts—grant in aid.....	1,200
	\$13,900

Missionary Appropriations for 1894.

573

South Germany:		(SCANDINAVIAN.)	
For the work.....	\$11,500	Austin (Swedish).....	\$1,700
For debts—grant in aid.....	800	California (Swedish).....	2,900
For Martin Mission Institute (of which \$500 is available at once).....	1,500	Central Swedish.....	3,489
		Colorado (Swedish).....	445
		East Maine (Swedish).....	445
Total for Germany.....	\$13,800	New York (Swedish).....	1,000
		New York East (Norwegian).....	2,000
5. Switzerland:		New York East (Swedish).....	2,900
For the work.....	\$6,900	New England (Swedish).....	5,000
For church debts—grants in aid.....	1,000	New England Southern (Swedish).....	1,700
Total for Switzerland.....	\$7,900	Northern Swedish, of which \$200 is available at once at disposal of presiding bishop.....	4,200
6. Scandinavia:		Norwegian and Danish.....	9,800
Norway:		Philadelphia, available at once, for present Conference year.....	200
For the work.....	\$14,000	Puget Sound (Swedish), of which \$200 is available at once, at disposal of presiding bishop.....	2,400
Sweden:		Western Norwegian-Danish, of which not more than \$1,000 shall be at the disposal of presiding bishop for schools.....	12,000
For the work.....	18,000	Western Swedish.....	3,867
For school at Upsala.....	1,500	Wilmington.....	625
Denmark:			
For the work.....	8,000	Total.....	\$54,671
Finland and Saint Petersburg:			
For the work.....	3,873		
Total for Scandinavia.....	\$45,373		
7. India:		(GERMAN.)	
North India:		California German.....	\$4,445
For the work.....	\$58,244	Central German, of which \$445 is for the continuance of work begun in Detroit under last year's appropriation.....	4,900
Northwest India:		Chicago German.....	4,225
For the work.....	21,572	East German.....	6,230
South India:		Northern German.....	3,330
For the work.....	15,814	North Pacific German.....	5,330
Bombay:		Northwest German.....	3,555
For the work.....	12,409	Saint Louis German.....	3,775
Bengal-Burma:		Southern German.....	4,800
For the work.....	9,498	West German.....	6,220
Total for India.....	\$117,537	Total.....	\$46,900
8. Malaysia:		(FRENCH.)	
For the work.....	\$8,889	Gulf Mission, at disposal of presiding bishop.....	\$700
All appropriations for India and Malaysia to be redistributed by Bishop Thoburn and the Finance Committees, with the approval of the Board.		New England.....	1,000
		New England Southern.....	1,400
9. Bulgaria:		New Hampshire.....	1,066
For the work.....	\$17,000	Northwest Indiana.....	445
Restored appropriation.....	1,250	Rock River.....	1,500
Total for Bulgaria.....	\$18,250	Total.....	\$6,111
10. Italy:		(SPANISH.)	
For the work.....	\$31,000	New Mexico (Spanish).....	\$11,556
For fourth payment on Rome property.....	8,500	For schools, of which one half is for school in Albuquerque, to be administered by the Board.....	1,800
For new building in Rome.....	3,000	New York East, of which \$200 is available at once, at disposal of resident bishop.....	700
Total for Italy.....	\$42,500	Total.....	\$14,056
11. Mexico:		(CHINESE.)	
For all purposes, of which \$3,000 may be for the Guanajuato property, and the whole to be redistributed within the estimates by the Finance Committee of Mexico, with the approval of the presiding bishop.....	\$53,378	California.....	\$7,870
12. Japan:		New York.....	1,000
For the work.....	\$54,408	Oregon and Puget Sound, at disposal of resident bishop, of which \$110 is available at once.....	1,000
13. Korea:		Southern California.....	1,000
For the work.....	\$15,967	Total.....	\$10,870
Appropriations for Japan and Korea to be redistributed by the Committee on Japan and Korea, with the secretaries and treasurer, within the estimates, with approval of the Board.		(JAPANESE.)	
14. Lower California:		California.....	\$6,400
For the work.....	\$900	For Japanese work in Honolulu, at disposal of resident bishop at San Francisco.....	1,000
Total for Foreign Missions.....	\$568,884	Total.....	\$7,400
		(BOHEMIAN AND HUNGARIAN.)	
II. DOMESTIC MISSIONS.		Baltimore.....	\$800
CLASS No. 1. (WELSH.)		East Ohio.....	2,223
Northern New York.....	\$900	Philadelphia, at disposal of resident bishop.....	450
Philadelphia.....	445	Pittsburg.....	1,110
Rock River.....	500	Rock River, available Jan. 1, at disposal of resident bishop.....	3,200
Wyoming.....	356	Upper Iowa, available for calendar year 1894, to be administered by the resident bishop at Chicago.....	712
Total.....	\$1,601	Total.....	\$8,585

Missionary Appropriations for 1894.

(ITALIAN.)	
Louisiana, at disposal of resident bishop....	\$1,156
New England.....	889
New York.....	880
Philadelphia, at disposal of resident bishop.....	1,885
Rock River, at disposal of resident bishop.....	1,000
Total	\$5,571

(PORTUGUESE.)	
New England Southern	\$712

(HEBREW.)	
New York, \$800 available at once, at disposal of resident bishop.....	\$1,500

(PENNSYLVANIA DUTCH.)	
Philadelphia, at disposal of resident bishop	\$800

Total for Class No. 1..... \$158,177

CLASS NO. 2. (AMERICAN INDIANS.)	
California.....	\$500
For schools.....	100
Central New York: For Onondagas.....	500
For Oneidas.....	200
Columbia River.....	1,000
Detroit.....	534
Genesee: Tonawanda.....	250
Cattaraugus.....	2.0
Michigan.....	623
Minnesota.....	445
Navajo, at disposal of the Board.....	1,000
Northern New York.....	534
North Montana, for Piegan Indian Mission for six months from August, 1894.....	500
Oregon.....	600
Puget Sound.....	350
Wisconsin.....	800
Total	\$8,576

CLASS NO. 3. (FOR CONFERENCES NORTH OF THE POTOMAC AND OHIO, AND EAST OF THE MISSISSIPPI RIVER.)

Central Ohio, for work in Toledo, at disposal of resident bishop in Detroit	\$1,000
Detroit.....	4,590
East Maine.....	1,800
Maine.....	1,350
Michigan.....	4,445
New Hampshire.....	1,350
Northern New York.....	1,350
Troy.....	1,000
Vermont.....	1,350
West Wisconsin.....	4,445
Wilmington.....	700
Wisconsin.....	4,000
Total	\$27,680

CLASS NO. 4. (FOR CONFERENCES IN IOWA AND KANSAS, AND STATES NORTH OF THEM, INCLUDING BLACK HILLS.)

