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Gospel in All Lands.

Walk ye now about the night
 For I saw many angels by the midst of heaven
 preaching unto the everlasting gospel to



power is
 given
 unto ye in heaven and on
 Earth

Ye shall come from far.

Go ye
 and teach
 all nations.

Ye shall come from the north.

Ye shall receive power after that the Holy Spirit 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.

Isles O Isles.

1900.

"The World is My Parish."

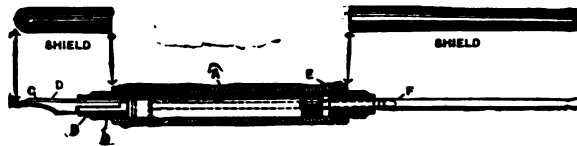
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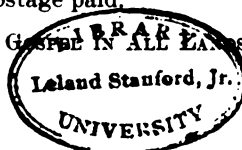
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GOSPEL IN ALL LANDS.

JANUARY, 1900.

METHODIST EPISCOPAL MISSIONS IN AFRICA.

THE FIELDS.

NEARLY all of Africa is under the control of European governments. The Methodist Episcopal Missions are in the republic of Liberia, the Portuguese colonies of Angola, in West Africa, and Inhambane, in East Africa, and the British colony of Rhodesia, in South Africa. Bishop Joseph Crane Hartzell, D.D., LL.D., has episcopal supervision of all the missions, having been consecrated Missionary Bishop of Africa in May, 1896. He possesses special qualifications for his office, and the missions under his direction have acquired greatly increased strength.

Liberia, in West Africa, has about 500 miles of coast line and extends back about 200 miles, with an area of about 14,360 square miles. It has a total population of about 1,068,000. Of these 18,000 are Americo-Liberians, and the remaining are aborigines. Liberia is a republic with a constitution modeled on that of the United States. The executive is vested in a President and the legislative power in a Senate and House of Representatives. There are eight members in the Senate and thirteen in the House. The president is W. D. Coleman.

Angola has a coast line of over 1,000 miles. It is a colony of Portugal, and is divided into the five districts of Congo, Loanda, Benguella, Mossamedes, and Lunda. The capital is San Paulo de Loanda. The principal ports are Loanda, Benguella, Ambriz, and Mossamedes. There are considerable settlements of Portuguese, who trade with

the natives and with the Arabs. The natives are heathen, their religion being intermixed with Mohammedan and Roman Catholic ideas.

Rhodesia includes that portion of British South Africa north and west of the South African Republic and the twenty-second degree of south latitude. Northern Rhodesia has an area of about 251,000 square miles and a population of about 650,000, of whom about 350 are Europeans. Southern Rhodesia has an area of 174,728 square miles, the most important parts being Matabeleland, with an estimated population of 240,000, and Mashonaland with an estimated population of 210,000. The British South Africa Company has the general administration of affairs in Southern Rhodesia.



BISHOP HARTZELL.

The natives are chiefly Kaffirs and Basutos with some Zulus in the southwest.

Inhambane is one of the districts of Portuguese East Africa, the city of the same name being the principal port.

Dr. E. H. Richards writes, October 7, 1899: "The Methodist Mission is in the military district of the province of Mozambique, which province extends from Cape Dalgado on the north to Delagoa Bay on the south, and is divided into the districts of Mozambique, Sena and Tete, Chiluan, Inhambane, and Lorenzo Marquez. There is a native population of about three million in the district of Inhambane. They speak three distinct dialects together with a combination of sorts produced by intermarriage. The Bat-s'wa are the most numerous. They are back

from the coast and occupy the country from the Sabi River down to near the Limpopo River. The Tongas inhabit all the coast regions and are the sailors for all nations. The Machopa inhabit a line south of the town of Inhambane, along the coast as far as the Limpopo, and are the most industrious people in the province. The Free Methodists are doing some work here. The Anglicans are also here and are planning for somewhat extended efforts, and though they are strictly 'High Church' in their ideas, they will do our natives nothing but good. There will probably be more people saved eventu-

ally with three denominations in this field than with one."

Rock Conference; John A. Simpson from Atlanta Conference. H. C. Russ had died during the year. J. D. A. Scott was located. Alexander F. Nimmo withdrew. John G. Tate was permitted to withdraw under charges. The superannuated preachers were William P. Kennedy, Sr., G. W. Parker, C. B. McLain.

The following were the appointments, those in italics not being members of the Conference:

MONROVIA AND BASSA DISTRICT.—W. T. Hagan, P. E. (P. O., Monrovia). Bassa Mission School, to be supplied. Bexley Mission, *J. A. Griggs*. Careysburg and Newland, W. T. Hagan. Central Buchanan, J. T. Carney. Edina, E. B. Mitchell, Edina Mission School, *Mrs. L. A. Jones*. Farmington, *J. T. Williams*. Farmington Mission School, *Thomas J. King*. Hartsville,



ally with three denominations in this field than with one."

THE LIBERIA CONFERENCE.

THE Liberia Mission was commenced in 1833, and organized as a Mission Conference in 1836, and declared a regular Annual Conference in 1868. The Conference embraces the western coast of Africa north of the equator, but its work is at present confined to the republic of Liberia.

MISSIONARIES.

Rev. A. P. Camphor, D.D., and wife, Rev. J. C. Sherrill and wife, Rev. J. A. Simpson and wife, Rev. J. B. Robertson and wife, Rev. Wm. G. Smart and wife, Mr. F. M. Allen and wife, Mr. U. L. Walker and wife, Mr. John Harrow, Mr. Joë A. Davis, Miss Amanda Davis, Miss Rachel Malr, Miss Jessie Arms. *On furlough*: Mrs. Jennie Hunt, Mr. D. E. Osborne and wife.

ANNUAL MEETING.

The Liberia Conference was held in Cape Palmas, Liberia, February 9-16, 1899, Bishop Hartzell presiding.

Joseph C. Sherrill was received from the Little

Fortsville, and Bexley, *Alfred Morgan*. Lower Buchanan, D. M. Herron. Marshall and Mount Olive, J. P. Artis. Mount Olive School, *Mrs. J. H. Deputie*. Monrovia, J. C. Sherrill. New Georgia and Johnsonville, J. W. Davis. Paynesbury, N. B. Whitfield. Paynesville, J. J. Powell. Robertsport and Talla, B. K. McKeever. Upper Buchanan, W. P. Kennedy, Jr. College of West Africa, at Monrovia, A. P. Camphor, president; *Mrs. M. A. R. Camphor*, preceptress; *J. Frith, J. A. Davis, Miss A. Davis*, teachers.

Work among Heathen: Fortsville Mission, *Lee Anderson, Mrs. A. E. Adams*. Krootown Mission, to be supplied. Pessah and Brown Mission, Riden Boyce. Powellsville, J. J. Powell, *E. E. Powell*.

CAPE PALMAS DISTRICT.—Presiding Elder to be supplied. Cape Palmas, H. H. Evans. Cape Palmas Seminary, *T. T. Brewer*, principal; *R. D. Gibson*, teacher. Tubmantown, C. H. Gray.

Work among Heathen: Ballibo, to be supplied. Barraka, *U. L. Walker, Mrs. U. L. Walker*. Beabo, to be supplied. Bigtown and Plukey, *Mrs. F. B. Ashton*. Garraway, John Harrow, *Miss Agnes McAlister*. Grand Cess, *T. Newton*. Sasstown, *J. McLain*. Wissika, *Miss R. Mair, Miss J. Arms*.

MADEIRA DISTRICT.—W. G. Smart, P. E. (P. O., Funchal, Madeira Islands). Funchal, to be supplied. Funchal Mission School, *Miss C. Newton, Miss E. Newton*, teachers. St. Antonio, W. G. Smart, *Mrs. W. S. Smart, Miss S. Newton, M. Furlado*.

ST. PAUL RIVER DISTRICT.—I. N. Holder, P. E. (P. O., Crozierville, Liberia). Bensonville and Crozierville, A. L. Sims, Z. H. Dixon. Clay Ashland and Sasstown, J. E. Clarke. Clay Ashland Mission School, S. E. S. Payne. Sasstown Mission School, G. W. Parker, Jr. Harrisburg, P. T. Barker. Millsburg, S. D. Richards. Robertsville, W. H. Carter. Upper and Lower Caldwell and Barnesville, I. N. Holder. Virginia and Brewersville, C. A. Lincoln.

Work among Heathen: Crawford Mission, Andrew Snorton, Mrs. H. A. M. Crawford. Golah and Mount Coffee Mission, to be supplied. Heddington Mission, to be supplied. St. Paul River Industrial School, J. B. McGill, Mrs. F. A. McGill. Weeleamah Mission, F. C. Holderness.

SINOE DISTRICT.—J. W. Bonner, P. E. (P. O., Greenville, Liberia). Bluntsville, S. A. Miller. Greenville, J. A. Simpson, C. A. Minor. Lexington, to be supplied. Louisiana M. Ralley. Louisiana Mission School, E. A. L. McCauley.

Work among Heathen: Blue Barrow Mission, E. Walker. Ebenezer Mission, Z. B. Roberts. Fishtown, Allen Peal. Nanna Kroo, to be supplied. Niffo, T. Stacey. Settra Kroo, O. E. F. Cole. Sinoe River Industrial Mission, J. B. Robertson, Mrs. J. B. Robertson. Wah Country, Mrs. I. Shuman.

MISSIONARIES IN AMERICA.—Mrs. Jennie Hunt, D. E. Osborne, Mrs. D. E. Osborne.

The statistics reported at Conference show 3,398 members and probationers, an increase of 185; 3,347 Sunday school scholars; 1,030 day school scholars. During the year there had been 232 baptisms, 113 conversions, \$635.36 collected for ministerial support, \$190.81 collected for education, \$47 collected for Episcopal Fund, \$3 collected for Sunday School Union, \$123.50 collected for missions, \$52.60 Minute money collected, \$200 Conference traveling collection. There were 52 churches, valued at \$63,608.

Bishop Hartzell reports as to the Liberia Conference: "The year 1899 in that Conference marks a marvelous transition in spirit, hopefulness, and efficiency. The most noteworthy results of the year are:

"1. A \$5,000 printing house, presses, and outfit, with paper and inks for two years.

"2. The beginning of a monthly paper published by the Industrial Department of the College of West Africa.

"3. The success of the college itself and its thirty-two primary schools in different parts of the Conference, properly graded, with American text-books, all under the direction of the president of the college.

"4. The transfer into the Conference of ten graduates from our southern schools, and all in good health and doing well.

"5. The enlargement of our work among the native heathen.

"6. The increase of self-support."

ONGO MISSION CONFERENCE.

THE Congo Mission was commenced in 1885, by Bishop William Taylor, on what has been called the self-supporting plan, and stations were

opened on the Congo and in Angola. The General Conference of 1896 authorized the organization of the Congo Mission Conference, which should embrace all of Africa south of the equator, and this was done in 1897. The name is at present a misnomer, as there are now no Methodist missions on the Congo or in the Congo Free State, and the Conference includes the missions in Angola and in South and Southeast Africa.

MISSIONARIES.

ANGOLA.—Rev. S. J. Mead and wife, Rev. Robert Shields and wife, Rev. C. W. Gordon, Rev. S. E. Brewster, Rev. Thomas Waite, Mr. Wm. S. Miller, Miss Susan Collins, Miss Hilda Larson, Mrs. Mary B. Shuett. *On furlough:* Rev. A. E. Withey and wife, Rev. W. P. Dodson and wife, Rev. H. C. Withey. The Woman's Foreign Missionary Society is represented by Miss Cora D. Zentmire.

RHODESIA.—Rev. W. M. Elnes and wife, Rev. J. L. DeWitt and wife, Mrs. Anna J. Arndt.

INHAMBANE.—Rev. E. H. Richards, D.D., and wife, Rev. A. L. Buckwalter and wife.

Angola Missions.

BISHOP HARTZELL reports: "The working missionary force in Angola consists of six men, three of whom have wives; two single men, three unmarried women, and six children.

"The Rev. William P. Dodson is Presiding Elder of the Angola District. The Rev. C. W. Gordon presided at the session held at Quihongoa June 1-3, and arranged the appointments for that part of the work. The Presiding Elder's report gives an encouraging outlook, considering the fewness of the workers. The coming of the Rev. T. Waite and the Rev. S. E. Brewster was a great joy. Miss Cora Zentmire, sent out by the Woman's Foreign Missionary Society, was also gladly welcomed.

"Rev. A. E. Withey and wife are on furlough. Rev. Samuel J. Mead and wife and the Rev. Robert Shields and wife have been on furlough and are returning much benefited by their rest. Brother Herbert C. Withey is now on his way to America, and a scheme has been arranged with the New York Board by which, during 1900, Brothers Dodson, Gordon, and the other veterans of that field may have well-merited and absolutely necessary respites. The terms of continuous service among these Angola workers range from six to fourteen years.

"There are a number of encouraging features in the work in Angola. The sources of support are more permanent; the ways of living are more in harmony with best mission methods; the work is being concentrated upon a few central stations, and native helpers employed to man outstations, under proper supervision, the natives themselves doing more toward supporting the work; good progress is being made in publishing Scriptures and other literature in the Kimbundu language; the schools for apprentices are increasing in number and efficiency; the value of property is being increased, especially in Malange, where the town authorities have given us

an additional block of ground, and the native school work is advancing."

Rev. A. W. Withey reports:

"In the Angola Mission we have the following properties: In Loanda three fourths of an acre in the upper city overlooking the lower city and harbor; in Dondo one fourth of an acre on the park overlooking the Coanza River; in Quiongoa 1,000 acres of tillage with a mountain quarry of brown sandstone; in Pungo Andongo three acres in the heart of the town and three acres adapted to sugar cane and coffee in the suburbs; in Malange two acres centrally located in the town, including one

tices. There are 2 new printing presses and outfit worth \$1,000, but no suitable building for them.

"Several of the missionaries are either on furlough or their furloughs will commence early in 1900, so that the force in Angola during 1900 will be small, and the station supplied will be as follows: *Loanda* and *Dondo*, unsupplied. *Quiongoa*, Rev. Robert Shields and wife, superintendent; Rev. Thomas Waite, superintendent of Industrial Department; Miss Florinda Bessa (native), matron and teacher. *Malange*, Rev. Samuel J. Mead and wife, superintendent, and in charge of Boys' School; Rev. S. Elson Brewster, superintendent of Industrial De-



half acre donated conditionally in 1898; in Quessua 15 acres of tillage which can be irrigated by perpetual mountain streams. Upon these lands are 17 buildings, of which 6 are used for joint purposes of residence, school, and preaching services, 3 for business purposes and storage of supplies, 1 for industrial workshop, and 7 for residences of missionaries. Besides these there are various small houses for native apprentices, etc., and sheds for storage. A new building, not included in the above description, is partly erected upon a new lot in Malange to fulfill the condition of donation. The properties represent a value of \$20,000, which is much below the actual outlay.

"There are 4 organized churches with 17 communicants and 170 adherents; four Sunday schools with 90 pupils. There are 30 boys and girls supported in mission schools, and 8 self-supporting appren-

ment. *Quessua*, Miss Hilda Larson, superintendent, and in charge of Girls' School; Miss Cora D. Zentmire (W. F. M. S.), assistant.

"Although 33 men and 30 women have been sent to this field during the last fifteen years, yet the real besieging force—that is, those who remained more than three years—was but 7 men, 5 women, and 2 boys who grew to manhood in the work. Many did good and lasting work who remained the three years or less, but as there were no books in existence in the Kimbundu language, the task of acquiring it by sound required longer application than they gave. Of the 14 missionaries 3 have served continuously 15 years; two, 14 years; four, 13 years; two, 12 years; one, 10 years; two, 7 years, and they have all toiled indefatigably. Fifty children have been gathered in (most of them being adopted), instructed and trained in religion, knowledge, music, and in-

dustry, some of whom have married, and are rearing Christian families, while others are in paradise.

Rhodesia Mission.

BISHOP HARTZELL visited Mashonaland, in Rhodesia, in the fall of 1897, and returning to the United States in 1898, arranged for the sending out of missionaries to the field. The Rev. Morris W. Ehnes and wife sailed for South Africa September 3, 1898, and in 1899 they were followed by Rev. Jas. L. DeWitt and wife, A. C. Hamitt, M.D., Miss Alice Culver, and Mrs. Anna J. Arndt. They were located at Old and New Umtali (ten miles apart).

adjoining valleys. These lands are mostly valuable to us for grazing stock, with here and there places for farms for whites or kraal sites for natives.

"At Old Umtali our industrial department is organized, and with natives we are developing a garden, doing our fencing, blacksmithing, carpentry, and some cabinetmaking. We have 69 cattle, 20 sheep, and 49 goats. We have also eight good work oxen and wagons and carts. Our hospital is opened for whites and natives, and already we have had more than a score of cases, half of them Europeans. The hospital is conducted on business principles, all who can paying regular rates. Native mothers are bringing their children long distances for advice and



Bishop Hartzell reports: "We have on this field at New and Old Umtali two men and their wives, a physician, whose wife is still in Chicago; a trained nurse, one matron, three white men helpers, and twelve native helpers. Of the workers nine were sent out from America by the Missionary Society.

"We have at New Umtali four lots in the center of the town worth \$4,000; school furniture and outfit worth several hundred dollars; a school that is a success, and a church that is making a good beginning. This work among white people in a short time will be self-supporting. We are the only non-conformist church in a young town of 600 whites in the center of a large gold belt, where several mines are being worked. The government appropriates a dollar for every one I put into teachers, equipments, or buildings for school work, and the patrons pay for each pupil \$2.50 a month.

"We have at Old Umtali eight good and several smaller brick buildings with much unused building material, all worth \$50,000. One is a good church 30x50 feet in size, and another was a 16-room hotel. The land concessions include 1,000 acres around the mission site, and at least 5,000 acres in

medicine. My watchwords are: *No debts; industrial training for natives; the development of local self-support.*"

(Since Bishop Hartzell wrote the above Dr. A. C. Hamitt and Miss Alice Culver have left the field, arriving in New York December 14, 1899.)

The Rhodesia Advertiser of October 13, published at Umtali, says: "When it was decided to change the site of Umtali, and by the payment of more than £50,000 the British South Africa Company became owner of the buildings, Mr. Rhodes was asked what was to be done with the old town. His reply was, "We will turn it into a mission." That remark is now a fulfilled prophecy. The town was soon abandoned for the new site ten miles away, and all the buildings dismantled except those reserved for mission purposes. The property has been in the possession of the Methodist Episcopal Church but a few months, and it is remarkable what has been accomplished in clearing away the debris of abandoned and unroofed buildings and other rubbish; in getting the mission buildings in shape for use; in starting herds of stock; fencing and beginning gardens, and the opening of industrial schools."



SCHOOL BUILDING AND MISSIONARY RESIDENCE, NEW UMTALI.



METHODIST EPISCOPAL CHURCH, OLD UMTALI.



MISSION HOUSE, OLD UMTALI INDUSTRIAL MISSION.



HOSPITAL AND DISPENSARY, OLD UMTALI INDUSTRIAL MISSION.

The Inhambane Mission.

DR. ERWIN H. RICHARDS writes from Inhambane, October 7, 1899:

"This section of the Congo Mission Conference is a legacy from the American Board through Bishop Taylor, and was inaugurated in 1880. In 1884 the three main stations were founded, and notwithstanding awkward and most inconvenient breaks, they have continued to the present day. We are not yet out of a section some twenty-five miles square, but are ready to enlarge as soon as funds will warrant.

"Gikuki is the first founded station, and Farangwana and Tizore, the two first converts in the territory, our leading evangelists, were converted on Christmas Day, 1885. Gikuki was first started as a base for the other stations, and was located at Mongwe, some twelve miles farther down the bay. In 1886 it was removed to the present site, and a fine two-story iron house, the gift of Mrs. M. W. Blynn, of New York, was erected, which is intended to become a hospital and home, and at present is doing duty for church, school, printing room, dormitory, etc., below, while the upper rooms are the freshest and healthiest of any on the coast and afford us a fine mission home.

"Kambini and Makodweni have each iron houses, and were originally in splendid shape for native work, but, owing to breaks of longer and shorter duration, the property has deteriorated till it will require considerable outlay to make them as suitable as they once were. One year ago last June our church, which till that date had been one, was divided into three, one church for each of the main stations, with one outstation for each.

"Our members in full connection at present number 35, and we have 113 probationers, which include all who have confessed the Lord Jesus with the mouth, and are daily praying to him in our public services. Owing to the workings of the native mind, biased and blinded by generations of superstition, we are unable to baptize the great majority of these converts without an extended probation.

"We have no ordained native ministers, but we make use of every available lay worker, both men and women, as fast as they manifest ability, and the funds are on hand to support them. We have eight men with their efficient wives whom we could place on as many new stations if there were any funds for the purpose. The three whom we established at the beginning of this year have reaped more than a dozen converts each.

"The men now employed have founded their stations without cost to the Mission, and taken full work in school and church all for \$50 per year, and in addition have taken five boarders each, whom they train and teach with satisfaction to us, for the sum of \$25 for each station. So that for \$75 one may equip a preacher and teacher with a boarding school of five pupils, and evangelize a whole district for no more per year.

"These teachers are called together at the close of every month and the daily record of every work and of pupil and probationer on their station is

carefully investigated, and advice and command given, according to our interpretation of the needs of that station. One great good of these meetings is that each teacher hears the report of the other stations, and is stimulated to at least equal, and, if possible, surpass his brother in the work.

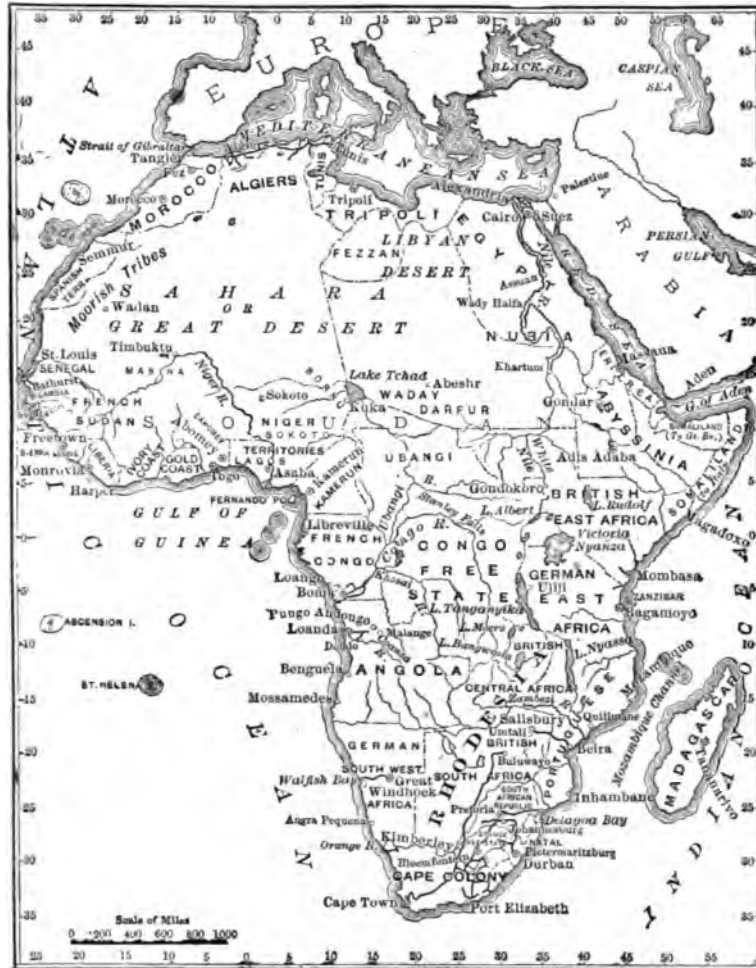
"One thing which has produced splendid fruit is the redeeming of native girls. This requires discretion, but has proven to be the right thing to do in every case. Mabumbi, the first one redeemed, is now our chief matron, and has brought already into our probationers' class some fifteen souls. Tazenda, another, has brought us three choice girls, two of whom are engaged to be married to our Christian teachers, and she has brought into the fold several others. Mariamo, another, is the mother of three children, each one of whom can recite the Catechism, the Ten Commandments, seven psalms of David, and can read in the Testament, and she has also brought in some thirteen souls for the probationers' class. Zanuteya, another, is just married, and her popularity may be estimated by the fact that at her wedding more than five hundred guests attended and she was the leader of them all. She is now at one of our outstations. Had these four persons not been redeemed by mission money, they would have been sold to heathen owners regardless of every wish or propriety, and must have been lost to Christ's Church on earth, if not lost forever.

"We are in need of funds for the redemption of three more suitable candidates at this moment. These funds are usually returned into the Mission treasury and may be used over and over again. If we redeem them, their Christian husbands will return all that it is necessary to use. If we had \$300, we could redeem these three girls now in our care, and for whom we are fighting as best we may, deferring the evil day as long as possible when they will be taken from us.

"Our homes are overflowing with native children, and the time is ripe for a central school of a higher grade than at present we are working. We need a seminary for girls, well equipped, well supplied with teaching force, and at first opening we can place 100 pupils within its doors. Both are greatly needed, for we have a population of upward of three millions, most of whom are of teachable age. Similar seminaries for girls have been built in Natal at a cost of \$6,000. It will require more here to include proper furnishings. The boys' seminary need not cost more, but must include proper industrial outfit. These sums will not include teachers, their outfit, or transportation.

"We have just received through the kindness of Bishop Hartzell a choice printing press with a supply of printing material. This will be very helpful, for we need primers, readers, arithmetics, and other school matter. We are at present translating the New Testament into Sheetsawa, and have completed the first half of the work.

"Our hospital work is suffering for lack of buildings, medicines, and nursing. I have operated on three cases this morning under a cashew tree in the yard, which does duty for a hospital at present. We



need the schools first and then the hospital. The war in the Transvaal affects our prices materially, but is not likely to affect us otherwise."

Bishop Hartzell writes:

"Inhambane District is on the East Coast, in Portuguese territory. The Rev. E. H. Richards is Presiding Elder; he and his wife, Brother and Sister Buckwalter, and nine native helpers constitute our working force there. They have three central stations and several outstations, with large plots of land and fairly good buildings. They have regular district meetings monthly, and the Discipline is enforced as to membership. This accounts for the fewness of members, although the native and accessible population around them is very great. Hundreds of sick are given medical care every month. Here we must have cheap hospital outfits and trained nurses.

"At Delagoa Bay, 250 miles down the coast from Inhambane, I have a cash donation of \$7,500 for a church and parsonage and a cottage rest for the sick. The United States consul, his Boston wife,

and several others plead for me to send them a man and his wife and a deaconess nurse for the work among Europeans. This town of several thousand, with its bay, is the ocean port to the Transvaal. As English ascendancy grows in South Africa, as it will and ought, that port will become a great center of European population and commercial importance."

"O FOR an angel's tongue
To sound Thy praise abroad,
Jesus, thou spotless Lamb,
Our Saviour and our God!

"Worthy thy name, O Lord,
Of everlasting praise;
Salvation thou hast wrought,
And marvelous thy ways!

"O hasten, Lord, the day,
Foretold in thy sure word,
When all man's fallen race
Shall own thee as their God."

THE METHODIST EPISCOPAL MISSIONS IN EUROPE.

THE FIELDS.

THE Methodist Episcopal Missions in Europe are in Germany, Austria, Switzerland, Sweden, Norway, Denmark, Russia,



BISHOP WALDEN.

Italy, and Bulgaria. The majority of the people in Germany, Switzerland, Sweden, Norway, Denmark, and Finland in Russia are Protestants; in Italy and Austria they are Roman Catholics; in Bulgaria and in Russia, outside of Finland, they are adherents of the Greek Church. Bishop John M. Walden, D.D., LL.D., had episcopal supervision of all the missions in Europe during 1898 and 1899, and presided at all the Annual Meetings.

GERMANY comprises the Kingdoms of Prussia, Saxony, Bavaria, Wurtemberg; Grand Duchies of Baden, Hesse, Mecklenburg-Schwerin, Saxe-Weimar, Mecklenburg-Strelitz, Oldenburg; Duchies of Brunswick, Saxe-Meiningen, Saxe-Altenburg, Saxe-Coburg-Gotha, Anhalt; Principalities of Schwarzburg-Sondershausen, Schwarzburg-Rudolstadt, Waldeck, Reuss Aelterer Linie, Reuss Jüngerer Linie, Schaumburg Lippe, Lippe; Freetowns of Lübeck, Bremen, Hamburg; Reichsland of Alsace-Lorraine.

The supreme direction of the military and political affairs of the empire is vested in the King of Prussia, who, in this capacity, bears the title of Deutscher Kaiser, or Emperor of Germany. The reigning emperor is Wilhelm II, who ascended the throne June 15, 1888. Legislative matters are vested in the Bundesrath, or Federal Council, and the Reichstag, or Diet of the Realm. The 58 members of the Bundesrath are appointed by the governments of the individual States for each session, while the members of the Reichstag, 397 in number, are elected by universal suffrage and ballot.

Germany had a population December 2, 1895, of 52,279,901, of which about seven per cent are non-Germanic. About sixty-three

per cent are Protestants, thirty-six per cent are Roman Catholics, and one per cent are Jews. The Constitution provides for entire liberty of conscience and for complete social equality among all religious confessions.

AUSTRIA comprises the Empire of Austria and the Kingdom of Hungary. The present emperor-king is Francis Joseph I, who ascended the throne December 2, 1848. The population on December 31, 1890, was 23,895,413. Of these about seventy-nine per cent were Roman Catholics, twelve per cent Greek Catholics, two per cent Greek Orientals, two per cent Evangelicals, and five per cent Jews. Full liberty of faith and conscience is secured. "The Minister for Ecclesiastical Affairs will grant legal recognition to any religious bodies if their doctrine, worship, constitution, and designation contain nothing illegal or immoral."

SWITZERLAND is a republic, with a population of about 3,000,000. In 1888 2,083,097 spoke German, 634,613 French, 155,130 Italian, and 38,357 Roumansch. The supreme legislative and executive authority is vested in a parliament of two chambers, a Standerrath, or State Council, and a Nationalrath, or National Council, the first consisting of 44 members, the second of 147. The chief executive authority is deputed to a Bundesrath, or Federal Council, consisting of seven members. The President of Switzerland for 1899 was Edouard Müller. There is complete and absolute liberty of conscience and creed. About fifty-nine per cent of the population are Protestants and forty per cent Roman Catholics. There are about eight thousand Jews.

SWEDEN had a population December 31, 1897, of 5,009,632. Of these about 20,000 are Finns, 7,000 Lapps, and nearly all the balance are Swedes. The mass of the population adhere to the Lutheran Protestant Church, which is recognized as the State religion. The king possesses legislative power in matters of political administration, but in all other respects that power is exercised by the Diet in concert with the sovereign, and every new law must have the consent of the Crown. The Diet, or Parliament of the Realm, consists of two chambers, both elected by the people. The first chamber consists of 150 members, and the second of 230 members. The reigning king is Oscar II, who ascended the throne September 18, 1872.

NORWAY had a population January 1, 1891, of 2,000,917. The legislative power is vested in the Storting, which is divided into two houses, the Lagthing and the Odelsting, the former composed of one fourth of the members of the Storting, and the other of the remaining three fourths. The executive is represented by the king, who exercises his authority through a Council of State, composed of two Ministers of State, and at

ate, or Upper House, and the latter a House of Commons.

FINLAND had a population in 1896 of 2,520,437, consisting of 2,169,000 Finns, 341,500 Swedes, 7,000 Russians, 1,790 Germans, and 1,500 Lapps. Religiously there were 2,473,441 Lutherans, 46,509 adherents of the Greek Church, and 487 Roman Catholics. Finland has been a part of Russia since 1809, with some special privileges and rights, which



least seven councilors. Norway is united with Sweden by having the same king. The present king is Oscar II, of Sweden. The evangelical Lutheran religion is the national Church, and the only one endowed by the State. All other Christian sects (except Jesuits), as well as the Jews, are tolerated, and free to exercise their religion within the limits prescribed by the law and public order.

DENMARK had a population in 1890 of 2,185,335. The established religion is the Lutheran, and according to the census of 1890 there were only 34,000 persons not belonging to the national Church. The reigning king is Christian IX, who succeeded to the throne November 15, 1863. The legislative power is vested in the Rigsdag, or Diet, acting in conjunction with the sovereign. The Rigsdag comprises the Landsthing, with 66 members, and the Folkething, with 114 members, the former being a Sen-

ate, or Upper House, and the latter a House of Commons.

RUSSIA is an absolute hereditary monarchy with a population in Europe of 106,191,795, chiefly adherents of the Greek Church. Emperor Nicholas II ascended the throne November 1, 1894. The only mission of the Methodist Church in Russia is a small one in St. Petersburg among the Swedes.

BULGARIA is a principality tributary to Turkey with a population in 1893 of 3,310,713. This includes the population of South Bulgaria (or Eastern Roumelia), numbering 998,431. The population in 1893 was divided according to language into 2,504,336 Bulgars, 569,728 Turks, 62,628 Roumanians, 58,518 Greeks, 52,132 Gipsies, 27,531 Spanish-speaking Jews, 16,290 Tartars, 6,445 Armenians, 3,620 Germans and Austrians, 1,221 Albanians, 928 Russians, 905 Czechs, 818 Servians, 803 Italians, and 3,820 speaking other lan-

guages. The national faith is that of the orthodox Greek Church. Of the population in 1893 2,606,786 belonged to the orthodox Greek Church, 643,528 were Mohammedans, 28,307 were Jews, 22,617 were Roman Catholics, 6,643 were Armenian Gregorians, 2,384 were Protestants. The reigning ruler is Prince Ferdinand, who assumed the government August 14, 1887. The Methodist missions are north of the Balkan mountains. The American Board has prosperous missions south of the mountains in the part of Bulgaria known as Eastern Roumelia.

ITALY had a population estimated, December 31, 1898, at 31,667,946. The Roman Catholic Church is the ruling State religion. Freedom of worship is guaranteed to the adherents of all recognized religions. The reigning king is Umberto I, who succeeded to the throne January 9, 1878.

In all these European fields the Missionary Society of the Methodist Episcopal Church has but five foreign male missionaries: One in Germany, a professor in the Theological School (Rev. A. J. Bucher); one in Bulgaria (Rev. T. Constantine); three in Italy (Dr. William Burt, Dr. N. W. Clark, Rev. F. H. Wright).

Germany Mission.

THE Germany Mission of the Methodist Episcopal Church was commenced in 1849. The Germany Conference was organized in 1856 and divided into the North Germany and South Germany Conferences in 1893. The North Germany Conference has some appointments in Austria, the most important being in Vienna.

ANNUAL MEETING OF NORTH GERMANY CONFERENCE.

The North Germany Conference was held in Berlin, Germany, July 5-11, 1899, Bishop Walden presiding. Julius M. O. Gniew, Hermann Zeuner, and Franz Havranek were received on trial. Alfred Funk was discontinued. Ernst Pucklitsch was reported as superannuated. The following were the appointments, all being in Germany, except as otherwise indicated:

BERLIN DISTRICT.—Karl Schell, P. E. (P. O., Berlin). Berlin: First Church, C. H. Burkhardt; Second Church, Stephen von Bohr; Third Church, Karl Schaarschmidt; Fourth Church, H. P. Wenzel. Breslau, Bernhard Keip. Danzig and Elbing, Richard Ramdohr. Glogau, M. G. Kramer. Görlitz, Bernhard Schubert. Graudenz, J. W. B. Haake. Kolberg and Belgard, E. A. Grotz. Königsberg, Heinrich Ramke. Köslin and Stolp, P. M. Dietze. Kottbus, F. J. Kolb. Liegnitz, J. M. O. Gniew. Magdeburg, Heinrich Eberle. Neu Ruppin, H. E. Schmeisser. Stettin, Oskar Köhler. Wien (Austria), H. R. Möller, J. A. W. Rasmussen, Franz Havranek.

BREMEN DISTRICT.—Dietrich Rohr, P. E. (P. O.,

Bremen). Aurich, Dietrich Bargmann. Bielefeld, Hans Mäder. Bremen, Philipp Lutz. Bremerhaven, Franz Jacob. Delmenhorst and Neerstedt, Ernst Schmidt. Dornum and Essen, Johannes Eden. Edewecht and Westerstede, A. W. Brand. Flensburg, H. J. R. Willinghöfer. Hamburg: First Church, Jacob Neuhart; Second Church, C. W. Matthies. Hanover and Goslar, Johann Hilpert. Kiel, Paul Fritzlaff. Leer and Rhaderfehn, Friedrich Eilers. Neu Schoo, Ernst Schütte. Odenburg and Brake, J. H. Barklage. Osnabruck and Metten, A. L. Schwing. Vegesack, Franz Klüsner. Wilhelmshaven, Bernhard Schröder. P. G. Junker, Director of Martin Mission Institute. Johannes Stelger, Director of Book Concern. Leonhard Weis, Inspector of Bethanien Verein.

LEIPZIG DISTRICT.—Gustav Hempel, P. E. (P. O., Leipzig). Annaberg, Oskar Lindner. Cassel and Göttingen, Wilhelm Schütz. Chemnitz, G. A. Schilde. Dresden, F. W. Schaller. Gera and Zeitz, L. C. Bendixen. Greiz, H. W. Meyer. Halle, J. F. Wiesenauer. Langenwetzendorf, P. A. Jacob. Leipzig, J. F. Van Minden. Plauen and Falkenstein, Engelbert Wunderlich. Reichenbach, Friedrich Kessler. Saalfeld, Hermann Zeuner. Schleiz, Arthur Vogt. Schneeberg and Eibenstock, August Prante. F. R. Pritsch. Schwarzenberg, Hermann Böttger. Werdau, E. C. Anner. Wilkau, Ferdinand Schmidt. Zschopau and Dittersdorf, August Hilner. Zwickau, R. R. Neupert.

The statistics of the North Germany Conference reported 5,438 members, an increase of 325; 2,735 probationers, an increase of 321; 8,767 Sunday school scholars, an increase of 369. During the year 248 children were baptized.

PRESIDING ELDERS' REPORTS.

BREMEN DISTRICT comprises 18 circuits and stations, and 87 preaching places, with 2,103 members. The number of attendants at the services has considerably increased in most of the appointments, and all of them, with few exceptions, report conversions. The Sunday schools are well attended, and report 2,820 scholars. The parents of many of the scholars do not belong to the Methodist Church. The mother congregation in Bremen will celebrate her golden jubilee next year, and the Annual Conference will be held here as a jubilee Conference. Cushaven was taken up as a new appointment and is doing well. Delmenhorst has one of the best societies, which builds itself up mostly with the children of the members. The first church in Hamburg reports 177 members, an increase of 6. The congregations are good. The second church in Hamburg has a membership of 138, increased during the year from 114. There was a revival in which many were converted and 23 received on trial. The deaconesses of the Bethanien Verein are very helpful supporters of the work in every way. In Hanover the work is young but growing stronger.

LEIPZIG DISTRICT reports a large number of conversions, 506 persons received on trial, and a net increase of 248 members. During the past ten years there has been a net increase of 1,500 members on the district. There are 66 Sunday schools, with 3,477 children. Much opposition and police restraint are experienced. Children in Saxony are not allowed to enter our Sunday schools, who with their parents

have not formally severed their relations with the State Church. The penalty for disobedience is a fine of from 50 to 150 marks upon preachers and Sunday school superintendents. The officials in most of the localities manifest little inclination to proceed against offenders in this respect. In Dresden the work has been steadily growing and 17 have been received on trial. Zwickau passed through a year of difficulties because of the unrest created by a young preacher, who had to be suspended from his work because of false doctrines. Forty-two members left our church with him, and this gap could not be filled up by the 24 probationers. Wilkau has the largest Sunday school, in which are 300 children. Most of the appointments are prospering.

BERLIN DISTRICT had 450 conversions during the year, and a net increase of 340 members. No circuit reported a decrease, and all financial requirements were fulfilled. Prosperous churches have sprung up in Danzig, Breslau, Königsberg, and Liegnitz during the last three years, and we are commencing in Grandenz and Elbing. In Liegnitz we commenced two years ago, and the members raise all their local requirements and the salary of a married minister. In Berlin there has been an increase of 51 members. Vienna, Austria, has had a very prosperous year. The congregations are good, and the society shows a net increase of 54. We have taken up work in Hungary and Moravia. Three places in Hungary have asked for preachers. There are ten circuits on the Berlin District that have no chapels, and rent must be paid for halls. We pay 9,710 marks rent, and 4,520 marks for preachers' lodgings. The contributions amounted to 50,923 marks, an increase of 8,394 marks.

ANNUAL MEETING SOUTH GERMANY CONFERENCE.

THE Annual Meeting of the South Germany Conference was held at Pirmasens, Germany, June 21-27, 1899, Bishop Walden presiding. Jacob F. Schmeisser and Karl C. G. Jahnke were received on trial. Ernst H. Gebhardt had died. C. G. Dietrich, Arnold Sulzberger, Jacob Conzelmann were reported as superannuated. The following were the appointments, all being in Germany:

FRANKFURT DISTRICT.—Jacob Kaufmann, P. E. (P. O., Darmstadt). Bonn and Siegburg, Gottlieb Rieker. Darmstadt, Gustav Notzold. Elberfeld, Karl Dobreiner. First Church of Frankfurt, Friedrich Rosch. Second Church of Frankfurt, S. E. Gebhardt. Friedrichsdorf and Bombach, Conrad Walz. Hanau, George Bock. Heidelberg and Sinsheim, E. A. Schilling. Kalserslautern, August Kunz. Köln and Dusseldorf, Wilhelm Ekert, J. F. Schmeisser. Kreuznach and Mandel, Karl Wendt. Mannheim, Adolf Scharff. Marburg, J. A. Berber. Siegen, Friedrich Brandt. Simmern, Wilhelm Kuder. Wetzlar and Giessen, Karl Urech. Wiesbaden, August Barnickel. Professor in Martin Mission Institute, Richard Wobith. Editor of *Evangelist*, P. I. Grunwald.

HEILBRONN DISTRICT.—Jacob Harle, P. E. (P. O., Heilbronn). Ansbach, Friedrich Ruck. Bayreuth, G. H. Dorn. Bellsteln, Jacob Diener. Bleitheim, to be supplied. Furth and Erlanger, G. F. Ruck. Hall, August Wiesenauer. Heilbronn, Carl

Burkhardt, Karl Klein. Hof, Emil Bohner. Kirchberg, G. W. Hofmeister. Marbach, Christian Steinmetz. Neuhuten, to be supplied. Nürnberg: Maxthor Church, Adolf Theis; Paulus Church, J. F. Ruck. Ochringen, Ludwig Schnell. Othmarsheim, G. H. Funck. Prevo, August Rucker. Weinsberg, Simon Bernlocher. Würzburg and Schweinfurt, Martin Steck. Inspector of Martha Maria Verein, G. J. Ekert.

KARLSRUHE DISTRICT.—Johann Renner. Altensteig, August Gommel. Bergzebern, Paul Huber. Caleo, Christian Schwarz. Colmar, Theophil Mann. Freudenstadt, Christoph Jeutter. Heimsheim, Christian Soll. Karlsruhe, Gottfried Surer. Knittlingen, Wilhelm Firl. Lahr, Christian Raith. Nagold, Wilhelm Steimbrenner. Pforzheim, Johannes Walz. Pirmasens, Heinrich Rieker. Speyer and Hockenheim, A. G. Bruns. Strassburg, Wilhelm Scoz. Vaihingen and Enz, Wilhelm Kleinknecht. Weissach, Johann Spill. Zweibrücken, Jacob Bartholomäus.

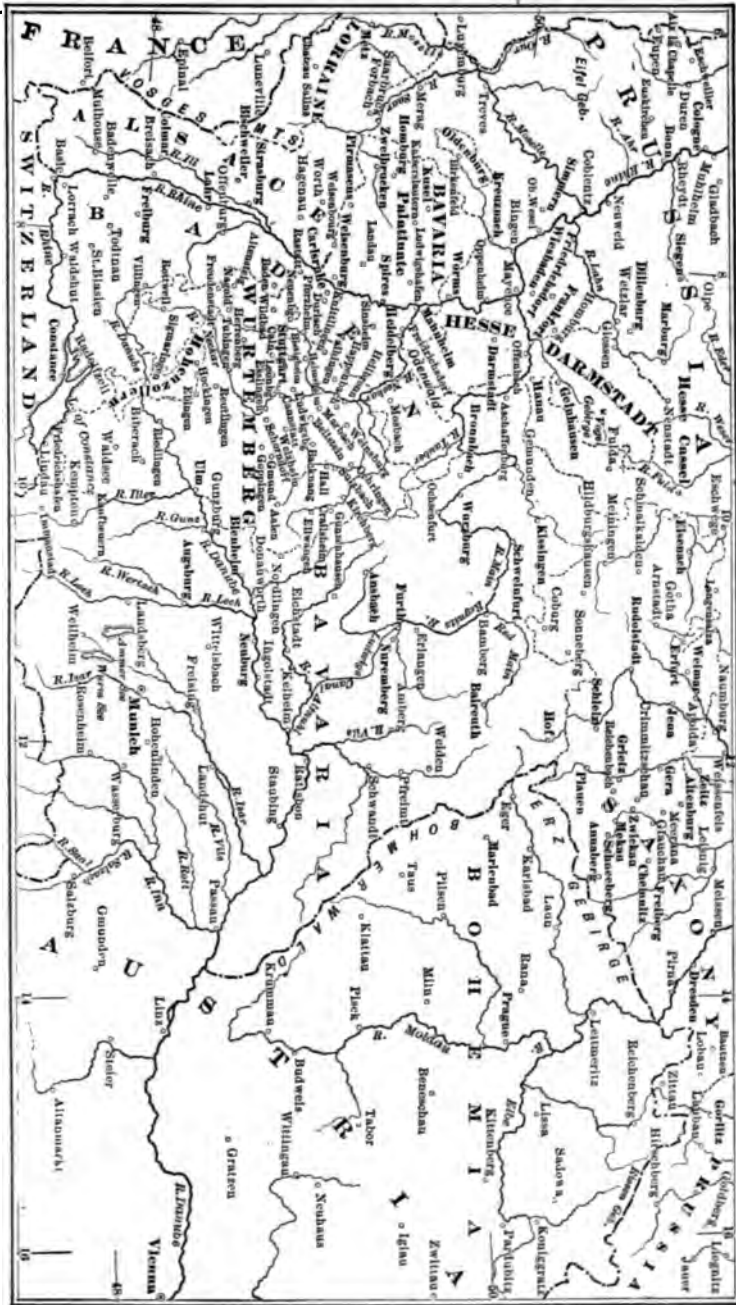
STUTTGART DISTRICT.—Heinrich Mann, P. E. (P. O., Cannstatt). Augsburg, G. C. Beutenmüller. Backnang, A. F. Bopple. Cannstatt, G. A. Schneider. Ebinger, Martin Reichert. Echlertingen, Matthaus Class. Herrenberg, Ludwig Mann. Ludwigsburg, Eduard Kaumann. München, Karl König. Rudersberg, Karl Langner. Schorndorf and Gmünd, Gottfried Weller. Sindelfingen, Georg Rexroth. Stuttgart, Jacob Urech, Ferdinand Vogelmann. Sulzbach, K. C. Weiss. Ulm, Ludwig Lopppe. Waiblingen, C. F. Beutenmüller, K. C. G. Jahnke. Welzheim, J. C. König. Winnenden, Christian Wiesenauer. Chaplain in Peter Bohler Church, London, J. J. Sommer. Missionary in Klein Popo, West Africa, Karl Ulrich. Missionary in Raluana, New Pommern, Heinrich Fellmann.

The statistics of the South Germany Conference reported 8,161 members, an increase of 359; 1,800 probationers, an increase of 10; 12,453 Sunday school scholars, an increase of 1,083. During the year 207 children and 3 adults were baptized.

PRESIDING ELDERS' REPORTS.

FRANKFURT DISTRICT reports blessed progress. The services are attended by 3,485 persons. There are 1,653 members, and 426 probationers, with an increase of 148. The Sunday schools are prospering, and report 966 boys and 1,479 girls. Of these only 399 are above twelve years of age. About 500 attend the public services, 156 receiving instruction in the Catechism; 287 adults and 70 children professed conversion. The receipts of the district are 48,477 marks, an increase of 5,708 marks. The pastors endeavor to train the new converts as soon as possible for work, and introduce the probationers into classes among which they are divided. Much attention is paid to the young peoples' and other societies. It is much regretted that many souls converted under the pastors neglect to join the church, and being in want of proper care often fall from grace.

STUTTGART DISTRICT reports that on most of the circuits there has been some progress. Three of the circuits have had a small decrease, one circuit the same number, and all the other circuits a good increase. There are 2,432 members, a net increase of 72 members. Our members contributed during the year 45,313 marks. The Sunday schools report an increase of 370 scholars.



HEILBRONN DISTRICT reports that of the 18 circuits 4 reported a decrease of 28 members, 2 reported the same number, the others showed an increase of 104. During the year there were 295 conversions. Out of the 3,072 Sunday school pupils 2,248 are children of people not members of the Methodist Church, and commencing with the twelfth year, must receive instruction from the State Church. The 39 local preachers and 47 exhorters are of great assistance to the 18 pastors. The union of the German branch of the Wesleyan Church with the Methodist Episcopal Church has continued to be a blessing. The prayer meetings are well attended, and the class meetings in most places are in blessed use.

The Switzerland Mission.

THE Switzerland Conference includes the work in Switzerland and those portions of France where the German language is spoken. The Mission was commenced in 1856 by preachers from Germany, and remained part of the Germany Conference until it was organized as a separate Conference June 24, 1886.

ANNUAL MEETING.

The Switzerland Conference was held in Lausanne, Switzerland, June 7-12, 1899, Bishop Walden presiding. Fritz Bangarter and Andreas Ragettli were received on trial. Johannes Beerli was discontinued. Ludwig Brande was reported as supernumerary and Heinrich Nuelsen, Johannes Schneebell and Kasper Glattle as superannuated. The following were the appointments, all being in Switzerland:

BERN DISTRICT.—Gottfried Bar, P. E. (P. O., Bern). Basel: First Church, J. U. Wuhrman, Martin Buhner; Second Church, Jacob Strassler. Bern, Jacob Sporri. Biel, Heinrich Huber. Geneva, Karl Honegger. Herzogenbuchsee, Heinrich Brunner. La Chaux-de-Fonds, J. A. Hertig. Langnau, to be supplied. Lausanne, Karl Thiele. Liestel, Albert Lienhard, Lyes and Grenchen, Albert Kagi. Neuchatel, J. G. Sporri. St. Imier, R. E. Grob. Sissach, Bernhard Schroder. Solothurn, Heinrich Welti.

ST. GALLEN DISTRICT.—Eduard Hug, P. E. (P. O., Weinfelden). Chur, Friedrich Oppliger. Eschlecon, Gottfried Alder. Frauenfeld, H. A. Gut. Herisau, Johannes Harle. Niederutzwil, H. G. Odinga. Rheineck, Edmund Diem. St. Gallen, R. G. Richner. Schaffhausen, Abraham Lerch. Schleithelm, Jacob Lohrer. Stein, Herman Bosch. Teuffen, Andreas Ruppner.

ZURICH DISTRICT.—Leonard Peter, P. E. (P. O., Zurich). Aarau and Zolfigen, Friedrich Deppeler, Paul Deppeler. Adliswil, Gottfried Kraus. Affoltern, Christian Knoll. Bulach, Ernest Leinhard. Horgen, E. M. Bauer. Lenzburg, Jacob Zolliker. Oerlikon, Ulrich Bosch. Thalwil, August Rodemeyer, Fritz Bangarter. Turbenthal and Wald, G. A. Marquart. Uster, Jacob Kleiner. Wetzikon, Adolf Hunziker. Winterthur, Johannes Wetteln, J. F. Oppliger. Zurich, First Church, Gottfried Frei, Wilhelm Bollier, Andreas Ragettli; Third Church, Heinrich Kienast. E. C. Schmidtmann, Director of Book Concern. A. J. Bucher, Professor in Martin Mission Institute.

The statistics of the Switzerland Conference reported 7,250 members, an increase of 249; 1,084 pro-

bationers, a decrease of 64; 18,265 Sunday school scholars, a decrease of 86. During the year 215 children and 3 adults were baptized.

PRESIDING ELDERS' REPORTS.

ZURICH DISTRICT consists of 14 circuits with 33 preachers, 33 other helpers, 3,719 members, 487 probationers. The collections the past year amounted to 181,099 francs. There are 113 Sunday schools with 9,281 children. About 1,300 of the scholars are children of parents who are members of our Church. Many of the scholars attend the weekly Bible and Catechism classes, and are also members of the mission and tract societies. There are 18 chapels and 4 parsonages. In Zurich there are 3 chapels with 4 preachers, 1,000 members, 2,000 Sunday school scholars, a Book Concern, and a house for deaconesses. The work in Zurich has a fine prospect. The deaconess work is prospering and the 20 deaconesses are doing much good. We try to engage every member in some work of the mission, enrolling them in different societies of the Church.

BERN DISTRICT embraces 15 circuits in which 5 are territory where French is spoken. Here we preach the Gospel to the German-speaking population and to the German foreigners who settle here for a time. Our Sunday schools suffer from the confounding of languages. The children are accustomed to speaking French and are obliged to do so at school, so they soon forget the mother language. On the 15 circuits are 85 preaching stations, 16 pastors, 2 helpers, 4 local preachers, and 25 exhorters. During the past year there were received 318 on trial and 443 in full membership, making the number on trial 355 and in full membership 2,292. The free contributions amounted to 110,918 francs. New chapels were erected at Liestel, Langnau, and Walperswyl. The 57 Sunday schools have 5,447 children, of whom not more than one fifth have parents who are members of our Church. The State Church having received a good number of converted and devout young pastors is doing better work for their people than formerly.

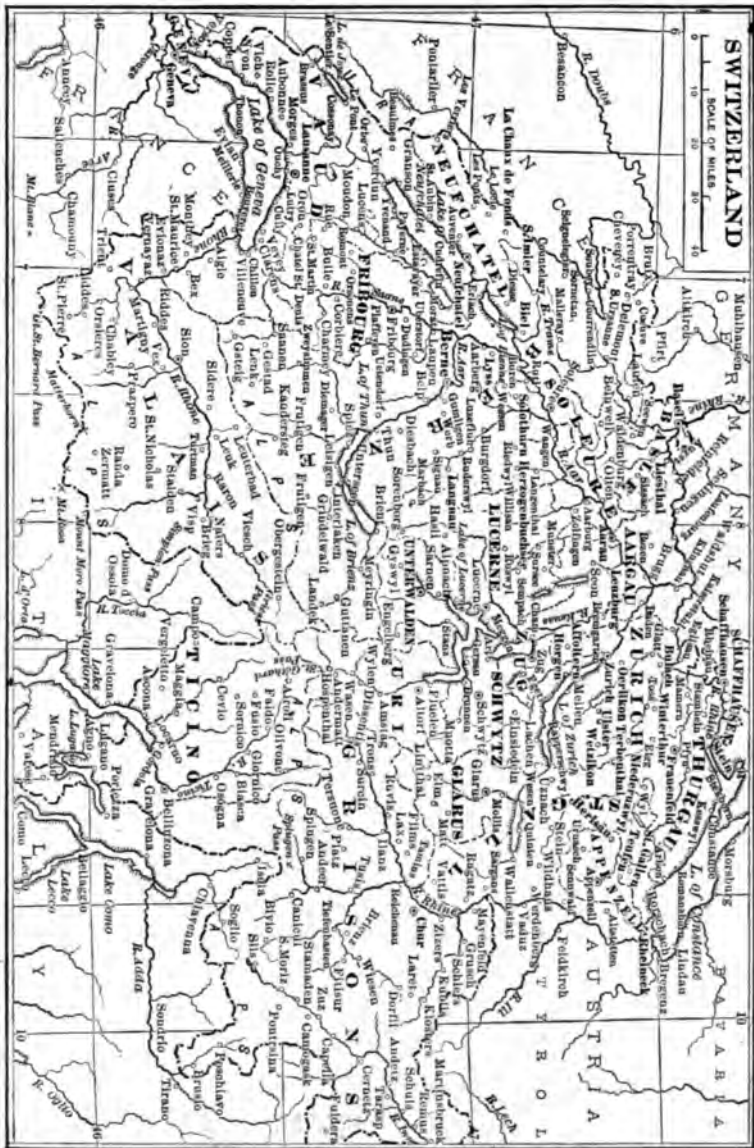
ST. GALLEN DISTRICT reports 11 circuits with 11 pastors, 1 helper, 3 local preachers, 17 exhorters, 51 preaching places, 1,239 members, and 192 probationers. On every circuit there have been conversions and about 180 of them became probationers. The liberality of the people is great and they have contributed 50,917 francs for self-support. In the 60 Sunday schools there are 3,549 scholars. We have increased our church property by three chapels and one house.

The Sweden Mission.

THE Sweden Mission was commenced in 1854, and organized as a Conference August 2, 1876. It includes the kingdom of Sweden.

ANNUAL MEETING.

The Sweden Conference was held in Linkoping, Sweden, August 9-15, 1899, Bishop Walden presiding. William Bergdahl, Herman W. Gustafsson, Ernst W. A. Hulphero, Johan Hurtig, Erik Linander,



Gustaf Lindqvist, Karl Lindström, Johan Melin, Axel A. Rosenberg, Edwin Strömberg were received on trial. Karl M. Norberg was discontinued. Carl J. Johansson had died. Emil E. Landin had withdrawn. Adolph F. Svensson withdrew under complaints. Anders Sigurdson and K. L. Lundqvist were reported as supernumerary; J. P. Danielsson, M. P. Lindqvist, C. A. Andersson, N. P. Sandell, Johannes Nilson, L. G. Berglund, P. G. Bergdahl, Gustavus Fredengren, I. G. Finerus, J. P. Larsson, Carl Wallenius, N. J. Holmqvist as superannuated preachers. The following were the appointments, all being in Sweden:

GOTLAND DISTRICT.—J. M. Erikson, P. E. (P. O., Stockholm). Burgsvik and Hemse, to be supplied. Klintehamn and Tofta, J. E. Eriksson. Oestergarn, to be supplied. Roma, Johan Melin. Silte and Kappelshamn, Peter Jeppsson. Visby, Theodor Magner.

NORRBOTTEN DISTRICT.—Johannes Roth, P. E. (P. O., Lulea). Luella and Boden, Johannes Roth. Malmberget, August Rockberg.

NORTHERN DISTRICT.—K. A. Wik, P. E. (P. O., Upsala). Arboga, J. E. Hendriksson. Avesta, August Wärmö. Borlänge, Gustaf Petersson. Eskiltuna, Josef Magnusson. Fagersta, P. A. Larsson. Falun, August Eklund. Forsbacka and Valbo, K. A. G. Fridholm. Gefle: St. Matteus, E. A. W. Schütz; St. Peter's, G. A. Gustafsson. Grangesberg, to be supplied. Heby and Sala, Erik Linander. Karlsholm, to be supplied. Köppling, B. A. Carlson. Korsnäs, to be supplied. Kungsör, K. E. Lundell. Ludesberg, F. G. Holmgren. Mora and Orsa, August Nilsson. Norberg and Högfors, Albert Löfgren. Odensvi, S. J. H. Blalstein. Oergrund, Nils Stenström. Oestersund, to be supplied. Sandviken, Johan Berg. Skutskär, P. A. Kropp. Sund, Nils Lundbäck. Sundsvall, K. J. Törnblom. Upsala, Gustav Wagnusson. Vesteras, A. G. Andersson. J. E. Edman, Principal; P. F. Envall, Professor, in Theological School at Upsala.

SOUTHERN DISTRICT.—Carl Ljunggren, P. E. (P. O., Stockholm). Ankersrum, to be supplied. Bjuf, Wilhelm Bergdahl. Boxholm, Anders Jonsson. Delary, to be supplied. Eksjö, Anders Nektman. Falerun, to be supplied. Helsingborg, Anders Grönblad. Hvetlanda, H. W. Gustafsson. Kalmar, C. O. P. Lindström. Karlshamn, Johan Sjöberg. Karlskrona, Jens Pedersen. Landskrona, O. R. Richter. Limhamn, A. R. Sandberg. Linköping, Karl Lundgren. Loftahammar and Vraaka, to be supplied. Lund, C. J. Eklund. Malmö, K. M. Lindh. Mönsterås, Johan Hurlig. Mörkö, Anders Andersson. Nassjö, to be supplied. Norköping: Bethel, A. F. Liljenberg; North, R. A. Wohlby. Nyköping, J. A. Ohstrom. Oskarshamn, A. W. Norman. Raa, to be supplied. Skruf, Carl Carlsson. Sodertelge, to be supplied. Stockholm: St. Johannes, to be supplied; St. Markus, K. J. Hurlig; St. Paul's, August Schön; St. Peter's, C. P. Carlsson; Trinity, Fredrik Ahgren. Vestervik, J. T. Janson; Vexjö, Johan Johansson. J. M. Erikson, Editor of Conference papers.

WESTERN DISTRICT.—K. A. Jansson, P. E. (P. O., Stockholm). Alingsås, to be supplied. Amal and Tösse, E. W. A. Hülphers. Atorp, A. G. Eglund. Bengtsfors, Otto Magnusson. Bofors, Emil Runfeldt. Borås, F. H. Lellky. Degerfors, August Berg. Falköping, Edwin Strömberg. Filipstad, Gustaf Lindqvist. Grums and Nor, A. A. Rosenberg. Göteborg: Efraim, J. Z. Wickman; Emanuel, Axel Engström; St. Jacob's, K. E. Norström; St. Peter's, Wilhelm Andersson. Hallsberg and Kumla, K. A. Samuelsson. Halmstad,

Nils Lellky. Hilbringsberg and Arvika, Emanuel Nilsson. Jönköping, Gustaf Lindström. Karlanda, to be supplied. Karlstad, Nils Lindström. Kristinehamn, Hjalmar Strömberg. Kungsbacka and Walda, J. A. Enander. Laxa, Leonard Peterson. Lekhyttan, Peter Adelholm. Lidköping, L. O. Ring. Lotorp and Sounstorp, K. O. Thorsell. Motala, Konrad Winqvist. Munkfors, Carl Hultgren. Örebro, J. A. Rudström. Rönneshytta, to be supplied. Seflie, F. W. Hahne. Strömstad, Karl Lindström. Trollhättan, A. F. Haglund. Hjalmar Berqvist, Erland Björnberg, J. W. Haggman, G. A. Hiden, Alvin Janzon, Herman Rabe, N. J. Rosen, A. S. Hultqvist, J. E. Jarl, Missionaries in Finland.

The statistics of the Sweden Conference reported 15,517 members, an increase of 159; 1,835 probationers, a decrease of 216; 18,231 Sunday school scholars, an increase of 57. During the year 290 children and 2 adults were baptized.

The Norway Mission.

THE Norway Mission was commenced in 1853 and organized as a Conference August 17, 1876. The Conference includes the Kingdom of Norway.

ANNUAL MEETING.

The Norway Conference was held in Kristiana, Norway, July 26–August 1, 1899, Bishop Walden presiding. Jorgen C. Iversen and Sofus C. Sorensen were received on trial. Johan Houen was deposed from the ministry. The orders of John W. Price, an elder in the Friends Church, were recognized. O. M. Lokke was reported as supernumerary, and K. J. Wahlstrom and Peter Olsen as superannuated. The following appointments were made, all being in Norway:

BERGEN DISTRICT.—Ole Olsen, P. E. (P. O., Lange-sund). Arendal, Ananias Gundersen. Bergen: First Church, Anton Bynning; Wesley, J. P. Thornäs. Brevik, Ole Krogsrud. Ekersund, Erik Oervik. Flekeford and Lister, to be supplied. Haugesund, C. V. Duckert. Kragerø, Severin Kristoffersen. Kristiansand, Christian Andersen. Larvik, A. F. F. Foss. Forsgrund, Nils Jonassen. Sandefjord, C. P. Rund. Skien, Bernhard Svendsen. Stavanger and Sandnäs, Gustav Smedstad. Voss, to be supplied.

KRISTIANA DISTRICT.—Anders Olsen, P. E. (P. O., Meltzersgade 15, Kristiania). Drammen, S. S. Haave. Fredrikshald, Johan Thorkildsen. Fredrikstad, Christian Torjussen. Hadiland, to be supplied. Hamar, H. K. Madsen. Hønefos, Johannes Wiel. Horten, Martineus Olsen. Kjøberg, Lars Jensen. Kristiana: Fifth Church, Jens Johannessen; First Church, T. B. Barratt. Fourth Church, Christian Fredriksen; Second Church, Johannes Olsen; Third Church, Gustav Gulliksen. Lillestrømmen, Joachim Petersen. Moss, S. J. Sorensen. Mysem and Askim, A. C. Oedegaard. Odalen, to be supplied. Sarpsborg, J. P. Lie. Sauggränden, P. M. Thornäs. Tistedalen, to be supplied. Tønsberg, Howard Walle. Emil Halvorsen, Editor of *Arbeidstidende* and *Birnevennen*. Christoffer Larsen, Director of Book Concern. Johan Thorkildsen, Director of Theological School. Bernt Jørgensen, Sunday School Agent. T. B. Barratt, Superintendent of Deaconess Work.

TRONDHEJEM DISTRICT.—Helge Ristvedt, P. E. (P. O., Molde). Aalesund, O. I. Johannessen. Bodø, L.





B. Paulsen. Hammerfest, Søren Sørensen. Kristiansund, Rikard Johannessen. Levanger, Julius Holstad. Molde, Helge Ristvedt. Sjønen, to be supplied. Tromsø, Abraham Andersen. Trondhjem, B. G. Rognerud. Andreas Halversen. Temperance Agent. Anton Bast, Anton Christensen, J. J. Christensen, Laust Christensen, S. N. Gaarde, Hans Hansen, J. H. Jacobson, Christian Jensen, P. M. S. Jensen, S. K. Johansen, L. C. Larsen, Christian Nielsen, Johann Nielsen, N. P. Nelsen, Lauritz Petersen, Rasmus Petersen, C. J. M. Thaarup, Emil Nielsen, Peter Rasmussen, J. C. Iversen, S. C. Sørensen—members of the Denmark Mission.

The statistics of the Norway Conference reported 5,399 members, an increase of 25; 530 probationers, a decrease of 115; 6,274 Sunday school scholars, a decrease of 235. During the year 362 children and 1 adult were baptized.

The pastors and members in Norway are devout, self-sacrificing, and energetic; a valuable religious force, quickening the State church, leading the temperance movement and other reforms.

The Denmark Mission.

MISSION work in Denmark was commenced in 1857 and organized as a Mission in 1860. The Mission includes the Kingdom of Denmark, with its central station at the city of Copenhagen.

ANNUAL MEETING.

The Annual Meeting was held in Randers, July 19-23, 1890, Bishop Walden presiding. Sofus C. Sorensen and Jorgen C. Iverson were received on trial. The statistics reported 3,070 members, an increase of 121; 247 probationers, an increase of 2; 4,448 Sunday school scholars, an increase of 492. During the year 153 children were baptized. The following were the appointments, all being in Denmark, and all the preachers members of the Norway Conference:

J. J. CHRISTENSEN, Superintendent.

COPENHAGEN DISTRICT.—J. J. Christensen, P. E. (P. O., Svendborg). Bornholm (P. O., Nexø), Lauretz



Petersen. Copenhagen: Bethania, N. P. Nielsen; St. Markus, Christian Jensen, Rasmus Petersen. Kallundborg, J. H. Jacobson. Langeland (P. O., Rudkjøping), S. N. Gaarde. Odense and Faaborg, Anton Bast. Svendborg, J. J. Christensen. Editor *Sondagsskolen*, S. N. Gaarde. Editor *Vaarbud*, Anton Bast.

JUTLAND NORTH DISTRICT.—L. C. Larsen, P. E. (P. O., Aalborg). Aalborg, L. C. Larsen. Fredrikshavn, P. M. S. Jensen. Hjørring, Laust Christensen. Lokken, Christian Nielsen. Randers, S. K. Johansen. Editor *Kristelig Talsmand*, L. C. Larsen. Director Theological School, S. K. Johansen.

JUTLAND SOUTH DISTRICT.—C. J. M. Thaarup, P. E. (P. O., Aarhus). Aarhus, C. J. M. Thaarup. Esbjerg and Give, to be supplied. Hotstebro, Jens Nielsen. Horsens and Hornslyd, Hans Hansen. Vaarde, Peter Rasmussen. Velle, Anton Christensen. Director of Book Concern, C. J. M. Thaarup.

Finland and St. Petersburg Mission.

MISSION work was commenced in Finland among the Swedes in 1884, and afterward extended to work among the Finns in Finland and to Swedes and Finns in St. Petersburg, Russia. The work was organized into a Mission in 1892.

We have no particulars respecting the Annual Meeting and the appointments (except the statistics), and no report from the superintendent. The statistics report 672 members, an increase of 49; 250 probationers, a decrease of 11; 974 Sunday school scholars, a decrease of 84. During the year 12 children were baptized.

The Bulgaria Mission.

MISSION work in Bulgaria was commenced in 1857, but has been much interrupted by war, and by a discontinuance of missionary supervision. The Mission was organized as a Mission Conference in 1892.

ANNUAL MEETING.

The Bulgaria Mission Conference was held at Rustchuk, Bulgaria, May 11-16, 1899, Bishop Walden presiding, J. I. Economoff and K. G. Palamidoff were reported as supernumerary, and Gabriel Elleff as superannuated. The following were the appointments:

LOVETCH DISTRICT.—M. D. Delcheff, P. E. Orhana, to be supplied. Pleven, K. G. Palamidoff. Pleven Circuit, Bancho Todoroff. Sevlievo and Gabrovo, A. P. Meshkoff. Tirnovo, Pavel Todoroff.

RUSTCHUK DISTRICT.—Trico Constantine, P. E. Lompalanca, Peter Vasileff. Rustchuk and Hotantza, Stephen Thomoff, Stephen Getchoff. Silistria and Tutra-kan, Ivan Dimitroff. Sistov Circuit, Z. G. Dimitroff. Varna Circuit, Ivan Todoroff. Director of Publications, Trico Constantine. Editor of Publications, Stephen Thomoff.

Kate B. Blackburn, Principal, and Lydia A. Diem, Assistant Principal of the Girls' School (W. F. M. S.) at Lovetch.

The statistics reported 211 members, 30 probationers, and 337 Sunday school scholars, being a gain of 10 members, a loss of 10 probationers, and a loss of 7 Sunday school scholars. There are 8 churches, valued at \$18,175, and 6 parsonages, valued at

\$13,212. During the year there had been 33 children baptized, and the collections were: For missions, \$43.40; Church extension, \$53.80; Tract Society, \$4.80; Education, \$1; American Bible Society, \$5.60; Woman's Foreign Missionary Society, \$43; Episcopal Fund, \$4.40; other benevolent collections, \$102.40; current expenses, \$341.60; support of pastors, \$483.20.

PRESIDING ELDERS' REPORTS.

LOVETCH DISTRICT.—In Lovetch special meetings of a revival character were held for three weeks. Some of the young members here suffer severe persecution. In Pleven there are some young people who attend preaching regularly, but the need of a suitable place for preaching is greatly felt. In Dubnik the services have been held in the private house of a

Two of the pupils have joined the Church on probation and 16 are members of the Epworth League. In the Hotantza school are 21 pupils.

The Italy Mission.

THE Italy Mission was commenced in 1871 and organized as a Conference March 19, 1881. It includes the kingdom of Italy and those parts of contiguous countries where the Italian language is spoken. The foreign missionaries are: Rev. William Burt, D.D., and wife, Rev. N. Walling Clark, D.D., and wife, Rev. F. H. Wright and wife; W. F. M. S.: Miss Emma M. Hall, Miss M. Ella Vickery, Miss Ida M. Bowne.

ANNUAL MEETING.

The Italy Conference was held in Bologna, Italy.



godly Stundist who was driven out of Russia. In Sevlievo Brother G. Elleff, in spite of advanced years and feeble health, has held regular services. In Tirnovo the church has been well filled and the pastor has exerted an influence upon the higher and more intelligent classes.

RUSTCHUK DISTRICT.—In Hotantza there are 5 Methodist families, 4 Baptist families, and 2 Lutheran families, and they worship together in the humble Methodist chapel. Lom is the most prosperous charge in the district, and there have been several additions. Rustchuk has not prospered, except in the Sunday school. Shumen, on special occasions, gives good congregations. The unsuitable room for services in Silistria is a drawback to the work. Sistov is the site of a state commercial college, and the young men like to attend the Methodist meetings. The work in the village of Hibelli, near Sistov, is promising, and a lot has been bought on which we desire to build a church and parsonage. Varna exhibits great spiritual stagnation. Dobritch and Balchik have given some encouragement. Varna, besides the Methodist pastor, has four Armenian preachers, all of whom can use the Turkish and one the Russian language.

The Woman's Foreign Missionary school in Lovetch reports 52 pupils, of whom 24 are boarders.

May 24-30, 1899, Bishop Walden presiding Ugo Bazoli, Guiseppi Paciarelli, Pietro Innocenti, and Bisorgi Carrari were received on trial, Giovanni B. Castellani and Armando Carmagnola were discontinued. E. E. Powell was reported as supernumerary; Pietro Tagliatela and Daniele Gay as superannuated. The appointments were as follows:

BOLOGNA DISTRICT.—Crisanzo Bambini, P. E. (P. O. Bologna), to be supplied. Bologna, Vittorio Bani. Dovadola, to be supplied. Forli and Faenza, Augusto Manini. First Church of Milan, Alfredo Tagliatela. Second Church of Milan, Angelo Penninetti. Modena and Reggio, Bernardo Brachetto. Pavia, Valentino Ambrosini. Trieste (Austria), Felice Dardi. Venice, to be supplied. Director of Industrial Institute, Wm. Burt (in America on furlough).

NAPLES DISTRICT.—Eduardo Stasio, P. E. (P. O. Naples). Atessa, Umberto Sarubbi. Bari, Ricardo Santi. Foggia, to be supplied. Naples, Eduardo Stasio. Palermo, to be supplied. Spinazzola and Vinosa, Giuseppe Paciarelli.

ROME DISTRICT.—N. W. Clark, P. E. (P. O. Rome). Florence, Constantine Follo. Perugia, to be supplied. Pisa and Pontadera, Vincenzo Nitti. First Church of Rome, Antonio Beltrami. Second Church of Rome (American), to be supplied. Terni, to be supplied. Theological School, N. W. Clark, President; Paolo Gay, Vice President; Aristides Frizziero, Director of Boys' School and Publications. N. W. Clark, Editor:

Paolo Gay and Salvatore Musso-Gullli, Assistant Editors of Publications.

SWITZERLAND DISTRICT.—Eduardo Tourn, P. E. (P. O., Lausanne, Switzerland). Geneva, Eduardo Tagliatela. Lausanne, Eduardo Tourn. Neuchatel, Risorgi Carrari.

TURIN DISTRICT.—Giacomo Carboneri, P. E. (P. O., Turin). Alessandria, Giovanni Pons. Genoa, Domenico Polsinelli. San Marzano and Colosso, Pietro Innocenti. Sestri and Pegli, Ugo Bazoli. Turin, Giacomo Carboneri.

The statistics reported 1,656 members, an increase of 174; 689 probationers, an increase of 166; 1,102 Sunday school scholars, an increase of 39. During the year 60 children and 7 adults were baptized and 657 were reported. In the Theological School are 18 students; in the 3 High Schools are 174 pupils; in the 15 other day schools are 846 scholars. There are 11 churches and chapels valued at \$163,300; 9 parsonages or homes, valued at \$132,100, and other property valued at \$40,000. The debt on real estate is \$96,400. There are 18 native ordained preachers, 16 native unordained preachers, 29 native teachers, and 94 other helpers.



PRESIDING ELDERS' REPORTS.

BOLOGNA DISTRICT.—There was an increase of members in most of the appointments. A new church was erected at Adria of modest proportions, and lighted by electricity. New work was begun at Trieste, Austria, where we now have 27 active members, 5 probationers, 15 Sunday school scholars, and 50 adherents. The people have raised \$340 for expenses and \$600 for repairs and furnishings for the rented chapel.

NAPLES DISTRICT.—In 1897 there were on the district 172 members; in 1898, 213; in 1899, 278. In several of the charges there has been an increase in the number of Sunday school scholars. Our adherents are also increasing. We are giving special attention to Italian immigrants who have been converted in the United States and have come back to

live in their native towns in Italy. The Holy Spirit is working in the midst of the churches.

ROME DISTRICT.—Our relations with other denominations have been most cordial. All our Sunday schools are progressing. In the Young Ladies' International School under Miss Vickery have been 15 boarders and 62 day scholars, and the receipts for the year were \$3,317.95. There is needed a new building for this school large enough to accommodate at least 50 young lady boarders and 200 day pupils. Good work has been done in the "Girls' Home School," which has 59 pupils, and its receipts for the year were \$669.85. The Boys' College in Rome is steadily advancing under the directorship of Brother Frizziero. There have been 38 students, and the receipts were \$3,312.25. The Isabella Day Nursery has had 110 children enrolled, and the receipts of the year were \$181. The Boys' Industrial School in Venice is doing well. There has been needed a Home of Refuge for Priests who from motives of conscience wished to leave the Papal Church. Through the help of some ladies in England who have collected funds a committee has been formed, and the Priests' Home has been opened and the Lord is blessing it. On all the churches in the district, both in Switzerland and Italy, the year has been one of progress and blessing, and there has been an increase of 151 in the members and probationers. The collections for self-support, missions, education, etc., have amounted to \$2,015, while the money received on account of schools, Publishing House, etc., amounts to \$13,232.

THEOLOGICAL SCHOOL.

The President, Dr. N. W. Clark, reports: "A new rule has been adopted, requiring for admission to the school the diploma of the State Lyceum. The faculty can, in exceptional cases, accept the Gymnasium diploma, but in such cases the candidates receive upon graduation only the certificate of the Theological School, the diploma being granted only to those who are graduates of the Lyceum. On account of this the preparatory course has been extended to five years. Thirteen new students were admitted last year, making a total of 22. Of this number 2 were in the graduating class.

"The experience of the past year has convinced us of the advantage of having the young men under our personal care while pursuing their classical course as well as when engaged in their theological studies, and we trust that in the near future the Boys' College will be able to provide instruction in the entire Gymnasium and Lyceum courses.

"We have two public courses of lectures a year, the first to be delivered by a minister of the Italy Conference, the second by some minister or scholar not belonging to the Methodist Episcopal Church. During the past year the first course was given by Dr. Domenico Polsinelli, our pastor at Genoa, the other by Rev. G. Roland, pastor of the Wesleyan Church at Parma. We were greatly favored by having with us during the winter Bishop Walden, who presided at some of our meetings and made addresses at others. The receipts of the school from students and benefactors were \$528.63."

CELTIC MISSIONS AND MISSIONARIES IN EUROPE.

BY REV. M. V. B. KNOX, PH.D., D.D.

IRELAND never became a Roman province, like Britain, so that when Christianity came to the Irish it found their



M. V. B. KNOX.

native peculiarities in full force. Down to the ninth century the people of this island were the only Scots known to historians. After that time the name was transferred to north Britain and applied to the Irish who had mi-

grated across the sea, and to the Picts and Caledonians. In 430 Pope Celestine sent Palladius to Ireland as bishop, so it is certain that Christianity was already introduced among those people; but the bishop was not successful in his mission. It remained for Patrick, first a slave brought from Gaul, later the marvelous apostle to the Irish, to convert them to Christianity.

Soon there sprang up monasteries, or mission stations, that became renowned schools, where culture was reached and letters flourished. When continental Europe, and even Britain, were being submerged by hordes of pagan Teutones, Ireland, out of reach of those waves of paganism, was building up good schools which for centuries were bright beacons of culture and Christianity. In Ulster stood Bangor and Armagh; farther south, giving its light specially to Leinster and Connaught, was Clonmacnoise, and in the south Lismore joined its light to the more northern monasteries, while scattered here and there were others less renowned. In those various schools the classics were taught, the Scriptures diligently searched, and the Fathers, Ambrose, Jerome, and Augustine, were earnestly studied.

In such seminaries the new spirit of Christianity could not but combine with the

inherent restless nature of the Celts to send them out as missionaries. It was well, for a mighty bank of crass heathenism, extending from the Irish Sea to the Alps and Balkans, threatened all Europe like a portentous storm cloud, and their own safety, as well as the call of the Master, impelled the enlightened Celts to evangelize those powerful pagans.

In answer to these impulses two great Irish missionaries, Columba and Columban, in the latter part of the sixth century, pushed out into that cloud of paganism, the one to the north of Britain, the other to the continent.

Columba seems to have been a restless spirit at home, having engaged, through a monk, in the quarrels and tribal wars of his native land till, at the age of forty, he was expelled. Crossing the narrow Irish Sea, with some faithful followers, he settled on the small island of Iona, off the west coast of Scotland. At once this colony built a monastery, and thence went over northern Britain, among the Picts and other Caledonians, converting them to Christianity. At the death of Columba, thirty years later, no less than twenty-three stations among the Scots, and eighteen among the Picts had been established. This famous monastery, known by the various names of Iona, Hii, Columkill, existed for centuries, and was the place from which the Christian religion was sent to the Anglo-Saxons of Northumbria and other parts of England.

One of the princes of Northumbria, Oswald, owing to some intestine wars, was a fugitive, and being sheltered at Iona learned of the new way, and on his attaining the crown of his country sent to Iona for missionaries. Aidan, after the failure of the first one sent, was selected by his chapter, and his success among the pagan, but deep-souled Anglo-Saxons of Northumbria, was most brilliant. Selecting for his monastery home an island, Lindisfarne, on the coast of that country, as if in memory of his island monastery of Iona, Aidan went over all Bernicia and Deira preaching, teaching, and baptizing. The king, in his zeal for the conversion of his people, often acted as interpreter for Aidan, who could not readily learn the language of these peoples.

Aidan was followed by other monks from

Iona, who did not confine their labors to Northumbria, but pushed across mid-Britain and Essex, and even as far away as the South Saxons.

So great was the success of the Celtic missionaries in the north that it looked for a while as if England would owe more to them for its conversion than to the monks from Rome and the south. These men from Iona and Ireland, as well as the native Briton Christians, held Easter under different calculations from the Roman monks, and had a different tonsure. Out of such differences came a conflict, finally resulting in the withdrawal of these grand workers from England.

The second great Celtic missionary to go out from Ireland in the sixth century was Columban, sometimes mistaken even by students of history for Columba. He passed directly to France with twelve companions, and, though seeking an eremitic life, went preaching up and down the kingdoms of that country, but finally settled in a monastery called Anagratum, in the Vosges.

At this date, 590, France, although for five centuries Christianity had been its nominal faith, was given up to the grossest immoralities, to murder, robbery, duplicity, and other crimes not to be named, in all of which the native clergy were implicated, as well as the nobles and royalty. Not the virtues but the vices of the decadent Romans had been retained by the Gallic and the Teutonic people of France. Into this seething mass of corruption the fearless Irish monks plunged, whose faith was justified by the multitudes that flocked to them at their first station.

Soon another monastery was established, Luxeuil, to become one of the most famous in history. It was on the site of an old Roman temple, the ruined statuary and columns of which were worked by Columban into the Christian establishment. From this monastery, and also a third one from the overflow, the monks went out over all the country, teaching, reproving, preaching to multitudes thirsting for a purer Gospel than offered them by the native clergy. For twenty years this colony brought by Columban worked in these ways, leading lives of toil, frugality, and self-denial, to see the fruits in great monastic houses and uplift of religious life.

But their very successes and impetuosity of spirit aroused the spite of the native clergy and of the Merovingian Queen Re-

gent Brunhilde, so that Columban and his Irish companions were compelled to flee. Being driven back by contrary winds from an attempt to return to Ireland, he deemed it the will of Providence that he should remain on the continent. He then went among the rude Alemanni, intending to found a mission on Lake Constance, but finding unexpected opposition, passed the Alps into Italy. There commending himself to the patronage of Agilulf, the Langobard king, and the princess Theudelinda, he was enabled to found a monastery at Bobbio whose fame and influence were hardly less than that of Luxeuil, since through the following centuries Bobbio was justly renowned for its learning and liberal culture. Here Columban died in 615.

The three monasteries of his foundation in France soon multiplied to about 100, built up in 10 different countries, from which the Roman Church has canonized 247 saints, and of these no less than 42 won their sainthood by losing their lives in the Master's work.

One passing along the railway from Lake Constance to Lucerne has pointed out to him the gray walls and stone battlements of the monastery of St. Gall. This noble building is the monument of Gall, an Irish companion of Columban, who, being ill when the latter fled to Italy, remained and was restored to health under the kindly care of a prominent Alemannian. Being eager to lead the surrounding barbarians to the truth, he gathered twelve companions about him, like all the great missionaries in those times, and, land being given him, started the great monastic establishment that now bears his name. For twenty or thirty years, as long as he lived, he directed it, and, dying, left it a monument such as any man might covet. It continued for generations, through those centuries of slow progress, a very Pharos in the moral darkness, sending out teachers and missionaries through all parts of ancient Germany. It became very noted for its fine manuscripts, and for those priceless treasures of the age before printing the Irish monks were unexcelled.

The eager spirit of Celtic evangelization did not cease with these great leaders and their immediate groups of assistants. During the seventh and eighth centuries others followed Aiden to England and Columban and Gall to the continent. Stations were made along the great river valleys, the

Rhine, the Meuse, the Rhone, while in the Alps these missionaries did better than Hannibal and Napoleon, not simply crossing, but stopping in the valleys, defiles, and among the hardy mountaineers, taught them the sweet amenities of the Gospel.

The monkish chronicles of the continent, really the only contemporary history of those times, are crowded with the names of those Irishmen who, expatriating themselves for the kingdom of God, built monasteries as centers of study and work, thence sending their members among the rude peoples. Alcuin, writing at the court of Charlemagne, said that most of the learned instructors of Britain, Gaul, and upper Italy were Irishmen. No less than six hundred and twenty missionaries are said to have gone into the kingdom of Bavaria from the station of Luxeuil alone.

It was no child's play to go among the stout barbarous peoples of central Europe, and martyrs then, like Hannington in central Africa in our own time, shed the blood that was the seed of the Church. In the cherished annals of the Roman Church the names of Killian, Colman, Totman, and other Irish monks and bishops, offered as sacrifices in their missionary zeal, are remembered, as those of Livingstone, Carey, and Williams are in the annals of modern Protestantism.

A most interesting glimpse of those old missionaries and their stations is afforded by a contemporary writer. A leader with the same number of companions as the Master ordained, twelve, would go across the country, preaching and searching for an eligible site on which to locate. They walked with long staves, bearing a leather knapsack, flasks, and long, narrow writing tablets, which the natives first mistook for swords. Their abundant hair remained uncut and their eyelids were stained. In such way they went among the stout Franks and Alemanni preaching with true Celtic fire, first through interpreters, as missionaries now do, then learning the local language.

Their first settlement would consist of little wooden huts and a rude chapel surrounded by a large inclosure, while they supported themselves by tilling the soil and by fishing. They spread themselves as far as southern Italy and the Faroe Islands, and Iceland was not too remote for these tireless monks to teach the people of Christ by word and example. For a time it seemed as

though these Celts, driven to the verge of Europe by the pagan Teutones, despoiled of their country, their cities, and their homes, were to return, by the conversion of their antagonists, the Scripture good for evil.

But the work of Ireland in those centuries was not alone that of foreign missions. Her work done at home was of far-reaching influence. Young men by the thousands from the newly converted Anglo-Saxons, from France and other parts of Europe, were attracted during nearly four centuries to her renowned houses of learning. These offered the best instruction in Europe. Charlemagne drew upon the Irish monks for teachers, at whose head in his court school stood Alcuin, the Anglo-Saxon, though educated in Ireland.

Perhaps the most original scholar of the mediæval period was a Celt, doubtless from Ireland, Johannes Scotus Eregina. He was not a cleric, but the first of that illustrious line of laymen whose thought and investigations since have largely made modern learning what it is. He was learned in the classics, struck out new lines of philosophic thought, claiming that reason must take precedence in all mental activities and decisions, even in construing the Bible. Of course he was counted a heretic, but was carefully protected by the French king.

But the Danish irruptions of the ninth and tenth centuries having struck Ireland most severely, checked the valuable progress of high culture in that island, and this led to a fatal deterioration in the missionary work abroad. Habits of drunkenness grew upon the people, and the monks were not exempt from that degenerating vice. Then, too, in the passing centuries the monastic spirit changed so that most monks were anchorites and hermits instead of wise, moving missionaries, like Aidan, Columba, and Columban. Still monasteries continued to be founded and inhabited by Irish monks, far along to the Reformation, while Irish teachers and wandering recluses were to be found as far as Vienna, Constantinople, and Jerusalem. But the bright glory of missionary zeal had departed. Will it ever return?

Wahpeton, N. Dak.

JEWELS, gleaming like a spark,
Will be hidden in the dark:
Sun and moon and stars will pale,
But these words will never fail:
*Brav' upon the waters cast
Shall be gathered at the last.*

THE YOUNG PEOPLE'S MISSIONARY SOCIETY.

BY JOHN O. FOSTER, D.D.

THE pastor was called upon to preside over a new society, and said as follows: "Well, my dear young friends, in answer to your request I will preside at this meeting, and help what I can to make your new Young People's Missionary Society a great success. I hear that you are talking about a forward movement in the cause of missions, and that pleases me very much, for I believe we must obey the command, 'Go forward.' I will call on my young friend here on the right to state the full object of this meeting, and give any suggestion or plans for future work."