Black Hills.....	\$4,978
For schools.....	1,000
Des Moines, of which \$712 is for work in Council Bluffs; \$300 for Atlantic City District; \$300 for Des Moines District, available at once, to be administered by Presiding Elder Emory Miller.....	1,312
Kansas.....	1,400
Minnesota, of which \$500 is available at once for Duluth District, and \$278 for Clinton Avenue Church, Saint Paul, both at disposal of resident bishop	9,778
Nebraska.....	2,150
North Dakota.....	9,778
North Nebraska.....	5,000
Northwest Iowa.....	3,556
Northwest Kansas.....	6,900
Northwest Nebraska.....	3,200
Oklahoma, of which \$4,000 is for the Cerokee Strip, \$1,000 of which is available at once, at disposal of the presiding bishop.....	15,000
South Dakota.....	9,234
South Kansas.....	1,900
Southwest Kansas.....	5,500
West Nebraska.....	6,500
Total	\$86,986

CLASS NO. 5. (WHITE WORK.)	
Alabama.....	\$3,110
Arkansas.....	5,335
Austin, of which \$450 is at disposal of presiding bishop for church at Fort Worth ..	4,220
Blue Ridge.....	3,780
Central Tennessee.....	3,555
Georgia.....	2,665
Gulf Mission.....	1,800
Holston.....	3,555
Kentucky.....	4,700
Missouri.....	3,890
Saint John's River.....	3,200
Saint Louis.....	5,000
Virginia.....	4,000
West Virginia.....	5,335
Total.....	\$54,145

CLASS NO. 6. (COLORED WORK.)	
Central Alabama.....	\$3,015
Central Missouri.....	3,110
Delaware.....	1,640
East Tennessee.....	2,060
Florida.....	2,120
Iowa, of which \$300 is available at once, at disposal of presiding bishop	800
Lexington.....	2,900
Little Rock.....	2,880
Louisiana.....	4,440
Mississippi.....	2,310
North Carolina.....	3,015
Savannah.....	3,105
South Carolina.....	4,000
Tennessee.....	2,215
Texas.....	4,000
Upper Mississippi.....	3,015
Washington.....	2,115
West Texas.....	4,215
Total.....	\$51,575

CLASS NO. 7. (ROCKY MOUNTAIN.)	
Arizona.....	\$6,667
Colorado.....	9,500
Idaho.....	5,000
Montana.....	5,778
Nevada.....	3,000
Nevada, for schools.....	850
New Mexico (English), of which \$200 is available at once.....	6,000
North Montana.....	3,750
Utah.....	9,000
For schools.....	4,300
Wyoming.....	5,778
Total.....	\$59,623

CLASS NO. 8. (PACIFIC COAST.)	
California, of which \$800 is for Van Ness Avenue Church, at disposal of resident bishop.....	\$7,112
Columbia River.....	6,000
Oregon.....	2,500
Puget Sound, of which \$1,000 is available at once.....	6,800
Southern California.....	5,778
Total.....	\$28,190

Total for Domestic Missions..... \$474,952

III. MISCELLANEOUS.

1. Contingent Fund.....	\$25,000
2. Incidental expenses.....	45,000
3. Office expenses.....	30,000
4. For disseminating missionary information.....	10,000
5. For salaries of Missionary Bishops.....	9,000
Total.....	\$119,000
For the debt.....	\$109,000

IV. RECAPITULATION.

I. FOREIGN MISSIONS.....	\$568,884
II. DOMESTIC MISSIONS:	
Welsh.....	1,600
Scandinavian.....	54,071
German.....	46,900
French.....	6,111
Spanish.....	14,056
Chinese.....	10,870

Japanese.....	\$7,400
Bohemian and Hungaria.....	8,585
Italian.....	5,271
Portuguese.....	713
Hebrew.....	1,200
Pennsylvania Dutch.....	800
American Indians.....	8,576
English-speaking.....	308,199
Total.....	\$474,932
III. MISCELLANEOUS.....	\$119,000
For the debt.....	\$100,000
Grand total.....	\$1,271,836

CONDITIONAL APPROPRIATIONS.

The General Committee, greatly regretting its inability to make the following appropriations, which are urgently needed, orders them to be placed in the list of appropriations as conditioned on special donations from individuals for the purposes named, and earnestly calls the attention of our wealthy and benevolent people to these objects, in the hope that they may be provided for by generous special gifts, not, however, to the diminishing of the regular contributions of the donors to the Missionary Society:

South America:	
For church in Boca.....	\$3,000
For church in Buenos Ayres.....	5,000
For church in Trinidad.....	1,000
For church in Montevideo.....	5,000
For church in Callao, Peru.....	5,000
For property, etc., in Chili.....	25,000
Foochow:	
To build the Tieng Ang Dong church....	8,000
For chapel and parsonage at Hing-Hua.	1,500
North China:	
For a church at Peking.....	8,000
West China:	
For reinforcements.....	600
Korea:	
For property in Seoul.....	10,000
India:	
For the work.....	15,000
For salary of G. J. Schilling.....	1,000
Italy:	
For the building in Rome.....	2,000
Japan:	
For a church in Yokohama.....	3,350
Mexico:	
For property in Guanaajuato.....	3,000
Total of conditional appropriations....	\$96,450

Missionary Committee Notes.

THE report of the treasurer was a disappointment to many. The advance made by some of the fall Conferences did not compensate for the losses from others. There was a decrease in collections from the Conferences of \$10,439, in legacies of \$50,242, and in sundries of \$583. The receipts were \$60,764.15 less than those of the year previous. Yet the grand total of the receipts was encouraging. The receipts for the year closing October 31, 1892, had been \$1,196,608.77. To this we add the special gifts, \$35,060.33, and we have a grand total of \$1,231,669.10.

The reports from nearly all our mission fields indicated the necessity of enlarging the appropriations in order to reap the benefits of the successful work

of the past year, but the cash debt of \$109,263 in the place of the \$44,000 surplus of the previous year was in the way. Bishop FitzGerald, Dr. Day, and others urged that the appropriations should at least be as large as those of the previous year, and that an appeal to the Church for enlarged contributions to meet both debt and appropriations would be honored; the people would make the necessary sacrifices to furnish the money. It was shown, however, that the debt of the treasury would steadily increase until the receipts came in from the larger spring Conferences, that it would be difficult to manage the debt during certain portions of the year if the appropriations were not lessened, and that the financial condition of the country did not warrant the belief there would be any increase in the receipts of the ensuing year over those of last year.

It was finally decided that the appropriations to the missions should be one ninth less than those of the previous year. The claims of the missions were considered separately, and, as a rule, each class was scaled down to the required figure. In the foreign missions the process worked great hardship in some cases. Where appropriations had been made for property the year before these could be cut out, leaving the amount for the prosecution of the work about the same as heretofore; but where there had been no appropriation for property the reduction was made on the amount required to support the present workers. Under the rule India suffered the most, but India, reporting the largest number of conversions, is very near the heart of the Church, and the special gifts of \$15,000 required to make up the deficiency will be readily provided by its friends.

One of the most interesting events connected with the session was the transfer, by the Transit and Building Fund Society of New York City, of its property and work in Chili to the Missionary Society, upon the condition that no money should be used by the Society for mission work in Chili unless contributed for this special purpose. The principal donors, Messrs. Anderson Fowler and Richard Grant, have shown great liberality in their previous contributions to this field, and in this transfer have done much toward unifying our South American work. They are both members of the Board of Managers of the Missionary Society and also of the committee of the Board on Self-supporting Missions, and will be able still to give special attention and care to the work in which for several years they have been deeply interested. An appropriation of \$25,000 was made for Chili upon the condition that it should be contributed specially for this field.

The laymen were valuable aids in the work of the Committee. They were but seven: Mr. Alden Speare, of Boston; General E. L. Dobbins, of Newark, N. J.; Dr. H. K. Carroll and Mr. J. S. McLean, of New York; Hon. John French and Mr. E. B. Tuttle,

of Brooklyn; and Mr. Charles Scott, of Philadelphia. They were active in debate, wise in counsel, and eminently conservative. The only criticism we heard passed upon them was, "They need an increase of faith."

The debates in the Committee were shorter and fewer than usual, and for the first time in several years the Committee adjourned after only five working days. There were but two debates of any length of special interest, one on the total amount to be appropriated and the other on the proposition to make India an exception to the general scaling down. The first resulted in the amount being fixed at near the lowest sum proposed, and the second in leaving India without the money imperatively needed to support its present workers, but in such a light as to its success and its needs that its special friends will be increased and their faith and prayers and works will be pledged to its support.

The people of Minneapolis were kind and generous, the public reception on Thursday night largely attended, and the addresses of welcome hearty and appreciative. But the proceedings of the Committee did not awaken the interest shown in other cities, and the attendance was small. The Minnesota Conference had lately been held in the same church. There had also been several other church and political meetings in the same city, and the people were somewhat wearied. On Sunday there were good congregations and liberal contributions to missions.