"*Mr. President:* Six of us feel that we have a common interest in the missionary cause, and we believe that something more can be done for the heathen than what we have been doing. We have given a penny now and then, and once a quarter our Sunday school has made an effort to increase the gifts for the good cause, but we are not satisfied.

"I propose that a more general spread of *Printed Information* be given to the young people. We read our library books, we recommend to each other some good story which we have found, and I believe a wider field is opening before us.

"The Parent Board has stated that it will give great quantities of good literature, in tracts and papers, to responsible persons who will help in their circulation. I want to be counted among those who are willing to go from home to home and give the people some of our splendid tracts and missionary papers, or, what is better, to begin in our own Sunday school, and give to anyone who can and will read this choice missionary literature.

"Another thought has come to me. You see I have cut out of the weekly papers these articles [holding them up] which I can put in with the other printed matter into these large envelopes, on which I have written:

"*Please Read and Return to the Giver.*

"If you will appoint me on this committee, with some assistants, we will work with you."

"What has Miss Ethel to offer? I see you are deeply interested."

"I propose that we do more than we have been doing with *Mite Boxes*. You see here

is a jug, an apple, a barrel, a square box, a round ball, a bank, a nickel book, a dime book, an envelope with a metal slot in it, and I am told that there are many other devices which can be used to collect the small coins for the Master's cause. Once there was a widow who gave two mites, worth about half a cent, and our Lord made her offering to be known for all time. A boy who had no mite box of any kind made one out of a horn, and when he had fitted a cap on the opening, and cut a slot in the wood, he went to a painter, and the man painted, in beautiful letters, these words:

"*Once I was the horn of an ox,
But now I'm a missionary box.*"

That boy collected seven dollars before the end of the year. I wish you would appoint a committee on *Mite Boxes*."

"What have you to say, Master Jones, on this subject?"

"My thought is about *Music*. We have many stories about the hideous idols, the benighted minds, the cruel practices, and but little about the *music of the heathen*. It is not because they cannot sing, for we know they do have some songs which are famous, and their tunes can be written down and printed, and the words of the addresses to their gods might also be printed, at least in part, and then have them sung, as a comparison, with our own splendid hymns and tunes. Pictures are made with lights and shadows, and high-grade music is often made more impressive by some jarring chords. Give us a committee on *Missionary Music*."

"We will now listen to Miss Newman."

"My thought is *Pictures*. We want to know how they look over there, and so for some time I have been collecting photographs, engravings, and paintings in water colors, of people and scenes, and these portraits of the dumb idols. I would add to my list veritable specimens of the images they have worshiped, and let the awakened mind judge whether a stock or a stone can answer the want of the soul for its spiritual worship. God is Spirit, and gross idols are crude matter without power for good or evil. One of our missionaries rented a heathen temple in which to worship God. It was too dark in the gloomy old building, so a candle was put in the hand of each

idol, all around the room, and so the dumb idols held a score of candles while the missionaries read the Bible. In another place the Christians covered up the hideous forms while divine services were held. Let the young people see the pictures of these idols, the devotees, and certainly they will be moved to send the heathen the pure Gospel. Be so kind as to tell us how we may get more pictures of objects of worship from heathen lands."

"We shall have time for two more thoughts if you will state them clearly and concisely. And you, Mr. Dale, do you have a plan? Please tell it to us."

"I have nothing new, but we always love to hear direct from a distant land, from one who *has been there*. Get the returned mis-

sionaries—no matter if there is a little expense—we can pay their traveling expenses, for we want to see and hear them. Live, earnest, real missionaries."

"Now, Miss Lore will be the last we can hear to-day."

"As this work is largely *personal*, and as only a very few can *go* with the Gospel, may we not come in close communication with our own Christian young people in heathen lands? They can answer our letters, send us pictures and general information. Can we not get names, and write letters, as did the early Christians? And these epistles can be read over again and again. I love to hear what a girl thinks who has become a Christian."

Newark, N. J.

THE PLEA AND PLAN FOR THE CITIES.

BY FRANK MASON NORTH, D.D.

THE National City Evangelization Union of the Methodist Episcopal Church, at its Ninth Annual Convention, held in the Arch Street Church, Philadelphia, November 23 and 24, made record of a strong advance in its work for our American cities. The wide range of influence exerted by this voluntary organization of our Methodism is indicated by a glance at the names of the men and cities related to it.

The roll of the Philadelphia convention showed that there were present representatives from Boston, New Bedford, Providence, Brooklyn, New York, Jersey City, Philadelphia, Baltimore, Washington, Camden, Scranton, Allegheny, Pittsburg, Cincinnati, Cleveland, Chicago, and Detroit. In addition to these cities represented by delegates, communications were received from many others, including Binghamton, Erie, Denver, Columbus, Evansville, Ind.; Kansas City, Minneapolis, Milwaukee, Newark, Paterson, Springfield, O.; Syracuse, Worcester, Peoria, Ill., and Rochester. The representatives, of whom the large majority were accredited delegates to the convention, were 75 or 80 in number and included men prominent in every division of the Methodist Church.

Five of the bishops were present, interested in the deliberations and most helpful in their addresses: Bishops Foss, Walden, Vincent, Mallaleu, and Hurst. The presiding elders of Philadelphia were in frequent attendance, and as delegates there were present Drs. Boyle, of Pittsburg; Knox, of Allegheny; Merrill, of Buffalo; Fisher, of Cleveland; and Mansfield, of Boston.

Among the laymen were observed, besides the president, Horace Hitchcock, of Detroit, and the treasurer, Horace Benton, of Cleveland; James N. Gamble and Philip Roettlinger, of Cincinnati; Dr. J. E. James and R. W. P. Goff, of Philadelphia;

David Abercrombie, of Baltimore; Hudson Samson, of Pittsburg; J. S. Huyler, of New York; W. H. Beach, of Jersey City; John M. Bulwinkle, of Brooklyn; Robert F. Raymond, of New Bedford; Alexander Ashley, of Washington; John O. Atwood, of Boston, with many others, whose names will be found in the report and would be placed here if memory were as faithful as shorthand. Many of the pastors of Philadelphia and Camden were present at the sessions of the convention, and some from other cities.

Men who, as secretaries and superintendents of the city unions, have become known for their successful work in their special fields, were helpful participants in the discussions: Boswell, of Philadelphia; Traveller, of Chicago; Byrt, of Brooklyn; Williams, of Pittsburg, and Littlefield, of Chelsea, who as former secretary of the Boston society and the effective recording secretary of the National Union, is still reckoned in this working fellowship. Dr. Palmer, of the Missionary Society; Drs. Spencer and King, of the Board of Church Extension; Dr. Goucher, of the Woman's College of Baltimore, looked in upon the convention.

The corresponding secretary reported that at this date in 45 cities local societies have been organized, and that of these at least 36 are effectively operating in the direction of church extension, church sustentation, or distinctive mission work. The sum raised for these purposes is approximately \$180,000. Three new city unions, Springfield, O., Scranton, and Wilkesbarre have been organized during the past year, and the correspondence shows a constantly enlarging interest on the part of the representative men in other cities in the work for which the National Union stands.

Unquestionably the event most marked in interest to the promoters of the National Union was the re-

port of the corresponding secretary concerning the appeals made to the Board of Bishops and to the General Missionary Committee for a larger consideration of the work of Methodism in the cities of America. He reported for the committee appointed at Detroit one year ago to undertake this duty, the members of which were Horace Hitchcock, Horace Benton, James E. Ingram, John E. James, M.D., and the secretary, that a memorial signed by many leading ministers and laymen in the several cities had been duly laid before the Board of Bishops at their recent meeting, asking that one of their number be detailed for special leadership in connection with the effort of the National Union to promote the work of Methodism in the cities.

The response of the bishops communicated to the convention by formal note from Bishop Andrews, and by personal representation in the cordial greetings and assurances of Bishop Walden, was heartily received. For, while the near approach of the General Conference seemed to our chief pastors a good ground for not acceding to the committee's special request, the evidence of the deep concern felt by the bishops for the success of the work of the National Union and of the local societies affiliated with it was most pronounced and most welcome.

The memorial to the General Missionary Committee, it was reported, asking for larger appropriations to the city work, had been received by that body with cordiality, and, after reference to a subcommittee, had upon its recommendation led to the adoption of a strong report, which was couched in the following terms:

We recommend that this General Committee set apart at least one half of the increase for the home field, to be appropriated as the General Committee shall determine, to the cities where the need is greatest, in addition to the sums appropriated to said cities last year, and to such other cities as may have special claims to assistance, the whole to be at the disposal of the resident bishops or bishop in charge. We are profoundly impressed with the importance of the work of the National City Evangelization Union of the Methodist Episcopal Church, and recommend that organizations be effected in all cities where it may be practicable and advisable.

The amount thus placed at the command of the cities for new or enlarged work was \$11,176, and was appropriated by the General Committee, on recommendation of another subcommittee, consisting of Bishops Andrews and Walden, Drs. A. B. Leonard, W. F. Corkran, L. H. Stewart, C. S. Nutter, F. M. North, and Colonel E. L. Dobbins, to 22 different cities, with but one or two exceptions those where local unions are actively at work. The statement that, on motion of Dr. J. M. Buckley, a new division was added to the rubrics of the Missionary Committee, namely, "Appropriations for Work in Cities," was received with much satisfaction.

That the well-directed effort and quiet agitation of nine years should have resulted in securing without opposition from any quarter so firm a standing ground for our city work in the council, next to the

General Conference the most representative and influential in Methodism, is a cause for the profoundest gratitude to those faithful laymen who have for years carried this especial burden of the cities upon their hearts.

For the treasury, Horace Benton reported substantially all bills paid, and for the committee of eleven, which it was later voted to continue, W. H. Beach reported an expenditure of about \$1,000, of which less than \$200 was yet to be secured.

The program of the convention brought to the front some exceedingly important topics: Bishop Walden spoke upon "The Importance of Church Building in the City Evangelization Movement," and was followed by Rev. A. W. Byrt, of Brooklyn, in opening a discussion in which many of the delegates shared. "The Advantages of a Central Denominational Mission" were presented by Dr. J. E. James, of Philadelphia, and the views elicited touching the relation of the general Church organization of a city to the mission work in its destitute centers were varied and decidedly provocative of new thinking. Dr. John Handley, of Camden, gave a significant address upon "Caring for the Fruits of City Evangelization," and was followed by Dr. W. M. Ramsay, pastor of Arch Street Church. The warm and intelligent sympathy expressed by these pastors with an organized movement to reach the outcasts of society was most reassuring.

The discussion of these and other important topics—confining by no means to those whose names were upon the program—brought together the treasures of experience, and aroused in the hearts of many workers strong purposes for the better service of the Church of the future. Among the most striking addresses upon the convention floor was that of Dr. Wallace MacMullen, on "Ministerial Training and City Evangelization." Full of fervor, fresh with keen thought, broad in the perception of the many implications of the theme, this address thrilled the assembly and left upon all minds a most profound impression.

The discussion opened by Horace Benton on "What Shall the Coming General Conference do for the City Evangelization Movement?" disclosed a general desire for some additional legislation which should give larger powers to the local unions and should bring them into harmonious relations with the other general organizations of the Church. To the Executive Committee was committed the task of formulating an appropriate memorial to the General Conference, the same first to be submitted to the local unions for their suggestions and approval, the committee to have power, should they deem it wise, to call together the Board of Managers preceding the General Conference session.

On motion of Dr. Traveller, it was agreed to ask of the Committee of Arrangements, for the General Conference the privilege of a room set apart especially for the use of our workers in city evangelization. It was reported also that request had been formally made through the secretary for the opportunity for a great mass meeting at the seat of the General Conference in the interest of our city evan-

gelization work. The Executive Committee was empowered to cooperate with the Committee of the Conference in making necessary arrangements should the request be granted.

Mass meetings at three of the churches were held on the first evening of the convention; for these the local committee had provided special programs and music, and at each, besides the other speakers, one of the bishops made an address. The closing service of the convention was a mass meeting held in Arch Street Church, at which Mayor Ashbridge, of Philadelphia, spoke cordial words of welcome, while the regular addresses were made by Bishop Hurst and Dr. Traveller.

While the thanks of the convention were freely distributed by its committee at the close, none were more heartily felt than those extended to Dr. C. M. Boswell, upon whom, as chairman of the Program Committee, the preparation of both program and convention had chiefly fallen.

The invitation of Allegheny for the convention next year was unaniously accepted. Thus located, the National Union, which was organized in Pittsburgh, can fittingly celebrate its decennial.

A resolution affectionately and gratefully acknowledging the services of Horace Hitchcock, for three years the esteemed president of the organization, was unaniously adopted.

The officers elected for the ensuing year are as follows:

President, John E. James, M.D., Philadelphia.

First Vice President, James N. Gamble, Cincinnati.

Second Vice President, James E. Ingram, Baltimore.

Corresponding Secretary, Frank Mason North, D.D., New York.

Recording Secretary, Rev. C. A. Littlefield, Boston.

Treasurer, Horace Benton, Cleveland.

Additional members of Executive Committee: Horace Hitchcock, Detroit; Hudson Samson, Pittsburgh; Rev. A. W. Byrt, Brooklyn; Rev. A. D. Traveller, D.D., Chicago.

The following constitute the Board of Directors:

Charles Gibson,	Albany.
A. M. Schoyer,	Allegheny.
Alcaeus Hooper,	Baltimore.
George E. Atwood,	Boston.
John E. Searles,	Brooklyn.
John L. Romer,	Buffalo.
William Deering,	Chicago.
J. R. Clark,	Cincinnati.
N. B. Abbott,	Columbus.
Rev. R. A. Carnine,	Denver.
W. L. Holmes,	Detroit.
E. R. Rawls, D.D.,	Indianapolis.
W. H. Beach,	Jersey City.
O. M. Stewart, D.D.,	Kansas City.
D. C. John, D.D.,	Milwaukee.
J. F. Force, M.D.,	Minneapolis.
Bowles Colgate,	New York.
H. H. Benedict,	New Haven.
R. W. P. Goff,	Philadelphia.
J. G. Holmes,	Pittsburg.
H. A. Fifield,	Providence.
I. N. Dalbey, D.D.,	Rochester.
Hanford Crawford,	St. Louis.
J. M. Avann,	Toledo.
G. W. F. Swartzell,	Washington.

The committee of eleven, upon whom has been placed for two years past the responsibility of securing the resources for printing and clerical expenses—not for salaries, for no officer of the National Union receives the slightest compensation—was continued. Its members are: James N. Gamble, chairman; W. H. Beach, Jersey City, treasurer; Bowles Colgate, J. E. Ingram, O. H. Durrell, J. E. Searles, Horace Benton, J. E. James, M.D., Horace Hitchcock, Hudson Samson, John S. Huyler.

This convention was deemed not only a success in itself, but more an epoch marking the culmination of the effort to place our Methodist work in the cities upon the heart of the Church, and, as well, the starting point for a stronger endeavor to organize this movement into permanence and efficiency.

Third World's Missionary Conference, New York, April 21-May 1, 1900.

BY W. HENRY GRANT.

THE Foreign Missionary Conference, which will convene in Carnegie Hall, New York, on the twenty-first of next April, will be the third World's Conference on Foreign Missions ever held, and the first held on the American continent. It will remain in session for ten days, discussing the planting and development of the Christian religion among unevangelized peoples.

The century just closing has marked the greatest era of missionary expansion in the history of the Christian Church. A hundred years ago there were but 15 societies in existence, engaged, directly or indirectly, in the work of foreign missions; to-day there are 800 societies carrying the Gospel of Christ to the very ends of the earth. Instead of a few scattered outposts, a whole army of workers are oc-

cupying the great strategic centers of the world, as well as opening up the dark continents.

In view of this century of unparalleled missionary activity, and the many and important questions growing out of the record of the past and the promise of the future, it is fitting that those to whom God has intrusted the work should marshal their forces, grasp the situation, and move on to yet greater conquests for our Lord and King.

The coming Conference promises to be the largest, the most instructive, and, in view of the ever-widening doors of opportunity, the most important ever held. The friends of Christian missions on the other side of the Atlantic have most heartily responded to the invitation of the American and Canadian Committee.

Among those which have already appointed delegates are the London Missionary Society, British and Foreign Bible Society, Church Missionary Society, the Baptist, Presbyterian, Wesleyan, and other organizations of England and Ireland, and the Established Free and United Churches of Scotland. The German societies will unite in sending a delegation, and the Dutch, Scandinavian, and French will also be represented.

(Among the many distinguished guests invited from abroad may be mentioned Dr. Warneck, of Germany, the missionary historian; Rev. Francois Collard, the pioneer of the Zambesi; Rev. R. Wardlaw Thompson, secretary London Missionary Society; the Archbishop of Canterbury; Bishops of London, Calcutta, and the Falkland Isles; the Earls of Aberdeen and Harrowby; Lords Kinnaird and Overtoun, as well as missionaries of every denomination from all parts of the world.)

There were at the London Conference 1,759 delegates, and it is hoped that at least an equal number will be present in New York.

Thoughtful people in England and America are asking what is to be the practical result of such a Conference? What is it expected to accomplish? In brief, the ends aimed at may be classed under three heads:

1. To turn to account the experience of the past for the improvement of the methods of missionary enterprise in the foreign field.

2. To utilize acquired experience for the improvement of methods for the home management of foreign missions.

3. To seek the more entire consecration of the Church of God, in all its members, to the great work committed to it by the Lord.

That foreign missionary work is to-day a recognized power in the development and building up of nations no thoughtful person will deny. These "Wider Relations of Missions" with reference to geography, commerce, diplomacy, science, and the relations of missions to governments will be discussed by able men from England, Germany, and the United States.

A glimpse of the proposed program will show other important questions to be considered; the various kinds of direct missionary work such as evangelistic, educational, medical, and philanthropic, and kindred practical themes. The administrative problems, home work for foreign missions, will be thoughtfully treated. Mission fields the world over will be surveyed, and the century will be reviewed, showing the superintending providence of God and the effect of mission work on social progress and the peace of the world. In these days the need of unity and cooperation is felt to be of increased importance, the principles and application of comity and the division or readjustment of fields will be considered and testimony given of its practical results.

During the last quarter of a century woman's work has come to the front. It will be presented and discussed along practically the same lines of the general work of missions, and by women whose records of service, either in the home board and socie-

ties or as missionaries on the field, have made them authorities on the subject.

The wonderful missionary movements among the students and other young people, which have also marked the close of this century, will be brought into prominence, in their significance and possibilities, as well as the responsibility of the Church and missionary societies toward them.

One of the most interesting features is the proposed missionary exhibit, which is to be a practical illustration of foreign missionary work. "The object of the exhibit is to convey through the eye some conception of the work of foreign mission boards at home, together with their indirect fruitage; of the workers on the foreign fields, their converts, and coadjutors; of their environment, work, problems, and successes. It is expected all foreign missionary lands will be represented in this collection. Even if only approximately complete, it will present such evidences of the value of missions that skepticism as to their utility will be removed, in so far as material evidences can satisfy such skepticism.

While the immediate purpose of this exhibit is to render more complete and profitable the sessions of the Conference, it is hoped that it may be made the foundation of an interdenominational missionary library and museum, centrally located in New York.

A Prospectus has been issued in which the plans and purposes of the Conference are more fully outlined, and with this Prospectus has gone out an earnest call for prayer—"definite prayer that this Conference may be a permanent blessing to the whole Church." It is reported of the last London Conference: "There was one feature which cannot be described, the all-pervading sense of a spiritual influence which breathed a sacred calm over the meetings, the sense of the divine presence. It was evident that the Spirit of God reigned over the assembly. We were prepared to expect this from the larger amount of prayer that was made to God from all parts of the world for the outpouring of his Spirit upon the Conference. We suppose that at no previous period of the history of the Church of God has prayer been so universally called forth for any Christian object of desire."

Everyone, then, who bears the name of Christian may realize that in these coming months there is something for him to do. In order that the greatest good may come from this Conference constant prayer should be made for it; prayer for the committees who are bearing the heavy burden of preparation; prayer for those who are to give addresses or write papers, and prayer for the delegates and visitors who are coming, that the power and blessing of God may rest upon them in all their deliberations, and fit them and Christians everywhere for larger service and greater receptivity of the Spirit of the Master.

A meeting in the interest of the Conference will be held in the Presbyterian Building, New York city, corner Fifth Avenue and Twentieth Street, on the evening of January 11. The Hon. Seth Low will preside, and there will be addresses and reports from committees.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Barton Thomas Eddy.

BARTON EDDY, son of Milton V. and Lydia W. Eddy, was born near Ashland, O., September 2, 1859. He entered Baldwin University, at Berea, O., in the winter of 1878, from which he graduated in June, 1883. During the first term of his college life he experienced what he called "the blessing of a clean heart," and the full consecration to Christian service, and he joyfully labored for the salvation and spiritual welfare of his fellow-students.

He felt called to missionary service and was accepted as a missionary to India. He was ordained under the missionary rule by Bishop Harris at the session of the East Ohio Conference at Canton, O., September 30, 1883, but was not to go to India alone. He was married, October 18, 1883, to Miss Sarah A. Walker, who had been a fellow-student and classmate at the university, and with his bride sailed from New York November 3, 1883, landing at Calcutta January 8, 1884.

Mr. Eddy's first appointment in India was as junior pastor of the Dhurruntollah Street Methodist Episcopal Church, Calcutta, of which Dr. J. M. Thoburn (now Bishop Thoburn) was pastor. Here he gave pains-taking service, and by his judicious personal work as well as by his pulpit efforts gave witness that he was God's minister.

At the close of six months the superintendency of the Seamen's Reading and Coffee Rooms, Calcutta, became vacant by the resignation and return to America of Rev. G. I. Stone, and Mr. Eddy was the only one available for the important position. He accepted the appointment cheerfully and for eighteen months labored faithfully and with a loving heart.

The place was frequented by men of every nationality and every condition of need. It was the only place where sailors could get anything to eat without having liquor offered to them. A religious meeting was held every evening during the year, resulting in many conversions and reformed lives. Large shipping firms gave liberally to its support, yet a large part of the needed income had to be collected by the superintendent from friends in Calcutta and visiting ships in order that the place should be self-supporting.

Mrs. Eddy relates an incident which illustrates the successful personal efforts of the missionaries: "Shortly after we moved into the Coffee Rooms a lady friend begged us to take her brother, an elderly man, into our home, where he might have home care during a very painful operation he had to undergo on his eyes. He was a decided unbeliever and addicted to the use of tobacco. The Coffee Rooms had

just been repaired, and as tobacco was very offensive to us both, we disliked very much to have them scented with the smoke. My husband reasoned, however, that if we spoke plainly to him forbidding his smoking, it would turn him against us and prevent our winning him to Christ. We went to the Lord in prayer about it. A few mornings later his sister told us he had announced to her that he had stopped using tobacco in every form. The blessed Spirit, who had so quickly touched his heart in that respect, revealed to him his true condition of soul, and in a personal interview Mr. Eddy soon after saw him happily converted to God. My husband never felt that a soul was fully equipped to withstand the wiles of the devil until he had sought and found heart purity, and so after a few weeks of

careful teaching he entered into that experience also. He lived only two years. My husband died shortly before he did, and when the news reached him he broke down with grief, because he loved him as a brother, saying, "Can it be that he has outstripped me in the race?"

In December, 1885, Mr. Eddy was transferred from Calcutta to the principalship of the Baldwin Schools at Bangalore, South India. On the morning of December 2 the children and many friends of the school were gathered in the rooms and bright gardens, and gave a glad welcome to the principal and his wife, little thinking that in six weeks they would gather at the



same place with heavy hearts, summoned by the angel of death

On Sunday, January 10, 1886, Mr. Eddy was taken ill, and on the Tuesday following (January 12), at nine o'clock, he closed his eyes and was at rest with God. Shortly before his death the doctor said to him, "You are a very sick man," and in a tone which implied uncertainty as to his recovery. He calmly replied, "All things work together for good to them that love God."

He died in early manhood, being only twenty-seven years of age. He left no dying testimony, and uttered no farewells, but in his life he gave full evidence of his devotion to Christ, and his preparation for heaven.

For several days before his last short illness, as though he had a premonition of death, he was heard frequently singing:

"O teach me from my heart to say
Thy will be done."

A friend in India wrote of him: "In self-forgetfulness and humility he walked among us for a brief day. His perfect gentleness and sweetness of spirit captivated all hearts as he ministered to the people."

Dr. J. M. Thoburn, at the memorial services held in his honor, said, "None, however prejudiced against the experience of perfect love, can say that they had not seen a living example of it in Barton Eddy."

His widow writes: "In the few years of our married life I cannot recall a single word, look, or act that was not in keeping with this experience."

He kept a journal from his twenty-first birthday, headed "Notes Along the Highway of Holiness." From the first entry, September 2, 1880, to the last, on December 3, 1885, it is the life story of one who had the mind and spirit of Christ.

Mr. Eddy was buried at Bangalore, India. His widow returned to the United States and now resides at Berea, O. He left two children, a son, Milton Walker, born December 6, 1884, and a daughter, Harriet Barton, born after the father's death, February 6, 1886.

Mrs. Nellie M. Baldwin.

NELLIE M. GORHAM, daughter of Rev. B. W. Gorham, of the Wyoming Conference, was born in Guilford, Chenango County, N. Y., July 30, 1839. She was converted and joined the church at ten years of age, when her father was stationed at Carbondale, Pa.

In 1858 her father was stationed at Scranton, Pa., and at that place on September 8, 1858, she was united in marriage to Rev. S. L. Baldwin, of the Newark Conference, who was under appointment as missionary to China.

On October 4, 1858, she sailed with her husband for China, and arrived in Foochow March 19, 1859. She entered with diligence upon the study of the Chinese language and made rapid progress. In the spring of 1860 she opened a school for Chinese girls in her house, and spent an hour each day with them, always opening the school with prayer.

About the middle of July, 1860, she was taken ill, and continued in such poor health that it was found necessary for her to leave China. With her husband and little daughter, one year old, she sailed, December 22, 1860, for the United States, where she hoped to recover her health and be able to return to her loved work in China. She, however, became weaker and weaker during the voyage and died at sea near midnight March 16, 1861, her last words being: "I am happy. I feel strange, but very happy."

She was taken to Binghamton, N. Y., and, after a funeral sermon preached by Rev. Dr. Paddock in the Court Street Methodist Episcopal Church, she was buried in the cemetery on the west bank of the Chenango.

One who knew her well wrote: "Her prominent characteristic was energy. Her whole soul was thrown into her work, and in the midst of trials and disappointments she possessed the same steady aim and unfaltering devotion as in brighter moments and amid visible successes. With this remarkable energy, gentleness was combined in an unusual degree, and the happy combination of the two constituted the great charm of her character."

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The China Methodist Episcopal Mission in Foochow on May 31, 1861, adopted the following: "We have heard with exceeding pain of the death of our beloved sister, Mrs. S. L. Baldwin, and while we deplore our own loss, we deeply sympathize with Brothers Baldwin and Gorham and the Mission Board in New York in the afflictive dispensation which has removed an estimable and devoted wife, an amiable daughter, and an ardent and efficient laborer in the mission field."

Rev. John B. Benham.

JOHAN B. BENHAM was born at Rome, N. Y., September 20, 1806, and died in Newfield, N. Y., May 1, 1868, of bronchial consumption. He was converted at seventeen years of age, and soon afterward commenced preaching. He spent two years at Cazenovia Seminary, and in the spring of 1828 started out as a missionary to the Indians of Upper Canada, and for five years he devotedly labored for their good, and with some success.

He returned to the United States, and in 1834 was received on trial in the Oneida Conference and filled several charges, giving evidence of both ability as a preacher and consecration as a Christian.

In 1845 he was appointed superintendent of the Liberia Mission, and, with his wife, sailed, November 4, 1845, for his post. Here for three years he was abundant in labors, but the climate was against him.

"Fevers broke his health and brought him, once at least, in close proximity to death, and reluctantly he bade adieu to Africa with its swarthy millions, leaving the blessing of salvation with some to whom he had faithfully given the Gospel."

After his return home his health was sufficiently recovered to enable him to serve several charges, the last of which was Newfield, where he closed his active earthly labors. His interest in the missionary cause continued until his death, and he left a bequest to the Missionary Society.

During his last illness he testified that the sting of death was gone. He shouted, "Victory, victory, through the blood of the Lamb. Glory!" He sorrowed much to leave his companion, but commended her to the care of the Saviour, and said, "We have proved many times that the grace of God is sufficient, and that promise is valid yet." His last words were, "O how sweet it is to sleep."

His life and labors witnessed his devotion to Christ and his willingness to suffer for him. He left two works ready for the press, which were afterward published. They were: *Mission Life in Western Africa* and *Indian Missions*.

"KINGDOM of heaven! whose dawn began
With love's divine, incarnate breath,
Our hearts are slow to understand
The lessons of that life and death.

"Yet, though with stammering tongues to tell
Redemption's story, strange and sweet,
The world's Redeemer, lifted up,
Shall draw the nations to his feet."

THE MISSIONARY PULPIT.

The Perfect Law of Liberty.*

BY JOSHUA SOULE, D.D.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1. 25.

THE Gospel is to be understood as the system of divine economy in the salvation of sinners by the mediation of Jesus Christ; embracing all the



BISHOP SOULE.

doctrines, precepts, promises, and threatenings revealed and made known by Christ and his inspired apostles.

First. The Gospel of Jesus Christ possesses the properties of law. It makes known the true character of God as our divine Lawgiver. The works of creation and the order estab-

lished in the kingdom of nature display the perfections of the Creator, and on this account may be called a law.

The Gospel imposes obligations from God. It teaches us the relations existing between God and us, and the obligations founded in those relations. It will also be the rule of judgment in the last day.

Second. The Gospel is the law of liberty. It has released man from his original relations to the law given to Adam in a state of innocence. He is no longer held obliged to the performance of the righteousness of that law as a condition of life, and consequently is not condemned by it. This is a point of so much importance in the scheme of salvation that the character of the Gospel dispensation can never be clearly apprehended without it.

Third. The Gospel is the perfect law of liberty. It is perfect in itself. There is no obscurity, no weakness, no deficiency in any part of it. As a system of doctrine it contains every truth necessary to be known in order to salvation.

The scheme of the Gospel, in its terms of justification and life, is suited not to innocent and holy creatures, such as man was when he came from the creating hand of God, but to beings guilty and polluted, such as man is in his state of transgression. These terms are repentance toward God and faith in our Lord Jesus Christ; both of which necessarily involve sin and guilt.

* Extracts from a sermon preached January 14, 1827.

It is in vain to urge that man cannot obey the requisitions of the Gospel because he is a sinful creature. If he were not a sinner, he could not obey those requisitions, because they would be entirely unsuitable to his condition. How could man in his pristine innocence, or angels who have not sinned, obey these commands of the Gospel? Sinners can obey them, and sinners only.

There is a further perfection of fitness in the gracious aid which the Gospel affords to sinners. The grace of God, which bringeth salvation, has not only appeared to all men, but its manifestation is in perfect adaptation to the circumstances of those to whom it is made. Has sin darkened the understanding, perverted the judgment, and blinded the conscience of man? Is he ignorant of God and himself? The Gospel is light—unsullied light—a light shining into this darkness—"the true light that lighteth every man that cometh into the world." Neither Christian, Jew, nor heathen is excluded from this divine illumination. The manifestation of the truth commends itself in every man's conscience. The Spirit reproves the world of sin, of righteousness, and of judgment.

The grace of the Gospel comes down to his lowest condition of weakness and helplessness. It comes to bring him help and strength—not only to open his eyes that he may see his sin and his danger, but to enable him to turn away from it, and lay hold on eternal life. Imperfect indeed would be the Gospel system if, while it proclaimed the impotency and misery of sinners, it brought no strength to their weakness, no relief to their misery. Jesus never invites helpless and perishing souls to come to him when he does not supply all that is necessary to enable them to obey the invitation.

We have a twofold concern with the Gospel: a concern of duty or obligation, and a concern of interest or privilege. As a concern of duty or obligation we are required to examine it attentively and carefully. The Gospel addresses itself to our understanding. It is a grand, harmonious system. It professes to be a revelation from heaven, and to support its claims by the authority of God himself, having the eternal salvation of man as its object.

Whatever right of government or control the Deity might claim over his sinful creatures it has pleased him in this most merciful economy to stoop down to our low condition—to instruct us, to reason with us, and to invite us to reason with him. It becomes us, therefore, to listen attentively to his instructions, and to examine carefully the message he has sent us.

The mind must be disciplined to meditation upon these things. Habits of indolence are to be overcome. Our indisposition to thinking must be subdued. But it is not enough that we look narrowly and diligently into the perfect law of liberty in the way of examination. We have a far more extensive concern of duty and obligation with it. It is the rule of our obedience. It is Christ's yoke which we are obliged to take upon us.

But we have a concern of interest, of privilege, in the Gospel; and our interest in it is designed as a powerful motive to action. It is emphatically the Gospel of our salvation. It provides and makes known the way, the only way, of salvation. There is no other ground of hope, no other means of access to God, no other ministry of reconciliation, no other law of liberty, no other fountain of pardon, peace, and life. If we fail of being saved by the Gospel, we are lost—inevitably and forever lost. What an interest have we, then, in this scheme of salvation!

Add to this the blessedness of those who look into the Gospel, and continue steadfast in sincere and humble obedience to its holy commandments. The blessings of pardon, peace, and holiness are their inheritance on earth, and a far more exceeding and eternal weight of glory their portion in heaven.

Letting the Light Shine.

BY COUNT A. BERNSTORFF.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5. 16.

CHRISTIANS owe it to the world to let their light shine. How is the world to learn to know Christ if not by the testimony of those who know him? No unbeliever has seen Christ since his resurrection. He only showed himself to his own people, but they went about testifying to eyewitnesses that Christ had risen indeed. Just the same law prevails now. The unbeliever does not see Christ by the eye of faith. He must learn to trust those who have seen him until he himself sees.

Therefore every living Christian is a steward over God's mysteries, and he is called to be faithful. Therefore the Church, the company of real believers, is the pillar of truth. Only those who have experienced the blessed secret of the new birth can lead others to it; therefore they do a great wrong if they refrain from testifying to it.

But how are we to witness? Undoubtedly in a twofold manner—by our word and by our life. The one is insufficient without the other. The word is necessary to explain the truth, to make it intelligible, but the life must show that the words are true. The injunction to let our light shine evidently refers more to the profession of our lives.

Only he can let his light shine who has light. The natural man who lives without God in this world lives in darkness. He is without the divine light. It is not the human light of our intellect, or even of our morality, that God wants to shine. That would be a poor light indeed! But is the light even of Christian lives such that it is worth showing off?

What we are to let shine is not ourselves, but our light; not our persons, but that which God has given us. We have a splendid example of this in nature. The moon has no light of her own, but when the light of the sun can reach her she throws her gentle light into our dark nights. The Christian also has no light of his own. But when he is in contact with Jesus, who is the light of life, he can communicate this light to others. Not the faces of Moses and

Stephen only were brightened by divine light. In every Christian's face we see the peace and joy which only a soul can have whose sins are washed away.

If our faith is sincere, it will change our whole life—our affections as well as our doings. Shall we make a secret of it, that our hearts are more drawn to the prayer meeting than to the ball room? If the world is to have better affections, it must see that the change in ours is genuine. Many vices can be kept back by human energy. But that is a different thing from the work of Christ, who delivers us from the power of vice.

What a mighty impulse this thought gives us, really to review our life and to see whether it is up to its great mission. We are to live for Christ in this world as his witnesses. Men who see our good works are to praise not us, but our Father in heaven. We are not to exhibit ourselves in this world as specimens of virtue for our own glory, but we are to live such a life that people who see it marvel what God can make out of man.

The Blessedness of Giving.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11. 24.

SOME professors spend more money for oysters each year than for the missionary cause; others give more for tickets to lectures, concerts, new bonnets, etc., than for the preacher. They are always of the kind who complain the most about the church, the quality of the sermons, and the coldness of the membership. Giving nothing, or but little, for the Lord's cause, they find life an awkward thing—seldom paying with promptness their debts or accumulating property.

As with individuals, so with churches. In refusing to give they bring barrenness and deadness on themselves. Said an eminent layman once, making a platform missionary address: "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. If I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hand on the moss-clad ruins and, gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord.'"—*Preacher's Lantern*.

The Light of the Gospel.

The darkness is past, and the true light now shineth.—1 John 2. 8.

I. The Darkness of the Past.

1. The darkness of heathenism.
2. The darkness of Judaism.
3. The darkness of a corrupt Christianity.

II. The Light of the Present.

1. The Bible.
2. Preaching of the word.
3. Education.
4. The press.

III. The Glory to be Revealed.

1. Universal progress.
2. Universal brotherhood.
3. Universal prevalence of Christianity.

W. W. Wythe.

MISSIONARY CONCERT.

Program.

TOPIC: "The World."

SCRIPTURE READING: Acts 17. 22-31.

SINGING: Methodist Hymnal, Hymn 906:

Jesus, immortal King, arise;
Assert thy rightful sway.

PRAYER: For the continual and rapidly increasing progress of Christianity in all lands.

SINGING: Methodist Hymnal, Hymn 918:

Sovereign of worlds! display thy power;
Be this thy Zion's favored hour.

ADDRESS: The World: Its Population, Political Divisions; Religions, Protestant Missions, Destiny.

SINGING: Methodist Hymnal, Hymn 982:

The morning light is breaking;
The darkness disappears.

COLLECTION.

REFERENCES: *Missions at Home and Abroad*; *Foreign Missions After a Century*, by J. S. Dennis; *A Hundred Years of Missions*, by D. L. Leonard; *Missionary Expansion Since the Reformation*, by J. A. Graham; *A Concise History of Missions*, by E. M. Bliss.

The World.

THE population of the world is estimated at 1,575,000,000, and it is believed will be 1,600,000,000 in 1901.

The population is distributed:

North America.....	98,000,000
South America.....	38,000,000
Europe.....	370,000,000
Asia.....	893,000,000
Africa.....	175,000,000
The islands.....	6,000,000

The population of most islands is estimated with the continents.

The population is divided religiously into:

Christians.....	520,000,000
Non-Christians.....	1,055,000,000

The Christians are divided into:

Oriental Christians.....	120,000,000
Protestants.....	185,000,000
Roman Catholics.....	215,000,000

The Non-Christians are divided into:

Jews.....	9,000,000
Mohammedans.....	195,000,000
Heathen.....	851,000,000

The heathen are known under the names of Buddhists, Taoists, Confucianists, Shintoists, Hindus, Sikhs, Jains, Parsees, and Pagans.

PROTESTANT FOREIGN MISSIONS.

Protestant missions have made great advances during the present century. In 1799 there were but six Protestant mission organizations for foreign missions, with 150 missionaries, 7,000 native communicants, and an income of \$50,000. Twenty-one years afterward (1820) there were 20 organizations, with 431 male missionaries, 1 unmarried female missionary, 7 native ministers, 166 other native helpers, 21,737 native communicants, and an income of \$610,000.

In 1859 there were 98 missionary organizations, with 2,032 male missionaries, 76 unmarried female missionaries, 169 native ministers, 5,785 native helpers, 227,000 native communicants, and an income of \$4,590,000.

In 1897 there were 367 missionary organizations, with 6,576 male missionaries, 3,982 unmarried female missionaries, 4,185 native ministers, 67,754 other native helpers, 1,448,861 native communicants, and an income of \$14,513,970. If to the missionaries shall be added the wives of missionaries, who are often as efficient and useful as their husbands, we have about 14,000 foreign missionaries working among non-Christians.

The non-Christians are increasing much faster than the Christians, but this need not discourage us. Christianity is leavening the non-Christian nations and peoples and preparing them for the rapid progress of Protestant missions. Christians are feeling as never before the claims of the heathen world upon them. The year 1900 should witness a great increase of missionary enthusiasm, liberality, and evangelization.

A Plea for the Heathen.

THE night of the world is falling,
And brothers! no common cry
Comes out from the distance, calling
The multitude passing by:

"O leave us not here to perish.
Christ died not alone for you;
Your dear ones ye well may cherish,
But can ye not love us too?"

"Glad tidings your own hearts filling
Should surely o'erflow to all;
O answer! Are none of you willing
To follow your Master's call?"

True, heathen at home are living,
But this world is a world of sin,
And the most you can do in striving
Can never the whole world win.

It is not for the want of pleading
Men go on their way unstirred;
But the Gospel they pass unheeding
The heathen have never heard.

The sweetness of God's salvation
Is still to the world unknown,
And many a mighty nation
Does homage to wood or stone.

Have ye nothing to do or proffer?
If it cost you aught to bring,
And a full heart prompts the offer,
You may give to Him any thing.

The Master himself will measure
Your part in this solemn call;
He noticed the rich man's treasure,
He valued the widow's all.

The world for its Lord is waiting!
O, with pity unfelt before,
And a zeal that is unabating,
Press in through the open door.

Go ye! 'Tis a high endeavor!
And happy are all who toil;
The battle will not be forever,
And you shall divide the spoil.

TIDINGS FROM MISSION FIELDS.

The Superintendent of the Madras Publishing House and His Plans.

BY J. H. STEPHENS.

I HAVE known Dr. A. W. Rudisill very intimately from the date of his first landing in India, now more than fourteen years. My church connections as local preacher, recording steward, treasurer, and Sunday school superintendent put me into very close connection with him all the time he was pastor and Presiding Elder of the Vepery Circuit. As a member of the Publishing House Committee I was associated with Dr. Rudisill from almost the beginning of the now magnificent Press and Publishing House at Madras.

I have found the doctor very keen in all business transactions, quick to see and to solve difficulties, undaunted by discouragements, laborious, hard-working, and painstaking in pushing his work on to success. Without these qualities the Madras Methodist Episcopal Press and Publishing House could not have been the great institution it now is, turning out work of the highest order, and of a variety hitherto unknown in the whole of southern Asia.

The doctor has been explaining his building schemes to me. They are only the natural result of the work already done. I consider them all very practical and necessary. The little leaflets must go forth by the million, in all languages, into every nook and corner of Asia, into every street, and alley, and home, and hut, as the eternal voice of the loving Father calling, with an unceasing, importunate call to his children. This loving "compelling" of them to "come in" must not stop in volume or in energy till all the heathen acknowledge Christ as Lord, or till time shall cease.

Dr. Rudisill has building projects for these leaflets, as well as for a large audience room, where the cultured heathen can be attracted and reached. It so happens, in the providence and leading of God, that the Publishing House, and the land attached to it, on which he purposes to build, are not only in the busiest thoroughfare of the city, but also near the Cosmopolitan Club, where the cultured heathen, the leaders of the people, daily assemble. With an audience room properly arranged, and the proximity of the heathen club as a help, there should be no difficulty in attracting and reaching these cultured heathen, skilled in all the heavy philosophy and ritual enshrouding degrading idolatry.

The doctor also desires, by the aid of electricity and other modern discoveries, to flash out Gospel messages in the darkness and in the void above the buildings, which everyone cannot help seeing.

His plans are all very practical and feasible, and something which must be done. The awakened voice of a living Church, the representative of its living God, is bound to make use of all the intelligent discoveries which enter the new century as mediums and powers given by him to proclaim himself. The old order perisheth. It has done no more than to "prepare the way" for the new order, which

must go forth with an energy and a holy violence unknown to anything which went before it. It is no use praying "Thy kingdom come" without doing all in one's power to hurry it on.

Dr. Rudisill has left his beautiful country, which I so much admired, and has come out into what may be considered the world's "highways and hedges." Will not Christian America do all in its power, and its power is great and God-given, to compel the heathen to "come in?" The compulsion is the free use of all the most advanced discoveries in proclaiming God's word, to do which Dr. Rudisill now solicits your aid.

In the press and bindery and other works connected therewith Dr. Rudisill has had to employ quite a large number of little boys. From the aptitude shown by these youngsters and the quickness with which they pick up new things he desires to make his Press also a great industrial institution, where boys can be quickly taught and sent out to earn their own living. In the large government buildings I have had to construct I had a great deal to do with such boys, and know the nimbleness of their fingers, and the sharpness of their intellects, and the quickness with which they pick up what is considered the most difficult of the high art works of the West, like cathedral-stained glass work, for instance. I very heartily approve of this branch of Dr. Rudisill's scheme, and in the practical good he will be doing a large number of Indian boys, and in the good influences with which he will surround them, he will be opening out one other great road to the kingdom.

Bangalore, India, July 10, 1899.

The Methodist Mission in Sindh.

BY REV. W. D. WALLER.

I AM pastor of our English church in Karachi, India, and in this capacity also act as Wesleyan chaplain to over 100 Wesleyan soldiers stationed there. Our membership (civilian) is not very strong numerically, being only about 50; but we have a goodly number of adherents who may be added to this number, as practically they are one with us.

Except in large presidency towns, such as Calcutta, Bombay, and Madras, the English-speaking classes are not numerous. Our English church raises about 300 rupees a month for the support of the ministry and church, and we have church property here valued at over 20,000 rupees, all of which represents local effort, nothing having been contributed by the Missionary Society.

In addition to the English work under my charge there is a growing native work. The prospects for this missionary work are most encouraging, and the only obstacles in the way of a big advance are very necessary funds and capable workers. I have this year up to date baptized 63 adults and 9 children from Hinduism and Mohammedanism, and before the year is out hope that the number will have reached over 100. How my heart

sings for joy and my eyes fill with tears of gratitude as I record these accessions; but these are but the first fruits of a glorious harvest that I am firmly convinced shall be gathered in. The Lord seems to have given these people into our hands. Now, I wish you could see for yourself how willingly they listen to our teaching and how anxious they seem to know more about the Gospel. They belong chiefly to what are called "the low caste"—just the class from which all great religious movements have begun.

Not long ago I was petitioned by a whole community to open a boarding school. "We will gladly give you our children," said they, "to be instructed and brought up." What a blessing this would be if we could but get hold of the children.

Practically my native work has been supported by my English congregation this year, so that we have not come far short of Bishop Taylor's plan to make our English work in India a basis for supporting and developing native work.

I must explain in regard to the converts I have baptized this year; they are for the most part Guzeratis and Punjabis. These are not natives of Sindh, but are in large numbers settled down in Karachi and are employed in government and municipal work.

We have not been able to do anything as yet among the Sindhis. There are from three to four million Sindhis in Sindh. Hitherto they have proven very inaccessible. I do not think there are five Sindh Christians in the whole of Sindh, and this after one society (Church Missionary Society) laboring for over sixty years in Sindh.

The first and only Sindh convert in Karachi was baptized about four or five years ago, and, curious enough, he was led to decide for Christ through the instrumentality of the Rev. Dennis Osborne, of our church. This young man, a bright, intelligent young fellow, had been under conviction for some time, but was afraid to openly confess Christ, for a Sindh to confess Christ means disownment, social ostracism, and bitterest persecution even unto death. However, this young man attended some special services which Brother Osborn was conducting in our English church. Here he got so blessed and so convicted of his duty that he went the following day to the Church Missionary Society missionary (Rev. A. E. Ball) and asked him to baptize him before his resolution failed him again. He was baptized, and had in consequence to leave "all" for Christ—"father, mother, houses, and land." He lived a consistent, faithful Christian, and went to his reward during the last epidemic of plague.

The Methodist Mission in Central China.

BY REV. A. J. BOWEN.

THE Methodist Church in Central China is doing its appointed work, and, true to its spirit, is not satisfied with present success. At the recent sessions of the Estimate Meetings of the members of the Woman's Foreign Missionary Society and the members of the Parent Board 17 new missionaries were asked for Central China for the coming year,

10 by the ladies and 7 by the Mission. We all felt that this was the least possible number we could ask for, as large fields stand open for each one, and will remain unoccupied until more men and women are sent.

God has given us largely during the past year—1,715 souls more than the previous year; and we are persuaded that the field is ripe for the harvest, and that the laborers are too few. We ask earnestly for more laborers.

God is saving this people, and will save, but according to the faith and self-sacrifice of the Church. Give, and you shall increase, withhold, and you shall not lay up riches, whether they be dollars or stars in the heavenly crown.

Brother Nichols and Miss Abbott, on Nan-chang Circuit, have happy faces and full hearts over the triumphs of the Gospel there, and are planning for a large work during the next year.

The oldest work in our Mission, Kiukiang Circuit, left vacant by the return of Brother Wright, has been neglected, except as our superintendent has had time and opportunity to visit some of the stations.

Brother James, at Nanking, and Brother Newman, at Wuhu, have been incessant in labors for converts, and also for making the churches pure, while Brother Little, at Yang-chow, like Sidney Smith in Yorkshire, is raising not a little dust, and withal much interest in that conservative city.

Kiukiang Institute, under the efficient management of Brother Jackson, is doing a splendid work for the Church, a work which is bearing increasingly abundant and precious fruit.

Chinkiang Institute is trying to teach the hands as well as the head and heart, but has been greatly handicapped during the year by the unavoidable absence of the principal performing the duties that fall to the superintendent.

Nanking University, founded and supported by the Church, is trying to make the most of the high privileges of a Christian college in a heathen land. As President Ibuka, of Japan, has said that her best men were coming from the Christian schools, so we believe that China's best men will be developed in the Christian institutions.

The Central China Mission's greatest need at present is the hearty sympathy and the fervent prayers of the home Church. We can do much with little money and few men, but we are helpless without the supplications of God's people for his kingdom.

Our School at New Umtali, Rhodesia.

BY REV. MORRIS W. EHNES.

UNDER the direction of Bishop Hartzell, Mrs. Ehnes and I sailed from New York on September 3, 1898, en route to Umtali, arriving here on October 15, the day agreed upon by Bishop Hartzell and the British South Africa Company, to take over a large tract of land and several buildings at a point ten miles from here, and four stands in the village and twenty acres on the commonage for school and church purposes.

We found a school conducted by a lady, who was unable to make it a success on account of poor health, and the public dissatisfied with the accommodation for their children. By a satisfactory arrangement with the lady she conceded her school to us without any compensation on our part and gave us every assistance she could.

The cooperation of the government was next secured, and a small two-room house rented for our home, and a small two-room building for our school at a rental of \$85 per month. Everything was now in readiness to begin our work.

highly of our school. Lately two children were taken from Natal schools and brought here. Our enrollment this month is 27, and we are extremely busy.

Besides teaching school we are conducting a weekly prayer meeting, which has had an average attendance of eight. These little gatherings are very helpful and God is blessing us. I am also conducting a Sunday evening service for the railway men, which is very well attended. God is gradually opening the way for us in this part of the continent.

If our school continues to increase, we shall soon



SCHOOL OF MR. EHNES AT NEW UMTALI.

However, by some misfortune our school desks and books were delayed, but the former teacher gave us the loan of her books, etc., until ours should arrive. On November 25 we opened our school with an enrollment of 13. The rainy season had begun, but the people wanted their children to attend school and we were anxious to begin. It was rather trying on us as newcomers, walking about a mile through rain and mud to school, but we did our best and trusted God.

Before Christmas we had an enrollment of 17. Allowing only two weeks' holiday, we opened again with 20. About March the fever season began and many of our pupils were ill. Some removals also cut down our attendance.

We became somewhat anxious, because our expenses were a good deal more than our income, so we began to look for cheaper buildings, and the beginning of May we heard of one that was to be vacated; there was one large room, which had been used for a store, and two small rooms, each 11x12 feet, for dwelling purposes. This building was centrally located, and would give us a much better schoolroom, and our home under the same roof. After praying for it constantly for over two months God finally gave us this building, in which we are now located. Our rents are a little more than half and our accommodations much better in every way.

Our schoolroom is furnished with American desks, a large blackboard, and the room is well lighted and comfortable. The people are well pleased with our system, which is thorough and rigid, and speak very

needed another teacher, and there is now an opening for a pastor.

The Building of Korean Chapels.

BY REV. W. A. NOBLE.

OF the many problems that confront the missionary, "self-support" on the Pyeng Yang Circuit in Korea does not present the grave difficulties that it does in some other fields.

I commenced work on this circuit a little over three years ago. A small room in the city of Pyeng Yang was the only place of worship that represented our Church in the whole north of Korea. Since then we have built seven chapels without a cent of money from the Board at home. Not only have our people built the chapels, but have kept them in repair, paid all the running expenses, and in some cases enlarged the buildings and built schoolhouses.

The reason that leads the people to build churches so easily is twofold. First, the love of the Eastern people for a spectacular religion; the Korean is in earnest, but faith in an intangible being is a new thought, and he often hungers for something that will appeal to the senses, and takes easily to ritualism. One expression of that feeling is the building of the chapel, and when once the congregation has taken up its abode in its new home it requires constant watchfulness and effort on the part of the missionary to lead their thought from the building to Him whom no building can contain.

The second cause, and the principal one, is the

fact that the homes of the people in the country are not large enough to accommodate even a small number that would gather. A room eight by twelve is a large room for a country house, and in some villages there are no rooms outside the women's quarters, and then it is impossible to gather unless a family is ready to move out for such an occasion.

Chapels, as generally built by our people, cost about twenty dollars, but require, on the part of the church members, as much thought and preparation as a church in a country village in America costing \$2,000, and when built they are quite as proud of them.

We have two ways of collecting money—by Sunday contributions and special subscriptions. By the latter method, when friendly rivalry enhances their enthusiasm, they will often give all their living for a considerable period. A short time ago, after a Sunday service I asked for contributions to enlarge our church. While talking I noticed a gray-haired man over seventy years old listening very attentively. He sat well up to the front. His white hair and beard aided by a late sickness made him appear especially aged. He had walked thirty-two miles to attend this service, having saved his money for a long time to pay his way at the inns while on the journey. After I had made the request for money he pulled a string of cash from around his waist, all the money he had, and gave it to the church, putting his trust in the One who cares for the old.

It is necessary for the missionary to present the needs of building the chapel while the class is in its first love. Korea is an ancient land, but the people are childlike, and, when corrected of old habits are moved more by sentiment and impulse than by reason. One might call the first two years of their Christian life the enthusiastic period; then commences the thoughtful period; that is a time of awakening to the deeper things of Christianity. The latter sometimes proves to be the sifting period. It is often easier to give up spirit worship, build chapels, and support schools, having for a reward the fellowship and security of the Christian community, than to take up the cross of a constant, pure life, and interpret life not only with privileges, but with duties that bring no apparent reward.

When it has been decided to build a church, generally the greater part of the amount needed is collected, and then the work begins. Those who are able to cut timber go to the woods, which generally are a long way off, as timber in this country is very scarce; others level the ground and do other work that their previous experience will permit, all using the most primitive of tools. In six or eight weeks the church is completed; the walls of mud, the roof of straw, and the floor of stone and mud, under which the fire is kindled to warm the building. The pastor is informed that the chapel is completed, and a request is sent that he should come and dedicate the building to the service of God. The dedication is always impressive. A home has been built for the weary pilgrim. He and his ancestors have long wandered without a place of rest. The long, weary centuries drag their heavy length before his view,

and make their round without a sign of progress or hope; but at last for him and for his children the pain and fear have been removed. And for him peace—ah, what peace—as he hopes for the Church triumphant.

A Parting Scene in Africa.

(A quotation from a letter of Rev. H. C. Withey on leaving Africa for America, September, 1898.)

IT was quite a mournful time the morning we came away, many of the natives being in tears; at the same time we had a very loving separation from the brethren, after a season of prayer, and singing, "God be with you till we meet again."

The last Sunday before we had a very impressive time. Four of the boys, of their own accord, having made an earnest request to be baptized before we left, I examined them quite thoroughly in the class meeting, and afterward Brother Dodson called together the four brethren who were there, and we had an hour or more of conference and prayer about it, after which we all concluded that the clearest thing to do was to accede to their request.

Sebastiao Ribeiro and Isabella also presented an infant to be baptized, and we had a very solemn service. We all felt the occasion was a very fitting one for our last Sabbath in Quiongoa. I felt much drawn out in prayer for the precious souls there all the way down to Loanda (225 miles). May the Lord watch over them. I felt fully persuaded in my mind that I was coming out in the order of God. Never till then did I feel that the way was open.

Calcutta Publishing House and Bengali Church.

BY REV. JOSEPH CULSHAW.

I JOINED the Methodist Mission January 4, 1893, and was appointed by Bishop Thoburn to the Methodist Publishing House, Calcutta. I arrived in Calcutta January 7, 1893, and have been engaged in our Press ever since in the capacity of manager. In January, 1893, I was appointed agent of the Press. I am now agent of the Press and preacher in charge of the Calcutta Bengali Church. In the Press we publish the *Indian Witness*, *Indian Epworth Herald*, and the *Mohila Bandhub* (the *Woman's Friend* in Bengali), all our own Church publications. We also publish *Our Indian Magazine*, the organ of the Y. W. C. A., and the *The White Ribbon*, the organ of the W. C. T. U. We also publish other papers, Sun-school and Bengali tract literature.

The Bengali Church has a membership of 145, and 77 probationers and 156 baptized children. We have a native pastor, Rakhal Chumder Biswas, who is a great help to the preacher in charge. The members of the church are from various classes of society—schoolboys and girls from our own schools, cooks, house-servants, carpenters, clerks, &c. We have a fully organized church, with Sunday school, Epworth League, &c., in full operation. We have the joy occasionally of seeing genuine conversions.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Methodist Episcopal Foreign Missionaries Past and Present,

Connected with the Work of the Missionary Society.

WE give this month a list of missionaries whose names commence with G, H, I, and J, and shall be glad to know if any have been omitted, if any mistakes have been made, or if our readers can furnish information that will make our record more complete. The present missionaries are in italic.

G

Rev. John Ward Gamble arrived in India December 16, 1878; left December 27, 1879. In New Jersey Conference. P. O., Vineland, N. J.

Rev. Francis Dunlap Gamewell arrived in China October 22, 1881; married Mary Q. Porter June 20, 1882; returned to United States in April, 1887; sailed for North China July 26, 1889. Professor in Peking University. P. O., Peking, China.

Rev. Joseph Hendry Garden arrived in India December 31, 1884; married Frances Elizabeth Byers June 1, 1887; is preacher in charge of Vikarabad. P. O., Vikarabad, India.

Rev. Otis Gibson and wife (Eliza Chamberlin) arrived in China August 12, 1855; left March 11, 1865. Dr. Gibson organized the Chinese Mission in San Francisco, Cal., in 1868, and died January 25, 1889, in San Francisco, Cal. Mrs. Gibson lives at 912 Dolores Street, San Francisco, Cal.

Rev. George King Gilder joined the India Mission in 1874; married June 12, 1879. Mrs. Gilder died May 19, 1881. Mr. Gilder married Emily A. Caldwell September 12, 1882, who died October 6, 1898. Mr. Gilder is Presiding Elder of the Godavery District, South India Conference. P. O., Raipur, Central Provinces, India.

Rev. Joseph Hamilton Gill and wife (Mary Elizabeth Ensign) arrived in India December 14, 1871. Mr. Gill is Presiding Elder of the Garhwal District, North India Conference, and preacher in charge at Pauri. P. O., Pauri, India.

Rev. James P. Gilliland and wife (Nannie) went to the West Coast of South America in 1879. Mrs. Gilliland died in Serena, Chili, March 30, 1892. Mr. Gilliland returned in 1894, married Adaline Pratt Lewis, and went to Argentina, South America, in 1898, sailing from New York July 2. Is preacher in charge at Concordia. P. O., Concordia, Argentina.

Rev. Archibald Gilruth arrived in India November 6, 1876; married Agnes Mulligan in Bombay, June 11, 1884; left India, February 7, 1890. In Ohio Conference. P. O., Richmond Dale, O.

Rev. Wallace Jonathan Gladwin arrived in India in 1871; married Dora Miles in 1876; became an independent missionary in 1882; died January 11, 1897, in Bombay.

Miss Mary A. Gouchenour sailed for China in 1893, and married in China, in June, 1894, Dr. W. F. Seymour, a missionary of the Presbyterian Church.

S. M. E. Goheen, M.D., went to Liberia in 1836 and returned in 1841.

Rev. Wm. Goodfellow and wife (Mary E. Dempster) arrived in Argentina, South America, December 25, 1857, and left August 9, 1869. Dr. Goodfellow died in Chicago, Ill., November 3, 1898. Mrs. Goodfellow resides in Chicago.

Rev. Frank Ambrose Goodwin arrived in India December 19, 1874. His wife (Elizabeth Bunton) followed him in 1875. They left Calcutta February 19, 1881, and Mr. Goodwin died August, 16, 1881, at Biddeford, Me. Mrs. Goodwin resides at 111 Renwick Avenue, Syracuse, N. Y.

Rev. Charles W. Gordon, one of Bishop Taylor's missionaries in Angola, Africa, was recognized by the Board of Managers as a missionary of the Society April 19, 1898. He arrived in Angola in March, 1885. P. O., Malange, Angola, Africa.

Rev. John Talbot Gracey and wife (Anna Ryder) sailed for India June 1, 1861, arrived in Lucknow, India, October 22, 1861, and left in 1868, arriving in New York May 7. Dr. Gracey is now in the Genesee Conference and resides at 177 Pearl Street, Rochester, N. Y.

Rev. Richardson Gray, M.D., arrived in India October 20, 1873; married Margaret G. Budden June 9, 1875; returned in 1883. Is practicing medicine in East Orange, N. J.

Rev. Charles A. Gray arrived in Singapore, Malaysia, July 1, 1889, and died in August, 1889, in Singapore.

Miss Vesta O. Greer went to China in 1837; returned in 1890 and married a minister of the Dutch Reformed Church, Rev. Mr. Pool.

James J. Gregory, M.D., and wife went to China in 1888 and returned in 1896. Mrs. Gregory died August 16, 1896, and Dr. Gregory died in January, 1897.

Mr. G. P. Gregory went to Chili in 1894 and left the Mission in 1895 to engage in independent work.

Mr. Eddy Horace Greeley and wife (Elizabeth C. Shults) sailed for Liberia May 15, 1894. Mrs. Greeley died April 19, 1897, at White Plains, Liberia, and Mr. Greeley returned in July, 1898. Resides at 803 Case Avenue, Cleveland, O.

Rev. Charles Wesley Green and wife (Sallie Q. Stevenson) arrived in Japan August 20, 1882; left July 17, 1890. In Philadelphia Conference. P. O., Pen Argyl, Pa.

Rev. Wm. Green and wife (Emma Aveline) arrived in Mexico in March, 1887; left in May, 1895. Mr. Green is a supernumerary preacher of the New York Conference.

Rev. Almon Witter Greenman and wife (May Rosamond Gammon) arrived in Mexico May 20, 1880; returned to the United States in 1889; sailed for South America in November, 1890. Dr. Greenman is Presiding Elder of the First District, South America Conference, and Publishing Agent. P. O., Buenos Ayres, Argentina.

Rev. Wm. Henry Grenon and wife (Emma Christine) joined the India Mission in 1891. Mr. Grenon is pastor of the Jabalpur English Church. P. O., Jabalpur, India.

Rev. Charles Minot Griffith and wife (Elva) sailed for Chili March 20, 1895; returned in October, 1898. In North Nebraska Conference. P. O., Pendee, Neb.

Rev. Wm. Groves and wife (Clara) sailed for Chili, South America, in December, 1893; returned in 1898. Mr. Groves is supplying Linn Creek Charge in Saint Louis Conference.

Rev. L. T. Guild and wife (Ruth Thomas) sailed for Bulgaria October 11, 1893; left Bulgaria April 13, 1894. In Nebraska Conference. P. O., Beatrice, Neb.

Rev. Fred. L. Guthrie sailed for China September 11, 1899. P. O., Hinghua, China.

H

Wm. James Hall, M.D., arrived in Korea December 17, 1891; married Rosetta Sherwood Hall, M.D., June 27, 1892; died in Korea November 24, 1894. Mrs. Hall is now a medical missionary of the Woman's Foreign Missionary Society and stationed in Pyeng Yang, Korea.

Osman F. Hill, M.D., sailed for Chungking, West China, February, 1899. P. O., Chungking, West China.

Rev. Henry H. Hall sailed for China in 1870; married in 1873, and left in April, 1876. In the California Conference, and is a Chaplain in the United States Army.

Albert C. Hammett, M. D., sailed from New York for South Africa May 13, 1899. He left Umtali in October, arriving in New York November 14, 1899, P. O., Chicago, Ill.

Mrs. Jessie A. Hanna sailed for Chili in 1897; is teacher in Santiago College. P. O., Santiago, Chili.

Miss Laura Catherine Hanzlik sailed for China Jan. 19, 1891. Nurse in Nanking Hospital. P. O., Nanking, China.

Rev. Clark Pettingill Hard arrived in India December 18, 1874; married Lydia E. Van Someren at Madras December 19, 1877; left India December 3, 1892. In Illinois Conference. P. O., Elkhart, Ill.

Rev. James Hepburn Hargis and wife (Florence Woodward) arrived in Italy January 15, 1884; left Italy May 15, 1885. Dr. Hargis died in Germantown, Philadelphia, August 8, 1895. Mrs. Hargis resides in Carlisle, Pa.

Rev. Francis Marion Harrington and wife (Mary Rhoda Shinn) arrived in Chili May 20, 1895. Returned on furlough in August, 1899. P. O., Tip-ton, Ia.

Rev. Merriman Colbert Harris and wife (Flora L. Best) arrived in Japan, December 14, 1873; left May 25, 1886. Dr. Harris is Presiding Elder of the Japanese District, California Conference. Resides at 1329 Pine Street, San Francisco, Cal.

Rev. Sylvanus Decker Harris and wife (Tillie K. Lloyd) arrived in China in August, 1873; left in March, 1875. In Newark Conference. P. O., Martinsville, N. J.

Rev. John Harrow, missionary in Bishop Taylor's Liberia work, was recognized by the Board as a missionary of the Society April 19, 1898. Is stationed at Garraway, Liberia. P. O., Cape Palmas, Liberia.

Edgerton Haskell Hart, M.D., and wife (Rose Elizabeth Munn) sailed for China August 29, 1893, and

joined the Central China Mission in 1895. Dr. Hart is in charge of the medical work at Wuhu, China.

Rev. Virgil C. Hart and wife (Addie) arrived in Foochow, China, May, 27, 1886; left in 1888. Dr. Hart is now Superintendent of the West China Mission of the Canada Methodist Church. P. O., Kia-ting, West China.

Rev. Isaiah L. Hauser and wife arrived at Madras, India, March 11, 1861, and returned in 1866.

Rev. James Frederick Hayner and wife (Mabel Sylvester Shattuck) sailed for China September 12, 1893. P. O., Peking, China.

Rev. Benj. S. Haywood and wife (Harriet Porter) went to Mexico in January, 1899. P. O., Pachuca, Mexico.

Rev. Isaac Taylor Headland and wife sailed for China September 24, 1890. Mrs. Headland died in China December 12, 1890. Mr. Headland married Mariam Sinclair, M.D., June 11, 1894; is Professor in Peking University. P. O., Peking, China.

Rev. Geo. S. Henderson and wife joined in India in 1894; Mr. Henderson is in charge of the Seamen's Mission in Calcutta. Address, 19 Lall Bazar, Calcutta, India.

Professor Ernest F. Herman and wife sailed for Chili June 29, 1899. P. O., Concepcion, Chili.

Rev. Geo. Cavender Hecce sailed for India October 21, 1891; married Anna Butcher December 3, 1896; preacher in charge at Budaon. P. O., Budaon, India.

Professor George Matthews Hewey and wife (Lucy N. Hatch) arrived in Peru in January, 1894; left in November, 1898. Resides at 212 Flag Street, Aurora, Ill.

Rev. Henry Hickok and wife sailed for China October 14, 1847; arrived in China April 14, 1848; left February 15, 1849. Mr. Hickok, after returning to the United States, joined the Presbyterian Church in northern New York.

Rev. Wm. W. Hicks and wife (Clara) arrived in India January 17, 1862; left in 1863, returning to America.

Rev. Charles Baylis Hill and wife (Harriet Glenora Green) sailed for Burma December 14, 1897. Mr. Hill is in charge of the English church at Rangoon. P. O., Rangoon, Burma.

Rev. Wm. Thos. Hobart and wife (Emily Marcia Hatfield) sailed for China in September, 1882. Mr. Hobart is Presiding Elder of Tsunhua District, North China Conference. P. O., Tang Shan, China.

Professor C. H. Holland sailed for Chili June 29, 1899. He is a teacher in the college at Concepcion.

Rev. Wm. H. Hollister and wife (Emma Hodge) sailed for India in 1887. Mr. Hollister is in charge of the Kolar Mission. P. O., Kolar, India.

Rev. James M. Hoover sailed for Penang, Malaysia, July 29, 1899. A teacher in the Penang Anglo-Chinese School. P. O., Penang, Straits Settlements.

Rev. Willis Collins Hoover, M.D., and wife (Mary Louise Hilton) sailed for Chili in October, 1889. Dr. Hoover is Presiding Elder of the Iquique District, Western South America Conference, and in charge of the Spanish Mission in Iquique. P. O., Iquique, Chili.

Rev. Geo. F. Hopkins and wife (Kate Dixon) sailed for India December 30, 1887; arrived in February, 1888. Mrs. Hopkins died September 8, 1889. Mr. Hopkins married Selina Armstrong, M.D., in April, 1893, at Karachi, India; returned November, 1893. In Wilmington Conference. Is attending the University in Syracuse, N. Y.

Nehemiah Somes Hopkins, M.D., and wife (Fannie B. Higgins) arrived in China in March, 1896. Dr. Hopkins is in charge of Tsunhua Hospital and medical work in Tang Shan. P. O., Tang Shan, China.

Rev. Wm. Edward Horley sailed for Malaysia in November, 1893; is in charge of the Ipoh Mission. P. O., Ipoh, Perak, Straits Settlements.

Rev. James Wesley Horne sailed for Liberia in November, 1852; married Julia Stowe Tuzo in Bermuda, 1855; returned in 1857; died in Southport, Conn., September 6, 1884. Mrs. Horne resides at 67 Grove St., Brooklyn, N. Y.

Rev. Robert Hoskins and wife (Charlotte Roundey) arrived in Calcutta, India, February 1, 1868. Dr. Hoskins is Presiding Elder of the Cawnpore District, Northwest India Conference. P. O., Cawnpore, India.

Professor Orin Howard and wife went to Argentina, South America, in 1840; returned in 1842.

Rev. Wm. B. Hoyt and wife (Mary) went to Liberia in 1845 and returned in 1847.

Rev. Thomas M. Hudson and wife joined in India in 1894. Mr. Hudson is in charge of Mahi River Circuit. P. O., Baroda, India.

Rev. Charles Wesley Huett and wife (Emma Anabel Remick) arrived in Japan January 16, 1897. Mr. Huett is in charge of the Sendai Mission. P. O., Sendai, Japan.

Rev. Homer B. Hulbert and wife (Mary Bell Hanna) sailed for Korea September 12, 1893; retired from the Korea Mission in 1897 and accepted a situation in the employ of the government of Korea.

Rev. James Lorenzo Humphrey and wife (Emily) arrived in India September 20, 1857. In 1864 they returned to America. On August 11, 1867, sailed for India, having graduated in medicine, arriving in Calcutta January 30, 1868. Returned to America in 1874. Sailed for India August 6, 1881; returned in 1885. Mrs. Humphrey died in 1893. Dr. Humphrey married Nancy Burrell November 7, 1894, and sailed for India November 17, 1894. Dr. Humphrey is in charge of the Naini Tal English Church and Circuit. P. O., Naini Tal, India.

Mrs. Jennie Hunt, missionary in Liberia, was recognized by the Board as a missionary of the Society April 19, 1898. Now on furlough at Listowel, Canada.

Rev. John Fletcher Hurst and wife (Katherine Elizabeth Lamonte) went to Germany in August, 1866; returned in August, 1871. Dr. Hurst became President of Drew Seminary in 1871 and was elected bishop in 1880. Address, 1207 Connecticut Ave., Washington, D. C.

Miss Libbie A. Husk arrived in India in April, 1861; married Rev. J. H. Messmore October 21, 1861. Address, Bijnour, India.

Rev. Geo. Byron Hyde and wife (Alettha Halstead)

went to Mexico in April, 1886; left December, 1889. Mr. Hyde graduated in medicine and returned to Mexico in August 1895; is in charge of medical work in Silao and Romita. P. O., Silao, Mexico.

Rev. John Reside Hykes arrived in China, November 22, 1873; married Rebecca S. Marshall in 1879; resigned in October, 1893, to become Agent for China of the American Bible Society. Headquarters, Shanghai, China.

I

Rev. John Ing and wife (Lucy) went to China in 1870; removed to Japan in December, 1874. Mr. Ing was appointed missionary in the Japan Mission November 10, 1876, and left Japan for the United States March 10, 1878. Mr. Ing located from the St. Louis Conference in April, 1882.

Rev. Ralph Orren Irish and wife (Lucina Giffin) sailed for China October 10, 1893; arrived November 14, 1893; left February 19, 1897. In Wisconsin Conference. P. O., Fond du Lac, Wis.

Rev. George W. Isham and wife (Mary E. Johnson) arrived in India January 3, 1888; left March 16, 1890. In Nebraska Conference. Presiding Elder of Beatrice District. P. O., Beatrice, Neb.

Miss Clara M. Iwan sailed for Chili January 10, 1899; is teaching in Concepcion College. P. O., Concepcion, Chili.

J

Rev. Henry Jackson and wife (Melissa Van Tassal) arrived at Madras, India, March 11, 1861. Mrs. Jackson died September 14, 1862, at Budaon, India. Mr. Jackson married Martha Whatcoat Terry in December, 1863, in Calcutta, who died March 21, 1867. Mr. Jackson married Helen M. Walker November 18, 1868. He is Presiding Elder of the Tirhoot District, Bengal-Burma Conference. P. O., Mozafarpur, India.

Rev. Henry Godden Jackson and wife (Alice Clark) left New York April 23, 1868; arrived in Argentina, South America, June 4, 1868; left July 8, 1873. Dr. Jackson is Presiding Elder of Chicago District, Rock River Conference. Address, 57 Washington Street, Chicago, Ill.

Rev. James Jackson arrived in China in December, 1876; married Jane Catherine Radcliffe in Hong Kong August 13, 1878; is principal of seminary and pastor of church at Klukiang, China.

Rev. Simon Peter Jacobs and wife (Mary Ann Godsmark) arrived in India March 24, 1880; left February 11, 1888. Mr. Jacobs is a superannuated preacher of the Kansas Conference. P. O., Bedford, Mich.

Rev. Hermann Zur Jacobsmuehlen sailed for Germany on July 12, 1856; married Emma Bruner in 1859; died December 11, 1862. His widow died in 1867.

Rev. Ludwig S. Jacoby and wife (Amalia Nuelsen) arrived in Germany November 7, 1849; returned to the United States in 1872. Dr. Jacoby died in St. Louis, Mo., June 20, 1874. Mrs. Jacoby died in St. Louis April 7, 1889.

Rev. Levan R. Janney arrived in India November 6, 1876; married Mary De Beaux December 10, 1878, in Madras; left India February 22, 1887. Mrs. Jan-

ney died August 28, 1887, at Pitman Grove, N. J. Mr. Janney is in the New Jersey Conference. P. O., Erma, N. J.

Rev. Edward James and wife (Mary E. LeDoup) sailed for China August 26, 1896. They are stationed at Nanking, China.

Rev. Enoch Jeffries arrived in India from England in 1859; joined the India Mission in 1882; married Julia Purvis September 19, 1888; left the Mission in 1890 and joined the Wesleyans, and is now in charge of the Wesleyan Mission in Poona, India.

Ernest Ruel Jellison, M.D., and wife (Rosa Belle Ryder) sailed for China October 3, 1889. Dr. Jellison is in charge of the Hospital at Nanking, China.

Rev. James Freeman Jenness sailed for Argentina, South America, December 5, 1898. In charge of the Rosario church. P. O., Rosario, Argentina.

Rev. Herbert Buell Johnson and wife (Clara Elvira Richardson) arrived in Japan December 21, 1887. Mr. Johnson is Presiding Elder of the Fukuoka District, South Japan Conference. P. O., Fukuoka, Japan.

Rev. Thomas Stewart Johnson, M.D., and wife (Amanda Ruth Whitmarsh) left for India September 2, 1863; arrived in India January 21, 1863. Dr. Johnson is Presiding Elder of the Central Provinces District, Bombay Conference, and in charge of the Jabalpur Mission. P. O., Jabalpur, India.

Rev. Addison R. Jones and wife (Clara Emma King) went to Bulgaria in 1880 and returned in 1884. Mr. Jones is a supernumerary in the New England Conference. P. O., Dorchester, Mass.

Rev. George Heber Jones arrived in Korea in May, 1888; married Margaret Josephine Bengel May 10, 1893. Mr. Jones is stationed at Chemulpo, Korea.

Thomas R. Jones, M.D., and wife (Stella) sailed for China September 4, 1890; returned in 1892.

Rev. Charles Wesley Judd and wife (Sarah) arrived in India August 21, 1859; returned in 1879. Mr. Judd died at Wilkesbarre, Pa., February 11, 1880; Mrs. Judd died May 30, 1884.

Notes on Missionaries, Missions, Etc.

REV. T. C. Carter, formerly a missionary in China, is now pastor of the United Brethren church in Roanoke, Va.

Rev. Henry A. Buchtel, D.D., at one time a missionary in Bulgaria, has been elected Chancellor of the University of Denver.

Mrs. Elizabeth Rodd Baume, widow of Rev. James Baume, of the India Mission, resides at 218 South Second Street, Rockford, Ill.

Alfred C. Hammett, M.D., and Miss Alice Culver, who went to Umtali, Rhodesia, in May last, have returned to the United States, arriving in New York December 14.

Rev. Geo. B. Smyth, of the Foochow Mission, is spending the winter at 2905 Foster Court, Denver, Col. He wrote, December 5, 1899, that he is steadily improving in health.

Rev. Wm. T. Cherry and wife (Mariam J. Thorpe) sailed for Singapore, Malaysia, December 20. Mr.

Cherry will be employed in the Printing and Publication Department.

Rev. H. B. Schwartz and wife, who were missionaries in Japan from March, 1899, to November, 1897, are expected to leave the United States this month to resume work in Japan.

Rev. Geo. B. Nind, formerly a missionary in Brazil, and who has been in charge of the Portuguese Mission in New Bedford, Mass., has taken charge of the Portuguese Mission in Boston.

Rev. C. W. Gordon and daughter, Mrs. Mary B. Shuett and son, Rev. Wm. Miller, and Miss Susan Collins are expected to leave Angola in February or March, returning to the United States on furlough.

Bishop Ninde sailed from New York December 20 for South America. He will hold the Western South America Mission Conference at Valparaiso, Chili, January 31, and the South America Conference at Buenos Ayres, Argentina, February 14.

J. H. McCartney, M.D., of the West China Mission, will reside in Girard, O., during January, February, and March, and will be pleased to deliver lectures and addresses on China to churches and Sunday schools. He will be found entertaining and instructive.

Rev. Spencer Lewis writes from Chungking, West China, September 7, 1899: "We are all as usual, but the country is much unsettled and disturbances occasionally occur. It is difficult to tell what may happen in China in these days. We need very much the prayers of God's people."

Rev. Joseph Culshaw arrived in India from England April 30, 1892; joined the Methodist Mission January 4, 1893; was received on probation into the Bengal-Burma Conference in February, 1894, and in full membership in March, 1896; was married to Miss Ruth Cartland December 18, 1897, and is now agent of the Methodist Publishing House at Calcutta, India.

Rev. E. H. Greeley will soon sail for the Inhambane Mission in Africa, and probably be stationed at Makodweni. Bishop Hartzell writes that at this station "there is a house that some years ago cost \$2,000, and a tract of land three miles by one mile belonging to the Mission. There are some native Christians, and a native worker is in charge, but a white superintendent is greatly needed."

Rev. William P. Dodson and family and Rev. Herbert Cookman Withey, of the Angola Mission, arrived in New York December 6, 1899. They will reside during the winter in Asbury Park, N. J., at the corner of Lake Avenue and Emory Street. Rev. Amos Edwin Withey will reside at the same place. These missionaries performed most excellent service in Angola for fourteen years.

Rev. Gideon F. Draper writes from Japan: "In no part of this field has there been any remarkable growth of late years, and just at present the new regulations concerning education have put our work at an apparent disadvantage. Christian schools are so handicapped that it will hardly pay to maintain them save as Biblical institutes."

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society met in regular session December 19, 1899, Hon. George J. Ferry presiding a portion of the time, afterward Dr. J. M. Buckley.

Devotional exercises were conducted by Rev. J. M. King, D.D.

The Rev. William P. Dodson, Presiding Elder of the Angola District, Congo Mission Conference, was introduced to the Board.

The Treasurer's statement for November was read.

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

In regard to certain claims made by missionaries in West China as to past salaries it was decided that the par of exchange having been fixed by the Mission itself, and the salaries paid accordingly, the question cannot be reopened.

An application having been received to change appropriation made by the General Committee for Clark Church, Portland, and use a part elsewhere, the reply was made that the Board did not consider it had the power to grant the request.

The report of the Committee on Publications was taken up and adopted. It provides that, commencing with July 1, 1900, the GOSPEL IN ALL LANDS shall be published by the Missionary Society instead of by the Book Concern, that pastors receive the periodical free only until July, and commencing with July the terms shall be: To all Methodist Episcopal pastors in the United States, 50 cents per annum; to all others, 75 cents per annum; in clubs of five or more, 50 cents per annum. All pastors in the United States securing one new subscriber at 75 cents a year, or a club of five or more at 50 cents each, shall receive the periodical free for one year. Pastors in the United States now receiving the periodical free shall be retained on the subscription list after July 1, 1900, as paying subscribers, unless they request that it be discontinued.

It was decided to print 3,500 copies of the Annual Report for the ensuing year, and the question of printing the apportionments for districts for free distribution was laid over one month to permit a further consideration by the Publication Committee.

The outgoing of Rev. E. H. Greeley (formerly in charge of the school at White Plains, Liberia) to the Inhambane Mission, Southeast Africa, was authorized.

The outgoing expenses of Mrs. Shields, returning from Ireland to Angola, were authorized.

Provision was made for paying homecoming expenses of Angola missionaries whose return had been authorized.

The outgoing expenses of Miss Beulah Steele to Argentina, South America, were authorized.

The request of the Mission in Mexico to authorize the putting up of the walls and roof and finishing the lower story of the new church at Pachuca was granted, provided that the Board be involved in no financial expense.

Permission was given Treasurer Cowen, of Japan, to use money from the rentals of houses to put up a much-needed addition to the printing office in Tokyo, to be used as a press room.

Rev. F. H. Wright was added to the Finance Committee of Italy.

Rev. L. A. Core was authorized to return to India in February.

Allowances for year 1900 were made to the following superannuates and widows of India missionaries: Rev. J. W. Waugh, Rev. G. I. Stone, Mrs. Sue M. Brown, Mrs. Mary Conklin, Mrs. S. W. Eddy, Mrs. Mary F. Davis, Mrs. Mary Scott Badley, Mrs. J. T. McMahon, Mrs. E. B. Goodwin, Mrs. A. E. Vardon, Mrs. Helen J. Wilson.

Rev. H. B. Schwartz and wife were approved for appointment to mission work in Japan.

Rev. Wm. T. Cherry and wife were approved for appointment to Malaysia, provided their medical examination is satisfactory.

The special committee on the distribution of the appropriation to Alaska reported, and their report was adopted, which was as follows: Salary of superintendent, \$1,500; traveling expenses of superintendent, if needed, \$500; Juneau, \$1,000; Skagway, \$500; Unalaska (Dr. Newhall), \$250; at the disposal of the superintendent, subject to the approval of the Board, \$250. Total, \$4,000.

Several appropriations were made to the foreign missions, and \$565 granted to eight of the domestic missions.

Notes.

FOR several years after this magazine was started it was customary to give each month some account of the missions of all the leading missionary societies. In later years, on account of limited space, this could not be done. It is proposed, however, to present our readers each month with something relating to the missions of other Methodist Churches. Hence in this number will be found a few notes under the heading of "Other Methodist Missionary Societies and Missions."

It is due to the memory of our deceased missionaries, and due to the Church they so faithfully served, that there should be written and published sketches of their lives, that we may understand something of the character of their work as well as the spirit of the workers. Under the head of "Sketches of Deceased Methodist Episcopal Missionaries" we shall give each month one or more such sketches. We have the materials for several now in hand, and they will appear as fast as the editor finds time to prepare them. It is proposed, at the close of the year, to publish them in book form.

Christian beneficence is the willing and cheerful giving unto the Lord of a portion of our income according to some definite plan. We cannot afford to be governed by blind impulse in a matter of such grave importance. We are stewards of God, and God requires of us a definite account of our stewardship. What we have is a trust fund that we are to manage according to God's will.

OTHER METHODIST MISSIONARY SOCIETIES AND MISSIONS.

Methodist Episcopal Church, South.*Mission Headquarters, Nashville, Tenn.*

THE Japan Conference was held at Osaka in September, 1899. Dr. W. R. Lambuth, missionary secretary and formerly the superintendent of the Mission, was present. The statistical reports showed 666 members, an increase of 66, with 1,315 Sunday school scholars. The three districts have the following Presiding Elders: Kobe District, C. B. Moseley; Matsuyama District, T. W. B. Demaree; Hiroshima District, W. A. Wilson.

The Brazil Mission Conference was held in Petropolis in July, 1899, Bishop Hendrix presiding. The statistics reported 2,327 members, an increase of 325; 1,179 Sunday school scholars, 22 pastoral charges, 38 societies, 12 houses of worship, 3 parsonages. During the year 492 adults and 341 children were baptized. There are 19 preachers belonging to the Conference, and 3 on trial.

Rev. D. W. Carter, of the Mexican Border Conference, has been transferred to the Cuban Mission. "Judicious, careful, experienced, and equipped with a thorough knowledge of the Spanish language, he is prepared to do a great work for God and the Church in this important field."

Rev. J. C. C. Newton, D.D., who has been a missionary in Japan for several years, most of the time in the theological school, and returned on furlough last year, will not return to Japan, as was intended, on account of the health of Mrs. Newton. He has taken an appointment in the Virginia Conference.

Rev. W. A. Davis has been transferred from the Japan Conference to the Pacific Conference, on account of the health of Mrs. Davis.

The missionaries in Cuba are Rev. D. W. Carter, Rev. H. W. Baker, Rev. G. N. MacDonnell, Rev. W. E. Selwell, Rev. C. A. Fulwood, Rev. H. W. Penny, Mr. T. E. Leland, Mr. C. A. Nichols; and the stations are Havana, Matanzas, and Cienfuegos.

In the Mexican Mission the members of the church in San Luis Potosi pay \$1,000 to support their pastor; a beautiful church of stone is being erected in the city of Mexico, to cost \$24,000, Mexican; the Mexico Conferences at their last sessions pledged \$5,270 for the benefit of Central College, at San Luis Potosi, under Rev. H. L. Gray.

Methodist Church of Canada.*Mission Headquarters, Toronto, Canada.*

REV. H. E. Hetherington, missionary at Dawson, Alaska, reports steady progress. "The church is filled to its utmost capacity every Sunday evening, and other meetings are well attended."

Rev. Davidson Macdonald, M.D., for many years an active missionary in Japan, now holds a super-annuated relation, and is practicing his profession in Tokyo.

Dr. V. C. Hart reports that the work of the printing press under his charge at Kiating, West China, is increasing rapidly, and the press pays half the salary of a man, and all the running expenses. He

asks for \$1,000 to build needed addition to printing house.

The following are the appropriations for 1900: Japan, \$21,100; West China, \$9,356; Indian work, \$98,389; Chinese work in British Columbia, \$4,014; Japanese work in British Columbia, \$1,739; French work, \$6,531; rents, \$1,205; traveling and incidental expenses, \$380; Conference chairmen's expenses, \$2,135; incidentals, \$38,213. Total, \$183,062. The missions in the home Conferences received appropriations amounting to \$97,551.

In the Indian missions in Canada are 38 ordained ministers, 53 other paid agents, and 5,043 members. There are also 29 day schools and 6 boarding schools and industrial institutes.

African Methodist Episcopal Church.*Mission Headquarters, 61 Bible House, New York.*

VICAR Bishop Dwane, Rev. M. M. Mokone, Presiding Elder, and about twenty other ministers in South Africa have withdrawn and expect to join the Anglican Church.

Rev. Lucas Ponce has been appointed missionary in Havana, and reports a cordial welcome.

A church was organized at Cape Palmas, Liberia, April 21, 1899, with 9 members, and 5 more have since been received. Rev. Allen Yancy is pastor.

Letters from Columbia, South America, urge the Society to send missionaries there. "We have lawyers, doctors, judges, and high officials who are colored, or of African descent, but no ministers of the Gospel of the Methodist persuasion, and our population is about four colored to one white."

Wesleyan Methodist Missionary Society.*Headquarters, 17 Bishopsgate, St. Within, London, England.*

THE missions under the immediate direction of the Society and the Yearly Conference in Europe, India, China, West Africa, the Transvaal, Mashonaland and Rhodesia, British Honduras and the Bahamas report 362 missionaries, 3,037 other paid agents, 5,940 unpaid agents, 46,262 full members, 11,619 on trial, 90,117 scholars attending either Sunday or day schools.

The total income of the Society for 1898 was \$647,868, and the expenditure \$652,331. In the expenditures \$30,191 is charged to management expenses, and \$12,315 to publications.

Rev. Charles R. Johnson, missionary on the west coast of Africa, and chairman of the Gold Coast, died October 4, 1899, of blackwater fever. He went to West Africa in 1891. He succeeded, as chairman, Rev. H. J. Ellis, who died last May.

The Mission in Spain is making good progress. On Sunday, September 24, 1899, at Barcelona, 20 persons were received on trial, and 17 were received as full members, and among these was a doctor of science who has served the Spanish government on several occasions, and a nephew of the late Archbishop of Seville.