The Committee made last year appropriations amounting to \$1,297,645. Of these \$1,279,050 were regular and \$28,595 were special. The appropriations for the ensuing year, including the debt, amount to \$1,271,836, being \$25,809 less than last year. But if we add to this the conditional appropriations, amounting to \$96,450, we have a grand total of \$1,368,286. This is the asking from the Church. Much more could be used with great profit. Let no one fear they will or can give more than is needed. We will not anticipate the words of the Appeal to the Church, which is being prepared by a committee specially appointed for this purpose, of which Bishop Ninde is chairman, but will only say the open doors are many, the souls of millions are appealing to us for the bread of life and soon we and they shall stand at the judgment seat of Christ.

The conditional appropriations, chiefly for church sites or church buildings, are necessary to the most successful prosecution of our mission work. These buildings testify to our permanency, and furnish church homes to our converts. The demand for them extends far beyond the few designated as those most needed.

Dr. Sheldon Jackson, United States Superintendent of Instruction for Alaska, did a noble thing in making the trip from Washington city to Minneapolis

that he might show his interest in the Methodist Mission in Alaska, and that he might increase our interest in the same. In the fifteen minutes allotted him he gave a brief sketch of Protestant missions in Alaska and the work that has been accomplished through the Woman's Home Missionary Society of our Church. The General Committee unanimously indorsed the work of the Woman's Home Missionary Society in that field, and commended it to the liberality of our people.

But one week night was given to missionary addresses. Friday night was devoted to South America, and a large audience listened to Dr. J. F. Thomson, of Argentina, Dr. T. B. Wood, of Peru, and Bishop Newman. The tendency and power of Roman Catholicism to keep the people in ignorance and to leave them in superstition and sin were graphically shown, and the hearers understood as never before the great necessity for the prosecution of Protestant missions in Roman Catholic countries. If the meetings of the Committee are to continue to itinerate and we were in control of the program, we would arrange for at least four night meetings which should be devoted to the presentation of the condition and claims of our leading mission fields.

The reports from our missions as given by the district representatives and the bishops, evidenced that God has been signally blessing the work of our missionaries both at home and abroad. The missions in the United States among our foreign-born populations bear excellent fruit in conversions and in well-organized churches, while their children, learning to speak English, attend our English Sunday schools, and when converted generally unite with our English-speaking churches. In Scandinavia, Germany, and Switzerland we are maintaining our strength, notwithstanding the constant depletion of the churches by emigration, and the Methodist immigrants, bringing their church letters with them, add to our strength here. Our missions among Roman Catholics in Mexico, South America, and Italy have never been more prosperous. Our missions in Korea, China, and India report a considerable advance. In Japan we are holding our own, though meeting with increasing opposition, but a new light shines upon the future of our Japanese missions in our work among the Japanese on our Pacific coast, where over eleven hundred have been converted and received into our churches during the past twelve months; and as these converted Japanese, though poor, heard of our giving up our mission among the Japanese in Hawaii, they resuscitated it and have sent out and supported two missionaries among their kinsmen there. Our missions in Japan shall ere long be greatly strengthened by the labors of these Japanese, who have been converted in this country, and who are now exhibiting the highest type of Methodist fervor, consecration, and liberality.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

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

MALAYSIA (Straits Settlements).

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

CHINA.

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

JAPAN.

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

KOREA.

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

W. B. McGill, M.D., and w., Seoul.
 Rev. W. A. Noble and w., Seoul.
 Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
 Rev. George P. Howard and w., Buenos Ayres.
 Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
 Rev. C. W. Miller and w. (Wellspring, Tenn.).
 Rev. A. M. Milne and w., Buenos Ayres.
 Rev. W. T. Robinson and w., Mercedes.
 Rev. J. M. Spangler and w., Rosario.
 Rev. W. Tallon and w., Rosario.
 Rev. J. F. Thomson, D.D., and w. (Chicago, Ill.).

URUGUAY.

Rev. A. G. Froggatt and w., Durazno.
 Rev. G. W. Greenman, D.D., and w., Montevideo.
 Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima.
 (Address care U.S. Legation.)

CHILI.

Rev. W. F. Albright and w., Coquimbo.
 Rev. G. F. Arms and w., Concepcion.
 Rev. J. Benge and w., Iquique.
 Rev. E. O. Campbell and w., Concepcion.
 Rev. H. B. Compton and w., Coquimbo.
 Rev. W. C. Hoover and w., Iquique.
 Rev. Ira H. La Fetra and w., Santiago.
 Rev. R. D. Powell and w., Santiago.

MEXICO.

Rev. F. W. Borton and w., Mexico city.
 Rev. J. W. Butler, D.D., and w., Mexico city.
 Rev. Ira C. Cartwright and w., Pachuca.
 Rev. S. P. Craver, D.D., and w., Puebla.
 Rev. Wm. Green, Ph.D., and w., Puebla.
 Rev. H. G. Limric and w., Puebla.
 Rev. L. B. Salmans, M.D., and w., Silao.
 Rev. S. W. Siberts, D.D., and w., Puebla.
 Rev. L. C. Smith and w., Oaxaca.
 Rev. F. D. Tubbs and w., Puebla.

EUROPE.

Rev. J. A. Bucher and w., Frankfurt-am-Main, Germany.
 Rev. W. Burt, D.D., and w., Rome, Italy.
 Rev. N. W. Clark and w., Rome, Italy.
 Rev. T. Constantine and w., Loftcha, Bulgaria.
 Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
 Rev. J. I. Economoff and w., Rustchuk, Bulgaria.
 Rev. L. T. Guild and w., Rustchuk, Bulgaria.
 Rev. E. E. Powell, Rome, Italy.
 Rev. S. Thomoff and w., Rustchuk, Bulgaria.

Superintendent of Chinese Missions in the United States.

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

Superintendent of Japanese Missions in the United States.

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

FOREIGN MISSIONS.	Members.	Probationers.
Liberia.....	3,366	477
South America.....	1,454	1,309
Foochow.....	3,060	2,790
Central China.....	409	87
North China.....	1,434	967
West China.....	49	37
North Germany.....	8,046	2,925
South Germany.....	5,805	981
Switzerland.....	13,789	2,109
Sweden.....	805	172
Finland, etc.....	4,621	475
Norway.....	2,359	305
Denmark.....	10,660	15,153
North India.....	454	171
South India.....	4,234	10,812
Northwest India.....	756	747
Bombay.....	814	172
Malaysia.....	106	56
Bulgaria.....	135	47
Italy.....	995	277
Japan.....	3,193	841
Mexico.....	1,505	1,348
Korea.....	68	173
	68,347	43,241

GENERAL NOTES AND COMMENTS.

REV. J. H. WORLEY writes from China, respecting Foochow and vicinity, that the Gospel leaven is beginning to reach the higher classes, and there have been more literary men and people of influence converted within the past three years than during forty years previous.

The article on "The Conversion of a Leading Japanese," commencing on page 543, was written by an able Christian Japanese scholar, now in San Francisco, and the former teacher in the Japanese language of Dr. Maclay, the first superintendent of our Japanese Mission.

Joseph Cook, of Boston, declares that for every five dollars expended by the churches for work at home they ought to expend at least one dollar for work abroad, and that for the accessible non-Christian portions of the globe there should be supplied at least one ordained missionary for every fifty thousand people.

The Methodist Church of Canada received for missions for the year closing June 30, \$224,778.19, and expended \$231,983.24. The new mission in China is reported as "struggling bravely, a dispensary, book room, and mission school having been opened in the city of Chentu, and the work has made an encouraging beginning."

Dr. Griffith John writes from China: "It depends upon the officials, and on them alone, as to whether the foreigner traveling or residing in China shall be subjected to outrages. I am sure that a strong anti-foreign and antimissionary tide has set in once more in these parts, and that the Chinese authorities are again entering on a path which can have no other end to themselves than destruction."

Dr. Henry M. Woods, a missionary in China, was elected Secretary of Foreign Missions of the Southern Presbyterian Church by the General Assembly last May. He has declined, and Rev. Dr. S. H. Chester has been appointed to fill the office until the next meeting of the General Assembly. Rev. Dr. Houston, the former secretary, has been appointed a missionary to China, and will return to a country where for a number of years he was a successful missionary.

The *Mission Record* of the Church of Scotland, in writing of their mission in East Central Africa, says: "Not for a long time have we heard of such a violation of 'missionary comity' as the conduct of Mr. Booth in setting down a Baptist Industrial Mission at Blantyre, and proceeding to tempt away the trained lads from the Church of Scotland's Mission. From an account written on June 12 we learn that he had got hold of six trained schoolboys, and was baptizing them by immersion. And this with the millions of Africa untouched by any Christian mission!"

A missionary writes from Nablous, the ancient Sychar where Christ met the Samaritan woman, that here are living one hundred and forty Samaritans. "They are a tall, fair-haired race, and observe the law of Moses most scrupulously. On one being asked if the yearly passover took away sin, he replied, 'No, it is merely commemorative. We expect to purge our sin by prayer and by the intercession of Moses.'"

The Annual Meeting of the American Board at Worcester, Mass., in October last, resulted in a harmonious adjustment of differences, a request to the Prudential Committee to appoint Rev. W. H. Noyes as one of its missionaries in Japan, the resignation of Dr. Alden, the Home Secretary, and the election of Rev. Dr. C. H. Daniels as his successor. We see no reason to regret the result, and do not believe that thereby evangelical work in foreign mission work is imperiled.

The International Religious Liberty Association, with headquarters at Battle Creek, Mich., is sending out a large number of pamphlets and circulars calculated to destroy faith in the sanctity of the Sabbath. It says: "Everywhere the enforcement of Sunday keeping by law is being agitated. It is the manifestation of a rival power against Jesus Christ." The association, in a circular addressed to ministers, asks for contributions to its work. It is engaged in a most shameful crusade, and its liberty means a greater license to sin.

Miss Leete, a Presbyterian missionary in Japan, writes: "The civilization of Japan has been misleading, even to missionaries. The Japanese are so sweet and courteous in manners, so artistic in fine arts, so bright and gay, that we lose sight of the fact that they are as veritable heathens as if they were savages and fought with bow and arrow. We look for truth and find lying; we look for virtue and find vice; and we are disgusted. If they were living in wigwams we would expect no better. We forget their environment for generations."

Dr. F. E. Clark, who has lately returned from a journey around the world, thus writes of Japan: "There is no phase of scientific thought familiar to the Western World which is not equally familiar to this Island Empire of the Orient. Every latest contrivance, every labor-saving machine, is examined and appropriated if considered worthy. Whom has Japan to thank for this progress and for this sudden leap forward into the forefront of the families of the world? Who, indeed, but missionaries of the cross, who, when first the gates of Japan swung outward upon their long unused hinges, entered in to bring not only the religion of Christ, but the learning of the West?"

Professor Everett, of Harvard University, says: "Not until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of the individual be made a blessing to the world, and not an instrument of oppression."

The editor of the *Free Church of Scotland Monthly* has lately visited Scandinavia, and, writing from Copenhagen, says: "The notable thing about Copenhagen in relation to Church matters is the activity of the papists. From what I have heard here and in Norway I should say that a dead set is being made by Rome on Scandinavia. A great lift has been given to the papal cause by the marriage of one of the king's sons—the Sailor Prince—to the Princess Marie of Orleans. She seems to be a devotee of her faith, and under her influence churches are springing up in various localities."

Rev. Dr. R. R. Meredith, at the meeting of the American Board, said: "Do you want to tell me that this Board represents the Congregational churches of the United States in the idea that the untold millions of the heathen are going down from the darkness and degradations and irresponsibility of their awful condition on earth to eternal conscious misery? We do not believe that doctrine. To my mind, and to the minds of the people to whom I have preached, it is as far beyond the bounds of rational belief as its intrinsic atrocity is beyond the bounds of exaggeration. We believe that they, as all men, are in the hands of the divine Father, and he has not been pleased to tell us what he is going to do with them, and it is a libel on God to represent them as going out of their darkness and irresponsibility into eternal conscious perdition. We do not believe anything of the kind in the Congregational churches."

The Moscow correspondent of *The London Daily Chronicle* says: "Toward the end of this month [October] a conference of Orthodox Churchmen will meet here, under the presidency of the Metropolitan, to take into consideration what further steps are necessary for the extermination of dissenters, and with special reference to the Stundist and Baptist sects. This will be the third conference of this nature held in Moscow. At the first resolutions were passed asking the government to appoint Orthodox missionaries in Stundist localities, who would report to the civil authorities all cases of heresy. The second conference recommended that Stundists' passports should be marked with a stigma; that their children should be placed under Orthodox guardianship; that they should not be permitted to employ Orthodox servants; and that their dead bodies should not be buried in consecrated ground. The government acceded to all the suggestions. It will be curious to watch the further deliberations of these inquisitors, and to note what more in the way of persecution their ingenuity can suggest."

The Treasurer of the American Board reports that the expense of publishing the *Missionary Herald* for the past year, including salaries of editor and publisher and free copies, amounted to \$13,690.28. There were received from subscribers and advertisements \$6,166.18, leaving as a deficiency \$7,524.10. All other publications cost \$2,322.77 beyond the receipts, making the cost of publications to the Board \$9,846.87. The total receipts of the Board for the year closing August 31, 1893, were \$679,285.94, of which amount \$483,187.78 came from donations. The Board commenced this new year with a debt of \$88,318.73.

Dr. George Washburn, President of Robert College, Constantinople, said at the Congress of Missions in Chicago: "Whatever work will bring the missionary and the Moslem together, and make them friends, and thus help them to understand each other, is not only a legitimate, but an essential form of missionary work. It may be, at a given time and place, better missionary work to import plows than tracts; to help a fisherman mend his boat than to repeat to him the Catechism; to found a college than to build a church; to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy."

President Merrill E. Gates writes: "Now that we have reached, in the evolution of the thought of God for our race, that period in the history of man when it has become clear to all that the interests of the whole race are one, that the man in greatest poverty and of humblest station is indissolubly linked in all his interests with the strongest and richest of his fellow-men; now that we have come to understand that no member of the race can suffer without involving suffering for the whole race, and that the first and highest duty of the strong is to use their strength for the benefit of the whole, for the uplifting and strengthening of the ignorant and weak—the mission of America in the religious life of the world becomes clearer from year to year."

Chief among the facts concerning the World's Parliament of Religions, held at Chicago for seventeen days in September, are that it would not listen to a defense of polygamy; it applauded every denunciation of international injustice; it exalted the religion of conscience; it courteously concealed the seamy side of the non-Christian faiths; it gave an eager hearing to every sound scheme of philanthropy and practical reform; it exhibited Protestant, Catholic, and Greek Churches in agreement as to the conditions of the peace of the soul; it received with great favor thoroughly orthodox evangelists; it asserted most devoutly and incisively the Fatherhood of God, the brotherhood of men, and the solidarity of the race; it united Christians and non-Christians every day in the Lord's Prayer; and, to use Dr. Barrows's words, it ended at Calvary.—*Our Day*.

The Presbyterian Church is about to send out "a broadside of about thirty tons of missionary literature" in the shape of 500,000 copies of the *Christian Steward*, each copy containing about two thirds as much reading matter as is furnished in this magazine. It is hoped thereby to stimulate the missionary spirit. Dr. James M. King says of the circulation of *THE GOSPEL IN ALL LANDS* and *Little Missionary*: "If these periodicals shall be generally taken and read by our people, there will be a great increase in systematic and intelligent giving for missions in our Church." Who will help to increase our power for good by increasing our subscription list?