Living Links, or Special Gifts.

(From *The Star of India*.)

IT seems to be generally taken for granted that mission workers in the field are much in favor of what is known as the special gift, or living link plan of supporting work, or, in other words, that they believe as a rule it is better to have special work and special workers supported directly by the contributions of some individual rather than through the appropriations of a society collecting funds.

It is no doubt true that certain contributors will give more liberally when they are told the name of the worker their money goes to support, and they are allowed to designate the exact work to which their contribution is to go; but there are so many obstacles in the way of such a connection between the contributor and the work that we very much doubt the general assumption that missionaries as a rule favor the special gift plan. While it is acknowledged that there are some advantages in such a close connection between donor and recipient, it is usually felt that other methods that are not so open to criticism will bring all the good results without also entailing the difficulties that follow the living link plan.

The Church Missionary Society is often pointed out as an example of the success to which the special gift plan can be pushed; but, on the other hand, such special gifts in reality constitute a very small part of the work of that great society, and their success in getting individuals to support workers in the field is largely because of the large number of wealthy contributors it has within its fold. Another Church with a less wealthy membership would fail were it to attempt a like work. In reality the success of the Church Missionary Society is not because of its special gift plan, but because of its splendidly organized collecting agency, a place in which our own society is very weak.

Of recent years in India, and also in other mission fields of our Church, this living link plan has been pushed to some extent, and its working has not justified a more general extension of the system, unless obvious weaknesses can in some way be overcome.

It is quite probable that much money is secured that would not otherwise be given; but the evils more than offset this advantage. By noticing the appeals for special gifts as published from time to time in the home papers, it will be seen that they are confined to a few individuals from each mission. The great majority of missionaries either have conscientious scruples against making individual appeals or perhaps have no ability in that method of collecting money.

Again, the need of the field or the worthiness of the object has little or nothing to do with the success in collecting money by this system; all depends upon the ability of the writer of the appeal to reach the hearts of the people at home. In this way some missionaries and some fields get much more than their just portion of support. Without the slightest doubt much good work has been begun and is being supported in this way—much that otherwise would

not be in existence; but notwithstanding this, this plan has been the means of beginning many institutions that were only needed in the mind of the originator of the scheme, and which the collective wisdom of the mission would never have indorsed. Large sums of money have in this way been sunk in plans that were impractical and which died after absorbing much consecrated money.

Another objection is that special gifts begin work which after a while must look to the society for support. Few missionaries but have had the experience of suddenly finding themselves left in the lurch for the support of some man or some school by the withdrawal of or failure of help that had been received through special gifts. In some cases schools have to be closed, or the workers dismissed, and dissatisfaction and opposition to the mission follow. In other cases the work developed is shouldered off upon the society, which never began or authorized it, and to meet the expense of which some other work must suffer a cut.

These are some of the difficulties that beset the living link plan on the field, especially as it is at present in vogue in the Methodist mission. There is not the slightest doubt but that the constant appeals presented in the papers by individual workers from different fields has a bad effect on the Church at home. This is the unanimous belief of the Church officials, and we cannot set aside their testimony.

In the Church Missionary Society the living link plan is worked *within* the society, and *by society officials*, not as an outside venture and by individual missionaries, as among us. If our society should adopt this plan, we would get all the benefits of the system without being made to suffer from the disadvantages now so apparent. If, when a giver wishes to contribute for some special object, he should send his money direct to the society, and by them be assigned a special worker or work, as the case might be, the whole thing being kept in the hands of the home officials, and the missionary on the field having nothing to do with it but to send in to the donor the necessary reports, none of the present inequalities so often complained of could exist, and all of the advantages of the living link system would be secured.

It goes without saying that those missionaries who, by special appeals in the home papers, and by dint of personal correspondence, are securing a large income for special work, would not appreciate any such change as suggested, but we are inclined to think that the plan would be much more satisfactory to the missionaries as a body than is the present go-as-you-please method, or rather lack of method.

REV. GEORGE E. HENDERLITE writes from Brazil: "The religion of the people of Brazil has no more of saving power in it than the fetishism of the heathen of Africa. A corrupt priesthood has turned it into darkness. These two great safeguards that God has given to man, the Sabbath and marriage—one by its weekly occurrence to remind him of his God and

Creator, and the other to maintain the purity of the family and make a home for the growing child—are violated, and in many places almost unknown. They have put in the place of the Creator a creature as an object of worship, and God has given them over to their own lusts.”

A Plea for the Hungry of India.

ANOTHER widespread famine is devastating large portions of India, though not to any extent in the same localities as in 1896 and 1897. However, the distress in some parts of the country is even greater than it was then. This is particularly true in that part of Bombay Conference known as Gujarat District, where the population is dense and the destitution appalling. The same may be said of a large district in Northwest India Conference. In these districts our missions have had large success in the last few years, but our people are poor, and under the most favorable circumstances live quite below the line of comfort. Consequently, when famine prevails they have no resources, and suffering and starvation are inevitable unless prompt relief is afforded.

Our General Missionary Committee at its session held recently in Washington city had not the funds at its disposal to make a direct appropriation for famine relief, but it did recommend that an appeal be made to the Church for special contributions, provided the Board of Managers should approve. At the meeting of the board held November 28, by a unanimous vote, the appeal was approved. We now most earnestly request pastors and people to give prompt consideration to this cry that comes from afar—a cry that is heartrending, a cry from people who are now of our faith and fellowship, a cry for bread. Let these starving people be able to send back to us across the waters the grateful message, “I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink.”

We have just been giving thanks to our heavenly Father for bountiful harvests, and soon the Christmas season will be here, when we will be celebrating the advent of the Prince of peace by bestowing and receiving gifts. How appropriate it will be to give something out of our abundance to aid in saving our people in India from starvation! Upon reading this please inclose something, however small or great the sum, and send it to the undersigned, 150 Fifth Avenue, New York, and it will be sent on to its destination without the loss of a penny. Will pastors kindly call special attention to this appeal from their pulpits, and take offerings or recommend their people to respond promptly and liberally by mail? Remember that delay to many means suffering and death.

It should be remembered that money contributed for famine sufferers is not for missions, but for bread; consequently it cannot be credited as a missionary contribution.

By order of the Board of Managers,

A. B. LEONARD,
150 Fifth Avenue, New York.

Mortgaging the Future.

OUR churches have in recent years been drifting into doing business in benevolence on the installment plan. Rich men have promised large sums of money to educational institutions conditioned on the raising of still larger sums, which the churches were not able to pay. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses.

It has become common for individuals, churches, and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the installment plan is wasteful, disappointing, and elusive.

We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises, when the money has afterward had to be raised two or three times over.

At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years will have their own demands in missionary enterprise.

We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, “Pay as you go.”—*Congregationalist*.

The Missionary Spirit.

As a great general once said of an imminent hazard he had encountered, that he had now met with a danger worthy of his courage, so the missionary may regard his work as worthy of the noblest heroism. His must not be the low, self-inflated courage which fails where its exercise is most needed, because it wants genuine faith in God, but that lofty, noble, yet simple and quiet courage which wraps itself about with the panoply of God, and advances in his strength. The same spirit is demanded of us, that we may go forward with unwavering firmness and hope in the presence of discouragements. Where the laborer falls at the time when he is most needed in the work and best fitted to do it; where there is a long delay before the appearance of fruit; where persecutors arm themselves to defeat the cause; if we have not such a spirit of love, and trust, and devotion toward God, we shall faint and become weary.

GOSPEL IN ALL LANDS.

FEBRUARY, 1900.

THE MADRAS PUBLISHING HOUSE: ITS BEGINNINGS; PRESENT CONDITION; OUTLOOK.

BY REV. A. W. RUDISILL, D.D.

IN the latter part of 1884, while Presiding Elder of the West Baltimore District, Baltimore Conference, I received an unmis-



A. W. RUDISILL.

takable call to work in our Mission in India. I obeyed this call, and when I was about to sail for my new field, my father, whose heart was stirred to its depths by the needs of India, gave me a little press, printing a tract four by

six inches. I hesitated to accept the gift, and only after much persuasion, and to avoid hurting my father's feelings I took the little press with me.

On arriving in India I found that Bishop Hurst had appointed me pastor of the Vepery Methodist Episcopal Church, in the city of Madras, and Presiding Elder of the Madras District.

The city of Madras, the capital of the Madras Presidency, is on the southeastern coast of India, in latitude thirteen. It has a population of between six and seven hundred thousand, and has the largest native English-speaking population, and the largest percentage of native Christians of any city in India.

The Madras District then embraced the larger part of southern India, and included the great dominions of the Nizam. The principal languages spoken were Canarese, Hindustani, Tamil, and Telugu, together with a number of dialects.

I soon found that printing offices in India

are numerous, from the little native office containing a few fonts of type and a hand press up to some which have hundreds of employees and machine presses worked by steam. The government press in Madras employs over three thousand workmen.

But I discovered, too, that Madras is the center of a population of 75,000,000, in which there was but a single mission press worth mentioning, and that owned and controlled by High Churchmen. The secular presses were printing much of the Christian literature and in a very unsatisfactory manner.

I learned, also, that infidel, atheistic, agnostic, and all sorts of pernicious and anti-christian tracts and books, like a mighty flood, were pouring out upon India from America and from native presses set up in all parts of the Indian empire.

There seemed to be a general impression among missionaries that something must be done to aid in supplying and distributing Christian literature in vast quantities, so as to arrest this devastating flood cast out with the awful intent of undermining and sweeping away all that had been done to Christianize "Dark India."

Bishop Thoburn, who was then Presiding Elder of the Calcutta District, declared that missionary enterprise had entered upon an era in which it had become absolutely necessary to give the press a prominence far beyond that which it had hitherto enjoyed. In a long conversation I had with him at a camp meeting he urged that the little press my father had given me ought to be used, and predicted that it would, under God, become the beginning of a publishing house in southern India.

Encouraged by these indications, in the latter part of 1885 I made a beginning. In a small room of the parsonage, calling into requisition the practical knowledge of printing which I possessed, I put into type in the Tamil language John 3. 16, and after my wife, our little boy, a native Christian, and

myself had each offered a prayer, and we had sung the doxology, I "struck off" the first impression.

Since then the Press has grown steadily, until it now includes all that is modern in its various departments—printing, photo-engraving, electrotyping, bookbinding, and other lines of work. It is located on one of the finest lots on the principal avenue of Madras, purchased in 1894 for 18,000 rupees, and is to-day worth 80,000; the building itself,

Rev. M. Tindale, and J. H. Stephens, Esq., form the present committee.

Almost from the beginning the Press has printed tracts and Sunday school literature in English, Hindustani, Canarese, Telugu, and Tamil, with money granted every year by the Tract Society and Sunday School Union of our Church.

Many millions of pages have thus gone out from the Press and have been distributed through country districts, in villages,



SHAVING A WAX PLATE FOR ELECTROTYPING.

30,000 rupees, and the plant and stock, 95,000 rupees, making a total valuation of 205,000 rupees, or \$68,000, with an indebtedness of about 18 per cent.

The agent is elected by the Central Conference, which is composed of delegates from the Annual Conferences throughout India, and meets once in two years. That body also elects a Local or Supervising Committee. This committee meets quarterly to hear a report from the agent, and from one of its members who audits the accounts of the Press every month. In addition an auditor approved by the government makes out a yearly balance sheet. Rev. J. B. Buttrick, Rev. W. H. Hollister,

towns, and cities, extending from the Nizam's dominions, in central India, to far-off Singapore, in Malaysia. While the reader is perusing these lines a consignment of tracts is on its way from the Madras Publishing House to Manila.

The Press earns profits in its various departments by doing work for the government, printing text-books, illustrated price lists, catalogues, general job work for business firms and banks, monthly and weekly periodicals, and reports of various missions in all parts of India. The key of success in gathering, without solicitation, this work from all parts of India into our Press is the reputation it has established for neatness

and dispatch. As an instance of the latter, the proof of the Sixth General Report of the Wesleyan Mission of Southern India, containing one hundred and thirty-seven pages and over fifty tabular statements, was given in four days.

In the first half of this century Louis Braille, a blind musician of Paris, and professor in the Royal Institute for the Blind, made practicable the method of writing with points for the blind, now called the

is the free distribution of Bible booklets in all the languages of the East. The manufacture of these booklets was made possible by a gift of eight booklet machines from their inventor, Ezra F. Hazeltine, Esq., of Warren, Pa. These machines fold, paste, and put covers on little books at the rate of 100,000 per day. Beyond his own set these machines are not duplicated.

A Bible booklet is a small book of selections from the Scriptures. It contains not



MAKING DIES USED FOR PRINTING BOOKS FOR THE BLIND.

“Braille” system. Mr. L. Garthwaite, one of the leading educators and most noted linguists of the East, together with the Rev. J. Knowles, of the London Mission, after years of toil adapted the Braille system to the leading vernaculars of India.

For the first time in the history of India her sightless sons and daughters are beginning to read. Our Press is now issuing embossed literature for the blind, including primers, text-books, and portions of Scripture in six languages, Gujarathi, Malayalam, Marathi, Tamil, Telugu, and Canarese. I esteem it one of the privileges of my life to have met these noble men and done something toward helping on this work.

One of the objects aimed at by the Press

more than sixteen pages, never larger than two by three inches, and is manufactured at the rate of 50,000 pages for one dollar. A Bible Booklet Society has been organized, and will be incorporated. A guarantee is given by this society that six per cent of all subscriptions to it from one dollar and upward will be perpetually invested in the annual publication and free distribution of Bible booklets manufactured at the Methodist Episcopal Publishing House, Madras.

By a provision in the constitution of this society the booklets can never be larger than two by three inches, and never, including cover, contain more than sixteen pages.

This absolutely takes them out of the

range of interference with the sale of the Bible and Bible portions, and will, as Mr. R. C. Morgan, editor of *The Christian* (London), writes in regard to them, "Make the way for the Bible itself, and the elements of divine truth will prepare the way for fuller instruction in the things of God."

And the Rev. John Sharp, M.A., secretary of the British and Foreign Bible Society, writes under date of September 19, 1899:

"The rapid increase of education in India is providing each year thousands of new readers. To attract their attention to the Scriptures the widespread diffusion of Bible



PHOTOGRAPHING BY ELECTRIC LIGHT.

A yearly audit will be made by missionaries representing the various societies, and a certificate based on vouchers will certify whether the full quota has been distributed. An annual report will also be printed containing the name of each subscriber and the number of booklets distributed equal to the value of six per cent on the entire amount subscribed.

Bishop Thoburn, under date of May 23, 1899, writes: "For years I have wished to see printed pages of Gospel truth scattered like leaves of autumn all over the Eastern world, and here at last is a plan for realizing what I have so long cherished as a waking dream."

booklets must be most helpful, and I rejoice to know of it."

As I clearly recognize the leading of Providence in the donation of the little press, so also I see it in the gifts in money that have been sent to me from time to time, and solely through which this many-sided Publishing House exists. And I believe also that God will raise up contributors for the Bible Booklet Endowment Fund until their gifts shall make possible the free circulation of these Bible booklets in all the languages in which the word of God is printed, and thus aid in fulfilling the prophecy, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

METHODIST EPISCOPAL MISSIONS IN EASTERN ASIA.

The Fields.

THE fields of the Methodist Episcopal missions in Eastern Asia are China, Japan, and Korea. These have been under



BISHOP CRANSTON.

the episcopal supervision and visitation of Bishop Earl Cranston, D.D., LL.D., during the years 1898 and 1899.

CHINA, including China Proper and the dependencies of Manchuria, Mongolia, Tibet, Jungaria, and East Turkistan, has an area of 4,218,401 square miles, and an estimated population of 402,680,000. The present sovereign, reigning under the style of Kwang-su, is the ninth Emperor of China of the Manchu dynasty of Ts'ing, which overthrew the native dynasty of Ming in the year 1644. He was born in 1871; succeeded to the throne by proclamation January 22, 1875; nominally assumed government in March, 1887; undertook full control in February, 1889; issued an edict September 22, 1898, announcing that he had resigned power to the empress dowager, widow of the Emperor Hien-Ting.

"Three religions are acknowledged by the Chinese as indigenous and adopted; namely, Confucianism, Buddhism, and Taoism. The Confucian is the state religion, if the respect paid to the memory of the great teacher can be called a religion; but no ecclesiastical hierarchy is maintained at the public expense, nor any priesthood attached to the Confucian religion. But distinct and separate from this worship is that in which the emperor, as the sole high priest, worships and sacrifices to 'heaven' every year at the Altar of Heaven, in Peking. The practice of ancestral worship, commended by Confucius, is everywhere observed. Buddhism and Taoism present a very gorgeous and elaborate ritual. Large numbers of the Chinese in middle and southern China profess and practice all three religions. The bulk of the people are Buddhists. There are 30,000,000 of Mohammedans in western China. Roman Catholicism has about 1,000,000 adherents, and Protestantism about 100,000 adherents."

Education of a certain type is general in

China, and there is a special literary class who know the literature of the country, and the governmental positions are given to those candidates who pass the best examinations.

Protestant missions in China may be said to have commenced with the work of Rev. Robert Morrison, who went to China in 1807 as a missionary of the London Missionary Society, but his work and that of others until 1842 was preparatory, being devoted chiefly to the translation of the Bible, the preparation of a dictionary of the Chinese language, and the founding of an Anglo-Chinese college at Malacca, which was not very successful. In 1842 a treaty concluded at Nanking between the Chinese and the British governments opened to all nations the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai, and from that date to the present Protestant mission work has made fair progress, and all the leading Protestant Churches now have missionaries in China.

JAPAN has an area of 161,245 square miles and a population (December 31, 1896) of 42,708,264. In addition to this there is Formosa with a population of 1,996,989, and the Pescadores with a population of 44,820, both ceded to Japan by China. The emperor or mikado is Mutsuhito, who was born November 3, 1852, and succeeded his father February 13, 1867. The system of government was changed in 1889 from an absolute to a limited monarchy by the promulgation of a constitution and the establishment of an Imperial Diet, consisting of a House of Peers and a House of Representatives.

By the constitution absolute freedom of religious belief and practice is secured. The chief forms of religion are Shintoism and Buddhism. Elementary education is compulsory, and considerable attention is given to advanced education through high schools, colleges, and universities. Protestant missions were commenced in 1859, and at the present time some of the European churches and the leading churches in the United States are there represented by their missionaries.

KOREA has an area of 82,000 square miles, and an estimated population of 10,528,937. The foreign population consisted in 1897 of 10,000 Japanese, 4,000 Chinese, and about 300 others, of whom 73 were British and 130 Americans. The reigning monarch, whose



surname is Yi and name Heui, succeeded his predecessor in 1864, and assumed the title of emperor in 1897. He is an independent sovereign, but his power is modified somewhat by his cabinet.

The worship of ancestors is generally observed, and Confucianism is held in high esteem, while Buddhism has numerous monasteries. Protestant missions, introduced in 1885, have an open field, and are making good progress.

EASTERN ASIA has been personally examined and studied by Bishop Cranston during the past two years, and he has lately written as follows:

"With a ban upon every faculty except memory it is no marvel that the Chinaman lags behind. That one cultivated faculty chains him to the past so that he cannot get on. In his capacity to retain volumes of rubbish he is prodigious, but he is barren of ideas. His inventiveness and reasoning functions are dormant except at the bidding of hunger or greed, and even under these masters exhaust themselves in devising schemes for stealing, under the guise of honesty. His success in this shows what he might achieve if allowed a symmetrical development. But how shall he grow without ideas, and how shall these find soil where there is neither ambition, hope, faith, nor courage?"

"In a land where nothing is good except

stagnation, and nothing wicked except novelty, there is neither the opportunity that inspires courage nor the courage that creates opportunity. In China and Korea no virtue is rarer than courage. Physical, intellectual, moral—it is conspicuously missing. Whatever inspiration is to move them must come from without. So long as the whole heart is faint the head will remain sick. That is to say, while they need the dynamic force of new ideas, there must be back of the ideas something that will rob the headsman's ax of its terrors. Moses was never wiser than when he asked how he should convince Israel that God had at last intervened in their behalf. Such people must in some way be inspired with hope and courage.

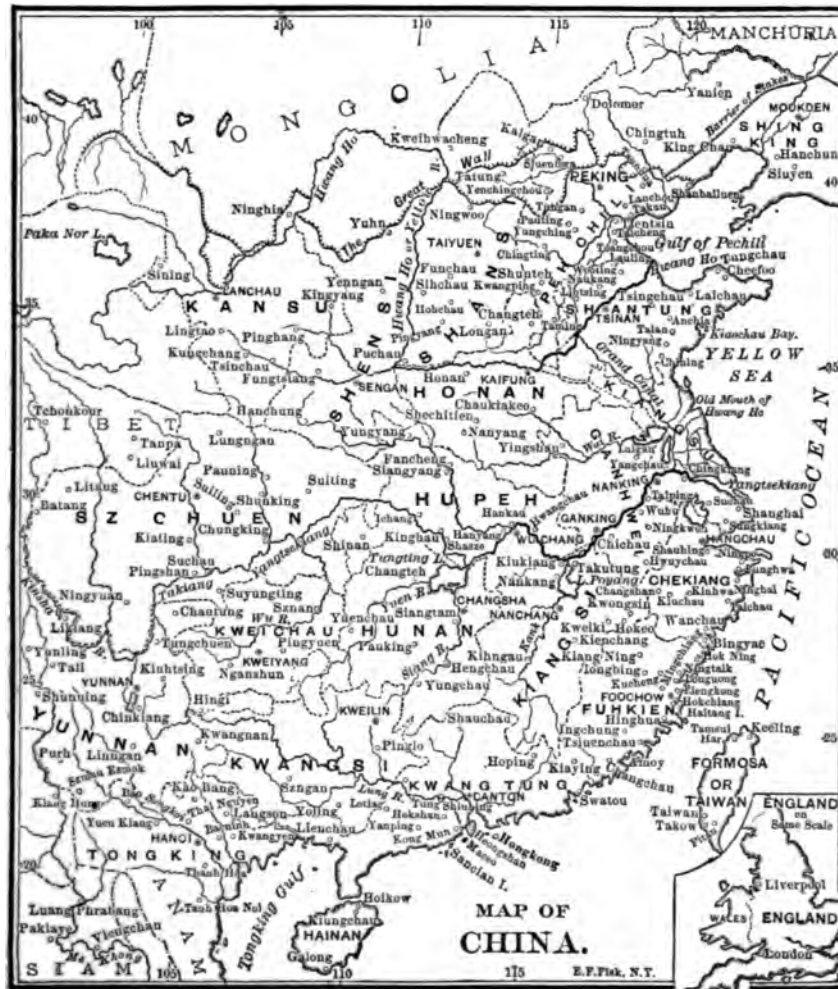
"What is to save China and Korea is less ridicule and more practical pity; less robbery and more justice from so-called Christian nations; fewer soldiers and battleships and more missions and schoolhouses; then more missionaries and schools and no soldiers and battleships. It is very hard for a man who is being trampled on and robbed to believe that his assailant's God is a loving and benevolent Being, and harder still for the victim to learn to pray to him while yet under the robber's heel. No wonder is it that many of these Orientals have come to think that Christian doctrine is only the honeyed word used to conceal the ma-

rauder's purpose. O that they could know in some way that the heart of Christ's real Church is honest toward them, and that God's Son is really engaged in their behalf! I do not wonder that great-hearted men are impatient for some demonstration that will give the heathen world more confidence in the divine claims of Christianity, and that their very intensity of desire creates phantoms of speedy success in the flame-light of their kindling purpose to bring about some manifestation. Just here is the danger of loyal zeal.

"Undoubtedly the Church is well able to make a demonstration that will bring victory nearer than it seems to-day. While she cannot control the greed of Russia, England, Germany, France, and Italy, she can multiply the voices of love and peace, and show

these unfortunate peoples the way out of their troubles. She is well able to make the year 1900 memorable by throwing an army of ten thousand Protestant missionaries into Asia alone. The march of such a liberating host would mean more for the world's progress than all navies and standing armies.

"A large addition to the field force would hasten the grand consummation—the preaching of the Gospel everywhere; but evangelization must mean more than preaching and its immediate results. In its relation to God the Asiatic conscience must be almost recreated. The word "awakened" hardly applies. The intellectual faculties must be developed until their equilibrium is restored. Native teachers and leaders must be raised up by thousands before the seed of truth may be said to be fairly planted.



"Nor can a people be called evangelized until their institutions, as well as their morals and their thinking, have been brought under the influence of Christ. All this presupposes schools, text-books in the vernacular, and the very patience of the Master in waiting, waiting, for the people, so long the slaves of superstition, to come into the light and liberty of the truth. Some of the leading English missions have tried the short method, without schools, and are confessing its failure.

"Several years have passed since it was boasted that a nation had been born in a day; but the heart of Japan will never be sound religiously until her head is rid of the atheism and agnosticism now rampant in her schools and among her leaders. She is to be only the France of Asia unless evangelical Christianity can avert that destiny. Thinking, conscientious, and therefore masterful nations are not born in a day of man's calendar. It takes one of God's days to produce such."

Japan Conference.

MISSION work was commenced in Japan in 1873, under the superintendency of Rev. R. S. MacLay, D.D. In 1884 the Mission was organized into a Conference. In 1898 the Conference was divided, and the southern part of Japan set apart as the South Japan Mission Conference. In 1899 the Conference was changed from a fall to a spring Conference.

MISSIONARIES.

Rev. Robert P. Alexander, Rev. Charles, Bishop and Mrs. Olive Whiting Bishop, Rev. Benjamin Chappell and Mrs. Mary Holbrook Chappell, Mr. James L. Cowen and Mrs. Frances Hubbell Cowen, Rev. Gideon F. Draper and Mrs. Mira Haven Draper, Rev. Charles W. Huett and Mrs. Emma Remick Huett, Rev. Henry B. Schwartz and Mrs. Mary Frazier Schwartz, Rev. Julius Soper, D.D., and Mrs. Mary Davison Soper, Rev. David S. Spencer and Mrs. Mary Pike Spencer, Rev. John W. Wadman, Rev. Whiting L. Worden, M.D., and Mrs. Hattie Way Worden, Miss Jennie S. Vail. *In the United States:* Rev. Joseph G. Cleveland, Ph.D., and Mrs. Mary Townsend Cleveland, Rev. John O. Spencer, Ph.D., and Mrs. Amanda Cushman Spencer, Rev. Herbert W. Swartz, M.D., and Mrs. Lola Reynolds Swartz, Mrs. Mame Huntress Wadman.

(Mrs. Mary Vroom Alexander died January 19, 1899. Rev. I. H. Correll, D.D., and Mrs. Correll resigned in September, 1899. Rev. J. W. Wadman returned to Japan in 1899. Rev. H. B. Schwartz and wife returned to Japan in January, 1900. Rev. J. O. Spencer and Mrs. Spencer returned from Japan in July, 1899.)

ANNUAL MEETING.

The Japan Conference held its sixteenth session at Aoyama, Tokyo, Japan, March 29-April 6, 1899, Bishop Cranston presiding. Kinkichi Miura was received on trial. Shegee Kimura was discontinued. J. C. Davison, E. R. Fulkerson, H. B. Johnson, Kotaro Kawase, Keinosuke Kosaka, Shigeo Matsukuma, Sogo Matsumoto, Chiujo Nagano, Chiujo Nakayama, Tsunenari Otake, Uichiro Sasamori, Yoshito Tsuda, M. S. Vail, and the following probationers: Ukichi Kaneko, Noboru Kawasaki, Torasuke Sato, Kasaku Yoshioka were transferred to the South Japan Mission Conference; Harutoshi Kawasumi to the California Conference. Toshio Fujiwara, Gichi Suzuki, Eijiro Takasugi, and A. R. Morgan were located at their own request. Itsuki Honda and Takuhei Kikuchi were superannuated. The following were elected delegates to the General Conference: Clerical, Julius Soper; alternate, J. G. Cleveland; lay, Professor Masayoshi Takagi; alternate, Hon. Sho Nemoto.

The following memorials to the General Conference were adopted:

1. That the time of probation in an Annual Conference be made four years instead of two, except in case of graduates from our theological schools; that none be admitted into full membership until they have completed the course of study and have been elected to elders' orders; that a special course of study of two years be provided for graduates from our theological schools; that those who have been on trial two years and those who have graduated from our theological schools may be elected to deacons' orders and ordained as deacons on trial.

2. That the laymen from each District of the Japan Annual Conference be admitted as members of said Annual Conference, under certain conditions.

3. That the time limit be taken away both for Presiding Elders and pastors.

4. That the term "heathen" throughout the Discipline be changed to "non-Christian," or "foreign," as may best suit the context.

5. That a Central Conference be organized in Japan.

6. That an episcopal residence be fixed in Eastern Asia.

The statistics reported 3,023 members, an increase of 57; 1,388 probationers, an increase of 103; 6,744 Sunday school scholars, a decrease of 33.

The following were the appointments:

HAKODATE DISTRICT.—G. F. Draper, P. E. Akita, Tomokichi Hasegawa. Aomori and Hachinohe, Masami Inuma. Fujisaki, to be supplied. Goshogawara, to be supplied. Hakodate, Motojiro Yamaka. Hirotsaki, Kyukichi Nakada. Hirotsaki Gospel Society, R. P. Alexander. Kuroishi, to be supplied. Morioka, Teiji Ikubo. Odate and Noshiro, Motoi Hirakawa. Yakumo, to be supplied.

NAGOYA DISTRICT.—Sennosuke Ogata, P. E. Gifu, Shosaku Takahashi. Komaki, Kiyohito Fukagaya. Koshiozu, to be supplied. Nagoya: First Church and Deki Machi, Sennosuke Ogata, Taichiro Miura, Kiukichi Miura; Second Church, Heizo Hirata. Nishio, Konosuke Sawai. Toyohashi and Shinshiro, Keitaro Ichiku. Taichiro Miura, Instructor in Seiryu Jo-Gakko.



SAPPORO DISTRICT.—Charles Bishop, P. E. Iwamizawa, Kwansuke Kudo. Iwanai, Tomiyo Sakamoto. Mashike, to be supplied. Otaru, Zenichi Kawano. Sapporo, Masanosuke Mitani. Yoichi, to be supplied.

SENDAI DISTRICT.—Kameji Ishazaka, P. E. Nishinasuno and Sakuyama, to be supplied. Sendai, C. W. Huett. Shirakawa, to be supplied. Tendo and Yamagata, Shigejiro Sugihara. Utsunomiya and Shimodate, Bunshichi Onuki. Yonezawa, Kashizo Shiratori.

SHINANO DISTRICT.—Elken Albara, P. E. Azumi, Tokitaro Sugo. Iida, Tsunezo Takami. Ina and Takato, Jinshiro Kambe. Matsumoto, Eiken Albara, Kenzo Iida. Matsushiro, Tetsuji Kitazawa.

TOKYO DISTRICT.—D. S. Spencer, P. E. Amaha, Eitaro Hirano. Mizukaide and Kawamata, Kichijiro Uka. Sawara and Ajiki, Sanshiro Kokita. Tokyo: Aoyama, College Church, Yoitsu Honda; Aoyama, First Church, Toranosuke Yamada, Takayuki Namae; Asakusa, W. S. Worden; Ginza, Takeshi Uka; Gospel Society, W. S. Worden; Kudan, Kunisaburo Nakagawa; Mita, Yoshinosuke Sekizawa; Okubo and Yotsuya, Yubi Kojima; Tsukiji, Shigejiro Furusawa; Yokalchiba, Shinichi Kato. Yoitsu Honda, President; Benjamin Chappell, Dean of Aoyama Gakuin. Julius Soper, Dean of Philander Smith Biblical Institute. Toranosuke Yamada, Professor in Philander Smith Biblical Institute. Umenosuke Bessho, Editor of *Gokyo*. Katsusaburo Nagasaki, left without appointment to attend one of our schools. I. H. Correll, H. W. Swartz, J. O. Spencer, J. W. Wadman, and J. G. Cleveland, absent on leave.

YOKOHAMA DISTRICT.—Julius Soper, P. E. Honjo and Kumagae, Wasuke Ishakawa. Kanagawa, to be supplied. Kawagoe, Gisaburo Tanaka. Kokubu

and Odawara, Kaizo Naruse. Shinamura, Massachika Nakamura. Tobe, Saehachi Kurimura. Toyoka and Fujisawa, to be supplied. Yokohama, Hatoneshin Yamaka. Tamijiro Kasahara, Instructor in Bible Training School for Women. Kanichi Miyama, Temperance Evangelist. A. M. Brooks, Missionary in Korea.

REPORTS.

HAKODATE DISTRICT.—Rev. G. F. Draper, P. E., reports: "We have made a special effort to distribute religious literature, and a Bible cart has been an excellent auxiliary. The evangelistic work of J. Nakada has been of much value. In Aomori the condition and location of the church building have been a hindrance to our efforts. Hirosaki has thrived spiritually, and Fujisaki has been more alive than for some years. In Namioka 21 adults have been recently baptized, and many inquirers are coming forward. Akita province is a very needy field. The evangelistic services at the District Conference were aggressive and successful. The loss by fire at Hirosaki of our mission property and the death of Mrs. Alexander brought great distress, and a deep impression was made upon the community. The whole city was moved by the catastrophe, and much kindness was shown on every hand."

NAGOYA DISTRICT.—Rev. D. S. Spencer, P. E., reports: "At Koshiozu nine persons were recently received on probation, and three baptized, and the work is promising. At Komaki the work is more

aggressive and spiritual. Nagoya Deki Machi is a new work, with buildings worth 1,000 yen, a number of children and adults in the Home, a good day school, an excellent Sunday school, preaching twice a week, 16 members and probationers. The Nagoya First Church has improved spiritually, and self-support has made a great gain. Nagoya Second Church is housed in a rented building, the property of one of its members, has 47 members and probationers, a Sunday school, and an active society. Nishiwo needs a revival of pure religion, having gained which, the future is bright. Shinshiro and Ebi have improved much in spiritual life. In the former city we have met with constant opposition, growing out of the bigotry and ignorance of the people concerning Christianity. In self-support we have done well, and the idea of self-support has taken possession of the minds of the members. The feeling of the public toward our work is manifestly changing for the better. We need the erection of a new building for the girls' school, a reinforcement of the work of the Woman's Foreign Missionary Society, an additional missionary family to learn the language and assist in the work, an appropriation to aid in opening Gospel Society work among the hundreds of young men in Nagoya."

SAPPORO DISTRICT.—REV. Charles Bishop, P. E., reports: "Substantial progress has been made. The church and Sunday school at Otaru are in good condition, and the church is seriously considering the question of becoming self-supporting in the near future. Heiea is a good opening for a Gospel Society. There has been moderate advancement at Sapporo. The floating tendency of the population on the district is a discouragement to the building up of permanent churches. There are many open doors, if we were able to enter them."

SENDAI DISTRICT.—REV. K. Ishizaka, P. E., reports: "During the year there have been gracious revivals in three places. In Tendo there were large audiences in the church and the theater where preaching services were held, and many became inquirers, and some repented of their sins. The second revival was at Nishinasuno, where 33 members pray and give testimony, and their faces are full of indescribable joy. Fifteen persons were baptized and others are on trial. The third revival was at Yamagata, and 45 people gave their names as inquirers, and 7 have been baptized. Yonezawa, Shirakawa, and Sakuyama have made some progress. Utsunomiya Church has been greatly revived, and they are working earnestly for the conversion of the unsaved. In Sendai the school is imparting the foundations of a Christian education to 25 girls. During the year 55 have been baptized in the district."

SHINANO DISTRICT.—REV. Y. Aibara, P. E., reports: "The old tendency to hate Christianity has almost died away, and now many seek the truth and give their hearty sympathy to the propagation of the Gospel. On Azumi circuit there was a gracious revival, and nine persons baptized. Iida circuit has made an excellent advance. The work on Ina circuit is more prospering than ever. There have been

seekers and converts in Matsumoto church. In Takato church educators and business men have begun to study the Bible, and the prospect is very hopeful."

TOKYO DISTRICT.—S. Ogata, P. E., reports: "The district has 9 churches in Tokyo and 4 in the country, and their pastors have been loyal to the Lord. During the year there were 89 baptisms and an increase in self-support. There are 6 more Sunday schools than churches in the district, and most of them have done a good work. The schools at Aoyama, the Gospel Society School at Ginza, and five-day schools of the Woman's Foreign Missionary Society, have all had a prosperous year. The District Conference proved a great blessing to all who attended it."

YOKOHAMA DISTRICT.—J. G. Cleveland, P. E., reports: "There have been accessions at every point, and work opened at two new places. Self-support has suffered at some points, owing to removal of some of our best paying members. The Yokohama Gospel Society has been very prosperous, and through it 11 young men have been brought into the Church. The Bible Training School is in excellent condition, and there is a constant demand for its graduates as Bible women. We need two more Bible women, a memorial chapel at Tobe, a proper home for the Yokohama Gospel Society, and a new church at Honjo."

EDUCATION.—The Philander Smith Biblical Institute commenced the year with 8 students and closed with 6. One graduated, Mr. Takayuki Namae. Aoyama-Gakuin College and Academy had a total enrollment of 234 during the year, the number enrolled at close of the school year being 178. The Industrial Department aided 24 students and employed 43. The Hirosaki night school had an enrollment of 45 from public school teachers, students, soldiers, and young men in business, with an average attendance of 23. The Tokyo Gospel Society had an enrollment of 255, with an average monthly attendance of 120; 6 young men have been baptized, and several more are seekers. The Yokohama Gospel Society opened the reading room 210 times, and had 2,300 readers during 9 months. It has 40 members. During the year there were 14 baptisms; 7 joined the Church.

PUBLISHING WORK.—The publications during the year exceeded in number and variety those of any previous year, and there was a gratifying increase in the sales. The Publishing Committee petition the General Conference to locate a Depository in Japan.

The South Japan Mission Conference.

THE South Japan Mission Conference was set off from the Japan Conference in 1898.

MISSIONARIES.

Rev. John C. Davison and Mrs. Mary Stout Davison, Rev. Epperson R. Fulkerson, D.D., and Mrs. Kate Strong Fulkerson, Rev. Herbert B. Johnson and Mrs. Clara Richardson Johnson, Rev. Milton S. Vail, and Mrs. Enma Witbeck Vail.

ANNUAL MEETING.

The South Japan Mission Conference met for its first session in Nagasaki March 20-26, 1899, Bishop Cranston presiding. The following were received by transfer from the Japan Conference: J. C. Davison, E. R. Fulkerson, H. B. Johnson, Kotaro Kawase, Keinosuke Kosaka, Sogo Matsumoto, Chiujo Nagano, Chiujo Nakayama, Yoshito Tsuda, M. S. Vail, Shigeo Matsukuma. Probationers: Kosaku Yoshioka, Tarasuke Sato, Ukichi Kaneko, Noboru Kawasaki. Kuro Nagai, and Kiso Mural were received on trial. Torasuke Sato was discontinued.

The Conference concurred with the Japan Annual Conference in its requests to the General Conference for the organization of a Central Mission Conference for Japan, and for an episcopal residence in the East. It was ordered that the members of the Conference when in the pulpit or at Conference dress in Japanese clothing, including "haori" and "hakama," or in frock-coat.

The statistics reported 703 members, an increase of 50; 295 probationers, an increase of 22; 1,602 Sunday school scholars, an increase of 184.

The following were the appointments:

FUKUOKA DISTRICT.—H. B. Johnson, P. E. Fukuoka Circuit, K. Kosaka. Hakata and Saga, C. Nakayama. Kokura and Moji, U. Kaneko. Kurume and Yanagawa, N. Kawasaki. Kutami Circuit, S. Matsukuma. Omuta Circuit, K. Nagai. Wakamatsu Circuit, K. Yoshioka.

NAGASAKI DISTRICT.—J. C. Davison, P. E. Kagoshima Circuit, S. Matsumoto. Kajiki Circuit, K. Mural. Kumamoto and Yatsushiro, Y. Tsuda. Miyazaki, to be supplied. Nagasaki, K. Kawase. Kojiyamachi, supplied by T. Sunamoto. Okinawa (Loo Choo), C. Nagano. Sendai, T. Otake. Chinzei Seminary at Nagasaki, E. R. Fulkerson, Principal; M. S. Vail and U. Sasamori, Professors.

REPORTS.

FUKUOKA DISTRICT.—Rev. H. B. Johnson, P. E., reports: "The masses do not gather to hear the Gospel preached as in former years, and yet at all points unbelievers are always present, and sometimes in large numbers, especially at night. Most interesting Bible classes are carried on at several places, attended by both teachers and students of the government schools. A new church has been erected at Wakamatsu, which was dedicated January 6, 1899. A new church is greatly needed at Kokura. The Fukuoka charge has had a good year, and reports seven baptisms. A large number of aged people faithfully attend. The Sunday schools at Yanagawa and Omuta have been very prosperous. A District Conference was held at Omuta in March, which was very harmonious, and exhibited an excellent spirit. Among the most important actions were: The setting apart of the noon hour for a daily concert of prayer; the adoption of a new plan of self-support; a recommendation to pastors to preach at least once a year on dedicating the best child to the service of God; a similar recommendation to schools, young people's societies, etc.; representing the ministry as an honorable calling, and urging young men not to neglect the call of God; a further recommendation to the bishop concerning the en-

largement of the district and the change of boundary of several charges. The pastors showed they were intensely interested in the success of the work."

NAGASAKI DISTRICT.—Rev. J. C. Davison, P. E., reports, "The circuits comprising the district are widely scattered, requiring extensive travel. In most of the appointments the services are well attended. A fresh impulse has been given the church in Kagoshima. Brother Nagano has been at work for seven years in Loo Choo and there is encouraging fruit.



The Deshima Church in Nagasaki has had a prosperous season, and the membership has been quickened into new life. The success of Chinzei Seminary has been very gratifying. It has an enrollment of 175 students. The members of the faculty have labored not only for the intellectual but also for the moral and spiritual good of the students. The benevolent collections are as large as could be expected. Two of the churches have made an advance in pastoral support. The temperance sentiment is increasing throughout the district."

SELF-SUPPORT.—The following was adopted: "After the amount is determined that is necessary for the support of the pastor, the whole salary is to be divided into 12 equal parts or shares, representing the 12 months of the year, and each church shall be asked to become responsible for as many shares as possible. It will be self-supporting in proportion to the number of shares taken. These shares taken by the local church are to be paid during the latter part of the year, the Missionary Society providing for the remaining shares from the beginning of the year. During the entire year the church will collect and save its money. In order that the burden may not be too

heavy at the close of the year the benevolent collections are to be taken quarterly."

West China Mission.

THE West China Mission is in the province of Szechuen, its principal stations being Chungking, Chentu, and Suiling. Mission work was commenced by Rev. L. N. Wheeler, D.D., who arrived in Chungking in December, 1881, rented property, and after a few months of preaching returned to Kiukiang, and again arrived in Chungking December 3, 1882, accompanied by his wife and Rev. Spencer Lewis and wife. The Mission was broken up by a riot in 1885 and resumed in 1887. Rev. Spencer Lewis is the superintendent.

MISSIONARIES.

Chungking: Rev. Spencer Lewis and Mrs. Esther Bible Lewis, Rev. Wilson E. Manly and Mrs. Florence Brown Manly, Osman F. Hall, M.D. *Chentu:* Rev. H. Olin Cady and Mrs. Hattie Yates Cady, Harry L. Canright, M.D., and Mrs. Margaret Markham Canright, Rev. Jacob F. Peat and Mrs. Emily May Peat. *Suiling:* Rev. James O. Curnow and Mrs. Jennie Eland Curnow. *In the United States:* James H. McCartney, M.D., and Mrs. Sarah Kissack McCartney, Rev. Quincy A. Myers and Mrs. Cora L. Myers.

REPORT OF REV. SPENCER LEWIS, SUPERINTENDENT.

Our report ends with September 30, 1899. A year ago we reported widespread disturbances, caused by one U Mon Tse, who, with thousands of followers, ravaged, burned, and murdered, foreigners and native Christians being the special objects of his enmity. The work of the whole Mission was hindered, being closed for a time in two or three stations, and entirely broken up by riot in one out station. The bandits approached so near Chungking that most of the missionaries were on the point of leaving, but were providentially led to remain.

Little Protestant work had been developed in the disturbed region, and while the Protestant Christians suffered the loss of goods and were in great peril, none lost their lives.

It was otherwise with the Roman Catholic Christians. Many lost their lives, and more than 10,000 penniless refugees were fed from mission funds at Chungking for several months. We twice sent a man as a spy among the bandits in order to obtain reliable information. The second time he was recognized by some one who had been a hospital patient, and it would have gone hard with him if a friend from his native place had not promptly told a pack of lies in his behalf. On this occasion he saw two native Catholics beheaded. One of them was offered his life if he would recant, but he replied, "I have been a Christian all these years, and I am not going back on it now."

The year for which we now report has suffered more from these disturbances than the previous one. It was several months before U Mon Tse was captured, and a longer time before the country was

quiet enough to travel in. At Hocheo, where our native workers had been driven from a rented place, it was a full year before we secured a place where our few converts could meet for worship. At Kiangpeh, where a Chinese medical assistant was murdered a year ago last March, we opened about a year later a place bought with indemnity money, where we have daily preaching and Sunday services, together with daily dispensing of medicine, and a boys' school. Our medical graduate, Dwan, is in charge, though others have assisted him in the school and in preaching, and Mrs. Lewis and a Bible woman have worked among the women. Three have been received on probation, and there are several inquirers.

In the city of Yanghsien (Chiyang) we opened and rented a place in May with a native preacher in charge, and he reports large numbers of hearers and several inquirers. A place has also just been rented at Nuichlang (Luichang).

Of the seven cities on the main road between Chungking and Chentu four have been opened and are included in the Tsicheo Circuit. The other three we hope to open before the end of the century. Brother Curnow tells of success in buying and building a house at Suiling, a city on another route between Chungking and Chentu, and our third station for missionary residence. The Mission is now carrying on work in nine walled cities as stations or outstations. The state of the country has made it impracticable to visit the work as much as usual. One trip has been made to all the stations, and another to a part of them. The ill health of Brother Myers has made it necessary for me to spend considerable time in helping him with the treasurer's accounts and the church work.

There has been an increase at every point except in the number of probationers, infant baptisms, and missionaries. The net increase of members and probationers together is about 14 per cent, and the increase in contributions is the same. Our membership has doubled in three years, and our contributions more than doubled in two years.

The educational work of the Mission has made a good advance, in spite of the fact that several pupils in the Chungking Institute were so frightened as to leave the school and did not return. A small beginning has been made in a high school at Chentu. The Mission has added during the year several day schools and 130 pupils. The medical work shows a good increase in Chentu, but a falling off at Chungking.

CHUNGKING CIRCUIT.

Rev. Q. A. Myers reports: "The work has been considerably extended during the year. Some new places for regular preaching have been opened, and these, with the old work of the station, have been formed into a circuit. Much more preaching has been done than in former years, both in the regular church gatherings and in the street chapels. There are 133 native and 7 foreign members, an increase of 34 during the year; and 59 probationers, an increase of 7. The collections have been 178.48 taels,

of which 107.95 were from native sources and 70.53 taels from foreigners. The church services, Sunday schools, prayer meetings, and classes have had the usual attendance, and the work generally is growing."

CHUNGKING MEDICAL WORK.

Dr. Osman F. Hall reports: "I reached Chungking May 23, 1899, and one week later Dr. McCartney left on his furlough. The work in my care consisted of 40 hospital patients, 3 dispensaries with a total daily attendance of about 75 patients, two classes of medical students, a drug store supplying missionaries throughout the province, medical service to be rendered the Imperial Maritime Customs and the American, English, and Japanese consulates, and a general outside practice. With no knowledge of the language I suffered great embarrassment. I owe much to the valuable assistance of Doctors Lias and Dwan, who had graduated from a five years' course under Dr. McCartney, and to the missionaries who gave their time to interpret for me. During the four months ending September 30 I received professional visits from 94 foreigners and natives at my office; have answered 174 calls to patients at their homes; have received 115 into the hospital; performed 12 major surgical operations; attended 5 labor cases; given personal supervision to 232 orders for drugs from foreigners; and assisted in remodeling a building for better accommodation of the dispensary and drug departments. The statistics for the year show 4,880 patients at the dispensaries, 14,801 other visits, 513 patients at hospitals, 815 office and outside visits, 189 major operations, 347 minor operations."

CHUNGKING BOYS' BOARDING SCHOOL.

Rev. W. E. Manly reports: "The number in attendance at the school has been about the same as in the preceding year, but the work done by the students has shown marked improvement. In February, 1899, three young men finished the course of study and have gone into active Christian work.

"It is encouraging to note the fact that while the school has only been in operation seven years, yet one half of the helpers in street chapel preaching are those who have received at least one year's instruction in the school. Six of the students have regular appointment at the street chapel, and have been very faithful in discharge of their duty. They have also continued the Sunday service at the village near here.

"We have sadly needed better appliances to enable us to teach the elementary sciences, and, through the help of Bishop Joyce, are soon to be in part supplied. We have done no industrial work aside from photography and tailoring. The boys have made their own clothes, and the photographing classes have done well."

CHENTU STATION.

Rev. J. F. Peat reports: "The civil students who are now in the city are more inclined to come about us than formerly. In view of the triennial examinations soon to be held in this city we have opened a book and drug store on the Mission premises with capital loaned by the missionaries, and the profits will be used for the work. There is some demand for Christian literature, which we wish to supply.



"During the year three young men have been licensed to exhort. Besides my regular work I have taught a class in elementary astronomy during one quarter. During most of the year we have had an excellent street-chapel force, consisting of seven or eight men, who take much delight in preaching three evenings each week. The prayer meetings and preaching services are generally well attended. In the line of self-support our little church is doing nobly."

CHENTU SCHOOLS.

Mrs. H. Olin Cady reports: "In our school work there are two departments, primary and intermediate, and outside of these are several young men pursuing special studies. Our day schools are free, but the outside students pay tuition in advance.

"Our Mission two years ago adopted a course of study for our schools, and by careful work these schools have been graded so that advancement is being made on all lines. The work of developing the thought power of the scholars must be done by the foreigners, as the Chinese teachers have no conception of what this kind of teaching means and how it is to be done.

"We need very much a good high-grade school. It would be well patronized in this literary center of West China. We need it especially to give us educated Christian helpers to carry on the work of all departments of the Mission. There are boys now in our schools who are being supported by the mis-

sonaries here, who would gladly go on in advanced studies and would be of great help to us in the future."

CHENTU MEDICAL WORK.

Dr. Harry L. Canright reports: "We have enjoyed an uninterrupted year of labor. The feeling of the people toward us has constantly improved. In 1899 there were 3,812 first visits to the dispensary, 13,567 return visits to the dispensary, 197 in-patients, a total of 17,576; being an increase of 4,353 over the previous year.

"Of the dispensary patients, 40 per cent had skin diseases; 10 per cent respiratory; 10 per cent alimentary; ophthalmic, nervous, and malarial, each 6 per cent; osseous and venereal, each 4 per cent; vascular, generative, and glandular, each 1 per cent. The remaining 11 per cent were chiefly opium patients. Among the patients were 605 women. The average daily attendance was 58."

TSI CHEO CIRCUIT.

Rev. H. Olin Cady reports: "The work last year was greatly hindered by the lawlessness and persecution that prevailed in this part of the province, and much credit is due to the faithfulness of Brothers Ho and Chang, who, enduring persecution, remained at their posts and cared for their flocks.

"During the year 9 have been baptized at Tsi Cheo, where Brother Chang is stationed. A Sunday school has been conducted with 3 teachers and 38 scholars. The Mission quarters are too small, and we find it difficult to rent others, and because we have no money we cannot buy.

"The work at Tien Goo Chiao is also a part of Brother Chang's field. The people here meet for worship in the open court of a farmhouse, and should have a building that will answer for both a school and church. At the last quarterly meeting 9 were baptized and received into full membership, and there are now here 12 members and 13 probationers. This point is within the county of Tsi Yang, and this year we have rented at the county city, Tsi Yang, a small place for street chapel, with rooms for Sunday services and for the preacher to live in. Chu Da Yea is here preaching the Gospel. At Chien Cheo 3 have been baptized and received into full membership.

"The circuit reported last year a membership of 36; this year a membership of 53. The preacher at Chien Cheo and the rent of the chapel are paid by the gifts of the church at Chentu. The helper at Tsi Yang is supported by a friend at La Salle, Ill. The preacher at Tsi Cheo is supported by the Epworth League of Western Avenue Church, Chicago. The rent of the chapel at Tsi Cheo and all school buildings on the circuit is paid from local resources, as is also the salary of one teacher. The collections for the Missionary Society and for self-support show a healthy increase. We need more money to rent chapels from \$12 to \$35 each; to pay native helpers from \$30 to \$50 each; to pay rent of school building and salary of a teacher, \$40 each. We hope the church at home will cheerfully furnish the money for these important purposes."

SUILING STATION.

Rev. J. O. Curnow reports; "The disturbed condition of the country the first part of the year prevented our work at this station, and our time was given to evangelistic work in Chungking. In February we purchased property in Suiling. The premises were the best obtainable, but needed remodeling, and the ensuing six months were devoted in part to making the changes.

"The membership remains about the same as last year. The strain of persecution has proven several of our probationers unstable in the faith, but others have been received and we have several promising candidates. The day school has had an average attendance of 20. Public services have been held continuously during the latter half of the year with an attendance of from 50 to 100. The Sunday school has had from 18 to 36 scholars. The collections for self-support have been fair, and our prospects are promising."

The Foochow Conference.

THE Foochow Conference includes the Fuhkien Province of China, except so much as is included in the Hinghua Mission Conference. Mission work was commenced in Foochow by Rev. Judson Dwight Collins and Rev. Moses C. White and wife, who arrived at Foochow September 4, 1847. This was the beginning of the work in China which has developed into the Foochow Conference, Hinghua Mission Conference, North China Conference, Central China Mission, and West China Mission. The Foochow Mission was organized as a Conference in 1877. The address of all the missionaries is Foochow.

MISSIONARIES.

Rev. Ernest B. Caldwell and Mrs. Caldwell, Rev. Wm. H. Lacy and Mrs. Emma Nind Lacy, Rev. Wm. A. Main and Mrs. Emma Main, Prof. Ben H. Marsh, Rev. George S. Miner and Mrs. Mary Kendall Miner, Rev. James Simester and Mrs. Winifred Smack Simester, James E. Skinner, M. D. and Mrs. Susan Lawrence Skinner, M. D., Rev. Myron C. Wilcox, Ph. D., and Mrs. Hattie Churchill Wilcox, Miss Sarah M. Bosworth. *In the United States:* Rev. George B. Smyth, D.D., and Mrs. Alice Harris Smyth, Rev. James H. Worley, Ph.D., and Mrs. Imogene Laura Field Worley.

ANNUAL MEETING.

Rev. M. C. Wilcox forwards the following account of the meeting: "The twenty-third session of the Foochow Conference was held in Kucheng October 4-8, 1899, Bishop Cranston presiding. After a very large congregation had partaken of the sacrament Bishop Cranston expressed his pleasure at again meeting the preachers, and also spoke feelingly of the death of Rev. N. J. Plumb, long one of the most faithful workers, who passed away July 11.

"The Conference was organized by the election of M. C. Wilcox, secretary; J. Simester, assistant secretary; G. S. Miner, statistical secretary; W. H. Lacy, Conference treasurer; J. H. Worley, interpreter. J. H. Worley was elected delegate, and G.

B. Smyth, reserve delegate to the General Conference; Sia Tieng Ang, lay delegate, and Ding Hie Ung, reserve lay delegate. Mr. Sia is a son of the late Rev. Sia Sek Ong, D.D., the delegate in 1888. He is attending college in the United States, and intends entering the ministry when he returns to China. Mr. Ding is a son of one of the veterans of the Conference.

"Resolutions were adopted expressing high appreciation of Bishop Cranston and his work. The Conference also voted unanimously in favor of making Shanghai or Foochow an episcopal residence, and favor having one of our bishops reside in the East during an entire quadrennium, preferring this arrangement to the missionary episcopacy with the risk of a prolonged misfit.

"On Sunday afternoon four deacons and three elders were ordained and afterward memorial exercises for Brother N. J. Plumb were held, and addresses made by Hu Jaik Hang and the writer.

"The increase in membership is only 157. This small increase has been caused by an unusually large death rate, owing partly to the plague; the number who have withdrawn or been expelled; the greater pressure brought to bear upon our people to make them contribute toward the support of their preachers; and the general unrest, owing to the disturbed state of political affairs.

"The statistics report 4,349 members, 4,301 probationers, 236 native preachers, 102 Epworth Leagues with 2,419 members, 168 Sunday schools with 264 teachers and 5,441 scholars, 247 day schools for boys with 5,229 pupils, who paid \$5,006 toward the support of the schools. There were baptized 682 adults and 283 children, and the contributions amounted to \$8,902.47, of which \$204 was for the Missionary Society, \$2,771 for self-support, \$1,505 for church building and repairing, \$57 for General Conference expenses, \$67 for bishops, \$717 for other purposes.

"Two new districts, Ku-de and Ngu-cheng, were set off from the larger ones, making the total number of districts eight. The following were the appointments of the missionaries and the native Presiding Elders:

FOOCHOW DISTRICT.—M. C. Wilcox, P. E. Superintendent of Mission Press, Treasurer and Business Agent, W. H. Lacy, Superintendent of Day Schools Supported by Special Gifts, G. S. Miner, Theological School, to be supplied. Anglo-Chinese College: President, G. B. Smyth (on furlough); Acting President, J. Simester; Professors, B. H. Marsh, Miss S. M. Bosworth, Mrs. Plumb, Mrs. Lacy, Mrs. Simester. Boys' Boarding School, M. C. Wilcox, Principal. Foochow Graded School, Miss E. C. Pinkney.

HAITANG DISTRICT.—Ngol Gi Lang, P. E. J. Simester, missionary in charge.

HOKCHIANG DISTRICT.—Hu Jaik Hang, P. E. M. C. Wilcox, missionary in charge.

LONGBING DISTRICT.—Ding Deng Dien, P. E. J. H. Worley, missionary in charge.

KUCHENG DISTRICT.—W. A. Main, P. E. Superintendent of Wiley General Hospital, J. E. Skinner, M. D. Medical Work among Women, Mrs. S. Lawrence Skinner, M. D. Schell-Cooper Academy, W. A. Main, Principal.

KU-DE DISTRICT.—Tiang Nguk Jae, P. E. W. A. Main, missionary in charge.

MINGCHIANG DISTRICT.—Ding Ung Tiu, P. E. J. H. Worley, missionary in charge.

NGU-CHENG DISTRICT.—Huong Pan Seng, P. E. G. S. Miner, missionary in charge."

REPORTS.

MINGCHIANG DISTRICT.—Rev. Ding Ung Tiu, P. E., reports: "There has been a slight advance in the collections and no unpaid subscriptions. Through all the trials and hard times the preachers have been faithful and diligent. The people



and did not understand the *coup d'état* of last year, were told it was evidence of the government's opposition to Christianity; hence many who were ready to give up their idols and accept Christ were turned back, and some weak in the faith went back. Reports against the foreigners were also circulated and our members were oppressed and persecuted, but the Lord has delivered and blessed us. The missionaries of the Woman's Foreign Missionary Society have been very efficient and gained the love and confidence of the people. I have traveled 4,885 li, baptized and received into full membership 191 adults and baptized 54 children. The times were very hard so that many found it difficult to secure the necessities of life, but they have contributed \$1,376.50, of which \$448.60 was for self-support; \$518.80 for day schools; \$202.70 for church repairs; \$12 for district library; \$49.10 for local purposes; \$8 for episcopal fund; \$8 for General Conference expenses; \$37.50 for Missionary Society; \$78.30 for home missions; \$13.50 for other benevolences."

FOOCHOW DISTRICT.—Rev. J. H. Worley, P. E.,

reports: "There has been steady growth in spiritual life among preachers and members. Some special meetings for intellectual and spiritual improvement proved very helpful. There has been no backward step in self-support and the benevolences, except in rare cases, while in several charges there has been a decided advance. The day schools have prospered. The Boys' Boarding School has suffered because of inadequate accommodations, but this need will soon be supplied, at least in part. Rev. W. H. Lacy agrees to give \$1,000 and try to raise \$500 more among his friends, and this will erect a suitable building, but we will still need \$500 to pay for land and for a wall around the property. The Anglo-Chinese College takes a high rank and is doing a good work, but needs money to erect buildings. Our publishing work still enlarges and there is an increasing demand for our books even among the unconverted. The workers of the Woman's Foreign Missionary Society have been abundant in labors."

HOKCHIANG AND HAITANG DISTRICTS.—Rev. M. C. Wilcox, missionary in charge, reports: "There has been a spiritual advance on both districts. The people have suffered greatly from typhoons, and in addition those on the Hokchiang District have been

afflicted with the bubonic plague and with drought. Despite the hard times, all departments of mission work have been carried on, largely because of special contributions received from friends in America. One of the most pressing needs of these districts is a resident missionary of the General Society and a home erected for him."

SPECIAL GIFT SCHOOLS.—Rev. G. S. Miner, superintendent, reports: "The schools are in a better shape than they were a year ago. The 96 institutes and teachers' meetings that have been held and the rigid examination of all the teachers have been helpful to the work. The schools number 248, and have 4,865 boys and 526 girls as pupils. To care for this work and raise money for their support require much hard work."

Miss Sarah M. Bosworth writes: "I arrived in Foochow September 14, 1899, after a year's furlough, and the following Monday began again my school work. I teach seven classes daily in the Anglo-Chinese College. The school has increased in size and there are many opportunities for Christian work among the students. I am again in charge of the Epworth Leagues in the Conference. The outlook is very good."

THE METHODIST EPISCOPAL MISSION IN MEXICO.

The Field.

MEXICO has an area of 767,005 square miles, and a population by the census of 1895 of 12,619,959. Of the total population



BISHOP MCCABE.

19 per cent are of pure, or nearly pure white race, 43 per cent of mixed race, and 38 per cent of Indian race. Mexico City, the capital, has a population of 345,000, and the following cities have populations ranging between 53,000 and 92,000: Puebla, Leon, Guadalajara, San Luis Potosi, Vera Cruz, Monterey, Pachuca.

Mexico is a federative republic with 27 states, 2 territories, and the Federal District. The legislative power is vested in a Congress, consisting of a House of Representatives and a Senate. The executive power is vested in a president. The present president is General Porfirio Diaz, who was first elected in 1876 and is serving his fifth term, which will expire November 30, 1900.

The prevailing religion is the Roman Catholic, but the State is independent of the Church, and all religions are tolerated. In most of the states education is free and compulsory, but the law is not enforced.

The Methodist Episcopal Mission is under the supervision of Bishop Charles C. McCabe, D.D., who has made extended tours throughout the republic in visiting the missions.

Methodist Episcopal Mission.

THE Methodist Episcopal Mission in Mexico was founded by Rev. Wm. Butler, D.D., who arrived in Mexico February 19, 1873, and continued for six years as the superintendent. The Mission includes the republic of Mexico, except the states of Chihuahua and Sonora, and the territory of Lower California. The Mission was organized as a Conference January 15, 1885. There are large publishing interests in Mexico City, and very prosperous schools in Puebla, Mexico City, Queretaro, and Pachuca, connected with the Mission.

MISSIONARIES.

Rev. Harry A. Bassett and Mrs. Jennie Sumner Bassett, Rev. Francis S. Borton, D.D., and Mrs. Helen Burnett Borton, Rev. John W. Butler, D.D., and Mrs. Sara Aston Butler, Rev. Ira C. Cartwright and Mrs. Marguerite Green Cartwright, M.D., Rev. Benj. S. Haywood, Ph.D., and Mrs. Harriet Porter Haywood, Rev. George B. Hyde, M.D., and Mrs. Alettha Halstead Hyde, Rev. Levi B. Salmans, M.D., and Mrs. Sara Smack Salmans, Rev. Wm. S. Spencer and Mrs. Florence Gaffield Spencer.

W. F. M. S.: Misses Harriet L. Ayres, Effa Dunmore, Anna R. Limberger, Mary DeF. Loyd, Carrie M. Purdy.

ANNUAL MEETING.

The Mexico Conference was held in Mexico City January 26-30, 1899, Bishop McCabe presiding. Benjamin S. Haywood was received from the Nebraska and Geo. B. Hyde from the Vermont Conference; Miguel Rojas, Vicente Mendoza, Gabriel Rumbia, Petrinelo Constantino, and Pedro S. Paz were received on trial. G. E. Allen was transferred to the Michigan Conference. Geo. B. Hyde was located at his own request. Eduardo Carrero was supernumerary.

The statistics reported 2,265 members, an increase of 100; 1,987 probationers, an increase of 58; 2,908 Sunday school scholars, an increase of 400.

The following were the appointments:

CENTRAL DISTRICT.—J. W. Butler, P. E. Atlantia, to be supplied. Ayapango, to be supplied. Celaya, José Chavez. Chicoloapam, to be supplied. Cipres, to be supplied. Cuernámaro, to be supplied. Guanajuato and El Cubo, L. B. Salmans, Macario Bribesca. Jicarero and Jonacatepec, to be supplied. Mexico: English, H. A. Bassett; Spanish, S. I. Lopez. Miraflores, to be supplied. Pachuca, B. S. Haywood. Pozos, P. V. Espinoza. Puebla and Colonia, Eduardo Zapata; English, W. S. Spencer. Querétaro, B. N. Velasco. Salamanca, P. S. Paz. Silao and Romito, Ignacio Chagoyán. W. S. Spencer, President; F. S. Borton, Professor, in Theological Department; Andrés Cabrera and J. H. Manning, Professors in Preparatory Department in Mexico Methodist Institute. B. N. Velasco, Director; Gorgonia Cora, Professor, in Querétaro Institute. Publishing Agent to be supplied. J. W. Butler and P. F. Valderrama, Editors of *El Abogado* and books.

HIDALGO DISTRICT.—V. D. Baez, P. E. Huejutla, to be supplied. Nextlalpam, L. G. Alonzo. Pachuca and Acayuca, Vicente Mendoza, Petrinelo Constantino. Real del Monte, Miguel Rojas. San Agustín, to be supplied. Tezontepec, Norberto Mercado, Gabriel Rumbia. Tlacinlotepec, to be supplied. Tulancingo, to be supplied. Zacualtipan, to be supplied.

MOUNTAIN DISTRICT.—P. F. Valderrama, P. E. Apizaco, J. T. Ruiz. Atlixco, to be supplied. Chietla and Atizala, to be supplied. Jilotepec, to be supplied. San Martín, to be supplied. Tetela, Edmundo Ricoy. Tezuitlan and Tlapacoyan, to be supplied. Tlaxcala, to be supplied. Xochiapulco, I. C. Cartwright. Zacaola, to be supplied.

OAXACA DISTRICT.—J. M. Euroza, P. E. Cuicatlán, to be supplied. Oaxaca, José Rumbia. Parian, to be supplied. Soledad, to be supplied. Teixtlahuac, to be supplied. Tehuantepec, to be supplied. Tlaxiaco, to be supplied. Zachiá, to be supplied.

VERA CRUZ DISTRICT.—Abundio Tovar, P. E. Atzacán, A. M. Avila. Huatusco, Plutarco Bernal. Melchor Ocampo, to be supplied. Orizaba and Córdoba, E. W. Adam. Tuxtepec, to be supplied. Vera Cruz, J. V. Cuervo.

Since Conference Mr. J. L. Pease has become the Publishing Agent. Rev. Abundio Tovar, Presiding Elder of the Vera Cruz District, has died.

REPORTS MADE DECEMBER, 1899.

STATISTICS: 190 congregations, an increase of 5; 19 ordained native preachers, an increase of 2; 44 unordained native preachers, an increase of 10; 2,520 members, an increase of 255; 2,631 probationers, an increase of 644; 2,851 Sunday school scholars, an increase of 43. During the year there were 444 conversions, 154 adults and 239 children baptized, collections for all purposes \$32,398 silver,

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a gain of about 50 per cent. The properties of both the General Society and the Woman's Foreign Missionary Society are estimated at \$497,490 Mexican, an increase of \$19,265. On these is an indebtedness of \$2,000.

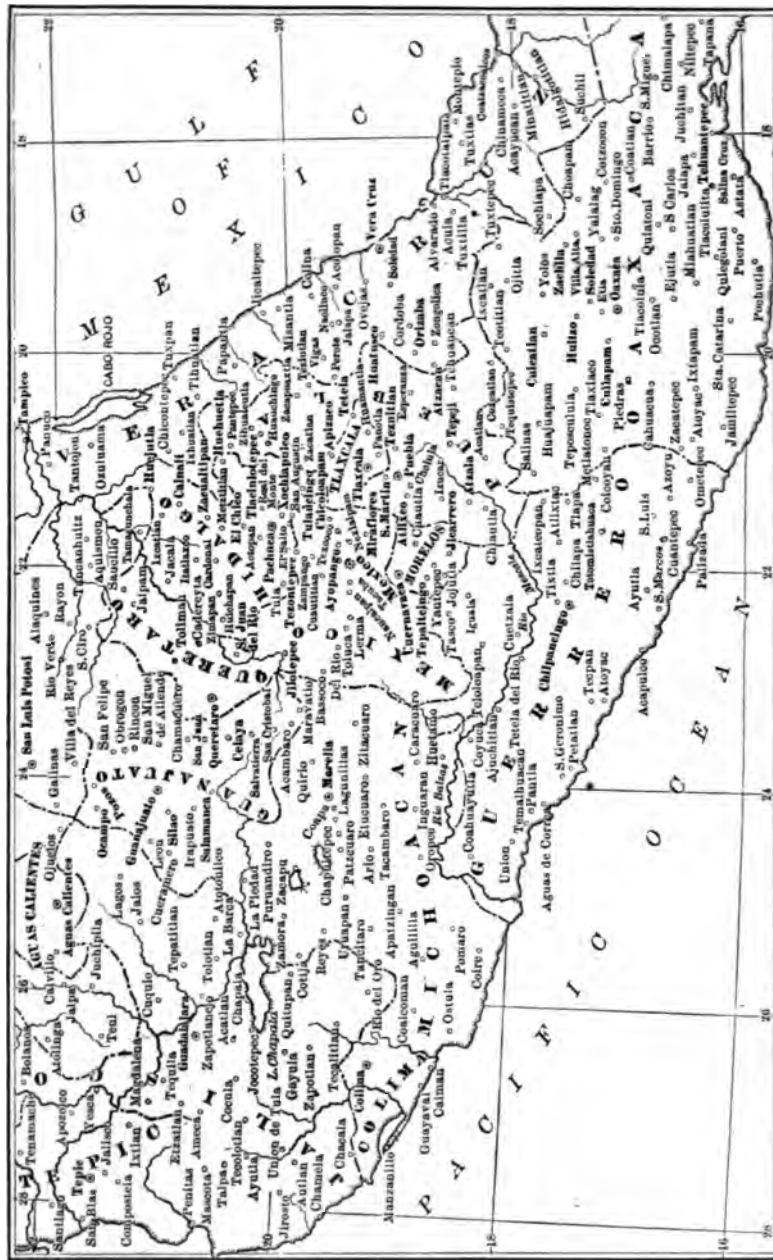
CENTRAL DISTRICT.—John W. Butler, P. E., reports: "The visit of Bishop McCabe the early part of the year was an inspiration to all the workers. We have welcomed to our ranks Rev. Benj. S. Haywood, of Nebraska, and he and his family are valuable acquisitions to our Mission. Our native force has been increased by the addition of Rev. L. A. Chirot, an ex-priest of the Catholic Church, and Rev. T del Valle, who came to us from the Methodist Episcopal Church, South. A new church was dedicated at Cuijingo on August 6, and for the means of building we are chiefly indebted to Mr. Phillip Reynolds, of Brockton, Mass. The church at Poxtla has been repaired and on August 10 was rededicated.

"Our educational institutions are a recognized power in the land. The girls' school at Puebla has the largest enrollment in its history, and its success has caused the subscription of a large sum for the establishment of a girls' Catholic high school in that city. The girls' school in Mexico City is prospering. The girls' school in Guanajuato has outgrown its present hired quarters and its influence is as wide as the State. The Queretaro school records progress each year, its enrollment being larger than ever and the receipts for self-support 50 per cent greater. Our Mexico Methodist Institute at Puebla has had a successful year and grows in numbers and influence. A new wing has been built with local resources and an electric plant installed.

"In the English work the faithfulness of Rev. H. A. Bassett in Mexico City has produced gratifying results, and he has been a leader in a temperance campaign. Rev. B. S. Haywood has had signal success in Pachuca and vicinity, and has had a revival and a gracious ingathering. Thirty-five joined on probation in April and nearly all were received into full membership in October. A church building is soon to be erected. The Epworth League exerts a powerful influence among the young men of Pachuca, and the Bible class, ably conducted by Christopher Ludlow, is a veritable theological institute.

"The Woman's Foreign Missionary Society has enrolled 933 in the schools of the district, and their missionaries and teachers are willing and efficient collaborators with the pastors. The examinations and closing exercises of the schools in Mexico City, Puebla, and Guanajuato gave evidence of faithful work done, while the attendance of prominent natives evinced the widening influence of our institutions. The Bible women in Mexico City and in Puebla continue faithful. A class of seven promising young ladies graduated from the Mexico City school, five of whom are assigned to teach in our mission schools.

"The medical work in Guanajuato under the devoted and enthusiastic medical missionary, Dr. Levi B. Salmans, has been carried on by him in addition



to his regular work. A new hospital was opened for the reception of patients October 3, 1899, with 11 beds, 4 of which are used for employees and 7 by patients; 16 rooms are in use, and are capable of accommodating 30 beds, which should be provided by friends as rapidly as possible. Miss Minnie Manley, a deaconess trained nurse, is in charge of the Nurses' Training School which has been established, the first of its kind in this country. The medical work in Silao and Romita, under Dr.

George B. Hyde, reports 2,629 treated in dispensaries, 1,537 out-of-door sick treated, 2,319 sick treated in private practice. The total income for the medical work was \$1,235.53, and the total receipts from private practice, \$3,273.60 additional. The work has also shown more spiritual results than ever before.

"The English congregation in Pachuca contributed \$1,000, and the English congregation in Mexico City \$1,200 for pastoral support. The native congrega-

tions in Mexico, Guanajuato, and Puebla have paid their pastors' salaries in full.

"The Press, under Mr. J. L. Pease, has been steadily at work during the year, and a larger number of our regular publications than any previous year have been published, and in addition there have been published 20 tracts, each with from 4 to 28 pages, in editions varying from 5,000 to 30,000."

MOUNTAIN DISTRICT.—Rev. P. F. Valderrama, P. E., reports: "All our congregations have had a prosperous year, and our people, who are mostly of the Indian race, have received copious blessings, which have developed a greater interest in all that pertains to the Christian life. Our quarterly meetings have been well attended and conspicuous for their spiritual awakenings. We have received six invitations to occupy new fields of labor, and have accepted three of them, two of which belong to the circuit of Zochiapulco, and one to the circuit of Atzala. In this last, the beautiful village of Huehuetlauh, they offer to pay the rent of the church and contribute \$10 monthly to help pay a schoolmaster, besides paying whatever may be assigned them toward the expenses of the church. On the district there have been 22 conversions, the largest number being on the circuit of Apizaco. At least half of the conversions come from the schools supported by the beneficent Woman's Foreign Missionary Society. All the schools on the district have largely increased the number of their scholars. The people are poor, and none of our congregations are self-supporting; but I believe the members are contributing to the utmost of their strength. The opportunities to publish the Gospel have greatly increased among us."

HIDALGO DISTRICT.—Rev. V. D. Baez, P. E., reports: "The work in general has not only kept up to its former standard, but in some places has gained considerably. On the San Agustin circuit, at Santo Tomas, one of the brethren has loaned his house for the services, and worked effectually in aiding the pastor. On Tepayahualco, one of the brethren is working earnestly to finish a new house to provide a good place to hold meetings. In Acelotla the room cannot contain those who wish to attend, and they are planning to build a church and a parsonage; and the pastor who preaches at the six appointments is also in charge of a day school. On the Nextlalpam circuit are three appointments, and the pastor has 104 scholars in his school. Tulancingo is a difficult field, because of its fanaticism, but the services have been pretty well attended. In Alfajayuca the congregation is floating, but some good is being done. The brethren in Tlacuilotepec are faithful and consecrated.

"On Real del Monte circuit are four congregations, and in Real three whole families have recently been converted; the congregations are large, and 10 new members have been received, and the school has enrolled 84 scholars. In Tezontepec the congregation is not large, but is devoted, and the 2 schools enroll 44 scholars. In Zacacaleo 30 persons were received into full membership in October, and a brother has presented us with a large house for the school and for holding the services, and this, with

the one that was bought for the home of the worker, gives us sufficient facilities for active work. The congregation in Zacualtipan is in good condition. In Pachuca the chapel is full nearly every Sunday, and is sometimes crowded, and we hope soon to have a new church building. The Sunday school has 130 pupils, and the 3 Epworth Leagues have 170 members, young people of both sexes. The members have contributed liberally toward self-support, and will soon be able to support their pastor. The Methodist (Villagran) school in Pachuca has supported the school in Nextlalpan. The girls' school in Pachuca (Hijas de Allende), under the direction of the Woman's Foreign Missionary Society, has an enrollment of 431 pupils, and is doing much good, and the new English school under Miss Hewitt is prospering. Seven Epworth Leagues have been established on the district."

OAXACA DISTRICT.—Rev. J. M. Euroza, P. E., reports: "In Oaxaca there have been 3 conversions and an average attendance on the services of 30 persons. The day school has improved and has 52 scholars. The Soledad circuit has had 3 conversions. The average attendance at Soledad has been 30. In Cuicatlan, there is a small congregation of from 12 to 15. The Huitzo circuit has 9 congregations, and most of them are doing well. The little congregation of San Geronimo has bought an organ to lead the singing in their services. The village of Zachila is the center of thousands of Zapoteca Indians, the greater part without mixture with Spanish or other races. Among the members of one of our churches we have one Zapoteca prince, descended in a direct line from the last Zapoteca king, and he is one of our most faithful members and constant attendant of the congregation. The services are well attended, and there have been 14 conversions during the year. In the day schools in Zachila and Cullapa we are educating 102 boys and girls. We have adopted the plan of collecting enough money in the day schools to support them."

VERA CRUZ DISTRICT.—Rev. Abundio Tovar,* P. E., reports: "The yellow fever has invaded many places and especially, Tuxtepec, Cordoba, and Orizaba, and has interfered with our services, but our pastors have remained at their posts. In Orizaba are good congregations, and the Sunday school has exhibited much interest and enthusiasm. In the little Indian village of Atzacan we have solid foundations among the members and a day school of 35 scholars. We greatly need here a house for the pastor. Huatusco has lost many of its people because of unfortunate agricultural conditions, and our congregation has suffered greatly. In Centla our work is in good condition. In Tuxtepec the Lord has greatly blessed us, and the two pastors have not been able to go to all the different places where the people have asked for them. A day school for boys and girls has been established with an attendance of 100 pupils. If we had a comfortable church and a good school house in Tuxtepec, we could have 100 members and a school of 200 pupils."

* Died of yellow fever December 18, 1899.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Mrs. Mary Rankin Rudisill.

MARY M. RANKIN was born in West Liberty, Baltimore County, Md., March 9, 1854, her parents being R. G. Rankin, M. D., and Mrs. Margaret Rankin, and thirty-five years afterward, as Mary Rankin Rudisill, she entered into the heavenly rest from Madras, India. She was surrounded by the best of Christian influences in her childhood, and her intellectual training was received in part at Williamsport Seminary and from a governess, Miss Kate Turner, "a woman of marked intellectuality." When fifteen years of age she was converted, realizing the presence of a personal Saviour, and rejoicing in his love, and she was ever a ready and glad witness to his power to save.

On January 23, 1873, she was married to Rev. A. W. Rudisill, of the Baltimore Conference, Methodist Episcopal Church, then stationed at Harford Avenue, in Baltimore, and as a pastor's wife at Harford Avenue, North Baltimore station, Waverly, Govans-town, Centre Street, Cumberland, and Eutaw Street, Baltimore, she exhibited the grace and power of Christianity, and was ever gladly welcomed and deeply loved.

In 1884 Dr. Rudisill, then Presiding Elder of the West Baltimore District of the Baltimore Conference, received the call to go as a missionary to India, and Mrs. Rudisill, constrained by the love of Christ, was ready to go with him.

They sailed for India in November, 1884, arriving there December 23. Dr. Rudisill was placed in charge of the Madras District, South India Conference, and the English Church at Madras, and then commenced for Mrs. Rudisill four years and nine months of active, earnest, faithful, consecrated missionary service.

She was deeply interested in the welfare and salvation of the native population, and gave them not only her sympathy, but her earnest efforts for both their temporal and spiritual welfare.

She was the first superintendent and the first treasurer of the Woman's Foreign Missionary Society in Madras, the results of which have been glorious. One who carefully studied the work has since written:

"Eyes that knew not the construction of a letter are now studying our Christian literature; tongues that only uttered senseless invocations or imprecations to senseless gods now sing Christian hymns and offer Christian prayers; faces that were stupid in their ignorance are now illumined with thought, and purpose, and hope; minds that were barren and stolid are now awake and inquiring; lives that were inane and inert are now active and earnest; hearts

that were comfortless and hopeless have heard the message, 'Let not your hearts be troubled. Ye believe in God, believe also in me,' and have received the Comforter; bodies racked by sickness and the agony of pain have felt that pain assuaged as they have whispered the magic name of Jesus; the ordinance of baptism has been pleaded for and received by dying women as a confession of faith at the cost of every earthly tie; the elements of Christ's broken body and shed blood have been taken under the very shadow of the household gods, and in the midst of the heathen family, and the darkness of hopeless death has been illumined by the light of Christian faith and hope."

Mrs. Rudisill also gave special attention to the training of the young in the Sunday school and

through the Epworth League.

Rev. G. W. Isham wrote from Madras after her death, "There have gone out from among the young people that were under her teaching and inspiration here, four to mission work, one has completed a medical course and consecrated her life and skill to the Lord's service, and still others fill various places of usefulness. She also organized the Vepery Auxiliary of 35 members of the Woman's Foreign Missionary Society."

In connection with others she organized in Madras two day schools, one high and one low caste, and planted the germs of an orphanage.

She felt that India greatly needed Christian literature, and by careful study fitted herself for the work of furnishing it and assisting her husband in his literary labors. During the last two years of her life she edited the Tamil edition of the zenana paper published by the Woman's Foreign Missionary Society, and her literary ability, artistic taste, and Christian spirit made it a power for good. Four days before her death she sat up in her sick bed and wrote her last contribution for it.

She labored beyond her strength. Friends urged her to return to America for recuperation, but she loved India and would not leave what she believed was her God-given work. Her last severe illness was short, lasting only one week, and on Sunday night, July 7, 1889, she left earth for heaven.

She knew that she was dying. To her weeping husband she said, "The eternal God will be thy refuge, and underneath shall be the everlasting arms." She was not only able to say, "God's will be done," but she cried triumphantly, "Praise the Lord!" On Saturday evening, July 6, with her husband, pastor, and a few precious fellow-workers, she partook of the communion. Sunday morning dawned and she knew it was to be her last day on earth. During the day she talked of Jesus and sang his praises. Even-



ing came. Her mind seemed wandering from earth to heaven, and she cried, "I am going home."

A sister missionary who was with her described the scene: "At times, in the intervals of suffering, she would break forth into singing. Once she sang alone, 'There'll be no sorrow there,' and when in the last moments, though unconscious, we sang this hymn softly for the one then nearing home, she caught the strain and feebly sang a few notes. Once, after we thought never to hear that sweet voice again—for she was always a sweet singer—we stopped to listen and heard her sing, 'Praise God, from whom all blessings flow.' It seemed to us that angels must be singing doxologies in heaven over the loved one coming home, or perhaps her lips had already caught the strain from theirs, for the sweetness of her voice filled us with the sense of awe."

Her funeral gave some faint indications of how deeply she had impressed herself upon the people of Madras and how much she was loved. Friends carried the body to the church, which was crowded with weeping people, as ministers of different denominations paid their touching tributes. Then the congregation drew near and printed their last kisses on the lovely face. The casket was borne by the official members of the church to the cemetery followed by hundreds, and the grave was filled and covered with flowers.

The members of the Vepery Church, the English residents, and the natives asked the privilege of placing over the grave the memorial stone, and this was granted them. On it was inscribed her name, the date of her birth and death, and the words, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Miss Grace Stephens wrote from Madras soon after the death of Mrs. Rudisill: "I wish you could see her grave. It is surrounded with bright and beautiful plants. There is one which she herself raised and cared for. It is a perfect beauty, called 'The Prince of Wales Feathers.' The leaves are of rainbow tints and colors, and they fall like plumes. There are also palms of different kinds which she loved so much. I am so glad Dr. Rudisill granted us the honor and privilege of building a monument over the grave. It is to be of India stone, the plan of it just as the dear one would have liked. The ministrations of Dr. and Mrs. Rudisill were so wise, kind, loving, and gentle, and they not only helped but led us. My prayer is that we will at the last be found worthy of the sacrifice and loyalty of these two faithful servants of God."

Mrs. Rudisill was an inspiration to the missionaries with whom she labored while living, and much more after her death. One writes: "Her death has inspired me with greater love and zeal for the work. It has become a precious charge to me now, and one that I shall hold most sacred, a work which she was instrumental in opening here. Every time I go out, every heathen face I see I think of her life and death, and how it does inspire me to press forward and to do with my might the work so dear to her."

Another writes: "We feel that a new zeal and

devotion are begotten among us missionaries. The dread of being buried in an Indian grave is dispelled since our sister has gone before. The very soil of India has become precious to us. India is becoming sainted to us since the ashes of our own Brother Eddy, and the saintly Bowen, and Sister Ernsberger, and Dr. McCoy, and Sister Winter, and Sister Rudisill rest here. We feel to-night that there will be a peculiar glory in waking from a missionary grave in a foreign land on the morning of the resurrection. We don't know what changes may come, nor how our earthly ties and responsibilities may prevent us from sharing in this blessed privilege; but for me, I make my choice now before God and heaven and this people. I would rather labor on in obscurity to the end of my years, and be followed to my grave by those for whom I had given the service of my life, and arise at last from a grave in this needy land, than to enjoy all the privileges of fame, fortune, friends, and comfort the Western world can afford. We have not always been so. Since we came here the thought of dying and being buried in this heathen land has sometimes filled us with dread and weakness. But God is blessing our sister's death to our benefit, and we are changed." Others write of the great blessing the life was to them and rejoice over its memories.

By a resolution of the Central Conference of India the Methodist Episcopal Publishing House, Madras, stands as a memorial to her, and in all official records is called "The Mrs. Mary Rudisill Memorial Publishing House."

All honor to the brave, consecrated, devoted missionaries, who give themselves to the deluded worshippers of false gods in loving service, even unto death.

Christ's Other Sheep.

CHRIST'S "other sheep!" from Ethiop's plains,
From realms 'mid Arctic waters;
From Ind's rich clime, stript of their chains,
He brings God's "sons and daughters!"
And as each wanderer homeward hies
(Who of the search may tell the cost?),
"Rejoice with Me," the Shepherd cries:
"Lo! I have found that which was lost!"

'Tis your high privilege to be
Coworkers in his tolling;
The "travail of his soul" to see—
Death's ranks to aid in spoiling;
For *him* your work: for, "Inasmuch"
As for his "little ones" ye live,
His own deep heart of love ye touch,
To *him* your gold, your work, ye give!

Let India *feel* the love that burns
In you through Christ; revealing
God's love that o'er all nations yearns,
"His own" in each one sealing;
Spread wide the glorious news! let all
Know the Good Shepherd's patient love!
His "Holy Flock" he soon will call
To the "one fold" with him above!

—Edwin C. Wrenford.

Mrs. Lydia Hayes Waugh.

LYDIA MARIA HAYES, youngest daughter of Rev. Gordon and Mary E. Hayes, was born in Washington, Conn., November 25, 1839. Her father was a Congregationalist minister, who graduated from Yale College in the class of 1823. Her early education was received at home from her father and elder brother, and she was greatly favored by her religious and intellectual surroundings. She was a very bright child, and when but seven years of age was studying Latin.

Afterward she attended the academy at Bennington, Vt., and in 1856 entered the Northwestern Female College, at Evanston, Ill., then recently established by her brother-in-law, Professor Wm. P. Jones, A.M., of which she became the first graduate, graduating in 1858 in the classical course. She then entered the college as a teacher.

She was married March 2, 1859, to Rev. James Walter Waugh, a graduate of Allegheny College and of Garrett Biblical Seminary, at Evanston, who had been appointed a missionary to India, and with her husband and several other missionaries (Rev. J. R. Downey and wife, Rev. E. W. Parker and wife, Rev. Charles W. Judd and wife, and Rev. J. M. Thoburn) she sailed from New York for India April 14, 1859, in a sailing vessel *via* the Cape of Good Hope, a voyage of over four months, arriving in Calcutta August 21, 1859. Of the voyage she wrote: "It was, all things considered, a pleasant one. It was certainly conducive to elevation of thought and greater spirituality. In those long months, isolated from worldly cares and distractions, we had time for reflection, which is so essential to the soul's development."

They remained nearly a week in Calcutta and then traveled for eight days across great rivers and through large cities and towns to Lucknow, where the first Mission Conference was held under the superintendency of Dr. Wm. Butler. They were appointed to Shahjehanpur, where they remained one year; then they were transferred to Bareilly, which was their home from 1860 to 1865; then to Lucknow for the next five years.