Dr. H. C. Haydn, of Cleveland, O., writes: "To be solicitous that the Lord's money be wisely invested, and be made to go to the farthest limit of usefulness, is but a reasonable exercise of stewardship. To put oneself into this channel of service rather than that, to believe that preventive work is preferable to rescue work, to prefer home to foreign missions, and city missions to either, may not be a sin, unless one denies the obligation to do both. But to object to this or that as an excuse for doing nothing—to find fault with the way things are done, and under cover of that to silence an appeal personal, to withhold from all because the calls are so many and there is not enough to go around—all this is selfish trifling with the solemn obligations of discipleship."

The Scandinavian Alliance Mission has its headquarters in Illinois, the officers being Rev. C. Holm Chin, President, Pullman, Ill.; Rev. C. T. Dyrness, Secretary, 76 Point St., Chicago, Ill.; Professor Fridolf Risberg, Treasurer, 81 Ashland Boulevard, Chicago, Ill. Its missionaries are in China, Japan, India, and Africa. The belief of the Mission is as follows: "We hold to the orthodox faith, the total depravity of men, that the only hope for a sinner is unconditional surrender to God and complete renewal of the heart by the power of the Holy Spirit. We believe that no man can be a clean Christian and indulge in opium, intoxicating liquors, or the use of tobacco." The missionaries are supported in the following way: "Private individuals have taken upon them the support of some. Others are supported by individual churches. Some more wealthy churches have taken upon them the support of two missionaries, while several of the weaker churches unite together in the support of one missionary. That is, they guarantee a half, a third, or a quarter, according to ability. The salaries of the missionaries are sent quarterly to each superintendent, to whom the missionaries report. The superintendent reports to the Board, and the Board publishes these reports for the information of all concerned. The missionaries also, of course, write and keep their respective churches informed as to their work."

Rev. R. Hoskins, Ph.D., writes respecting the Methodist Theological School of India: "There are seventy-three students in the Bareilly Theological School, of whom one third will complete their studies and go out to the work this year. Nineteen of them understand and speak English, three speak Punjabi, eight have had some training in medicine, and twenty-one play some musical instrument. Dr. T. J. Scott is in charge, aided by Professor Neeld, Professor Mukarji, and Dr. Puran Lal. Mr. Neeld is admirably fitted for his post, being a patient student, a good vernacular scholar, and an excellent teacher. Mr. Mukarji is a native of Bengal, and a pronounced success in his department. Dr. Lal is a graduate of the Agra Medical College, and was, when a mere boy, under the training of Dr. Scott."

Bishop Tucker, of the Church Missionary Society Mission in East Central Africa, writes from Mengo, the capital of Uganda: "How much has happened here since December 23, the day of my arrival in Uganda! More than 10,000 gospels have been sold and 25,000 copies of other books and reading-sheets. Three confirmations have been held, and 141 candidates confirmed. Three ordinations have also been held, and nine deacons and four priests have been admitted to holy orders. One hundred and fifty-three adults and 53 infants have been baptized. Ten lay evangelists have been set apart and licensed. Two new stations have been opened. A lasting peace, I trust, has been made with the Roman Catholics. And, lastly, the mission of Sir Gerald Portal has come and gone, and slavery has been practically abolished."

The Lake Mohonk Conference, held in October last in the interest of the American Indians, urged the adoption of the following upon Congress and upon those able to aid in the carrying out of the principles involved: 1. The extension of the rules or the principles of civil service, so as to remove utterly from party politics the appointment of Indian agents, allotment agents, and inspectors. 2. Appropriations sufficient to equip and maintain a system of schools adequate to provide for all Indian children of school age not otherwise provided for, and compulsory attendance of children at these or other schools. 3. The protection of Indian trust funds against unjust claims, and their expenditure, so far as possible, for the education and civilization of the Indians. 4. The breaking up of the reservations as rapidly as the interests of the Indians will allow, and the incorporation of the Indian in the mass of American citizens. 5. Due provision made by congressional appropriations, or from trust funds, for the maintenance of legal protection for schools, roads, or public burdens in counties where Indians have received allotments of lands which, by protected Indian title, are exempt from taxation, in order that no unjust burden may be put upon other residents of these counties.

Rev. J. Eager, a Baptist missionary in Italy, declares that Italy is virtually without the Gospel: "Everywhere one sees the form of godliness without the power thereof, slavish observance of the letter, but fatal ignorance of the spirit of the law, saying prayers without praying, men charmed and blinded by a gorgeous and awe-inspiring ritual, teachers ignorant of the Bible, and teaching for doctrines the commandments of men, and through their traditions making the word of God of none effect. Not only so, but to many truth has become error and error truth, light has become darkness and darkness light. Those who have reached this stage become most intolerant toward all who differ from them, for only truth can afford to be tolerant. *The Gospel heard everywhere in Italy is the Gospel of human merit*, which is 'another Gospel,' and not that which Christ came to proclaim."

Rev. N. W. Clark writes from Rome, Italy: "There are many signs of the dawning of a better day for Italy and for Roman Catholicism. Hundreds of priests are secretly asking for and reading the Holy Scriptures, and scores of them would gladly leave the Catholic Church if they could see for themselves anything else but starvation outside of the priesthood. One of the most important practical problems to be solved is, how to make wise and safe industrial provision for the large number of priests and monks who are ready to leave the Catholic Church, but must have some means of support. Only a few of them could be utilized in the evangelical ministry. Their long years of priestly and perfunctory service render them ill-adapted for the enlightened and spiritual activities of the earnest, devoted Christian minister. Some other way must be opened to them, and it must be a way of honest, hard work."

Bishop Vincent, who held the Finland Mission Conference at Helsingfors last July, writes of the Finns: "The Finns are a people of indomitable perseverance and a persistent individuality, which the years of Russian domination have been unable to repress. They hold to their own language, which ten miles beyond their territorial borders is of no value to them. They are Protestant, and somewhat narrow and 'set in their ways' in religious as in other matters. They are cleanly in their personal habits, and are good housekeepers and good farmers. All of them read, although some of them are not able to write. They have had a hard struggle to hold their own, situated as they are between Sweden on the west and Russia on the east. Since 1809 they have been under the 'protection' of Russia, and have had peace. They have a government of their own—that is, the local administration keeps a show of self-government, and gives them opportunity to express their will. It is, at least, a dignified form of petition and appeal."

Rev. J. M. Kyle, a Presbyterian missionary in Brazil, answers the question, Do Roman Catholic countries need Protestant missions? as follows: "Yes, from the following considerations: 1. The Romish Church has never taught the way of salvation. It has taught some important truths, but salvation through faith in Christ alone it has never taught. On the contrary, it has done all in its power to keep the people in ignorance and to prevent them from reading the Bible. 2. The immoral character of the priesthood makes it impossible for them to be anything except 'blind leaders of the blind.' 3. An intelligent Brazilian once said to the writer: 'I am forty-seven years old; I have attended the church from childhood, and I have never heard the Gospel explained in a Romish Church.' 4. Even admitting that the Romish Church in Brazil is all that its best friends claim for it, the people are breaking away from it and its teaching. The question is not whether Brazil shall be Romanist or Protestant, but whether she shall be Protestant or infidel. In such a case it is both our duty and privilege to give them the truth."

Dr. G. F. Pentecost writes as follows of the American Jews: "There are two great branches: (a) The old Orthodox Jew, who holds by the law of Moses in ceremonial, as far as possible, being minus temple, sacrificing priest, and sacrifice. They keep the Sabbath and observe the great feast days, and repudiate Jesus Christ with great vehemence. (b) The Reformed Jew, who has ceased to look for a personal Messiah, but finds that promise fulfilled in the better and larger social and political condition of things. They have substituted Sunday for the Sabbath as being in harmony with the trend of things, and upon the whole more convenient from business, social, and religious points of view. These speak reverently and even affectionately of Jesus. Both these schools hold to the divine authority of the Scriptures of the Old Testament, and believe in the God of Abraham, Isaac, and Jacob; the Orthodox party holding more nearly the accepted Christian view of inspiration, the Reformed party the more loose, liberal (?), and rationalistic view of the Scriptures and its historical records."