Among her intimate friends Mrs. Waugh was known as "Lillie," loved and cherished for her affectionate and sympathizing spirit, and this endeared her greatly to her fellow-missionaries, helping and blessing them in their work.

She was a consecrated missionary. In 1858, after the decision to go to India, she wrote: "I feel the missionary spirit, and to-day am glad in my heart that I have before me the bright prospect of being a missionary to the heathen." In her India diary are entered frequent expressions of her devotion to her work, such as, "O how blessed is this renewed

consecration to the soul!" "Renewed consecration to God to-day for a new year of life, and for life."

She had great facility in acquiring languages, and soon mastered the Hindustani, and was the first to translate into simple, mellow Hindustani the well-known evening prayer for children:

"Now I lay me down to sleep,
I pray the Lord my life to keep;
If I should die before I wake,
I pray the Lord my soul to take."

The Hindustani words are fitted as well for millions of young oriental lips as the English version for those of the Western world. They are:

Ab lettá hún, main sone ko,
Khudá hamará Hámi ho;
Jo rát men mujhe mant áwe,
Ráh meri tere pás jáwe.

Mrs. Waugh taught her own little ones, as they bowed at her knee each night in their far-away Eastern home, to say this child prayer, the two older repeating it in English and the two younger afterward in the melodious Hindustani, which they in their very early years better understood. The translating into the vernacular was very congenial work to Mrs. Waugh, and she greatly assisted her husband in preparing matter for the "Mission Press."

Mrs. Hauser, a fellow-missionary, wrote of Mrs. Waugh's work: "Her first missionary work in Bareilly was among a class of cooly women, who were incomprehensibly dull and slow to learn. She worked earnestly for them, never blaming them for their dull-

ness, but only weeping over her own inability to make any greater impression on their minds. She only ceased her efforts for these women when she removed from Bareilly to Lucknow. Upon the establishment of the Girls' Orphanage in Bareilly Mrs. Waugh began to teach regularly in that school. In this work she was very successful and greatly beloved.

Mrs. Waugh inaugurated a work in Lucknow which will have a lasting influence on the evangelization of India. This was in 1867 in the system of Bible readers for women and zenana visitation. One who was associated with her in mission work has lately written: "While in the city of Bareilly, 1860-65, in counsel and company with Mrs. Dr. Butler, she had tried to introduce work among the women of that city—had made a beginning and attained a little success, when she and her husband were transferred for work to the larger city of Lucknow. Very many earnest and devout women, native and foreign, have since then engaged in this work, and their labors have been crowned with wonderful success. Nearly all those early workers too, like Lillie Waugh, have been 'crowned' and are, with their de-



voted young leader, called to 'higher service' now 'before the throne,' still 'serving Him night and day in his temple.' Joya Dassi and Priscilla Masih, of the early women evangelists, were crowned long years ago. Only dear old Caroline Mama, saintly (and sainted) Phœbe Rowe's loved assistant and companion, now lingers on the shores of time, still working and waiting till her transfer comes."

While in Bareilly, India, Willie, her dear little boy, died. When he was dying she held him in her arms, unwilling that anyone should relieve her of the care in that hour, saying, afterward: "I felt that he was going from my arms right to the arms of Jesus, and I could not give him up to anyone else."

For ten and a half years she labored faithfully and successfully in India, until it was deemed best that she and her children should return to America, that she might recuperate her own strength and give her children better school facilities. She bade farewell to her husband in February, 1870, who was to remain a year longer in India before taking a furlough, and started for America *via* the Red Sea, with her four children and a servant. At Suez Miss Frances E. Willard, her college mate and lifelong friend, met her and afterward wrote: "Long we sat hand in hand, talking over the lessons of the years—their gains, but most of all their losses. She loved my sister Mary, and spoke sadly of her early death; and then she told me that, aside from the necessity of bringing home her children, her chief reason for returning was to see her parents, who were growing old, and had written of their great longing, after all these years, to see her face once more. But even while she was on her way to the port whence she sailed a letter came saying that her mother, who had lived on tranquilly in health all these years of her absence, had died now on the eve of her return."

She went to Ravenswood, Ill., and found rest in the hospitable home of her sister, Mrs. Jones, and a warm welcome from many friends. In April, 1872, she received a letter from a young lady who wished to fit herself to become a missionary in India, and the following was her reply:

"MY DEAR MISS M—: I am very glad to know that you wish to study at Ravenswood, and I shall be most happy to give you lessons in Hindustani. I am sure it will be a great advantage to you to begin the language before going out to India, and it will be very pleasant for us to become acquainted with you here. You have our warmest sympathy in your preparation for a work that is very dear to our hearts. Life seems worth living when it can be devoted to a purpose so noble. There are many pleasant compensations in our life in India for the pleasures we forego in leaving a Christian country; and I believe it is always best to look on the bright side wherever we may be. I wish I could study medicine with you before returning to India; and this I could do were it not for the care of my little ones. I have read a great deal of medicine for my own instruction; but not enough to give me confidence in practicing. I hope the time may soon come when it shall seem less a sacrifice to go to a foreign

land, and hundreds of our young men and women be eager to bear their part of labor in the foreign field as they now do at home."

Dr. Waugh returned to the United States in 1871, and he and his wife expected to leave their children in America and sail for India in September, 1872.

In May, 1872, one of their children was taken ill, and the mother nursed him day and night. When he grew better she sickened suddenly. "In her delirium she would speak nothing but Hindustani; her thoughts were of the far-off Orient, the unfinished work, the sad-faced friends she had loved and labored for." She grew better, then worse again, and on June 14, 1872, at Ravenswood, near Chicago, she passed away to the Christ for whose sake she had labored, and to the loved ones who had gone before. She was buried beside her mother in Rose Hill, one of the most beautiful of the cemeteries of Chicago, and where are buried Bishop Hamline, Dr. Dempster, and many others whose names are historic in the Church.

Rev. James Baume, who had known her in India, and who was pastor at Evanston at the time of her death, wrote of her: "Mrs. Waugh was zealously employed in India in the zenana work of the Mission; visiting the women of well-to-do Mohammedan and Hindu families, teaching them to read, and telling them about the true way and the only Saviour. In this work her knowledge of the language, her well-balanced character, her sincere and intelligent piety, her quiet and dignified presence, gave her great influence, and commanded the respect of all she could thus reach. It was her delight to be employed for Jesus. There was nothing spasmodic, demonstrative, or merely impulsive in the religion and life work of our sister; but a quiet, self-conscious power that asserted its presence in all her work. There was in Mrs. Waugh a remarkable balance of mind and heart, judgment and conscience. Her life flowed on with the calmness, and yet with the steady persistence, that was at once evidence both of the clearness and the depth of the stream.

"And thus our sister, amid growing domestic cares and the baleful influences of an exhausting climate, yet happily preserved beyond many of her sister workers, found time to devote her best powers to the divine work of lifting the mothers, the wives, and the daughters of India into the light and freedom of Christian civilization, and into the purity and dignity of Christian womanhood."

After her death many of her sorrowing fellow-laborers sent appreciative words. Mrs. D. W. Thomas wrote: "She was so brave-hearted, so true and noble in all her aims and ambitions; it was inspiring to be associated with her." Dr. Mansell wrote, "The pride and princess of the India Mission has been taken from us." Mrs. Messmore wrote, "She will live in my memory as a sweet and noble presence." Mrs. J. T. Gracey wrote, "The past ten years of our intimacy is now one delightful reminiscence." Mrs. Hauser wrote, "No greater loss could have occurred to the Methodist Mission in India, by the death of any one of its members, than has been sustained in the death

of this beloved woman, this earnest and well-qualified missionary." Miss Willard called her "the ideal missionary actualized."

Mrs. Bishop Thomson, in August, 1872, penned the following beautiful lines on the death of Mrs. Waugh:

The Master called her home,
Celestial joys to greet;
There evermore to roam
On tireless, joyful feet,
O'er pastures green and sweet,
Where crystal waters meet,
Where summer's fervid heat
Nor win'try storms may come;
The Master called her home.

Alas! for him who sheds
The tear of loneliness;
For those whose bright young heads
Were pillowed on her breast,
In infancy's soft rest,
By mother-love caressed
For each whose life she blest,
Who now in sorrow treads
The path by grass-grown beds.

O friends, so sore bereft!
O mourners o'er the seas!
The fragrance she has left,
Like heaven's ambrosial trees,
Shall linger on each breeze,
Here, and beyond the seas,
Till heaven's full mysteries
Your longing souls have cleft,
No more by death bereft.

And ye yet in the field
Where she had toiled so long,
New power for Jesus wield
The whitening grain among;
O may your souls grow strong
With thinking of the song
That thrills her rapturous tongue,
'Mid yon immortal throng
Where all her wounds are healed—
Brave toilers in Christ's field.

Alas! for those who'll weep
And watch for her in vain,
In homes far o'er the deep,
Whose path she first made plain,
To Him who once was slain,
Eternal life to gain,
Her voice will ne'er again,
Like music o'er them sweep—
Alas! for those who'll weep.

No dread of parting now
From those she held most dear;
No weary, aching brow,
No sad and bitter tear;
No chilling doubt or fear,
No wall above the bier,
Can reach that radiant sphere;
No heads 'neath sorrows bow
Where she rejoiceth now.

Rev. Finley D. Newhouse, D.D.

DR. NEWHOUSE was a missionary in India from January, 1886, to March 22, 1889. He returned to the United States, and died December 19, 1899, after an illness of one week. At the time of his death he was Presiding Elder of the Mankato District, Minnesota Conference. Rev. John Merritt

Driver pays the following tribute to him in the *Midland Christian Advocate*:

"A preacher, and the son of a preacher, his career, though brief, was brilliant, vicissitudinous, and extraordinary. Though only in his forty-third year, he had served the Church in Indiana, South Dakota, Minnesota, South America, and British India; an editor, a college professor, a pastor, and a presiding elder. He was made a Master of Arts by his alma mater, the De Pauw University, at Greencastle, Ind., and received his Doctorate in Divinity from the Dakota University. His charges in the Northwest were: Huron, S. Dak.; Franklin Avenue, Minneapolis; Red Wing, Blue Earth City, and Mankato District.

"Dr. Newhouse was wedded to Miss Ida Fox, of Williamsport, Ind., December 14, 1885, and from this union three children were born, Frank and Ada, the one ten years of age, the other eight, both of whom are living, and Merle, who died in Blue Earth City. Omer Newhouse, M.D., a brother, and Mr. John Fox, father of Mrs. Newhouse, were with the stricken family at the last.

"Dr. Newhouse, though ambitious, was fraternal; though an intense Methodist Episcopalian, he dwelt in brotherly love with all denominations; though an ardent, almost passionate, follower of Christ, held the unsaved in tenderest esteem, and never wearied of trying to woo them to the great and only Saviour; though feminine in his sensibilities, suffering the deepest tortures from the ordinary and inevitable infelicities of fortune, he was singularly sweet, and patient, and uncomplaining in affliction; though shrinking from the turbulent masses, a pale, and patient, and faithful-unto-death nurse and watcher, rather than a Mars-clad warrior, he, nevertheless, in every charge bound to him with cords of unwordable love many of the strongest and choicest spirits.

"As a student he especially reveled in *belles-lettres*. He was an artist rather than a philosopher or a theologian; an artificer rather than an architect; a Raphael rather than a Sir Christopher Wren; a wizard at the keyboard of the great organ. He was in affinity with such men as Ruskin, Mercein, Macaulay, the Arnolds, and other great masters of elegant diction.

"As a preacher he combined the mysticism and estheticism of Emerson, the lit and felicity of Hillis, and the fiery impetuosity of the late Thomas M. Eddy, and but for an exceedingly slight and frail physique, and frequent and prolonged illnesses, which always left him extremely weak and emaciated, he would have reached the very highest rank as a preacher. As it is he has left behind him an enviable record, and many to whom he has ministered will ever hold his memory sacred.

"At the funeral services Bishop Joyce delivered the address; Rev. F. A. Hawks read the hymns, Rev. Dr. Hanscom read the Scriptures; Rev. W. N. Jamison offered prayer.

"He was interred at Williamsport, Ind., Friday afternoon, December 22, 1899, in which city his afflicted wife and children will make their future home."

THE MISSIONARY PULPIT.

The Great Commission.

Go ye into all the world and preach the Gospel to every creature.—Mark 16. 15.

THE *regenerating power* of the Gospel is as wonderful to-day as when Christ gave the great commission. Spiritual manhood is begotten to-day by *the truth* (1 Pet. 1. 23 ; James 1. 18).

We have as much reason to *glory in the cross* as had Paul (Gal. 6. 14).

We have no more reason to be *ashamed* of the Gospel than Paul had (Rom. 1. 16).

Believing is still necessary to *salvation* ; *preaching* is still necessary to *believing*, and regular, continual, and liberal offerings of *money* are necessary to *preaching* (Rom. 10. 14, 15).

2. The commission is as incumbent on Christians now as it was upon the apostles.

(a) The world's *need* of the Gospel is as imperative as it was at the beginning. (b) The *difficulties* now in the way of its universal proclamation are not so formidable as they were then. *Providence* has removed many of them. (c) The *success* of the Gospel is as real and gratifying to-day, where worthily proclaimed, as it was in the apostolic era. This is abundantly shown by missionary letters and biographies.

3. *Common sense* and the *Scriptures* teach us that *all Christians* should share earnestly and bountifully—"each according to his several ability"—in the mission for which *Christ* died, and for which the *church* was established ; namely the salvation of the whole world.

See Matt. 25. 15 ; 20. 28 ; 10. 8 ; 2 Cor. 8. 1-15 ; Acts 20. 35.

All should imitate and follow Christ, and have his spirit (Rom. 8. 9).

His spirit was preeminently *missionary* (Phil. 2. 5-8 ; 2 Cor. 8. 9 ; John. 3. 16).

4. They who, though not able to *go*, are able to *give*—who, in other words, can do better service by *giving* than by *going*—should make the giving a matter of *heart*, of *conscience*, and *understanding*, and should thoroughly consecrate their *substance* to the greatest and worthiest cause ever known—that of *bringing a lost world to Christ*.

5. If anyone be *skeptical as to world-wide missions*, it is his sacred and bounden duty to thoroughly *enlighten* himself in the premises, for which enlightenment there is ample opportunity, through the magnificent and thrilling literature of facts on the subject. An honest investigation will make *every* true Christian a liberal, regular, and enthusiastic supporter of missions.

6. No *preacher* can get the essence of the commission into his soul and get the life of the "*Vine*" into himself as a "*branch*" and then fail to bear rich clusters of *missionary grapes*.

I believe that that preacher who refuses or neglects to inform himself and his congregation as to their divine obligation to "*sound out the Gospel*" of the grace of God throughout the world is "*a cumberer*

of the ground," and deserves to be treated as such. Truly the ax is laid at the root of every fruitless tree, and only thorough reformation can save it from falling. Verily "*necessity*" is laid upon the *whole Church* to publish among the nations the Gospel of salvation. Happy indeed are they who, concerning this grave matter, can say even now, not only that "*necessity*" is upon us, but also "*the love of Christ constraineth us*."—*I. J. Spencer, in Missionary Intelligencer.*

A Lesson in Giving.

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

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3. 10.

IN everything, from the first breath to the last, man must have the cooperation of God. Even in things evil God gives breath and all things, as Paul says. The partnership is so clear that man can do nothing without God. Therefore one partner must not rob the other.

It would be well if we could drop the word "*giving*" out of our ecclesiastical nomenclature, and substitute "*accounting for stewardship*" instead.

Mutual help is the great law on which this universe depends. This is applicable in all high life—the family, the arts, in man's great material achievements, and the commonwealth. Angels are ministering spirits, and God's whole being flows forth to bless others. No wonder that he loves one so like himself that he gives with a cheer.

It is better to be a fountain gushing with exuberant abundance for the refreshment of thousands than a pool which receives the drainage of many slopes, and gives out nothing but malaria. If men will be like God, they must distribute and bless.

Points: 1. Give God your best service, heartiest hours, loftiest praise, tenderest love. Do this from the gladness of love, not for pay.

2. Exult in the glorious prophecy that foresaw and declared, in that far-off time, our service, knowledge, and love of to-day.

3. Note the results of a true accounting, a bringing of *all* the tithes: (1) A testing of the Lord's promises till we shall feel that they can never fail. (2) An opening of the windows of heaven for blessings, as they were opened for the waters of the deluge. (3) An equal superabundance of blessings. So Christ says: "*Good measure, pressed down, shaken together, running over.*" The supersufficiency for self availing for others. (4) A restraint of locusts, phyloxera, etc. (5) A recognition by all nations that the Lord of hosts makes a delightful land for such people.—*Sunday School Times.*

"INTO all the world," said Jesus,
"Preach my Gospel, tell of me,
That the world may hear the story
Of redemption full and free."

MISSIONARY CONCERT.

Program.

READING SCRIPTURE: Rom. 10. 1-15.

SINGING: Methodist Hymnal, Hymn 922:

Assembled at thy great command,
Before thy face, dread King, we stand.

PRAYER: For Japan: Its people, government,
missionaries, native Christians.

SINGING: Methodist Hymnal, Hymn 914:

Light of the lonely pilgrim's heart,
Star of the coming day.

QUESTIONS on Japan.

QUESTIONS on Protestant Missions in Japan.

QUESTIONS on Methodist Episcopal Missions in Japan.

SINGING: Methodist Hymnal, Hymn 917:

Soon may the last glad song arise,
Through all the millions of the skies.

COLLECTION.

REFERENCES: *The Gist of Japan*, by R. B. Peery; *In the Land of the Sunrise*, by R. N. Barrett; *Japanese Girls and Women*, by Alice M. Bacon; *Occult Japan*, by Percival Lowell; *Budget of Letters from Japan*, by A. C. Maclay; *Sunrise Kingdom of Japan*, by J. D. Carrothers; *The Story of Japan*, by David Murray; *The Ainu of Japan*, by John Batchelor; *Rambles in Japan*, by Canon Tristram; *Prince Siddhartha, the Japanese Buddha*, by John L. Atkinson; *Fairy Tales from Far Japan*, translated by Susan Ballard.

Questions on Japan.

What are the area and population of Japan? The area of Japan is 147,655 square miles, and the population 42,708,264. In addition to this are the possessions ceded by China to Japan: Formosa, with an area of 13,541 square miles, and a population of 1,996,989; the Pescadores, with an area of 49 square miles, and a population of 44,820.

How long has it had a written history? Over 2,500 years.

How long has its present dynasty of rulers continued? Since 600 C. B., the present emperor, Mutsuhito, being the 121st of his race. He was born in 1852 and ascended the throne in 1867.

What great change took place in 1871? The abolishment of feudalism, the dispatch of the first embassy to foreign lands, the beginning of the first railway, the beginning of the post-office system, the starting of the first newspaper.

How is the country governed? Previous to 1889 the government was an absolute monarchy, but since then the emperor is aided by an Imperial Diet, the latter consisting of a House of Peers and a House of Representatives.

What is the capital of Japan? Tokyo, 17 miles inland. It had a population in 1897 of 1,299,941.

What is said of the children of Japan? They are gentle, polite to all persons, obedient to their parents, and have much to make them happy in the love of their parents and their many toys and games.

What attention is paid to education? Elementary education is compulsory, and the government provides 27,000 elementary schools, about 1,500 higher schools and colleges, and 3 universities.

When was Japan opened to foreign commerce? In March, 1854, a treaty opening certain ports for commerce was made by Commodore Perry in behalf of the United States, and treaties with other nations followed.

What is the primitive religion of Japan? Shintoism. Shinto means "the way of the gods." It has no moral code, and no sacred books, and consists chiefly of ancestor and nature worship, and reverence for the imperial family.

What religion was early brought into Japan? Buddhism, in which salvation is obtained through self-denial and discipline. It believes in the transmigration of souls. Its buddhas are men who have reached perfect holiness after tolling through endless ages and countless existences. The heaven it offers is a loss of personal identity and practical annihilation.

What other religions are believed in by the people? "Confucianism," which has to do chiefly with morals and politics, and has been called "a pantheistic medley;" and "Tenrikyo" (Doctrine of the Heavenly Reason), which originated in Japan early in the present century, adopting some of the teachings of both Shintoists and Buddhists and believes in faith healing. Its worship consists in prayer and in praise and thanksgiving by music and dancing.

When was Christianity introduced into Japan? In 1549, by Spanish Roman Catholic priests under the leadership of St. Francis Xavier; but they were banished in 1587.

When was Protestantism introduced into Japan? In 1859. Rev. John Liggins arrived in Nagasaki May 2, 1859, and Rev. C. M. Williams the next month, having been appointed missionaries to Japan by the Foreign Mission Committee of the Protestant Episcopal Church of the United States. They had both been missionaries in China. Mr. Williams was consecrated Missionary Bishop of China and Japan October 3, 1866.

What other Churches sent missionaries the same year? The Presbyterian Church sent Rev. James C. Hepburn and wife, who arrived October 18. The Dutch Reformed Church sent Rev. S. R. Brown and D. B. Simmons, M.D., who arrived November 1, and Rev. Guido F. Verbeck, who arrived November 7, and all three were joined by their wives from Shanghai December 29.

How many were baptized in the Protestant Missions between 1859 and 1872? Ten persons. Yano Riu, baptized in October, 1864, by Rev. James H. Ballagh; Murato Wakasa-no-Kami and his brother Ayaba, baptized by Dr. Verbeck May 20, 1866; Shiomura of Hogo, baptized by Rev. C. M. Williams in 1866; Awadzu Komli, baptized by Mr. Ballagh in May, 1868; Shimidzu, a young Buddhist priest, baptized by Dr. Verbeck in December, 1868; three persons—Ogawa Yoshiyasu, Suzuki Kojiro, and an old lady,

baptized by Rev. David Thompson in February, 1869; Nimura, baptized by Mr. Ensor in 1869.

When was the first Protestant Church organized in Japan? On March 10, 1872, in Yokohama, by Rev. J. H. Ballagh. It was composed of nine young men baptized that day, and Ogawa and Nimura, who had previously been baptized. Mr. Ogawa was made elder and Mr. Nimura deacon.

What progress has been made since that day in the Protestant Missions? In 1873 there were 125 church members; in 1876, 1,004; in 1882, 4,987; in 1887, 19,825; in December, 1898, 40,981. There were also in Japan in December, 1898, 423 organized churches, 203 married male missionaries, 29 unmarried male missionaries, 257 unmarried female missionaries—a total of 692 missionaries.

What is the membership of the other Christian Churches? The Roman Catholic Church reports 53,427 adherents, and the Greek Church 24,531 members.

What is the report of the Methodist Episcopal Missions in Japan? See pages 56-59.

Japanese Ten Commandments.

1. BE loyal to the Sovereign, filial to parents, and reverence Divine Beings.
2. Respect the Imperial Family and love your country.
3. Observe the laws of your country, and strive to promote the national interests.
4. Study hard in the pursuance of knowledge, and be mindful of health.
5. Devote the best efforts to your profession or avocation.
6. Make a peaceful home and love your neighbors.
7. Be faithful and benevolent.
8. Take care not to injure others' interests. Practice charity.
9. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.
10. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.

Imitation Japanese.

[To be recited by a little girl in an easily improvised costume of shawls and sashes arranged like the dresses seen in Japanese pictures, having her hair done very high, and carrying a Japanese fan and a paper umbrella.]

If I'd been born across the seas,
In a little house of clean bamboo
Among the flowering cherry trees;
If I'd been fed on fish and rice,
The queerest nuts that ever grew,
And all the different sorts of teas;
If I'd been drawn in jin-riki-shas,
And never seen the railroad cars,
Perhaps it wouldn't seem so nice
To be a Japanese.

But "Mary Jane" does sound so plain
Compared with "Neo Ina Yan,"
And such a place as "Jones's Creek"
(That's where I live and must remain)
Could not be found in all Japan.

Instead of "Pike's" or "Skinner's Peak,"
Of "Fuji-yama" there they speak—
The sacred mountain by the seas.
How elegant geographies
Must be in Japanese.

We have such very common things,
Like pigs in pens and coops of hens,
And corner stores that smell of cheese,
While they have storks with spreading wings
That live among the reedy fens;
Their girls have paper parasols,
And painted fans as well as dolls;
They wade in flowers to their knees
And live a life of joyous ease—
The happy Japanese.

Yet mamma wouldn't be the same
With beady eyes and funny name.
And might not care so much for me,
And—come to think—they never can
Have any Christmas in Japan!
They worship curiosities,
Great metal idols, made by man
About the time the world began.
So, on the whole, I'd rather be
A little, plain American;
An imitation, if you please,
Not truly Japanese.

—Clara G. Dolliver.

What Would You Do?

Now, if you should visit a Japanese home,
Where there isn't a sofa or chair,
And your hostess should say, "Take a seat, sir, I pray,"
Now where would you sit? tell me where.
And should they persuade you to stay there and dine,
Where knives, forks, and spoons are unknown,
Do you think that you could eat with chopsticks of wood?
And how might you pick up a bone?
And then, should they take you a Japanese drive,
In a neat little "rickshaw" of blue,
And you found, in Japan, that your horse was a man,
Now, what do you think you would do?

—Independent.

Fox Worship in Japan.

ONE lovely afternoon after dinner we had *kurumas*, and went to see the famous gardens a couple of miles out of Kumamoto. On our way we stopped to see a "Fox Temple."

I daresay you have heard the fox is worshiped in Japan. People are supposed to be possessed by foxes, especially women. I believe it is really a form of hysteria. After going through a great many *torii* (arches)—at least a hundred I should think—each one erected by people who have been cured, we came to a little house where three old priests lived. These men were supposed to be able to produce cures by incantations, charms, etc., and people possessed are brought to them. The avenue of *torii* went into a wood, and we soon came to a shrine where the prayers and offerings are offered. Besides the people who are possessed and their relatives, farmers also come in great numbers to beg the foxes not to eat their corn, and to propitiate them by their offerings. A priest there told us 2,000 came every month.

The avenue of *torii* went on into the wood, and following it we came to two fox-holes; these had pretty little *torii* erected at their mouths for the foxes to go through, and food and cakes were placed inside for the foxes to eat. It is difficult to believe such things unless you see them.—*Miss Freeth, in Missi-mary Gleaner.*

A Shinto Shrine.

ON a sunny June morning we started from the hotel at Nikko, in Japan, to visit the famous mausoleum of Ieyasu, the first and greatest of the Shogun rulers who held sway in Japan from 1603 till the revolution of 1868. Up the beautiful grassy slopes of Nikko we took our way by broad, stone-flagged paths, amid the majestic cryptomerias for which this region is so famed. On all sides glittering cascades rushed and bounded to the river below, itself a continuous eddying waterfall, as charming a sound as it was a lovely spectacle; and when, looking back from a resting-point in our ascent, we saw the celebrated red lacquer bridge (sacred to the Mikado's use) brilliant with sunshine, spanning the foaming current amid the magnificent fir forest, the scene was one of well-nigh unsurpassable beauty.

The temple buildings and courts which form the gorgeous adjuncts to the Shogun's tomb, and which have been handed over to the Shintoists in the recent revival of their ancient cult, were the first objects of our pilgrimage. The entrance is by a beautiful two-storied gateway, disfigured, however, by the grotesque and grinning images which occupy its side niches. Its supporting columns are decorated with a curious geometrical design, which on one pillar is turned upside down lest the flawless perfection of the pillar should excite the jealousy of heaven. The "evil-averting" pillar this is called. At the temple doorway we had to take off our boots instead of merely covering them with blue wrappers as usual. The interior of the building was richly decorated with gilding, panelings of exquisitely carved eagles, phoenixes, chrysanthemums. The ceilings were adorned with gold dragons on a deep blue ground.

Incongruous seemed the transition from the contemplation of this solid grandeur and artistic beauty to the Shinto ceremony which now took place. A shaven priest, in a loose garb of purple *barège* over white linen, and a high black headpiece, squatted on the temple floor, droning away from a printed book with frequent prostrations, to an accompaniment of gong beating.

A strange feature in the exhibition was a middle-aged priestess, attired in a white tunic, embroidered in bright green, and a scarlet skirt, wearing on her head a square of stiff white muslin, such as one sees among Italian peasantry. At a pause in the performance she advanced with measured steps to the altar, and thence removed two sticks covered respectively with hanging paper strips and little bells, and swung these to and fro while she executed a slow *pas-seul* several times round the floor; and then, as if to complete the effect of a street show, an attendant acolyte came forward to collect dona-

tions, on receiving which the woman priestess presented us each with small, round cakes, one red, one white, wrapped in a paper inscribed in Chinese characters: "The gods are pleased to bestow by imperial appointment an efficacious baptism to remove spiritual evils."

We were also offered wine poured into metal cups. It seemed a painful parody of the Christian communion; and, indeed, the idea of parody seemed to attach to the whole proceeding, which we had some reason to think was a mere pretext for the obtaining of tourist gratuities, an impression confirmed by a notice on our hotel wall that Shinto music and dances would be performed on Sunday nights during dinner on a low platform outside the dining-room window.

It was refreshing to pass from this mummery to the forest-clad hillside, where we now mounted the 240 great granite stairs leading to Ieyasu's tomb—the real nucleus of the sacred premises. The ancient mausoleum, surrounded by a low stone wall, is a single pagoda-shaped bronze casting. On a stone table in front of it are an immense stork and an incense burner, also in bronze. Far more imposing appeared to us this time-worn monument, in its stern simplicity and grandeur of natural surroundings, than all the gorgeous display of the temple buildings below; those desecrated by the noisy falsities of heathen worship—this hallowed by the silent, solemn reality of death.—*A. J. Muirhead, in Christian World.*

The Giant Buddha of Japan.

BY LAFCADIO HEARN.

YOU do not see the Dai-Butsu as you entre the grounds of his long-vanished temple and proceed along a paved path across stretches of lawn; great trees hide him. But very suddenly, at a turn, he comes into full view, and you start! No matter how many photographs of the colossus you may have already seen, this first vision of the reality is an astonishment. Then you imagine that you are already too near, though the image is at least a hundred yards away. As for me, I retire at once thirty or forty yards back to get a better view. And the jin-riki-sha man runs after me laughing and gesticulating, thinking that I imagine the image alive and am afraid of it.

But even were that shape alive, none could be afraid of it. The gentleness, the dreamy passionlessness of those features, the immense repose of the whole figure, are full of beauty and charm. And the nearer you approach the giant Buddha the greater this charm becomes. You look up into the solemnly beautiful face, into the half-closed eyes that seem to watch you through their eyelids of bronze as gentle as any musume, and you feel that that image typifies all that is tender and calm in the soul of the East. Yet you feel also that only Japanese thought could have created it. Its beauty, its dignity, its perfect repose, reflect the higher life of the race that imagined it; and, though doubtless inspired by some Indian model, as the treatment of the hair and the various

symbolic marks reveal, the figure is Japanese, and the costume—the wide-sleeved, gracious, loose-flowing robe, open at the bosom—differs little from the ceremonial costume of the land to-day.

So mighty and beautiful the work is that you will not, perhaps, have even noticed the magnificent lotus plants of bronze, fully fifteen feet high, planted before the figure on either side of the tripod, in which incense rods are burning.

Through an orifice on the right side of the enormous lotus blossom on which the Buddha is seated you can enter into the statue. The interior contains a little shrine of Kwannon, and a statue of the priest Yuten, and a stone tablet bearing in Chinese characters the sacred formula, "*Namu Amida Buddha*." A ladder enables the pilgrim to ascend into the interior of the colossus as high as the shoulders, in which are two little windows commanding a wide prospect of the grounds, while a priest who acts as guide states the age of the statue to be 630 years, and asks for some small contribution to aid in the erection of a new temple to shelter it from the weather.

For this Buddha once had a temple. A tidal wave following an earthquake swept walls and roof away, but left the mighty Shaka unmoved, still meditating upon his lotus.

Most sacred the statue is held, and this is the legend: In the reign of the Emperor Gensel there lived in the province of Yamato a Buddhist priest, Tokildo Shonin, who had been, by a previous birth, Hold Bosatsu, but who had been reborn among common men to save their souls. Now, at that time, in the valley of Yamato, Shonin, walking by night, saw a wonderful radiance, and going toward it, found it came from the trunk of a great fallen tree—a kasinoki, or camphor tree. A delicious perfume came from the tree, and the shining of it was like the shining of the moon. And by these signs Shonin knew that the wood was holy, and he bethought him that he should have the statue of Kwannon carved from it. And he recited the sutra and repeated the Neubutsu, praying for inspiration; and even while he prayed there came and stood before him an aged man and an aged woman; and these said to him: "We know that your desire is to have the image of Kwannon-Sama carved from this tree with the help of heaven. Continue, therefore, to pray, and we shall carve the statue."

And Shonin did as they bade him; and he saw them easily split the great trunk in two equal parts and begin to carve each of the parts into a mighty image. And he saw them so labor for three days, and on the third day the work was done. And he saw the two marvelous statues of Kwannon made perfect before him. And he said to the strangers who had wrought this wondrous work: "Tell me, I pray you, by what names are you known?" Then the old man answered: "I am Kasuga Myojin." And the woman answered: "I am called Ten-shoko-dal-jin; I am the goddess of the sun." And as they spoke both became transfigured marvelously and ascended to heaven and vanished from the sight of Shonin.

And the emperor, hearing of these happenings,

sent his ambassador to Yama to make offerings and to have a temple built. Also the great priest Giog Bosatsu came and consecrated the images and dedicated the temple which, by order of the emperor, was built. And one of the statues he placed in the temple, enshrining it, and commanding it: "Stay thou here always to save all living creatures." But the other statue he cast into the sea, saying to it: "Go thou whithersoever it is best to save all the living."

Now this statue therewith floated to Kamakura. And there arriving by night, it shed a great radiance all about it as if there were sunshine upon the sea; and the fishermen of Kamakura were awakened by the great light, and they went out in boats and found the statue floating and brought it to shore. And the emperor ordered that a temple should be built for it, the temple called Shin-haseidera, on the mountain called Kaiko San, at Kamakura.—*Herald*,

Seeking after God in Japan.

IN her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read, "Creator, one who creates;" but was still in the dark. She turned up a larger dictionary and read: "Creator, one who creates; a name given to God, who made all things." A startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said "that God must have made all these stars." The sun and even the trees suggested the thought, God made them. She went to the temple and looked at the image of Buddha, and she said to herself, "It was not you, Buddha, for I never heard you made anything."

When she went to Tokyo an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"O no," said Tasshee, "I do not want any of your gods. I have a God of my own, if I only knew where he is."

Tasshee, however, went to the meeting. The missionary opened the Bible, and read, "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, and so eager was she to put the question, "Where is He?"

When the meeting was over she rushed to the missionary and said, "Tell me, where is this God that made the heaven and the earth?" Her desire was met by proper instruction. She came to the next meeting and heard, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave his Son. All the gods she had ever

heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tashée is now a Christian teacher, dispensing the water of life to others, telling them of a God who spared not his own Son, but gave him up for us all.—*Church at Home and Abroad.*

Two Ways of Giving.

“AND so,” said Uncle Bez, yesterday, to the bright little miss who is the president of the band of Willing Workers, “you want me to buy two tickets to the social and oyster supper you are going to give next week; and you are going to get a new carpet for the pulpit with the money you make; and you think it is a very worthy cause, and you are sure that everybody is going to buy a ticket?”

“Well, now, I think if the pulpit needs a new carpet, we ought to buy it—some of us men—without making you run all about town coaxing the money out of our pockets with the promise of an oyster supper. Don’t you think so?”

“Do you remember when King Joash decided to rebuild the temple at Jerusalem, after the sons of Athaliah had broken it down and carried away the vessels? If I remember right, Joash didn’t call together the young people’s society and ask them to give a lawn fete or an oyster supper at Jerusalem. He didn’t propose a series of ‘sacred concerts.’ He didn’t say anything about having the young men give a minstrel show, or the young ladies a fair.

“He didn’t propose any schemes, or any patent plan of any kind; he just announced that he was minded to repair the house of the Lord, and asked the people to contribute. And we are told that the people rejoiced, and brought their money and cast it into the chest that the king had placed at the temple door.

“You may remember that Joash’s first plan was to have the priests collect the money. But somehow or other that plan didn’t work. The priests went out, but no money came back. I think the reason is that men and women don’t like to be dunned for what they owe the Lord, any more than they like to be dunned by anybody else. You’ve heard that ‘God loves a cheerful giver;’ well, men and women enjoy being cheerful givers.

“O, but you say that if you give a social or an oyster supper or a lawn fete, you interest a good many outsiders and get them to buy tickets, and so help along the Lord’s cause.

“Now, what would you have thought of Joash if he had told his people to ask the heathen nations round about Judah to contribute to rebuilding the temple? In the first place, it would have been rather a cheeky thing to do, looking at it from man’s point of view; and looking at it from God’s point of view, it seems to me that the Almighty cannot take any great pleasure in a house built by worldly people, or in a carpet purchased with the profits of an oyster supper.

“Why, my dear, it ought to be a pleasure to every Christian to give to the Lord and to the Lord’s house;

and don’t you see that when you give twenty-five cents for a supper or an entertainment that you are not giving to the Lord at all? No, you’re not. You’re giving for your own pleasure, to gratify your own appetite, or your own love of amusement.

“Everything in the Lord’s house ought to be given with consecration; but what you do is to give an oyster supper or an ice cream festival, and then, after we have all eaten our fill, turn around and give the leavings to the Lord, just as you do to the dog in the back yard. That’s it. It’s what’s left, after you pay the expenses of your own good time, that goes to the Lord; now, isn’t it? I don’t believe the Lord likes that kind of giving.

“And, then, aside from the question of the right of the matter, I don’t think it is very good business policy. You remember the old story about the lark that had her nest in the farmer’s wheat field; as long as the farmer depended upon his neighbors to come and cut his grain she rested in perfect security; but when the farmer made up his mind to go to work and cut his grain himself she knew that the time for moving had come—the work would be done then, sure.

“So I think, instead of depending on outsiders to buy tickets and come to festivals and have a good time, and leave a few left-over for us to offer to the Lord, it would be a pretty good plan for some of us to pitch in and do the Lord’s work ourselves. That’s what the Lord expects of us, I am sure.

“‘But what would become of your Willing Workers?’ Ah, it seems to me that there is plenty of work to be done besides ‘working the public.’ Collecting money for the Lord is only a small part of his work. There are God’s poor to be comforted; there are thousands of children to be looked after and shown the way to God’s house; there are the hungry to feed, the naked to clothe, the sorrowful to comfort. O, there is plenty of work to do, and some of it is of much more importance than giving oyster suppers.

“‘But it isn’t easy to get people to give outright and of their own free will?’ Maybe not; but don’t you think that maybe because we have been hiring them to give for so long a time we have spoiled them? You know if a child is hired to be good, it soon learns to be naughty just for spite, if you don’t get it something for being good. I am afraid that we have been bribing people with oyster suppers too long. But I don’t know a better time than right now to stop, and let the people cast their gifts into the Lord’s chest and rejoice in the giving. Do you?”

—*J. Murray, in Ram’s Horn.*

The Kingdom of Heaven.

KINGDOM of Light! whose morning star
To Bethlehem’s manger led the way,
Not yet upon our longing eyes
Shines the full splendor of the day.
Yet still across the centuries falls,
Solemn and sweet, our Lord’s command;
And still with steadfast faith we cry,
“Lo, the glad kingdom is at hand!”

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

History.

“THE Missionary and Bible Society of the Methodist Episcopal Church in America” was organized in New York city April 5, 1819. In 1820 “and Bible” and “in America” were omitted from the title by the General Conference.

The Constitution of the Society as adopted by the General Conference of 1820 was as follows:

Article 1.—This association shall be denominated “The Missionary Society of the Methodist Episcopal Church,” the object of which is to enable the several Annual Conferences more effectually to extend their missionary labors throughout the United States and elsewhere.

Article 2.—The business of this Society shall be conducted by a President, thirteen Vice Presidents, Clerk, Recording and Corresponding Secretary, Treasurer, and thirty-two Managers, all of whom shall be members of the Methodist Episcopal Church. The President, first two Vice Presidents, Clerk, Secretaries, Treasurer, and the thirty-two Managers shall be elected by the Society annually; and each Annual Conference shall have the privilege of appointing one Vice President from its own body.

Article 3.—Thirteen members at all the meetings of the Board of Managers and twenty-five at all the meetings of the Society shall constitute a quorum.

Article 4.—The Board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society at its annual meeting; and also lay before the General Conference a report of its transactions for the four preceding years, and the state of its funds.

Article 5.—Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of the Society shall be *ex-officio* members of the Board of Managers, and be entitled to vote in all meetings of the Board.

Article 6.—The Board of Managers shall have authority, whenever they may deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most advisable, provided they shall not at any time apply to this object more than one third of the amount of the funds received for the current year.

Article 7.—Each subscriber paying two dollars annually shall be a member; and the payment of twenty dollars at one time shall constitute a member for life.

Article 8.—Auxiliary Societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost; provided the same shall not amount to more than one third the moneys received from such Auxiliary So-

cieties, and that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this Society.

Article 9.—The annual meeting of the Society shall be held on the third Monday in April.

Article 10.—The President, Vice Presidents, Clerk, Secretaries, and Treasurer for the time being, shall be *ex-officio* members of the Board of Managers.

Article 11.—At all meetings of the Society, and of the Board, the President, or in his absence the Vice President first on the list then present, and in the absence of all the Vice Presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

Article 12.—The minutes of each meeting shall be signed by the Chairman.

Article 13.—The Treasurer of this Society, under the direction of the Board of Managers, shall give information to the Superintendents annually, or oftener if the Managers judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the missionary purposes contemplated by this Constitution; agreeably to which information the Superintendent shall have authority to draw on the Treasurer for the same, and to pay over the amount to the missionary or missionaries appointed by them, either wholly at once, or by installments, at the discretion of the Superintendents; provided the drafts of all the Superintendents together shall not amount to more than the sum thus authorized to be drawn for, and that the appropriation for the support of any missionary or missionaries, shall always be regulated by the rules which now are or hereafter may be established for the support of other itinerant ministers and preachers of the Methodist Episcopal Church; and provided, also, that the appropriations and payments which may be made by the Superintendents under this article shall be communicated as soon as practicable thereafter to the Board of Managers for insertion in their annual report.

Article 14.—This Constitution shall not be altered but by the General Conference, on the recommendation of the Board of Managers.

In 1853 the Constitution was amended so as to provide that the Board of Managers should consist of not over thirty-two clerical and not less than thirty-two lay members, to be elected annually.

In 1876 the General Conference for the first time elected the Board of Managers, and this has been the rule ever since. The Managers consist of the bishops *ex officio*, 32 preachers, and 32 laymen. The Corresponding Secretaries are elected by the General Conference, but have no vote in the Board. The Managers meet regularly once a month and serve without pay.

The General Missionary Committee meets

once a year to make appropriations for all the missions for the ensuing year. From 1844 until 1872 the bishops appointed several men, called the "General Missionary Committee," who met with a committee of the Board of Managers and made the appropriations. Since 1872 the General Missionary Committee has consisted of the representatives of General Conference districts elected by the General Conference, an equal number of representatives elected by the Board of Managers, the bishops, secretaries, and treasurers.

The General Missionary Committee now consists of 14 representatives of the districts, 14 representatives of the Board, 17 bishops, 3 missionary bishops, 3 corresponding secretaries, 1 recording secretary, 2 treasurers. Total, 54.

Board of Managers during 1899.

REV. JAMES O. WILSON, D.D., was elected a member of the Board January 17. Mr. O. H. P. Archer, a member of the Board for thirty-three years, died May 8. Rev. Charles H. Payne, D.D., a member of the Board for seven years, died May 5. Mr. Richard P. Kelly and Rev. George P. Eckman, Ph.D., were elected members of the Board May 16. Bishop J. P. Newman, one of the Vice Presidents of the Missionary Society, died July 5. Rev. D. R. Lowrie, D.D., a member of the Board for twelve years, died August 17. Mr. Henry W. Knight, a member of the Board, resigned September 19. Mr. John D. Slayback, a member of the Board, resigned October 17. Rev. J. B. Faulks, Mr. Willis MacDonald, and Mr. William J. Stitt were elected members of the Board October 17.

The Proceedings of the Board will be found in the monthly issues of this magazine for 1899. In addition to the usual business the following important action was taken:

On January 17 the Board adopted a memorial to Congress urging that hereafter the government make no appropriation for education in any sectarian school; that the free common school system be organized among the Indians; that Brigham H. Roberts, of Utah, be not admitted as a member of Congress from Utah.

On March 21 Secretary Leonard presented and read the report of the visit made by Bishop Ninde and himself to Cuba and Puerto Rico. The portion referring to Cuba

was referred to the General Missionary Committee; the portion relating to Puerto Rico was referred to a special committee. Bishop Thoburn's plan for obtaining reinforcements was approved, which provides for twelve single young men, two for each of the Southern Asia Conferences, to serve for four years as a period of testing, pledging themselves to remain single during that time, each to receive not over \$300, to be paid on the field, with the understanding that if accepted at the close of the time, they will then be recognized as regular missionaries.

On April 18 the Board recommended the opening of missions in San Juan and Ponce, Puerto Rico, at as early a day as practicable, and an appeal be made for special contributions for Puerto Rico.

On June 20 the Board authorized an appeal for a share in the Twentieth Century Fund for educational and hospital work in our foreign mission fields of at least \$2,000,000.

Officers of the Society and Board.

President.

BISHOP STEPHEN M. MERRILL.

Vice Presidents.

BISHOP E. G. ANDREWS,	BISHOP C. H. FOWLER,
" H. W. WARREN,	" J. H. VINCENT,
" C. D. FOSS,	" J. N. FITZGERALD,
" J. F. HURST,	" I. W. JOYCE,
" W. X. NINDE,	" D. A. GOODSSELL,
" J. N. WALDEN,	" C. C. McCABE,
" W. F. MALLALIEU,	" EARL CRANSTON.
ENOCH L. FANCHER,	GEORGE G. REYNOLDS,
JAMES H. TAFT,	JOHN S. McLEAN,
GEORGE J. FERRY,	JAMES F. RUSLING,
JOHN FRENCH,	JAMES M. BUCKLEY,
JAMES M. KING,	AARON K. SANFORD.

Elected. Corresponding Secretaries.

1888. ADNA B. LEONARD,	} 150 Fifth Avenue, New York city.
1896. ABRAHAM J. PALMER,	
1896. WILLIAM T. SMITH,	

Recording Secretary.

1888. STEPHEN L. BALDWIN, 150 Fifth Avenue, New York city.

Treasurer.

1896. HOMER EATON, 150 Fifth Avenue, New York city.

Assistant Treasurer.

1896. LEWIS CURTS, 220 West Fourth Street, Cincinnati, O.

Board of Managers, January 1900.

BISHOPS.

Elected. Managers *ex officio*.

1872. Thomas Bowman, 66 North Walnut Street, East Orange, N. J.

Elected.

1872. Randolph S. Foster, 42 Elm Hill Avenue, Roxbury, Mass.
 1872. Stephen M. Merrill, 57 Washington Street, Chicago, Ill.
 1872. Edward G. Andrews, 150 Fifth Avenue, New York city.
 1880. Henry W. Warren, University Park, Colo.
 1880. Cyrus D. Foss, 2043 Arch St., Philadelphia, Pa.
 1880. John F. Hurst, 1207 Connecticut Avenue, Washington, D. C.
 1884. William X. Ninde, 59 Ledyard Street, Detroit, Mich.
 1884. John M. Walden, 220 West Fourth Street, Cincinnati, O.
 1884. Willard F. Mallalieu, 42 Grove Street, Auburn-dale, Mass.
 1884. Charles H. Fowler, 455 Franklin Street, Buffalo, N. Y.
 1888. John H. Vincent, Topeka, Kan.
 1888. James N. Fitzgerald, 1505 Locust Street, St. Louis, Mo.
 1888. Isaac W. Joyce, 1115 Nicollet Avenue, Minneapolis, Minn.
 1888. Daniel A. Goodsell, Chattanooga, Tenn.
 1896. Charles C. McCabe, Fort Worth, Tex.
 1896. Earl Cranston, Portland, Ore.
- MINISTERS.
1870. Aaron K. Sanford, 68 Park St., New York city.
 1876. James M. Buckley, 150 Fifth Avenue, New York city.
 1880. Jacob B. Graw, Millville, N. J.
 1880. James M. King, 1020 Arch St., Philadelphia, Pa.
 1880. Henry A. Buttz, Drew Seminary, Madison, N. J.
 1882. Samuel F. Upham, Drew Seminary, Madison, N. J.
 1883. Thomas H. Burch, 100 West 130th Street, New York city.
 1884. Andrew Longacre, 31 East 60th Street, New York city.
 1884. John F. Goucher, 2309 St. Paul Street, Baltimore, Md.
 1884. James R. Day, Syracuse University, Syracuse, N. Y.
 1884. Charles S. Harrower, 245 West 104th Street, New York city.
 1887. Henry A. Monroe, 1310 Parrish Street, Philadelphia, Pa.
 1888. Benjamin M. Adams, Bethel, Conn.
 1890. Homer Eaton, 150 Fifth Ave, New York city.
 1892. George Abele, 1717 Bank St., Baltimore, Md.
 1892. Charles R. Barnes, Washington, N. J.
 1892. Samuel P. Hammond, 13 Washington Street, Newark, N. J.
 1892. Stephen O. Benton, Fall River, Mass.
 1895. Ezra S. Tipple, 1981 Madison Avenue, New York city.
 1896. Herbert Welch, Middletown, Conn.
 1896. Samuel W. Thomas, 1513 Centennial Avenue, Philadelphia, Pa.
 1896. Samuel W. Gehrett, 3418 North 19th Street, Philadelphia, Pa.
 1896. George P. Mains, 150 Fifth Ave., New York city.
 1897. F. Mason North, 150 Fifth Ave., New York city.

Elected.

1898. Alexander H. Tuttle, 1113 Broad Street, Newark, N. J.
 1898. William V. Kelley, 150 Fifth Avenue, New York city.
 1898. Jesse L. Hurlbut, 150 Fifth Avenue, New York city.
 1898. William F. Anderson, Sing Sing, N. Y.
 1898. Charles S. Wing, 29 Seventh Avenue, Brooklyn, N. Y.
 1899. James O. Wilson, 120 West 76th Street, New York city.
 1899. George P. Eckman, 550 West End Avenue, New York city.
 1899. James B. Faulks, Madison, N. J.
- LAYMEN.
1849. Enoch L. Fancher, 141 Madison Avenue, New York city.
 1852. James H. Taft, 480 Clinton Avenue, Brooklyn, N. Y.
 1858. John S. McLean, 402 Hudson Street, New York city.
 1860. John French, 469 Clinton Ave., Brooklyn, N. Y.
 1866. George J. Ferry, 21 West Fourth Street, New York city.
 1869. George G. Reynolds, 16 Court St., Brooklyn, N. Y.
 1876. Lemuel Skidmore, 44 Pine St., New York city.
 1880. Anderson Fowler, 60 East 68th Street, New York city.
 1880. Ezra B. Tuttle, 40 Broadway, Brooklyn, N. Y.
 1880. Charles Scott, 1520 Arch St., Philadelphia, Pa.
 1880. Alden Speare, Newton Center, Mass.
 1883. Peter A. Welch, 122 West 123d St., New York city.
 1884. Wm. H. Falconer, 100 Fourth Avenue, New York city.
 1887. William Hoyt, 773 Madison Avenue, New York city.
 1888. J. Milton Cornell, 29 East 37th Street, New York city.
 1888. Richard Grant, 23 Arlington Avenue, East Orange, N. J.
 1888. Alex. H. DeHaven, 40 Wall St., New York city.
 1889. Chester C. Corbin, Webster, Mass.
 1890. Edward L. Dobbins, 752 Broad St., Newark, N. J.
 1891. James F. Rusling, 224 East State Street, Trenton, N. J.
 1892. John E. Andrus, Yonkers, N. Y.
 1892. Henry K. Carroll, 95 Westervelt Avenue, Plainfield, N. J.
 1894. John S. Huyler, 64 Irving Place, New York city.
 1894. John Beattie, 245 West 46th St., New York city.
 1896. Richard W. P. Goff, 230 South Second Street, Philadelphia, Pa.
 1896. Archer Brown, 80 Munn Ave., East Orange, N. J.
 1897. Summerfield Baldwin, 1006 North Charles Street, Baltimore, Md.
 1896. George C. Batcheller, 237 West 72d Street, New York city.
 1898. John R. Curran, 400 Ellison St., Paterson, N. J.
 1899. Richard B. Kelly, 237 Broadway, New York city.
 1899. Willis MacDonald, 139a South Oxford Street, Brooklyn, N. Y.
 1899. Wm. J. Slitt, 746 Broadway, New York city.

APPROPRIATIONS MADE BY GENERAL MISSIONARY COMMITTEE FOR 1900.**I.—FOREIGN MISSIONS.****DIVISION 1.—Europe, South America, Mexico, and Africa.**

1. Germany : (1.) NORTH GERMANY : For the work, of which \$200 is for new work in Austria.....	\$14,198	
For interest on Berlin debt.....	600	
For debts—grant in aid.....	900	
	<u>\$15,698</u>	
(2.) SOUTH GERMANY : For the work.....	19,732	
For debts—grant in aid.....	498	
	<u>\$20,225</u>	
(3.) For Martin Mission Institute.....	1,000	\$86,918
2. Switzerland : For the work.....	\$6,600	
For church debts—grant in aid.....	790	7,390
3. Norway : For the work.....	\$11,987	
For school at Christiania, at disposal of the Board.....	500	12,487
4. Sweden : For the work.....	\$15,156	
For school at Upsala.....	1,280	16,436
5. Denmark : For the work.....	\$6,600	
For debt on Copenhagen church, at disposal of the Board...	890	7,490
6. Finland and St. Petersburg : For the work.....	5,200	
7. Bulgaria : For the work, to be administered by the bishop in charge.	8,868	
8. Italy : For all purposes.....	41,122	
To be redistributed by the Finance Committee, with the approval of the Board.		
9. South America : (1.) SOUTH AMERICA CONFERENCE : For the work, to be redistributed by the Finance Committee, with the approval of the Board.....	\$46,384	
(2.) WESTERN SOUTH AMERICA MISSION CONFERENCE :		
(a.) Chili, to be disbursed by the Finance Committee, with the concurrence of the bishop presiding, and the approval of the Board....	20,000	
(b.) Peru: For the work.....	9,958	
With the same condition as Chili.		76,337
10. Mexico : For all purposes, to be redistributed by the Board of Managers.....		49,742
11. Africa : (1.) LIBERIA CONFERENCE : To be administered by Bishop Hartzell, with the approval of the Board.....	\$9,855	
(2.) CONGO MISSION CONFERENCE : To be administered by Bishop Hartzell, with the approval of the Board.....	15,018	24,868

DIVISION 2.—Eastern Asia.

1. China : (1.) FOOCHOW : For the work as it is.....	\$21,589	
(2.) HINGHUA :	6,868	
(3.) CENTRAL CHINA : For the work as it is.....	35,106	
(4.) NORTH CHINA : (from which \$1,000 due Annuity Fund for interest is to be taken).....	42,269	
(5.) WEST CHINA : For the work as it is.....	18,544	
	<u>119,376</u>	
The redistribution to be made by the Board of Managers.		
2. Japan : (1.) JAPAN CONFERENCE : For the work, of which not more than \$6,000 shall be for native evangelistic work, to be distributed by the presiding elders, with approval of the bishop in charge, the remaining sum to be distributed by the Finance Committee, with the concurrence of the bishop in charge.....	\$37,248	
(2.) SOUTH JAPAN MISSION CONFERENCE : Of which not more than \$2,500 shall be for native evangelistic work, all conditions the same as in the Japan Conference.....	12,491	49,739
3. Korea : For the work, to be redistributed by the Finance Committee of the Mission, subject to the approval of the Board and the bishop in charge.....		16,911

DIVISION 3.—Southern Asia.

1. India: (1.) NORTH INDIA: For the work.....	\$57,156	
(2.) NORTHWEST INDIA: For the work.....	28,612	
(3.) SOUTH INDIA: For the work.....	20,894	
(4.) BOMBAY: For the work.....	23,164	
(5.) BENGAL-BURMA: For the work.....	16,615	
		\$144,241
To be redistributed by the Finance Committees of the Conferences and Bishop Thoburn.		
2. Malaysia: For the work.....	10,500	
For the Philippine Islands.....	2,000	
To be redistributed by the Finance Committee and Bishop Thoburn.		
Total for Foreign Missions.....		\$629,625

II.—MISSIONS IN THE UNITED STATES.

DIVISION 1.

Class No. 1.

CONFERENCES NORTH OF THE POTOMAC AND OHIO, AND EAST OF THE MISSISSIPPI RIVER:

Detroit.....	\$4,304
East Maine.....	1,725
Maine.....	1,232
Michigan.....	3,550
New Hampshire.....	1,400
Northern New York (at disposal of presiding bishop).....	1,050
Rock River (for Deaf-mute Mission, \$400 of which is available at once).....	600
Troy.....	1,200
Vermont.....	1,400
West Wisconsin.....	4,000
Wilmington.....	800
Wisconsin.....	3,500
Total.....	\$24,761

Class No. 2.

CONFERENCES IN IOWA AND KANSAS, AND STATES NORTH OF THEM, INCLUDING BLACK HILLS AND OKLAHOMA CONFERENCES:

Black Hills.....	\$4,258
Dakota (of which \$200 is available at once).....	8,370
Des Moines (of which \$100 shall be for Valley Junction, available at once)....	1,210
Kansas.....	1,182
Minnesota.....	3,400
Nebraska.....	2,118
North Dakota.....	3,600
North Nebraska.....	4,927
Northern Minnesota (of which \$500 is for Duluth District, available at once, at disposal of resident bishop).....	5,500
Northwest Iowa.....	3,450
Northwest Kansas (of which \$150 is available at once for Oberlin Charge).....	6,750
Northwest Nebraska.....	3,450
Oklahoma.....	14,388
South Kansas.....	1,379
Southwest Kansas.....	5,715
West Nebraska (of which \$80 shall be available at once).....	6,500
Total.....	\$81,697

Class No. 3.

WORK IN THE MOUNTAIN REGION:

Arizona (of which \$200 is for Phoenix church, available at once, at disposal of presiding bishop).....	\$6,200
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Arizona, for Jerome (available Jan. 1, 1900).....	\$500
Colorado (of which \$400 is for mission work in Denver, at disposal of resident bishop).....	8,868
Idaho.....	4,500
Montana.....	6,000
Nevada.....	4,000
New Mexico English (of which \$200 is available at once for new work).....	5,400
North Montana.....	4,928
Utah (of which \$500 is available at once, at disposal of presiding bishop).....	10,000
Utah (for schools, \$500 of which is available at once, at disposal of the Board).....	2,000
Wyoming.....	5,714
Total.....	\$58,110

Class No. 4.

PACIFIC COAST:

Alaska (\$700 available at once—all at disposal of the Board).....	\$4,000
California (of which \$300 is available at once for Oakland District, at disposal of presiding bishop).....	5,500
California (for English work in Honolulu).....	800
California (for Finnish work in San Francisco).....	500
Columbia River.....	6,800
Columbia River (at disposal of the Board for Nez Perces Reservation).....	500
Oregon (of which \$400 is at once available for Clark Church, Portland).....	4,436
Puget Sound.....	5,912
Southern California (of which \$200 is available at once for The Needles).....	4,928
Total.....	\$38,376

DIVISION 2.

Class No. 5.

WHITE WORK IN THE SOUTH, MARYLAND AND DELAWARE EXCEPTED:

Alabama.....	\$2,800
Arkansas.....	4,800
Atlantic Mission (of which \$250 is available at once at disposal of presiding bishop).....	1,500
Austlin (of which \$500 is at disposal of presiding bishop for church at Fort Worth).....	3,650

84 *Appropriations Made by General Missionary Committee for 1900.*

Blue Ridge.....	\$2,800	NORWEGIAN AND DANISH:	
Central Tennessee.....	3,153	Maine.....	\$200
Georgia (of which \$200 shall be for new work).....	2,250	New England (at disposal of resident bishop).....	300
Gulf Mission.....	1,800	New York East.....	1,626
Holston.....	2,300	Norwegian and Danish.....	8,700
Kentucky.....	4,138	Utah (available at once).....	2,000
Missouri.....	3,350	Western Norwegian-Danish.....	7,000
Saint John's River.....	3,250		\$19,826
Saint Louis.....	4,500	GERMAN:	
Virginia (of which \$300 is for new work).....	3,650	California German.....	\$3,840
West Virginia.....	4,435	Central German of which \$200 is for Cleveland, O., available at once).....	4,700
Total.....	\$48,876	Chicago German.....	3,900
Class No. 6.		East German.....	5,600
COLORED WORK, MOSTLY IN THE SOUTH:		North Pacific German.....	4,633
Atlanta.....	\$1,200	Northern German.....	3,000
Central Alabama.....	2,464	Northwest German.....	3,450
Central Missouri.....	2,800	Saint Louis German.....	3,375
Delaware.....	1,500	Southern German.....	3,850
East Tennessee.....	1,971	West German.....	6,000
Florida.....	2,100	Total.....	\$42,348
Lexington (of which \$300 shall be for work in Chi- cago, and \$200 for work in Evansville).....	2,365	FRENCH:	
Little Rock.....	3,000	Gulf Mission (at disposal of presiding bishop).....	\$600
Louisiana.....	3,647	New England (at disposal of resident bishop).....	1,500
Mississippi.....	2,000	New Hampshire (at disposal of resident bishop).....	1,250
North Carolina.....	3,000	Rock River.....	1,300
Savannah.....	1,600	Total.....	\$4,650
South Carolina.....	3,450	SPANISH:	
Tennessee.....	2,500	New Mexico Spanish.....	\$11,500
Texas (of which \$600 shall be for the inundated districts, at disposal of presiding bishop).....	4,000	New Mexico Spanish (for schools).....	2,000
Upper Mississippi.....	2,464	Porto Rico in addition to \$3,481 already in the treas- ury by special gifts).....	2,519
Washington (\$100 of which is for Central Church, Wash- ington).....	2,000	St. John's River (for work at Key West, at disposal of bishop in charge).....	750
West Texas (of which \$500 is for inundated districts, at disposal of presiding bishop	4,000	Southern California (avail- able at once, at disposal of presiding bishop).....	600
Total.....	\$46,061	Total.....	\$17,369
DIVISION 3.		CHINESE:	
NON-ENGLISH-SPEAKING.		California.....	\$7,500
Class No. 7.		New York.....	1,000
WELSH:		Oregon (at disposal of pre- siding bishop).....	1,133
Northern New York.....	\$320	Southern California (at dis- posal of presiding bishop).....	1,000
Philadelphia.....	394	Total.....	\$10,633
Rock River (available from January 1, 1900).....	500	JAPANESE:	
Wisconsin (of which \$52 is available at once).....	200	California.....	\$7,000
Wyoming.....	295	For Japanese work in Hon- olulu (at disposal of pre- siding bishop).....	2,000
Total.....	\$1,709	Total.....	\$9,000
All appropriations for Welsh work at disposal of the presiding bishops.		BOHEMIAN AND HUNGARIAN:	
SWEDISH:		Baltimore.....	\$1,000
Austin.....	\$1,321	East Ohio.....	2,500
California.....	2,000	Pittsburg.....	1,800
Central Swedish.....	4,300	Rock River at disposal of resident bishop, calendar year 900).....	3,600
Colorado.....	352	Upper Iowa (available for calendar year 1900, to be administered by resident bishop at Chicago).....	600
East Maine.....	800	Total.....	\$9,500
New England.....	4,730		
New England Southern.....	1,610		
New York.....	1,000		
New York East.....	3,700		
Northern Swedish (of which \$200 is available at once).....	6,000		
Puget Sound.....	1,600		
Western Swedish.....	5,000		
Wilmington.....	350		
Total.....	\$32,263		

Appropriations Made by General Missionary Committee for 1900. 85

ITALIAN:		Colorado (for Denver).....	\$400
Cincinnati (available January 1, at disposal of resident bishop).....	\$400	Des Moines (for Valley Junction).....	400
Genesee (at disposal of resident bishop).....	600	Detroit (for Detroit).....	400
Louisiana (at disposal of resident bishop).....	1,350	East Ohio (for Cleveland)...	500
New England (at disposal of resident bishop).....	1,676	Genesee (for Italian work, Buffalo).....	300
New York.....	4,000	Minnesota (for St. Paul).....	350
Philadelphia (at disposal of resident bishop).....	2,956	New England (for Chinese work, Boston).....	600
Rock River (at disposal of resident bishop).....	1,100	New England (for Norwegian and Danish work, Worcester).....	250
Total.....	\$12,082	New England Southern (Italian work, Providence)...	450
PORTUGUESE:		New York (for Chinese and Hebrew work, New York)...	1,600
New England.....	\$300	Newark (for Jersey City and Newark).....	650
New England Southern....	800	Northern Minnesota (for Minneapolis).....	350
Total.....	\$1,100	Philadelphia (for Hebrew work in Philadelphia)....	800
FINNISH:		Pittsburg (for Pittsburg)....	500
Northern Minnesota.....	\$500	Rock River (of which for Deaf-Mutes \$400, Italian work \$400, in Chicago)....	1,100
FOREIGN POPULATIONS:		St. Louis (for St. Louis)....	500
Central Pennsylvania.....	200	St. Louis (for Kansas City)..	250
Total for Class 7.....	\$161,230	Wisconsin (for Bohemian work in Milwaukee).....	400
Class No. 8.		Total.....	\$11,176
AMERICAN INDIANS:		III.—MISCELLANEOUS.	
California (at disposal of presiding bishop).....	\$690	1. Contingent Fund.....	\$42,000
Cent'l New York: Onondagas	500	2. Incidental Expenses.....	25,000
Oneidas.....	200	3. Salaries of Officers, Missionary Bishops, etc.....	30,000
Columbia River.....	1,100	4. Office Expenses.....	10,000
Detroit (at disposal of presiding bishop).....	450	5. For Disseminating Missionary Information.....	15,000
Genesee: Tonawanda (at disposal of presiding bishop)...	200	Total.....	\$122,000
Cattaraugus (at disposal of presiding bishop).....	200	IV.—RECAPITULATION.	
Kansas.....	200	I. FOREIGN MISSIONS.....	\$629,625
Michigan (at disposal of presiding bishop).....	500	II. DOMESTIC MISSIONS:	
North Montana (for Piegan Indian Mission for the calendar year 1900, to be administered by the Board)...	1,000	Welsh.....	\$1,709
Northern Minnesota (of which \$400 shall be available at once).....	800	Swedish.....	32,263
Northern New York.....	506	Norweg'n and Danish	19,326
Oregon.....	650	German.....	42,348
Puget Sound.....	340	French.....	4,650
Wisconsin.....	350	Spanish.....	17,369
Total.....	\$7,686	Chinese.....	10,683
Class No. 9.		Japanese.....	9,000
SPECIAL APPROPRIATIONS FOR CITIES:		Bohemian & Hung'n	9,500
Baltimore (for Deaf-Mute Mission).....	\$400	Italian.....	12,082
California (for San Francisco)	500	Portuguese.....	1,100
Cincinnati (for Cincinnati, Italian, and other work)..	476	Finnish.....	500
		Foreign populations.....	200
		American Indians... ..	6,686
		English-speaking... ..	292,381
		Special city appro't's.....	11,176
		III. MISCELLANEOUS.....	122,000
		Grand Total.....	\$1,123,093

CONDITIONAL.

MALAYSIA: For the Philippine Mission.....	\$5,000
SOUTH INDIA: For Mission Press at Madras.....	10,000
CENTRAL CHINA: For strengthening the work in the Kiang-Si Province.....	2,000
KOREA: For Mission Press at Seoul.....	5,000
ITALY: For payment of the Rome debt.....	10,000
CONGO: For increasing the work.....	25,000
MEXICO: For church property.....	10,000
UTAH: For schools.....	5,000
ALASKA: For traveling expenses, etc.....	1,000
PORTO RICO: For strengthening the Mission.....	5,000
Total.....	\$78,000

Changes among Methodist Episcopal Foreign Missionaries in 1899.

INDIA.

BISHOP THOBURN visited the United States and returned to India. Rev. T. R. Toussaint died January 25. Mrs. D. O. Ernsberger died August 30. Rev. T. E. F. Morton and Rev. Niel Madsen located to engage in independent work. Rev. D. C. Clancy married Ella Mary Pink September 5. Rev. J. B. Thomas and wife, Mrs. J. H. Gill, and Mrs. J. H. Messmore returned to India. Rev. C. L. Bare and wife, Rev. W. W. Bruere and wife, Rev. L. A. Core and wife, Rev. F. L. Neeld and wife, Rev. Luther Lawson, Rev. A. W. Rudisill, and Mrs. J. M. Thoburn returned to the United States on furlough. The following have gone out as new missionaries: Rev. L. E. Linzell and wife, Rev. B. T. Badley, Rev. R. L. Faucett, Rev. M. Keislar, Rev. E. B. Lavalette, Rev. K. E. Anderson, Rev. H. G. Ozanne, Rev. Homer Wroten, Rev. B. F. Van Dyke.

MALAYSIA.

Rev. A. J. Amery returned to the United States to attend college. Mrs. W. T. Kensett returned to the United States on furlough. The following new missionaries have gone out: Rev. B. F. Van Dyke, Rev. E. S. Lyons, Rev. J. M. Hoover, Rev. Wm. T. Cherry and wife.

CHINA.

Rev. N. J. Plumb died July 11. Miss S. M. Bosworth, Rev. G. W. Verity and wife, and Mrs. F. Ohlinger returned to China. W. H. Curtiss, M.D., and wife, Rev. Geo. B. Smyth and wife, Rev. W. C. Longden and wife, Rev. Q. A. Myers and wife, J. H. McCartney, M.D., and wife, Rev. M. L. Taft and wife, Rev. A. C. Wright and wife, Rev. J. H. Worley and wife, Mrs. W. T. Hobart returned to the United States on furlough. Rev. E. B. Caldwell and wife, Rev. F. L. Guthrie, and Rev. Osman F. Hall, M.D., have gone out as new missionaries.

JAPAN.

Mrs. R. P. Alexander died January 19. Rev. I. H. Correll and wife resigned in September. Rev. J. W. Wadman returned to Japan. Rev. J. O. Spencer and wife, Rev. J. G. Cleveland and wife returned to the United States on furlough. Mr. J. L. Cowen and wife went to Japan as new missionaries.

KOREA.

Rev. W. B. Scranton, M.D., and wife returned from Europe to Korea. Rev. Geo. C. Cobb and wife and W. B. McGill, M.D., and wife returned to the United States on furlough. Rev. Elmer M. Cable and Rev. S. A. Beck and wife went to Korea as new missionaries.

(EAST) SOUTH AMERICA.

Rev. S. W. Siberts and wife went out as new missionaries. Rev. D. McGurk and wife returned to the United States. Rev. C. W. Drees returned to South America in January, and in December was appointed Superintendent of the new Mission in Puerto Rico.

PERU.

Rev. J. M. Spangler and wife returned to the United States, and Rev. M. J. Pusey and wife went to Peru as new missionaries.

CHILI.

Rev. F. M. Harrington and wife and Miss M. Russell returned to the United States. Miss Kate L. Russell married. Miss Alice H. Fisher returned to Chili. The following went to Chili as new missionaries: Mr. E. F. Herman and wife, Mr. C. H. Holland, Rev. J. L. Reeder, Rev. C. H. Wertenberger and wife, Miss Clara M. Iwan, Miss J. Carlisle, Miss M. C. Smith, Miss May E. Finney, Miss Grace White.

LIBERIA.

Mr. D. E. Osborne and wife returned to the United States on furlough. The following new missionaries went out: Rev. J. C. Sherrill and wife, Rev. J. A. Simpson and wife, Rev. F. M. Allen and wife, Mr. Joe A. Davis, Miss Amanda Davis.

ANGOLA.

Rev. A. E. Withey and wife, Rev. H. C. Withey, and Rev. W. P. Dodson and wife returned to the United States on furlough. Rev. S. J. Mead and wife and Rev. Robert Shields and wife returned to Angola. Rev. S. E. Brewster and Rev. F. Waite went out as new missionaries.

SOUTHEAST AFRICA.

Rev. J. L. Dewitt and wife, A. C. Hammitt, M.D., Miss Alice Culver, and Mrs. A. J. Arndt went out as new missionaries. Dr. Hammitt and Miss Culver returned to the United States.

ITALY.

Rev. William Burt and wife returned to the United States on furlough. Rev. F. H. Wright and wife went to Italy as new missionaries.

Methodist Episcopal Foreign Missionaries Past and Present,

Connected with the Work of the Missionary Society.

WE give this month a list of missionaries whose names commence with K, L, and M, and shall be glad to know if any have been omitted, if any mistakes have been made, or if our readers can furnish information that will make our record more complete. The present missionaries are in italic.

K

Rev. Henry Francis Kastendieck arrived in India November 27, 1879; married Louisa Grace Ley Cotsell December 2, 1884; left India December 1, 1886. In New York East Conference. P. O., New Haven, Conn.

Rev. Royal Jasper Kellogg arrived in Liberia May 25, 1878; left in 1880. Located from the Southern Illinois Conference in September, 1896.

Rev. Duston Kemble and wife (Margaret Agnes Day) arrived in Mexico in May, 1881; left September 1, 1886. Mr. Kemble is Presiding Elder of the Cleve-

land District, North Ohio Conference. Address, 182 Clinton Avenue, Cleveland, O.

Rev. Charles O. Kepler and wife sailed for China in August, 1892, and returned in 1894. Reside in Boston, Mass.

Rev. James Hugh Keeley sailed for Argentina, South America, May 20, 1895; returned in May, 1897. Mrs. Keeley (Sarah Jane Morgan) remained in the United States. In Pittsburg Conference. P. O., Allegheny, Pa.

Rev. Mott Keisler sailed for India October 21, 1899. P. O., Allahabad, India.

Rev. Benjamin Bowman Keister and wife (Cora Brooks) sailed for Chill, South America, January 31, 1895; returned in May, 1898. In North Nebraska Conference. P. O., Hooper, Neb.

Rev. Charles Corwin Kelso and wife (Mary C. Peterson) arrived at Singapore, Malaysia, February 13, 1893; left in May, 1898. In Detroit Conference. P. O., Delray, Mich.

Rev. William Thomas Kensett went to Malaysia in 1888 and returned in 1890; graduated in medicine in 1894; married Elizabeth Brown December 10, 1894; sailed for Singapore December 12, 1894; now in charge of the Kuala Lumpur Mission. P. O., Kuala Lumpur Selangor, Straits Settlements. Mrs. Kensett is on furlough at 434 Atlantic Avenue, Pittsburg, Pa.

Rev. Daniel Parish Kidder and wife (Cyntha Harriet Russell) arrived in Brazil, South America, January 8, 1838. Mrs. Kidder died in Rio de Janeiro April 16, 1840. Mr. Kidder left for New York in April, where he arrived in June, 1840. He died in Evanston, Ill., July 29, 1891.

Miss Margaret Kilpatrick sailed for Liberia October 25, 1864; returned in January, 1865, and died February 24, 1865.

Rev. Harry E. King and wife sailed for China September 25, 1894. Mr. King is teacher in Peking University. P. O., Peking, China.

Rev. William Leslie King and wife (Sara J. Hocken-hull) sailed for India September 25, 1888. Mr. King is Presiding Elder of Hyderabad District, South India Conference, and preacher in charge of the Hyderabad Hindustani Mission. P. O., Hyderabad, India.

Miss Rosina A. Kinsman arrived in Santiago, Chili, September 11, 1880, and is in charge of the school at Temuco, Chili.

Marion B. Kirk arrived in India November 1, 1879, and died at Cawnpore July 29, 1896.

Rev. William C. Kitchin and wife (Fanny Carlotta Furbeck) arrived in Japan September 20, 1882, and left April 1, 1888. In Troy Conference. Dr. Kitchin is a professor in the University of Vermont. P. O., Burlington, Vt.

Rev. Samuel Knowles and wife (Isabella Keeley) arrived in India from England in 1852. Mr. Knowles joined the Methodist Mission in August, 1858; was recognized by the Board as a missionary of the Society July 19, 1896. Mr. Knowles is Presiding Elder of Kumaun District, North-India Conference. P. O., Naint Tal, India.

Rev. August Kullman sailed for India November

23, 1893; married Adeline Weatherby January 14, 1895. Mr. and Mrs. Kullman died of cholera July 27, 1895, at Asansol, India.

Rev. Charles Frederick Kupfer and wife (Lydia Knill) sailed for China September 16, 1881. Dr. Kupfer is Superintendent of the Central China Mission, Presiding Elder of Nanking District, and Principal of Chinkiang Institute. P. O., Chinkiang, China.

L

Rev. William Henry Lacy and wife (Emma Nind) sailed for China September 20, 1887. Mr. Lacy is Superintendent of the Mission Press, Treasurer and Business Agent of the Foochow Mission. P. O. Foochow, China.

Rev. John S. Ladd arrived in Bulgaria in July, 1880; married Celia R. Doolittle May 24, 1881; left Bulgaria in July, 1890. In New York Conference. P. O., East Chatham, N. Y.

Rev. Ira H. La Petra sailed for Chill in July, 1878; married Adelaide Whitfield in September, 1882; is President of Santiago College and Presiding Elder of Santiago District, Western South America Mission Conference. P. O., Santiago, Chili.

Professor T. Wolcott La Petra went to Chill in 1883; married Lulu M. Hutchins in 1892. Is a teacher in Santiago College.

Rev. John P. Larsson, a Swede converted in New York, returned to Sweden in 1853. In September, 1854, the Board of Managers made an appropriation of \$300 for his support as a missionary in Sweden. He is now a superannuated preacher of the Sweden Conference. P. O., Arboga, Sweden.

Miss Hilda Larson, missionary in Angola, was recognized by the Board of Managers as a missionary of the Society April 19, 1896. P. O., Malange, Angola. She went to Africa in 1895.

Rev. Ernest Burton Lavalette sailed for India October 21, 1899. P. O., Allgarh, India.

Rev. James Chapelle Lawson arrived in India January 21, 1881; married Isetta Ellen Hoy December 4, 1884; is Presiding Elder of the Allgarh District, Northwest India Conference. P. O., Allgarh, India.

Rev. Luther Lawson went to India in 1896, arriving December 13; left India June 7, 1899. P. O., Keokuk, Ia.

Rev. David H. Lee arrived in India November 4, 1875; married Ida H. Jones June 6, 1881; returned in 1883; left again for India October 15, 1894. Mr. Lee is in charge of City Mission and Ballaghata in Calcutta. Address, 144 Dharamtala Street, Calcutta, India.

Rev. Albert Thomas Leonard joined the India Mission in November, 1883; married Minnie Jarman January 1, 1886; recognized by the Board of Managers as a missionary of the Society September 19, 1893; came to America in 1895; graduated in Drew Theological Seminary in 1896, and same year returned to India. P. O., Pegu, Burma.

Rev. Spencer Lewis and wife (Esther Bilbie) sailed for China September 5, 1888. Mr. Lewis is Superintendent of the West China Mission. P. O., Chungking, China.

Rev. Frank E. Lieden received in India in the Bengal-Burma Conference in 1894. Is on furlough in Sweden.

Rev. Harry G. Limric sailed for Mexico September 5, 1888; married Nellie Neise December 28, 1890; left Mexico in 1894. Joined the Protestant Episcopal Church in Ohio in 1896. P. O., Akron, O.

Rev. Lewis Edwin Linzell and wife (Phila Kean) sailed from New York for India October 4, 1899. P. O., Bombay, India.

Rev. Edward S. Little and wife (Carrie Bate) sailed for China in 1886. P. O., Chingkiang, China.

Rev. Albert Limerick Long and wife (Sophronia Persis) sailed for Bulgaria in July, 1857. From 1862 to 1873 assisted at Constantinople in translation of the Bible into the Bulgarian language. Dr. Long resigned the superintendency of the Bulgaria Mission in 1872, and accepted a professorship in Robert College. P. O., Robert College, Constantinople, Turkey.

Rev. Carrol Summerfield Long and wife (Flora Smith) arrived in Japan March 20, 1880; left July 17, 1890. Mr. Long died September 4, 1890, at Asheville, N. C. Mrs. Long resides in East Syracuse, N. Y.

Rev. Samuel P. Long sailed for Burma September 17, 1884; married May Clark January 24, 1887; left Burma January 2, 1890. In Northern Minnesota Conference. P. O., Duluth, Minn.

Rev. Wilbur Cummings Longden and wife (Gertrude Kidder) sailed for China in September, 1883; returned on furlough in 1899. P. O., Fredonia, N. Y.

Rev. Dallas D. Lore and wife (Rebecca Toy) sailed from New York September 20, 1847; arrived in Argentina, South America, December 16, 1847; left in August, 1854; went to New Mexico in June, 1855, on tour of inspection, and returned in February, 1856. Dr. Lore died June 20, 1875, near Auburn, N. Y. Mrs. Lore resides at Summit, N. J.

Rev. Elford F. Lounsbury arrived in Bulgaria June 2, 1875; married Adella Seaman October 12, 1881; left Bulgaria April 4, 1893. In New York East Conference. P. O., Cutchogue, N. Y.

Mr. Edward K. Lowry received into the North China Mission in 1894; married Katherine Mullikin December 13, 1898. P. O., Peking, China.

George Davis N. Lowry, M.D., and wife (Cora B. Calhoun) sailed for China September 25, 1894. Dr. Lowry is in charge of the hospital in Peking, China.

Rev. Hiran Harrison Lowry and wife (Parthena Elizabeth Nicholson) sailed for China August 10, 1867; arrived October 10, 1867. P. O., Peking, China.

Rev. Herman Luders joined the Mexico Mission in 1879; died in Mexico January 17, 1882.

Rev. Henry L. Emil Luering went to Singapore, Malaysia, from Germany, in 1889; married Violet Marie Beins September 8, 1892; recognized as a missionary by the Board February 15, 1898. Dr. Luering is in charge of the Chinese and Malay Missions in Singapore. P. O., Singapore, Straits Settlements.

Rev. James Lyon sailed for India in October, 1879; married Lillias Gertrude Rhenius November 21, 1881. Mr. Lyon is in charge of the Rurki Mission. P. O., Rurki, India.

M

Rev. Robert S. Maclay sailed for China October 13, 1847; arrived April 14, 1848; married Henrietta Caroline Sperry July 10, 1850; left China for the United States December 9, 1871; arrived in Japan from United States June 11, 1873. Mrs. Maclay died in Japan July 28, 1879. Dr. Maclay married Sara A. Barr June 6, 1882; left Japan December 31, 1887; resides in Fernando, Cal.

Rev. Robert E. Maclean and wife (Effie May Potter) sailed for China October 1, 1898. P. O., Kiukiang, China.

Rev. Wm. P. MacVey and wife (Ida) arrived in China September 11, 1896; left July 29, 1897. In North Dakota Conference. P. O., Grand Forks, Dak.

Rev. Robert H. Madden and wife joined the India Mission in 1896. Mr. Madden was admitted on trial in the South India Conference in 1897. P. O., Secunderabad, India.

Rev. Neils Madsen sailed for India October 29, 1887. Received in the Bengal-Burma Conference in 1888; located at his own request January, 1899.

Rev. Wm. A. Main and wife (Emma) sailed for China August 26, 1896. Mr. Main is Presiding Elder of Kucheng District. Missionary in charge of Kude District of Foochow Conference, and Principal of Schell-Cooper Academy. P. O., Foochow, China.

Miss Rachel Mair, a missionary in Liberia, recognized by the Board as a missionary of the Society November 22, 1898. In the Wissika Mission. P. O., Cape Palmas, Liberia.

Rev. Wilson Edward Manly sailed for China January 4, 1893; married Florence May Brown October 15, 1893, at Shanghai, China. P. O., Chungking, China.

Rev. Henry Mansell and wife (Anna) arrived in India January 21, 1863. Mrs. Mansell died in the United States May 17, 1873. Dr. Mansell married Lula Benschoff in 1875, who died in Cawnpore October 17, 1876. Dr. Mansell married Nancy Monelle, M.D., November 3, 1877; is now Presiding Elder of Mussoorie District, Northwest India Conference, and Principal of Philander Smith Institute. P. O., Mussoorie, India.

Rev. Wm. Albert Mansell arrived in India in November 1889; married Florence Perrine March 17, 1894. Mr. Mansell is Presiding Elder of Oudh District, North India Conference. P. O., Sitapur, India.

Professor Ben H. Marsh sailed for China October 1, 1896; is a teacher in Anglo-Chinese College. P. O., Foochow, China.

Rev. Carlos Roscoe Martin and wife (Mary) arrived in China April 1, 1860. Mr. Martin died at Foochow September 6, 1864.

Professor Charles A. Martin arrived in India, December 21, 1880; returned to America in 1882.

Rev. Allan James Maxwell and wife (Ellen) arrived in India in December, 1883. Mr. Maxwell died in India October 20, 1890. Mrs. Maxwell returned to the United States and in 1897 married Captain A. S. Barker of the United States Navy, commander of the *Brooklyn*.

Miss Agnes McAlister, a missionary in Liberia, was recognized by the Board as a missionary of the Society April 19, 1898. Went to Liberia in 1867.

In the Garaway Mission. P. O., Cape Palmas, Liberia.

James Henry McCartney, M.D., and wife (Katie Thomas) sailed for China September 4, 1890. Mrs. McCartney died January 4, 1895. Dr. McCartney married Sarah Elizabeth Kissack January 8, 1896. Left Chungking on furlough May 26, 1899; arrived in United States July 16, 1899. P. O., Girard, O.

Rev. Thomas McClintock went to Argentina, South America, in 1872; returned in 1874.

Rev. Frank Latimer McCoy and wife (Ida) arrived in India in January, 1887. Mr. McCoy died February 13, 1890, in Calcutta, India.

Rev. Wm. Bacon McGill, M.D., and wife (Lizzie Johnson) arrived in China August 27, 1889; returned on furlough in 1899. P. O., Redlands, Cal.

Rev. Geo. Harrison McGrew arrived in India January 5, 1876; married Anna Julia Lore, M.D., September 11, 1876; left India April 26, 1885. Withdrew in 1893 from Methodist Episcopal Church and joined the Protestant Episcopal Church. Resides at 715 Case Avenue, Cleveland, O.

Rev. Daniel McGurk and wife (Annie Lockwood) sailed for Argentina, South America, April 26, 1894; arrived May 23, 1894. Left Rosario December 6, 1898. In Northwest Kansas Conference. P. O., Jewell City, Kan.

Rev. Albert Deanes McHenry and wife (Mary Adelia Sortor) arrived in India October 20, 1873. Left March 1, 1881. Mrs. McHenry died July 25, 1881, at Alliance, O. Mr. McHenry is in East Ohio Conference. P. O. Richmond Center, O.

Rev. David N. McInturff and wife arrived in Japan December 1, 1887; left July 31, 1890. Mr. McInturff withdrew from the Columbia River Conference in 1896.

Rev. Wm. P. McLaughlin and wife (Mary Rebecca Long) sailed for Argentina, South America, November 9, 1892; arrived in Argentina December 21, 1892. Dr. McLaughlin is pastor of First Church, Buenos Ayres, Argentina.

Rev. Wm. Etridge McLennan and wife (Lila Fame Keely) arrived in Mexico December 23, 1889; left April 10, 1891. Dr. McLennan is pastor of Trinity Methodist Episcopal Church, Chicago, Ill. Residence, 2510 Indiana Avenue, Chicago.

Rev. John Todd McMahan and wife (Sarah Douglass) arrived in India November 11, 1870. Mr. McMahan died July 6, 1896. Mrs. McMahan resides at 171 High Street, Middletown, Conn.

Professor R. McMurdy and wife went to Brazil, South America, in 1837; returned in 1838.

Rev. Robert L. McNab and wife (Satie M. Canan) arrived in China January 12, 1892; left July 2, 1894. In Illinois Conference. P. O., Camp Point, Ill.

Rev. Samuel J. Mead and wife (Ardella Knapp), missionaries in Angola, Africa; recognized by the Board as missionaries of the Society April 19, 1898. Arrived in Africa March, 1885. P. O., Malange, Angola, Africa.

Rev. James Patrick Meik joined in India in February, 1879; married Isabella Young March 1, 1886. Recognized by the Board as a missionary of the Society September 19, 1893. Preacher in charge of

Bolpur and Pakur, Bengal-Burma Conference. P. O., Pakur, India.

Rev. James Hager Messmore sailed for India November 1, 1860; arrived at Madras March 11, 1861; married Elizabeth Husk October 21, 1861, at Lucknow; Presiding Elder of Moradabad District, North India Conference. P. O., Bijnour, India.

Miss Marian Alice Milks sailed for Chili March 30, 1892. P. O., Concepcion, Chili.

Rev. Charles M. Miller and wife went to India in 1885; returned in 1889. In Pittsburg Conference. P. O., Pittsburg, Pa.

Rev. Charles W. Miller and wife (Mary Elizabeth Woodson) arrived in Argentina, South America, February 21, 1887; left May 4, 1893. In Holston Conference. P. O., Wellsburg, Tenn.

Rev. William S. Miller, missionary in Angola, Africa; recognized by the Board as a missionary April 19, 1898. P. O., Pungo Andongo, Angola, Africa. Arrived in Africa November 7, 1886.

Rev. George Sullivan Miner and wife (Mary Marie Kendall) arrived in China in January, 1892. Mr. Miner is Superintendent of Special Gifts Day Schools and missionary in charge of Nguheng District, Foochow Conference. P. O., Foochow, China.

Rev. David Casler Monroe arrived in India February 2, 1885; married Hester Mansell January 15, 1891; returned in 1898, arriving in New York November 28; withdrew from Central New York Conference in October 1899 to join the Protestant Episcopal Church.

Rev. Daniel Davies Moore sailed for Singapore July 1, 1890; married in Singapore December 22, 1892; withdrew May 5, 1896. Now a missionary of the Canada Methodist Church among the Chinese in Western Canada. Address, 700 Cambio Street, Vancouver, B. C., Canada.

Rev. William Arnold Moore joined the India Mission in 1880; married Cecilia O'Leary March 15, 1883, who died December 8, 1883; located from South India Conference in 1884; readmitted in 1894. Married Laura Ruth Wheeler December 4, 1884. P. O., Basim, India.

Rev. Fred Hugh Morgan and wife (Gusta Mima Wilcox) arrived in Singapore February 19, 1895. Mr. Morgan is pastor of the English Church and the Tamil Mission in Singapore. P. O., Singapore, Straits Settlements.

Rev. Thomas Edward Frank Morton received into the South India Conference in 1880; married Esther Ballantyne October 28, 1881; located at his own request at the Bombay Conference in December, 1898. Mrs. Morton died in November, 1899.

Miss Ina H. Moses arrived in Peru in January, 1894; left in January, 1899.

Rev. Ralph W. Munson and wife (Carrie Louise Gasser) arrived in India in January, 1887; transferred to Singapore in December, 1887; left Singapore May 5, 1896. Mr. Munson is a supernumerary preacher of the Central Ohio Conference. P. O., Toledo, O.

Rev. James Mudge and wife (Martha Wiswell) arrived in India October 20, 1873; left India in 1883. In New England Conference. P. O., Natick, Mass.

Miss Katharine Mullikin sailed for China August 8, 1897; married Edward K. Lowry December 13, 1898; P. O., Peking, China.

Rev. Quincy A. Myers and wife (Cora Lacey) sailed for China in November, 1893, and arrived at Chungking February 13, 1894; will return on furlough February, 1900. P. O., Perrysville, Ind.

Notes.

Rev. I. H. Correll, D.D., formerly one of our missionaries in Japan, was received into the Protestant Episcopal Church at York, Pa., December 28, 1899.

In the record of our missionaries last month under the heading of G, the address of Rev. C. M. Griffith was given as Pender, Neb. He writes that he is still a member of the Western South America Mission Conference, and is supplying Collins Center and Morton's Corners charge, Genesee Conference, and his post office is Collins Center, N. Y.

Miss Mary F. Wilson, of the Central China Mission, sailed from China for the United States December 2, 1899. She is at her home in Pomona, Mich.

Rev. Frederick J. Masters, D.D., superintendent of the Chinese work of the Methodist Episcopal Church on the Pacific coast, and Presiding Elder of the Chinese District of the California Conference, died of paralysis in Berkeley, Cal., on January 2, 1900. For fifteen years he has been an able and successful leader in work for the Chinese on the Pacific coast, and his place will be very difficult to fill.

Rev. Carl Frederick Eltzholtz and wife (Isabella Williams) sailed from New York June 29, 1878, as missionaries to Denmark. They arrived in Denmark July 12, 1878, and left May 25, 1887, arriving in New York June 10, 1887. Mr. Eltzholtz is a member of the Norwegian Danish Conference, and editor of *Den Christelige Talsmand*, 272 Grand Avenue, Chicago, Ill.

Rev. George Smith Henderson, of our India Mission, was born in Scotland; arrived in India in January, 1889, and joined at once the Methodist Mission as a local preacher; married Mabel Lucy Griffin in January, 1891, joined the Bengal-Burma Conference in 1894; is in charge of the Seamen's Mission, 17 Lall Bazar Street, Calcutta, India.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session January 16, 1899, Bishop Bowman presiding. Devotional exercises were conducted by Rev. C. S. Wing, D.D.

Secretary Leonard, Secretary Baldwin, and Treasurer Eaton were appointed a committee to prepare a memorial minute on Dr. F. J. Masters.

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

The Finance Committee was authorized to secure examination of the bookkeeping system of the Society and report to the Board any recommendations they may deem desirable.

A furlough was granted to Miss Agnes McAllister, missionary in Liberia, on account of her health.

The outgoing of Rev. E. H. Greeley to Umtali, Rhodesia, was authorized.

The return of Rev. A. L. Buckwalter and wife from Inhambane, Southeast Africa, was authorized on account of the health of Mrs. Buckwalter.

Two new men were authorized to be sent to the Foochow Mission if they are provided for in the redistribution for 1900.

The following were approved as trustees of the Nanking University: Bishop W. F. Mallalieu, A. R. Whittier, Geo. N. Weed, A. R. Weed, terms expiring 1901; Rev. E. J. Helms, James Mudge, D.D., Charles Parkhurst, D.D., S. L. Baldwin, D.D., terms expiring 1902; Charles R. Magee, Pliny Nickerson, D. H. Ela, D.D., Dillon Bronson, terms expiring 1903.

Rev. James Simester was appointed a member of the Finance Committee of the Foochow Mission to fill the vacancy caused by the death of Rev. N. J. Plumb.

The Board disapproved the proposed establishment of a leper hospital at Nanking under present circumstances.

The sale of one of the missionary residences at Kiukiang, and the use of the money to purchase a building at Nanchang were authorized.

Rev. J. H. Pyke was appointed Treasurer of the North China Mission.

Rev. W. F. Walker was authorized to return to North China at once, as his health has been restored.

Mr. J. Victor Martin was appointed to the North China Mission, provided he pass a satisfactory examination and the approval of the Committee of General Reference.

Certain sales and changes in mission property in Tokyo, Japan, were authorized.

A suitable single man was authorized to be sent to the South Japan Mission Conference to engage in school work.

The return of Rev. D. A. Bunker to work in the Korean Mission was approved, provided his salary be included in the redistribution of the appropriations for 1900.

The consideration of the redistribution of the appropriations for Italy for the year 1900 was postponed.

The sending by Mrs. Mary Badley of her son to a business college in New York city was approved.

The proposition of Eaton & Mains for the printing and mailing of *GOSPEL IN ALL LANDS* was approved.

Miss Ida Bohannon was approved for appointment under the Woman's Foreign Missionary Committee as a missionary to Mexico.

Rev. Thomas H. Martin was approved for appointment by Bishop Thoburn as missionary to Manila, provided medical and optical examination is satisfactory.

The Committee on Memorial Minute to Dr. Masters was authorized to have the same entered on the Minutes and to forward a copy to Mrs. Masters.

The Auditing Committee reported that they had examined the books of the treasurer, Dr. Eaton,

vouchers and footings were verified, and the securities held by the Society were also examined and found as tabulated.

Several appropriations were made to the foreign missions, and fifteen made to missions in the home field.

The Sweden Mission and Gotland District.

BY REV. J. M. ERIKSON.

THE year 1899 has been a good one and we have had some revivals. Of the 2,398 reported as converted during the year, 1,265 have been received on probation and 858 received in full membership. We need more workers. We lay much stress upon the necessity of self-support, but our people are generally poor and as a rule are liberal. Our members are loyal to their Church and our preachers are zealous and pious.

In some places we have considerable indebtedness on our churches. One of them, Sundevall, is in severe distress, and we hope it will receive some aid from the Centenary Fund.

The new scheme for a joint theological seminary for Sweden, Norway, and Denmark has been favorably received. There has also been started a movement altogether out of our Church for a closer union between the universities of all Scandinavian countries and the students in the same. In this it is evident the Lord is preparing the way for our theological school. We look for some assistance from our American friends in the carrying out of our plans.

Our Epworth Leagues are doing their work well, and there is a growing interest, in most of our churches, in our young people, and in those not connected with us, to get them converted.

There is considerable competition between the different denominations, and the State Church is reforming herself, her ministers organizing Sunday school and deaconess work.

The district I now serve (Gotland District) is small, having only six charges. The work is on an island in the Baltic Sea. Methodism has been there for a quarter of a century, and it has done much for the people. There are 990 members and probationers spread all over the island, which is one hundred and ten miles long. There is only one city (Wisby), and here we have 350 members, and the church is self-supporting. On the district during the year 41 have been received on probation and 60 admitted into full membership.

In addition to Wisby there is one charge on the island, named Roma, that is totally self-supporting, and the other four have only \$448.90 granted them this year from the Missionary Society; but the district has returned in missionary collections \$293.28.

We are aiming at full self-support everywhere. There has been some depression in the industrial work for many years, but a new era has begun and new enterprises are being started all over the island. I am well acquainted with the work on the district, and visit all the charges three or four times during the year, but my time is largely occupied with editing our two weeklies, one for the Conference and one

for the Sunday schools, and I have also to attend to other literary and business work for the Church.

Our beloved Bishop Walden, who has presided over the Conference for two years, has done much for our work in Sweden, and has given many impulses for good. It is surely a good thing to have the same bishop to preside over the Conference two successive years or more, and we hope that the next General Conference will establish an episcopal residence somewhere in Europe.

The Western District, Sweden Conference.

BY REV. E. A. JANSSON.

THE last Conference year on this district in the Sweden Conference of the Methodist Episcopal Church has been very successful. In many of the churches we have had powerful and protracted revivals; 471 persons have been received on trial and 260 received in full membership. In the churches have been collected 91,000 kronor (1 krona equals 27 cents), being nearly 10,000 kronor more than the year before.

On the district are 40 churches and chapels with seats for 13,375 hearers, and in addition are 93 regular preaching places where the services are held in rented halls or private homes, while 73 other places are incidentally visited by our preachers. In most of these places there are good audiences, and in some great crowds of people come to hear the Gospel. More than 13,000 persons come regularly to our meetings, and 990 have confessed that they have found peace with God during our services and revival services.

In 32 Epworth chapters and young people's societies we have 1,344 members, and in Sweden we have 87 chapters with more than 4,000 members. I have been the president of the Conference Board of the Epworth League in Sweden from 1892, when the League was introduced, to the present time. This movement among our youth is a bright promise for the future, and we begin to feel the influence of the zeal of the young people in our church work.

In 18 churches on the district the Sunday schools are organized into missionary societies. Out in the country places, where the Sunday schools are small, it is impossible to organize them into missionary societies with any practical result, but in such case we have a mission Sunday, and take a missionary collection.

In Boreas, a flourishing and growing manufacturing city, we have taken up work, and now we have 60 members, who give 800 kronor toward self-support, while the Conference Home Missionary Society gives to it 1,000 kronor. We have bought a fine lot here and intend to build a church. The revival last winter was wonderful, resulting in 200 conversions.

In Goteborg we have organized a new church during the year, and now we have in the city 4 churches with 1,328 members. We have only 2 church buildings here, but we rent 10 halls and rooms for our services. Two years ago St. Jacob's Church bought a fine lot for 60,000 kronor and intends to build a new church as soon as it can. Last spring Emanuel Church also

bought a lot, paying 85,000 kronor for it, and intends to build so that it can remove from its present old and low wood chapel, which is now surrounded by high buildings.

In Halmstad there has been a revival season from the beginning of the year, and 200 persons have been converted, of whom more than 50 joined our Church.

In Alingsas and in Orebro we have had blessed revivals. In the first-named place 48 persons joined on probation and an Epworth chapter was organized with 40 members. In Orebro 63 were received on probation. In Degerfors a beautiful church has been dedicated.

In all places we decreased our Church debts and increased the contributions for the benevolent collections, and the new year begins with bright prospects.

Appeal for Workers for China.

CHINA CENTRAL CONFERENCE, assembled in Shanghai from November 15 to November 18, 1899, appointed the undersigned a committee to prepare an appeal to our home churches for more workers. Including wives and single women, the committee decided that about one hundred workers would not more than meet our present and pressing needs.

China's doors of opportunity are opening wider than ever before in her history, but we are unable to enter them. Much important work is crippled, and some has come to a standstill. Shall not our Methodism arise in God's strength and go in and possess the land?

FOOCHOW.

Our Theological School was closed last July because there was no one to take charge of it. Nearly forty young men who were preparing for the ministry had to return to their homes. The people are perishing for the bread of life, and yet we must stop the training of those who might go forth to preach the unsearchable riches of God. We have two very populous districts without one foreign missionary. We have over four hundred day schools, which, unless some one is soon sent, will have to be closed, and thousands of children left with no one to teach them the way of life. We are turning from our schools constantly those who are seeking to know the truth. Why? Because we have not enough workers to teach them. We are refusing to open schools and churches where the people are willing to help support them. Why? Because our force of workers is insufficient to train native helpers for these places.

We are continually declining invitations to teach and pray and comfort in the homes of the "shut-ins." Why? Because of lack of workers. We need at least eighteen workers at once! Men and women, come over and help us!

CENTRAL CHINA.

Central China Mission has five stations situated in three of the mostly densely populated provinces in China. To meet the present honest needs of this

field seven men and ten women should be sent this year. Yangchow is left without a missionary, and the Chinkiang Boys' Institute is closed because of a lack of workers. These vacancies should be supplied, and also two Woman's Foreign Missionary Society workers sent to Yangchow. At Nanking another teacher is needed in the university, and two ladies are asked for the Woman's Foreign Missionary Society. Wuhu is the center of a large district unsurpassed for evangelistic work; another evangelistic worker is asked for; a doctor, to allow the present physician to take his furlough, and two ladies. Kiukiang, with its large country work and Boys' Institute, has only two men; another one is needed, and help is needed in the girls' school and country work among the women. On Nanchang District the people are asking for the Gospel, are building their own chapels, and many are accepting Christ; another man is needed and at least two Woman's Foreign Missionary Society workers, one of whom should be a physician.

NORTH CHINA.

Turning to North China, we find no new missionaries have been sent by the Parent Board in the last five years. Not only that, but five men have left the field, two of them within the past year.

In Tsunhua the evangelistic and school work and general supervision of native workers fall on one man. Another is needed immediately. In Shantung there is but one family. There is abundant work to fill the hands and heart of another preacher and a doctor. That work suffers now, and has suffered for years, from insufficient supervision. A layman for treasurer is urgently needed. In fact, every department of the work is crippled for lack of men.

The work for women is equally needy. At Tsunhua three ladies are wanted—one for school work, one for country work, and one physician. Three are needed in Peking and three in Shantung for the same departments. In all North China there is no one to do country work for women, and only one of the Woman's Foreign Missionary Society for the training school. When soldiers fall in battle reinforcements are instantly ordered up, but the ranks of the advance guard of God's army are getting thin, and no reinforcements are in sight.

WEST CHINA.

West China needs three Woman's Foreign Missionary Society workers. Chungking should have a trained nurse to work in connection with Dr. Ketting in the Chungking Woman's Hospital. Chentu should have a teacher for boarding and day schools. Suiling should have some one to assist Mrs. Curnow in the work among women and girls.

Four workers are needed for the Parent Society. Chungking needs a married man for the pastorate of its large church. Chentu needs an educator to take charge of a school of high grade, for which the Chinese are ready to pay. On the great road, three hundred miles long, between Chungking and Chentu, there should be two single men to take charge of important circuits.

HINGHUA.

It is impossible in the space allotted to give a true idea of the need of workers in Hinghua Mission Conference. Inchung District should have one more of the general society for school or evangelistic work, and two Woman's Foreign Missionary Society ladies, to take the place of one who must soon have her forlough.

Singiu needs a physician for the general society and a lady for the Girls' Boarding School. There is a new building and a score or more of girls awaiting some one to open the school so greatly needed.

In Hinghua City the Woman's Training School of twenty bright women will have to be closed if some one does not come soon to care for it, while the Girls' Boarding School and city evangelistic work should have at least one each, and Po-cheng District one more for country work.

The general society has a large Boys' High School and Mission Press, that are cared for by the missionary and his wife, in connection with being missionary in charge of two large districts and treasurer of the Mission. There should be one for school work, one for press work, and one for the theological school.

These are the urgent needs of the hour, and we plead that the societies meet them as soon as possible.

SPENCER LEWIS,
W. T. HOBART,
MRS. EMMA NIND LACY,
MISS ELLA SHAW,
MISS M. E. WILSON,
Committee.

Shanghai, November 18, 1899.

Mission Notes From Jacktown, Liberia.

BY REV. J. B. ROBERTSON.

I ARRIVED at Cape Palmas, Liberia, January 22, 1899, with thirteen other missionaries sent out by Bishop Taylor, only two of whom are now on the field. I was stationed at Grand Sess, on the coast, where I remained eight years, with the exception of an eight-months' trip to the United States in 1894. On returning I brought with me an iron church from Liverpool and put it up at Grand Sess. It was largely the gift of Chaplain McCabe, who gave \$300 for it. That mission is now run largely by native Christians, who have a day school and a regular church service on Sundays. My wife, Lena Carlson Robertson, whom I married July 15, 1892, at Grand Sess, died there July 23, 1896.

Bishop Hartzell appointed me to Plukey Mission and Cape Palmas Seminary in 1897, and in 1898 to my present appointment, Sinoe River Industrial Mission, at Jacktown, Sinoe County, Liberia. On June 11, 1898, I married Mrs. Frieda Rissmuller Smith, and we are working together for the redemption of Africa.

Our station is fifteen miles from the sea, on the left bank of the Sinoe River. Our work is among the Giboo and Nimoo Tribes. The Liberian Government granted Bishop Hartzell here 201 acres of land. It is a good site for a large industrial mission. The land is good. At present we are cultivating it with

a hoe, but hope to have better facilities for working it. We have cocoa and rubber trees, 5 goats, 25 chickens, and plenty of sweet potatoes.

We have eleven native children who are learning to work, read the Bible, and serve God. Some of them have been converted. Many natives come to Jacktown from the interior to trade, and we have a chance to tell them about Jesus. Mrs. Robertson teaches our mission children and all others who come in a day school. I manage the farm and preach at the mission and in three native towns regularly. Some of these to whom we have been preaching have lately thrown away their jujus (idols). We need a new house farther away from the town, where we can the better train our mission family.

Services in Memory of Rev. Abundio Tovar.

(From the Mexico Herald of January 1.)

THE services yesterday at the Methodist Episcopal Church (Mexico City) were noteworthy on several accounts, chiefly because the memory of the late Rev. Abundio Tovar y Bueno, Presiding Elder of the Vera Cruz District of the Mexico Conference of the Methodist Episcopal Church, who died at Orizaba on December 18, was honored, and because, Bishop C. C. McCabe spoke at the memorial service and preached to the English congregation in the evening.

The following was the program of the memorial service in the morning:

1. Hymn 267.
2. Reading of Psa. 90 by Sr. T. del Valle.
3. Religious Invocation by Rev. S. I. Lopez.
4. Address by Rev. J. W. Butler, D.D.
5. Hymn, "In the Arms of My Saviour."
6. Address, "Rev. Abundio Tovar y Bueno in the Home and in the College," by Rev. Pedro Flores Valderrama, Presiding Elder of the Mountain District.
7. Song by Mrs. Mayo Rhodes, "Jerusalem the Golden."
8. Address by Bishop C. C. McCabe.
9. Address, "The Educational Work of Rev. A. Tovar y Bueno," by Rev. V. D. Baez, Presiding Elder of the Hidalgo District.
10. Beethoven's "Sonata Pathetique," played on the piano by Wesley Flores.
11. Address, "The Ministerial Work of Rev. A. Tovar y Bueno," by Rev. Justo M. Euroza, Presiding Elder of the Oaxaca District.
12. Hymn, "Asleep in Jesus," sung by Mrs. Mayo Rhodes.
13. Benediction.

A good deal of interest naturally attached to the address of Bishop McCabe, who said:

"Upon my arrival in Mexico the first thing I heard about the Mission was that Abundio Tovar had gone from us. The shock was great to me. Although my acquaintance with him began so recently I had already learned to respect and love him.

"When he was converted and joined our Church he was a great accession to our ranks. He has filled

every position to which he has been assigned with honor to himself and usefulness to the Church of God. He has made full proof of his ministry, and has done well his work as a servant of Jesus Christ.

"Last year, during our visit to Atzacan, at a gathering of our people he was appointed, as Presiding Elder of the district, to deliver to me an address of welcome. It was taken down in Spanish and translated into English so that I might read it, and I had it published. It was as follows:

"Señor Bishop: My people of the indigenous race have suffered such humiliations and depreciation that their temperament is somber and sad and sometimes distrustful of foreigners, in whose presence they are apt to believe they are in the presence of enemies. But when they are sad and anyone loves them they know how to respond, serving even to sacrifice those who become their friends. The brothers of Atzacan, of Panotla, in the state of Tlaxcala, and Xochiapulco, in the state of Puebla, who have embraced the Gospel, are sincere and faithful. I am sure they will never fall out of the files of the soldiers of Christ.

"Interpreting this sentiment, I beg you to carry a fraternal salutation to our brothers beyond the Rio Grande. And from you, whom we have learned to esteem, we beg noble and generous aid for the evangelization of our race. We hope to meet you round the throne of that divine Master who makes no distinction in races or nationalities which are bound by the bonds of faith, hope, and charity, Chinese, Japanese, Hindus, Europeans, and Americans, with their brothers the descendants of Cuauhtemoc and Xicotencatl, singing the hallelujahs of the redeemed.

"This address shows the largeness of his mind. He had grown so in his faith and love that he could believe in the brotherhood of man and the ultimate unity of the human race.

"Abundio Tovar was an ideal presiding elder. He was interested in the welfare of his preachers, and ever ready to help them in all their undertakings. The words of John Wesley to John Fletcher might not unfittingly be addressed to Abundio Tovar. Speaking of a leader of the Church, Wesley said:

"Qualified to preside over both preachers and people, he must be a man of faith and love, and one that has a single eye to the advancement of the kingdom of God. He must have a clear understanding of men and things, particularly of Methodist doctrine and discipline. He must likewise have some degree of learning, for there are many adversaries, learned as well as unlearned, whose mouths must be stopped. But has God provided one so qualified? Who is he? Thou art the man."

"From what I have learned of his graces, his fidelity, his patience, piety, and burning zeal, I am sure these words of John Wesley may truthfully be applied to Abundio Tovar. The Mission has lost one of its noblest men and most successful workers.

"What shall we do? March on as soldiers do when a comrade falls. Close up the ranks and march on. We must make up for his absence by increased zeal and devotion to our work. Let each one of you try to win ten boys to Christ and send them to our schools to be educated and trained for our holy ministry. Think of the greatness of the work that is

before us! We cannot cease our efforts until all Mexico is redeemed; till the word of God is read and loved in every home, and Jesus is enthroned in every heart. When Philip Doddridge died Charles Wesley wrote to George Whitefield: "Doddridge is dead! We must begin! We must begin!"

"They had been preaching three times a day and calling sinners to repentance by thousands, but the death of Philip Doddridge inspired rather than depressed them.

"When George Whitefield died Charles Wesley said, "God can bury his workmen and yet carry on his work."

"But best of all, at the grave of Abundio Tovar let us hear the Master say, as he said to Martha and Mary at the grave of Lazarus, 'Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?'

"Let us rejoice that our brother lingered with us as long as he did, even until we had caught something of his spirit, and let us think of him as at home in the mansion prepared for him in glory."

Memorial Minute for Frederick J. Masters, D.D.

Adopted by the Board of Managers January 16, 1900.

FREDERICK JAMES MASTERS, for fifteen years in charge of the Methodist Episcopal missions among the Chinese on the Pacific coast, was born in England, September 23, 1850, and died at his home in Berkeley, Cal., January 2, 1900. He entered into this life in the midst of a consecrated Methodist family. He had thirteen brothers and sisters. All of the fourteen became followers of Christ, and eight gave themselves to the ministry and work in mission lands.

Frederick was converted in his youth, and early felt called to preach the Gospel. He entered Richmond College, from which he graduated in 1874, and the same year went as a missionary to Canton, China, where he labored successfully in the Wesleyan Mission for ten years, becoming very proficient in the use of the Chinese language. He married in Canton, on June 20, 1876, Miss Mary Galbraith, a missionary in the Presbyterian Mission.

Dr. Masters returned to England with his family in 1884, and on his way stopped for a few days in San Francisco, and became familiar with the work being done for the Chinese by Dr. Otis Gibson, and when Dr. Gibson broke down a few months later Dr. Masters was urged to take charge of the Mission. He consented to do so, and from the summer of 1885 until his death was the superintendent of the Mission. The Chinese on the Pacific coast, from Puget Sound on the north to San Diego on the south, received the benefit of his ministrations, and many were persuaded to become followers of the Christ he eloquently preached and faithfully illustrated.

Early in 1899 his health began to fail, and he was given a few months' vacation during the summer, which he spent in England, visiting his mother and seeking recuperation amid the scenes of his childhood. He returned apparently in better health, and

commenced again the active duties of his mission. He preached with much spiritual power, but not with his old vigor. During the Christmas holidays he was confined to his room, and was planning for the future of his loved work, but on the second day of the new year he left earth for heaven. He leaves a wife and four children and many friends to sorrow over his departure. He was one of God's noblemen,

and an honored, faithful, and successful worker in the Methodist mission field.

We extend our sincere sympathy to the family who have been so suddenly and sadly bereaved and pray the blessing of our heavenly Father upon them.

A. B. LEONARD,
S. L. BALDWIN, } *Committee.*
HOMER EATON, }

OTHER METHODIST MISSIONARY SOCIETIES AND MISSIONS.

Methodist Episcopal Church, South.

Mission Headquarters, Nashville, Tenn.

THE Northwest Mexican Mission Conference covers the states of Sonora, Sinaloa, Chihuahua, Durango, and Coahuila, and the territory of Lower California in Mexico, and a part of northwest Texas. Here are five missionaries and about twenty native preachers. In Durango is located MacDonnell Institute, in charge of the ladies of the Woman's Foreign Mission Board, and both an American and Mexican congregation.

The Central Mexico Mission Conference embraces practically the whole of tropical Mexico, with its center in Mexico City. In the conference are six missionaries and about twenty native preachers. In Mexico City is a new church building which "both as to location and general fitness is the most desirable place of Protestant worship in the city." The other chief centers of operation are San Luis Potosi, Guadalajara, Moralia, Cuernavaca, Puebla, and Orizaba. In San Luis Potosi the mission has a most eligible piece of property, uniting in the same block buildings for residence, school, hospital, and church purposes. Dr. B. O. Hester has charge of the hospital, and Rev. H. L. Gray has charge of the Mexican congregation, and will organize a training school for native preachers.

The Mexican Border Mission Conference occupies the states of Tamaulipas, Nuevo Leon, and a part of Coahuila, in Mexico, and aims to serve the Mexican population in Texas from the mouth of the Rio Grande to Eagle Pass, and as far east as Austin. The working force consists of three missionaries and 25 native preachers. The principal points are Monterrey, Saltillo, Monclova, and Ciudad Porfirio Diaz in Mexico, and Laredo in Texas.

The mission work in Kobe, Japan, in charge of Mrs. M. I. Lambuth, consists of six departments: (1) The Night School, or Palmore Institute; (2) The Japanese Female Industrial Department; (3) The English, or Annex Department; (4) Special classes for young women; (5) Bible classes; (6) Sunday schools. During the past year the night school had an enrollment of 448; the Japanese Female Industrial Department an enrollment of 50 regular students, with 6 Japanese and 3 foreign teachers; the English Department had 20 pupils, with 3 foreign and 2 native teachers. Three Bible classes and several Sunday schools are held regularly, and the Bible Training Department has been reopened. The work has been of great value.

Methodist Church of Canada.

Mission Headquarters, Toronto, Canada.

REV. GEO. E. HARTWELL writes from Chentu, West China, October 16, 1899: "Yesterday (Sunday) was a busy day. At ten o'clock the Christians met for prayers; at half-past ten the doors were opened, the gong beaten, and in a short time about two hundred people were assembled to hear a sermon from the text, Luke 4. 18, 19. At twelve o'clock, ere the public service was dismissed, an invitation was given to all who so desired to remain for the Sunday school. Over sixty visitors remained, making, with our regular attendance, about one hundred and fifty souls. Here was the harvest ripe for teaching, but so few to enter with the sickle. The sickness of Dr. Smith deprives the Sunday school of two earnest workers. The ladies of the Woman's Missionary Society give valuable assistance. The schoolboys and girls increase the interest in this department by their hearty singing.

"At 4 p. m. a service was held in the hospital ward. One boy, fifteen or sixteen years old, who has a bad sore, exhibits a great interest in what he is taught. His pale face shines with genuine pleasure as we approach to teach him some verse of a hymn or of Scripture. He has smoked opium, partly, no doubt, to alleviate the pain, yet he had that awful chain about him. What a struggle he was having! On the one side, a disease very difficult to heal, and on the other, a habit most difficult to overcome. The brave little fellow seemed determined to conquer, and says when he gets well he wants to come over to the school and study.

"Another patient addicted to the opium habit came purposely to break off. He said he had made six attempts, and failed, and just as he was despairing his elder brother came home and said that he had broken off opium in our hospital. Though several days' journey distant, he decided to come and try. The hymn chosen for that afternoon was, 'Take me as I am,' and was very fitting. It taught him that in his own strength he could not overcome, but that Jesus was willing to take him, weak as he was, and purify him.

"The dispensary is opened three times a week by Dr. Ewan. These dispensary days afford an excellent opportunity for preaching. Here the most pitiable objects mingle with those dressed in their silks. Thus, day by day, in dispensary and ward, in church and chapel, in school and guest room, the seeds are being sown."

Recommended Books.

Niníto, A Story of the Bible in Mexico; *Izilda*, A Story of Brazil; *Tatong*, The Little Slave Girl of Korea. Here are three missionary books, written by Annie Maria Barnes, and published by the Presbyterian Committee of Publication, at Richmond, Va. The price of the first is 90 cents; the second, \$1; the third, \$1.25. All three of the books give considerable instruction respecting the customs and religious belief of the people, which is presented in a very entertaining manner. They will be interesting to young people, and are excellent books for Sunday school libraries. We trust the writer will give us books, written in the same style, relating to Japan, China, India, and other countries.

Lights and Shadows of Mission Work in the Far East, by S. H. Chester, D.D. Published by the Presbyterian Committee of Publication, Richmond, Va. Price, 75 cents. These are the Record of Observations made during a visit to the Southern Presbyterian missions in Japan, China, and Korea, in the year 1897, made by the Secretary of Foreign Missions of the Southern Presbyterian Church. The observations evidence a careful study of both the people and the problems connected with their evangelization, and a keen insight into the difficulties that confront the missionaries. In writing of Japan he says:

"In the streets of Nagasaki I met a native gentleman dressed in a Derby hat, a steam-laundered shirt and collar, a silk cravat, and over these a linen duster. The upper half of him was thus Christianly arrayed, but the lower half of him was not arrayed at all. He was a walking allegory. Japan is civilized at the top, but not at the bottom. Out in the country, among the common people, one sees many more relics of primitive savagery than among the Chinese, or even the Koreans. She is also civilized on the outside, but not yet on the inside to any great degree. And whether this external civilization of ours will, in the long run, do her more good than evil depends on whether we shall succeed in our effort to give with it our Christian religion, which alone can effect that regeneration of character which can make Japan, or any other nation, truly civilized and great."

The Dragon, Image, and Demon, by Rev. H. C. Du Bose. Published by the Presbyterian Committee of Publication, Richmond, Va. Price, \$1. The book was published by A. C. Armstrong & Co. at \$2, and when first issued we cordially commended it. It is now issued by the Southern Presbyterian Publishing House at only \$1, and at this price should have a large sale. The writer has been for many years a missionary in China, understands well what he is writing about, and presents his information about the "Three Religions" clearly. He says: "The name chosen is the most exact representation that could be found of what each system is. The 'Dragon' is the emblem of China and its State Church; the 'Image' is a synonym for the Indian religion—it matters little the size, color, or name of the image; and the term 'Demon' is Taoism in a nutshell." The 187 illustrations add much to the interest and value of the book.

Village Life in China, by Arthur H. Smith, D.D. Published by the Fleming H. Revell Company. Price, \$2. The author gives much valuable in-

formation respecting the people of China. In his preface he says: "These chapters are written from the standpoint of one who, by an extended experience in China, has come to feel a profound respect for the numerous admirable qualities of the Chinese, and to entertain for many of them a high personal esteem. An unexampled past lies behind this great race, and before it there may lie a wonderful future. Ere that can be realized, however, there are many disabilities which must be removed. The Chinese village is the empire in small, and when that has been surveyed we shall be in a better condition to suggest a remedy for whatever needs amendment." Part I is devoted to "The Village, Its Institutions, Usages, and Public Characters." Part II describes "Village Family Life." Part III tells "What Christianity can do for China." Dr. Smith is much encouraged by the outlook, and says: "We consider it certain that what Christianity has done for us it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces."

A Junior's Experience in Missionary Lands, by Mrs. B. B. Comegys, Jr., contains several letters by a member of a Boys' Mission Band during a year's journey with his father around the world, written to the band from the mission fields of Syria, Persia, India, Siam, China, Korea, and Japan. The letters are entertaining and calculated to increase an interest in mission work, especially showing its great need. The illustrations are probably made from photographs taken by an amateur photographer, as most of them are indistinct. Published by the Fleming H. Revell Company at fifty cents.

The Sky Pilot, by Ralph Connor, is published by the Fleming H. Revell Company at \$1.25. It is the story of people living in the "foothill" country at the base of the Rocky Mountains, deriving their support chiefly from their herds of cattle, and greatly needing the refining influences of churches and schools. Into one community a young home missionary entered and by his Christlike devotion brought about a great change. How this was done is told in a thrilling manner. We hope the book will have a large circulation.

Missionary Annals of the Nineteenth Century, by D. L. Leonard, D.D., published by F. M. Barton, Cleveland, O. Price, \$1.50. The book is a condensed history of the mission work of the century, and as complete as could be expected in the compass of 200 pages, after 60 pages have been devoted to missions in early and mediæval times, the beginnings of modern missions, and the missions that were begun during the decade 1790-1799. The information is given by decades, and the closing chapters show what has been accomplished in the different countries from the beginning. The author has devoted himself to the study of missions for twenty years, and his book will be a very valuable work of reference for all students of missions. Its maps, portraits of famous missionaries, and scenes from mission lands add to its usefulness.

GOSPEL IN ALL LANDS.

MARCH, 1900.

THIRTEEN YEARS IN OUR ITALY MISSION.

BY REV. WILLIAM BURT, D.D.

APRIL, 1886, as pastor of De Kalb Avenue Church, Brooklyn, we entertained the New York East Conference. One week later,



WILLIAM BURT.

April 14, 1886, we sailed for Italy via Liverpool, arriving at Venice, the seat of the Italy Conference, on the evening of the 28th, in time for the Conference, which opened on the following day. We were cordially greeted at the Venice station by Bishop Foss and Dr. L. M. Vernon. We went to Italy because the urgent claims of the Mission had been presented to us in such a manner that we felt it was our duty to go. If we could have lifted the curtain and looked down through these years, we doubt if we would have had the courage to go forward in face of all the difficulties which we have been called to encounter. Nevertheless we are glad we went, and firmly believe that our going was in obedience to God's call.

To the readers of the GOSPEL IN ALL LANDS the history of the founding of the Italy Mission is familiar. Dr. Charles Elliott began to advocate a mission to Italy as early as 1832. It was not, however, until 1870 that the subject was favorably reported upon by the Board. In March, 1871, Dr. L. M. Vernon was appointed by Bishop Aneo superintendent of the Italy Mission of the Methodist Episcopal Church. The superintendent went first to Genoa, and then moved to Bologna. Services were formally inaugurated December, 1873, and the Annual

Conference was organized by Bishop Merrill in 1881.

The circumstances at the beginning of the Mission were peculiarly flattering. Italy was awaking out of a long sleep, and was in rebellion against her oppressors, and especially against the papacy. Many thought that the revolution was not only political, but intensely religious. Hence nearly all the evangelical denominations were drawn into the popular current without strictly defining their work or plans of operation.

If we had been content at that time with less apparent fruits, and had laid solid foundations in suitable buildings and schools, and had taken time to organize the work, according to the principles and usages of our Church, no doubt the results would have been much more satisfactory. When the first excitement of the revolution had passed, and the reaction had set in through the influence of the papal party to regain its grip on the people, it was found that the results of the revolution, as a religious reformation, were much less than was at first supposed. It may be easy for us at this distance to note the mistakes of others. If we had been there the mistakes might have been much more serious.

Our first duty on arriving in Italy was to study the language, the work, and the field. Before the close of the Conference at Venice we were convinced that the first great need was a school for the preparation of young men for our ministry.

Hitherto ex-priests, ex-Waldensians, and others had been employed as Methodist ministers. Some of them were good and learned men, but they had no genuine sympathy for each other, and no conception of the spirit and methods of our Church. In our work as presiding elder of the Milan District we were more and more convinced of the absolute need of ministers prepared in heart and mind for our work; hence we became urgent in our requests to the bishops and to the Missionary Office.

After much correspondence it was decided to open the proposed theological school at Florence, and our residence was transferred to that city in order to organize the school, and, in addition to our work as presiding elder, to lend a hand in teaching. The Rev. Dr. E. S. Stackpole became its first president.

For many reasons the school did not succeed at Florence as we desired, though some young men prepared there are now members of our Conference, and are doing excellent work in the ministry. In 1891 the school was moved to Rome, where it has been under the care and direction of Dr. N. W. Clark. At present there are altogether 11 young men graduates of our school in the Conference. It is now only a question of a few years when the Italy Conference will be composed of men who are marching together for the conquest of Italy, because animated by the same spirit and employing the same methods.

Since the ministers were not of us, neither were the members of our church Methodists. Our little congregations were made up of people gathered from all quarters and from various motives. Some of them had been Plymouthists, some Waldensians, and some had come from the Romish Church and from the world of sin and unbelief. Neither the form of worship nor the methods of work were Methodistic. Our places of worship were generally little halls in narrow streets, back of dirty courts or up a flight of stairs.

We realized that the task before us was a very difficult one. It meant putting foundations under a building already constructed. It meant the changing of the system and *personnel* of the Mission, and at the same time maintaining the confidence of the Church at home. It meant to patiently bear the criticisms that were sure to be made on the work—not from 1888, when we were put in charge, but from 1872 to 1899. It meant to be held responsible before the Church for many mistakes made by others contrary to our advice. It meant misunderstandings and threatened censure at a time when one was almost crushed to the earth with burdens too heavy to be borne. But thanks be to God for his abundant grace. We have been able through his help to do all and bear all for his glory alone. We regret that the results are no greater than they are, but when we sum them all up, in face of the tremendous difficulties, we lift our hearts to God in sincere thankfulness.

It is said that Socrates preferred to measure his attainments, not by the verdict of his friends who criticised him, but by the opinion of his enemies and by the fear he inspired in them.

Never before have the Vatican papers and authorities given so much attention to Protestant work in Italy as during the past two or three years, and their attacks have been directed almost exclusively against us. There is not an agency or means which Satan is capable of inventing which they do not make use of to defeat our work. Nevertheless we succeed.

The Tablet, a Roman Catholic paper of London, speaking of our work in Rome, and especially of that done through our boys' and girls' schools, said that "Protestantism is spreading in Rome like a drop of oil," and that if its progress was not soon arrested the second decade of the twentieth century would see a large part of the population of Rome Protestant. It said also that for every boy and for every girl in our schools the Romish Church lost a whole family and sometimes more.

After much pleading we obtained an appropriation for property at Milan. In one week after the dedication, by Bishop Fowler, of the present church on the popular thoroughfare, Corso Garibaldi, the Methodist Episcopal Church was known throughout the city. We now have in that magnificent city two prosperous congregations and a mission supported by friends of the First Church.

The Rev. J. Page Happs, an English clergyman, attending service one Sunday evening not long since in our First Church, Milan, said that during his pastorate of thirty years he had never before seen a congregation which came so near his ideal of the primitive Church. What we need in Milan to-day is a large place capable of accommodating at least one thousand five hundred people. We could fill it immediately. The field is white and ready to the harvest. If we had to report for the thirteen years only our success in Milan, we have abundant reason for thankfulness to God.

We have procured also a fine property and built a new church at Turin, and at San Marzano, and finally the magnificent plant in the city of Rome.

Our building in Rome is admired by all Americans who have seen it. It is worth

every cent it cost because of the confidence it inspires in our American Methodists who come to Rome. They are, as a rule, people of culture and means, leaders in our work at home. One said, "The sight of that building stiffens my spinal column." Others, "This is a splendid investment. I believe in this kind of mission work." "Before looking upon this pile my heart was sick because of what I have seen in Rome. Now I have hope." "What a magnificent position! How did you ever get it? It means purpose and permanence."

Bishop Goodsell said, "Our great building in Rome is the beginning of a wise and successful propaganda. Until that was built we were firing at a rock-ribbed fort from rifle pits."

We were convinced that if we ever intended to do anything in Rome we must have the necessary appliances for thorough work. We have been offered enough for the plant to pay back all that it has cost, pay the debt, and then put \$20,000 in the missionary treasury.

But before consenting to such a step, the Missionary Society should pull down the banner of her divine commission to evangelize this world.

An English lady, member of the Anglican Church, having confidence in the future of our work, gave to us for the Missionary Society a property in Venice worth about sixteen thousand dollars, which is now our "Boys' Industrial School."

Twelve years ago there were no schools or press connected with the work. Now we have a modest publishing house, a theological school, a boys' college, a boys' industrial school, a girls' home school, a young ladies' college, five elementary schools, and a day nursery. We have also a fund for the support of our retired ministers. We have just published two editions of a new Methodist Hymnal, 632 hymns, one with hymns and music and the other with the hymns only.

The work has been extended into Switzerland, and to Trieste, Austria. All these added institutions and this extension of the work have been accomplished with constantly diminishing appropriations.

When we arrived on the field, there had been no missionary collection, nor collection for education, nor for preachers' aid, and all publications were free.

Our first care was that the ministers and

churches should take an interest in the great benevolences of the Church and especially in the missionary collection and the Children's Day collection, which have steadily increased every year since. Then we urged that every church should pay at least its own local expenses, that the people should buy our papers and books and pay as much as possible toward the education of their children.

In 1887 the sum total of all money collected on the field amounted to \$917.78. Last year the collection amounted to \$3,288.82, and the sum total of all local receipts including tuition in schools, was \$16,345.22. Is not this a fair showing of growth toward self-support? Our membership at present is 1,636 in full connection and 690 probationers. Total, 2,326. Conversions reported last year, 656. Sunday school scholars and teachers, 1,190. The following table gives us an interesting contrast:

Date.	Members.	Probationers.	Total Members.	Sunday School Scholars and Teachers.	Total Local Receipts.	Net Value of Property.	Appropriation for the Year.	For the Work Only.
1888	883	161	1,044	392	\$917 75	\$52,000	\$52,257	\$36,237
1899	1636	690	2,326	1,194	16,345 23	210,000	40,511	34,926
Gain	753	529	1,282	802	\$15,427 48	\$158,000		
Less							\$11,746	\$1,311

Of the \$34,926 appropriated for the work in 1899 we must deduct the sum appropriated for those departments of the work which did not exist in 1888, as for instance, the theological school, the boys' college, the industrial school, and the press, total \$8,500, leaving only \$26,426 or \$10,000 less than in 1888.

Our success cannot yet be measured by simple statistics, though these are encouraging. Among the most encouraging indications of our success and of promise for the future we would mention the following:

1. The preparation of future leaders in our schools.

2. The presence already among our ministers of 11 young men trained in our schools.

3. Our changed position, especially since the erection of our new building in Rome. The Liberals, who would be our friends, have more confidence in our future. We are better known than ever before, and we enjoy the sincere sympathy of thousands of Italian patriots. The king himself has on several occasions expressed his interest in our work, and has lately given 400 francs to educate a boy in our school.

4. Our changed position among the evangelical denominations in Italy. The success of our Church in any country is not simply in that which she has accomplished directly, but also in that which in the providence of God she has been called to accomplish through her influence on sister Churches.

Let me quote here the observations of one of our ministers:

Twelve years ago no one could speak of our influence, for we were influenced instead of exerting an influence on others.

But now we can speak of our influence which is being exerted in the following particulars:

(a.) We have introduced the element of joy into Christian worship.

There is more fervor and enthusiasm in the singing. The sermons are rendered more interesting and effective by means of illustrations and direct appeals to the heart and conscience.

(b.) We have introduced the custom of giving as a part of Christian worship.

(c.) We are exercising a most salutary influence in reference to the activity of the laity in all the churches.

(d.) Our influence, however, is being felt most in our seasons of revival, which we pray God to bless to his glory in all the churches.

Our urgent needs are;

1. Money with which to pay the debt on our building at Rome.

Let this be one object of the "Twentieth Century Thank-offering." Certainly the great Methodist Episcopal Church has Protestant fervor enough to pay off in five years, if not in one year, every cent of said debt. It can be done, and it must be done.

We already have several memorial tablets in the building, and we shall be glad to add others.

2. A building for the Young Ladies' School, Rome. We cannot accept one half of the young ladies who are asking admission to our school. We have two or three

splendid offers of property for sale. Who will furnish the necessary \$45,000?

3. A building for the preparatory department of our Boys' College, Rome. We cannot rent a place, but we can buy to advantage. We need about \$15,000. Who will honor himself and his Lord by giving this building, and naming it, for our college in Rome?

4. Help for our struggling, heroic church at S. Marzano Oliveto.

5. A new press, engine, and type for our publishing house.

6. Scholarships for boys and girls who cannot pay full tuition and board in our schools.

	Full Scholarship. Per Year.	Half Scholarship. Per Year.
Theological School.....	\$120	\$60
Young Ladies'.....	140	70
Boys' College.....	75	40
Girls' Home School.....	60	30
Boys' Industrial School....	60	30

After nearly fourteen years of study and work on the field, we are convinced that there is no Church better adapted by its doctrines, spirit, usages, and organization, to take the lead in the work of evangelization in Italy than the Methodist Episcopal. Whenever we have had a fair trial we have succeeded. Last among the denominations to enter the field we are fast finding our place among the leaders.

But how shall we assure success?

1. By serving notice immediately on the Vatican that we are there to stay. If we tell them that we do not intend to remain if we do not succeed, the Jesuits will worry us for a while so as to tire us out. Let us repeat with Victor Emmanuel "Ci siamo e ci resteremo" ("Here we are, and here we shall remain").

2. By putting enough of capital into the enterprise to make it pay, and then develop the indigenous resources along those lines for which the people are willing to pay—first-class Christian schools for boys and girls.

The field is white to the harvest, and the faithful little band is looking heavenward for the endowment of power.

Let the Church courageously meet the demands of the hour, and the victory shall be the salvation of Italy.

"TIDINGS sent to every creature
Millions yet have never heard.
Can they hear without a preacher?
Lord Almighty, give the word."

ANGLO-SAXON MISSIONS AND MISSIONARIES IN EUROPE.

BY REV. M. V. B. KNOX, D.D.

A HUNDRED years after the great movement in Celtic evangelization, a kindred movement began among the newly converted Anglo-Saxons. These people, though two centuries away from their kindred overseas, yearned toward them of the home land. Pippin of France, having conquered many of the Frisians, was anxious, in order to bring them into submissive dependents, to have them converted to Christianity. He appealed to English Christians for help to this end, thus cementing the kindly feeling between those two great peoples, the French and English, whose place for hundreds of years was to be the most prominent in western Europe.

Wilfrid, a man most disturbing in the religious life of England, was the first prominent Anglo-Saxon to do missionary work on the Continent. Though Bishop of Northumbria, he was not permitted to continue his episcopal duties, and, appealing to the pope for his rights, dared not go through France owing to royal hatred both there and at home. He sought to pass around France through Friesland and Germany, but was detained a winter in the former country. Using the opportunity to teach the kind king Adelgise and his people the truths of the Gospel, he baptized some of the nobles and several thousands of their retainers.

Ebroin, mayor of the palace of Austrasia and Burgundy, having heard that Wilfrid was stopping with the king of Friesland, sent a message offering a bushel of gold coin to have Wilfrid delivered into his hands. At a banquet, when the messengers of Ebroin, Wilfrid, his own nobles, and a large company were present, the pagan king read the letter in the presence of all, and, tearing it in pieces, exclaimed, "Thus may the Creator tear, destroy, and consume the perjurer and traitor!" From Friesland Wilfrid made his journey in safety.

Another Northumbrian followed Wilfrid's example. Ecgbert, like thousands of other young Anglo-Saxons, sought in Ireland the culture not to be obtained in England. He soon won a high reputation for scholarship and devotion. He was seized with a passionate desire to lead the people of North Germany to the cross, but was providentially hindered from risking his already enfeebled strength in so arduous an undertaking. But

his spirit was caught up by some monks attached to him as pupils, Willibrord and twelve other Anglo-Saxons sailing, in 690, direct from Ireland to the mouth of the Rhine. Willibrord was but thirty-two years old, yet his abundant success proved him to be the right man for so important a mission. Thousands were led to forsake their pagan ways, and he baptized them. He was soon appointed bishop, fixing his episcopal seat at Utrecht, and, with powers enlarged to that of metropolitan, appointed numbers of suffragan bishops among the Frisians. Attempting the conversion of the Danes, but failing, he bought thirty boys to educate as future apostles of their country. At one time among the Frisians Willibrord baptized three converts in a spring sacred to the deities, which so alarmed the natives that they demanded the life of the missionary as a sacrifice for the profanation. This the king denied, but permitted lots to be cast, and this falling upon one of his companions, the monk's blood was shed to appease the wrath of the gods.

Two Anglo-Saxon brothers, by the name of Ewald, determined to penetrate the wild tribes till they reached the Old Saxons. Reaching the frontier, they were entertained by a village reeve while they sent word to the ealdorman of the district seeking permission to enter his domains for missionary purposes. But pagan priests, watching them at their devotions and fearing for their chieftain, brutally murdered them. This so enraged the chief that he executed the murderers and utterly destroyed their village. Pippin, the French king, obtained their bodies and held over them at Cologne a magnificent funeral.

Other Anglo-Saxon missionaries were more fortunate in not being sacrificed by the jealous barbarians. Swidbert successfully labored for years in the duchy of Berg; Adelbert, of royal Northumbrian blood, chose to go to the north of Holland, and met with most pleasing results; to the Batavians the gospel was preached by Werenfrid, and three others from England led the people of Gueldres to Christ.

While these missionaries were mostly Northumbrians, the Celtic spirit having been caught by them both in Ireland and at home, the man best designated as the

apostle of the Germans was a West Saxon, Boniface. He grew up, his Anglo-Saxon name being Winfrid, an earnest, devout student.

Hearing of the work of Willibrord, he went to Friesland, but was compelled through changes brought by local wars, to return to England. Here great honors were offered him, but meekly rejecting them, he went to Rome, seeking the pope's authority for another essay of missionary work. This was eagerly given, and Winfrid, now assuming the name of Boniface, went to Willibrord at Utrecht, and for three years diligently labored with him. Willibrord desired him as his successor, but, rejecting this proposition, Boniface pushed into the interior of Germany, among the Hessians and Old Saxons, fulfilling in this the purpose of the pope. This was about 718.

Through the varied limitations of native poverty, the stern climate, and the caprice of the pagans, he persisted, and finally saw thousands converted. Rome, hearing of his successes, called him there, made him bishop, sent him back to the German forests, and soon made him archbishop. He made Mentz his headquarters. His authority was not only over Germany, but over the French clergy as well. In Charles Martel, mayor of France, he found an ardent, powerful helper. In return he introduced reforms among the French clergy, and they were woefully in need of it.

Boniface, as his work expanded, sent eager word to England for helpers, and souls glowing with evangelistic zeal went out to aid the enthusiastic missionary. Those missionaries were repeating many of the conditions of the same work as now: varied toil, poor food, banishment from home, needs in some cases supplied from the home land, in danger from the natives, not a few of them meeting violent death. In one fray of a hostile tribe, no less than thirty churches were destroyed. Boniface set an example for his suffragans to found religious houses for the education of native workers, then, as now, these being needed to carry forward the work. The most noted of these monasteries was one founded by Boniface himself—Fulda—which in grandeur of results rivaled Luxeuil and St. Gall. In this monastery Boniface was buried.

It is told that on his return from Rome he found some of his converts had relapsed, owing, he learned, to the idolatrous rites per-

formed under a huge, venerable oak that they deemed sacred. Calling his monks to assist, Boniface began cutting down the tree, while the frightened people watched to see the result of the contest, as they deemed it, between their old gods and the one whom Boniface preached. A strong wind helped the confident axmen, for soon the revered monarch fell, crashing to pieces, which the natives seeing, they lost faith in the old and accepted the new.

Then, too, as now, the need of women workers was felt, and the farseeing primate solicited them from England, numbers of whom came, establishing abbeys in Franconia, Bavaria, Thuringia, and elsewhere in Germany.

But the end of this long missionary life was approaching. Having ordained Lullus, an Anglo-Saxon, as his successor, Boniface, now a venerable patriarch, descended the Rhine with a considerable company to East Friesland to preach to the pagans of that country. As in other regions, success attended his efforts, and on Pentecost day, as the company awaited in a great tent on a plain the coming of the converts to baptism, there rushed toward them instead an armed body of Frisians. The laymen of his company instantly prepared to defend themselves, but Boniface bade them put up their swords, and going out of the tent calmly faced the inevitable death that came at once to him and all his company. Thus died this magnificent missionary. If plunder was an incentive for this attack, the robbers found not treasures, but only a few books of which they, in their ignorance, could make no use.

The death of these missionaries was speedily avenged by those of the Frisians who had kindly listened to them. Fulda even yet possesses three books that Boniface had with him at his death—a Bible, a Harmony of the Gospels, and a letter from Pope Leo—the last stained with the missionary's very blood. With the same spirit, Willebad, a Northumbrian priest, landed seventeen years later at the very spot of the murder of Boniface and kissed the sod that had been wet with the blood of the martyrs, then with grandest success led the Frisians to the cross. He pushed beyond Friesland, planting missions on the banks of the Ems, Weser, and Elbe. Though at times his work was checked by the eruptions of the brutal Old Saxons, the churches destroyed, and his help slain, Willebad was enabled, by the aid

and protection of Charlemagne, to succeed in those regions. Out of his episcopal home grew the city of Bremen.

Germany, by the zeal and high daring of the Anglo-Saxon missionaries, having been Christianized, there remained of the Teutonic people yet pagan Denmark, Sweden, and Norway. About the middle of the tenth century, Sigfrid, from York, went, at the request of King Olaf Scotkonnung, to Sweden, where he soon baptized that prince and his army. The country was organized into five episcopal sees by Sigfrid, and the conversion of the people steadily went on. Numbers of the missionaries were martyrs to their calling, among them three nephews of the primate.

Denmark was not so easily led to Christ, since numbers of workers were sent from Bremen without permanent success. Later, Canute brought Anglo-Saxon priests from England, and by his great authority enabled them to persevere. Norway was the last of the Teutonic nations to give up its old belief. Olaf, one of its kings, in a piratical expedition, was converted by a hermit of Scilly Islands, and then made it the object of his reign to lead his people into the new way. By his laws he brushed aside the old worship and the priests of Woden, and found in Grimkele, an Anglo-Saxon priest whom he made bishop of Drontheim, and in others from England, the ones who finally Christianized Norway.

REMINISCENCES OF WORK IN OUR INDIA MISSION.

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

IN a previous article I gave an account of the circumstances that led to the opening of our work in Budaon, in January, 1860. In this I propose to note the progress of events during this first year of this mission station. Budaon is a densely populated section of country lying to the south of Bareilly District, between it and the river Ganges. It is generally fertile, with good facilities for irrigation either by temporary wells or streams.

It is a beautiful section of country, containing several cities, of which Budaon is the chief, and is the headquarters of the local government. The government courts, the headquarters of police, the treasury are located here. It is the residence of the families of the government officials and a few others. It had at that time eight or ten European families, with a foreign population of twenty or twenty-five in all. It had beautiful gardens, excellently paved and well-shaded streets.

The city has a population of 30,000, and is the official center of a district containing 800,000 people. It has some fairly good buildings; among them is a mosque that is widely celebrated. In the cities and larger towns the population is mixed, consisting of Hindus and Mohammedans. In the rural portions they are mostly Hindus divided up into the usual castes.

Our first object was to finish our partially built residence and get ready for the approaching hot weather. In the meantime

we began our work. We commenced preaching the Gospel to the people directly in their own language as our first and most important work. Then, as secondary to this, we opened schools for the young of both sexes, so far as our means would permit. Nothing could be more firmly settled in our mind than that our first great business was to go to the people everywhere carrying to them the Gospel message.

We sought out convenient places where we could gather the people and tell them of Jesus the mighty to save. We told them that we are all sinners, high and low, rich and poor, and that Jesus is the only Saviour of sinful men, and that he can save the lowest and vilest. It was a glorious message for people like these to whom we had come.

On one occasion a venerable old man, a Brahman, as I closed my sermon, fell down and embraced my feet, and, with tears, said, "How glad I am that I have lived to this day to hear such gracious words."

I made a tour to Fathigarh, about sixty miles distant, an old mission station of our Presbyterian brethren, situated on the other side of the Ganges. Four mission families living there when the mutiny broke out fell victims to the fiendish hate of the Nana Sahib and his followers.

I met Mr. Fullerton and Mr. Scott, missionaries then residing there, and spent a few days in their delightful families. It was a great pleasure to see their fine large school, under Mr. Fullerton's charge, and

the large native Christian congregation, of which Mr. Scott had especial charge. I gained many hints in regard to mission policy and administration that were of great service to me in after years.

I also obtained from them a very valuable native preacher, with whom I was most closely and intimately connected for a good number of years, and whom I came to regard very highly.

Just before the close of the cold season I took a hasty tour out into the western part of the district, visiting some of the larger and more important towns in that direction. In one place, after preaching to a great crowd of people, a few bright lads came to our tent for tracts. One of them could read very well, and seemed much interested. He was an interesting boy, and I felt my heart strongly drawn out toward him. In a short time after our return to Budaon he came to see me, and it so happened that we wanted a teacher for a class of people in a part of the city who seemed inclined to become Christians. It occurred to me that he would do nicely as a teacher for this school.

This young boy at length became a Christian, and in course of time a preacher and a member of Conference, and a few years ago we used often to see his name appended to hymns appearing now and then in our native paper. He is now a member of the Northwest India Conference. I refer to Rev. Chimman Lal. The little school that he taught was a humble beginning of what has proved a great work. From among the class of people he began with at that time eight or nine thousand have become Christians.

Budaon has been one of our most fruitful fields. It has been cultivated by some of our most successful missionaries, as Doctors T. J. Scott, now of Bareilly; Hoskins, of Cawnpore; Neeld, now on furlough in United States of America; P. T. Wilson, deceased, and Thomas, of Agra. During my residence there I built a neat and commodious chapel which served us well for both Hindustani and English services on Sunday, and for school during the week.

I also built a small structure in the heart of the city, which served as a preaching place and a schoolhouse. In November Rev. Samuel Knowles and Joseph Fieldbrave came over from Bareilly, and accompanied Enoch Burge and myself to the great mela, known as "Puran Masie," held on the bank of the Ganges, about twelve miles distant

from Budaon. On our side of the river it was estimated that there were a lakh (100,000) of people encamped, while across the river, on the opposite bank, were many more. It was thought by officers of government present that there were not less than 150,000. These vast multitudes came largely for religious purposes, though there were many engaged in trade. The Brahmans and religious mendicants of every conceivable sort were there in full force and did a thriving business.

There was much time spent in bathing and performing religious ceremonies. Families living at a distance from the Sacred Mother Ganges often bring the ashes of their dead at this time and cast them into the sacred waters of this river under the belief that it would bear them to a happier clime. At night they put out on the water little lights to guide the spirits of departed friends on their lonely journey to an unknown world. It is a time of pleasure as well as of sadness, and this goes on for eight or ten days. It is a good time for preaching and mingling with the people.

Years afterward I met a man, far away in the jungles at the foot of the mountains, who said he heard the preaching first at one of these melas. Algura, a religious teacher, heard the Gospel from some one of the Fathigarh missionaries who perished in the mutiny, on an occasion like this, and when dying he told his people if missionaries ever came into Rohilkund to go to them for instruction.

Some of his people came to us as soon as we began our work in Moradabad, and many of our first native Christians were from among this people, as the seed of the sowing of those who had sealed their testimony with their blood. Our annual meeting at the close of this year was held in Bareilly, when we were returned to that station and Brother Knowles was sent to Budaon.

In my next I will note some of our experiences during the year that followed.

"GATHER them from the earth's highway,
Crowns for the Saviour's brow;
Gems that sparkle more bright than day,
Crowns for the Saviour's brow.
Radiant crowns and glorious,
Crowns for Christ victorious—
Crowns for the brow,
Crowns for the brow,
Crowns for the Saviour's brow."

AN ILLUSTRATION OF THE REFLEX ACTION OF MISSIONS.

BY REV. ERNEST G. WELLESLEY-WESLEY.

DURING the early part of 1898 a Cuban gentleman, with his family of small children (the mother having died some months previously), all of whom had been left nearly destitute by the destruction of his property by the Spanish soldiery, felt himself directed to seek an asylum in the United States, having a son and a stepson employed in one of the principal New England cities.

As it was at the time when matters were becoming a little strained between the United States and Spain, Mr. X— found the procuring of a passport a by no means easy thing. Standing one afternoon in a drug store in Trinidad, the governor and his staff rode by. Among his staff happened to be an old acquaintance of Mr. X—. The recognition was mutual, and through this friend a passport was promised by the governor, who, discovering that a brother of Mr. X— had been a friend of his, promised to mail the passport to Cienfuegos, thus saving him time and expense. Reaching Cienfuegos, Mr. X— obtained passage on the last steamer leaving before the blockade, having but a few hours to spare, and arrived safely at New York in due time.

About the same time, in the New England city to which Mr. X— was being led, a clergyman who had been connected many years ago with the Argentina (South America) Mission, was strangely wrought upon to take up a review of the Spanish language, and while not knowing why this impression was given, the impulse was obeyed. Long-closed books were looked up, and two or three months proved enough to bring back fair fluency in the long-unused tongue.

Sitting one morning in his study, he was told that a Cuban gentleman was in the parlor. Wondering who the unknown visitor could be, and what he could want, but instantaneously recalling the strange prompting just mentioned, Mr. B— greeted the caller, who proved to be the Mr. X— already named. Introducing himself, he said he had been told by some one that Mr. B— could talk Spanish, and as he was unable to speak a word of English, he had taken the liberty of calling so as to have some one to whom he could tell his wishes and with whom he could speak.

The seemingly chance acquaintance ripened into friendship. Mr. X— and his six

children, the eldest but sixteen and the youngest five, also his stepson (the son having moved to Montana) began to attend Mr. B—'s church, being most attentive to the reading of Scripture in their own language, the text and a brief explanation being also given. The children joined the Sunday school and began to pick up a little English, proving unusually bright and intelligent.

After a few months Mr. X— expressed a desire to have the five younger children placed in a home where they would be educated and well trained. By this time Protestantism, of which he had never seen any fruits before, and of which he knew nothing except from occasional reading, had begun to impress Mr. X— as a religion which meant very much more than he had ever seen in Romanism. He was attracted to its faith and teachings, and stated that if the children could be placed in a Protestant home and thus trained he would be quite satisfied.

No such home (a Home for Cubans) was known to Mr. B—, but He who ever answers prayer, and whose hand had thus far wondrously directed every step taken by this father and his family, one afternoon directed Mr. B— to call at a home where he had never before called—a family which did not belong to his own congregation and never attended his church. Here he was incidentally led to mention the interesting Cuban family who were attending his church, and, without a thought as to results, he also stated the desire of Mr. X—, and was astonished and rejoiced at the reply: "If you want such a home there is one on Macon Street, Brooklyn, where a Mrs. Selden has sustained a home for destitute Cuban children for the past eight or ten years." Truly God is good, and his ways are wonderful.

Mrs. Selden was at once written to, and though seriously embarrassed by the prospect of increasing her family by so large an addition, and without knowing from what human source the funds would come with which to provide for them, consented to receive them.

Thus far God had led the way, opening the path step by step. But he was about to do much more. The proprietors of several of the leading stores were made willing to provide clothing and shoes with which to fit out

the children. The New York, New Haven, and Hartford Railroad most generously gave passes to the whole family, the express company franked all their worldly possessions, and the children reached the Home a year ago last November, to spend together, with a number of most interesting Cuban children, under the loving care of Mrs. Selden and her sister, a year which has not only proved the children remarkably intelligent, but has brought all out of Romanism to Christ.

Mr. X— returned to Cuba last spring, leaving his eldest daughter at the Home, who, with her three sisters, write constantly to Mr. B—, expressing their great joy in Jesus Christ as their Saviour and Lord, and their inexpressible thankfulness to all who have been used to lead them from the darkness of the past to the light of the present.

In a recent letter occurred the following: "The Spanish have all these centuries most cruelly oppressed us, but we have now learned that the most cruel burden of all has been the superstition and absurdities with which they have burdened our hearts, and some day we hope to go back to our own land to tell our people about the goodness of Jesus."

Without question the bringing to Christ of this whole family (for the father and step-

son are also professed followers of Christ, the latter, who returned after the war to Cuba, writes that he hopes to visit the United States this spring, and to be received into the membership of Mr. B—'s church) is a result of Argentina Methodist Episcopal missions, where the pastor alluded to spent some of the most blessed years of his life, learning the language and gaining a knowledge of the Spanish people which has many a time been of great service.

God works through foreign missions and into foreign missions in many ways; seldom, however, have God's leadings been more clearly manifest than in the present instance, in which, from beginning to the present, divine leading has been wonderfully shown. That the results will not continue is not supposable. The probabilities are that some, if not all, the children will return to Cuba or to some other Spanish-speaking country, to work for the Saviour.

Foreign missions—let all of us remember this—act upon men and women far beyond the limits of the individual fields. One of the most successful missionaries in London, a workman who has led hundreds to Christ, was converted in the Seaman's Mission back of the former Methodist Episcopal church on Calle Cangallo, Buenos Ayres. To God be all the glory.

SELF-SUPPORT IN MISSIONS.

BY REV. DON W. NICHOLS.

THE subject of self-support in missions is occupying the attention of those most interested in missions as never before. I take it that a desire to hasten the day of self-support in missions does not indicate a lack of interest, nor a desire to relieve the Church of the privilege of contributing to this noble cause. It would be a sad day for the Church in the "home land" if she should even withhold her hand in contributing to the spread of the Gospel to the ends of the earth. To create self-support in mission fields means the ability to multiply consecrated workers in destitute fields where millions are that have never heard the message of salvation in Jesus's name.

It is no reflection on a general in the army to change his tactics, having found other and better methods by which to rout the enemy and take the fortress at the least possible cost. The best of men make failures,

but wise is that man who profits by his failure, by inaugurating wiser and better methods.

The plan of mission work heretofore in China has been, and still is, to practically support the work in every detail from funds given by the Church at home. This method may have been wise in other days, but I question the wisdom of it now. One thing is very evident to those familiar with mission work in China, and that is, by such methods self-support will never be realized, at least not in our day. No child ever learned to walk by being carried in its mother's arms. Mother's arms were invaluable to assist the tottering infant in the first stages in learning to walk, but they were only needed to help steady the child, and not to carry it.

So in mission work there is danger that the mother—the Missionary Society—

may carry the child so long that its limbs may become useless, and the child dwarfed and made helpless all its days. The child gains strength with every effort put forth in its own behalf.

I might, if necessary, give the names of churches built and entirely supported by the Missionary Society, to the paying the salary of their pastor, sexton, for lights, hymn books, and Sunday school lesson helps; and these churches, after ten, fifteen, and twenty years, are no nearer self-support than when they began. The membership has been dwarfed and made perfectly dependent upon the Missionary Society to provide everything for them, and often to the extent of wanting the Church to give them a means of livelihood. In such cases mother's kindness has greatly exceeded her wisdom. Not one of these churches after all these years has become self-supporting, only as they are supported by the missionaries and those employed by the Missionary Society.

This is a sad picture and one well worthy our most serious consideration; but sadder still, the bearing the entire expense of these churches by the Missionary Society robs the people of their independence and manhood, and makes them dependent upon the Church, rather than the Church dependent upon them. In other words, we make them Church mendicants.

The brightest and most influential Christians we have are those who from the beginning of their Christian experience have been taught to share in the support of the Gospel. These men have the interest of the Church at heart, and their faithfulness and loyalty to the cause of Christ may be depended upon under all circumstances. No less authority than that veteran missionary, Dr. Griffith John, says: "The brightest and best Christians they have in connection with their mission are the fruits of their work in Hunan established along the line of self-support, where the natives take the larger part of the support of the Church."

The Church has had its slowest growth in places where the Missionary Society has borne the entire expense of the work, and in none of these centers have we reached to any extent the better and more influential classes. There must be something wrong with our policy when we are confronted with such a state of affairs and so many years of toil and sacrifice. These churches, built by

the Missionary Society independent of the people are looked upon as foreign churches and not as belonging to the people, and the people in attending these churches do so feeling that they are allowed by the grace of the foreigner, and not with that feeling of just pride that they are a part of the Church. How different it is where the people have shared the burden of building and supporting the church. They occupy their pew not as a mendicant, but as "a child of the King," and are interested in every phase of the work of the church.

In all these churches where the expense is borne by the Missionary Society, when a broom, a lamp chimney, a lamp wick is needed, the missionary is called upon to furnish these articles out of Mission appropriations, and all the interest seemingly the twenty, thirty, or fifty members have in the church is to aid the missionary in spending the Mission appropriation. One tin of oil in a self-supporting church—with just as good lights—will go as far as two in a church supported out of the Society funds.

I am fully persuaded, after twelve years' experience and study of the work on the mission field, that where the Missionary Society builds and maintains a church independent of native help that it is an injury rather than a benefit to the people. The Missionary Society should hold itself in readiness to grant aid (just as the Church Extension Society does at home) to struggling churches in building and supporting the work until the people are fairly well on their feet. But in all such cases the natives should be required to take the lead. It is poor charity to bear the burdens of those that are able to bear them themselves.

I have noted a deeper spirit of gratefulness on the part of those struggling under a burden after they had done their best—when the Missionary Society comes to them and says, "We will not let you fail in your noble undertaking, but will help you out by sharing the burden with you"—than is manifested on the part of the members where the Society has borne the entire burden.

I note again, that native preachers, supported entirely out of funds appropriated by the Missionary Society, take far less interest in the people, than they do when they are dependent upon the people for a goodly part of their support.

When preachers are supported out of the general fund their salaries are fixed by the

missionaries independent of the local churches they serve. This is not in harmony with the polity of the Methodist Episcopal Church. Let the official boards in these circuits and stations fix the salaries, and then let the Missionary Society aid them in meeting the amount, and thus our members will be brought in sympathy and touch with the whole machinery of the Church; then and not till then may we hope to build up a strong, intelligent, self-supporting work in China.

The Missionary Society would do well to pass a law—in so far as it relates to China, to open no more stations until a native constituency is created of sufficient strength to meet at least half of the necessary expense of carrying on that work. We have built a number of churches in places where we had no membership, many of them under consular protection in the midst of a hostile people. Ten, twenty, and more years have passed, and in many of these communities we own our property and nothing else.

Thousands of dollars—so far as one can judge by visible results are concerned—have been wasted. The establishing of churches by such a policy makes enemies and not friends.

It is true that there are exceptions to the above rule, but they are not numerous. When we have waited to build until the people have become interested and were ready to aid in building the church, in every instance the friendship of the people has been gained and the Church has grown.

Let the General Committee make appropriations to the Missions in China on a basis of a dollar for every dollar raised on the field, and stick to such a policy and in a very few years a wonderful change will have taken place in the *personnel* of our members, and self-support will be rapidly brought about. Continue the old *régime* and twenty years hence will still find us a weak, dependent Church looking to the Missionary Society for support.

Nanchang, China, December 13, 1899.

AN ACCOUNT OF THE BAHRAICH MELA.

BY THOMAS PETERS,

Student in Reid Christian College, Lucknow, India.

DURING the summer vacation, when I went home, I was present at this mela which was held in June. I will first tell you why this mela takes place every year.

In Bahraich itself there was a tank by the name of Suraj Kund. This place was considered very sacred by the Hindus. Balarak was their leader, or guru. A picture of the sun was engraved on the stone which was put near the tank. On the day when the eclipse of the sun took place all Hindus, men, women, old and young, from east and west, used to assemble here to worship that stone and to rub their noses on it.

When Said Salar saw all this he planned that he would take possession of this land and introduce Islam. This Said Salar was the king of Ghazni. At the age of twenty he devoted himself to the study of his religion, and when he was only twenty-three years old he came to Bahraich and fought with Balarak, and both died in the battle. They are both buried in one compound.

Balarak is worshiped by the Hindus and Said Salar by Mohammedans, because they consider he died as a martyr. But Hindus, through their ignorance, worship Said Salar

also. And because the people of both castes assemble here, this mela can be counted as one of the largest melas.

The story about Said Salar is that he comes out every year of his tomb and takes a bath, and then is married to his former wife, to whom he was married in his lifetime, and then goes back into the tomb. This mela lasts for a full week, and the chief day is Chauthi, or the day of marriage, when a good many people from nearly every part of the country assemble there.

Now I will tell you what the chief objects are which are worth noticing in this mela.

The first thing, let me mention, are the reservoirs which are all attached to the boundary wall of the tomb, in which the dirty water which is sprinkled on the tomb comes through the lanes into them. A number of lepers are seen bathing in that dirty, defiled water, with the idea that their leprosy will be cured, and they say that every year some four or five lepers are cured by washing themselves in those ponds. For the last six years I have been in that mela, but I have not seen with my own eyes a single leper cured, though I have heard of many.

The next thing worth mentioning is the Chandan tree which is within the boundary of this tomb. People who want to gain their object fold their hands together and tie them to that tree in order that their wishes may be fulfilled. Hundreds of people are thus seen asking for something with their full belief in Said Salar.

The third thing that is seen lying there is a bala (an ornament for the ear) made of stone. This bala, it is said, was worn by Said Salar in the ear. It is some three or four maunds in weight. It is just like a millstone with a hole in the middle. It is said that whosoever can lift it up as high as his chest with one hand, whatever he desires from Said Salar will be given to him, whether a son, or a daughter, a horse, or any other thing; but it is especially meant for them who have no children.

Next come the very large flags that are seen in this mela. Those who have succeeded in gaining their objects from Said Salar bring these flags to offer them on his tomb. They bring them dancing and playing on the drum or some other musical instrument, and it seems to be a sort of fun instead of a religious ceremony, and it is very amusing to see those women who are haunted by the evil spirit and are whipped so that the evil spirit may be driven away. They move their heads backward and forward like a man who is mad, and till they are well beaten they don't confess that they have gotten rid of such a spirit.

At the largest gate of the compound there is a chain suspended in the middle. People before entering into the compound kiss it and rub their eyes on it. There is a mosque within which Said Salar is buried, and such a shower of coins, cowries, and khutias is thrown on it that the government has put a very long sheet of iron on it, in order that the money may not fall on the other side.

Every alternate year an exhibition is also held by order of the government in connection with this mela. For every best production and for the best breed of animals of this province prizes are fixed. A very nice building has been built for the same purpose by the Rajah of Nanpara, a little less than a quarter of a mile from the mosque. This increases the crowd in the mela. Many extraordinary things are seen in this exhibition, such as a three-legged goat, a cock with one leg, etc. Wrestling, races and

other sports are also held. This mela is very interesting.

The Bahraich Mela.

BY GEORGE PETERS,

Student in Reid Christian College, Lucknow, India.

IT is well known that this mela is held annually in the month of June, and that from 10,000 to 20,000 people attend it. They come from all parts of Northern India, including Nepal, Bengal, and Central Provinces. The pilgrims are not limited to any caste, creed, sect, or nationality. Both Hindus and Mohammedans pay equal tribute of respect to the tomb.

It is a strange sight to see the people coming two or three days before the Said's wedding. All the public roads are often blocked up by the pilgrims, who leisurely carry large flags, with music and singing on the way; even in places twenty or thirty miles away many can be seen and the crowds of pilgrims move gradually toward Bahraich.

The place itself is surrounded by numerous lepers, beggars, and diseased persons, who have great faith in the healing power of the water which flows out after the washing of the tomb. Hundreds of people who have some special favor to ask at the Said's tomb come all the way measuring their length on the ground, while their friends keep fanning them on the way.

Every year there is rumor that two or three lepers are cured, but I have found that pretended cure is nothing but the change in the appearance of the limb caused by their immersion into the water which changes their outward appearance for a short time. This is sufficient to keep up the ignorant belief in the miraculous power of the tomb.

WE pass this way but once.
Then weave thy robe with care.
Life's robe ill-spun
Is ne'er undone;
The robe we weave we wear.

WE pass this way but once.
Then live to-day thy best.
In all you do
Be kind and true,
With God leave all the rest.

WE pass this way but once.
The ripened harvest white
Has waited long
The reaper's song,
Thrust in thy sickle bright.

SOUTHERN ASIA METHODIST EPISCOPAL MISSIONS.

The Field.

THE Southern Asia Missions are embraced in India and Malaysia. The census of 1891 gave to the British Provinces of India (including Burma) an area of 964,993 square miles and a population of 221,172,952; Feudatory or Native States of India 594,610 square miles, and a population of 65,950,398; a total of 1,559,603 square miles, and a population of 287,123,350.



BISHOP THOBURN.

In addition to these figures a partial census of some remote portions gave an approximate population of 261,910 to British territory, and 607,710 to native territory.

The prevalent religion in India is that of the Hindus. The census of 1891 gave the following figures:

Hindus.....	207,731,727
Mohammedans.....	57,321,164
Animistic.....	9,280,467
Buddhists.....	7,131,361
Christians.....	2,284,380
Sikhs.....	1,907,833
Jains.....	1,416,638
Parsis.....	89,904
Jews.....	17,194
Others.....	42,763

Total..... 287,223,431

Victoria, Queen of Great Britain and Ireland, is Empress of India. The administration of the Indian Empire in England is intrusted to a Secretary of State for India, assisted by a council of not less than ten members. The supreme executive authority in India is vested in a Governor General, or Viceroy, and his council. The present Governor General of India is Baron Curzon of Kedleston.

Malaysia includes the peninsula of Malacca and the islands of Singapore, Java, Borneo, Sumatra, Celebes, New Guinea, the Philippines, and the other islands southeast of Asia, inhabited chiefly by the Malays. Most of the islands are under the control of Great Britain, Holland, Germany, and the United States. The natives are generally Mohammedans, and they number perhaps 40,000,000.

The Methodist Episcopal Missions in India were commenced by Rev. William

Butler, D.D., in 1856. They have developed into five Conferences and occupy the most important cities, as well as many of the towns and villages. In 1885 they were extended into Malaysia at Singapore.

Bishop James Mills Thoburn, D.D., LL.D., is Bishop of India and Malaysia, with his residence at Bombay.

Bombay Conference.

THE Bombay Conference embraces the Bombay Presidency, Central Provinces, Berars, that portion of Haidarabad north of the Godavery River, and all of Central India south of the twenty-fifth parallel of latitude. Mission work was commenced in 1872, and the Conference was organized December 22, 1892.

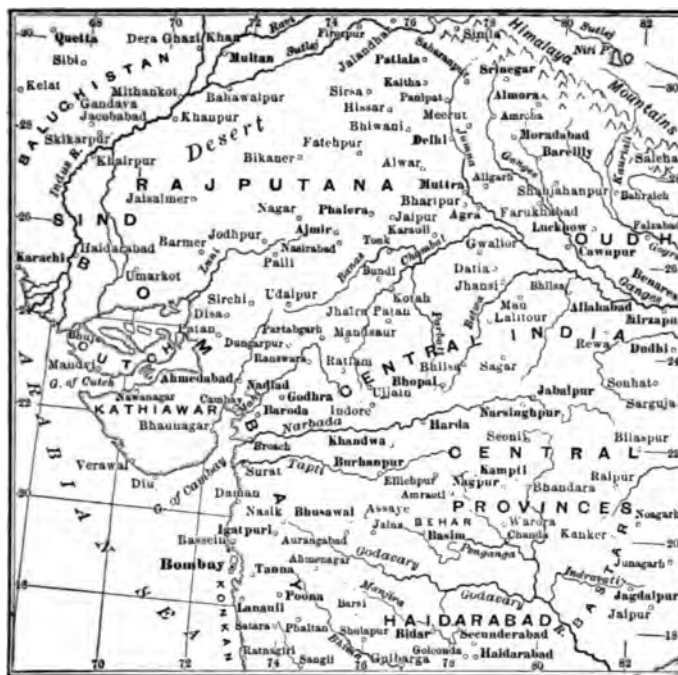
MISSIONARIES.

Rev. Henry W. Butterfield and Mrs. Mary Smith Butterfield, Rev. William E. L. Clarke and Mrs. Bertha Miles Clarke, Rev. John O. Denning and Mrs. Margaret Beahm Denning, Rev. Frank R. Felt, M.D., and Mrs. Elizabeth Clack Felt, Rev. Daniel O. Fox and Mrs. Ellen Warner Fox, Rev. Edwin F. Frease and Mrs. Ella Bates Frease, Rev. William H. Grenon and Mrs. Emma Christine Grenon, Rev. Thomas M. Hudson and Mrs. T. M. Hudson, Rev. Thomas S. Johnson, M.D., and Mrs. Amanda Whitmarsh Johnson, Rev. Lewis Edwin Linzell and Mrs. Phila Kean Linzell, Rev. William A. Moore and Mrs. Laura Wheeler Moore, Rev. Dennis Osborne and Mrs. Grace Osborne, Rev. George W. V. Park and Mrs. Eugenia Johnson Park, Rev. William E. Robbins and Mrs. Ellen Miles Robbins, Rev. William H. Stephens and Mrs. Anna Thompson Stephens, Rev. William D. Waller and Mrs. Annie Nielson Waller, Rev. Robert C. Ward and Mrs. R. C. Ward, Rev. Frederick Wood and Mrs. F. Wood. *On furlough*—Rev. William W. Bruere and Mrs. Carrie Palmer Bruere, Rev. Thomas P. Fisher, Rev. George I. Stone and Mrs. Marilla Mark Stone.

ANNUAL MEETING.

The seventh session of the Bombay Annual Conference was held at Poona, December 7-11, 1898, Bishop Thoburn presiding. Frederick Wood and Robert C. Ward were received on trial. G. Engel was discontinued. A. S. E. Varden had died. T. E. F. Morton located at his own request. W. Feistkorn was reported as supernumerary and G. I. Stone as superannuated. The statistics reported 1,159 members, an increase of 66; 4,640 probationers, an increase of 1,250; 10,150 Sunday school scholars, an increase of 988. The following were the appointments:

BOMBAY DISTRICT.—Dennis Osborne, P. E. Bombay; Bowen Church, supplied by I. F. Row; Grant Road, W. H. Stephens; Marathi Mission, W. H. Stephens, Sakharani Bhoale; Gujarati Mission, to be supplied; Mazagon and Seamen's Mission, F. Wood; Igatpuri, H. W. Butterfield; Kalyan, W. E. Robbins, Gyanoba Khanduji; Karachi, William D. Waller. Karachi Seamen's Mission, supplied by W. H. Dowling; Lanauli, to be supplied. Panwell, G. B. Kale. Poona: English Church, D. Osborne; Marathi Church and Mission, W. W. Bruere; Christian Boys' School and City School, D. O. Fox; Taylor High School for Boys, supplied by Ernest Clarke. Quetta, to be supplied. Sion, F. Wood.



CENTRAL PROVINCES DISTRICT.—T. S. Johnson, P. E. Basim, W. E. Moore. Basim Boys' Boarding School, supplied by G. W. Hawkes. Burhanpur, S. Benjamin. Chindwara, Paul Singh. Gadarwara and Harda, to be supplied. Jabalpur, T. S. Johnson. Jabalpur English Church, W. H. Grenon. Kampti and Nagpur, W. L. Clarke. Khandwa, F. R. Felt. Phandhana, to be supplied. Narsinghpur and Hardwicke Boys' School, J. O. Denning.

GUJARAT DISTRICT.—E. F. Freese, P. E. Ahmedabad and Evangelistic School, E. F. Freese. Baroda, and Boys' Boarding School, T. P. Fisher. Godhra, R. C. Ward. Kapadvanj, to be supplied. Mahi River, T. M. Hudson. Nadiad, G. W. Park.

REPORTS, DECEMBER, 1899.

BOMBAY DISTRICT.—Rev. Dennis Osborne, Presiding Elder, reports: "The year has been full of unforeseen changes in the *personnel* of our work. In March Mrs. Thoburn, after a long and anxious illness, was compelled to leave for home. She was accompanied as far as England by Mrs. Hutchings, Superintendent of our Anglo-Indian Home in Poona, broken down through overwork. In April Rev. I. F. Row, supplying the pastorate of Bowen Church, Bombay, became disabled and was obliged to leave for England. Mrs. Dowling, of the Seamen's Mission at Karachi, was driven home immediately after from the same cause. In June Rev. W. W. Bruere and wife, overwhelmed by a great sorrow and broken in health, were obliged to leave for America. All these gaps in our working force necessitated rearrangements which burdened those who remained.

"The English church at Grant Road, Bombay, under Rev. W. H. Stephens, has grown in strength and in numbers, and harmony and spirituality characterize the people. The Bowen Church in

Bombay, since the departure of Mr. Row, has been without a pastor, but all the services of the church have been efficiently maintained through the aid chiefly of our ministers of the city and of our capable lay preachers. In the church at Mazagon and at the Seamen's Rest Rev. F. Wood has labored with success. The Marathi Mission, in Bombay, including the Tamil work and the city of Panwell across the harbor, has not recovered from the terrible attack of the plague which desolated it last year and still lingers on the outskirts. There is a steadily increasing congregation in Bombay, growing in divine grace and in the distinctive features of Methodism, while evangelistic work in the city and suburbs has been carried on with encouraging results.

"The Gujarati Mission in the city was this year added to the district and placed in charge of Rev. F. Wood. This work has a very hopeful outlook. There have been several baptisms, and there are many inquirers. The Christians are growing in grace and intelligence. Mr. Wood has also charge of a Hindustani mission in Sion, and among the Lascars (native sailors) in Bombay.

"The work of the Woman's Foreign Missionary Society has received much needed reinforcements, and has grown and developed new aspects of interest.

"Igatpuri has been one of the centers of the plague, and notwithstanding this the work of both the English Church and the Hindi Mission has made progress. A Sunday school and a day school have been maintained. The land on which our church is built has been purchased, and the parsonage has been repaired and furnished.

"The congregations in Karachi have grown, and a soldiers' reading and prayer tent has been added to the work, while a pipe organ greatly assists in the services. There has been a revival in the Hindustani Mission, both among the Gujarati and Panjabi sweepers, resulting thus far in 110 baptisms. The work of the Seamen's Rest has greatly prospered, and the committee are now considering the project of building a new Rest.

"In Quetta, Baluchistan, our local preachers have most efficiently carried on the services, and kept the church and parsonage in excellent condition.

"Poona has suffered greatly from the plague, yet the work of our English Church was maintained without interruption, and the congregations were excellent. The Taylor High School for boys and girls, and the Anglo-Indian Home and Orphanage have grown in numbers and efficiency, without any loss in the terrible epidemic. Lanauil, thirty-nine miles from Poona, has been regularly supplied with preaching. Our Christian boys' orphanage and vernacular schools have been ably superintended, the vernacular day schools being suspended for a while by government orders on account of the ravages of the plague."

CENTRAL PROVINCES DISTRICT.—Rev. T. S. Johnson, M.D., Presiding Elder, reports: "While the Central Provinces and Berar have as yet suffered comparatively little from plague and floods, they have had, and are having, very severe affliction from famine. The government is doing, and will do, everything possible to save the people.

"The sessions of the District Conference, held in Narsinghpur and Basim, were seasons of close personal examination and increase in spiritual life, promising increase in spiritual power and future success in the work. Interest among the people in the word of God is more and more apparent, and in every part of the district there are promising indications of a speedy advance.

"In the Jabalpur English work every interest of the Church has been well sustained, with an increase in the membership and Sunday school. In the native work the brethren have labored faithfully. Among the persons baptized this year was a Brahman of some education and influence, who has already become useful in our work. The Girls' Boarding School and Orphanage, numbering 220, has had a very successful year. The government inspector gave a very good report, and the grant in aid was more than twice the sum of last year. The dormitories and accompanying buildings for 300 girls have been completed, and the schoolhouse is nearing completion.

"In Chindwara there has been a complete revolution in the attitude of the people toward Christianity. Two young men, one of them a Brahman school-teacher, have been baptized, and the young teacher is already preaching the Gospel. A number of inquirers are reported.

"The pastor at Narsinghpur reports that the people have little faith in their old religion. They listen to the Gospel more readily than ever before. Caste and custom are the great bonds that keep the people

from accepting Christ. Nearly every house in Narsinghpur is open to the zenana workers and fifteen to twenty Bible women are needed. The Hardwicke Christian Boys' School is doing a splendid work. The boys, numbering over two hundred, are in school six hours and in the workshop two hours a day. They are learning carpentry, shoemaking, and tailoring, and some are making fine progress in drawing.

"Gadarwara Circuit needs more workers. An opening has been made among the Gond community, and 38 of them have been baptized. The charge of the Harda Circuit has been added to the work of the presiding elder, and monthly visits have been made. A new interest in the native work has been an opening among the Kurkoo people. Measures have been taken looking to the transfer of our work in Harda to the Christian Mission.

"In Khandwa a good dormitory and cook house for each of the two boarding schools, quarters for training class students, and a good mission bungalow, with outoffices, have been erected. The great need is an increase of reliable native workers. Preaching on the Khandwa Bazaar is carried on with great interest and much promise. The boarding schools have had a successful year. Money is needed to support the students. The famine has been severe in Khandwa, Burhanpur, and Basim, and there is very little hope of another harvest before October, 1900.