Rev. A. B. Fisher, of the English Church Missionary Society's Mission in Uganda, Africa, writes of the great progress of Christianity among the people: "The Christians at Mengo gave us a warm welcome, coming out in hundreds to meet us. We found the work going on in a wonderful manner. A large church, holding some five thousand people, has been built by the natives, and is filled every Sunday, and six hundred people come every day to classes and morning worship. We have had up this year eighty-four loads of books, each load weighing sixty-five pounds; and these have almost all been sold. There are now some eighty thousand readers in Uganda,

and the number is increasing every day. The Baruma tribe, living among the islands, have also commenced to read, and on many of the islands no one will be allowed to stay who has not got a book. Buganda Christians have gone to the islands to teach the Baruma to read. Stanley has written much about this tribe. In all the provinces round about the word is being sold, and people are learning to read. I went into Singo in April, and in little over a month sold two thousand books. A church and a house were built for us in five days. The church holds six hundred people, and on the first Sunday we had four hundred present. The number is increasing. Singo is a beautiful country, containing a lake of about eight square miles in extent, with three islands in it. We landed upon one of these, and within an hour sold all the books we brought, one hundred and forty. God has planted in the hearts of this people a longing after himself."

The *Sunday School Times* of October 21 says: "There are differences between the average Christian and the average heathen, and there are resemblances also. Opportunities of comparison in this line have been given at the Columbian Exposition, and the object lessons on both sides have been suggestive and impressive. The heathen of Dahomey had a religious service of their own sort, including a formal sacrifice. They charged an admission fee to those who would observe it. But whether this was an imitation of the Christian custom of pew rents, or was a primitive rite which has a survival in the renting of church sittings, is not quite clear. The heathen seemed as much in earnest in their worship as the members of a church choir, and as absorbed as a congregation giving its responses in due order. But suddenly some irreverent outsiders threw current coin among the worshippers. At once the religious exercises were interrupted, and there was an unseemly scramble for money. It was evident that heathen devotion was liable to give way to a desire for greed, and that those who had a part in public worship could be diverted from it by thoughts of worldly gain. It would be humiliating if we had to confess that there was a similar liability on the part of Christians generally. But human nature will show itself among heathen as well as among Christians."

Dr. J. C. Hepburn writes as follows of the Protestant progress in Japan: "The first Protestant missionaries went to Japan in 1859. It was six years (1865) before the first convert was baptized. He was on his deathbed, and had been a teacher of one of the missionaries. It was eight years (1867) before the first Christian tract was published. It was cut on blocks secretly in Yokohama, carried over to Shanghai and printed there, as no Japanese could be found willing to risk his life by printing it in Japan. It was twelve years (1871) before the first portion of

the Scriptures—the Gospel of Matthew—was published by Mr. Goble; though the four gospels had been translated and were in manuscript some time before, but no one was found willing to print them until 1872. The first native church of nine members was organized in Yokohama, in Dr. Hepburn's Dispensary, in 1872, by Dr. S. R. Brown and Mr. Ballagh. In this year the first native prayer meeting was held during the Week of Prayer. This year also the edict against Christianity, promulgated more than two hundred and fifty years before, was rescinded, the first railroad opened, extending for eighteen miles, between Yokohama and Tokio, and the first church organized in Tokio. During the first fourteen years, up to 1873, there were only thirty-one missionaries in Japan, representing six different Protestant denominations; but from this time on the number rapidly increased, as also the societies represented by them, so that in 1892, thirty-three years after Japan was opened, the whole number, male and female, including the wives, was six hundred and four, representing twenty-nine different societies. There are in this year of 1893 a total of 35,534 Protestant members in 365 local churches. There are also about twice as many members in the Roman Catholic and Greek Churches."

Bishop Thoburn, writing from India of the work of the Salvation Army in that country, says: "No missionary can visit Gujrat without hearing more or less concerning the work of the Salvation Army among the Gujrati people. It is here that the Army has made its most determined stand in India, and here its greatest victories have been achieved. I sincerely wish I could report otherwise, but there seems to be no doubt that the work is receding rather than advancing, and that much of the success which has been proclaimed to the world has been more or less imaginary. The greatest mistake—if I may call it a mistake—which the leaders of the Army have committed in India has been that of exaggerating their reports from the front. Victories have been reported which had never been won, and hundreds inserted in reports where scores would have expressed the truth. If all the conversions reported from this region had been real there ought now to be thirty or forty thousand Christians on the ground as so many testimonies to the truth of the reports; but well-informed persons here tell me that there are not even three or four hundred bona fide Salvationists in all Gujrat. A large crowd can be mustered from here and there on a special occasion, but those who compose it do not regard themselves as either Salvationists or Christians. This testimony may be discounted as that of opponents, but after making all due allowance for inaccuracies I am forced to the conclusion that the work of the Army in Gujrat is at a very low ebb, and that all, or nearly all, the great victories reported in recent years have been largely fictitious."

TIDINGS FROM OUR MISSIONS.

DR. WILLIAM BURT reports from Italy: "Our Conference year represents only eleven months, but the statistical report is encouraging. We have 995 members in full connection and 277 probationers, a total of 1,272, a net gain of 66 over last year. There are 828 teachers and scholars in our Sunday schools, a net gain of 136. During the eleven months there were 183 conversions. Our losses have been thirty deaths, and about one hundred have emigrated, mostly to South America. The collections and contributions amounted to \$3,641.77, a gain of \$1,600."

Rev. George B. Smyth, President of the Anglo-Chinese College at Foochow, China, writes: "Of the boys and young men present in our college about one half are Christians, and of the others some are the sons of wealthy and influential people, who would never send their sons to the ordinary mission schools. All, Christians and non-Christians alike, have to pay their own way, or have it paid for them; neither the school itself nor the mission gives any money to any of them. The parents of some of these boys have to make great sacrifices to send them there. Now there are some Christians who would send their boys there if they could afford it, and I want to help them. Twenty-four dollars a year will keep a boy in college, and the man or woman who would give that sum for eight years would take a boy through the whole course, and it would be difficult to give twenty-four dollars a year in any other way and do so much good. The money could be sent to me yearly through the Mission Rooms."

Dr. Leonard writes from Seoul, Korea, September 11: "The Annual Meeting of the Korea Mission was held in Seoul, August 31-September 8. The work was found to be in a fairly prosperous condition, while in the directly evangelistic line there had been signal success. The membership, including probationers, one year ago was one hundred, now it is two hundred and fifty-one. Our schools are doing a good work, and not a few of the converts are from among the students. We have all the students we can provide for. A theological department is to be organized this year, and the time is not very far away when we will need a theological school building. Will not some one to whom the Lord has intrusted wealth contribute ten thousand dollars for this purpose, and by so doing erect for himself an imperishable monument? The press has been rendering good service, and will be an ever-increasing evangelistic agency by giving a Christian literature to this needy people. The hospitals attract the suffering for bodily healing, but they go away often with prescriptions for spiritual healing far more important than the drugs they obtain or the physical relief they experience. The outlook for the future is encourag-

ing, though the difficulties that confront our workers are very great. The people, while kindly disposed, are as low down in civilization as can be well imagined. Looked at from a human standpoint, the task of elevating this kingdom to a Christian civilization seems hopeless, but from the divine standpoint it is hopeful."

Progress of Methodism in India.

BY REV. C. B. WARD.

It is impossible for people in America to take in the full length and breadth of the facts and possibilities before us in India. When I came to India seventeen years ago the Methodist Episcopal Church had here only about four thousand communicants. To-day the number is nearing seventy-five thousand, and the movement is gathering such momentum that the year 1900 will probably find a million Methodists in India, and I expect to see the day when there will be more Methodists in India than there are in the Methodist Episcopal Church in America at the present day.