"In Burhanpur, early in the year, a number of probationers were influenced to return to their caste brotherhood, but some of them have since come back, and others are asking to be received again into the Church. A number of new inquirers have been baptized, and there is a very encouraging opening among the Gonds.

"The English work in Nagpur has suffered loss because of the absence of the pastor, who removed to Kampti. The native work has steadily increased, and the field is very promising. In Kampti the number of baptisms, of inquirers and of Sunday school scholars, are in advance of previous years. The boys' boarding school has been raised to an Anglo-vernacular school. The English congregation is large, and the conversions among the soldiers are frequent. Gondia has been taken up as an outstation to Kampti.

"In Basim both the boys' and girls' schools have had a prosperous year. The girls' school is full, has not room for another girl, and there is room for but few more in the boys' school. Evangelistic work is kept up regularly in about seventy near villages, while others, farther away, are reached occasionally. The field and opportunities are almost boundless, and the missionary staff should be increased. The Christian community is raising money for a new church.

"There are needed at once on the district five new missionaries in the work of the Parent Society, three missionaries in the work of the Woman's Foreign Missionary Society, and two deaconesses. There should also be increased efforts to raise up and train native workers."

GUJARAT DISTRICT.—Rev. E. F. Frease, Presiding Elder, reports: "During the past year plague has been followed closely by famine over the greater part of the district, and in some places the two have walked hand in hand. One result of the famine will be seen in the largely decreased number of baptisms reported. At the beginning of the famine it was decided not to baptize any candidates during its continuance except in a few well-known cases where the names had been recorded before the famine was expected. Famine and plague aside, there can be no question but that the prospects for the rapid increase of our work in Gujarat are brighter than at any previous time, for in spite of both we are occupying to-day 165 villages against 140 last year. It is a striking fact that the collections for self-support will show an increase over last year, notwithstanding the double visitation.

"With one faithful man, and two Bible readers under Mrs. Frease, considerable has been accomplished in the city of Ahmedabad, while favorable openings have been won in the villages toward the Nadiad Circuit. The work of the Baroda Circuit last year moved down the north bank of the Mahi River in British territory to the boundary of the Baroda State, and during the present year entrance has been gained in villages over the boundary, in spite of bitter persecution, in which the workers have proven themselves men who can endure hardships and suffering for Christ's sake. The plague operations have made any decided advance on the remainder of the circuit difficult. Godhra is an important station on a railroad that is being constructed. The west end of Godhra Circuit is north of the Mahi River, and there a new subcircuit has been formed, and to the south new work has been opened on the river banks. The missionary, using too inadequate supply of funds, did not at the beginning of the year expect an advance. Yet he now occupies some 45 villages against 28 last year. He reports some interesting conversions from among the Dhed Brahman caste, and a wide door seems opening among them. Kapadvanj Circuit is new, and as the town was vacated on account of the plague we were unable to secure a house for the supply until near the close of the year. In the meantime he resided in an adjoining village, and did what work he could.

"Mahi River Circuit continues to be the center of an important work. This year its territorial expansion has been very considerable. The work has been well established over the river toward Baroda, but this advance has been made in the face of much opposition from certain village authorities and the native police. To the west there has been an extensive advance in a number of villages among the sweepers largely through the return of our Bombay converts to their homes. A noteworthy development in organization has been the appointment of a steward from each village, carefully selected. Their presence at the Quarterly Conferences was noticeable and we believe our problem of self-support will have taken a long step toward solution when these trustworthy Christian village leaders, who are not

and never expect to be in mission employ, assume the responsibility for the collections in place of the mission agents as at present.

"Nadiad has extended to the northeast and to the west. The opening to the west is in a densely populated region, reported last year, has extended rapidly, and now forms a large subcircuit capable of extensive enlargement. Nadiad is one of our best centers, and the development of the work has been exceedingly rapid and encouraging.

"The work of the Woman's Foreign Missionary Society has been carried on with increasing success in the villages. The crying need for more women missionaries for the village work grows greater each year, and we are still hoping for reinforcements.

"It has been our policy to closely link our work. It is a support to each Christian community to know they have fellow-Christians in all the surrounding villages, and there is economy of time, money, and men resulting from the work under each missionary being as compact as possible. When these closing-in movements have been completed, as they should be during the coming year, we will have a territory larger than any other district in India, in which there is a large Christian community living in contiguous villages. More than this, the location of our principal stations is such that we have been closing in toward a well-defined center, so that when the movement is completed we shall, by working outwardly, be able to cover more than double the territory now occupied without any increase of missionary force.

"About 90 boys have been received into the Boys' Boarding School and 70 girls into the Girls' Boarding School, almost all of whom are Christian orphans, or the children of indigent Christian widows. Both schools are crowded and dormitories are needed. I am convinced that every boy and girl in our boarding schools should be taught some handicraft.

"Both departments of the evangelistic school for workers have made definite advance in grade and efficiency. There has been a larger number of both men and women in attendance than in former years, and the examining committees expressed great satisfaction with the progress made and the general condition of the schools. Owing to the increase of numbers the Summer Training School was held in two sections in Ahmedabad, the first session lasting five, and the second three weeks. In this way most of the village exhorters and pastor-teachers were able to come in for one of the sessions, and the total attendance was 141, of whom 82 were men and 59 women. No factor has been more potent in putting our work on a stable basis than the Evangelistic and Summer Training Schools. The village day and Sunday schools have suffered severely both from the plague and famine. It has been a year of extraordinary and serious difficulties in all departments, yet our victories never before have been so great."

ANNUAL MEETING.

The eighth session of the Bombay Conference was held in Bombay, December 15-19, 1899. Dr. T. S. Johnson presided until the arrival of Bishop Tho-

burn on December 16. The reports showed some increase in members, probationers, and self-support. There was a decrease in the number of baptisms due to famine and plague. A memorial was ordered sent to the General Conference asking for two additional bishops for Southern Asia. The following were the appointments:

BOMBAY DISTRICT.—Dennis Osborne, P. E. (P. O., Poona). Bombay: Bowen Church, Lewis E. Lutzell; Grant Road, W. H. Stephens; Gujarati Mission, Frederick Wood; Marathi Mission, W. H. Stephens, Sakharan Bhoole; Publishing House, to be supplied; Seamen's Mission and Mazagon, Frederick Wood. Igatpuri, H. W. Butterfield. Marathi Circuit, Gyanoba Khundoji. Kalvan Circuit, supplied by Shahaji Chinnaji. Karachi: W. D. Waller; Seamen's Mission, supplied by W. H. Dowling. Lanauli, to be supplied. Pachora, supplied by Charan Das. Panwell, G. B. Kale. Poona: English Church, Dennis Osborne; Christian Boys' School and City, D. O. Fox; Hindustani Mission, supplied by T. E. F. Morton; Marathi Church and Mission, W. E. Robbins; Taylor High School for Boys, supplied by Ernest Clarke. Quetta, to be supplied. Supernumeraries, William Feistkorn, W. W. Bruere.

CENTRAL PROVINCES DISTRICT.—T. S. Johnson, P. E. (P. O., Japalpur). Basim, W. A. Moore. Burhanpore, Samuel Benjamin. Chindwara, Paul Singh. Gadwarwara, to be supplied. Harda, to be supplied. Jabalpur: T. S. Johnson; English Church, W. H. Grenon. Kampti, W. E. L. Clarke. Khandwa, F. R. Felt. Phandana, to be supplied. Nagpur, to be supplied by T. H. Cowsell. Narsinghpur: J. O. Denning; Hardwicke Boys' School, J. O. Denning.

GUJARAT DISTRICT.—E. F. Frease, P. E. (P. O., Baroda Camp). Ahmedabad, to be supplied. Baroda Circuit, T. M. Hudson. Baroda Boys' Boarding and Evangelistic Schools, E. F. Frease, Yusuf Dhanji. Godhra, Robert C. Ward. Kapadvanj, to be supplied. Nadiad, George W. Park. Od, to be supplied. Umroth, to be supplied. Vaso, Lakshman Dana. Wasad, to be supplied. T. P. Fisher, on sick leave to America.

South India Conference.

THE South India Conference includes the Madras Presidency and all the territory not included in the Bombay Conference. Mission work was commenced in this portion of India in 1872, and the Conference was organized November 9, 1876.

MISSIONARIES.

Rev. Karl E. Anderson, Rev. Wm. H. L. Batstone, M.D., and Mrs. Alice Nicholls Batstone, Rev. John B. Buttrick and Mrs. Mary Pease Buttrick, Rev. Albert E. Cook and Mrs. Edith Lewis Cook, Rev. Charles W. R. DeSouza and Mrs. Ellen Osborne DeSouza, Rev. David O. Ernsberger, Rev. Joseph H. Garden and Mrs. Francis Byers Garden, Rev. George K. Gilder, Rev. Wm. H. Hollister and Mrs. Emma Hodge Hollister, Rev. Wm. L. King and Mrs. Sara Hockenhuil King, Rev. R. H. Madden and Mrs. R. H. Madden, Rev. Herbert G. Ozanne, Rev. Ellis Roberts, Rev. Fawcett E. N. Shaw and Mrs. Caroline Hill Shaw, Rev. Matthew Tindale and Mrs. M. Tindale, Rev. Charles B. Ward and Mrs. Ellen Welch Ward. *On furlough*—Rev. Abraham W. Rudisill, D.D., and Mrs. Elizabeth Thomson Rudisill.

ANNUAL MEETING.

The twenty-third session of the South India Conference was held at Haidarabad, December 15-20, 1898,

Bishop Thoburn presiding. A. T. Leonard and Matthew Tindale were received from the Northwest India Conference (A. T. Leonard was afterward transferred to the Bengal-Burma Conference). Mangal Lal Harris was received on trial; Wm. B. Cumine was discontinued. Benjamin Peters had died (Thos. R. Toussaint died soon after Conference). Ira A. Richards was reported as supernumerary. The statistics reported 860 members, an increase of 185; 1,063 probationers, an increase of 225; 4,194 Sunday school scholars, an increase of 917.

The following were the appointments:

GODAVERY DISTRICT.—G. K. Gilder, P. E. Jagdalpur: Industrial work, supplied by Wm. Plumly; Orphanage, supplied by Thomas Francis; Evangelistic Work, Gattu Chendaya. Raipur, G. K. Gilder. Sironcha, Benj. Luke. Yellandu: Industrial Mission, C. B. Ward; Telugu Church, Monala Narsaya; Evangelistic Work, Rama Guanappa.

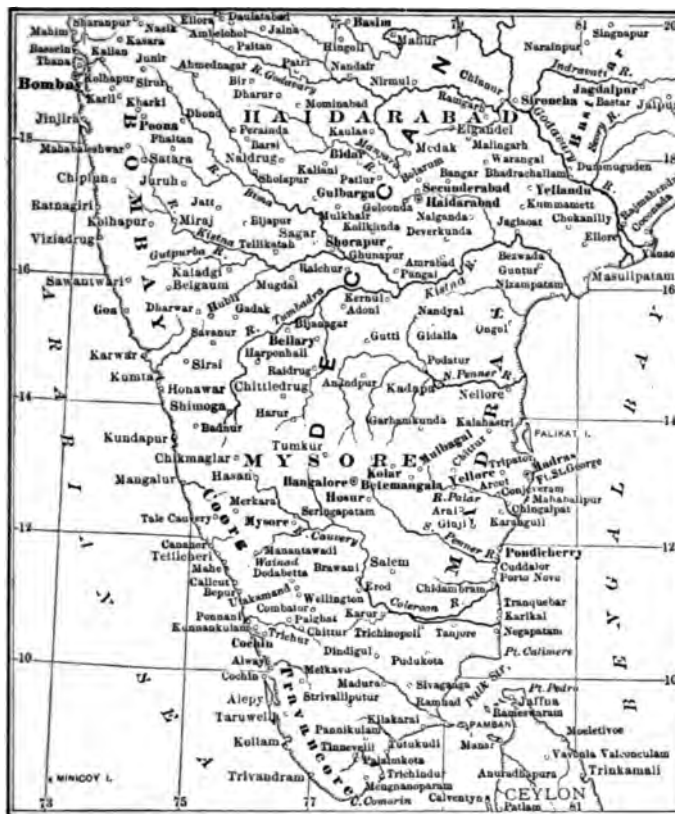
HAIDARABAD DISTRICT.—William L. King, P. E. Bidar, A. E. Cook. Bellary, supplied by J. Parker. Gulbarga and Raichur, D. O. Ernsberger. Haidarabad: English Church, W. H. L. Batstone; Hindustani Mission, Evangelistic Work, W. L. King, Mangal Lal Harris; City School, W. H. L. Batstone. Koppal, Samuel Malgur. Secunderabad: English Church and Telugu Mission, R. H. Madden. Shorapur, Nanappa Desai. Vikarabad, J. H. Garden. Wondalli, Ellis Roberts.

MADRAS DISTRICT.—J. B. Buttrick, P. E. Bangalore: English Church, F. E. N. Shaw; Kanarese Circuit and Tamil Circuit, to be supplied; Baldwin High Schools, T. R. Toussaint (died January 25, 1899). Bowringpet, J. B. Buttrick, J. G. Turton. Hosur, G. Geshom. Kodambakam, Robert Gopalak. Kolar, W. H. Hollister; Kolar Kanarese Church, Subrudia Noah. Kuppam, S. M. Job. Madras: Vepery English Church, A. W. Rudisill; Narasingapuram, to be supplied; Royapuram, M. Tindale; Vepery, Tamil Work, W. Raju. Mulbagal, John Narappa. Srinivasapur, Malappa Lewis. Agent of Publishing House, A. W. Rudisill.

REPORTS, DECEMBER, 1899.

GODAVERY DISTRICT.—Rev. Geo. K. Gilder, Presiding Elder, reports: "Throughout the district, open doors for a magnificent missionary advance stand invitingly open, but we are crippled in money and workers. On the Raipur Circuit we have been pushing evangelistic effort, both in the city and among the villages. The village work is specially interesting. The people, particularly the *Sat-namis*, gather in large numbers and give our message a respectful hearing.

"In Raipur zila, out of a total population of 1,584,427, there are 285,551 *Sat-nami Chamars*. This sect was founded in the fifteenth century by one Rohidas, who proclaimed the perfect equality of all men and the worship of one God under the title of *Sat-nom*, or 'The True Name.' While the *Sat-namis* profess to worship but one God, their Guru, or religious head, who resides sixty miles southeast of Raipur, is viewed as a sort of apotheosis. On his travels from village to village, this lazy and even questionable character, who squeezes all he can out of his disciples, is treated with divine honors. They believe they receive a blessing and absolution for all their sins by drinking water poured on his feet and caught in a brass vessel. This water, no matter



how foul, is termed *amrit-jal*, or 'water of life.' The *Sat-namis* profess to abstain from all intoxicants and from the use of tobacco and opium. They are most accessible but very ignorant, and generally very poor. Inquirers are numerous among them. Our day schools for low-caste children are doing well.

"On the Sironcha Circuit we have an extensive low-caste and aboriginal population, and we are the only Christian mission among them. The pastor has had the joy of baptizing several converts. The native Christians are doing well in the matter of self-support. A small schoolhouse in the Madiga village has been built from the Sunday school collections.

"The Jagdalpur Circuit has had a year of severe trial. The native preacher visits regularly 23 villages, and there have been a goodly number of baptisms. The orphans are carefully looked after, and some of them are truly converted. In addition to school studies the children occupy their time with pounding paddy, washing, cooking, etc. The development of the industrial work has been much retarded through want of funds.

"The Yellandu Circuit has enjoyed a year of great prosperity. There has been a growth in spiritual life. The entire work is practically self-supporting, and every department of Christian labor reveals a

healthy and encouraging condition of things. The large coal-mining native population offers a promising field for aggressive work among the women.

"The Woman's Foreign Missionary Society has a missionary at Sironcha, and, aided by her assistants, she has built up a good day and Sunday school work, and faithfully carried on evangelistic operations both in Sironcha and among the near villages. As a direct outcome of the evangelistic work three women (widows) have been baptized."

Haidarabad District.—Rev. W. L. King, Presiding Elder, reports: "All the district except one small corner lies within the bounds of the Nizam's Dominions. Our regular work is carried on in the Kanarese, Telugu, Urdu, and English languages, while Marathi has a place in some of our schools. The Scriptures and Christian literature are sold and distributed among people of all the above tongues, and Hindi and Tamil in addition. The district embraces 12 appointments. Of these 3 are English, 5 are Kanarese, 2 Telugu, and 2 Hindustani. In few of our vernacular charges can the language lines be closely drawn, as in most centers two or more languages are spoken.

"The work has been well maintained in all its departments. We have lost by death the wife of Rev. D. O. Ernsberger, our missionary on the Gulbarga and Raichur Circuit, and the wife of Rev. M. L. Har-

ris, junior preacher on the Haidarabad Hindustani work. Both of them were zealous and devoted workers.

"We are much encouraged by the present condition of the charges. Our people give evidence of growth in grace, and they are learning to give to the Lord's cause. More persons have contributed this year than last, and the aggregate of the gifts has been greater. Our work is producing workers. Some of our illiterate converts from the lowest strata of Hinduism have given effective testimony among their friends, and others have come forward with an earnest request to be trained for Christian service. Our force of native workers is not only larger than ever before, but is also on a higher plane of Christian experience. The people are listening better to the preaching of the Gospel, and the word of God is being read by more people.

"There are discouragements. The harvest is great, but the laborers are few. Heathenism strongly reinforces the natural heart in its opposition to God and his truth. Organized opposition is directed against our work; but God is using us, and we feel the need of prayerful reliance on him.

"Our English work is almost entirely confined to Haidarabad and Secunderabad, and this has held its own in numbers, and in both places there has been an encouraging advance in finances.

"The work of the Woman's Foreign Missionary Society has been confined to the old centers, and has been carried on with good results. Additional missionaries are needed.

"The Haidarabad City School is located in the center of the walled city, and during this year has reached the highest enrollment in its history. The teaching staff has been strengthened and a Sunday school organized in connection with it. The grants and school fees pay the running expenses, but financial aid is greatly needed for property, general equipment, and endowment.

"At Raichur two plots of ground, with houses suitable for our work at its present stage, have been purchased, and at Kopbal a house and plot of ground have been secured, and the Vikarabad property is being improved.

"We close the year with a dark outlook from a temporal standpoint. Our rains have failed, crops have failed, entirely or partially, and our people are beginning to suffer from famine, and several months must pass before we can look for relief from new crops."

MADRAS DISTRICT.—Rev. J. B. Buttrick, Presiding Elder, reports: "Our missionary force has been reduced during the year by the death of Rev. T. R. Toussaint and the return to the United States of Dr. A. W. Rudisill. I have also, on account of health, been obliged to be absent from the district on furlough for six months.

"The work on the Vepery English Circuit, has been sustained, and the year closes with everything in a very cheering and hopeful condition.

"The Vepery Tamil and Narsingapuram Circuits have been in charge of one pastor, who reports progress. The work has been among the members

of the depressed classes, and good congregations have gathered. There have been ten cases of clear conversion among the pupils of the schools, and they have asked for baptism, but as their heathen parents object their reception must be delayed.

"The English work on the Royapuram Circuit is in a promising condition, and there have been 14 conversions. The vernacular work has been prosecuted in Madras and in three villages. There would be many accessions if we could buy land and help the poor people to settle where they could support themselves beyond the reach and control of their present heathen employers or landlords.

"In Kodambakam are 35 Christians, a day school with an average attendance of 15, and a night school where the young men receive both secular and religious instruction daily. Two services are held each Sabbath, and nearly one hundred children gather in our Sunday schools. Open-air services are held three days each week.

"There has been material and spiritual prosperity in the English work in Bangalore. Ten members have been received into the church from the probationary ranks, and some others have joined by transfer. The Richmond Town Church is a working and witnessing church. The church on St. John's Hill has been thoroughly repaired and refurnished. The Sunday and week-day services are growing in numbers and interest. The Baldwin High Schools have had a good year.

"The work on the Hosur Circuit has had both temporal and spiritual blessings. The Sunday services have been well attended and the collections have increased.

"In Bowringpet the attitude of the educated and higher classes of Hindus toward Christ has undergone a wonderful change, and the claims of Christianity are attentively listened to.

"The Kolar Circuit is doing well spiritually and is self-support. Every member pays a regular monthly subscription in addition to the usual collection. On the Kuppam, Trinivasapur, and Mulbagal Circuits aggressive evangelistic work has been faithfully done. There is never any lack of work in the Publishing House in Madras, and its sphere of influence is ever enlarging. The ladies of the Woman's Foreign Missionary Society on the district are doing a noble work. The Gamble Deaconess Home in Kolar and the buildings of the Woman's Society in Madras have been completed. The district has suffered considerably from the plague, especially in the Kolar and Bowringpet Circuits."

North India Conference.

THE North India Conference embraces the province of Oudh and all of the Northwest Provinces east of the Ganges River. Mission work was commenced in 1856 by Dr. William Butler, and the Mission was organized as a Conference December 8, 1864.

MISSIONARIES.

Rev. William Wesley Ashe, M.D., and Mrs. Christine Christiansen Ashe, Rev. Brenton Thoburn Bad-

ley, Rev. Charles L. Bare and Mrs. Susan Winchell Bare, Rev. John Blackstock and Mrs. Lydia Duncan Blackstock, Rev. John Clarke Butcher, M.D., and Mrs. Ada Proctor Butcher, Rev. Lewis A. Core and Mrs. Mary Kennedy Core, Rev. Stephen S. Dease, M.D., and Mrs. Jennie Dart Dease, M.D., Rev. Robert Isaac Faucett, Rev. Joseph H. Gill and Mrs. Mary Ensign Gill, Rev. George C. Hewes and Mrs. Annie Butcher Hewes, Rev. Samuel Knowles and Mrs. Isabella Keeley Knowles, Rev. James H. Messmore and Mrs. Elizabeth Husk Messmore, Rev. Edwin W. Parker, D.D., and Mrs. Lois Lee Parker, Rev. John Wesley Robinson and Mrs. Elizabeth Fisher Robinson, Rev. Noble L. Rockey and Mrs. Nellie Hadsell Rockey, Rev. Thomas Jefferson Scott, D.D., and Mrs. Mary Worthington Scott, Rev. David L. Thoburn and Mrs. Ruth Collins Thoburn, Rev. John W. West and Mrs. Irene West, Mrs. Helen Johnstone Wilson. *In the United States*—Rev. James L. Humphrey, M.D., and Mrs. Nancy Burrell Humphrey, Rev. William A. Mansell and Mrs. Florence Perrine Mansell, Rev. Frank L. Neeld, D.D., and Mrs. Emma Avery Neeld, Rev. James W. Waugh, D.D., and Mrs. Jane Tinsley Waugh. (Dr. and Mrs. Humphrey and Mr. and Mrs. W. A. Mansell left India in January, 1900.)

ANNUAL MEETING.

The North India Conference met at Shahjahanpur, January 4-10, 1899, Bishop Thoburn presiding. J. C. Butcher was received by transfer from the Rock River Conference. Yaqul Ali and Kay Silas were received on trial. Mohan S. Bailey was discontinued. J. B. Thomas was transferred to the North-west India Conference. Peachey T. Wilson had died. S. D. Samuel had withdrawn. Faredun Presgrave, Dilavar Singh, and G. D. Spencer were permitted to withdraw under charges or complaints. J. W. Waugh was reported as supernumerary, and J. T. Janvier as superannuated. There were reported 14,389 members, a decrease of 1,630; 17,699 probationers, a decrease of 428; and 37,905 Sunday school scholars, an increase of 1,457. During the year there were 969 adults and 1,480 children baptized.

The following presiding elders were appointed: Bareilly District, E. W. Parker; Garhwal District, J. H. Gill; Gonda District, William Peters; Kumaon District, Samuel Knowles; Moradabad District, J. H. Messmore; Oudh District, W. A. Mansell; Pilibhit District, Stephen Paul (died during the year); Sambhal District, H. A. Cutting.

PRESIDING ELDERS' REPORTS MADE DECEMBER, 1899.

BAREILLY DISTRICT.—Rev. E. W. Parker, D.D., reports: "There are 21 circuits in the district, in three of which are the important cities of Bareilly, Shahjahanpur, and Budaon. In these cities Europeans reside, and in these are our educational and other institutions.

"In Bareilly are the Theological Seminary and Woman's Training School, the Girls' Orphanage, the Middle School for Boys, and the Hospital and Dispensary for Women and Girls. The Theological Seminary has 56 pupils, 17 of whom are in the graduating class. It has a three years' course of study, and is giving our Church in India a trained ministry. The Woman's Training School is a branch of the Seminary, and gives efficient training and drill to the wives of the students. The Girls' Orphanage

has 290 on the roll, and is doing well. The hospital and Dispensary for Women has done a good year's work, and a training class of 18 young women is being prepared for future medical work. The hospital has had 160 patients, 496 visits have been made to houses to attend women and girls, and there have been 16,850 treatments in the dispensary during the year.

"In Shahjahanpur are the Boys' Orphanage and Industrial School, a Boarding School for Girls, a Widows' Home and Industrial School, and a Middle School for Boys. In the orphanage the boys learn to work, and receive an education according to their ability, and the good fruit is seen everywhere. The Girls' Boarding School, numbering 120, is very full, and the training is practical. The Industrial Home gives instruction to fit its inmates for future usefulness in Christian homes or as teachers.

"In Budaon there is a Girls' Boarding School and a Boys' Middle Grade School. The Girls' School is rapidly increasing in numbers. The Boys' Middle Schools here and at Bareilly have a boarding house for Christian lads connected with each, the design being to give the village Christians an opportunity for educating their boys. In these schools the non-Christian lads are in the same classes with the Christian, and the Bible is regularly and carefully taught. Many of the non-Christian boys are regular in attendance at the Sunday schools.

"The circuit or evangelistic work is divided into 21 circuits. Two of these are in charge of missionaries, who also have charge of institutions; one is under a missionary who is free for evangelistic work; and 18 are under Hindustani preachers. These 21 circuits are subdivided into 112 subcircuits, each of which is under a subpastor, who resides within his special charge, and they are doing special work in 1,653 villages where Christians or inquirers reside. These preachers in charge and subpastors go to their work systematically, two or three villages being set apart for each day. Most of these villages are visited weekly, though distant ones are reached but once in two weeks. These pastors teach the people to pray, to sing, and to live according to the teachings of Jesus. In many of the villages there are class leaders (Hadis), in all 908, and these collect the people every evening for singing and prayer, and are useful in collecting the pastor's salary, removing old customs and establishing the new.

"We are making special efforts for the regular instruction of the younger men and their wives who are in the regular work. During the rainy season a class was gathered at Budaon and faithfully taught, and during the coming year a class will be gathered at Lodipore, and one at Budaon, so that about forty young workers with their wives will secure three months' teaching and drill annually. Our primary schools are doing a good evangelistic work, and about two thousand four hundred children are being taught in them.

"The following are the most encouraging features of the work in the district: 1. The growth of the workers in knowledge, Christian experience, worthy living, and in working efficiency. 2. Our educated

Christian young people. At our Mela League 450 were present, and conducted their own services in an excellent manner, with audiences of from 1,200 to 1,500 persons. 3. The preparation of the class leaders who will lead the people in praying, singing, and right living."

GARHWAL DISTRICT.—Rev. J. H. Gill, Presiding Elder, reports: "The district has seven circuits, and over twenty subcircuits. Twice during the year cholera has appeared and taken away some of our members and helpers. The preachers have faithfully itinerated and done a good work for God and humanity. We are not able to meet all the demands upon us for the establishment of village schools, which are always of much value to us.



"In one of our charges a chapel has been reroofed, and in two of our circuits new buildings have been erected. The Bible Society has generously supported a colporteur for us during the year, and he has sold a number of copies of the Bible. All our preachers have helped to distribute books and tracts.

"The District Conference and camp meeting was a season of rich spiritual blessing. Handsome buildings of the Woman's Foreign Missionary Society have been erected at Oak Glen, in Godolle. We derived much benefit from the visit of Dr. E. W. Parker and Rev. J. H. Messmore during their stay of ten days last summer, and the religious services were well attended."

GONDA DISTRICT.—Rev. Wm. Peters, Presiding Elder, reports: "All our workers have done their duty, and the spiritual condition of the Christian communities is very good. The scholars have been improving and the Sunday schools have increased in numbers. Many of the non-Christians begin to acknowledge Christ and sing his praises in these schools. The Epworth League work is very strong and very helpful. The District Conference and the camp meetings have given us great spiritual blessings and assurance.

"We worked hard in the interests of self-support

and the Pastor's Fund, and there is an improvement. There is a great advance in giving, but the famine has interfered with us. All of our Christians have remained strong and loyal. The workers of the Woman's Foreign Missionary Society have been faithful."

KUMAON DISTRICT.—Rev. S. Knowles, Presiding Elder. Owing to the long-continued illness of the presiding elder, Rev. N. L. Rockey reports for him: "The work of the district lies partly in the mountains and partly in the plains at the foot of the outer range of the mountains. This latter is a very malarious region, and is entirely unfit for European habitation except from December to March, when the climate is fairly pleasant.

"It has been a year of sowing and the visible harvest is small. The medical work is successful and the schools are on a better basis. One new station has been occupied.

"In Naini Tal the congregations in the English Church have been large and attentive and the Hindustani service is of much interest and importance. There are three Sunday schools, one being in Hindustani and two in English, and they have all prospered.

"The two schools at Naini Tal, 'Oak Openings' for boys, and 'Wellesley' for girls, have been very successful. 'Oak Openings' has had 68 pupils, of whom all but two were boarders. It has reached a self-supporting basis, but needs a new building for a chapel and recitation rooms. It

also needs about 20 scholarships to enable it to educate the sons of poor Methodists. Fifteen hundred dollars would endow a scholarship. 'Wellesley' has had its full complement of boarders (100) and 90 day pupils. Financially, educationally, and religiously the school is in a satisfactory state of efficiency.

"The work on the other charges, reaching to Bhot, high up in the mountains bordering on Tibet, has been in charge of faithful workers who have labored under many difficulties and with some success."

MORADABAD DISTRICT.—Rev. J. H. Messmore, Presiding Elder, reports: "The scarcity of food has interfered with our work, and the outlook is very gloomy. In the month of October I visited all the circuits of the district, except two, and held the Quarterly Conferences. The preachers affirmed that there had been real progress during the year. Not progress in education, for most of the village schools are lamentable failures, mainly because the people are too poor to allow their children to spend time in school. Neither has there been progress in comfortable relations with non-Christian neighbors, for there has been a noticeable increase in acts of petty persecution.

"The progress reported is in the line of advance-

ment from heathenism to Christianity. A large proportion of our Christian community is only partially separated from its old heathenism, and nearly all the work done on the district during the year has been among our own people. A number of idol shrines have been destroyed. In many places the people are firmer in declaring themselves to be Christians.

"In most parts of the district all the Christians of whatever origin, are classed with the very lowest and more are made to share their social and civil disabilities. A special effort was made during the year to set on foot a movement which would gradually emancipate our Christian community from this disastrous fellowship. The leading men from two Annual Conferences met in Moradabad, and a scheme of reform within the Church was adopted. It met with some opposition among missionaries and native ministers at the time, and has been misunderstood by the people. Unless we are willing to abandon all hope of evangelizing India we cannot allow our Church to become identical with the sweeper caste.

"The Missionary Society maintains on the district 136 workers, and the Woman's Foreign Missionary Society has 118 agents. The two high schools at Moradabad report a prosperous year of educational work. The famine has nearly doubled the cost of living, and it has been necessary to reduce the number of boarders in the Goucher Boys' Boarding House. There were 98 boarders in July, and we are trying to bring the number down to 70. The district is sadly undermanned, and good workers, both foreign and native, are greatly needed."

ODHIA DISTRICT.—Rev. W. A. Mansell, Presiding Elder, reports: "There has been a decrease in the Christian community from 3,308 to 3,024 notwithstanding the increase by baptisms. This is partly accounted for by the transfer of one circuit to the Bareilly District and omitting the students in Lucknow, and by the famine, yet some have actually lapsed into their old condition and refuse to consider themselves Christians. The cause is not too hasty baptisms, but they have been in most cases a scattered and moving people, dependent for their support upon occasional employment as day laborers wherever work could be obtained, and thus have been more easily led astray than those who have a settled home, a regular employment, and a community of their own friends who are Christians.

"Yet we are not disheartened or discouraged. The 3,024 Christians represent a community that is every year gaining in solidity of character and Christian influence, and I believe that the work of the past four years, during which there has been no marked advance, has been preparing us for a time when the confessedly difficult field of bigoted Oudh will yield abundant harvests for the glory of Christ.

"In the line of self-support the work of the year has been encouraging. There have been converts on every circuit and good work has been done in three melas, or religious fairs.

"The Girls' School in Hardoi is making excellent progress, and the new buildings are being rapidly pushed forward. A new church building in Hardoi

is much needed. A new church building, the Ege Memorial Chapel, was dedicated November 24 at Shahabad; and a small chapel has been dedicated at Tikaitnaggu on Barabanki Circuit. In Roy Bareilly the chapel has been nearly ruined through the work of enemies.

"In Sitapur there have been special services, resulting in great blessing. Bazaar preaching and the visitation of neighboring villages have been systematically carried on. The Girls' School is flourishing, and the Boys' School is in good condition, with 80 boys as boarders.

"Lucknow is the center of a large work, the Lucknow Circuit having 13 subcenters of work with 38 Sunday schools, 5 day schools for boys and 5 for girls, and high schools connected with the two colleges. It has been a year of some hardship to the workers. Two have been robbed, one was seriously beaten, and one of the new converts from Brahmanism was nearly killed. The congregation of the English-speaking church has been kept up, and there have been some conversions. It is practically self-supporting. The services in the large central Hindustani church have been well attended. It is entirely self-supporting, and beginning with January will send out and support its own representative in the district outside the city.

"Reid Christian College and High School, at Lucknow, has had another good year. The year closes with 335 on the rolls, 112 of whom are Christians, 223 being Hindus and Mohammedans. These figures include the branch school at Nakhas. The Bible is a part of the curriculum of study and is taught daily to all the students. Thirty-five students have been in attendance on the business department of the college. An endowment is much needed.

"The Lucknow Woman's College and Girls' High School has had an enrollment of 150 in the school and 17 in the college. The president is now in the United States collecting funds for an endowment.

"The Deaconess Home and Home for Homeless Women has had a successful and profitable year. The Methodist Publishing House at Lucknow has largely increased its plant, and employs 175 men, and prints in four languages. There is much to encourage us."

PILIBHIT DISTRICT.—Rev. Stephen Paul was presiding elder the first half of the year until his death; after his death Dr. E. W. Parker had charge, and reports:

"This district has for many years been in charge of a Hindustani presiding elder. There is no foreign missionary residing within the bounds of the district. Two years ago Rev. Stephen Paul, a very spiritual and reliable native minister, was appointed to this district, and continued at the last Conference. He did his best. After a severe illness of several weeks he died last summer.

"The work on the circuits is much similar to that on the circuits of the Bareilly District. There are Christians residing in about five hundred villages, and there are about fifty centers of work where workers reside. The entire Christian community numbers

5,891, including baptized children. There are 831 boys and 297 girls in school. The entire work is evangelistic, even the schools have for their special object the salvation of the children and the teaching of the word. There are hundreds of Chumars who are well instructed and desire to join us, but hesitate to move for fear of financial disaster. There is a boarding school for boys at Fathagunj, which is doing fairly well. The district is a very encouraging field for missionary labor."

SAMBHAL DISTRICT.—Rev. H. A. Cutting, Presiding Elder, reports: "Again our poor people have been visited with famine. The cut on the salary of mission helpers, and the afflictions from famine have tended to decrease the numbers in our Church, yet the membership grows wonderfully in spirit and more has been collected and earned for self-support than last year. For both sexes we have 75 day schools, with 1,075 pupils, and 102 Sunday schools, with 5,426 scholars. Our Christian community numbers 8,620, mostly from the depressed classes. We are trying also to reach the higher classes. They come slowly, one by one."

Northwest India Conference.

THE Northwest India Conference embraces that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. It was a part of the North India Conference until it was organized as a separate Conference January 18, 1893.

MISSIONARIES.

Rev. Philo M. Buck and Mrs. Carrie McMillan Buck, Rev. Dennis C. Clancy and Mrs. Ella Pink Clancy, Rev. Rockwell Clancy and Mrs. Charlotte Force Clancy, Rev. Robert Hoskins, Ph.D., and Mrs. Charlotte Roundey Clancy, Rev. Mott Keislar, Rev. Ernest Burton Lavalette, Rev. James C. Lawson and Mrs. Isetta Hoy Lawson, Rev. James Lyon and Mrs. Lillias Rhenius Lyon, Rev. Henry Mansell, D.D., and Mrs. Nancy Monelle Mansell, M.D., Rev. Claudius H. Plomer and Mrs. Ella Mercado Plomer, Rev. John Thomas Robertson and Amelia Haskew Robertson, Rev. Jefferson Ellsworth Scott, D.D., and Mrs. Emma Moore Scott, Rev. James B. Thomas and Mrs. Elizabeth Wilson Thomas. *In the United States*—Rev. Luther Lawson.

ANNUAL MEETING.

The Northwest India Conference met at Aligarh, India, January 12-16, 1899, Bishop Thoburn presiding. J. B. Thomas was received from the North India Conference. W. H. Daniels was readmitted. Alfred Luke, Ballu Singh Edson, and Naim ud Din were received on trial. Matthew Tindale and C. W. De Souza were transferred to the South India Conference. C. G. Conklin had died. Ram Sahae was permitted to withdraw under charges or complaints. Charles Luke was expelled. E. W. Gay was reported as superannuated. The statistics reported 13,140 members, an increase of 598; 21,329 probationers, a decrease of 1,891; 33,264 Sunday school scholars, an increase of 3,331.

The following were appointed presiding elders:

Agra District, J. E. Scott; Aligarh District, J. C. Lawson; Allahabad District, Rockwell Clancy; Cawnpore District, Robert Hoskins; Kasganj District, Hasan Raza Khan (died August 19, 1899); Meerut District, P. M. Buck; Mussoorie District, Henry Mansell.

REPORTS OF PRESIDING ELDERS, DECEMBER, 1899.

ALLAHABAD DISTRICT.—Rev. Rockwell Clancy, Presiding Elder, reports: "On the district are 7 European workers and 48 Hindustani workers. The English church at Allahabad has had a splendid record of work. A church building, with seating capacity for 400, was erected in 1878. It is used for both English and Hindustani services, and the members give liberally for the support of the orphanage and other native work. The Sunday school numbers 80, and all the services are well sustained.

"Our farm, worked by some of our orphans, at Manikpore, 60 miles from Allahabad, has not been a financial success, but several Christian families have taken up land there and are getting a living out of it. We are building a small church at Manikpore. A Hindu landowner has given us the land and all the building stone. Another Hindu has given us nearly all the timber we shall need, and the Kols, jungle people, are cutting and carting it as their gift.

"Our preacher at Karwi has a little Christian colony of farmers, and they are supporting a class leader among them. Our native preacher at Allahabad has organized a Christian Brotherhood, the principles of which are loyalty to Christ and the Church, and enmity against all forms of idolatry. We have had some hard fights with idolatry.

"We have had bright and dark days in our orphanage this year. Some of the pupils have done good work. Eleven have died, and 12 have gone blind or are losing their sight. We still have 70 girls, 90 boys, and 12 widows. These children and widows have given nearly three thousand pounds of flour from their daily food for the support of their pastor, who is entirely supported by the Church.

"Our Christians have given, on an average, one rupee for every man, woman, and child on the district, and the paid workers give fully one tenth of their income. This has been done at a great sacrifice, but willingly.

"Our Summer School and our District Conference, at which all our workers and many village Christians were present, were the best yet held. The harmony was beautiful, and many entered into a fullness of blessing not known before."

ALIGARH DISTRICT.—Rev. J. C. Lawson, Presiding Elder, reports: "We have missions on the district in many forms, as follows: 1. To the depressed classes; 2. To the educated classes; 3. Gospel meetings in the lecture hall in Aligarh city every Sunday evening; 4. The sale of Bibles, Testaments, and Portions by all the men workers, and the distribution of tens of thousands of tracts; 5. Ward work, which comprises both preaching and house-to-house visitation; 6. Street preaching; 7. Itinerations among the villages; 8. The District Training School for new

pastor-teachers; 9. The District Summer Bible School, which is a preparatory theological school; 10. Services for the servants and the 'strangers within the gates'; 11. Bible class and teachers' meetings every Tuesday evening; 12. Senior and Junior Leagues, including temperance work; 13. Day schools; 14. Sunday schools; 15. Work among the women; 16. Self-support; 17. Care of the sick; 18. Keeping the class leader system prominent; 19. Arranging for the Christian Brotherhood Society; 20. Holding of District Conference and camp meeting; 21. Mission to the famine waifs in our Aligarh Orphanage and Industrial Schools. Through all of these many warm and busy heads, hearts, and hands have been engaged, and we have had 268 conversions and 311 baptisms, and we have collected for self-support 1,472 rupees.

"In October we visited an entirely new field, the civil district of Hissar, opening work in some important centers and gathering some famine waifs. There are also other important centers calling loudly for the Gospel.

"There are many evidences of the divine approval of our work. We rejoice in the ready help given us by collector and by foreign and Hindustani brethren and sisters; in the steady growth in book and industrial knowledge of the famine boys and girls; in the wondrous outpouring of the Holy Spirit upon us during our district camp meeting; in the growth of the brethren, and in the coming of a new and energetic young missionary to us."

MEERUT DISTRICT.—Rev. P. M. Buck, Presiding Elder, reports: "Our district is about sixty by one hundred and twenty miles in extent, and has within its bounds some 15,000 baptized people in our work, and in this field we have 133 men and 70 women as Christian workers.

"The year has seen special efforts for the eradication of the remaining symbols of idolatry. Many of these when found are in mixed communities where it is difficult for the Christian portion to have their own way. Still, at our recent District Conference 133 idols were reported as destroyed, and 154 others were known to exist; but few of these are found among Christian communities pure and simple. Generally they are where the heathen community predominate. When they do exist among Christians alone they are an evidence of a want of needful instruction before baptism, and usually of proper care afterward. But the removal of these rude symbols is a small part of the work to be done,

and we must labor to remove idolatrous superstitions and practices that are associated with marriages, births, deaths, etc.

"Clearly associated with the above is the problem of rooting out the remains of the old caste feelings and prejudices. In our boarding schools, where all classes are thrown together in a very common life much is being done to remove this difficulty.

"Our chief work has been necessarily among our own baptized people and inquirers. We have about eight hundred villages, with larger or smaller numbers of Christians. The territory is divided into ten circuits, each under the charge of a native minister.



Under these leaders the work is so organized that each village community is visited and instructed with regularity and as frequently as services will permit. Goodly numbers of our people manifest a growing knowledge of Gospel teachings and interest in spiritual things that give us much encouragement. Educational work is very limited, and the district greatly needs at least fifty primary schools.

"The training and development of workers is an important matter. In places where earnest and spiritual men have opened and cared for the work the calls for service are multiplying. In a training school for village workers we gather in bright and promising village young men, usually with their wives, too, and give them a course of study for two or three years. Then they begin work; but at the same time they are kept at a course of study for years following. Our annual Bible School, held for a month during the rainy season, was this year the best we have yet held. About one hundred and fifty men and women were under instruction.

"Self-support has made progress during the year.

The workers are dealing with this problem with increasing earnestness, but hard times and high prices are, for the present, making this work increasingly difficult.

"The two boarding schools in Meerut, one for boys and one for girls, have had a successful year. These institutions will furnish us with a band of better equipped leaders in our work. They have already sent out some who are doing well in the field.

"Our English work, connected mainly with the British garrison at Meerut, owing to local conditions and the unfavorable changes of troops, has had a trying year. But of late numbers have been won to Christ, and we are moving upgrade."

Malaysia Mission.

THE Malaysia Mission includes the Malay Peninsula and all the adjacent islands inhabited by the Malay race. Mission work was commenced in 1885, and the Malaysia Mission Conference was organized April 1, 1893.

MISSIONARIES.

Rev. John E. Banks, Mr. C. H. Buchanan and Mrs. Buchanan, Rev. Wm. T. Cherry and Mrs. Mariam Thorpe Cherry, Mr. Wesley E. Curtis and Mrs. Mary Carr Curtis, Rev. John R. Denyes and Mrs. Mary Owen Denyes, Rev. Christopher Egland, M.D., Rev. Wm. E. Horley, Rev. James M. Hoover, Rev. Wm. T. Kensett, M.D., Rev. Henry L. Emil Luering, Ph.D., and Mrs. Violet Beins Luering, Rev. Ernest S. Lyons, Rev. Fred H. Morgan and Mrs. Gusta Wilcox Morgan, Rev. George F. Pykett and Mrs. Amelia Young Pykett, Rev. Wm. G. Shellabear and Mrs. Emma Ferris Shellabear, Rev. Benj. F. West, M.D., and Mrs. Letty Lincoln West, Rev. Benj. F. Vanduyke—Mr. Simpson Horner Wood. *In the United States*, Rev. Arthur J. Amery, Mrs. Elizabeth Brown Kensett.

ANNUAL MEETING.

The Malaysia Mission Conference was held in Penang, Straits Settlements, February 9-14, 1899, Bishop Thoburn presiding. Wm. J. Wager was discontinued. Arthur J. Watson was transferred to the Genesee Conference and Charles C. Kelso to the Michigan Conference. The statistics reported 453 members, an increase of 102; 235 probationers, an increase of 64; 1,327 Sunday school scholars, a decrease of 309. W. G. Shellabear was appointed Presiding Elder of the Singapore District and B. F. West Presiding Elder of the Penang District.

REPORTS OF PRESIDING ELDERS, DECEMBER, 1899.

SINGAPORE DISTRICT.—Rev. W. G. Shellabear, Presiding Elder, reports: "Our work at Malacca has been put upon a more satisfactory basis by the transfer of Rev. Lau Seng Chong from Penang. Formerly the congregations consisted chiefly of passers-by, who happened to stop at the door and listen, but now there is a larger number of regular attendants. A large proportion of the membership lives in the country at distances varying from three to forty miles from the town. This is an important field of labor, as no other Protestant Mission is working in Malacca, and there is a good prospect of the establishment of a successful work.

"In Singapore there continues to be a steady

growth in almost every branch of the work, though in some respects the past year has been a discouraging one. I have had to give much attention to the press and have been unable to attend to the evangelistic work as its importance demands. The illness of Dr. Luering has also been much in the way of aggressive work. The Chinese work in Singapore would make more rapid progress if we had a Chinese-speaking missionary who could devote his whole time to it.

"The Tamil work has made a material advance, the congregation having now a home of their own in a neat little church building which has been erected by means of funds raised locally, and a small house has also been erected for a parsonage. Through the help of the Woman's Society we have had the services of a Tamil Bible woman, who has been doing good work. The Tamil membership has increased from 26 to 39 during the year. The Anglo-Tamil School has also done good work.

"The English church has lost several members by removal, but the figures show a slight increase. The Sunday school, Epworth League, and other institutions connected with this church are continuing to show the fruit of patient toil.

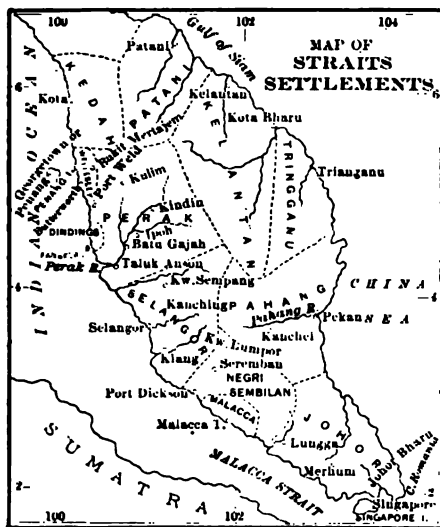
"The Anglo-Chinese School in Singapore has, in the opinion of the government inspector, done an extra good year's work, and has earned a considerably increased grant. A change in the amount of school fees from \$1 to \$1.50 per month throughout the schools of the city has placed us in a better financial position, but the increased stringency of the demands of the government in regard to the strength and qualification of the teaching staff has necessitated an increased expenditure which has to some extent counterbalanced the advantage gained. The parents of the boys have now a much clearer understanding as to the position of the school in regard to religious instruction, and no opposition has been manifested. The boarding department now accommodates a larger number of boys than before, and the financial condition of this branch has so much improved that it will be possible this year to pay off a substantial amount on the debt, which, however, is still a heavy burden.

"The schools of the Woman's Foreign Missionary Society are continually increasing in numbers and efficiency. The 'Methodist Girls' School' will shortly move into the fine new building which is now in course of erection on a very suitable site. The Teluk-Ayer School has been granted the privilege of receiving a government grant. The usual number of homes are visited by the workers of the Woman's Foreign Missionary Society, and in 11 homes schools are being held. The new building for native girls in the grounds of the Deaconess Home is nearly ready for occupancy."

PENANG DISTRICT.—Rev. B. F. West, Presiding Elder, reports: "The year closes with some advance made in all lines of our work. The tone of the Church is better. The schools have done well in regular work and have advanced in enrollment. The school work has largely hindered direct evangelistic effort; but this is only temporary, and we hope to

obtain a qualified staff of teachers so that the missionaries will be free for other work.

"Methodism has never had a better opportunity in any place of gaining a hold on the rising generation than we have in this district. There are under our care 1,050 boys and girls, and everywhere we are urged to undertake new schools.



"There is not only a tolerance of us, but there is a rapidly growing sentiment favorable not only to us personally, but toward the Gospel we preach. There is not a station where we have a school, but the pupils are inquiring about salvation.

"The government has, after urging on their part, given into our hands three schools and property attached worth considerable money. This has made it necessary to put into school work those who otherwise would have been engaged in evangelistic work.

"The English congregation and Sunday school in Penang have grown during the year, and a splendid spirit of loyalty to God is manifest. A new service

in English has been begun at Prai, the present terminus of the new railway on the mainland. In the Chinese Mission in Penang there has been an advance in the number of baptisms, but a small decrease in membership owing to removals.

"There are several inquirers in the Chinese Mission in Bukit Martajem, and the work in Kulim is very hopeful.

"The English work in Ipoh continues to offer every encouragement as regards attendance, but not as regards conversions. The liberal subscriptions of the congregation make it possible to carry on the work on a large scale. The Chinese work in Ipoh is growing, and the Tamil work here is prospering.

"In Kwala Lumpur a new church is being erected, all classes of the community helping in this enterprise. We have taken over the girls' school at this place from the government, and the property secured with it is worth \$15,000. A chapel is under construction at Klang, the money having been provided by a friend.

"At Taiping the government gave us the girls' school with property worth \$10,000, and at Taik-Anson the government placed the boys' school in our hands, and it is entirely self-supporting.

"The school of the Woman's Foreign Missionary Society is developing into a very useful institution, especially the boarding department. The theological school in Penang has been kept up during the year, though with considerable difficulty owing to lack of time and of funds. The presiding elder has been pastor of the English Church in Penang, teacher in the Anglo-Chinese School, faculty of the theological school, and preacher at the Chinese Church.

"The Anglo-Chinese and the Anglo-Tamil boys' schools have done well in Penang, Ipoh, and Kwala Lumpur. At Ipoh and Penang the enrollment has been the largest in our history and the work done is satisfactory."

STATISTICS.—The statistics in December, 1899, reported 454 members, an increase of 1; 245 probationers, an increase of 11; 1,315 Sunday school scholars, a decrease of 12.

METHODIST EPISCOPAL MISSIONS IN CHINA.

North China Conference.

THE North China Conference of the Methodist Episcopal Church includes the provinces of Shantung and Honan, and all China north of them. Mission work was commenced by missionaries from Foochow in 1860, and the Conference was organized in 1893.

MISSIONARIES.

Rev. Fredrick Brown and Mrs. Agnes Barker Brown, Rev. George R. Davis and Mrs. Maria Brown Davis, Rev. Francis D. Gamewell and Mrs. Mary Porter Gamewell, Rev. J. Frederick Hayner and Mrs. Mabel Shattuck Hayner, Rev. Isaac T. Headland and Mrs. Mariam Sinclair Hayner, M.D., Rev. William T. Hobart and Mrs. Emily Hatfield Hobart, Rev. Nehemiah S. Hopkins, M.D., and Mrs. Fannie Higgins Hopkins, Rev. Harry E. King and Mrs. H. E. King, Mr. Edward K. Lowry and Mrs. Margaret

Mullikin Lowry, George D. N. Lowry, M.D., and Mrs. Cora Calhoun Lowry, Rev. Hiram H. Lowry, D.D., and Mrs. Parthena Nicholson Lowry, Rev. James H. Pyke and Mrs. Anabel Goodrich Pyke, Rev. George W. Verity and Mrs. Frances Wheeler Verity, Miss Alice Terrell. *On furlough*—William H. Curtiss, M.D., and Mrs. Lulu Hale Curtiss, Rev. Marcus L. Taft, D.D., and Mrs. Emily Kellogg Taft, Rev. Wilbur Fisk Walker, D.D., and Mrs. Mary Morrison Walker.

ANNUAL MEETING.

The seventh session of the North China Annual Conference was held in Tientsin, May 28-June 1, 1899, Bishop Craunton presiding. Liu Ming-ch'uan was received by transfer from the St. Louis Annual Conference. Hou Wau-yu, Wu Ch'i, Li Ching-ts'ai, and Kao Fu-ch'ing were discontinued, the latter at his own request. Ko Ch'ing-yun and Shang Ch'ing-

yun were located at their request. Ku Ch'i was permitted to withdraw under charges. H. H. Lowry was elected delegate to the General Conference, with W. F. Walker as reserve. The delegate was instructed to secure, if possible, the assignment of the same general superintendent for four successive years' residence in eastern Asia. The statistics reported 4,217 members, an increase of 479; 2,409 probationers, a decrease of 495; 3,909 Sunday school scholars, a decrease of 238. The following were the appointments of the missionaries and presiding elders:

- Frederick Brown, Presiding Elder of Tientsin District and Principal of Tientsin Intermediate School.
- Geo. R. Davis, Presiding Elder of Peking District.
- Frank D. Gamewell, Preacher in charge of Fengchen-t'ang and Professor in Peking University.
- J. F. Hayner, Presiding Elder of Tsunhua District.
- I. T. Headland, Professor in Peking University.
- W. T. Hobart, Presiding Elder of Shantung District.
- N. S. Hopkins, M.D., Physician in charge of Tsunhua Hospital.
- H. E. King, Pastor of Southern City Appointment in Peking and Professor in Peking University.

- Edward K. Lowry, Professor in Peking University.
- Geo. D. N. Lowry, M.D., Physician in charge of Tung-jen Hospital and Dispensary and Professor in Medical College of Peking University.
- H. H. Lowry, Pastor of Asbury Church in Peking and President of Peking University.
- J. H. Pyke, Missionary in Charge of Lanchou and Shanhaikuan Districts, and Pastor of Wesley Church in Tientsin.
- M. L. Taft, Pastor of West City Church in Tientsin.
- Miss Alice Terrell, Professor in Peking University.
- W. F. Walker, G. W. Verity, W. C. Longden, absent on furlough.
- Wang Ch'ing-yun, Presiding Elder of Lanchou District.
- Te Jui, Presiding Elder of Shanhaikuan District.

REPORTS MADE AT CONFERENCE, MAY, 1899.

PEKING DISTRICT.—Rev. G. R. Davis reports: "In the history of our work in North China, we never began a year with so forbidding an outlook. All classes of people were greatly disturbed because of the great upheaval in the political atmosphere. While there has been much talk there has been no violent outbreak against the Church, no apparent



desire to disturb the Church, only to let it severely alone, an attitude of fear, lest they might be involved in any evil that should befall the Christians.

"So marked was the fear in Peking last autumn that the great Sabbath school for non-Christians, often attended by 1,000 people, fell away, until for a few Sabbaths only a few score dared attend. The same was true of many of the chapels throughout the country. Hospital and dispensary work came to a standstill.

"Of late our Sabbath school in Peking has been attended as formerly, and street chapel work, especially at the new Feng-chen Chapel, has never been more prosperous. A large number have joined on probation. The only marked prosperity on the district has been in connection with the Asbury and Feng-chen Chapels in Peking.

"The country about Peking has been slower to recover from the effects of the late political disturbances. At Pa-cho, Yen-hing-cho, and on the Kuei-k'ou Circuit there have been some accessions to the membership, not many. Elsewhere we have made no apparent advance. We have been unable to enter new fields because of the lack of money, and for the same reason the native preachers have been unable to travel over their large circuits as the work requires. At some points the buildings used as chapels are very unsuitable. The school work in Peking is in a flourishing condition, and the hospital and dispensary are recovering from the effects of last autumn disturbances. Our greatest need to-day in Peking is a suitable place for our hospital and dispensary work in the northern city. If we had the money we could now purchase a fine location for such work. We need \$20,000 for the purchase of the site and the erection of suitable buildings. There have been 58 adults baptized and received this year."

President H. H. Lowry reports Peking University: "We are securing an increasing number of students, from well-to-do and official families, who are able to pay their own way. We have had 150 students, including 12 in the Theological Department and 4 in the College of Medicine. We had to shorten the college year because of lack of funds. A fine new press has been supplied our Industrial Department. We shall not be in the position to do the work we ought to do until our friends shall provide an endowment. Aside from the demand for a larger income for current expenses, the most pressing need is for a hospital and other buildings for the Medical Department."

TIENTSIN DISTRICT.—Rev. Frederick Brown, Presiding Elder, reports: "The Tientsin District consists of seven circuits. The most distant from Tientsin is one hundred miles away, and is reached by three days of cart travel. The others can be reached by boat within two days. We are now in new and commodious buildings about the center of the city of Ching-hsien, with crowds of people all around, to whom we may preach the Gospel without hindrance. Many inquirers have presented themselves.

"Litan Circuit is a fine field, but the membership has not increased much. In Nan-pi we have suc-

ceeded in getting good useful premises on the main street, and here we have secured a number of probationers. Tai-cheng Circuit has been a difficult field, but the outlook is improving. On the Wang-chiakou Circuit the work is expanding and there are many signs of progress. Wen-an Circuit has been worked from Tai-cheng and not much progress has been made here or on Yen-shan Circuit. There has been fair success in Wesley and Yang-huo-chieh Chapels in Tientsin, while Tientsin West City has had a flourishing year with considerable signs of spiritual life. Isabella Fisher Hospital, of the Woman's Society, has had a busy and prosperous year.

"To sum up the results of the year we have cause for encouragement. One native minister has been wholly supported without Mission funds, while others get but little from the Missionary Society. More than twice the amount given by the Society for school work has been collected on the field. We cannot report any great increase of membership; but considerable sifting has been going on and we are in a better condition than before.

"The Tientsin Intermediate School for Chinese Boys has had a prosperous year. Help has come for the Building and Scholarship Funds, more than twice the amount the Missionary Society could give us. Our boys are drawn from long distances, and our buildings are overcrowded."

LANCHOU DISTRICT.—Rev. J. H. Pyke, Missionary in Charge, reports: "The year, begun in the midst of political disturbances and scant harvests, has been rich in numerical and financial results. There have been 167 baptisms, but we report a less number of probationers than last year, as many of the old probationers have fallen away. The collections for Missions and for self-support almost equal those of the preceding year, and the amounts collected for purchase and repair of chapel property and for educational work are largely in advance. The whole amount collected and given by the native members was \$427, gold.

"The boarding school at Lanchou has had 30 boys in attendance. If we had \$500 to make needed improvements the school would soon be self-supporting. Seven day schools are in operation and they are nearly self-supporting. The presiding elder has been faithful and the preachers generally earnest and faithful. Ko-chuang has again done nobly in reducing the debt on the church property. The remainder of the debt is 195 taels, and when this is cleared off self-support will be in sight. There is one member who gives to the church all his earnings not needed for the support of his family and the conduct of the business, and for two years he has given nearly 100 taels a year.

"Fewer special meetings have been held than for several years past, but the quarterly and district meetings have been seasons of spiritual refreshment and power. The members are increasing in knowledge and character as well as in numbers. The past year we have had more than the usual numbers of appeal for help in cases of persecution, lawsuits, etc., but most of the preachers and many of the

leading members are more than ever determined to avoid such complications."

SHANHAIKUAN DISTRICT.—Rev. J. H. Pyke, Missionary in Charge, reports: "The year began with many rumors and threats, and in some places severe persecutions, but there has been an advance over the preceding year. There were 238 adults and 32 children baptized. There is a small increase in probationers, though most of the old names have been dropped. This year consisted of but eight months, and the native members paid 433 taels for all purposes, which shows a monthly average considerably higher than the previous year.

"The members at Shanhaikuan, aided by other stations, have raised 80 taels, being about two thirds the sum needed to make the necessary repairs on the chapel. The indications on the district are that three or four charges will soon be able to pay all expenses.

"The presiding elder has been faithful in all the work of administration, and in visiting the churches, successful in raising money, and wise in dealing with the official and literary classes. He needs more tender and solicitous love. The preaching force was strengthened last Conference by the addition of two young men, graduates of Peking University. One was stationed at Shanhaikuan, where, besides his regular work, he has been able to organize a branch of the Young Men's Christian Association out of a class of 13 students from the Railway College located in that city, and the Young Men's Christian Association of Tientsin has generously contributed enough to pay his salary for several months. The other was assigned to a circuit of three appointments and 400 members where there were quarrels and factions. He succeeded in restoring order and harmony and closed the year with a revival at every appointment, and an advance in all the collections. The mission schools that train such young men are doing a noble work.

"The greatest need is more and better chapels. We ought to own a good chapel, parsonage, and school property in every city and large market town. This would save the large annual leakage for rent. The Missionary Society owns good property at Shanhaikuan, Shihmenchai, and Huangtuying, but at ten other places we pay high rent for indifferent or poor accommodation."

TSUNHUA DISTRICT.—Rev. W. T. Hobart, Presiding Elder, reports: "The year has been one of unrest and rumor. At the beginning six young reformers had just been executed in Peking, and rumor said all foreigners were to be driven out and all Christians killed. So attendance at street chapels and dispensaries largely fell off. Christians, too, were annoyed and persecuted in many ways. But in spite of these disturbances God's work has advanced. Even when rumors were loudest, some inquirers entered the Church.

"We have opened a new street chapel at Yahung-Chiao, thirty-six miles south of Tsunhua, and the work there promises to build up rapidly. We have a growing work at Tieh Chang, twenty miles southeast of Tsunhua. There are now 19 day schools on

the district, 2 of which were opened during the year. The two boarding schools, one for boys and one for girls, have been filled to their utmost capacity. The medical work was seriously effected by outside rumors, but during the last few months the attendance has been greater than usual. Evangelistic work has gone on with a fair measure of success. There have been some accessions at all points, but more on the Sha Liu-ho and Feng-jen Circuits than elsewhere. The increase in membership is 127. Tsunhua shows the least advance, and progress has been retarded by a lawsuit. Our chapels are getting too small at several places. We greatly need more missionary money."

Dr. N. S. Hopkins reports the Tsunhua Medical work: "On account of the disturbances in Peking there was a great falling off in our work and the hospital was practically closed for about three months. I made a number of country trips and went freely about among the people. They gave good attention to preaching, but all medicines were regarded with suspicion as the emperor's inclination to Christianity was thought due to this cause. During the spring months of 1899 the numbers treated in the hospital have been fairly good and the in-patients have been very much interested, one half of them having expressed a desire to lead a new life. The number of prescriptions made during the Conference year has been 7,440, and about 3,500 of these have been new patients. The number of in-patients has been 52."

SHANTUNG DISTRICT.—Rev. W. C. Longden, Presiding Elder, reports: "The disturbed condition of the Shantung province has been unfavorable to our work, the heavy rains injured the crops in many parts, and in 31 counties the overflow of the Yellow River destroyed everything. The fighting of the rebels in Anhui and the rumors respecting them have added to our difficulties. Much lawlessness has existed throughout the province, and some serious outrages have occurred. Roman Catholic activity has greatly increased, and their chief business seems to be to manage cases of litigation in the interest of their adherents.

"There are on the district five charges and three outstations where preaching is regularly held. At Talian, the pastor has held daily services in the street chapel, and the average attendance at Sunday service has averaged 80. The work has prospered at Anchia and at the outstation of Ning Yang 30 have been received on probation. A good interest has grown up at Hsia-chang, but we have no chapel here. Chining has made no advance. Fei-chang reports large congregations. A profitable Bible school session, lasting five weeks, was held at Talian city. Twelve of the older members from different parts of the district were present during all of the time. The members are growing in the grace of giving though not rapidly.

"The statistics show a large decrease in our probation list because 275 names whose owners had long since ceased to come to services were struck out. Seventy-seven probationers were received during the year."

a modern education for our Christian youth. Mrs. Brewster has had a year of very hard work, and it has borne much fruit. The students are required to pay for their education or to work for it. The students who work take their proportion of the honors in scholarship. We are sorely in need of buildings and teachers.

"The amount received from the membership for all purposes is \$6,804.36, Mexican, being the exact appropriation from the Missionary Society in American gold, which is now a little more than double the value of silver. The aggregate increase of self-support, exclusive of day schools which were not reported, amounts to \$783.86, Mexican. There has been a wholesome weeding out of unworthy members and the tone of the Church is distinctly improved."

INGCHUNG DISTRICT.—Rev. Thomas B. Owen, P. E., reports: "There have been quite a number added to the Church and a general deepening of interest among the church members. Last year I was compelled to drop five of my preachers on account of inefficiency. This year I have let two others go for the same reason. A training school is imperatively needed in this district, as the dialect is entirely different from that of Hinghua. A dwelling for the missionary is greatly needed. He is now living in one corner of the chapel at Tekhoe in miserably damp rooms. At Eng Chun the people are building a church and chapel. The Boarding School of the Woman's Foreign Missionary Society at O-iu has had a good year. The school has been full, and the girls and women have been much interested in their work."

Central China Mission.

THE Central China Mission includes Central China, with its central station at the city of Nanking. Mission work was commenced in December, 1867, by missionaries from the Foochow Mission, and it was organized as a separate Mission in 1869.

MISSIONARIES.

Rev. Arthur J. Bowen and Mrs. Nora Jones Bowen, Edgerton H. Hart, M.D., and Mrs. Rose Munn Hart, Rev. James Jackson and Mrs. Jane Radcliffe Jackson, Rev. Edward James and Mrs. Mary LeDoup James, E. R. Jellison, M.D., and Mrs. Rosa Ryder Jellison, Rev. Edward S. Little and Mrs. Carrie Bate Little, Rev. Robert E. Maclean and Mrs. Effie Potter Maclean, Rev. Jesse F. Newman and Mrs. Lucy Wheeler Newman, Rev. Don W. Nichols and Mrs. Anna Cubberly Nichols, Rev. Harry F. Rowe and Mrs. H. F. Rowe, Rev. George A. Stuart, M.D., and Mrs. Rachel Golden Stuart, Miss Effie L. Abbott, Miss Laura C. Hanzlik, Mrs. Louise M. Walley. *On furlough*—Rev. Robert C. Beebe, M.D., and Mrs. Harriet Linn Beebe, Rev. Charles F. Kupfer, Ph.D., and Mrs. Lydia Knill Kupfer, Rev. Amzi C. Wright and Mrs. Hattie Kelly Wright.

ANNUAL MEETING.

The Annual Meeting of the Central China Mission was held in Nanking, November 5-9, 1899, Bishop Cranston presiding. Si Yuen Shen was received on trial. The aggregate of the benevolent collections was \$251.51, Mexican. The statistics reported 1,531 members, an increase of 321; 2,478 probationers, an

increase of 427. The following were the appointments of the missionaries:

- C. F. Kupfer, Superintendent (absent on leave).
- R. E. Maclean, Presiding Elder of Kiang District.
- J. F. Newman, Preacher in charge of Kiukiang City and Circuit and President of Kiukiang Institute and Central China Biblical School.
- Mrs. L. M. Walley, Matron of Kiukiang Institute.
- G. A. Stuart, Presiding Elder of Nanking District and President of Nanking University.
- Edward James, Preacher in charge of Kiang Ling Chen, South Nanking, and West Nanking Circuits.
- W. F. Wilson, Preacher in charge of North Nanking Circuit and Professor of English in Nanking University.
- A. J. Bowen, Dean of College of Liberal Arts of Nanking University.
- E. R. Jellison, M.D., Physician in charge of Philander Smith Memorial Hospital in Nanking.
- Miss L. Hanzlik, Assistant and Nurse in Philander Smith Memorial Hospital.
- Don W. Nichols, Presiding Elder of Nanchang District. (P. O., Nanchang.)
- H. F. Rowe, Preacher in charge of Nanchang City. (P. O., Wuhu.)
- Miss Effie L. Abbott, in charge of work among women on Nanchang District.
- James Jackson, Presiding Elder of Wuhu District.
- E. H. Hart, M.D., Physician in charge of Wuhu Hospital.
- E. S. Little, Presiding Elder of Yang Chow District. (P. O., Chinkiang.)
- R. C. Beebe, M.D., absent on leave.

REPORTS.

Rev. Carl F. Kupfer, Superintendent, reports: "The past year has been one of expansion. It has been found necessary to establish a new central station in the interior of Kiangsi Province at Nanchangfu, which bids fair to develop rapidly. Two or three other large cities will soon demand our presence, as the work is growing around them. One of these cities is Ganking, the provincial capital of Ganhwai, and another is Kiu Teh Chen, in the eastern corner of Kiangsi, which is asking for workers and is offering a grand opportunity. We are greatly needing more missionaries, both in our own work and in the work of the Woman's Foreign Missionary Society. The educational work has been maintained in its usual vigor. The Biblical School has been transferred from Nanking to Kiukiang. A new hospital, the fourth in the Mission, is being built at Kiukiang."

KIUKIANG and NANKING DISTRICTS are reported by Rev. Carl F. Kupfer, Presiding Elder: "No marked change is noted in Kiukiang city. We have good property in Sha Ho, but no members. We have excellent property in Han Kialing and much is expected from the new pastor. Shuichang Hsien has yielded a fair harvest. A good increase is reported at Kung Lang. The prospect is very hopeful at Hwang Nitang. Trikia Fang has tried the Catholic faith for a while, and is now showing signs of returning. Hwang Mei Hsien has had a turbulent year, and

the preacher was unmercifully beaten by Catholic thieves and robbers. Seo Sung Hsien is doing well. Its membership is increasing, and they have secured a choice site for a new chapel. Tikang has made a good beginning.

"Wuhu, Second Street, has passed through the trial of having a pastor disciplined. Lu Kang, belonging to Second Street, has made excellent progress. Yi Ki Shan is the Wuhu Hospital appointment and has kept its light brightly burning, and with good results. Yiin Tsao has had some family and church quarrels and also some persecution. Tai Ping Fu suffered by the suspension of the preacher in charge, but regained its losses later. The church has been remodeled with native means, and the members are hopeful and happy.

"Hocheo has had a good year and an admirable

dent, reports: "During the past year the attendance has not been as great as during the year 1898. The reduction in numbers is largely due to the empress dowager's *coup d'état*, although the stricter requirements of our school are partly responsible for the decrease. This reduction has been to our evident disadvantage financially, as those who have failed to come are the paying pupils. The religious work among the pupils has been of a very satisfactory nature. The pupils have grown in the knowledge of the Scriptures, and among the Christian boys there has been a very decided quickening of the spiritual life. The graduating class of the year consisted of four excellent young men, all of whom have been retained in the academy as teachers. At the commencement of the new year a large number will be advanced from the academy into the college."



site has been secured for a new church and parsonage. Kiang Ling Chen has had a hard year. Nanking has four stations. The university chapel has had no native pastor, and the president of the university, with some of the teachers and students, have attended to the work. St. Luke's Chapel has made a good record; gathering the fruit of the hospital, its influence reaches far and wide. Ping Sz Kial is an excellent place for street preaching. Ku I Long is not expected to have a separate congregation, being near the university chapel, but it is a choice place for woman's work. Shan Sing Ho, a suburb town of Nanking, has given signs of new life. Chinkiang is largely institutional in its work. West Side Chapel is a good center for street preaching, but not favorable for the development of a congregation. Yangchow is full of rich possibilities, and greatly needs a church building and a medical missionary.

"Two short visits in the Nanchang District is all I was able to make. At Nanchangfu, the central station of our southern Kiangsi work, a commodious home for the missionary has been built. This home is happily situated on the Kan River, hard by the city, and we should have another for a medical man. This city will soon have the bells ringing from the steeples of two large chapels, chiefly erected with native means. The numerical and financial successes of the work on this district is phenomenal."

NANKING UNIVERSITY.—Dr. G. A. Stuart, Presi-

CHINKIANG INSTITUTE.—Rev. Carl F. Kupfer, Principal, reports: "This institution has been laboring under a great disadvantage during the year, having had no continuous foreign supervision. In the early part of the year the senior class was given work elsewhere. Four of the young men entered the Biblical School at Kiukiang, one the medical school at Nanking, one is preaching, and the seventh is monitor of the school and instructor in photography. This draft weakened the status of the school, but a good nucleus remains. The industrial department is at present the most important feature."

NANKING CIRCUIT.—Rev. Edward James reports: "The work on this field has been of absorbing interest. The number of baptisms is only a fraction of what it might have been. There has been an increase in the number of preaching places on both sides of the river. With Hocheo as the center of the north of the river circuit, we have eight regular preaching places within reach, with members or probationers at all of them. Only one chapel is rented, and this we hope to displace next year by building. In three of the places homes are opened for chapel use. During the year the Hocheo Circuit has contributed for all purposes \$233.49. South of the river, on the Kiang Ling Chiu Circuit, the people are poor and have not yet been educated to giving, as they think that by entering the Church they escape the expenses of worship and religious life. On the

South Nanking Circuit we have one suburban and two city appointments. They are all street chapels, and the number of hearers is limited only by the size of the chapels. We have on the three parts composing the Nanking Circuit 132 members, 315 probationers, and the collections for all purposes were \$325.77. We report 17 baptisms."

WUHU CIRCUIT.—Rev. J. F. Newman reports: "Notwithstanding the necessity of disciplining two native preachers, there are signs of progress. Tai Kan has been opened for the first time by our Church. Lu Kan has rented a chapel, remodeled it, and turned it over to us for preaching services, and large audiences gather at the preaching services. Nu Wei Chou will give encouraging results whenever we can station there a preacher. Yun Tsao has experienced persecution, but the members have remained true. We greatly need a chapel. We have a comfortable little parsonage for the pastor. The membership at Tai Ping Fu has generously contributed to the complete renovation of the chapel. Second Street, Wuhu, suffered much from the shortcomings of the former pastor. On the circuit we have 271 members and probationers. The past year there were 27 baptisms and \$353.22 were collected, of which \$337.78 were for local purposes and \$15.44 for missions."

NANCHANG DISTRICT.—Rev. D. W. Nichols, Presiding Elder, reports: "This has been a year of building and repairing chapels and parsonages. No district in the Mission is in better shape for carrying on evangelistic work or has better homes for its preachers than the Nanchang District, and this has been accomplished, so far as native parsonages are concerned, without the aid of the Missionary Society. The chapels have also practically been built by the native Christians.

"We take public collections in all our congregations every Sunday and monthly subscriptions from every member. We urge all to give liberally. In point of liberality these native Christians have nothing to lose alongside of the best of earth. Out of their poverty they give liberally.

"We have worked in 12 counties having a population of 7,000,000, with 36 preaching places, which could be doubled in 12 months if we could only supply preachers. We have preaching places in each of the 12 county seats, and own property in 6 of them. In the other 6 we rent—the entire expense being borne by the natives, with one exception. Of the 36 preaching places, we own property in 12, valued at \$11,500, local currency, all of which has been paid by the native Christians with the exception of \$549.

"If the Missionary Society would only take these children of Providence to heart and give them aid to the amount of one dollar for every two they raise on the field for five years, at the end of that time this work would not only be self-supporting, but would be giving liberally to carry the Gospel into destitute regions beyond. I believe the day is past when the Missionary Society should do more than give a grant-in-aid to the work in China.

"Our native preachers have been faithful in the discharge of their duties as pastors of these large cir-

cuits and difficult stations. Two churches have been built in Nanchang, both well located. In Feng-chen-hien the citizens presented us with a Buddhist monastery which we converted into a chapel and a parsonage. Adjoining this monastery is a large temple, 80x120 feet, out of which the idols have been removed because of their objection to remaining so close to where they were being preached against. The elders of the city are now talking of deeding us the temple. I have baptized 12 persons in this city the past year.

"In Kien-chang-fu we have a splendid property purchased by the members of that city. It is on a high elevation in the heart of the city. We have a splendid opening here, and the prefect recently called on me and remarked that we had many of the best people of the city connected with our church. I recently baptized 10 men here, 4 of them degree men. In Nan-feng-hien I baptized 13 men, among them 7 degree men. Our people are planning to build a good church.

"Our work is growing spiritually, and in a very few years we will raise up a native ministry on the field sufficient to man the work. During the year we have licensed four young men of much promise. The increase of membership is very encouraging, the list of probationers is largely increased over last year, and we have over 4,000 inquirers. Our collections have been excellent. During the year we have built a good home for the missionary.

"We need four young men with grace, grit, and common sense, to do evangelistic work; we need some consecrated women to do work among the women. We need some consecrated men or women or some consecrated church to assume the support of the work of this district independent of their regular offerings to the Missionary Society. We need \$2,500 to meet the demands of this growing work. With such a sum at our disposal we can aid weak churches in the support of their pastors, and assist them in employing teachers to open schools for the education of their boys and girls. By a little aid we could encourage them in building chapels and school-houses. With such a sum at our disposal each year for five years the work would be put in such a shape that ever afterward it would be self-supporting."

STATISTICS.—Baptisms during 1899 were 359 adults and 37 children, a gain of 31 adults. The total membership is 1,531. The number of probationers is increased from 2,437, reported last year, to 2,478. Add the 359 adult baptisms (which came mostly from last year's probationers) to the net increase of 41, and we have 400 new names received as probationers this year, which is less than one third of last year's increase, which was 1,387. These figures indicate a normal, healthy growth. The collections, in Mexican dollars, were \$869.25 for ministerial support, a gain of \$106.43; \$291.31 for the Missionary Society, a gain of \$31.24; \$20.17 for other benevolences, a decrease of \$1.78. There was also raised for local current uses \$986.80, a gain of \$303.14. In the matter of finances we had better make haste slowly among a mercenary people.

THE MISSIONARY PULPIT.

The Call to Personal Service.

(Be ye doers of the word.—James 1. 22.)

IF you are prepared to do anything for God that is in the least degree worthy of him, gird yourself, and be ready to face almost overwhelming difficulty. If you mean only little things for God, you will have little trouble in doing them; and if you mean less things than that, you will have no trouble at all; but if God has put a great thought into your heart, it will mean a sacrifice and a battle. You never do a really large thing easily. The work you passionately desire always looms impossible.

Circumstances fetter you, but you must resolutely work in fetters. Physical weakness must not deter you. Robust people are always going to the seaside to keep up their health, whilst frail men and women, reeds shaken with the wind, keep the Church going. Do not excuse yourself because you have no leisure. Half the work of the world is done by men who have no time, and who therefore make it.

The lack of money is sure to embarrass you. For to their power, I bear record, yea, and beyond their power they were willing of themselves." The widow with two mites felt herself poor, so did the millionaire in 1 Kings 6, building a golden palace. If you are one of God's loved children you have a soul bigger than your circumstances; thank him. Plenty of people have circumstances bigger than their soul.

What a magnificent giver God is! We see that in the boundless, infinite outpouring of the riches of nature. We see that in the never-ceasing shower of good and perfect gifts imparted by the government of God. And we see that supremely in the redemption of the world by our Lord Jesus Christ. "Thanks be unto God for his unspeakable gift." If we take our richest gift and grandest sacrifice to Calvary, they dwindle into nothing in sight of the cross. Then it is that we pour contempt on all our pride. God has given us mountains of gold, and when we give him back the most, it is but a few particles of the shining dust.

Sometimes you may have to grieve over the lack of sympathy and cooperation, but if it should prove so, still set your hand to the task and dare a splendid isolation. Do not allow the gathering infirmities of age to quench your zeal and effort. Put into the narrow range of work higher qualities of faith and devotion. Do not even allow private sorrows to deny or discount your public service. "So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded."

When a young Greek soldier complained that his sword was short, a veteran instantly answered him. "Then add a step to it." And I say to you who find yourselves short of time, short of money, short of strength, short of opportunity, "Add a step;" in other words, make up for the deficiencies of material, opportunity, and instrument by an intenser resolution, enthusiasm, and sacrifice. They who

would do anything for this world must do it in spite of circumstances, they must do it by the skin of their teeth, they must pull it out of the fire.

"Well," you reply, "a man can do no more than he can do!" Now, that sounds like a very deep philosophical saying that you must take slowly in, but in fact it means nothing. Men never know what they are, what they can give, what they can do, until their soul awakes. "Stir up the gift that is in thee."

"If you seek for hidden riches dig in your ribs—the splendid treasure, the magic gold is there. The solution of all difficulties is in the soul. Life is not a question of tangible means, deft tools, soliciting opportunity, it is a question of interior power and enthusiasm finding means in things that are not, and making things ridiculously inadequate to have wonderful magnitude and efficacy.

"Out of my trouble have I done this," might have been the confession of Tycho Brahe, who made his great discoveries without a telescope, showing that what an astronomer chiefly wants is not a big glass, but a big eye. "Out of my trouble have I done this," might have been the confession of Christopher Columbus, who crossed the Atlantic in an old tub that we should hardly use to-day for a Newcastle collier.

"Out of my poverty have I done this," might have been the plaint of Turner, who painted some of his masterpieces with colors mixed in broken teacups. "Out of my trouble have I done this," says John Milton, old, poor, and blind, as he enriches the world with "Paradise Lost." "Out of my low estate have I done this," says John Bunyan, when he gives you out of Bedford jail the Land of Beulah, the Palace Beautiful, the shining ones, the country that is green the year round, the city of gold and glass, which, when we see, we wish that we were there.

If, then, when at our best we are poor, let us not live below our best. If our best work is poor, let us not offer God less than our best. David, at least, did his best; let us do ours. Let us not mock God by any paltriness of spirit. Let the language of our soul be, "More shouldst thou have if I had more." Let us prove the reality of our gratitude, faith, and consecration by doing to the last point of possibility whatever in us lies.

Do not wait until you have "spare time," "spare cash," or "spare" anything else; do your best with things as they are, and faith, which is the genius of the heart, will surprise you and the world. If it please God to give Methodism a soul, it will continue to find finance where there seems to be none, to make instruments out of the stones of the brook, and to do impossibilities in the service of the race.—

Rev. W. L. Watkinson.

— — — — —
 "GIVE, give, be always giving;
 Who gives not is not living.
 The more you give,
 The more you live."

MISSIONARY CONCERT.

Program.

READING SCRIPTURE: Psa. 97. 1-12.

SINGING: Methodist Hymnal, Hymn 276:
O Spirit of the living God,
In all thy plenitude of grace.

PRAYER.

SINGING: Methodist Hymnal, Hymn 567:
Stand up, stand up for Jesus,
Ye soldiers of the cross.

QUESTIONS ON The Empire of Korea.

ADDRESS ON Protestant Missions in Korea.

SINGING: Methodist Hymnal, Hymn 563:
Onward, Christian soldiers!
Marching as to war.

COLLECTION.

REFERENCES: *Everyday Life in Korea*, by D. L. Gifford; *Korean Tales*, by H. N. Allen; *Korean Sketches*, by J. S. Gale; *Korea and Her Neighbors*, by Isabella Bird Bishop; *Korea Without and Within*, by W. E. Griffis; *Korea from Its Capital*, by G. W. Gilmore.

Questions on Korea.

What is the area of Korea? About eighty-two thousand square miles.

What is the population? It is estimated at 10,528,937.

What is the climate? One of the finest and healthiest in the world.

What is the language of the people? It is intermediate between the Mongolo-Tartar and Japanese. In official writing and in the correspondence of the upper classes the Chinese characters are largely used. The Korean script is called *En-mun*.

What is the government? The emperor is an independent sovereign, but his power is modified to some extent by his cabinet.

Who is the reigning monarch? Heul Yi ascended the throne as king in 1864, and assumed the title of emperor October 15, 1897. He is reckoned the thirtieth in succession since the founding of the present dynasty in 1392.

What is the condition of woman in Korea? The women of the upper classes live in seclusion. The peasant women are accustomed to hard labor at home and in the fields. There are no native schools for girls.

What is the custom relating to marriage? The usual age for marriage is 18 for a man and 16 for a woman. A *go-between* is generally employed, and the parties seldom see each other until the day of the wedding.

What is the religion of the people? The worship of spirits, and especially those of ancestors, is prevalent. Confucianism is held in high esteem. There are many Buddhists.

When was Christianity introduced into Korea? Over one hundred years ago, by the Roman Catholics, who reported in 1897 that they had in Korea 34 missionaries and 28,802 adherents.

When was Protestant Christianity introduced into

Korea? By Rev. John Ross, of the Scotch Presbyterian Mission at Moukden, China, who made translation of the New Testament into Korean and sent colporteurs into the northern portion, and also visited Korea between the years 1873 and 1880.

What Protestant Missions have since been established in Korea? Missionaries from the United States representing the Presbyterian Church, North, in 1885; Methodist Episcopal Church, in 1885; Presbyterian Church, South, in 1892; Baptists, in 1895; Methodist Episcopal Church, South, in 1896; Young Men Christian Association of Canada, in 1889; missionaries from England representing the Anglican Society for the Propagation of the Gospel, in 1890. The Presbyterians of Australia sent missionaries in 1897. These missions reported in 1897 that they had 75 missionaries and 777 baptized native Christians, and they had several excellent educational institutions for both boys and girls.

What educational institution is accomplishing much for Korea? Mrs. Isabella Bird Bishop, in her book, *Korea and the Koreans*, published in November, 1897, says:

"Undoubtedly the establishment which has exercised and is exercising the most powerful educational, moral, and intellectual influence in Korea is the Pa Chai College ("Hall for the Rearing of Useful Men"), so named by the king in 1887. This, which belongs to the American Methodist Episcopal Church, has had the advantage of one principal, Rev. H. G. Appenzeller, for eleven years. It has a Chinese *En-mun* department for the teaching of the Chinese classics, *Sheffield's Universal History*, etc., a small theological department, and an English department, in which reading, grammar, composition, spelling, history, geography, arithmetic, and the elements of chemistry and natural philosophy are taught.

"Dr. Jaisohn, a Korean educated in America, has recently lectured once a week at this college on the geographical divisions of the earth, and the political and ecclesiastical history of Europe, and has awakened much enthusiasm. A patriotic spirit is being developed among the students, as well as something of the English public school spirit with its traditions of honor.

"This college is undoubtedly making a decided impression, and is giving, besides a liberal education, a measure of that broader intellectual view and deepened moral sense which may yet prove the salvation of Korea. Christian instruction is given in Korean, and attendance at chapel is compulsory. The pupils are drilled, and early in 1897 adopted a neat European military uniform. There is a flourishing industrial department, which includes a trilingual press and a bookbinding establishment, both of which have full employment.

"Early in 1895 the government, recognizing the importance of the secular education given in this college, made an agreement by which it could place pupils up to the number of 200 there, paying for their tuition and the salaries of certain tutors."

Methodist Episcopal Korea Mission.

THE Annual Meeting of the Korea Mission was held at Seoul, May 12-17, 1899, Bishop Earl Cranston presiding.

The following were the appointments of the missionaries:

W. B. Scranton, Superintendent (absent on leave).
George Heber Jones, Acting Superintendent,
Preacher in charge of Chemulpo Circuit and Field Secretary of Epworth League.

H. G. Appenzeller, Preacher in charge of First Church, Seoul, President of Pal Chai College, Editor of *Christian Advocate*, and Manager of Bookstore.

W. A. Noble, Preacher in charge of Pyeng Yang Circuit.

W. C. Swearer, Preacher in charge of Tal Sung, Seoul, and of Suwon and Kong Chu Circuit.

A. M. Brooks, Preacher in charge of Wonsan Circuit.

H. C. Sberman, M.D., Physician in charge of Medical Work in Seoul.

W. B. McGill, M.D., Physician in charge of Medical Work in Wonsan, on return from furlough.

E. D. Follwell, M.D., Physician in charge of Medical Work at Pyeng Yang.

George C. Cobb, Manager of Trilingual Press.

The Woman's Foreign Missionary Society is represented in Seoul by Mary M. Cutler, M.D., Emma Ernsberger, M.D., Lillian Harris, M.D., Miss Lulu E. Frey, Miss Ella A. Lewis, Miss Josephine O. Paine, Miss Nellie Pierce, Mrs. M. F. Scranton; and at Pyeng Yang by Rosetta Sherwood Hall, M.D.

The latest statistics we have received report 556 members, 1,512 probationers, and 1,042 Sunday school scholars.

The Religion of the Koreans.

VERY conflicting statements have been made regarding the religion of the Koreans. Some have concluded that, strictly speaking, they have none. Others claim that in addition to Buddhism, which has now comparatively little influence, two distinct religions prevail: the one enjoying the patronage of the State, and having the Confucian Code as its ethics; the other a superstitious fetishism, confined to the lower orders. We wish, in this article, to point out that while Buddhism, Confucianism, and other forms of idolatry exist, there lies at the root of all religious belief in Korea a powerful and evil spiritism, which alone constitutes the real worship of all classes.