It is absolutely impossible to picture the bases of such hope so that American readers shall understand the matter. But the oldest and best missionaries on the ground see the inevitable and tremble in the presence of the prospect. One thing comes home to me as the inevitable in the near future, that is, the proportion of home funds now used in this work cannot be kept up. They who now so longingly look to America for the increase this future will necessitate must turn to India itself for resources. The entire missionary collection of the Methodist Episcopal Church won't be enough for India in the year 1900.

Two things must follow, and God is necessitating both: 1. More economic ways of working must be found. To this end, see Bishop Thoburn's "pastor-teachers" and Dr. Butler's "cheap village chapel" idea. Big schools, big churches, out of American money cannot be provided in the future to any great extent. As laymen helped the spread of Methodism in America and England, so they will do here. In places now they begin the work and compel the missionary workers to follow it up. 2. Resources must be tapped and developed in India. Bishop Thoburn is compelled to-day to enter upon plans, I think, but a few years ago he did not believe in. He recently said to me that he plainly foresaw that neither America nor England, nor both, were going to send all the funds this rapidly expanding work would demand. Providential indications have led to his taking up, or authorizing the brethren to take up, several valuable tracts of real estate in India, Burma, and the Straits. I think God has led the bishop in this matter, and I could wish some noble man of

wealth would give a million dollars to invest in productive property, landed as a rule, where our Christians may be made to develop no small part of money needed in the near future under wise management. It is probable the Missionary Society of the Methodist Episcopal Church may no more "carry on" this India work. It is already beyond its ability to maintain. It can "help;" no more is possible.

Do we regret this inevitable? Nay, verily, while it certainly involves tremendous responsibilities, yet, being of divine origin, they involve blessings upon the India Church, which become fitted in so large a measure to care for itself. Under this new order of necessity, God will call forth men, such as we to-day do not dream of, to preach, teach, give, earn, help, and carry on the work of God. India for the next twenty-five years is destined to be the grandest Gospel battlefield in the world, and with the great Gospel triumphs of India intact, the kingdom of evil throughout the nations of the earth will tremble and begin to totter. After India, one by one, [the heathen nations will fall before Immanuel's host. Glory be to God!

Yellandu.

Opportunities in Three Presiding Elders' Districts in India.

BY BISHOP J. M. THOBURN, D.D.

THE first district I name is Hyderabad. This is the name of the capital of the large Mohammedan State usually known as the Nizam's Dominions. The ruling prince is called the Nizam. The present government pursues an enlightened policy, and religious toleration is granted without any restrictions. We have two English congregations in the cities of Hyderabad and Secunderabad, and another small congregation in the city of Bellary. We have also a mission to the Hindustani people of Hyderabad; two others to the Telugus, one in Vikarabad and the other in Yellandu; two to the Kanarese, one at Gulbarga and the other at Kopbal; and one in the remote station of Jugdalpur to an aboriginal people speaking the Hindi language. These words merely describe the outline of a great mission field embracing a population about equal to that of Mexico. The reader will observe that our brethren are preaching in four different languages within this one district. They are full of hope and confidence, but are most importunate in their desire to occupy their great field more strongly and to push forward their forces in hope of winning a speedy and decisive victory. This one field presents to us more in the shape of opportunity and responsibility than all India seemed to do when I first reached its shores thirty-four years ago.

The next field to which I wish to call attention is the Bombay District, of the Conference bearing the same name. It embraces the city of Bombay, with most of the country inhabited by the Marathi race,

and also the whole of the region to the northward inhabited by the Gujarati people. Here we have regular preaching in three languages, with occasional services in two others. Instead of one presiding elder's district this field really seems like an Annual Conference, and that on the large scale with which we are familiar in this great empire. While attending the District Conference in the city of Baroda letters arrived from America telling of the extraordinary financial depression at home. The voice of prudence seemed certainly to dictate retrenchment, but to us in the midst of our great work that word simply gave expression to an impossibility. We might as well talk of stemming the torrent of Niagara. The great work of saving India is moving forward, and will no more rest in all the years to come than the tides of the ocean will cease to ebb and flow. We seem like a mere handful of workers, it is true, among the twenty millions of people in that district, but we are servants of Him who has said that the little one shall surely become a thousand.

The third field visited by me is known in the Conference appointments as the Ajmere District, but is more accurately described by its political name of Rajputana. It is a vast region in Central India, chiefly inhabited by Rajputs, the ancient warrior caste of India. Here God has set before our brethren an open door. Many converts have been gathered in and many more are coming. I told the brethren of the impending financial crisis in America, and they listened with sympathy, but it was useless to talk of calling in our men at any point. On the other hand, the only thought and the only talk was that of advanced movements. The brethren were eager to occupy a distant post in a great city of sixty thousand inhabitants, where no Christian missionary has gone and where the sound of the Gospel is never heard. Like the other two districts spoken of above, this vast field really constitutes an empire. I have heard it said by way of criticism that we have too many Annual Conferences in India; that they are too small and feeble, and that we have made a mistake in scattering our work as we have done. We may have made more than one mistake in the past, but when anyone talks of an Annual Conference in India being too small he simply shows that he has no grasp of the situation whatever. The smallest of our Annual Conferences is constructed upon an imperial scale. The very smallest among them is organized in a field containing more people than the United States. Each one of these three presiding elders' districts is much larger than, and two or three times as populous as, the city of New York. In the providence of God we have been led throughout the whole length and breadth of the great Indian Empire. We simply cannot retrace our steps, and we surely never ought to dream of doing so. If our friends in America could see our work they would believe that God is leading us.

Mission Notes from Foochow.

BY REV. NATHAN SITES, D.D.

WHEN the Rev. Sia Sek Ong, D.D.—who was our Foochow delegate to the General Conference in 1888—first forsook idolatry and became a Christian, thirty years ago, he was severely persecuted by his family and villagers, and cast out as no longer fit to have part or lot with them. But he had a personal experience that Christ saved him, and in the midst of fiery trial he stood firm and conquered, as shown by the respect in which he is held among them to-day.

I have just returned from a most enthusiastic Quarterly Meeting there. The chapel was filled to the door with earnest Christians and inquirers, representing all ages, from the infant in arms to the great-grandfather eighty-three years old.

When I recall the "ups and downs" of this Yek-yong class I have peculiar joy in noting how the Christian heaven is permeating the whole village.

I was told that recently a mass meeting was held in the old village temple for the purpose of forming a mutual protection organization to prevent the buying and selling of opium, to stop gambling and stealing and other crimes within their town limits; that thirty-two elders of their number, four of whom are earnest Christians, were elected as aldermen, before whom disputes should be brought for arbitration and adjustment, and that our Sia Sek Ong, D.D., was unanimously elected president of this board of aldermen.

Three times he declined to accept this honor because of his absence from his village, being engaged in the work of our theological school in Foochow. But they would not take "no," and recorded his name as honorary president of the board. "By the blessing of the upright the city is exalted" (Prov. 11. 11).

Foochow, September 20, 1893.

Mission Notes from Korea.

BY W. J. HALL, M.D.

WE have just had our Annual Meeting, and each one is appointed to his work for another year. What experiences the past year has brought! Trials, persecutions, dangers without, perfect peace within. What a wonderful Saviour is ours! During April and May soldiers guarded our houses night and day. We knew not what would befall us, but the dear Master protected us; so nothing has harmed us. God's mercies have been new every morning and fresh every evening.

During the past year three of my beloved brethren with whom I labored in New York, reaching down after lost ones in the slums, have gone from the mission field to their reward. Brothers Pixley and Coot have fallen in the Dark Continent, Africa, and Dr. Goldsbury in China. They gladly yielded their

lives to God, and when the call came to go home they were ready. They now rest from their labors, and their works do follow them.

Eight years ago our Church commenced work here. Up to last year little had been done outside the treaty ports. Occasional visits had been made into the interior, but no one had been especially appointed to that work. Last year at our Annual Meeting I was the first Protestant missionary appointed to exclusive work in the interior of Korea. I praise God for the privilege.

Again this year I am appointed to the same work. How vastly different it is from our work in the ports, where we have our fairly comfortable homes with dear ones there, and surrounded by our fellow-laborers! It is not the dangers, hardships, or privations of a missionary life which are hard to bear; it is separation from friends, far away from those whose hearts beat in unison with ours, as we are obliged to travel alone in the interior. No one to sympathize, our own hearts overflowing with love to those who look upon us with suspicion and give no love in return. What feelings of utter loneliness come over the soul, and we understand to some little extent our Master's words when he said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And then the Holy Spirit comes into our souls and fills them to overflowing. He comes nearest when we need him most.

I told you of our little room, eight feet square, in Pyong Yang, with its mud walls and floor, in which I ate, slept, and treated my patients. On my return to Seoul, at the children's meeting, I told about our work and how much we needed a better house in which to do this work for Jesus. The children said, "Well, Dr. Hall, we will ask God to give you a house." I shall never forget those prayers; they went straight to the throne of God, and soon the answer came.

After the meeting closed Bertie Ohlinger came to my room with a bright silver dollar and said, "Dr. Hall, here is a dollar to help buy a house in Pyong Yang. I wish I could give more, but it is all I have." At Christmas he had received two dollars; with one he bought a present for his mother, the other he gave to God. Next came Willa, his sister, a dear little girl of nine years, with ten cents. Following her came Augusta Scranton, with fifty cents, saying, "I was saving it to help buy a piano, but I would rather help with God's work."

It was only one dollar and sixty cents and the prayers of God's little ones; but He who fed the five thousand with five loaves of bread and two fishes has multiplied the children's gifts until they have grown in eight months to \$1,479.99. To-day we have our building for hospital and dispensary well situated in Pyong Yang.

Notes from Singapore.

BY REV. C. C. KELSO.

THE educational work of our mission gives us a commanding influence in this colony, and the importance of our work and influence can be appreciated only when it is remembered that a new and interesting civilization is being developed by the Chinese in an undeveloped region whose resources are great.

The Chinaman is just the man to develop these resources. He is proving himself another Anglo-Saxon. A wonderful leavening has already been accomplished through our schools, to which he is very friendly. Many who are restrained by old associations and customs would really be glad to see the way open to their becoming Christians, and they are waiting for a mass movement toward Christianity.

One of Dr. Oldham's pupils, Teng Whee, is about to start for America for the purpose of educating himself for missionary work among the Straits-born Chinese. He is a fine young man, filled with the enthusiasm of a mission to which he believes God has called him. His simple, earnest, straightforward devotion is an inspiration. Disregarding all the inducements a wealthy father can give him in the way of setting him up in business, he seeks only the will of God.

I have just received the following communication from the government, expressing the Home Secretary's appreciation of the educational work of the mission:

SINGAPORE, September 7, 1893.

DEAR SIR: I am directed by the acting governor to inform you that Lord Ripon, in replying to a dispatch of his excellency, Sir Cecil Clement Smith, with which the Annual Education Report of the Colony for 1892 was forwarded, desires that the managers of the American Mission may be informed of his lordship's sense of the value of the services which the mission is rendering to the community in respect of education.

Yours, etc.,

A. P. TALBOT, Acting Colonial Secretary.

Recommended Books.

Thoughts for the Thoughtful are excellent gatherings for each day of the year, helpful to the reader in leading to the true conception of life, and spiritualizing in their effect upon heart and conscience. They are selected and edited by A. S. Seaverns, and published by Hunt & Eaton at \$1.

Our Boys is intended to show some things that boys can do and how best to do them. It is a compilation made by William Stoddart and teaches how to make a telegraph, an electric battery, a boat, a railroad car, a banjo, an aquarium, how to take photographs, how to swim and skate, how to play football, etc. It is a good book for a Christmas present to a boy. Price, \$1. Published by Hunt & Eaton, New York.

The Werner Company, of Chicago, is publishing in weekly numbers a report of the proceedings of the World's Parliament of Religions, held in Chicago, in the Memorial Art Palace, under the auspices of the World's Columbian Exposition. The addresses are complete and verbatim, and are illustrated with portraits of one hundred of the principal delegates and speakers. There are to be eleven parts, and the entire series cost but \$1, postpaid. We advise our readers to send for it to 160 Adams Street, Chicago, Ill.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society met at the Mission Rooms, November 28, Bishop Andrews presiding. The report of the Committee on Apportionments was adopted, leaving the apportionments about the same as last year. The Committee on South America and Mexico reported in favor of using \$1,000 now in Peru appropriated for work, but not expended, toward purchase of site for church in Callao. The recommendation was referred to a committee consisting of Bishop Andrews, Secretary Peck, Treasurer Hunt, and Dr. Goucher, to consider and report. Permission was given Dr. J. F. Thomson, of Argentina, now in the United States, to go with Bishop Fitzgerald on an evangelizing tour in Mexico, provided his expenses are met privately.

The appropriation to South America was distributed as follows: Peru, \$8,500; Argentina, \$25,400; Paraguay, \$3,400; Uruguay, \$14,221, and Dr. Drees and his associates are permitted to redistribute these amounts in the fields as here given. It was ordered that the transit expenses to South America of Rev. William Groves and family, and Rev. D. McGurk and family, be paid on presentation of itemized bills. They sail for South America this month. The report of the Committee on China, redistributing the appropriations for the different missions in China, was adopted. The reductions on the different districts of the Foochow Mission are to be made by the Corresponding Secretary and Treasurer of the mission and the Presiding Elder of each district concerned; those in the Central China Mission by the Superintendent, Treasurer, and Presiding Elder concerned; those in the North China Mission by the Treasurer, L. W. Plicher, and the Presiding Elder concerned; those in the West China Mission by Superintendent Lewis and the members of the mission.

The transfer of property in Chili from the Transit and Building Fund Society to the Missionary Society was referred to a committee consisting of the Finance Committee and the Committee on Self-supporting Missions.

Revs. J. Soper, C. Bishop, I. H. Correll, J. C. Davison, and J. G. Cleveland, of the Japan Conference, were appointed a committee to redistribute within the estimates the \$54,408 appropriated to Japan and report the same to the Board, and include the return expenses to the United States of Rev. M. S. Vail and family in the redistribution. Rev. J. F. Belknap was requested to postpone his visit to the United States. Revs. H. G. Appenzeller, W. B. Scranton, and W. J. Hall of the Korea Mission were appointed a committee to redistribute within the estimates the \$15,967 appropriated to Korea, and report the same to the Board.

The return from India of Rev. E. S. Busby and family and the return to India of Dr. S. S. Dease were authorized. Revs. A. M. Prautch and A. S. E. Vardon were recognized as full missionaries in India. Miss Annie R. Elicker and Miss Alice M. Otto were approved as missionaries of the Woman's Foreign Missionary Society.

The General Missionary Committee recommended the Board to appoint a committee, consisting of the resident bishop at New York, the Corresponding Secretaries, the Treasurer, three ministers, and three laymen, to consider and devise means of raising money, by holding conventions, etc., and the following six members were appointed: Rev. J. M. Buckley, Rev. M. D. C. Crawford, Rev. Ensign McChesney, Mr. J. S. McLean, Mr. J. H. Taft, Mr. E. L. Dobbins.

The Mission Treasurers were directed to send to the Mission Rooms detailed Quarterly Reports of their disbursements. The use of the Board Room on January 17 was given the representatives of different missionary societies, who will hold a Union Meeting in New York city on that day. Several appropriations were made to the foreign and home missions.

Miss Ailing, formerly a missionary in Japan, of the parent society, has been accepted as a missionary of the Woman's Foreign Missionary Society.

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

JUL 14 2003
AUG 04 2003