BUDDHISM

originated in India in the fifth century B. C., and was introduced into Korea about the year 371 A. D. by the Chinese emperor, Ham An. In many respects superior to Confucianism, which had over three hundred years before gained a foothold in the peninsula, Buddhism did much to advance the cause of civilization in Korea. About 1000 A. D. it became, under royal patronage, the popular religion of all classes. But on the advent of the present dynasty

in 1392 various circumstances brought the system into disfavor, and it was placed under ban.

But yet, to-day, in many wild, mountainous retreats, hard by some gushing spring, and overlooking most enchanting scenery, may be found groups of monasteries, each containing from five or six to a hundred or more monks, whose lives are devoted to the worship of the images which adorn their temples. These shaven-headed vegetarians live fat, sleek, and lazy lives, and although looked upon by all classes as utter outcasts—the lowest of all the low—yet every springtide throngs of earnest devotees may be seen wending their way to their sacred retreats, each with an offering of paper, candles, rice, and *cash*. On the day of their arrival the pilgrims perform certain required ablutions, and early the following morning, long before the sun has risen, their offering is placed upon the altar, and amid much beating of drums, clanging of cymbals, weird chanting of the priests, and frequent bowing and prostrations of the silent worshippers, prayers are offered on their behalf. But let us not think that this is the only altar at which they bow. They are all likewise slaves of

ANCESTRAL WORSHIP,

the only element in Confucianism which savors of religion.

On the disestablishment of Buddhism, the study of the Chinese classics was revived, and for nearly five hundred years the books of Mencius and Confucius have been as devoutly revered as in China. Possessing an excellent ethical code, Confucianism served to establish a measure of law, order, and morality in Korea, but the inevitable tendency of the system to foster pride, selfishness, despotism, polygamy, and atheism has probably more than counterbalanced this gain. A highly cultured native says: "What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we know too well. Behold her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea."

Confucianism is in theory one thing, in practice quite another. Even its much-vaunted filial piety not infrequently means but a fearful reverence for the spirits of departed parents. An aged father or mother may be neglected, ill-treated, even hurried out of life, but all this is amply atoned for by a due observance of the prescribed rites at their graves. Pent up in the body, the spirits may be neglected and ignored, but once set free they become powerful influences for possible evil, and must then be respected, revered, worshiped. Every person is believed to have three spirits. After death one of these takes up its abode in the ancestral tablet—a walnut slab, upon which the name of the deceased is written—another accompanies the body to the grave, while the third is said to go either to the heavens or the "underground prison," according to the life lived in the flesh.

For three years after the death of a parent the eldest son, morning and evening, worships before the tablet in the room where the dead once lived, besides making numerous offerings at the grave. In the ceremony before the ancestral tablet, here represented, the eldest son, robed in sackcloth, is attended by two younger brothers in half-mourning, and three friends or relatives, one of whom—at the extreme right—recalls the good deeds of the departed. The tablet is placed on the chair, an article, by the way, which at no other time has a place in any Korean household. After much enforced lamentation, bowing, prostrating, and calling upon the shade to accept their "mean sacrifice," all retire for a time in order that the spirit may in peace regale itself with the savor of the offering, and then return to feast and wine themselves. After the third year the performance of sacrificial rites is limited to four or five times a year, the most important of which is the tenth day of the tenth moon, when any Korean absent from his native district will travel from the farthest limit of the kingdom, if necessary, to be present at the grave on this date.

The hold ancestral worship has on all classes—the low as well as the high—cannot be overestimated, and it is always the hardest and last thing to be given up by those embracing Christianity. To neglect this shrine is to become a political, social, and family outcast—"a traitorous dog, unfit to live." But we have in part anticipated our next subject, for there is much involved in ancestral worship that is not of Confucianism. That system, ignoring as it does the supernatural, required, for its completion as a system of worship, something of the spiritual, to which man, in his religious nature, ever turns. This was supplied by a belief in the existence of "*kwésin*," demons, or evil spirits, the worship of which is technically known as

SHAMMANISM OR DEMONOLOTRY.

It is a gross mixture of superstition, fetichism, sorcery, and sacrificial ceremonies for the propitiation of evil spirits. *Kwésin* populate the earth, the sea, the air. The worship of the gods of the hills, the genii of trees and rocks, and innumerable household deities, keeps up a constant round of religious ceremony.

Little temples built at the summit of every mountain pass, trees dedicated at the entrance to every village, and in every home rude fetiches—a wisp of straw, an empty gourd, a piece of old pottery—or some more substantial image, represent or become the shrines of spirit demons, powerful and malignant. To these they attribute all the ills of life. Sickness, adversity, misfortune, and disaster are but results of their displeasure, which may be prevented or appeased by offerings of prayer and sacrifice. In sickness more money is spent on exorcists—demon-possessed women, whom they believe have power to propitiate, entice, or drive away the persecuting spirit—than on medicine for the suffering patient.

But these spirits are not all necessarily malignant, and with them is sometimes associated the idea of guardianship. A large venomous serpent, often seen

winding in and about the roofs of their dwellings is looked upon as the embodiment of the guardian spirit of their homes, and therefore held sacred. To their firm belief in the existence of the dragon, often found figured in their temples, they bear ample testimony by casting into the watery deep food sacrificed to him. Many other mythical creatures have their existence in the imagination of high and low alike. But over and above all they have a shadowy but firm belief in one supreme being, to whom all things owe their existence, *Ha-na-nim*, the *Lord of Heaven*. They know him not, however, as a kind and loving Father, whom they may approach in worship, but rather as a being to be feared, One to whom, in the last extremity of despair, we sometimes hear them cry, but hopelessly.

Demons alone are the objects of their worship. Whether bowing before Buddhistic images, Confucian tablets, the ancestral grave, or the acknowledged altar of some evil spirit, the Koreans themselves have but one name for it all—*kwésin yábbá*, *demonolatry* or *devil-worship*. For the material objects before which they bow they profess no reverence whatever, *except* as they are the embodiment of evil spirits, who demand, as the price of peace and favor, worship and sacrifice.—*Canadian College Missionary*.

Knowing and Not Knowing.

"They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."—Isa. 45, 20.

"My God, we know thee."—Hos. 8, 2.

FAR off in heathen countries
The little children pray
To gods that cannot save them
Of wood, or stone, or clay.
In happy Christian countries
We learn to bow the knee
To Father, Son, and Spirit,
The Blessed One in Three.
They know of none to pity,
They know of none to save,
They have no hope, no knowledge,
Of life beyond the grave.
We know of One who pities:
The Father's tender love
For lost and guilty sinners,
Brought Jesus from above.
They know of none to rescue
From Sin's hard tyranny,
Of none to burst their fetters,
And make them glad and free.
We know the Son, our Saviour,
Our ransom price has paid;
His precious blood once offered,
Has full atonement made.
They know of none to comfort
Their hearts when full of grief;
They know of none to guide them
Where they may find relief.
We know the Holy Spirit
Is ever by our side,
To bring us near to Jesus,
To comfort and to guide.
O God, our gracious Father,
In thy Son's Name we pray,
Send forth thy Holy Spirit
To hasten the glad day,
When of thy love the knowledge
Shall spread from shore to shore,
And those of every nation
Shall thy great Name adore.

—*Children's World*.

Toiling All Night.

BY REV. JOHN O. FOSTER, D.D.

ALL night in the darkness toiling,
And seemingly all in vain;
In a land of darkest shadows,
Of sorrow and sin and pain.
And sometimes our hearts grow weary;
Our thinking, with sadness fraught;
As doubts and their coming mutter,
"You're spending your strength for naught."

The Eye that will never slumber,
That watches the sparrow's flight,
Can see in the midnight darkness
As well as the morning light.
So faith and our hope grow stronger,
Assured by his boundless love—
That every doubt will vanish
With help from the throne above.

The Master will come in the morning,
When the long dark night is past;
And that which we thought so fruitless
The greatest will be at last.
Then we'll sow and wait for harvest,
The toil is a glad employ;
With promises all unfulfilling
Of reaping eternal joy.
Newark, N. J.

The Christian South Sea Maiden.

BY REV. JAMES COOTE, M.A.

FROM far-off isle begirt with coral reef,
Whose feet the austral billows lave,
Upon whose crests the palm fronds wave,
They bring the little daughter of a chief.

The dusky maiden tenderly they rear
In happy English rural home;
To her strange peace and gladness come,
And all her savage traits fast disappear.

Responsive to the new life's subtle spell,
Her nascent faculties expand,
Her mind receptive, deft her hand,
Daily she cons her tasks and profits well.

Her teachers love her, she loves them withal;
Her inky brows and lissome form,
Eyes bright as lightning in a storm,
Dove's voice, find welcome both in cot and hail.

Fast fade away the thoughts of other days—
Comrades like naiads on the strand,
The orange-scented zephyrs, bland,
And the cicada chirping his shrill lays.

The raucous parrot, gaudy cockatoo,
Vie not with robin, thrush, and lark;
The graceful fawn on swarded park
Outrivals far the uncouth kangaroo.

The lilac, hawthorn, apple blossom sweets,
With bloom and fragrance thrill her soul,
The honeysuckle pays her toll,
Daisy and primrose as dear friends she greets.

Through shady lanes in perfect peace she strolls,
Or on some mossy bank reclines,
Where bean with clover scent combines,
Or gorse and heather glorify the knolls.

A child of nature, all the mother's charms
Appeal to her with added zest
In this sweet home of peace and rest,
Afar from savage rites and war's alarms.

Yet all at once her friends were filled with woe
As she announced, with lustrous eyes
And cheeks aglow like sunset skies,
That to her native island she would go.

With loving earnestness they all essayed
To turn her from her purpose strange;
'Twas vain. Her mind they could not change.
Although for many days they coaxed and prayed.

"You love old England and her ways," they said,
"And all of us love you, dear child;
Those whom you seek are fierce and wild,
Savages who, mayhap, your blood will shed."

"All this is true, I know full well," she cried;
"But Christ, my Saviour, I have found,
And can you wonder I am bound
To tell my kindred that for them he died?"

"I were unworthy of his precious love
Did I one moment hesitate
My life, my all, to consecrate
To lead those lost ones to the home above."

"Yes, I will go to tell them about him,"
Exclaimed this daughter of a chief,
Firmly, though palpitant with grief,—
"I'LL GO IF ALL THE WAY I HAVE TO SWIM!"
Lawrence, L. I., N. Y.

"If I Have Eaten My Morsel Alone."—Job.

EVER of them who have largest dower
Shall Heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread."
Yet we eat our morsel alone.

Freely, as ye have received, so give,
He bade, who has given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?
—The Bishop of Derry.

"Gifts to Jesus."

We bring our hearts to Jesus
To have them freed from sin;
His precious blood will cleanse them,
His Spirit dwell within;
Then, ready for his service,
We can go forth with prayer,
To do the work he gives us
And serve him anywhere.

We bring our hands to Jesus
That he may make them strong,
To fight the daily battle
With sin and every wrong;
We're soldiers in his army
And pledged to serve our King;
Then let us lift his banner
With faith unwavering.

We bring our seed to Jesus,
The seed we want to sow,
That he may give his blessing
And cause each grain to grow;
We're sowing for the harvest,
And pray for precious corn
To fill the Master's garner
Upon the happy morn.
—Children's World.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Thomas Carter, D.D.

THOMAS CARTER was born in New York city July 19, 1819. His father was Rev. Joseph Carter, a Lutheran minister. He had eight brothers and sisters. Of these, three died in infancy, and of the others only two are now living, one being Rev. William H. Carter, D.D., an Episcopal minister in Tallahassee, Fla.

Under the influence of an earnest Christian mother, Thomas was converted at nine years of age, and at sixteen he was a Sunday school teacher. He was educated at Columbia College, from which he received the degrees of A.B. and A.M. He studied with the view of entering the Episcopal ministry, but gave this up for the law. He was admitted to the bar in New York city when twenty-five years of age, and practiced law for seven years. He was not, however, satisfied with his profession. The call to preach the Gospel was ever present with him.

He attended some Methodist meetings which greatly benefited him, and in which the call to preach became more imperative. In 1847 he entered the New York Conference of the Methodist Episcopal Church, and was ordained a deacon in 1849 by Bishop Morris, and ordained an elder in 1851 by Bishop Janes. In 1873 he received the degree of D.D., from Syracuse University.

He was appointed pastor of the Fiftieth Street Church in New York city in 1847 and was sent to Delhi, N. Y., in 1849. In Delhi he was married to Miss Emeline M. England, August, 1851, and immediately afterward with his young bride went to Detroit, Mich., where he had charge of the French Mission for five years, preaching and conducting all the services in French.

In 1856 he returned to work in the New York Conference, filling the appointments of Lenox and of Great Barrington.

In 1863 he was appointed missionary to South America, and sailed with his family from New York January 4, 1864. His first appointment was the Buenos Ayres Circuit, but in November, 1864, he was transferred to Rosario. Dr. Goodfellow, Superintendent of the Mission, wrote, April 4, 1865:

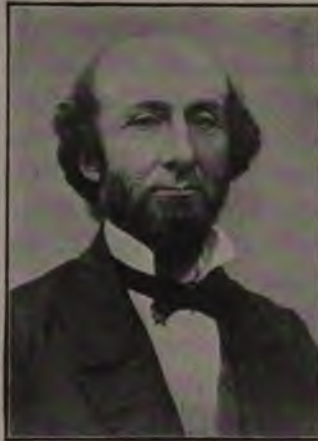
"Rosario can hardly be overrated in importance, both as to its future commercial character and as to furnishing a key to the upper provinces. We have delayed purchasing a site for a church in the hope of obtaining one by donation, but we cannot delay more than another week. Brother Carter occupies this post. He has a service on Sunday mornings and he has organized a day school of twelve or fifteen scholars. For the present his own hired house in which he resides is used both for church and school."

A church at Rosario was soon commenced, and dedicated November 13, 1865. It was 30 feet wide by 55 feet in length, of which 30x15 feet was set apart as a schoolroom. The whole cost of the house, \$3,000, as well the ground, was obtained from friends in Rosario and Buenos Ayres. The lot was 72x200 feet and was located on a beautiful corner.

Mr. Carter was the first Protestant minister sent to Rosario. His labors were chiefly for the English residents, but in 1866 Spanish services were introduced, and for five years a large and flourishing day school was maintained, composed almost entirely of native children. The report for 1868 said: "At Rosario there is a day school of 50 attending scholars. The New Testament is read in the school daily. There are 15 children in the Sunday school and 150 volumes in the library. There are 9 members of the church and 10 probationary members."

Besides his labors in Rosario, Mr. Carter visited and preached at Fraile Muerte, one hundred and twenty miles distant, at Villa Nueva, and other places, and often drove out with his family to visit and pray with the English and American families in the camp a few miles from the city.

Mr. Carter left South America in June, 1870, returning to the United States to educate his children, cherishing the hope of returning to the land where he had given nearly six and a half years of faithful service. The return to the Mission was not permitted him, but he always retained a deep interest in it, and when a short time before his death he heard that an effort was being made to erect a new church in



Rosario, he contributed \$500 toward it.

In 1873, Dr. Carter was appointed a missionary to Mexico, and arrived there with his family March 13. He was the first missionary to take up Spanish work in Mexico under the Methodist Episcopal Church. He preached in Spanish in Pachuca, April 11, 1873, and at Real del Monte the Sunday following. On April 20 he preached in Spanish in the old mission quarters, 10 Calle de Lopez, Mexico City. It was in this building that his daughter at about this time opened a day school that afterward came under the charge of the Misses Hastings and Warner.

On December 25, 1873, Dr. Carter preached in Spanish the dedicatory sermon at the opening of the new church at 5 Calle de Gante. His health soon made it necessary to return to the United States, and he left Mexico February 18, 1874. He had gathered in Mexico City a good congregation and a Sunday school of from 50 to 60 scholars. Three colporteurs were raised up by him who canvassed the city of Mexico and vicinity. Four young men were converted under his preaching, who, under his successor, studied to become preachers.

Dr. Carter was a frequent contributor to magazines and papers, and was the author of several books among which were *History of the Great Reformation, All for Christ*, and *French Mission Life*, the latter being an account of his work in Detroit.

He was a believer in the doctrine of sanctification, and his saintly life evidenced to his family and others that his profession of holiness was a blessed reality. He had a passion for soul saving, and had revivals in every place where he was pastor, seeking for conversions not only in the church but elsewhere. He lived to do the will of the Lord and his favorite psalm was the 34th which declares, "I will bless the Lord at all times: his praise shall continually be in my mouth."

The end was sudden. He died near Rhinebeck,

N. Y., November 3, 1888, and was buried at Delhi, N. Y. His death was peaceful and happy. Early on Saturday morning he became unconscious, and soon after slept in Jesus. Just before the last moment a bright smile appeared upon his face as though he saw angel visitants and was being welcomed by them.

Dr. Carter left a wife and four children, two daughters and two sons. One of the daughters is in the Mission Rooms at 150 Fifth Avenue, New York, and one with the mother at Delhi, N. Y. The oldest son became a successful physician and died in 1894. The other son, Rev. George William Carter, graduated at Wesleyan University and is a member of the New York East Conference of the Methodist Episcopal Church.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Methodist Episcopal Foreign Missionaries Past and Present,

Connected with the Work of the Missionary Society.

WE give this month a list of missionaries whose names commence with N, O, P, and R, and shall be glad to know if any have been omitted, if any mistakes have been made, or if our readers can furnish information that will make our record more complete. The present missionaries are in italic.

N

Rev. Frank Lawrence Nerd arrived in India January 24, 1881; married Emma Leonora Avery December 12, 1881; returned on furlough 1899. Resides at 1242 Washington Avenue, Allegheny, Pa.

Rev. Justus H. Nelson and wife (Fannie Bishop Capen) arrived in Brazil in June, 1890, to engage in self-supporting work. P. O., Para, Brazil.

Rev. Finley D. Newhouse and wife (Ida Kate Fox) arrived in India January 31, 1886; left March 22, 1890. Dr. Newhouse died in Mankato, Minn., December 19, 1899. Mrs. Newhouse is at Williamsport, Ind.

Rev. Alexander W. Newlin and wife arrived in Mexico April 15, 1895. Mr. Newlin died August 15, 1895.

Rev. William E. Newlon arrived in India in December, 1875; left 1880; died 1884 at Jackson, Mich.

Rev. Jesse Ford Newman and wife (Lucy Edina Wheeler) sailed for China September 16, 1895. Mr. Newman is preacher in charge of Kiukiang City and Circuit, and President of Kiukiang Institute and Central China Biblical School. P. O., Kiukiang, China.

Rev. John E. Newsom and wife (Emma Ellen Day) arrived in India December 29, 1890; left October 4, 1894. In Iowa Conference. P. O., Wellman, Ia.

Rev. Don Wright Nichols and wife (Anna Ruth Cumberly) sailed for China November 10, 1887. Mr. Nichols is Presiding Elder of Nanchang District, Central China Mission. P. O., Nanchang, China.

Rev. Milton Hopkins Nichols arrived in India December 18, 1875; returned in 1880. Located from the Arkansas Conference in February, 1886.

Rev. Henry R. Nicholson and wife went to Argentina, South America, in 1855. Mr. Nicholson left the work of the Mission early in 1857, and finally withdrew from the Methodist Church and joined the Anglican Church. He died in 1871.

Rev. Louis Nippert arrived in Germany June 7, 1850; married, Mela Durtze, March 28, 1851, who died August 26, 1858; married Adelaide Lindemann, July 20, 1859, who died April 6, 1869; married Countess Ida Eleanor Uxekull Gyllenband, June 20, 1870. Dr. Nippert returned to the United States September 23, 1886, and died in Cincinnati August 17, 1894. His widow, Mrs. Ida E. Nippert, resides at 1807 Fairfast Avenue, Cincinnati, O.

Rev. W. Arthur Noble and wife (Mattie L. Wilcox) sailed for Korea August 28, 1892. Mr. Noble is in charge of Pyeng Yang Circuit. P. O., Pyeng Yang, Korea.

Rev. Wm. H. Norris and wife went to South America in 1839, arriving in Montevideo October 12; left Buenos Ayres August 1, 1847. Mr. Norris was a member of the Board of Managers for ten years after his return, and moved to Wisconsin in 1866; afterward moved to Brooklyn, N. Y., where he died October 19, 1878.

Rev. Frederick Hamilton Northrop arrived in India in February, 1890, and died July 10, 1891.

Rev. James Abraham Northrup and wife (Harriet Miriam Walker) arrived in India December 20, 1877; left April 3, 1885. In Central Illinois Conference. P. O., Grand Ridge, Ill.

Rev. Albert Norton arrived in India November 30, 1872; married, in Bombay, Mary E. Kelly, in 1874; withdrew from the Mission in January, 1876, to engage in independent mission work; returned to the United States in 1889, and went again to India in 1899.

Rev. George B. Norton and wife arrived in Japan August 11, 1889; left April 29, 1893. Withdrew from South Kansas Conference in 1895.

Rev. Henry Nuelsen and wife (Magdalena Reuter) arrived in Germany April 15, 1851. Mrs. Nuelsen died March 17, 1863, in Oldenburg, Germany. Mr.

Nuelsen married Rosalia Mueller April 3, 1865, in Basel, Switzerland; left Bremen for the United States September 3, 1880. Resides at 2309 South Jefferson Avenue, St. Louis, Mo.

O

Rev. Thos. Henry Oakes joined in India in 1875; came to America in 1877; returned to India in 1880; withdrew in 1883 and joined the Church of England.

Rev. Franklin Ohlinger arrived in China October 14, 1870; left China February 11, 1875; married Bertha Schweinfurth April 27, 1876; returned to China in September, 1876; left China in February, 1885; arrived in Korea December 25, 1886; left Korea in August, 1893; arrived in China in October, 1895, as an independent missionary; recognized by the Board as a missionary of the Society April 19, 1898; is Presiding Elder of Pocheng District and Principal of Training School in Hinghua Mission Conference. P. O., Hinghua, China.

Rev. William F. Oldham and wife (Marie Augusta Mulligan) arrived in India as a missionary in December, 1884, and in Singapore in February, 1885; left Singapore in September, 1889. In Ohio Conference. Dr. Oldham is pastor of Broad Street Methodist Episcopal Church, Columbus, O.

Rev. Wm. B. Osborn arrived in India in November, 1876; married Lucy R. Drake in 1879; left India in 1882. In New Jersey Conference. P. O., Hacktstown, N. J.

Rev. Dennis Osborne joined in India in 1874. Mr. Osborne has been considered a missionary of the Society for many years, and the Board of Managers formally recognized him as such July 19, 1898. He is Presiding Elder of Bombay District, Bombay Conference. P. O., Poona, India.

D. E. Osborne, M.D., and wife (*née* Alabaster) sailed for China in August, 1889, and returned in 1891.

Rev. Don Eugene Osborne and wife (Alma B. Lawson), missionaries in Liberia; recognized by the Board as missionaries of the Society April 19, 1898. Miss Alma Lawson arrived in Liberia May 18, 1892. Mr. Osborne arrived in Liberia in September, 1893. Mr. Osborne married Miss Lawson in February, 1895, at Cape Palmas. They left Africa on furlough March 21, 1899. Address, 5318 St. Charles Avenue, New Orleans, La.

Rev. Joel Osgood sailed for Liberia January 2, 1877; returned in May, 1882.

Rev. Thos. B. Owen sailed for China November 11, 1895; is Presiding Elder of Ingchung District, Foochow Conference. P. O., Foochow, China.

Rev. Herbert Giles Ozanne sailed for India October 21, 1899. P. O., Raichur, Deccan, India.

P

Rev. Geo. Washington Valleau Park left Canada for India in October, 1886; married Eugenia Wilhelmina Johnson September 27, 1889; joined the India Mission in 1890. P. O., Nadiad, India.

Rev. Edwin Wallace Parker and wife (Lois Stiles Lee) left for India April 14, 1859, arrived August 21, 1859. Dr. Parker is Presiding Elder of the Bareilly Dis-

trict, North India Conference. P. O., Shahjhanpur, India.

Rev. Josiah Parsons and wife joined the India Mission in 1857 and withdrew in 1859.

Rev. Jacob F. Peat and wife (Emily May) sailed for China January 4, 1893. Mr. Peat is in charge of the Chentu Church. P. O., Chentu, China.

Rev. Ole Peter Petersen and wife (Anna Maria Amundsen) arrived in Norway December 3, 1853; returned to America in 1859; went again to Norway in 1869, arriving June 24; returned May, 1871. Mrs. Petersen died June 3, 1883, in Milwaukee, Wis. Mr. Petersen resides in Concord, Mass.

Rev. Ralph Pierce and wife (Marilla Peck) arrived in India September 20, 1857. Mrs. Pierce died November 4, 1862, at Lucknow. Mr. Pierce married Sarah E. White September 1, 1863, in Bareilly; left for America in September, 1864; is a superannuated member of the Central Tennessee Conference. Address, Vernon Avenue, West End, Nashville, Tenn.

Rev. Leander Wm. Pilcher left for China August 11, 1870; arrived in Peking October 30, 1870, returned in 1874; married Mary H. Garwood March 8, 1876, at Monroe, Mich.; returned to China in 1876; died in Peking November 24, 1893. Mrs. Pilcher resides in Albion, Mich.

Rev. John G. Pingree sailed for Liberia January 30, 1843; returned in 1843.

Rev. Fountain E. Pitts went to South America in 1835 visiting Rio de Janeiro, Buenos Ayres, Montevideo, etc. At Rio de Janeiro he "formed a small society" and promised to send them a missionary. He preached for several months in Buenos Ayres, and returned to the United States in 1836.

Rev. Claudius Harrison Plomer joined the India Mission in October, 1882; married Ella Georgiana Mercado March 17, 1886. P. O., Ajmere, India.

Rev. Nathan James Plumb sailed for China, September 1, 1870; arrived October 14, 1870; married Julia Walling December 2, 1873; died near Foochow July 11, 1899. Mrs. Plumb is a teacher in the Anglo-Chinese College at Foochow, China.

Miss Emma C. Porter sailed for India September 2, 1862; arrived January 21, 1863; returned to the United States in 1864, and married the same year.

Miss Ethel G. Porter arrived in Peru in January, 1894; left in January, 1899.

Rev. Elmer Ellsworth Powell sailed for Italy August 23, 1890; left Italy to pursue studies in Germany in 1893; married Blanche Lottie Swasey November 8, 1893; returned to the United States from Germany in September, 1899.

Rev. Arthur Wm. Prautch joined the India Mission in January, 1886; married Eliza Ada Leitch June 17, 1889; withdrew from the India Mission in September, 1897, and returned to America; went to Manila, Philippine Islands, in 1898.

Rev. Wesley Prettyman, M.D., and wife (Anna) went to Bulgaria in 1857; returned in 1864. Dr. Prettyman is a superannuated member of the Ohio Conference, and resides at Rowland, Ala.

Rev. James Howell Pyke and wife (Anabel Goodrich) sailed for China, October 7, 1873. P. O., Tientsen, China.

Rev. Gen. Frederick Fyket left England for Singapore in February, 1891; admitted to the Malaysia Conference in 1893; married Amelia Towers Young February 15, 1894; Principal of the Penang Anglo-Chinese School. P. O., Penang, Straits Settlements.

Rev. Morris Jonathan Pusey and wife (Ida Linn) sailed for Peru January 10, 1899. They are in charge of the school at Callao, Peru.

R

Rev. John L. Reeder sailed for Chili in January, 1899. P. O., Iquique, Chili.

Rev. Wm. F. Rice and wife (Emma Jean Parsons) arrived in Argentina December 3, 1896. P. O., 145 Calle Garritt, Lomas de Zamora, Argentina.

Miss Dorothy M. Richard sailed for Chili December 30, 1896. P. O., Concepcion, Chili.

Rev. Erwin H. Richards and wife (Carrie Duncanson) arrived at Inhambane, Southeast Africa, as a missionary of the Missionary Society, January 4, 1896. P. O., Inhambane, Southeast Africa. Dr. Richards had previously been a missionary in Africa.

Rev. Ira A. Richards arrived in India November 27, 1879; married, in Madras, Ellen Cornelia Smith, January 4, 1881; left Bombay for the United States in August, 1886; returned to India in December, 1889; left India March 12, 1896; is now manager of the Wheeler Electric and Manufacturing Co., 23 W. Naghten Street, Columbus, O.

Rev. Engelhardt Riemenschneider and wife (Catharine Nuhfer) went to Germany in June, 1851. Mrs. Riemenschneider died in Germany August 19, 1865. Mr. Riemenschneider returned to the United States in 1870, and died in Chicago, Ill., September 22, 1899.

Rev. Ellis Roberts arrived in India in November, 1894. P. O., Lingsugur, Deccan, India.

Rev. Wm. Edwin Robbins arrived in India in November, 1872; married Alice Ellen Miles March 1, 1876. P. O., Kalyan, India.

Rev. Joseph F. Roberts sailed for Chili December 30, 1896, and died at Iquique, Chili, July 19, 1897.

Rev. James B. Robertson, a missionary in Liberia, was recognized by the Board as a missionary of the Society April 19, 1898. He arrived in Liberia January 22, 1899; married Lena Carlson July 15, 1892, who died July 23, 1896. He married Frieda R. Smith June 11, 1898. P. O., Jacktown, Sinoe Co., Liberia.

Rev. John Thomas Robertson joined the India Mission in January, 1892; married Amelia Maria Haskew October 18, 1894. P. O., Cawnpore, India.

Rev. John Edward Robinson arrived in India December 18, 1874; married Henrietta Lester Terry November 15, 1876. Is editor of *Indian Witness*. P. O., Calcutta, India.

Rev. John Wesley Robinson and wife (Elizabeth Fisher) sailed for India July 11, 1892. P. O., Sitapur, India.

Rev. Wm. Theodore Robinson and wife (Cora Celeste Naylor) went to Pernambuco, Brazil, South America, in 1880 under Wm. Taylor, and was in the self-supporting work in Chili from 1883 to 1887;

transferred to Argentina in 1887; returned in 1897, arriving in New York June 6. In Des Moines Conference. P. O., Russell, Ia.

Rev. Noble Lee Rockey and wife (Nellie M. Hadsell) sailed for India November 4, 1884. P. O., Dwarahat, Kumaon, India.

Rev. Isaac Francis Row arrived in India November 9, 1876; located in 1883 from the South India Conference. Has since supplied several of the appointments in the India Conferences. Is now in England.

Rev. Harry F. Rowe and wife sailed for China October 20, 1898. Address, Wuhu, China.

Rev. Harvey L. Roscoe sailed for India December 17, 1892; married Alice L. Scott, February 14, 1895; left India February 14, 1896. Resides at 31 West 42d Street, Bayonne, N. J.

Rev. Abraham Wehrley Rudisill and wife (Mary M. Rankin) arrived in India December 23, 1884. Mrs. Rudisill died July 7, 1889, at Madras. Dr. Rudisill married Bessie G. Thomson October 17, 1895, in Baltimore, Md. Returned on furlough from India in 1899. Address, York, Pa.

Miss Estelle Rugg went to Chili in 1890. P. O., Santiago, Chili.

Miss Rose Rugg went to Chili in 1892; returned in 1898.

Miss Kate Lucena Russell sailed for Chili, January 31, 1895; married at Concepcion, Chili, Rev. Robert O'Lane in 1899. P. O., Angol, Chili.

Rev. James A. Russell sailed for South America January 7, 1893; left Argentina September 16, 1893.

Miss Margaret Russell sailed for Chili December 30, 1896; returned in September, 1899.

Rev. Peter K. Rye and wife (Mary E. Slagg) sailed for Denmark October 29, 1864; returned in 1869, and Mr. Rye died March 18, 1873, in Illinois.

Notes.

REV. BENJ. J. CHEW, of the Bengal-Burma Conference, was married to Miss Flora May Widdfield, in Calcutta, December 19, 1899.

Rev. David Lyle Thoburn, of the North India Conference, was married to Miss Ruth H. Collins in Lucknow, December 21, 1899.

Rev. James Freeman Jenness, of the South America Conference, was married to Miss Beulah Wood Steele in Rome, Italy, January 22, 1900.

Miss Nettle Wilbur, of our Boys' School in Concepcion, Chili, arrived in New York January 31, 1900. She will remain in New York city until May.

Rev. J. H. Worley, Ph.D., of the Foochow Mission, arrived in the United States in January. He is at present at Clifton Springs, N. Y.

Rev. L. A. Core, of the North India Conference, sailed from New York February 14, returning to India. His family remain in the United States.

Rev. Wm. L. King was elected clerical delegate to the General Conference by the South India Conference, with Rev. Geo. K. Gilder as alternate.

Rev. John R. Hykes, D.D., married Rebecca Shields Marshall at Shippensburg, Pa., February 14, 1880, and not in 1879 as stated in the February magazine.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session February 20, 1900, Bishop Hurst presiding. Devotional exercises were conducted by Rev. James Buckley Faulks.

A memorial minute on the death of Judge E. L. Fancher was read by Secretary Baldwin and unanimously adopted.

Mr. George F. Secor, of Sing Sing, N. Y., was elected a member of the Board to fill the vacancy occasioned by the death of Judge Fancher.

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

The redistribution of the appropriation for the Congo Mission Conference forwarded by Bishop Hartzell was approved.

The redistribution of the appropriation to the Mexico Conference, forwarded from Mexico, was referred back to Mexico for reconsideration.

Permission was given Dr. T. B. Wood, of Peru, to make a brief trip to the United States at his own expense, Bishop Ninde consenting.

The redistribution of the appropriation to the Foochow Conference was approved provided it shall include the salary of Mrs. Julia W. Plumb.

Mr. J. V. Martin was approved by the Committee on Nominations and General Reference as treasurer and bookkeeper for North China, and the appointment was confirmed.

The Board received the following minute adopted by the Central Conference of China:

WHEREAS, The Methodist Episcopal Church has hitherto made no special provision for the education of missionaries' children in the home land, and inasmuch as this is becoming a question of greatest moment,

Resolved, That we petition the Board of Managers to make arrangements with one or more of our best educational institutions so that the children of missionaries can secure a first-class education with the limited means usually at the disposal of missionaries.

The following were appointed a committee to confer with the Board of Education and Educational Institutions in this country on this subject and report: J. F. Goucher, S. F. Upham, J. O. Wilson, J. H. Taft, S. L. Baldwin.

The furlough of the Rev. H. W. Swartz, of Japan, was extended for six months.

Provision was made for the return from Japan to the United States of Rev. M. S. Vail and family on account of the health of Mr. Vail.

Permission was granted Rev. H. G. Appenzeller to establish a manual training department in connection with the Paichai College, Seoul, the same to be on the grounds of the college and for its sole benefit, provided it be done without expense to the Board either now or later.

Professor W. L. Taylor, of Marcellus, Mich., was accepted as a teacher for the school in Iquique, Chili, subject to examination by the Committee of General Reference, outgoing expenses to be paid from appropriation to Chili.

The redistributions of the appropriations to South Germany, Denmark, Sweden, and Finland were approved.

An arrangement was made to receive, care for, and improve church property at Trieste, Austria.

Rev. J. L. McLaughlin and wife, of Rockwell, Ia., were approved as missionaries to Singapore, provided they pass a satisfactory examination before the Committee of General Reference.

The following were approved as members of the Finance Committee of the North India Conference for 1900: Bishop J. M. Thoburn, C. L. Bare, D. L. Thoburn, E. W. Parker, J. H. Gill, Wm. Peters, S. Tupper, S. Knowles, L. A. Core, J. W. Robinson, H. A. Cutting, H. J. Adams, H. L. Mukerjee, J. C. Butcher, M. Stephan, T. J. Scott, J. H. Messmore, F. W. Greenwold; *alternates*: G. H. Frey, J. F. Samuel, J. N. West, N. L. Rokey.

Provision was made for the return of Rev. Thos. P. Fisher and family from India on account of the health of Mr. Fisher.

The Corresponding and Recording Secretaries and the Committee on Nominations and General Reference were appointed a Committee with power to select delegates to the Ecumenical Missionary Conference in New York in April next.

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

A FIELD SECRETARY.

The Board adopted the following report of the Committee on Nominations and General Reference:

The Board referred to this Committee the matter of the relations of the Board to the Student Volunteer Movement which was referred to the Board by the General Missionary Committee. Your Committee recommend the adoption of the following:

First: There shall be a field secretary elected by the Missionary Board.

Second: The duties of the field secretary shall be:

- (a) To plan for and so far as possible to secure systematic work for missions in every church, school or college, Sunday school, and League, or other young people's society, of the Methodist Episcopal Church.
- (b) To enlist State, Conference, and District leaders, and by carefully planted training schools to prepare workers and assistants for the work.
- (c) To secure the organization of missionary committees; the planting of missionary libraries, periodicals, and other literature; systematic giving as based on stewardship or tithing; the organization and direction of study class work on missions.

Third: The work of the field secretary shall be under the direction of the Committee on Publications, subject to the approval of the Mission Board.

Fourth: Five hundred dollars, or so much thereof as may be necessary, shall be set apart for this work for the first year.

Fifth: We recommend that Mr. S. Earl Taylor be chosen as the field secretary.

Death of Judge E. L. Fancher.

(Minute adopted by the Board of Managers of the Missionary Society February 20, 1900.)

ENOCH LEWIS FANCHER was born in Dutchess County, New York, January 10, 1817, and died at his residence, 141 Madison Avenue, New York city, February 9, 1900.

His father, Samuel Newman Fancher, was a farmer and a leading Methodist of the neighborhood in which he lived, whose house was known as a home for the circuit preachers of his day.



Mr. Fancher received a fair education in the local schools, and was received on trial in the New York Conference in 1836, but soon left the ministry and commenced the study of law at Poughkeepsie; afterward removed to New York, finding his first boarding house on the corner of Broadway and Ann Street, a location which was in full view from the office which he occupied for nearly fifty years. Entering the office of David Graham, as student and clerk, he made rapid progress, and was admitted to bar when he was scarcely of age.

He united with the old John Street Methodist Church, and soon became active in its work. In later years he united with the Mulberry Street Church, remaining with it as St. Paul's Church during its successive removals to Fourth Avenue and West End Avenue. He was always a leading and influential member and officer of that church. He was married to Miss Mary Nicoll, of West Windsor, in 1840—a happy union which continued for thirty-five years, when Mrs. Fancher was called, in 1875, to her heavenly home.

Two nieces of his wife were taken into his household. Helen, the elder, died in 1886; but the younger, Grace, who was married to Mr. W. L. Harris, remained with him to the end.

Mr. Fancher was appointed a Judge of the Supreme Court in 1872 by Governor Hoffman, and remained as such for three years, and Judge of the Court of Arbitration of the Chamber of Commerce in 1874 by Governor Dix, filling that position for eight years. He was President of the American

Bible Society and of the New York Institute for the Instruction of the Deaf and Dumb.

For many years he has been the senior member of the Board of Managers of the Missionary Society, which made special recognition of his completion of fifty years of service as a manager, at its March meeting in 1899. During the half century he has given the most devoted and unwavering attention to the legal interests of the Society, and his invaluable service was rendered gratuitously all these years.

He was a man of calm temperament, of clear perceptions, of executive ability, and unimpeachable integrity. He gave much thought to religious and ecclesiastical subjects, and contributed many valuable papers to the Church press.

We shall miss him from our fellowship, while we hold him in grateful remembrance.

We order this testimonial entered upon our records, and that a copy of the same be sent, with our sincere condolence, to his bereaved household.

Meeting of the South India Conference.

BY REV. W. H. HOLLISTER.

THE assembling of the members of the South India Conference forcibly reminds one of the early days of Methodism in America. The presiding elders came from districts which will eventually become large Annual Conferences. Several missionaries have circuits which will at no distant day become districts. None contend with snow, sleet, and frozen rivers in their journeys, but India's sun involves greater peril than these combined.

Jolting, springless bullock carts; raw-boned but fleet-footed ponies, with varied styles of two-wheeled carts or with saddles; and the iron coal-eating horse, all contribute in making journeys of 200, 500, and 1,300 miles feasible and more or less expeditious. Famine and plague kept some members from attendance.

Conference began December 28, 1899. Madras was the hospitable city. Once, no one knows how, Madras acquired the sobriquet "the Benighted City." The cognomen clings despite growth that makes it a misnomer. Splendid churches, colleges, schools, and hospitals; magnificent public and private buildings; great manufacturing establishments—cotton mills, foundries, railway workshops, water-works, electric street cars—all bespeak a spirit of progress.

It is true, perspiring, well-nigh nude men do much of the heavy carting incident to traffic by railways and ocean craft. They do it better and cheaper than bullocks can, and, by so much as a man is better than a beast, are entitled to the living the work affords. Oil lamps still fail to light dark streets, while very common councilors dispute over taxes, gas, and electricity.

Despite excessive heat Madras is making progress, and is waking up, but her reputation as a *very hot place* was not well sustained. Old Indians perspired not by day and slept under double blankets at night.

The deep-seated love and joy of old-time Methodism was in the Conference. It sweetened and lightened the heavy burdens of boards, committees, and

cabinet, and made the morning prayer meetings, the Conference love feast, and Sunday services the best hours of the session.

Of that bane of some Conferences, politics, there was none, although elections to General and Central Conferences seemed freighted with importance. W. L. King was elected to represent us at General Conference, and George K. Gilder was elected alternate by acclamation. The delegates to our Indian Central Conference are—W. L. King, George K. Gilder, J. B. Buttrick, D. O. Ernsberger, and W. H. Hollister. Reserves—Ellis Roberts and F. E. N. Shaw.

Opinions are fast crystallizing around the belief that the vast field, called "Southern Asia," requires two additional bishops, with good knowledge, born of experience of the field, who shall dwell among us, supervise, cement, and unify our work in this its formative period. Bishop Thoburn, alert, considerate, and inspiring as ever, cheered us greatly by his wise grouping of the hope-inspiring facts bearing on mission work, as well as by his talks and sermons. The Church will be wise if it opens yet wider its ears to his weighty, apostolic messages concerning our world-wide mission fields and God's purposes to redeem them.

Warm welcome was accorded Rev. Karl Anderson and Rev. H. G. Ozanne, members of the mission band, who arrived a few days before Conference.

Had the six men our Finance Committee pleaded for been granted us, appointments could have been adjusted with more ease and satisfaction.

While all concede our work has materially strengthened during the year, baptisms have been fewer than last year.

Plague has seriously hampered work in nearly half of the Conference. At several points our force is inadequate for that aggressive battling with entrenched heathenism that is necessary to "compel them to come in." We must have reinforcements! Both missionaries and money are needed.

Advance is recorded in self-support. Madras District reports fifty per cent gain as the result of untiring effort. A new district was formed from the territory of the Haidarabad District, and named after its principal city *Raichur*. It will be wisely supervised by Rev. D. O. Ernsberger, who has labored many years in its boundaries with marked success.

The changes in appointments are in each case the laying of additional burdens on missionaries already overworked.

A pleasing feature of Conference week was the dedication of the splendid group of buildings which the Woman's Foreign Missionary Society has provided as a basis for its growing work.

The appointments for 1900 are as follows:

GODAVERY DISTRICT.—George K. Gilder, P. E. (P. O., Raipur, C. P.). Jagdalpur: Evangelistic Work, Gattu Chendaya; Industrial Work, supplied by William Plumley; Orphanage, supplied by Thomas Francis. Raipur, G. K. Gilder. Sronecha, R. H. Madden, Benjamin Luke. Yellandu: Industrial Mission, C. B. Ward; Telugu Church, Monala Narsaya; Evangelistic work, Rama Guarappa.

HAI DARABAD DISTRICT.—W. L. King, P. E. (P. O., Haidarabad, Deccan). Bidar, A. E. Cook. Haidarabad:

English Church, W. H. L. Batstone; Hindustani Mission, W. L. King, Mangal Lal Harris; City School, W. H. L. Batstone. Secunderabad English Church and Vernacular Mission, F. E. N. Shaw. Vikarabad, J. H. Garden.

MADRAS DISTRICT.—J. B. Buttrick, P. E. (P. O., Vepery, Madras). Bangalore: English Circuit and Baldwin High Schools, C. W. R. De Souza; Vernacular Circuit, to be supplied. Bowringpet, J. G. Turton. Hosur, G. Gershom. Kodambakam, Robert Gopalah. Kolar: William H. Hollister; Kanarese Church, S. Noah. Kuppam, S. M. Job. Madras: Vepery English Church, J. B. Buttrick, Karl Anderson; Narsingapuram, to be supplied; Royapuram, Matthew Tindale; Vepery Tamil Work, W. Raju. Mulbagal, John Narappa. Srinivasapur, M. Lewis. Agent of Publishing House, A. W. Rudisill. Supernumerary, I. A. Richards.

RAICHUR DISTRICT.—D. O. Ernsberger, P. E. (P. O., Raichur, Deccan). Bellary, supplied by J. Parker. Gulbarga, to be supplied. Kophal, Samuel Maigur. Raichur, D. O. Ernsberger, Herbert G. Ozanne. Shorapur, Nanappa Desai. Wondali, Ellis Roberts.

Meeting of the Mexico Conference.

THE sixteenth annual session of the Mexico Conference was held in Pachuca, Mexico, January 18-21, 1900, Bishop McCabe presiding. Dr. John W. Butler, was elected delegate to the General Conference, with Rev. J. M. Euroza as reserve. The reports showed a considerable advance in self-support. Several new members were received into the Conference, one being Rev. T. Del Valle, from the Methodist Episcopal Church, South, and another was formerly a Catholic priest. The reports evidenced that the schools of the Woman's Foreign Missionary Society were accomplishing great good in the education of the girls, and the boys' schools at Puebla and Queretaro are overcrowded. Provision has been made to greatly enlarge the school buildings at Queretaro, at an expense of \$3,000. Subscriptions have been received amounting to \$12,000 toward erecting a new church edifice in Pachuca. The following were the appointments:

CENTRAL DISTRICT.—John W. Butler, P. E. (P. O., Mexico City). Ayapango, supplied by Agustin Rivera. Atlantia, supplied by Nabor Aguilar. Celaya, Pedro S. Paz. Chicoloapam, supplied by Paulino Machuca. Cipres, to be supplied. Cuernamero, to be supplied. Guanajuato and El Cubo, L. B. Salmans and A. M. Avilla. Leon, I. C. Cartwright. Mexico: English Work, H. A. Bassett; Spanish Work, T. Del Valle. Miraflores, supplied by G. Sherwell. Pachuca: English Work, Benjamin S. Haywood. Pozas, P. V. Espinoza. Puebla and Colonia, E. Zapata. Puebla: English Work, Wm. S. Spencer. Queretaro, B. N. Velasco and Jose Chavez. Salamanca, G. Rumbia. Silao and Romita, J. Chagoyan. Silao and Romita Medical Work, supplied by George B. Hyde. Tepetzingo, supplied by L. Martinez. Mexico Methodist Institute, Wm. S. Spencer, President; F. S. Borton, Professor in Theological Department. Queretaro Institute, B. N. Velasco, President; G. Cora, Professor. J. W. Butler and P. F. Valderrama, Editors. Publishing Department, supplied by James L. Pease.

HIDALGO DISTRICT.—V. D. Baez, P. E. (P. O., Pachuca). Huejutla, to be supplied. Nextlalpam, L. G. Alonzo. Pachuca and Acayuca, V. Mendoza and P. Constantino. Real del Monte, supplied by M. Ferosa and J. Zambrano. San Agustin, supplied by S. Lopez. Tezontepec, N. Mercado. Tlacuilote-

pec, to be supplied. Tulancingo, E. W. Adam. Zacualtipan, supplied by L. N. Diaz.

MOUNTAIN DISTRICT.—P. F. Valderrama, P. E. (P. O., Mexico City). Apizaco, J. T. Ruiz. Atlixco, supplied by E. Paniagua. Cholula, supplied by C. Osorio. Chietla and Atzala, supplied by Ramon F. Salazar. Jilotepec, supplied by Trinidad Diaz. San Martin, Pablo Aguilar and Felix Ramirez (supply). Tetela, supplied by T. Garcia. Tezuitlan, J. V. Cuervo. Tlapacoyan, supplied by B. Perez. Tlaxcala, Miguel Rojas. Xochiapulco, S. I. Lopez. Za-coala, supplied by S. Osorio.

OAXACA DISTRICT.—J. M. Euroza, P. E. (P. O., Oaxaca). Cuicatlan, supplied by C. Amador. Oaxaca, to be supplied. Huitzo, M. Rosales. Parian, to be supplied. Soledad, supplied by M. Constantino. Tlaxiaco, Tehuantepec, Tlaxiaco, to be supplied. Tuxtepec, supplied by V. Osorio and A. S. Zambrano. Zachi-la, supplied by J. C. Martinez.

ORIZABA DISTRICT.—B. S. Haywood, P. E. (P. O., Pachuca). Atzacan, supplied by R. Baez. Huatusco, P. Bernal. Melchor Ocampo, to be supplied. Orizaba and Cordoba, Jose Rumbia.

OTHER METHODIST MISSIONARY SOCIETIES AND MISSIONS.

Methodist Episcopal Church, South.

REV. W. A. WILSON, Presiding Elder of the Hiroshima District, Japan Conference, writes:

"In addition to my supervision of the district, I am preacher in charge of the Onomichi Circuit, but I give a large portion of my time to teaching, preaching on Sunday and frequently at night.

"I give my mornings to teaching English in the Post and Telegraph Service School in Hiroshima, with the exception of one hour and a half which I spend in teaching bank employees. For the morning teaching I am liberally paid, and I use this income for the general work of the district.

"The hours of the afternoon, and a night session, are devoted to my private English school. The classes are composed of students from the normal school, academies, soldiers from the garrison, teachers in the primary schools, and some merchants.

"All of these classes are taught the Bible in the class hours, and many of them, besides going to the Sunday school and studying the Bible there, come to me for private teaching. Large numbers of these have already become Christians, and we have hopes that many more will soon give themselves to Christ.

"There is not one among those who have come to me any length of time but who has become a frequent church attendant. Now I have more than one hundred enrolled.

"In addition to work just mentioned, I have social religious meetings in our home, where I bring non-Christians face to face with our pastor and representative Christians."

American Wesleyan Methodist Church.

REV. W. H. KENNEDY, Missionary Secretary, has sailed for West Africa on a visit to the foreign mission of his Church. The General Conference, at its late session, adopted the following:

The Missionary Secretary shall have his place of residence with the other connectional officers in the city of Syracuse, N. Y., and shall have general direction and supervision of our missionary work, under the management and control of the Parent Missionary Society. He shall supervise the opening and organization of new fields, as well as to give careful attention to those already organized. He shall solicit and receive funds from all available sources. He shall render each month an itemized statement of all cash, from whence and of whom received and for

what purposes, to the connectional treasurer, paying the same to him and taking his receipt therefor. He shall also render a monthly statement of his expenses, including salary and all other expenses in connection with the work, to the connectional treasurer, and draw on the treasury for the same. He shall, as circumstances may require and the needs of the work demand, issue orders on the connectional treasury for the prosecution of the work, subject to the authorization of the Board. All contracts made between him and such workers as he may deem it necessary to employ shall receive the signatures of a majority of the Executive Board before becoming valid.

Methodist Protestant Church.

REV. E. H. VAN DYKE writes from Shizuoka, Japan, December 21, 1899: "We have gladly welcomed Rev. J. W. Frank and wife, and they have been placed in charge of the Yokohama School of English. The Yokohama First Church is self-supporting. The Yokohama Second Church has recently held some special services in which there were several conversions and additions. Work has lately been commenced in Tokyo in a quiet way, and we hope ere long to report a Methodist Protestant Church in the capital of this empire."

African Methodist Episcopal Church.

BISHOP TURNER has received the following from the Secretary of the Special Conference held in October, in Queenstown, South Africa: "I have been instructed by the Special Conference of the South African and Transvaal Annual Conferences which met at Queenstown, on October 6-9, 1899, to inform you that they have withdrawn from the African Methodist Episcopal Church." Rev. I. N. Fitzpatrick has been sent to South Africa to take charge of the missions and missionaries that have not succeeded.

Canada Methodist Church.

SEVERAL new missionaries are on their way to West China. M. Brimstin wrote from Ichang, China, November 9: "We shall ascend the river from here in a house boat. The passengers will be Mr. and Mrs. Ririe, their two children, Dr. Henry, and myself. Robbers broke into the house where we are staying the other night. Dr. Henry lost articles valued at \$50, and my loss was about \$10."

A Missionary Exhibit.

One of the special features of the Ecumenical Conference on Foreign Missions to be held in New York in April will be a missionary exhibit. It will combine a library and a museum, books, charts, maps, pictures, dress, idols, fetiches, etc. It is proposed to make the exhibit a permanent one and to provide for this a corporation has been formed, consisting of Alexander Maitland, Esq., Rev. Edwin M. Bliss, D.D., Harlan Page Beach, Esq., Rev. W. I. Haven, D.D., Luther D. Wishard, Esq., and Rev. H. Allen Tupper, D.D.

Uniform Topics for the Missionary Concert.

It has been suggested that the Ecumenical Conference on Foreign Missions consider the desirability and practicability of uniform interdenominational international topics for monthly missionary study. This has worked well with the Bible Sunday school lessons, and would probably do so with the missionary topics. A committee could be appointed who would select the topics. Some missionary societies have the same topics for the different months year after year, bringing before the churches the fields where they have missions. This becomes monotonous. We hope the Conference will at least appoint a committee to consider the subject.

Death of Dwight L. Moody.

THE death of Mr. Dwight L. Moody at his home in East Northfield, Mass., on Friday, December 22, 1890, was a great loss to the Church of Christ on earth. He was a man of faith. He stood first among evangelists because of his wise direction of the meetings he held, his firm grasp of the leading doctrines of Christianity, his clear presentations of human need and divine helpfulness, and the power he had with God. He lived near to God and felt at home with him, and it was natural that his last words should be "I see earth receding; heaven is opening; God is calling me." His educational work was almost as important as his evangelistic work. The Northfield Seminary for Young Women, with over 300 students; the School for Young Men at Mount Hermon, with as many more students; the Summer School of the Prophets at Northfield; and the Chicago Bible Institute have been of great value to the Church.

A Burmese Methodist Catechism.

THE many friends of the Rev. A. T. Leonard, at Madison, N. J., and elsewhere, will be pleased to learn that he has lately translated into Burmese *Mudge's Catechism*, an excellent little manual of biblical and theological truth which for twenty years has been wonderfully useful in India. He writes, "Sixteen years ago I found it in North India, have used it there with greatest success, and find nothing like it yet." The latest District Conference ordered its use by all the workers in our Burmese Mission, and

it will be put in the course of study. This is the first contribution of the sort which Methodism has made to Burma, but it will not be the last. Brother Leonard is one of our best linguists, and is projecting other work in this same line, though he has only been in Burma one year. His address is Pegu. It is a great gratification to Dr. Mudge, of Natick, Mass., to thus perpetuate his influence in the East.

A Lee Memorial Building.

It is proposed to build in Calcutta, India, a "Lee Memorial" building in memory of the sad and sudden death of the six children of Rev. D. H. Lee and Mrs. Ada Lee which occurred at Darjeeling, India, in 1890. It is to be a training school and home for Bengali girls, and continue the excellent work organized and carried on by Mr. and Mrs. Lee for several years. A suitable site has been purchased and about \$15,000 is required to erect the building. The home now shelters 100 girls, and 80 more are receiving instruction. Many others are seeking admittance, but cannot be received because of the limited accommodations. A permanent and suitable building is greatly needed. We heartily commend the proposition. Contributions can be sent to Mrs. Fanny L. Sperry, Mountain Lake Park, Md., who is the authorized American agent for this fund.

Two Funds for Missions.

THE General Conference of the Methodist Episcopal Church, which is to meet in May, will have before it the missionary work of the Church. How can it make that work more efficient? This we believe can be done either by dividing the Missionary Society into two societies, one a Foreign and the other a Home Missionary Society; or by two funds and collections, one for the Foreign and the other for Home Missions, with one or more secretaries for each. It is said we have done well with the Society as it is. Why make a change? We are thankful for what has been accomplished, but the need and the ability have been far ahead of the accomplishment. Will more be raised by the change? Yes. There are persons who wish to give or leave money for home or for foreign missions and who cannot do so by giving or leaving the money to the Missionary Society unless it be for some special object in the mission field. All other large churches make provision for carrying out the wishes of the givers. Why not the Methodist Episcopal Church? Both the home and the foreign field will gain by this. We hope the General Conference will provide for two funds and collections under one missionary society. The importance of the subject demands consideration and discussion by the General Conference.

WE call special attention to the literature prepared by the Missionary Secretaries for Easter. Let every pastor send orders. See fourth page of cover for particulars.

GOSPEL IN ALL LANDS.

APRIL, 1900.

THE METHODIST EPISCOPAL CHURCH IN SOUTHERN JAPAN.

BY REV. HERBERT B. JOHNSON, B.D.

TWO branches of Methodism have work in Kiushiu, the most southern of the larger islands belonging to Japan excepting the newly acquired Formosa. The Methodist Episcopal Church through its pioneer, Rev. John Carrol Davison, opened work in Nagasaki in 1873, and the Methodist Episcopal Church, South, in 1887, occupied Oita, on the northern coast, with a missionary family, our Church being unable to put a man there. This arrangement between Brother Davison and Dr. W. R. Lambuth "was made in anticipation and full faith in the speedy success of Methodist union in Japan." However, with the exception of a few points on the northern coast which are reached from Kobe as a center, all of Kiushiu and the adjoining smaller islands by common consent belong to the Methodist Episcopal Church.

Our South Japan Mission Conference, with which this paper will deal especially, includes Kiushiu and the other islands belonging to Japan south and west of the main island. The Liukiu (Loo Choo) group and Formosa are of course included. We have as yet done nothing for the latter, but have a very promising work in the former, organized in 1892 by the Home Missionary Society of the Japan Conference, and turned over to the Missionary Society on the division of the Conference in 1898, to become a part of our southern work.

Kiushiu, which has a population of about seven million, has been made famous not only by Japanese history, having its beginning here and by its being the birthplace of

many of Japan's greatest modern statesmen, but by the long residence of the Dutch, the crucifixion of 6 Franciscan, 3 Jesuits, and 17 Japanese converts at Nagasaki in 1596, and by the subsequent extermination of Roman Catholic Christianity. While there has been a strong tendency to conservatism, no part of Japan has developed faster during the past few years than certain parts of Kiushiu.

Both because of the importance of the field and of the geographical separation from our northern work the last General Conference passed an enabling act, providing for the division of the Japan Conference; the Conference at its twenty-fifth anniversary in 1898 voted to divide, and in April, 1899, Bishop Cranston formally organized the South Japan Mission Conference.

At the close of our first year of separate existence we were able to report an even 1,000 members and probationers save 2, the exact figures being 295 probationers—a gain of 22, and 703 members, a gain of 50; also 26 Sunday schools with 1,602 pupils. There are four male missionaries, all married, and seven ladies representing the Woman's Foreign Missionary Society. These reside in three mission stations—



Nagasaki, Fukuoka, and Kagoshima—being engaged as follows: Nagasaki, one presiding elder, two male teachers in Chinzei Seminary, and five lady teachers in the Woman's Foreign Missionary Society College; Fukuoka, one presiding elder and one lady in the Woman's Foreign Missionary Society Seminary, who is also in charge of the Bible women of the district;

Chinzei Seminary, Nagasaki, is the only Methodist school for young men south of Kobe and of our own Church south of Tokyo. The present enrollment is about one hundred and seventy-five, and the dormitories are full. The work is divided into seven grades, corresponding to the five years of the government middle schools, with two preparatory years. A theological class



CHINZEI SEMINARY.

Kagoshima, two ladies, both engaged in evangelistic work, one of whom is in charge of the Bible women of the Nagasaki District and of the Woman's Foreign Missionary Society work in Liukiu (Loo Choo).

OUR MISSION SCHOOLS.

The three mission schools referred to are all very prosperous and are doing a most excellent work. It is impossible to overestimate the importance of Christian education in Japan, especially at the present time. While there have been some annoyances in connection with the new government regulations, all of these schools are practically free from embarrassment. They are all housed in neat but substantial frame buildings.

has also existed most of the time, in which many young men now in the active work have received their training. The institution is thoroughly Christian, this feature having been distinctive from the first. The faculty is composed almost entirely of Christian men. Several of the graduates are teaching in government schools, two being connected with the Koto Gakko (College) at Kumamoto.

Kwassui Jo Gakko (Woman's College), also located at Nagasaki, is generally recognized as being the highest school for girls in the empire. Besides the preparatory and academic work, it has special departments in music, industries, science, physical culture, and Bible training. Last year over two hundred were enrolled, more than half being

boarders. An excellent work is done in the city Sunday schools by the teachers and older students.

The Ei-wa Jo Gakko (Ladies' Seminary) at Fukuoka is not so high in grade, but is just the kind of an institution that is needed. Since the establishment of the government girls' school the attendance has been somewhat smaller, especially of day students, but it has been gradually increasing during the past year, and the dormitories are now full. The enrollment at present is between sixty and seventy. A great victory has been gained recently in the recognition of the school

and the work that is being done some account of the workers, male and female, missionary and native, that have wrought in the foundations may be of interest. Some of these are now laboring in the bounds of the Japan Conference, some are in the homelands, and a few have been called from labor to reward. I will write more in detail of the four missionaries that are now connected with the South Japan Mission Conference, whose portraits appear in this number.

JOHN CARROL DAVISON, the founder of the work in South Japan, was born at Harmony, N. J., November 19, 1843, and was



SCHOOL OF WOMAN'S FOREIGN MISSIONARY SOCIETY AT FUKUOKA.

by the local government in three particulars—a missionary for principal, the Bible a regular text-book, and Christian ethics to be made prominent. Though the school has existed for years and has been known to be Christian, this is the first public recognition as such. As in Nagasaki, a splendid work is done in the city Sunday schools.

One of the most encouraging features of the work is the number and quality of the native workers that have been raised up. There are now actively engaged 10 native members of Conference, one of whom is a professor in Chinzei Seminary, 4 probationers, 5 local preachers, and 11 Bible women.

OUR MISSIONARY WORKERS.

Before describing more fully the field

converted at the age of twenty-three. He was educated at Andover (N. J.) Academy and at Drew Theological Seminary, graduating from the latter in 1873, and receiving the degree of B.D. two years later. During the time that he would naturally have been in college he was faithfully serving his country as a noncommissioned officer in the United States Navy during the civil war. On Christmas Day, 1872, while a student in the theological seminary, he was appointed to Japan by Bishop Peck. Soon after graduation, in May, 1873, he married Miss Mary Elizabeth Stout, with whom and his sister he came to Japan, the latter as the wife of his classmate, Rev. Julius Soper.

Arriving August 8, the first annual meeting was opened that evening under the

presidency of Bishop Harris, and concluded the following morning when the appointments were read. Brother Davison was



REV. JOHN C. DAVISON.

sent to Nagasaki, and his brother-in-law to Tokyo, nearly eight hundred miles apart. A fine property on the eastern bluff was soon secured, and here it is not too much to say that no missionary in Japan of any denomination has been more successful than Brother Davison in selecting locations or erecting mission buildings. Later the Missionary Society was fortunate in securing adjoining properties and thus in completing the present unexcelled Mission Compound.

His appointment during his first term, 1873-1882, was simply "Missionary, Nagasaki." With his faithful wife he labored entirely alone until the fall of 1879, when it was his privilege to welcome Misses Russell and Gheer, of the Woman's Foreign Missionary Society. The former organized the school at Nagasaki, and the latter subsequently opened the work at Fukuoka. The following spring he was reinforced by Carrol Summerfield Long and wife, who organized the Mission Seminary, and who succeeded him in the evangelistic work on his return to the homeland.

After his well-earned furlough he spent two years as presiding elder of the Yokohama District, and then in 1885 returned to Nagasaki as presiding elder, being accompanied by Charles Bishop, who reopened the school. Completing his term on the Nagasaki District, he spent the year 1891 on furlough in the United States, being delegate to the Ecumenical Methodist Conference at Washington. He had served as sec-

retary of the mission from the beginning, and as secretary of the Annual Conference during its first seven sessions.

Returning to Japan the following year, for five years he was presiding elder of the Tokyo and Tokyo West Districts, during which period much of his time was spent in revising and enlarging our Methodist Hymnal, which he himself had made, which is used by all the Methodist bodies in Japan, and which is recognized as the best Japanese hymnal yet published. Nothing could have been more deserved or heartily given than the complimentary resolution which was voted him by the Japan Conference on the completion of the revision. In 1897 he was appointed for the third time to Nagasaki, where in addition to his duties as presiding elder he has served since the division of the Conference as mission treasurer. Had a superintendent of the new Mission Conference been appointed, he would have been the logical candidate.

It is a cause of general regret that his faithful helpmate must soon leave for the homeland, both on account of her own impaired health and in the interest of the education of their youngest son, who is in his seventeenth year. She will be especially missed by her women's class, which she has efficiently carried on for several years. As formerly, when necessity required, Brother Davison will continue on alone for a season, an experience which none will covet who have passed through it.



MRS. J. C. DAVISON.

PPERSON ROBERT FULKERSON was born Newcastle, Pa., October 2, 1859. He was educated in the public schools of his nati-

State, at Marionville Collegiate Institute, and at Simpson College. He read law for some years, but abandoned it in order to enter the ministry. In September, 1886, he married Miss Kate J. Strong, and soon after sailed for Japan as a missionary. In 1887 he was appointed a teacher in Tokyo Anglo-Japanese College, but after two years of service he resigned and was appointed to the department of Old Testament Exegesis and English in Chinzei Seminary, Nagasaki.

In the autumn of 1893, on account of the illness of his wife, he visited the United States, where he spent a year traveling and lecturing. During this time he received the degrees of Ph.D. and Litt.D. Returning to Japan in 1894, he was appointed principal of Chinzei Seminary, which he has successfully managed to the present time. Its prosperity and usefulness have already been referred to. Mrs. Fulkerson, as her health and household cares have permitted, has rendered various services, particularly in the night schools.

MILTON SMITH VAIL is a descendant of the New England Puritans on his mother's side and of the Dutch Huguenots on his father's. His father was one of the founders of Methodist theological schools in America, and spent nearly twenty years as professor of theology. Milton, the youngest son, was converted at the age of thirteen, was educated at Pennington Seminary, the Grand Ducal Gymnasium at Mannheim, Germany,



REV. E. R. FULKERSON, PH.D.

and at Boston University, where he received the degree of A.B. He was tutor of Greek in Garrett Biblical Institute for one year,

and for two years principal of the preparatory department of Ohio University.

In April, 1879, Brother Vail was appointed



MRS. E. R. FULKERSON.

principal of our first methodist training school, then located at Yokohama. This position he held for four years, when he became professor of historical theology in the Anglo-Japanese College at Tokyo, which had been founded and located at Aoyama, Tokyo, with Dr. R. S. Maclay as general director. Afterward for several years he was dean of the School of Theology, and it was through his efforts that \$10,000 in gold was secured for the erection of the Philander Smith Biblical Institute, at Aoyama. For years he was also librarian and treasurer of the theological department.

On his return from his second furlough, in 1895, Brother Vail was transferred to Nagasaki and appointed professor of theology in Chinzei Seminary, which position he holds at the present time. Always connected with theological education, probably more of the present preachers of our Church in Japan have come under his direct instruction than that of any other of our missionaries. He has also taken much work in the academic departments of both our mission schools. Whether as a teacher of languages, of Church history, history of doctrine, or of the simple studies found in our English courses, Brother Vail has cheerfully done the work assigned him, and successfully as well.

In addition to his work in the class room he has, besides minor works, supervised the translation of Geikie's *Life of Christ*, unpublished, and of Sheldon's *History of Doc-*

trine. While the translation of the latter into the Japanese language was done by Japanese, the work of translating the Latin, Greek, and German sentences found in the two volumes was done by him.

Brother Vail's health has been failing for a year, and is now decidedly precarious. The editor of *Tidings* writes truly in a recent

Japanese. After her marriage, in 1885, Mrs. Vail had charge of women's meetings for a time, but of necessity of late years has devoted most of her time to the education of her three children in Japan. Barbara, the eldest daughter, is attending school at Auburndale, Mass., under the care of Professor and Mrs. C. C. Bragdon.



REV. AND MRS. MILTON S. VAIL AND CHILDREN.

number: "He has given long and faithful service to the cause of Christian education in Japan, and these years of toil begin to tell upon him. He should have immediate rest and a chance to recuperate in a climate where the nervous system is not constantly taxed to the highest tension."

His faithful companion, Mrs. Emma Witbeck Vail, is a graduate of the Willard Woman's College, of Troy, N. Y., and came to Japan under the Dutch Reformed Missionary Society. She did excellent work in Ferris Seminary for Girls, in Yokohama, and has translated several tracts into the

HERBERT BUELL JOHNSON was born at Old City, Herkimer County, N. Y., April 30, 1858, and was converted at the age of eighteen. He graduated from the Ilion (N. Y.) Academy in 1878 and from Drew Theological Seminary in 1883, later receiving the degree of B.D. from the same institution, and Ph.D. from the Illinois Wesleyan University. In May, 1879, he married Miss Emma J. Leech, who died four months later, which fact had much to do in determining his life work.

After graduating from Drew Seminary, in 1883, he married Miss Clara Elvira Richardson, who has shared his experiences both in

the home work and in the mission field. He served the Port Oram and Tebo Charge as supply for a year and a half while a student,



REV. H. B. JOHNSON, PH.D.

and upon graduation united with the Wyoming Conference. He spent a full term, three years, at Luzerne, Pa., and was in his second year at Plains, Pa., when transferred to Japan.

Sailing from San Francisco November 19, he reached Nagasaki just before the close of the year, where he immediately began work in Cobleigh (Chinzei) Seminary. At the following Conference he was appointed principal of the theological department, which position he held three years, when, at his suggestion, the departments were consolidated. His subsequent appointments have been: 1891-'92, professor in Cobleigh Seminary and pastor of Deshima church; 1893, principal of the same; 1894-'95, dean of Anglo-Japanese College and principal of preparatory department, Aoyama, Tokyo; 1896, on furlough in the United States; 1897, pastor of Mita church, Tokyo, and mission treasurer; 1898-'99, presiding elder of Fukuoka District.

While engaged in theological teaching at Nagasaki he prepared lectures on Old Testament Introduction, which were subsequently published and put into the Conference courses of study. While at Aoyama he also taught in the theological department. He is secretary of the South Japan Mission Conference, having served the Japan Conference four years in the same capacity.

Mrs. Johnson united with the Methodist Episcopal Church at Tebo, N. J., where she served the church as organist for several

years. After her husband's return to Japan in 1897 she remained in the homeland a year in order to locate their two eldest sons in school. In addition to her household duties she has been active in Church and Sunday school work, having a class of nearly fifty little children in her own home.

The following is a brief record of all who have wrought in South Japan, together with the present field of those not now connected with the work, excepting a few of the younger Japanese. Some of these are deserving of much fuller notice, particularly Messrs. Bishop, Spencer, and Correll, and Misses Russell and Gheer. The two former had much to do in building up the school, while Brother Correll served a full term as presiding elder, and was prominent in the agitation for the division of the Conference:

MISSIONARIES OF THE PARENT BOARD.

John Carrol Davison; *field*, Nagasaki; service, 1873-1881, 1885-1890, 1897-present.

Carrol Summerfield Long; *field*, Nagasaki; service, 1880-1885. Deceased.

William C. Kitchin; *field*, Nagasaki; service, 1882-1885. U. S. A.

Charles Bishop; *field*, Nagasaki; service, 1885-1891. Japan Conference.

David Smith Spencer; *field*, Nagasaki; service, 1886-1892. Japan Conference.

Herbert Buell Johnson; *fields*, Nagasaki and Fukuoka; service, 1887-1894, 1898-present.

Epperson Robert Fulkerson; *field*, Nagasaki; service, 1889-1893, 1894-present.

Irvin Henry Correll; *field*, Nagasaki; service, 1891-1897. U. S. A.



MRS. H. B. JOHNSON.

Frank T. Beckwith; *field*, Nagasaki; service, 1892-1893. Deceased.

Milton Smith Vail; *field*, Nagasaki; service, 1894-present.

George Fletcher Shepherd; *field*, Fukuoka; service, 1896. U. S. A.

Alton M. Brooks; *field*, Fukuoka; service, 1898; Korea, 1899. Japan Conference.

MISSIONARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Elizabeth Russell; *field*, Nagasaki; service, 1879-1898. U. S. A.

Jennie M. Gheer; *fields*, Nagasaki, Fukuoka, and Kagoshima; service, 1879-present.

Emma A. Everding; *field*, Nagasaki; service, 1883-1889. Deceased.

Minnie J. Elliott; *field*, Nagasaki; service, 1886-1889. (Mrs. Armstrong.) Ontario.

Lida B. Smith; *fields*, Nagasaki, Fukuoka, and Kagoshima; service, 1886-1890, 1896-present.

Belle J. Allen; *fields*, Fukuoka and Nagasaki; service, 1888-1892. U. S. A.

Anna L. Bing; *field*, Nagasaki; service, 1892-1899. Japan Conference.

Louise Imhof; *field*, Nagasaki; service, 1889-1891. Japan Conference.

Maud E. Simons; *field*, Nagasaki; service, 1889-1892. Deceased.

Rebecca J. Watson; *field*, Fukuoka; service, 1889. Japan Conference.

Martha E. Taylor; *fields*, Fukuoka and Kagoshima; service, 1890-1893. (Mrs. W. J. Callahan.) U. S. A.

R. Ella Forbes; *field*, Kagoshima; service, 1890-1893. (Mrs. Phillips.) U. S. A.

Leonora Maud Seeds; *field*, Fukuoka; service, 1890-present.

Grace Tucker; *field*, Fukuoka; service, 1890-1896. (Mrs. Tague.) Yamaguchi.

Anna S. French; *field*, Nagasaki; service, 1892-1895. (Mrs. E. G. Freyer.) Syria.

Caroline Van Petten; *fields*, Nagasaki and Fukuoka; service, 1893-1896. Japan Conference.

Lola May Kidwell; *field*, Nagasaki; service, 1894-present.

Irene Emily Lee; *field*, Nagasaki; service, 1894-present.

Mariana Young; *field*, Nagasaki; service, 1897-present.

Mary E. Melton; *field*, Nagasaki; service, 1897-present.

JAPANESE PREACHERS.

K. Asuga, 1878-1889. Deceased.

S. Kimura, 1884-1885, 1890-1893. Deceased.

T. Kikuchi, 1885-1890. Japan Conference.

R. Ushijima, 1885-1888. Teacher, Kwassui Jo Gakko.

S. Kurimura, 1887-1898. Japan Conference.

C. Nakayama, 1888-present.

T. Otake, 1889-present.

S. Tanaka, 1891-1894. Deceased.

K. Kawase, 1891-1899. U. S. A.

K. Kosaka, 1892-present.

C. Nagano, 1892-present (in Loo Choo).

U. Sasamori, 1893-present (Chinzei Seminary).

Several others labored as local preachers

or as probationers in the early days, and at present several young men are doing faithful work, whose names are not mentioned. Special mention should be made of S. Matsumoto, who has been in the active ministry since 1879, but who came south for the first time in 1898, when the Conference was divided. Mrs. Oshima, Mrs. Takamori, and Mrs. Saruta, among the many Bible women who have wrought so faithfully and successfully, also deserve particular notice.

THE FIELD.

A few words concerning the field. Nagasaki, until recently the only open port in Kiushiu, naturally became the central mission station, though Kumamoto is the geographical center. At the former place were early organized the mission schools, which fact alone will give prominence to the place for years to come. Beautiful for situation, this quaint city, which for years has had a thriving commerce, has of late taken on new importance, largely as the result of the completion of the railroad and the more complete opening of Korea and China. It has increased in population within a few years from 40,000 to 100,000. We have two churches here: Deshima, composed mostly of teachers and students from our mission schools, having over two hundred members and nearly one hundred probationers, and being self-supporting; and Kojiyamachi, in the upper part of the city, less than ten years old, with sixty-nine members and thirty-nine probationers, and which besides meeting its current expenses pays 20 yen per month toward pastoral support.

Taking a small coasting steamer, after a voyage of about twenty hours, we arrive at Kagoshima, 55,000, the largest city in the southern part of the island, and the capital of the province of the same name, which has a population of over one million. This is the center of our work in this part of the island, and the gateway to the Liukiu (Loo Choo) group. The church here is weak, but is taking on new life as a result of Brother Matsumoto's faithful work and the reopening of the station by the ladies of the Woman's Foreign Missionary Society. The church was recently destroyed by a severe typhoon, which did great damage in the city, but the Missionary Society promptly came to the rescue of the struggling Christians.

Presiding Elder Davison has nothing too

good to say of the faithful and successful work of Brother Nagano in Liukiu. He went there alone in 1892, and with the help of a Bible woman, who has since reinforced him, now reports over fifty members and twenty adult probationers. He has work at two stations, meetings being held every day in the week except Saturday, and hopes soon to open a new station on the island of Oshima. The Loo Chooians are a difficult people to reach, but he is meeting with splendid success.

bers and fifty probationers. It has been for years the opinion of those on the field that a missionary family should reside in this important city, but it has not seemed possible up to the present time. Both last year and this our estimate for reinforcements had to be cut out.

Continuing by rail northward, we soon enter the Fukuoka District, the most important mission stations in their order being Omutu, Yanagawa, Kurume, Fukuoka, Kokura, Wakamatsu, and Moji, the last two



DESHIMA METHODIST EPISCOPAL CHURCH AT NAGASAKI.

Coming north overland from Kagoshima, we strike the railroad at Yatsushiro, but in a couple of years it will be running through to Kagoshima. Here, as in several other places in Kumamoto Ken, we have a small society. Kumamoto is a city of 70,000, and from a Japanese standpoint is the most important city in the south. Here is situated the government college, and here, as at Fukuoka, earnest efforts are being made to secure the new university. Here is the headquarters of one of the army divisions, and there are garrisons in several cities in the island. Though quite near the sea, it is twenty miles from a good harbor; but the railroad has given it a commercial importance. The two graduates from Chinzei Seminary, already referred to as teaching in the college here, are of great help in the church, which has about one hundred mem-

places situated on the straits of Shimonoseki, being comparatively new, but very important industrially and commercially.

No part of Japan is better supplied with railway and steamship facilities. Coal is mined in large quantities in three extremities of the district, at Omutu, at Karatsu, near Fukuoka, and along the railroad having its terminus at Wakamatsu. Fukuoka prefecture contains sixteen cities and towns of five thousand population and upward, some of which are growing with wonderful rapidity. Of these Fukuoka, including Hakata, across the river, is the largest, having a population of 58,000. It is a seaport of great importance for local commerce, a railroad center, the capital of the prefecture, is noted for its industries, especially weaving, and is the educational center of North Kyushu. Reference has already been made to

our flourishing Ladies' Seminary in Fukuoka. At the last Conference one hundred and thirty-six members and twenty-one probationers were reported, since which time the Hakata society has been set off, which gives promise of a bright future. These churches, besides meeting their current expenses, contribute 10 yen per month toward their pastor's salaries.

I cannot refer to all of the churches in the places named, most of which are quite prosperous, though comparatively new. Last year the church at Wakamatsu, which is only three or four years old, expended 1,647 yen for a new church, including an indebtedness of 700 yen. Of this amount less than 150 yen represented outside subscriptions. Since Conference 200 yen have been raised locally, half to apply on the debt and half for interest and further improvement. In addition to meeting its current expenses it is also paying two and a half yen per month toward its pastor's salary. Industrially Wakamatsu is a place of the first importance. Though but a few years ago a small village, it is soon to become a city. The new government iron works are located there and are soon to be opened with a capacity of 120,000 tons per year.

The most important places on the line of the railroad between Fukuoka and Nagasaki,

eight hours, are Saga, the capital of the prefecture of the same name; Sasebo, one of the most important naval stations in the empire; Omura, and Ishihaya. We have work begun in all of these places, except the last, and in several others. From Nagasaki or Kumamoto we now have railway connection, via Fukuoka, to Aomori, in the north of the main island, except a few hours' ride in the inland sea north of Moji, and this gap will soon be filled.

While a good beginning has been made in the thousand of believers that have been gathered and the schools and churches that have been established, it is only a beginning. What are these compared with the 7,000,000 people within the bounds of our Conference, not including Formosa, where Methodism has done nothing as yet?

The time has come when we should enter more aggressively upon a campaign against the forces of darkness. The work is not pushing us as in some other mission fields, but we need to push it, and push it hard. We are still working largely upon the first generation. But so much is now known of Christianity, through the various agencies that have been at work for over a quarter of a century, that the time is ripe for large ingatherings, could we only put the men and women and money into the field.



JAPANESE LADIES TAKING A RIDE.

ANGOLA AS A MISSION FIELD.

BY REV. HERBERT COOKMAN WITHEY.

AT the Berlin Conference in 1884-1885, and in subsequent negotiations, Portugal made good her claim to a territory in West Africa extending along the coast from the sixth to the seventeenth degree of south latitude, and inland as far as the Kuangu, Kassai, and Zambezi rivers.

This possession is officially styled by the Portuguese the "Provincia de Angola," but upon nearly all English maps is marked "Portuguese West Africa." The area of the whole province is about 490,000 square miles, or more than equal that of the New England, Middle, and South Atlantic States. The population is given in the latest governmental report as 19,400,000; this result, however, is attained by a great deal of guesswork, and is undoubtedly an overestimate. Conservative authorities place the population at 5,000,000.

The province as administered by the Portuguese government is divided into five parts, called the Districts of Congo, Loanda, Lunda, Benguella, and Mossamedes.

The District of Congo, the most northern, is the smallest, extending in its coast line from the Congo to the Loji River, and inland to the Kuangu. The people throughout this district speak various dialects of the Congo language, and therefore properly belong in the Congo mission field. The English Baptists are at work here, having stations at San Salvador and at other places bordering on the Congo.

The District of Loanda, or Angola proper, may be said to be bounded on the north by the Loji and Kauall rivers, on the east by the Kuangu, on the south by Luandu and Longa Rivers, and on the west by the Atlantic. The official boundary to the south includes somewhat more than this.

The District of Lunda has for a northern limit the line agreed upon between the Portuguese and Congo State authorities; the Kassai bounds it on the east and south, while the Kuangu on the west divides the district from that of Loanda. The languages spoken in the Lunda District are Lunda and Kioko. This whole region is without a missionary, and furnishes a field for great enlargement of our work when we shall have become well enough established in our present field to be able to push out into the regions beyond.

The remaining southern part of the province is divided into the two Districts of Benguella and Mossamedes, so called from the seaport and capital town of each.

The people of the Benguella District all belong to the Ovimbundu nation, and the dialects are all of the Umbundu language. In this field the missionaries of the American Board have been laboring for many years at several stations. These brethren are developing a native Christian literature in the Umbundu, which is used as a trade language far into the interior. The Arnot Mission (Plymouth Brethren) has also one or two stations in the same region, and lately it has been entered by the Philo-african League under Heli Chatelain, who has founded Lincoln Station at Kakonda.

There are no Protestant missions in the Mossamedes District, but the Catholic order of the "Holy Ghost and Heart of Mary" has one or two large industrial stations there. The language in this district is a separate one, but said to be closely allied to the Umbundu.

The area of the central district, that of Loanda, is about fifty-five thousand square miles, equal to Pennsylvania, New Jersey, and Delaware, and the population is probably little short of a million, or two thirds as much as New Jersey alone, and more than Vermont and New Hampshire together.

The language spoken by these people is one, the Kimbundu, though in slightly differing dialects. As a trade language Kimbundu can be used half way across the continent. Portuguese is the language of the whites, and is understood more or less by many of the natives.

The Methodist Episcopal Church has a line of six mission stations through the center of this area, and is the only evangelical Church at work here. The Roman Catholic missions of the sixteenth and seventeenth centuries have mostly died out. Parish priests are found at the principal Portuguese settlements, and the "Order of the Holy Ghost and Heart of Mary" has in recent years opened one or two stations, but the country is not priest-ridden, and Protestant missions are not interfered with. Among the common natives Roman Catholicism has succeeded so far as to get some of them to make the Virgin and the saints the



objects of their superstitious rites instead of (or in connection with) the evil geni of whom they stand in awe; and also to add the white man's fetish—baptism—to their own, in order that they may be safely insured in any event. Two thirds of the native population, however, are raw heathen.

The central portion of our present field of labor, identical with the District of Loanda, is occupied by a mixed population, all subjects of the Portuguese government and semicivilized. The rest of the population is composed of a number of distinct tribes, speaking, as has been said, slightly differing dialects of the Kimbundu, and most of them quite independent. These are, beginning at the southwest, first the Kisama, on the south bank of the Kuanza as far as Dondo, an agricultural people, rather low in the scale of civilization, and a troublesome set generally in their relations with the government, though one who could get among them might find them otherwise. Next to the Kisama, eastward, on the same side of the Kuanza as far as Pungo Andongo are the Lubolo, an intelligent people of fine physique, inhabiting a mountainous, beautiful, and fertile country. The Lubolo are an agricultural, and to a small extent a

pastoral, people, are very friendly, and present an inviting field for missionary labor. They are governed by petty chiefs, who are mostly independent. This country is right across the river from the Quiongoa Station, and, like Egypt of old, is a "granary" to the contiguous districts. A great industry among the Kisama and Lubolo is the production of palm oil.

Beyond the Lubolo, eastward, are the Haku country and tribe opposite Pungo Andongo Station. The country is high, undulating, and covered with prairie and forest. The people are well formed and well disposed, and are both agricultural and pastoral. This country and the adjacent part of the Lubolo produce great quantities of beeswax for exportation.

The paramount chief of the Haku is nominally subject to the Portuguese government, but the government does not exercise much control.

Eastward from the Haku, but now on the other side of the Kuangu River, lies the Songo country, extending from the vicinity of Malange to the head waters of the Luandu River. The people are called Masongo, a tall, strong race closely resembling the Bailundo toward the south; but they speak

a dialect of Kimbundu. They produce a considerable quantity of a second-class rubber for exportation, are agricultural and pastoral, and engage extensively in the carrying business for the white traders. Most of the petty Songo chiefs are independent, but quite accessible for missionary work.

Northeast of the Songo, and directly inland from Malange, is the Mbangala tribe, extending to the Kuangu River; the country is also called Kasanje from the title of the paramount chief. The tribe is independent and enterprising in trade, bringing out great quantities of rubber from the interior, but they are fond of rum, and quarrelsome. They set the Portuguese government at open defiance, and block all attempts from the Angola side to open up the road to the interior which goes through their country. Their country is neither accessible nor safe for outsiders while things continue in this state.

Northwest of the Mbangala and northeast of Malange are another country and tribe—the Mbondo. They are an agricultural and pastoral people, mostly independent, but accessible. They furnish a good many carriers, but are in rather a lower state of culture than some of the other tribes.

Northwest from them and north of Malange is the Ngola tribe, whose adapted name (Angola) is applied to the whole province. "The king of Ngola, whose residence used to be at Loanda, was driven by the Portuguese first to Pungo Andongo, and then to the Kambu and Hamba valleys, where people still dwell in complete independence. The Ngola people are slender, dark-colored, oval-faced, with fine features and extremities, shrewd and warlike, agricultural and pastoral. Their hair is plaited and shaped into various patterns. Their dialect in its purity is the base of the Kimbundu." These people produce a great amount of peanut oil, and engage more or less in the work of carrying. Missionaries could make their way among them by working slowly and discreetly.

Another tribe dwelling in scattered villages in the neighborhood of Malange is the Mbamba. They are a superior, capable people, who engage principally in hammock carrying for the whites, in which business they are acknowledged experts. Only part of the tribe, however, is here, the rest having their home far away to the northwest, and being with the Mahungu partly in

the Congo language field and partly in the Kimbundu. The Mahungu are stretched in straggling settlements over a wide extent of country. These people grow coffee, which is exported via Loanda and Ambriz. The Mahungu have made great efforts in recent years to stock their country with cattle, and with good success.

Besides these, right in the heart of our field is the country of the remarkable Mbaka (Ambaka) tribe. These are the cleverest natives of Angola, and are quickly distinguished by a "peculiar expression of countenance, manner, and speech, and, in fact, their general get-up, which enables them to be at once recognized as surely as a raw Irishman or Scotchman is among us. They speak, read, and write Portuguese best of any, and get into positions of influence wherever they go. They are the greatest traders in the country, and for purposes of trade travel great distances among other tribes." They are also great agriculturists and have cattle; but have been in time past so oppressed by government officials that they have almost deserted their own country, and are found principally near to Duque de Braganza, Malange, and Pungo Andongo, but also scattered all over the country among the other tribes.

Angola is without doubt Portugal's best colony, and the last one with which she will be willing to part; for, although it has never been of profit to Portugal as a government, because of her benighted policy, yet numbers of Portuguese people have here made their fortunes and retired to live in affluence in the mother country.

Angola is the only central African possession which has a large white population (about six thousand) and in which agriculture is flourishing on a large scale. This, it must be confessed, is carried on by slave labor, and the great coffee-raising interest has lately been almost paralyzed by the fall in the price of coffee to one third what it used to be. The extensive sugar-cane plantations are, alas, all devoted to rum making, but there has been such an overproduction of this article that some are considering turning their attention to the manufacture of sugar, others to cocoa, cinchona, and rubber raising.

All authorities agree that the country is a fine one, presenting many features of natural beauty, and rich in natural resources that only need to be developed. This was the

verdict of Monteiro, an Englishman who in the sixties thoroughly traversed the province, and whose book, *Angola and the River Congo*, is still "the most valuable treatise on Portuguese West Africa."

Stanley's opinion is as follows: "Portuguese Angola possesses such advantages from its position and natural resources as might with energetic administration make it an opulent colony. Its climate, on the whole, is very tolerable for the tropics; it contains spacious highlands, the soil of which is well adapted for cereals and grazing; in its valleys might be grown coffee, tea, cotton, sugar cane, etc. It is rich in copper and iron. A judicious expenditure on railways would open out a rich interior, and enable it to share to a great extent in the prosperity of its neighbors. It possesses several good seaports, which some day will attract the attention of North Charterland and Rhodesia. Mossamedes is but a thousand miles away from the Victoria Falls, and less than thirteen hundred miles from Bulawayo, which fact is sufficiently suggestive of what the next century may see."

The railroad is already in operation for about two hundred and twenty-seven miles inland from Loanda toward Malange, and only needs energetic management to put it through and make it a great success. Loanda is connected by submarine cable with both Europe and the Cape of Good Hope. Steam communication with Europe is kept up by the Portuguese, German, and English lines. The steamship line 160 miles up the Kuanza is also maintained.

Loanda is a city of 15,000 or more, the

largest on the west coast, and it has extensive public works and the only dry dock on the coast. The volume of trade is considerable, the imports of the province for the last four years averaging about 4,500,000 milreis, while the exports amounted to an average of 5,500,000 milreis.

The only drawback is the lack of a strong, just, and progressive government; and the present state of things cannot last indefinitely. The province is destined sooner or later to pass into the hands of either England or Germany. Indeed, it is said that between Lisbon, London, and Berlin the matter is already "cut and dried," but will have to materialize very slowly in order to save the feelings of the Portuguese people.

Altogether this field is as important, as needy, and as promising a one as is found among the natives of Africa anywhere. The stations, also, now held by our mission, cannot be surpassed in Angola for advantageous situation with respect to the people to be reached. The sites and lands owned and the buildings erected are valuable. The experience gained, language mastered, a Christian literature commenced, and the beginnings of a harvest among these people after years of faithful sowing are too precious to be neglected.

Bishop Hartzell, in 1897, after first visiting this field, wrote: "If ever Bishop William Taylor was led providentially to enter a missionary field, he was so led to open the work in the province of Angola." This witness is true; and therefore the Methodist Episcopal Church should stand by and develop the work there to its utmost possibilities.

Echoes from Africa.

MOURNFUL echoes come floating to me
From a far clime and a far-away shore,
Over the mists of the far-off sea,
And the sad strains reecho o'er and o'er.

I seem, as I listen, to hear the tread
Of fettered captives, bleeding and torn,
Moving on in the march under bitter lash,
Hapless victims into slavery born.

I hear the cry of poor "black lambs,"
In the pitiless darkness gone astray;
No gleam of light from a friendly hand
To guide them safely the homeward way.

I seem to see a hapless band
Of wives and mothers: but, O, their doom!
No sweet, tender ties of home they know,
Naught but a sad, sad life of gloom.

And these are our sisters, of one Father we;
One mother will hold us in her embrace;
One heaven for brown and black and white;
One Judge to meet them face to face.

One Gospel for all with a message sweet;
Who'll take it and bear it the waters o'er?
Those dark homes to brighten and sad hearts to cheer
On far-away isles and on Afric's shore.

One stays by "the stuff" and another goes,
And heaven assures a reward for each;
But they who "turn many to righteousness
Shall shine as the stars," when heaven they reach.

O for a crown with such jewels rare!
No diadem fairer in earth or sky.
May my happy lot be among the blest
Who'll wear such a crown in the sweet by and by.
—Selected.

REMINISCENCES OF WORK IN OUR INDIA MISSION.

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

AS soon as we were settled in Bareilly for our second time we began the building of the Boys' Orphanage. The Girls' Orphanage was at this time located in Lucknow, under the charge of Mrs. Pierce. About two years later, after the death of Mrs. Pierce, the Girls' Orphanage was removed from Lucknow to Bareilly, and the boys were removed to Shahjahanpur, where they have remained up to the present time.

These institutions have served a highly useful purpose in the history of our work in India. In addition to their humane character in rescuing suffering and starving children, they have furnished us many valuable helpers. Some of the most able native ministers in our Conference at the present time were reared in our orphanage. Dr. Butler made large plans for these orphanages and expected great things from them. Perhaps not all has been realized that he hoped for; but enough has been gained by them to fully justify the wisdom of his plans. They have served a noble purpose and bid fair to continue to do so for a long time to come.

Our publishing interests began to take shape at this time. A building was erected for the printing press, and work was begun under the direction of Rev. J. W. Waugh, who was a practical printer. This interest has grown to vast proportions. I am writing this letter within the sound of the throbbing of the engine of our large publishing house in Lucknow, which is under the supervision of Rev. D. L. Thoburn. We could not then, in our most sanguine moments, have imagined what we now see in this as in nearly every department of our great work.

We soon began preaching on regular days in all the most prominent points in the city. We also arranged a plan for visiting many of the larger villages about the city within a radius of five or six miles. This work was carried on with great zeal and earnestness, and it evidently made a very strong impression upon the minds of the people. Two years before, on the occasion of the baptism of Zahur-ul-Haqq, I saw the city moved on a religious account. This year I was permitted to see the people far more generally and powerfully moved on the occasion of the baptism of a Bengali babu, a young Hindu gentleman named Ambica Churn, belonging to a family of importance in the city.

On one occasion, when preaching in one of the large markets, I noticed several well-dressed, educated young men among our hearers standing on the outskirts of a large crowd gathered to listen to our preaching. One of them seemed to be especially moved, as I thought. Upon concluding I sought to find my way through the crowd to him. I followed him for a considerable distance, and finally I succeeded in coming up with him. I asked him how what he had just heard had impressed him. He said he was much interested, and he greatly desired to hear more. I invited him to visit us at the Mission, which he did in course of a few days. These visits were continued for a considerable time, when at length he requested baptism. I deferred it for a while, as I foresaw that he would have to meet very bitter persecution. He said his wife desired to be baptized with him, and it was arranged that on a certain day they should come to the Mission for the purpose. On the day appointed, though much past the hour agreed upon, he arrived alone, with his clothes soiled and torn, and bleeding from blows that had been inflicted upon him by members of his wife's family. They had taken his wife from him and carried her back to their home in the city, while he escaped and came to us for protection.

The next day Rajah Baij Nath, a Hindu gentleman, greatly honored by the English people and the government for his loyalty in the mutiny and for the aid he had given to English refugees in those dark and fearful days, called on me and asked that he might be permitted to take this young man home with him for one night. He assured me that he would be responsible for his safety, but that they would do all in their power to dissuade him from his purpose to become a Christian. He consented to go, but asked that we would all of us spend a considerable part of the night in prayer for him.

The next day he returned to us victorious. He said they argued and threatened him by turns, offered him large sums of money, and exhausted every device they could think of to lead him to abandon his design to be baptized, but to no avail. Their chagrin was very great and their rage without bounds. Many, many men armed with

heavy sticks with lead run in about the end, a very dangerous weapon, were on the roads about our premises ready for mischief, but the dear Lord restrained them.

The next evening he was baptized amid great rejoicing on our part and evident consternation on the part of the people, but there was no especial demonstration of open hostility.

A day or two afterward Ambica Churn's father-in-law called to see him, and when for a moment my back was turned he sprang upon him with the ferocity of a tiger and dealt him a murderous blow, expressing a desire to kill him; but mercifully it did not prove fatal, as he evidently designed it should.

Ambica Churn Paul, now retired, was for for many years a useful and devoted native minister among us.

These two men, Zahur-ul-Haqq and Ambica Churn, one a Mohammedan the other a Hindu, were converts from the better classes, and it seemed to me an assurance that these

classes might be reached by the Gospel, and it seemed to me also an expression of God's approval of our methods, which were:

1. The proclamation of the Gospel message in its simplicity and power directly to the people in their own language.

2. We assumed that it was for all people, high and low, rich and poor, without distinction.

3. We expected results.

These, in my judgment, are essential principles and lay at the foundation of all true success in efforts to evangelize the world. This is, I think, fundamental to the Gospel economy.

Of course there are many ways of preaching, many things that must be done that are tributary to the one great work, but the tendency is for these to multiply and to become absorbing, and care must be exercised to prevent this. There may be times when special attention must be given to special classes, but we must not lose sight of the fact that our mission is to all.

TOILING FOR CHRIST IN INDIA.

BY REV. ROCKWELL CLANCY.

AS presiding elder of the Allahabad District, Northwest India Conference, I have seen much that encourages me in the belief that Christianity is making progress, and that our labors are being blessed.

Twenty-five years ago Rev. J. F. Deatker, then a layman in government service, went to Chunar and held special services. In 1897 he became preacher-in-charge of Chunar Circuit, and has a good English and Hindustani work. During the past year he has become entirely blind, but he is led to our little church by his wife or children, and his preaching has resulted in the conversion of many. During August cholera broke out among the Europeans, and many died. Brother Deatker was led from house to house to pray with the sick and dying. His little grandson, Carl, died in his house, but our brother went on with his work. He was the only minister to bury the dead. Mrs. Deatker is one of our most valuable workers.

Mrs. Clancy and I have visited every circuit on the district together, besides my regular tours. We went with our workers into the villages, and found that many of the simple people had learned of Jesus from

them. In one village we visited a potter. The people came out of their mud huts and gathered around us, and one brought us a cot to sit upon near the potter. I asked him to make an earthen pot on his wheel for me, and paid him for it. Soon from the soft clay he had formed a shapely vessel. Then I asked the people to watch me. I put my foot on the vessel and crushed it out of shape. The people looked on in wonder, and asked why I had broken it. We told them of how God had made man pure and holy, and that Satan had ruined God's work. Then turning to the potter, I asked him whether he could make another vessel out of the same clay. He took it in his hands, wet it, and molded it into a lump, then placed it on his wheel, and soon another beautiful vessel rose under his skillful hands. We told the people of how Christ had come to take us poor, sinful ones and make us new, beautiful vessels for his service. Then we knelt on the ground and prayed that Christ would impress the lesson upon their hearts. When we rose to go the people urged us to sing one more hymn about Christ.

One evening we went to a village. Some people saw us coming, and brought a cot for

us. We sat in the narrow, dirty street, with its long rows of low mud huts on either side. Men, women, and children were returning from the fields which surround the village. Some were driving oxen and carrying their plows on their shoulders. Some of the women carried naked babies in their arms and bundles of grass for the cattle on their heads. Other women carried on their heads earthen pots full of water from the village well. It all made a pretty picture. The people gathered around to hear us sing; and then we told them of the love of Christ.

My wife went with the women to another part of the village, and I had a good talk with the men. There were two old Brahmans to whom I spoke very plainly about their example in teaching the young people to worship demons and idols. They said they knew it was wrong; that God is a Spirit, and that men should worship him from the heart; but they were afraid to offend the spirits, who, when angry, could do them much harm. I told them of the power of Christ to cast out evil spirits and make men free. These two old Brahmans express the feelings of the millions of Hindus. The people are in bondage to Satan, and only Christ can set them free.

During the famine of 1897 we saved a Thakur family, high-caste Hindus, an old man and his wife, a grown-up son, and two little boys, from starvation. They were ruined farmers. This year we sent them to Manikpore, where they took up land, and are supporting themselves. The young man became a Christian last year. This year he has brought his little brother of twelve years to Christ. The old people have not yet been baptized, but they have given up idolatry, and eat with their Christian children.

Many years ago a Brahman boy ran away from his home, near Manikpore, and, falling into the hands of a coolie agent, was taken to Demarara, in South America. He returned to his home a few months ago with about \$200 and bought land. A Christian master had taught him about Christ in Demarara, but he had not been

baptized. Madar Baksh, our preacher at Manikpore, recently baptized him, and he is now teaching his people about Christ. Thus the work of Christ grows.

Five years ago we had not a Christian in Manikpore. It seemed a most hopeless place for Christian work. Madar Baksh was abused in the bazaar and the people tried to drive him out of the place. To-day he is the most respected and trusted man in the community. He is doctor and preacher combined, and all the villagers look upon him as their friend.

Near our Mission house at Manikpore is a plain on which the Hindus used to celebrate the victory of the demigod Ram over Rawan, the demon-king of Ceylon, who had stolen away Sita, Ram's wife, who was afterward rescued by Hanuman, the monkey-god. A huge figure of earth, twelve feet high, represented the demon. Every year a great mela was held lasting for several days, during which the story of Ram and Rawan was acted, to the delight of the villagers, who came many miles to see it. But since our Mission began its work there the mela has not been held until this year, when it was revived. Madar Baksh protested, but they held it. Then the rice crop failed, and now the people say that they have displeased God by holding the mela, and will not do it again.

A few days ago we had a great victory over heathenism. Chittia, our old ayah, a Christian, and wife, of Mangali, who at one time was a pastor teacher, died in Lall Kurti Bazaar, in the home of her daughter, whose husband is a heathen. Early in the morning Baldeo Pershad, the pastor, came to say that the heathen relatives had gathered at the house, and were determined to burn the body on the banks of the Ganges, according to heathen custom. We prayed that Mangli might have courage to be true to Christ. About one hundred of our Christians went to the village, held a service, and strengthened Mangli. They formed a procession and marched out of the village with the body, singing victory to Jesus. The battle was won, and we praise God.

LORD, give me strength all faithfully to toil,
 Converting barren earth to fruitful soil.
 I long to be an instrument of thine,
 To gather worshipers unto thy shrine:
 To be the means one human soul to save
 From the dark terrors of a hopeless grave.

2

Yet most I want a spirit of content
 To work where'er thou'lt wish my labor spent,
 Whether at home or in a stranger clime,
 In days of joy, or sorrow's sterner time.
 I want a spirit passive to lie still,
 And by thy power to do thy holy will.

THE EDUCATION PROBLEM IN INDIA.

BY MRS. N. M. MANSSELL, M.D.

THE education of Eurasian and Anglo-Indian children has engaged my earnest attention for the twenty-six years of my life in India. For the last seven years I have assisted my husband in a high school and college for boys on the top of the Himalaya Mountains, and so I have a personal knowledge of the difficulties, workings, and requirements of such schools.

This rapidly increasing community of Eurasians far outnumbers the European population of India. Their influence, by example as regards religious and social customs and domestic life, over the native Christian communities has been almost unbounded. The Eurasians are born Christians, but have always lived in the midst of Hinduism, Mohammedanism, Buddhism, and orientalism, and hence have grown up without a very keen sense of the enormity of sin as sin, and do not see clearly always the connection between religion and the daily conduct of life. This is not strange, perhaps, considering their origin, in the first instance, and their environments.

This class was entirely neglected, from a religious, educational, and social standpoint, until the Methodist Episcopal Church of America opened work in India some forty years ago, and a coeducational school for Eurasians was commenced in Cawnpore twenty-five years ago. Our Mission has continued to open schools and to build churches, and has so raised the status of this class that other missions find it worth while to "take them up" and do what they can for them.

The government has so far done little for their education and elevation. There are colleges and universities in every presidency for the pure natives, but not one endowed college for the Eurasians. Hence Hindus and Mohammedans secure the higher positions in government service. Notwithstanding these disadvantages, many of them have pushed their way up financially and socially, and are able to pay small educational fees, but not sufficient to secure teachers of the highest scholastic attainments.

The Roman Catholics are wise in this as in every other country, and are laying their hands not only upon the native, but also upon the Eurasian, children of India. We Protestants can, if we will, learn of them.

They send out to India men and women educated especially for India, and of the very highest academic status, who belong to certain religious orders and who are pledged to celibacy. They live lives of humility, and do the most self-sacrificing and heroic work without hope of earthly reward. The sublime love of Christ seems wholly to actuate them. They seem to have a passion for souls and for Christian service altogether worthy of imitation by Protestants. They receive little or no monetary remuneration. A Catholic tutor told my husband not long since that his salary was \$15 per month, and that he was able to return most of it to the school funds, as he had no use for it.

And herein lies the crux of the matter. We cannot compete with papists in India, because our teachers cost too much. We must pay them a comparatively large salary or they will not work. They are not, as a rule, trained teachers devoted to Christian educational work, but may be anybody who wants a temporary job until he can better himself financially. This means frequent changes in the teaching staff. Sometimes we have inferior teachers who have no religious convictions whatever, and they may not be total abstainers. We cannot afford to take in poor and deserving boys as the Catholic schools do continually, because of an expensive staff. A Protestant sent two of his sons to this school as boarders last March on small fees. He paid for two months only. When four months had elapsed without another rupee from him we were obliged to ask him to pay up or remove his boys. He chose the latter, and put them in a Catholic school only a mile from here. Probably they were admitted as free boarders, and doubtless are good Catholics to-day.

What can the Methodist Church of America do about it? It can establish an educational brotherhood in one or more of its colleges, pledged to celibacy, poverty, and obedience for five years at least, filled with a sacred desire to do good without thought of profit, prominence, appreciation, or reward for services, glad to associate with boys and to influence them for good; to eat at the same table and to share the same dormitory. Catholic teachers do all this and more.

Let these university brothers prepare

themselves thoroughly for work in India. Let them study the Indian government code and system of higher education. Let them continually practice a pure and cultured accent and inflection, a sympathetic and genial manner. Let such come to India and continue the good work of our English schools.

Then can we compete successfully with Catholic schools and colleges; then can

Methodist schools carry the palm among the various Protestant schools of India. Then will they see their pupils drinking in the same Christlike spirit which has actuated themselves, and imbued with the same ardent love of souls, leading the native converts by thousands as a conquering missionary host to triumph over the darkness of heathenism.

Mussoorie, India.

PROPORTION OF GIFTS FOR FOREIGN AND HOME MISSIONS.

BY REV. ARTHUR J. BROWN, D.D.

A NEW YORK pastor says that he "never could understand why we think so much more of a heathen abroad than at home," and he intimates that we ought to give less for foreign missions, and more for the conversion of "the foreigners within the shade of our churches"—a sentiment which was editorially indorsed by several newspapers. If, however, he had looked into the report of the Charity Organization Society of New York he would have found a list of no less than 3,350 religious and philanthropic agencies in his own city. If he had opened the *Brooklyn Eagle Almanac*, he would have found the bare catalogue of New York churches occupying 25 pages, 1 church for every 2,468 people. If he had read one of the religious papers, he would have noted that:

"If these 1,003 churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles, and that the value of the church property amounts to \$67,516,573. If put at interest, the income would nearly equal what is raised annually by the whole United States for the evangelization of the pagan world. In other words, about as much money has been raised and permanently invested for the salvation of New York as Christian America thinks is enough to appropriate for the spread of the Gospel throughout all heathen lands."

The first time I visited New York's slum district I was astonished by the great number of missions. The Rev. W. T. Elsing says: "There is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York." As for the other parts of the country, everybody has seen the statement that St. Louis has 1 church for 2,800 of popula-

tion; Chicago, 1 for 2,081; Boston, 1 for 1,600; and Minneapolis, 1 for 1,054.

In the United States as a whole there is 1 church for every 387 people, 1 Protestant minister for 800, 1 Christian worker for 48, and 1 communicant for 5. Talk about the needs of the United States! In a typical Eastern town of 8,000 people there are 3 Presbyterian, 3 United Presbyterian, 3 Methodist, 2 Episcopalian, and 1 Christian church, though every time I comply with the request of the brethren of that denomination to use the appellation "Christian" I am reminded of the small boy who was asked by a pompous "elder," who had just arrived:

"Say, bub, are there any Christian churches in this town?"

"Yeth, thir," promptly lisped the youngster, "there are five Christian thurches in this town and one Campbellite."

As for England and Ireland, we are told that last year their charitable income approximated £30,000,000, and that of the immense sum only £1,400,000 was spent on missions to the heathen. In other words, while every man, woman, and child at home could claim 15 shillings as their share of charitable gifts, every year 1,000,000 heathen have to divide 20 shillings among them.

But how is it abroad? In Africa there is only 1 ordained missionary for 250,000 people; in Siam, 1 for 300,000; in India, 1 for 300,000; and in China, 1 for 700,000. When Dr. Mitchell returned from China he said of a journey of only twenty-four hours, from Hangchow to Shanghai:

"I was absolutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or

teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements, shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities still larger than many of our American capitals were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night."

The government sends the majority of its soldiers to the front, but for every missionary the Church sends to the front she keeps 76 at the rear. We spend annually for Christian work at home \$1.33 for each inhabitant, while abroad we squander one third of a cent for each! "It is true there are heathen at home. But how long will it take to save them all?"

"England has been doing home mission work for fourteen centuries. And yet there remain in London alone 100,000 registered criminals, with 3,000,000 people in the lapsed masses. In America the proportion is not better. How long will it be, at this rate, before we can help the heathen abroad? Meanwhile they are increasing at the rate of 2,000,000 every year in spite of the fact that they are dying at the rate of 35,000,000 a year. In the face of these facts," exclaims an Omaha pastor, "shall we talk of doing less for the heathen abroad, who are such by necessity, in order that we may do more for the heathen at home, who are largely such by choice?"

I do not mean that we should lessen effort at home. Rather would I see that effort increased. We are not doing enough for our cities, while our now small Western churches are the main guarantee for the future Christian character of that portion of our land. But I am speaking now of general conditions in reply to the objection that the Christian people of America are doing more for the heathen than they are for their own country; and my thought is, not less for home, but more for foreign. "These ought ye to have done, and not to leave the other undone."—*New York Observer*.

Third Ecumenical Conference on Foreign Missions.

THE Conference of 1900, representing the Protestant missionary societies and missions of the world, will be held in New York April 21-May 1, at Carnegie Hall and other halls and churches.

OBJECT.

To enable the foreign mission workers of all lands to compare notes and improve methods in every branch of the work. To promote unity, harmony, and cooperation between missionary organizations. To stimulate the interest of the Christian world in foreign missions.

SOME OF THE MISSIONARY DELEGATES.

India—Bishop Thoburn, Revs. Jacob Chamberlain, E. C. B. Hallam, E. W. Parker, J. E. Clough, J. E. Abbott, W. H. Findlay, K. S. Macdonald, Maurice Phillips, H. C. E. de St. Dalmas, L. B. Wolf, Rev. and Mrs. E. L. Porter, Rev. L. R. Scudder, M.D., Frank Allen, M.D., Miss Isabella Thoburn, Miss Anstice Abbott. *China*—Revs. William Ashmore, R. C. Beebe, M.D., D. Z. Sheffield, Henry Blodgett, C. F. Kupfer, H. H. Lowry, T. W. Pearce, G. B. Smyth, Hudson Taylor, Dwight Goddard, W. E. Soothill, H. L. Mackenzie, Ella F. Swinney, M.D. *Japan*—Rev. M. L. Gordon, D.D., M.D., Revs. Albertus Pieters, C. F. Reid, J. O. Spencer, Theodore McNair, Rev. J. C. Hepburn, M.D., and Mrs. Hepburn. *Korea*—Rev. W. M. Baird, C. C. Vinton, M.D., O. R. Avison, M.D. *Siam*—Rev. Chalmers Martin. *Africa*—Bishop Hartzell, Revs. Daniel Rapalye, George Cameron, James Stewart, Robert Laws, S. P. Verner, Henry Richards. *Egypt*—Rev. J. R. Alexander, Revs. John Giffin, J. P. White. *Turkey*—Revs. H. O. Dwight, Cyrus Hamlin, G. W. Wood, Edward Riggs, C. C. Tracey, and Miss Corrine Shattuck. *Syria, Palestine*—Revs. T. B. Hussey, D. W. Torrance, Wm. Jessup. *Mexico*—Revs. F. S. Borton, J. D. Eaton, John W. Butler, H. W. Brown, A. T. Graybill, Misses Janet H. Brown and Mary de F. Loyd. *Brazil*—Revs. W. B. Bagby, H. J. McCall, G. W. Chamberlain. *Danish West Indies*—Rev. J. Price. *Oceania*—Revs. J. G. Paton, Joseph King, F. M. Price, Rev. and Mrs. E. M. Pease, M.D.

From Great Britain, Canada, and the British colonies a number of distinguished men and women and active mission workers have announced their intention to attend the Conference. Twenty-nine British societies have already appointed delegates. This does not include any colonial societies.

Germany sends Drs. A. Schreiber and A. Merensky, representing the German foreign missionary bodies; Rev. P. Kranz from China and Rev. Emil Suvern from Africa. Sweden sends Johannes Rinman from China; Norway, Rev. L. Dahle; and Finland, Messrs. Antti Makinen and Matti Saarinen. Every mail brings notice of appointment of delegates.

SUMMARY OF PROGRAM.

Authority and Purpose of Foreign Missions. Missionary Review of the Century. Administrative Problems. Boards and Societies. Wider Relations. Missions and Governments. Unity, Cooperation, Division of Fields. Self-support by Mission Churches. Non-Christian Religions. Apologetic Problems. Relation of Missions to Social Progress and Peace of the World. Evangelistic Work. Native Agency. Native Church and Moral Questions. Education—Elementary, Normal, and Higher Schools, Industrial,

Agricultural, Economic, Medical, etc. Education of Women. Philanthropic and Medical Work. Hospitals and Dispensaries. Literary Work. Vernacular Literature. Mission Presses. Bible and Foreign Missions. Missions and Home Churches. Missionary Literature. Young People's Societies. Surveys of Fields by Countries. Statistics. The Present Situation. Outlook and Demands for the Coming Century.

ESTIMATE OF EXPENSES.

Hospitality, \$12,000, including entertainment of foreign delegates. Halls, meetings, music, etc., \$6,000. Publications, \$12,500, including programs, stenographers' reports of meetings and addresses, and 10,000 two-volume reports of the proceedings of the Conference. Exhibit, \$5,000. General expenses, \$10,000, including salaries, traveling, printing and stationary, stenography and typewriting, postage, office rents, etc. Contingent expenses, \$5,000. Total, \$50,500. It is estimated that \$13,000 will be returned from the sale of reports, leaving a net expense of \$37,500; but, as this return is not certain, it is deemed wise to provide not less than \$40,000. Contributions should be sent to George Foster Peabody, treasurer, 27 Pine Street, New York, N. Y.

The Cry of Fullest Asia.

"AWAKE," saith Christ to Christians,
 "In me and for me live;
 To Asia's thronging millions
 My sevenfold blessing give." Awake!

"Awake, and come and help us,"
 Those "holy fields" cry out;
 "Awake, and look and listen,"
 Those "border waste lands" shout. Awake!

"Awake, we are your kinsmen,"
 The sons of India say;
 "Awake, nor leave us sleeping"
 Cry Dyak and Malay. Awake!

"Awake"—the voice is China's—
 "Come through our opening door;"
 "Awake," Korea echoes,
 A hermit land no more. Awake!

"Awake to our awakening,"
 The isles of Nippon sing;
 'Tis Asia's sevenfold summons,
 "Awake, make Jesus king." Awake!

O Saviour King, forgive us,
 We are but half awake;
 Forgive and rouse and fill us,
 Thy sevenfold gift to take. Amen.
 —A. E. Humphreys.

Taking the Collections.

TAKING collections is one of the fine arts. It is a risky business to fix on a certain date for a given collection, and then take it regardless of wind or weather. Much is said in adverse criticism of the omnibus method by which all the appointed collections are taken on a certain Sunday previously fixed by custom, pastor, or officials. It should be said that since the object is to secure a liberal amount for each cause presented, the best way is that which gets the most money. In some churches

it is possible that the omnibus plan is the best one. If that be so, then employ it by all means; but if not, then be rid of it at the earliest possible date. Usually people do best when they are intelligent in regard to the causes for which they are asked to contribute. It is difficult to make the average hearer intelligent by simply stating that "the collection will now be taken."

Nearly every cause to which our people are asked to contribute is well worth a carefully prepared sermon. This certainly is true of the Preachers' Aid, the Freedmen's Aid, the Church Extension, the Missionary, and the Bible Societies. Five of the best and most carefully prepared sermons that a preacher can produce ought to be given each year in behalf of these important interests; and certainly the education sermon must not be omitted. Discourses on each of these causes might be given that would be of great interest and profit to all who might hear them, and the result would certainly be a systematic giving and a steady increase in the amount contributed. It is very natural for people to wish to know what has been done with the money they have already given, and what is proposed to be done with the money that is solicited. The sermons suggested will supply the information.

In one respect some of our pastors very grievously err in the matter of taking the regular collections. They are utterly without method or system. The whole business is done in a careless, haphazard way. They are perfectly sure to put off till next month what ought to be done this month, and put off to the end of the year what ought to be done long before the last quarter, when everything is badly congested in the affairs of all procrastinators. Certainly special pains ought to be taken with the major collections; they ought to have the right of way, and by all means they ought to have the most favorable time assigned to them.

It has come to be the custom to make apportionments to the several churches of the amounts they are expected to contribute to the various benevolences. This apportionment, as a rule, is fairly equitable. There may be some exceptional cases where it would be unreasonable to expect the full apportionment, but such cases are very rare indeed. It ought to be the purpose and ambition of every preacher to raise the entire amount apportioned to his church for each and every cause. This can be done almost always if the pastor will preach the sermons suggested, and if he will see that the collections are taken in due time and not crowded in at the last of the year. We bespeak for all our causes the most careful consideration and the most generous giving.—*Zion's Herald*.

A CENTURY ago but few believed;
 And only seven per cent the Church received;
 But now the increase of the Church is more—
 And seven per cent has grown to twenty-four.
 This increase, if continued, soon will bring
 A world redeemed—one people and one King.
 The Churches working freely God has blessed—
 And sent a fatal gangrene on the rest.
 —W. M. Boston.

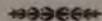
Taking the Missionary Collection.

REV. HENRY J. JOHNSTON, Pastor of Summerfield Methodist Episcopal Church, Mariners' Harbor, N. Y., furnishes the following as the plan adopted by him for taking a special missionary offering in addition to the regular offering for missions.

"Last year, after an excellent and appropriate sermon by Dr. W. P. Ferguson, of Hackettstown, N. J., the offering amounted to \$17. This year, by the adoption of the plan outlined by the cards as given below the offerings from Sunday school and Church netted \$100 :

Roll Call and Missionary

SERVICE of the
SUNDAY SCHOOL of
SUMMERFIELD M. E. CHURCH,
SUNDAY, February 11th, 1900, at 9 A. M.
MARINERS' HARBOR, N. Y.



If a member, sign your name, giving year of entrance. Bring or send Card to Church on or before above date, with two cents (2c.) for every year of membership, as a Special Missionary Thank Offering.

I am a Member of this Sunday School.

Joined.....

Signed.....

ROLL CALL

—AND—

MISSIONARY SERVICE

—IN—

Summerfield M. E. Church,

MARINERS' HARBOR, N. Y.,

SUNDAY, FEBRUARY 11TH, 1900,

AT 10:30 A. M.

READ.—If a member, sign your name, giving year of uniting. Bring or send Card to Church on or before above date, with two cents (2c.) for every year of membership, as a Special Missionary Thank Offering.

I am a Member of this Church through the merit and Grace of our Lord Jesus Christ.

Joined.....

Signed.....

"These cards, after being signed and returned, we have fastened to two large cards which have been framed and hung in the Sunday school room. This may be suggestive to other Sunday schools."

How One Missionary Society Studied Missions.

THE society began with three advantages: a live missionary committee, a pastor with a missionary library, and a church that could not be easily startled. The problem to be solved was twofold—how to set the Endeavorers to studying missions,

and how to interest the whole church in the monthly concert. So pastor and committee put their heads together with the following result. One Sunday morning a notice like this was read from the pulpit:

"This congregation is invited to join an Endeavor trip around the world. Special trains and steamers have been provided for our exclusive use. Expenses will be light. Kodaks and bicycles can be taken. The excursion will leave the chapel Thursday, January 21, 1894, 7 P. M., sharp. Be sure to get on board when the bell rings."

Naturally there was considerable wondering what the notice meant; and as a consequence, "when the bell rang" on Thursday night, 150 came to find out, instead of the usual 75 prayer meeting goers. Two ushers were at the door with little American flags pinned on their coats and mimeograph programs in their hands. Each program had a flag thrust through one side. The ushers seated the people in the chapel, transformed with festooned bunting and draped flags. Over the platform hung the historic flag that Faragut flew on the *Hartford*. A beautiful crayon picture was on the blackboard behind the speaker's desk. By this time the astonished audience were ready to look at the program, which read something as follows:

ENDEAVOR TRIP AROUND THE WORLD.

First Night.—From Michigan to California.

Prayer by the Pastor.

Singing.—"Faith giveth the victory."

Topic.—Home Missions among Michigan Pines and Indiana Corn Stalks.

Topic.—What Christ is doing in Chicago.

Singing.—"Throw out the life line."

Topic.—Snap Shots from a Car Window between Chicago and the Coast.

Topic.—How a Home Missionary Saved the Great Northwest.

Singing.—"America."

Benediction.

NOTE!! This excursion stops at the Palace Hotel, San Francisco, until the steamer sails for Hawaii.

The four topics on the program were treated in five-minute talks or papers by Endeavorers. Reading from missionary magazines, books, or newspapers was strictly barred. What was presented must be the result of personal study. Consequently it was bright, fresh, and now and then startlingly naive. Everybody sung. Everybody enjoyed the decorations. Everybody voted the first night of the excursion a success.

Space does not permit speaking of all the programs in detail. This only need be said: The missionary committee sought to make the titles as attractive as possible, and mingled lighter and more descriptive themes with solid missionary information. In the Hawaiian program one topic was "A Visit to the Great Volcano;" and on Japan night all were invited to take "A Bicycle Ride on the Tokaido."

At certain times the Juniors told the story of the children of the lands the excursion visited. Sometimes the stereopticon was used. Sometimes Endeavorers appeared dressed in the costumes of peo-

ples studied. Every night the decorations of the room were different. On Japan evening a great umbrella twenty feet in diameter hung from the center of the ceiling, while fans and lanterns were displayed everywhere.

For two years this missionary excursion was in progress, with unflagging interest from first to last. The society became so enthusiastic that it engineered a missionary extension lecture course, securing such men as Dr. Paton, of Polynesia; Dr. McKean, of Laos; Rev. Gilbert Reid, of China; and Rev. Lewis Esselstyn, of Persia. The society adopted a mission as its own, thus joining the Macedonian Phalanx before it ever was organized. Its missionary offering leaped from \$25 to \$125 a year. A missionary reading club was successfully maintained one winter. And the effect on the church was that Endeavor night was the most largely attended mid-week meeting of the month.

What this society did can be repeated as often as desired, provided that the fire of enthusiasm is lighted and kept alive by prayer; provided that the pastor or some other leader can help the Endeavorers find the treasures of romance and achievement so abundantly hidden away in missionary literature, and provided that the missionary committee is wise enough to develop the latent energies of its society. — *W. K. Spencer, D. D., in Christian Endeavor World.*

Christ's Teaching about Personal Responsibility.

WHAT does personal responsibility involve? Evidently it is responsibility for one's own relation to God, and also for the relations of others to God, so far as it is within one's power to influence them. We often shrink from admitting responsibility, especially in the latter respect. We not only feel that our own obligations are all which we can manage, but also are reluctant to take the trouble involved in concern for others. But, whatever our state of mind, responsibility cannot be escaped.

We are in this world and we have personal duties to God which cannot be evaded. No thoughtful mind can fail to realize that it is better for us to have them than it would be not to have them. Moreover, we are surrounded by other people. We cannot avoid coming into more or less close relations with them from hour to hour. We could not be happy, it is a question if we could live, but for this intercourse, and it inevitably clothes us with a measure of control over their thoughts and actions, and subjects us to their influence. We cannot avoid responsibility.

It follows that a right-minded man, who desires to make the most of his life and to be of use to the world, will accept his responsibility, both for himself and others, and try to meet it suitably. This is what Christ bids him do. It involves the honest, reverent consideration of the claims of Christ as the Redeemer of man upon the individual soul. And this leads to the acceptance of Christ as a personal Saviour. For choice in this matter each of us is responsible, and the only true, wise choice involves

loyalty to God through Christ. It also involves admitting that it is in our power to make other people better or worse than they would be if they had not come in contact with us.

It is inevitable that we do them good or harm in some degree. We are responsible for the silent influence of our mere manner of life, whether we distinctly intend to impress others thereby or not. We influence in a measure their thoughts, their aspirations and ambitions, their hopes and fears, their plans for life, their relations to the present and to the long future. And if the fact that such a responsibility for others rests upon us be almost overwhelming, it is lightened by the consciousness that to encourage and strengthen them to fight the battle of life, as without our aid they could not, is not only possible but easy by the sympathetic spirit, the kindly word, the noble and consecrated example, no matter how modestly set before them. Responsibility is indeed serious and weighty, but also it is a privilege, and it may become a joy and a blessing.—*The Congregationalist.*

Arizona Mission.

BY REV. S. A. THOMSON, D. D., SUPERINTENDENT.

OUR work was never in as good a condition as at present. We have just finished a substantial brick parsonage at Globe, without any indebtedness, making our property there both valuable and desirable. An excellent revival has just closed at Saford, giving to our Church strength and prominence in the midst of a Mormon settlement.

We have secured and paid for a good lot in the very center of the town of Bisbee. The lot cost \$1,000, and we hope before the year closes to have a suitable church erected and paid for. This is new work opened a year ago under most difficult circumstances, but our success is assured.

In the past two months 32 persons have united with our church at Flagstaff, and our little Sunday school has reached 100. At Prescott improvements have been made on the church and parsonage, a choir room and an enlarged choir gallery added to the former, and a very convenient and spacious kitchen to the latter. Quite a number have united with the Church since Conference, the spiritual life of the Society is intensified, and a mission established among the Chinese is vigorously carried on in which several conversions have occurred. The church at Phoenix is full of hope and courage under the leadership of Rev. C. V. Cavan. I could write excellent things about every charge in the Mission. We enter the new year with bright prospects.

December 23, 1899.

Opportunity.

THERE is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries,
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.

—Julius Caesar.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. James Baume, D.D.

JAMES BAUME was born October 23, 1834, in Halifax, Yorkshire, England. His parents, Samuel and Ruth Baume, were Methodists in humble circumstances, but of sturdy Christian character. His father died when James was fourteen years of age, and the mother was left with the care and training of eleven children.

James had but few school privileges, but he was a student and read all the books he could procure, and early stored his mind with useful knowledge. He was converted at the age of twenty while a clerk in the store of a Mr. Cooper, a Wesleyan local preacher. It was soon seen that he had both grace and gifts, qualifying him for effective Christian work, and he was given a local preacher's license.

In 1848 he came to the United States, and in 1850 was received on trial in the Rock River Conference of the Methodist Episcopal Church, ordained a deacon, admitted into full connection in 1852, and ordained an elder in 1854. His first appointment was junior preacher at St. Charles, and he was subsequently appointed to Aurora, Dixon, First Church, Rockford; Clark Street Church, Chicago; and Lockport. While at Aurora he was married to Marie Antoinette Hawkins in 1852, who for fifteen years shared his labors, a noble woman, a devoted wife and mother, a consecrated missionary.

While preacher in charge of Clark Street Church, Chicago, now known as First Church, he arranged for the building of the church block, which was reduced to ashes in the great fire of October, 1871, but was soon afterward rebuilt, and which has been of great value to Chicago Methodism. During his pastorate here the late Dwight L. Moody, then a young man, was connected with the church, and Mr. Moody afterward acknowledged the great benefit he derived from the advice, sympathy, prayers, and sermons of Mr. Baume and the services of the church.

Near the close of his pastorate at Clark Street he determined to pursue a course of study in Garrett Biblical Institute, the Methodist theological school then newly established at Evanston, Ill., and to enable him to do this he was given a small charge not far from Evanston.

As early as 1854 Mr. Baume felt called to the foreign missionary work, but the way did not then seem to open. In 1858 Dr. Wm. Butler wrote from India saying that the terrible sepoy rebellion was over, that India was opened to the Gospel and greatly needed Christian workers, and called for helpers in establishing the newly founded Methodist Mission.

The tidings and call stirred the hearts of many, and three of the students in Garrett Biblical Institute volunteered, and were accepted late in 1858 as missionaries in India. They were James Baume, Joseph R. Downey, and James W. Waugh. Three others were appointed about the same time: James Thoburn, of Ohio; Charles W. Judd, of New York; and Edwin W. Parker, of Vermont; and all six sailed for India early in 1859. All were married except Mr. Thoburn, and their wives accompanied them.

Mr. Baume received his appointment from Bishop Janes, December 7, 1858, to join the India Mission. On December 20 a farewell meeting was held in the Wabash Avenue Methodist Episcopal Church of Chicago. The church was filled to its utmost. Grant Goodrich, Esq., presided. Rev. Dr. Kidder offered prayer. Rev. Dr. Dempster, of Garrett Biblical Institute, made an able and scholarly address. "It was a thorough and elevated review of the mission field and the purpose of missions, both in general and with reference to the especial field to which Mr. Baume was going." After the singing of the hymn "From Greenland's icy mountains" Mr. Baume addressed the meeting. "His address was feeling and appropriate, at times awakening much emotion among that part of his hearers who had been his parishioners."

Mr. Baume left Chicago December 22, 1858, with his wife



and little boy, James Simpson (then two years of age, now a judge in Illinois), and sailed from Boston for Liverpool on the steamer *Arabia* December 29, landing in Liverpool January 9, 1859. From there he went to visit his mother in Halifax, Yorkshire, England, where he held 33 services in about four weeks. Writing of this time, he says: "We had some of the happiest seasons I ever enjoyed in the work of the Lord. His word was with power, and we trust that fruit will remain to the praise of his name."

Leaving England in February, after a voyage of four months, Mr. Baume reached Madras June 27, 1859, and preached his first sermon in India July 3, in the Wesleyan Chapel at Blacktown, Madras. He arrived at Calcutta July 15. In his journal he speaks of visiting Dr. Duff, and says: "We took leave of Dr. Duff profoundly impressed with his simple greatness, his absorbing devotion to the establishment of Christ's kingdom in India, toward which no one man, in all probability, has contributed so effectively."

He left Calcutta July 27 for Lucknow, where he arrived August 6. The Annual Meeting, presided over by Dr. Butler, was held in Lucknow September

5-9, 1850, and Mr. Baume was appointed pastor of the English congregation in Lucknow. A love feast was held on Sunday after the close of the Annual Meeting, which was attended by the missionaries and their families, a few British soldiers, the native helpers and their families, and the orphan children. It was opened by Dr. Butler, and after the passing of the bread and water and several had spoken, Mr. Baume said he was in full sympathy with his brethren who had spoken. He rejoiced most of all, however, that he had part in that which was the burden of their converse—the salvation of God. He knew the time when, the place where, he first received a sense of pardon—when God kindled a light in his soul which had continued to shine until that hour. Ten years before that he became associated with the Methodist itinerancy in the Western States of America. He could not doubt that God had opened his way to the duties and responsibilities of the ministry, and that he had led him to India, as since his conversion, sixteen years previously, he had had a quenchless desire to preach Jesus to the heathen.

In his journal on December 2, 1850, Mr. Baume wrote: "Attended this day the first Bible meeting ever held in Lucknow. Not two years since the building in which we met was in the hands of a Mohammedan monarch. That dynasty has passed away and a stronger has taken its place. Henceforth, as we hope, the Bible is to be enthroned in the councils of the new government. The Lord Bishop of Calcutta presided at our meeting, being on his episcopal tour through the northern portion of his diocese. Bishop Cotton is a plain man, thoroughly evangelical and useful in his labors. His visit to Lucknow is one of great interest, 68 British soldiers receiving confirmation yesterday. It is our great joy to know that God has blessed our labors to these precious souls."

After some years of faithful work he was assigned to Naini Tal. In both Lucknow and Naini Tal he was successful in building up large, self-supporting congregations of English and Eurasian officials, soldiers, merchants, and others. He also studied and became proficient in the native language, translating some of our Methodist hymns into Hindustani. He was always in sympathy with and ready to help the native brethren in their work.

The health of Mrs. Baume made it necessary for him to return to America in the fall of 1866; re-entering the work in the Rock River Conference, he was pastor of First Church, Rockford, Ill., from 1866 to 1869. Mrs. Baume survived their return but a few months and died in Rockford February 14, 1867. On May 15, 1869, Dr. Baume married Elizabeth Rodd, of Rockford, Ill. He filled successively pastorates of First Church, Evanston; Ottawa, Galena, Princeton, and Fourth Street, Sterling.

He had been wishing for some years to return to India, and the Mission there greatly desired his services. A supply was needed for the self-supporting church at Naini Tal, where he had previously been pastor, and with the cordial approval of Bishop Harris and Dr. J. M. Reid, Corresponding Secretary of the Missionary Society, he again went to India in

1883, largely at his own expense. His wife followed him in 1884. He was stationed five years at Naini Tal, two years at Poona, and two years at Bowen Church, Bombay.

He rejoiced in the confidence and love of his brethren, and was pleased to receive the following resolutions adopted by the Rock River Conference, which met in Rockford, Ill., September 28 to October 3, 1887:

WHEREAS, Our beloved brother, James Baume, has been absent from our country for three years past, doing effective work in northern India:

Resolved, 1. That we rejoice in his continued devotion to the great field where he has spent so many years, and we will continue to pray for him and his devoted wife, that God may prosper their labors and spare them to return to their native land in his good time.

2. We will welcome their return to our ranks whenever God may lead them this way.

3. We request the secretary to send Brother Baume a copy of these resolutions.

Signed,

LEWIS CURTIS,
C. G. TRUESDELL,
C. E. MANDEVILLE,
W. A. SPENCER.

Dr. Baume gave himself with intense devotion to his work in India, and in the spring of 1882 was suffering from overwork. During the intense heat of the summer of 1882 in Bombay he received a sunstroke, which resulted in paralysis, and his physician ordered him to immediately leave India. After a trying voyage, and with the constant attendance and care of his wife, he reached London, where he was met by his son, Judge Baume, of Illinois. For three weeks he was in a private hospital and then resumed his journey, crossing the Atlantic to New York, and thence to his old home at Rockford, Ill. Here he partially recovered, was able to walk about and attend some of the church services, yet continued weak in body, but was strong in mind and cheerful in spirit, rejoicing in the presence and care of loved ones and the sympathy and fellowship of many friends, who did all in their power to minister to his comfort, and possessing great peace with God and perfect trust in Christ.

Months passed and his friends were hoping for his complete recovery and a few more years of usefulness, but suddenly the summons came. About midnight of June 18, 1897, he spoke of some difficulty of breathing, slightly raised his hand, and the wheels of life stood still.

Rev. J. W. Waugh, D.D., a fellow-missionary in India for many years, wrote of him: "Dr. Baume was a man of noble presence. Nature had richly endowed him, physically as well as mentally. Tall and symmetrical, he stood a monarch in the pulpit. The early part of his sermons was expository and very suggestive. Warming with his theme, his countenance would light up with a glow that more than suggested the spiritual world—his voice in its modulated, well-rounded fullness adding to the impressiveness of the speaker and the theme. As a Gospel minister he had few equals; as a preacher of the word he ranked with the highest. As an extem-

pore speaker he had a wonderful command of language, well befitting the strong and elevated thought. He was a hopeful missionary and a stalwart preacher."

Rev. Frank Ambrose Goodwin.

FRANK A. GOODWIN was born in Biddeford, Me., September 13, 1847. When he was five years old his father died, and the widow took boarders to support herself and her two little children. Frank received a common school education, and at the age of sixteen enlisted as a drummer boy, and when the civil war closed, two years later, he returned playing the cornet.

Soon after his return, when eighteen years of age, he was converted in a Methodist church in Portland, Me. He felt called to active Christian work, and sought by reading and study to obtain a better preparation. In 1871 he was selling portraits of John and Charles Wesley and Mr. Fletcher, and in Pittsburg, Pa., the following winter met the lady who afterward became his wife. In 1872 he was secretary of the Young Men's Christian Association in Haverhill, Mass., and the next year became secretary of the Young Men's Christian Association in Scranton, Pa.

Before the year closed he had acquired sufficient money and education to enable him to enter Drew Theological Seminary, at Madison, N. J. Here he was known not only as a Christian worker, but an excellent singer, and his services were in demand not only in Madison, but elsewhere.

In the summer of 1874 Dr. J. H. Vincent (now Bishop Vincent), knowing his musical ability, engaged him to play the cornet, with Philip Phillips as organist, at the first Sunday School Assembly at Chautauqua.

This proved an important meeting to him. His friend and fellow-student at Drew Seminary, John E. Robinson, now editor of the *Indian Witness*, at Calcutta, India, who was also a singer, accompanied him to Chautauqua.

While there they attended an enthusiastic missionary meeting, and in response to a call from William Taylor to enter the self-supporting English work in South India, Frank Goodwin and John E. Robinson offered themselves and were accepted, and sailed for India October 20, 1874.

Before leaving for India Mr. Goodwin was married to Miss Elizabeth Bunton. The ceremony took place October 18, 1874, at Pittsburg, Pa. Mrs. Goodwin did not sail with him, but followed him to India the following year.

Mr. Goodwin arrived in Bombay, India, December 19, 1874, and was appointed to Kurachi, about five hundred miles north of Bombay. Here he remained for two years, during which a church building and

parsonage were erected. He was then appointed to the English church in Calcutta, as assistant to Dr. J. M. Thoburn (now Bishop Thoburn), arriving there in December, 1876.

Rev. T. H. Oakes had been appointed to the Seamen's Mission in Calcutta, but his health failing, he was obliged to resign, and Mr. Goodwin, in 1877, was appointed as his successor. It was a work for which he was specially qualified. His genial disposition, musical abilities, and love for souls gave him access to many hearts, and he was eminently successful. He exerted himself beyond his strength, and after four years of untiring labor he broke down entirely, and it was necessary he should leave the country.

On February 18, 1881, his weak and wasted form was carried on board a ship at Calcutta, and with his family he sailed for America, leaving a sorrowful group of friends who feared he would not survive the voyage. He was spared to reach his mother's home, on a farm near Biddeford, Me., where he lingered until August 16, 1881, when he was called by the Master and slept in Jesus. The Gospel he had preached gave

him abundant support in his last hours.

At the following session of the South India Conference the report of the Committee on Memoirs said of him: "Our toil-worn brother rests at last, and truly his works do follow him. Few ministers of his age leave behind them so much tangible work accomplished as did he. He was never idle, and no one ever saw him working in a perfunctory manner. Work with him was another name for earnestness. What he did he did heartily as unto the Lord. If we may be pardoned for alluding to what he himself considered an error after he had been stricken down, his greatest mistake consisted in working too inconsiderately. The love of hard work becomes almost a passion with some men, and many a Christian laborer forgets that his Master would have mercy and not sacrifice. Our dear brother felt this after he was prostrated; regretted that he had not more clearly regarded his health as a sacred trust from God. But no one can speak of this error with the slightest feeling of censure implied in it. If our brother wore himself out prematurely by unremitting toil, we may well apply to him the words of a great religious leader: 'It is better to wear out than to rust out.' No speck of rust was ever permitted to gather on his blade."

He left a widow, who resides at 111 Renwick Avenue, Syracuse, N. Y.; a daughter Joanna, less than five years old, who died March 1, 1899; and a son Clinton, who is a student in Syracuse University.

"HENCEFORTH," when earth's short life is run,
When victory by his grace is won,
A crown of righteousness for me,
The Lord himself mine eyes shall see.



THE MISSIONARY PULPIT.

Our Love to Others.

"Love is the fulfilling of the law."—Rom. 13. 10.

1. God's love for man embraces all men. He knows every man even to his innermost thought. He has a definite plan for every man's life, and a personal interest in the welfare of every individual. His great plan for each man is that he "might be partaker of the divine nature."

2. If we are partakers of his nature, we shall have the same desires and the same interests that he has. We shall then have an interest in all the people of earth, a love for them, and a desire for their salvation. None of these qualities can ever be so extensive or intense in us as the same qualities are in our Lord, but they must be none the less real.

Our knowledge of all the people of earth can never be so extensive as that of the Lord, but surely without a knowledge of their conditions and needs we can never have an interest in their welfare, and without that interest, coupled with intense love, we can never have a part in their salvation.

A family moves into the house next to us. We have never heard of them before, hence we never had any interest in them as a family or as individuals; but now we become intimately acquainted with them. We learn their habits and traits of character. We are interested in the most minute details of their daily life. So we are utterly oblivious to the welfare of the people of a distant land of which we have never heard, and our interest in them can never be aroused until we become acquainted with their conditions and needs.

3. Hence, if we are to be like the divine, we must increase as far as possible our knowledge of all men. This knowledge, which will serve to stir our love for all and lead to our interest in their salvation, may be gained in several ways: (1) In order to gain it we shall need to study their conditions, either by personal visits or by attention to what others may say about it. (2) We shall need to study their condition from the standpoint of God's revealed word that we may comprehend their awful condition without salvation. (3) We must earnestly pray that the Holy Spirit will help us to understand their real needs as no human study can ever reveal it to us.

4. The most complete knowledge of their conditions will not produce interest in and labor for all men if it is not accompanied with a divinely inspired love, neither can we be partakers of the divine nature and not have that interest and love. We can never be so broad-minded as the Lord, hence our interest in all his creatures can never be so extensive as his. But the person with the divine nature will make his knowledge of the conditions and needs of all as extensive as human possibilities will allow. The principle of love planted in us will prompt us to the most intense interest and self-sacrificing labor for all the peoples of earth.

5. It is because the majority of Christians think the Church an institution for self-improvement and

self-salvation only that so little love is shown for the people of the world, and so little effort is put forth that all men may be saved. When the Church shall be filled with people who are possessed of the divine principle of love the question of men and money for God's cause will be solved and the cause will move on to victory.—*J. H. Bowen, in Wesleyan Methodist.*

Sermon Outline on the Secret of a Missionary's Life.

"For the love of Christ constraineth us."—2 Cor. 5. 14.

I. INTRODUCTION.—On the secret of the success and the motives of great and notable men. Such secrets and motives always interesting, and the objects of popular search.

II. MAINSPRING OF PAUL'S LIFE.—His enemies said at Corinth and elsewhere that he was a bad man, with the worst of motives in all the seeming good he did. He explained his course by replying as in the text, "The love of Christ constraineth (moves) us."

III. THE largeness of the motive.—The love of Christ expressly and by implication together means: (a) Christ's love to Paul and his coworkers and the world. (b) The love of Paul and his coworkers for Christ. (c) The love of Paul and his coworkers for men—all men. Well might such a motive inspire him to suffer, sorrow, toil, wait, and die. But notice—

IV. THE POWER WITH WHICH IT MOVED HIM.—The word rendered "constrain" means: (a) To hold fast, shut up close; (b) to press upon and so to confine as a besieged city; (c) to hem in and press upon—to throng and so to urge forward as a great crowd sometimes catches hold and bears one on through the street; (d) to have the custody of, to possess, and therefore to control. Paul's life justifies his word in its fullest meaning.

V. THIS MOTIVE HAS MADE MANY OTHER GREAT MISSIONARIES—for example, other apostles, Carey, Judson, Livingstone, Moffatt, Morrison, Zinzendorf, etc. So surely as we had such motives it would make missionaries faithful and effective of us. The lack of it appears in the unworthy, or inferior, motives by which we are swayed; for example, love of wealth, culture, honor, and fine churches, pride of organization—in a word, in our selfishness.

Shall we not make the secret of the life of the greatest missionary, save One, the secret of ours? Then like him we shall preach the Gospel: (a) in every way; (1) with life, (2) with lips, (3) with property; (b) to all persons; (1) whatever their condition, rich or poor, cultured or not, respectable or not; (2) whatever their color, black, yellow, red, or white; (3) whatever their nationality—go teach all nations; (c) everywhere; in the pulpit and out, on shipboard, on train, in the places of business, at home and abroad. "Go ye into all the world." "The field is the world."—*D. H. Smith, in Missionary Intelligencer.*

The Debt of the Christian Church to the Heathen World.

"I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise."—Rom. 1. 14.

THESE words admit us to the secret of the apostle's life; they reveal the idea which inspired and sustained his manifold labors; and at the same time they disclose the permanent obligation of the missionary enterprise. Paul was convinced he had a debt to pay, a duty to discharge, to the whole heathen world.

What exactly did the apostle mean by these words? We are familiar enough with the idea of debt in the moral sphere. We have known children in hopeless debt to the parents, who, for their sakes, denied themselves every comfort; we have known men who owed their lives to the devotion of others, and that was an obligation which held them in its grip forever. Was this, then, Paul's meaning? Had he received so much from Greek scholarship and Roman civilization that his lifelong labors could hardly repay the gift? Nay! By birth and education, by nature and habit of thought, Paul was a Hebrew of the Hebrews. Such slight advantages as he had received from Greece or Rome could never have demanded the sacrifice of that laborious life.

What, then, did Paul mean? His conception seems to be this: The Gospel of Jesus Christ is a sacred trust, given to one on behalf of all. The mere knowledge of the Gospel lays upon man a solemn responsibility to proclaim it. And this is the abiding characteristic of the knowledge of God; Every vision of God creates a message; every revelation of his will becomes a burden till it is obeyed; every experience of his grace compels testimony.

The man of science may shut himself up in his laboratory and never care to give the results of his experiments to the world; the artist may be so entranced with his own vision of beauty that he will not suffer the world to share it; the politician may be active only so long as he is acceptable to the masses; but not so the prophet of God, not so the apostle of Christ. "He is a steward," as Paul says elsewhere, "of the mysteries of Christ." Something has been intrusted to him for behoof of others, and in their debt he remains until the mystery is made known. It matters not whether this message is welcome or not. The word of God is in the heart "as a burning fire shut up in the bones." So Paul cries, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Such was Paul's conviction. The knowledge of the redeeming love of Christ placed him in the debt of every man who knew it not, and this sense of responsibility was a chord in this man's nature that vibrated to every touch. It was a mistaken sense of duty which made him the zealous persecutor of the Church; it was a true sense of duty that made him her foremost missionary. He felt the ignorance of the world as his reproach, its vice as his shame, its misery as his sorrow; and the debt he owed this ignorant, unsaved world he never felt was paid till he laid his head on the block.

The argument of the apostle still holds. Every privilege carries with it a responsibility; and therefore our knowledge of the Gospel places us in debt to all who are in ignorance of it. That one man should die ignorant of it is a reproach upon the zeal of the Church. This man took upon his own shoulders a responsibility for the world of his day. The thought of its festering corruptions would have become a nightmare if he had not tried to discharge his debt to it with every fraction of his strength.

And the only thing that ought to make the thought of the heathen world tolerable to us is that we are spending and being spent on its behalf. This attitude of the Christian is likewise an answer to the sneers that are frequently leveled at Christian missions—"that the people do not want them; that they are perfectly happy without them." Supposing the assertion true, we have no choice left. A divine compulsion urges us on, and we could never look God in the face if we did not attempt to discharge our debt to our less favored fellowmen. Now, for every honest man to be in debt is to be in misery. Every luxury is denied, every effort redoubled, till the uttermost farthing is paid. Would God that the debt of the Church to the heathen world so pressed upon the conscience of the Church to-day!—*Rev. James Robbie, in Missionary Herald.*

The Bible.

WE have a proof of biblical inspiration in the perfect adaptiveness of the word of God to the conditions of all classes and kinds of men. Dr. Storrs well says: "The treatise of Plato on immortality is attractive to the scholar, but obscure and dull to the unlettered man; the Veda of the Hindus is, as a whole, unintelligible; the Koran is said to be a sealed book to the majority of its constituents. In contrast to all these, the Bible fills the whole circumference of man's endowment; it touches every thought and feeling in this great humanity; it is adapted to inspire the sage, to instruct the savage, to guide the child." Truly this is a universal book, answering man's deepest questions, solving man's most intricate problems, illuminating man's darkest hours, giving him support in life, peace in death, and a song of sweetest melody amid the ineffable glory of the eternal world. Our astronomers point out Uranus and Jupiter, but not the Star of Bethlehem. Our geologists unfold earth's strata, but reveal no Rock of Ages. Charles Reade, the literateur, writes the first line of his own epitaph, "Reade, dramatist, journalist, novelist," but Charles Reade, the Christian, pens the other line, "I hope for a resurrection, not from any power in nature, but from the will of the Lord God Almighty." Whence came that revelation save through the dome window of the sky? No heart is too hard for its truth to melt, no sin too great for the Bible to banish, no life too degraded for the Bible to transform. Only let a man test God's word and he will have in its favor an argument that no sophistry can destroy and no skepticism touch. Let us cling tenaciously to the word of God.—*K. B. Tupper, D.D.*

MISSIONARY CONCERT.

Program.

READING SCRIPTURE : Psa. 2. 1-12.

SINGING : Methodist Hymnal, Hymn 910 :

Great God, the nations of the earth
Are by creation thine.

PRAYER, for the many millions of the Chinese, and for those who are working for their redemption and salvation.

SINGING : Methodist Hymnal, Hymn 920 :

Arm of the Lord, awake, awake !
Put on thy strength, the nations shake.

QUESTIONS on China.

ADDRESS on Missions in China.

SINGING : Methodist Hymnal, Hymn 923 :

Behold, the heathen waits to know
The joy the Gospel will bestow.

COLLECTION.

REFERENCES : *China and Its People*, by W. H. Withrow ; *Things Chinese*, by Dyer Ball ; *Glances at China*, by G. Reid ; *A Corner of Cathay*, by Adele M. Fielde ; *A Cycle of Cathay*, by W. A. P. Martin ; *China and Formosa*, by James Johnston ; *The Break-Up of China*, by Lord Charles Beresford.

Fashions in China.

CHINESE ladies dress altogether in silks, the coolies altogether in cotton. First of all, next to the skin, they wear a sort of simple apron or plain piece of silk tied around the waist and lapped behind. In place of this the common women wear a sort of cotton "front" or shirt that covers the chest and middle, but has no back. Next come the underjacket and the overjacket, the trousers, the apron, and the foot covering—a bandage and shoes for the little-footed, a cotton boot inside the shoe for the coolies. To keep warm they put on more jackets, the heaviest being the outermost one, which is padded, quilted, or fur lined. For outdoor dress they often wear what they call a "front and back," or sleeveless overjacket.

They carry flat, stiff fans, the foldable or closable fans being mainly in use by the men. If a lady's fan is of silk, it is apt to be beautifully hand painted. To-day the best form of the painter's art is in the service of the fanmakers, and consists in copying those masterpieces of a bygone age which the Chinese still consider the most beautiful paintings on earth. But if a lady is very rich and exquisite, she carries a fan of eagle feathers, worth, possibly, as much as \$100, and kept, when not in use, in a precious box of carved lacquer.

Then, again, had my instructress been a lady, she would have had a pretty powder box in with the combs and the sticky mixture. No Chinese lady goes anywhere without her powder box, or fails to touch her face with powder whenever she catches sight of herself in the bit of mirror in the lid of her box. When she is out for a formal call or a wedding party or a dinner she is apt to paint her face with a

paste made of wet rice flour. It dries and gives her a deathlike (in her opinion, a beautiful) appearance. She wets a cloth and takes the paste off her eyes and her almost always full and pouting lips, and then, for a *coup de resistance*, she wets her finger and draws it thrice down her throat under her chin. Three red marks are left where her finger has been, and her adherence to custom as well as her power to fascinate all beholders is complete.—*Harper's Bazar*.

China's Dying Millions.

HARK ! there comes the sound of crying,
Borne across the western sea ;
China's countless millions dying,
Mourn in hopeless agony ;
Moan on moan, with few to pity—
So they die eternally !

Lo ! the priests are chanting, chanting,
Endless prayers in monotone ;
While, like demon spirits haunting,
Hired mourners shriek and moan ;
Incense burns while souls are dying,
But these ne'er for sins atone !

See ! the shrines are dimly lighted ;
Hear the mourners' measured tread ;
Past the chant for souls affrighted,
Now the worship for the dead.
Vain is all that man can offer
For the souls for which Christ bled !

So the countless millions, passing,
Go beyond this earthly light ;
So the countless millions, massing,
Wait for judgment's endless night ;
So the days go by, and going,
End our time of doing right !

Christ is coming—judgment awful
Waits the souls that die in sin ;
Christ is coming—judgment lawful
Must with Church of God begin.
Rouse, ye saints ! arise, deliver ;
They will shine who souls shall win !

—H. W. F.

Questions.

What is the area of China? The area of China proper is 1,336,841 square miles ; the area of the dependencies of Manchuria, Mongolia, Tibet, Jungaria, and East Turkestan is 2,881,560 square miles.

What is the population of China? The latest estimates give the following as the population of the Chinese Empire :

China proper	386,000,000
Manchuria.....	7,500,000
Mongolia	2,000,000
Tibet.....	6,000,000
Jungaria.....	600,000
East Turkestan.....	580,000
Total.....	402,680,000

How is China governed? The supreme direction is vested in the sovereign and the Grand Council. The administration is under the supreme direction of the Cabinet, comprising four members, two of Manchu

and two of Chinese origin, besides two assistants from the Hanlin or Great College, who have to see that nothing is done contrary to the civil and religious laws of the empire. The Tsungli Yamen, or Foreign Office, comprises the Council of State and six other officials of the highest rank. It controls not merely the matters with foreign nations, but also those institutions in which foreigners form part of the working staff, such as the Maritime Customs, Peking University, etc. Each of the 18 provinces is ruled by a governor, who is responsible to the sovereign for the entire administration, political, judicial, military, and fiscal.

Who is the present sovereign? Kwangsu, who is the ninth emperor of China of the Manchu dynasty of Tz'ing, which overthrew the native dynasty of Ming in the year 1644. He came of age in 1887, and then nominally assumed government. In 1889 he undertook full control. In 1898 an imperial edict was issued announcing that the emperor had resigned power to the empress dowager, widow of the Emperor Hien-Feng, who has since retained control.

What is the language of China? There are several different languages spoken in China which have some relation to each other, yet most of the words used by the natives in one section of the country are not understood by those living in another. The following are the main divisions of speech or languages: Cantonese, Hakka, Amoy, Swatow, Hainanese, Shanghai, Ningpo, and Mandarin. Some of these have several dialects. Mandarin is the most widespread, and all the principal officials speak it, and all who aspire to office or come in contact with official life acquire it.

How is the Chinese language represented in writing? Chinese writing is composed of simple strokes and dots, perpendiculars and horizontals, modified according to certain rules conditioned by the position in which they are to appear. Many imitative and other symbols are used. The foundation is 214 root characters, and the use of 2,425 characters are generally sufficient.

What is the religion of the Chinese people? The Confucian is the state religion, but it has no priesthood. Ancestral worship, which was commended by Confucius, is everywhere observed. Taoism and Buddhism are religions believed in by many, and they have many temples and priests. About thirty millions of the people are Mohammedans, one million Roman Catholics, and one hundred thousand are Protestants.

When did Protestant Mission work begin in China? The first Protestant missionary to China was Rev. Robert Morrison, of Scotland, who went to China in 1807. He baptized his first convert in 1814, being the first Chinese convert to Protestant Christianity, and in that year completed the translation of the New Testament into the Chinese, and two years later, the Old Testament.

What Protestant Churches and societies are now at work in China, and how many missionaries and converts have they? The Rev. Harlan P. Beach prepared the following in 1899, which furnishes the statistics at the close of 1898:

SOCIETIES AND CHURCHES.	Year of Entrance.	Ordained Missionaries.	Total Foreign Workers.	Native Laborers of Both Sexes.	Communicants.
American Board	1830	36	112	329	3,740
American Baptist Missionary Union	1834	24	78	135	2,238
Protestant Episcopal Board	1835	14	31	97	1,134
Presbyterian Board (North)	1838	58	154	527	8,317
Reformed Church in America	1842	5	17	45	1,304
Methodist Episcopal Church	1847	41	152	635	20,325
Seventh-Day Baptist	1847	1	4	5	55
Southern Baptist Convention	1847	15	40	43	1,499
Methodist Episcopal Church South	1848	13	44	62	751
Presbyterian Church (South)	1867	21	66	53	370
Woman's Union Missionary Society	1869	...	18	...	...
Presbyterian Church, Canada	1871	9	18	13	9
American Bible Society	1876	1	6	87	...
Foreign Christian Missionary Society	1886	9	24	8	204
Christian and Missionary Alliance	1888	5	121	...	...
United Brethren in Christ	1889	3	10	18	19
Swedish-American Mission	1890	3	5	...	1
American Friends' Board	1891	1	6	...	59
Methodist Church, Canada	1891	6	6	...	10
Gospel Baptist Mission	1892	8	12	...	...
Y. M. C. A. in Foreign Lands	1895	...	6	...	...
Reformed Presbyterians	1896	2	4	...	...
Cumberland Presbyterians	1897	1	3	...	...
Totals of American Societies		276	967	2,124	40,027
London Missionary Society	1807	45	108	291	7,097
British Bible Society	1836	4	27	270	...
Female Education Society	1837	2	6	16	...
Church Missionary Society	1845	40	166	510	4,911
English Presbyterians	1847	12	48	112	3,790
Wesleyan Missionary Society	1852	...	30	129	...
Baptist Missionary Society	1859	26	51	188	4,088
Methodist New Connection	1860	7	14	92	2,125
Scotch United Presbyterian	1862	10	36	158	5,183
Scotch Bible Society	1863	1	16	170	...
Society for Propagation of the Gospel	1863	8	17	7	400
Methodist Free Church	1864	4	9	63	906
Irish Presbyterians	1867	8	23	105	911
Church of Scotland	1878	2	9	12	110
Zenana Missionary Society	1884	...	37	25	...
Bible Christians	1885	7	14	4	28
Friends' F. M. Association	1886	...	14	7	5
Totals of British Societies		174	625	2,159	29,644
Basel Missionary Society	1847	21	36	127	3,000
Rhenish Missionary Society	1847	9	19	10	375
Berlin Woman's China Society	1856	...	6	...	...
Berlin Missionary Society	1882	4	6	50	479
Gen. Evangelical Protestant Missionary Association	1885	3	3	...	...
Swedish Mission	1887	1	29	14	60
Congregational Church of Sweden	1890	8	13	...	9
German China Alliance	1891	...	16	4	45
Norwegian Lutheran	1891	1	8	...	25
Danish Missionary Society	1892	5	9	...	4
Totals of Continental Soc's.		52	145	205	3,997
China Inland Mission	1865	30	776	605	7,147
Chinese Blind Mission	1887	1	2	...	...
Diffusion of Christian Knowledge	1887	1	2	...	...
International Institute	1897	1	3	...	...
Totals of Intern'l Societies		33	783	605	7,147
Net Totals of all Societies		527	2,461	5,071	80,682

How many members has the Methodist Episcopal Church in China? In November, 1899, there were 12,565 members, and 12,179 probationers, an in-

crease of 721 members and probationers during the year.

Idols in China.

IN China one finds shops in all the cities, where idols are sold. These idols are made of wood, clay, earthenware, and sometimes of brass. If a poor man wants an idol, he can buy one for 10 cents, while those in the temples sometimes cost as much as \$50. Usually, however, they cost less than \$2.

There are more idols found in the homes of the people than in the temples. They stand in a box or shrine with open front, and before them is a large earthen bowl full of the remains of the incense sticks which have been burned before them.

When idols are badly soiled they have to be washed, and this becomes a regular business. The idol-washer goes about with utensils all ready and will cleanse the family gods for a small price.

Other men repair these images when they lose arms, legs, or any feature. They mend them, cover them with fresh coatings of clay, and paint them so they look almost like new.

A missionary asked one of these "idol menders" if he believed the idols had power to help or harm him. The man replied, "I half believe and half doubt."—*King's Messenger*.

Nancy's Missionary Penny.

A MISSIONARY RECITATION FOR SIX GIRLS.

FIRST GIRL (holding up a penny):

"To those who hear not any
Good news," said Nancy, "I would send;
To help the heathen I will spend,
For Jesus' sake, my penny.

"That God their Father gave them
His only Son, they do not know,
Or how they may to heaven go,
Because he died to save them.

"And so I must befriend them.
First, with my penny I will trade
Then with the money I have made
The Gospel help to send them."

ALL THE GIRLS:

Now let our tale be heeded.
Fifty cents Nancy meant to earn;
Attend to us, and you shall learn
How she in this succeeded.

SECOND GIRL (holding up a penny doll dressed):

She purchased a doll with a wooden head,
No hair, but a coating of tar instead;
A smudge for its nose (*points*), and its arms and
legs
Are nothing but movable wooden pegs! (*Points*.)

Her mother provided some colored stuff,
And ribbon and calico, just enough.
Then quickly did Nancy her needle thread,
And fashioned a hood for the ugly head. (*Points*.)

A frock and a sash for the doll she made;
Its value is double in these arrayed.
She sold it for two cents, and many thought
The dear little dolly was cheaply bought.

THIRD GIRL (holding up a pair of woolen mittens):

See, these are the mittens that Nancy made,
Of wool that she bought with the two cents paid;
And as they were warm and the weather cold,
The mittens for eight cents at once she sold.

FOURTH GIRL (holding up a pair of knitted baby's shoes):

She spent it on wool; the result, behold,
These shoes for a gentleman six weeks old!
Which, being so pretty, and warm, and neat,
Were bought by a friend for her baby's feet,
For twelve cents the pair; and the friend declared
No knitting with Nancy's may be compared.

FIFTH GIRL (holding up a woolen scarf):

Encouraged by this, to the shop she went,
The twelve cents on wool for a scarf she spent,
Returned to her work with a hearty will,
And knitted a scarf for her cousin Bill.
She finished and sold it to him that day;
The bill was a quarter for Bill to pay.

SIXTH GIRL (holding up a cake):

And next, for a change, she resolved to cook,
And so, in exchange for the quarter, took
The groceries needed, and mixed with zeal
The currants, and butter, and flour, and peel;
And soon of these dainties contrived to make,
And sold for two quarters a good plum cake.

ALL THE GIRLS (pointing to the penny):

Now, look at Nancy's penny!
It's only one, and she is one;
But wonders can by one be done,
And help be brought to many.

And we should send to others
The Gospel we can hear and read,
And bear in mind that those in need
Our sisters are, and brothers.

How shall the Gospel reach them?
O let us work and let us pray,
And money give to help to pay
For men to go and teach them.

The ways to help are many;
And even little children can
Some money raise by Nancy's plan
Of trading with a penny.

—*Children's Corner*.

What They Do in China.

DEAR mamma, I've been to the Mission Band, and
what do you think I have heard?

Such a queer, queer people, in such a queer land!
I'm sure you'll agree 'tis absurd.

Why, mamma, they say, "How old are you?" when
they mean "How do you do?"

And they whiten their shoes with the greatest care,
And men wear down their backs long braids of hair.

Their visiting cards are all painted red,
And are four feet long, our teacher said.

Their dresses for mourning are all in white;
At funerals they feast to their heart's delight.

They shake their own hands when a friend they
meet,

And bugs and snails are the things they eat.
Their houses they build from the roof to the ground,

And turn their screws the wrong way round.
They shave their eyebrows to aid their sight,

And have their fireworks in broad daylight.
Their compass needle points south, they say,

And the boys look on while the old men play;
But of Christ, our Lord, they have never heard,

And, mamma, I want to send them word.

—*Life and Light*.

A Chinese Tradition.

BY SOPHIA A. LYALL, SWATOW.

“THOU shalt honor thy father and thy mother, that thy days may be long upon the earth,” is illustrated in the following Chinese tradition :

“Once upon a time, in a village in South China, lived a lad, Siau-Sin by name, of a very poor family. The father—Ah Lai—and his son were chair bearers—the most menial of occupations. One day, as they were bearing a chair through a mountain road, suddenly a tiger rushed out of the woods, seized the father by the leg, and was dragging him off when Siau-Sin, seeing this, ran to his father’s assistance, whereupon the tiger dropped the father, seized the son and scampered away with him.

“Soon coming to a stream across which the tiger leaped, Siau-Sin fell into the river, which was deep and the current swift-flowing. On both sides were steep banks. The tiger could not get down to reclaim his victim, so passed on his way. Siau-Sin, falling to the bottom, was killed, but knew not that he was dead. He knew only that the place in which he found himself was strangely unfamiliar, and that he had never been there before. Not one of the people whom he met, in what seemed a market place, had he ever seen. Presently, he saw high city walls, and from within emanated noisome exhalations that filled the air. Where was he? He had no idea. As he drew near the city he met several beings with the head of an ox, the face of a horse, and the body of a man—all of them very dreadful in appearance—and these glared upon him with fiery eyes.

“Suddenly Siau-Sin exclaimed: ‘In Hades, I have heard, are creatures with oxen’s heads and horses’ faces. Can it be that I am dead?’ Thus terrified and affrighted, all at once he saw coming toward him a certain man of his own clan who had been dead several years. As he drew nearer he saw that certainly this was the man. Upon sight of Siau-Sin the man started back with the exclamation, ‘Little brother, why have you come to this place?’ Then the boy told him the whole story of the tiger.

“When he ended his relative said, ‘Little brother, you are dead, and this place is Hades.’ Upon hearing this, Siau-Sin remembered his old father, with no one to care for him, and with an outburst of tears besought his brother clansman to think of some device by which he could be restored to life. His relative replied, ‘I certainly know of no device, but I have a neighbor—Teacher Kueh—who is in the employ of the king of the infernal regions. Let us go and implore his help.’ Forthwith on this errand they entered the city, the streets of which were very dark and greatly different from the world of living people.

“Presently they met Teacher Kueh in his long robe and official hat. To him they presented their petition, to which Teacher Kueh (pronounced Ku-a) made reply. ‘How can anyone who enters here return? But because of your filial heart, which is greatly to be praised, I must strain every nerve to help you.’ He then led them into the presence of the king, to whom Siau-Sin related the events that

had brought him to this place, and added, ‘My old father has no one to care for him and will certainly starve to death.’ So earnest and beseeching were his words that the king, hearing them, was greatly pleased, and replied, ‘Filial piety is most praiseworthy.’ He then ordered the records to be brought, and having searched them, he called Siau-Sin to him and thus addressed him :

“‘You should still have of life three more years. But because in a former existence you were a thief and a murderer you were doomed in this last existence to poverty and misery, and through being seized by a tiger to meet with your death. But in consideration of your great dutifulness, I will now cause you to return to life, and I will add to your existence thirty-six years. With a thousand dollars and many fields will I reward your true heart.’

“The king then ordered two constables to accompany Siau-Sin back to the world. They walked a certain distance, when they came to a wide river, where the water was deep and the current swift. There was no boat, only a small bridge, composed of but one narrow plank. The constables urged Siau-Sin to step on the bridge, but he fearfully drew back. His guides then took him by the hand and led him across. When they came to the middle of the bridge his foot slipped and he fell. With great fear he awoke, and saw himself lying with his body under the water, but luckily his head rested on the bank. Raising himself, he saw by the moon that it was past midnight. Gradually creeping out, he sought the road, and came to the place where he had met the tiger. He sought, but found not his old father. Quickly he sped to his home, knocked at the door, and called, ‘Father, father!’ The old man grasped his staff, opened the door, and seeing his son, cried out with fear :

“‘You were eaten by the tiger. How is it that you have come back? Surely it must be a spirit! If you are a spirit, do not come and terrify me, but leave me in peace!’

“Siau-Sin then related how he had come back to life, and asked how his father had found his way home.

“The father replied, ‘My foot was so badly bitten that I could not walk, but fortunately a neighbor, who had come to cut wood, helped me home.’

“Three months later, walking one day along the road, Siau-Sin saw a hole containing an earthen jar with a cover on it. Upon opening the jar he found it full of gold. With this money he went into business, and ere many years had passed Siau-Sin was counted by his neighbors a rich man. He had fields without number, he had built himself a beautiful house, had married a wife, and had founded a family.”

Moral.—If you are a filial child, even from the mouth of the tiger you may escape and come back to life. From this we learn, under heaven the most important thing is filial piety. No virtue can excel this. Now we wish that all men under heaven will exert themselves to be filial. In the end it will be well with them and they will have no sorrow.—*Messenger.*

TIDINGS FROM MISSION FIELDS.

Jottings from a Presiding Elder's Life in China.

BY REV. M. C. WILCOX, PH.D.,
Presiding Elder Foochow District.

FRIDAY, December 22, in company with my wife and Miss Phœbe A. Parkinson, one of the recent valued accessions to our Woman's Foreign Missionary Society force in the field, I went a couple of miles from Foochow to In-dak, a small village in which I have just rented premises that will serve admirably for a chapel and a parsonage.

The occasion of our visit was a feast which answered as a sort of dedication of the building to its new uses and as a preliminary Christmas entertainment. The event took place thus early because we had other engagements on the real Christmas Day and yet desired to be present at this feast, which was a delightful occasion to all concerned.

After we had done ample justice to the good things spread before us—or rather contained in a common dish which was placed in the middle of the table and changed at frequent intervals for something else—we repaired to the *tiang-dong*, open court (which is a usual feature of Chinese houses), and for half an hour addressed the crowd that had gathered partly out of curiosity and partly, no doubt, to hear about Jesus, whose birthday we were about to celebrate.

The greatest day with the Chinese in general is their New Year's, the next of which falls on January 31, 1900. I will write about that later. With multitudes in this land Christmas is coming to occupy the chief place, as it does with the millions of Europe and America.

The first Christmas I saw in China—in 1882—was a comparatively small affair. But since then the light of the glorious Gospel has been constantly spreading, until at the present time about one hundred thousand men and women, boys and girls, in this empire have accepted Jesus as their personal Saviour and cast their idols to the moles and bats.

Not only so, other thousands and possibly millions have learned something of Christianity and have heard about *Gien-Jio-dang*, or Christmas (*Gien-Jio* meaning Saviour, and *dang*, the birthday of a god). For it shall be remembered that every god in China has its *dang*, which is usually celebrated by burning incense before it, and sometimes by more elaborate ceremonies.

Ages ago the present gods and goddesses of China were men and women—good, bad, or indifferent—who are supposed to have performed remarkable exploits or deeds of merit, and were therefore deified by later generations very much as saints are canonized and made objects of homage, if not of worship, by the idolatrous Church of Rome. To honor and perpetuate the memory of such rare beings idols of various sizes, colors, and peculiarities have been made. Hence in China every temple—as well as most ancestral halls, homes, and even the roadsides—is peopled with gods of wood, stone, and other materials.

But to return to the entertainment at In-dak. It was a great pleasure to talk to that eager and respectful crowd on John 3. 16, "God so loved the world," etc. What a text for Christmas! It is the entire Gospel in epitome. Other addresses were also given and then we scattered to our homes.

Next day I went about fifteen miles to Iek-long ("Leafy Grove"), to hold a Quarterly Meeting. On my way I took dinner with the family of Rev. L. P. Peet, president of Foochow College, which is under the auspices of the American Board Mission. In the afternoon the first two or three miles of my way were within the city walls. As I traversed those crowded streets and looked into the faces of those unsaved multitudes the cry of my heart was, "Who is sufficient for these things!"

At the foot of the mountain near the top of which Iek-long is situated I dismissed my sedan and began the hard five-mile climb. We should have reached our destination by dark but for the fact that my burden bearer sprained his ankle soon after we commenced our ascent. The lame man proceeded so slowly that my traveling cook and I had to go on ahead and find some one to come back and carry his load. Slowly we clambered along amid the dense fog and the increasing darkness, and after more than two hours reached a point from which it seemed impossible to proceed another step without danger to life and limb.

My cook, who was somewhat familiar with the road, said he thought we must be quite near the village. So he and I began shouting with all our might, but as the Chinese generally shut up their houses at dark, it seemed as if our cries would be useless. Finally, however, our persistence was rewarded by an answering voice out of the darkness, and soon we were gladdened by an approaching light.

When we reached the chapel it was half past eight. Though exceedingly tired, I hastily ate a few mouthfuls and then held the Quarterly Conference, having my supper two hours later, after my load of provisions had arrived.

The love feast, which introduced the Quarterly Meeting services next day, was very enjoyable. Most of the testimonies were evidently from the heart and implied an advanced state of religious experience. I then had the pleasure of preaching on John 3. 17, "Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee." Afterward a man aged seventy-six was received into full membership. The celebration of the Lord's Supper, which followed, will not soon be forgotten.

Iek-long is the scene of some of the earliest triumphs of our Foochow Mission. It was also the birthplace of Rev. Sia Sek Ong, D.D., one of the grandest trophies of world-wide Christianity. This man was converted when a haughty Confucianist, and, like all such, disdained whatever is foreign and especially everything pertaining to the meek and lowly Jesus of Nazareth.

During the remainder of his life this able minister of the New Testament did valuable service as pastor, presiding elder, professor of theology, etc. He also represented us in the General Conference of 1888, and his son, Rev. Sia Tieng Ang, a local preacher, will represent us at Chicago next May. If the time had come for our Church in China to have a bishop from among her own ministers, no one could have filled that office with such general acceptance as Dr. Sia.

As is well known, this great and good man was taken from us about three years ago while he was still comparatively young. All that was mortal of him has found a resting place amid the beautiful scenery of the village of "Leafy Grove."

On Sunday afternoon I climbed down the mountain side in nearly an opposite direction from which we ascended and walked five miles to Ngu-kang, where I preached in the evening from Phil. 2, 12, 13, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

Ngu-kang is also noted in the early history of this Mission. It was here that Sia Sek Ong was converted and began his career as a Christian worker. Not far from our chapel is a well which was dug many years ago under the direction of the late Rev. Dr. Sites, when that devoted missionary and his family lived at Ngu-kang, the first out-station of the Foochow Mission. The native Christians spoke proudly of "the Sites Well," and I doubt not that name will endure for ages to come.

Monday morning (Christmas) I walked several miles to a village on the Min River and took a small boat to Foochow. Soon after starting from Ngu-kang I passed a sort of straw hut on the edge of a vegetable garden. Such huts are the lodging places of watchers for thieves, and are considered indispensable in gardens, orchards, sugar-cane fields, out-of-door wood piles, etc. So much for the honesty of the heathen which we have heard highly extolled in Christian lands. The notions which prevail in some quarters on this subject are, in fact, about as nebulous as the average heathen conception of *neum et tuum*.

As I proceeded toward the river I fell in with a long line of wood carriers, each of whom bore on his shoulder from one hundred to one hundred and fifty pounds of firewood suspended in nearly equal parts from the two ends of a bamboo "coolie stick." I kept up with the procession for about a mile, when, though a fast walker, I was obliged to drop behind. One of the carriers was a beautiful girl, who, I was told, was only sixteen. Her load was nearly as heavy as the heaviest, and yet she bravely kept her place in the rapidly moving procession.

Later, while we were gliding down "the beautiful Min," one of the boatmen picked up a "Sabbath sheet," or calendar—a species of tract widely circulated among the Chinese about New Year's time. Among other things the calendar in question contained the picture of a locomotive drawing a train of cars, near which was standing a humble-looking sedan with its bearers. Under the picture were characters signifying "the New and the Old."

The boatman examined the picture for some time, and then turning to me, exclaimed, "Teacher, if such Western inventions are introduced into China, we laboring people—boat people, chair bearers, burden bearers, etc., will surely all starve to death. There is no alternative."

I sought to reassure the boatman by explaining the compensating features of the industrial changes that would result from the introduction of railways and labor-saving machinery. But my hearer, a bright, intelligent man, refused to be convinced, and reaffirmed his doleful prognostications.

Some year or so ago, in another part of this province, I had a similar conversation with a man who dreaded the calamities which, in his opinion, would follow the establishment of steam communication between Foochow and Hinghua. Such murmurings are heard with increasing frequency, and seem to indicate that certain proposed industrial changes will possibly be attended by uprisings frightful to contemplate.

I reached home just in time to be present at the Christmas exercises, in which the children of our Mission joyfully participated. An evergreen tree bore fruit that gladdened the hearts of young and old. Similar Christmas entertainments were held in most of the native churches and chapels.

Foochow, December 30, 1899.

Dedication of Mission Buildings at Madras.

BISHOP THOBURN writes from Madras, December 30, 1899, to the *Indian Witness*, the following account of the new buildings erected for the work of the Woman's Foreign Missionary Society at Madras, and the ceremonies connected with their dedication:

"Instead of erecting one large building, the good ladies, taking advantage of the effective support given them from the homeland, asked me to formally set apart no less than six buildings, all of which were erected in a semicircle on one side of the large and beautiful grounds which they have secured for the purpose.

"First of all, on entering the grounds a small building, called 'Bethesda,' has been set apart as a place in which to receive the beggar, the leper, the out-cast, and the representatives of India's great multitude of helpless people. In this building they are to be met by some one who may be able to speak kind words and, if possible, render such assistance as may be necessary.

"Next stands a building bearing the name of the 'Baltimore Memorial,' having been erected with funds sent by the Baltimore Branch of the Society. This tasteful structure contains the office of the lady superintendent, with other small rooms set apart for business purposes in the upper story, and a suite of rooms for workers on the ground floor.

"The Deaconess Home proper is the third building, which, like the preceding building, owes its erection to the support of the Baltimore Branch.

"Fourth in order is a pretty little building called the 'Nicodemus Home,' a memorial of the Northwestern Branch. The name was suggested by Soo-

boonagam, a gifted lady, whose conversion attracted wide attention a few years ago. The building is set apart for the reception of inquirers of the more respectable class, and especially for those who have not yet relinquished the rules of the *parda* system.

"The fifth building is the orphanage proper, a large and unusually fine-looking structure. It bears the honored name of the Harriet Bond Skidmore Memorial, and in its architecture is the finest looking orphanage building which I have yet seen.

"Sixth in order comes the nursery, a tasteful little building set apart for children who when received are too young to be left among those of older age.

"In a space set apart on the outside stand four snug little brick cottages, which form the first installment of what is to be called 'The Colony.' Room has been left for twelve other similar buildings, the whole being intended to accommodate the families of those employed within, or workers among the villages, or perhaps in some cases for Christians in whom a special interest is felt.

"The whole group of buildings present the appearance of a small addition to the city, and I was not surprised to learn that they have attracted no little attention.

"A very large number of friends assembled in the evening to participate in the service of dedication. This service was of an extremely simple character. After singing a hymn near the entrance of the grounds a very large procession was formed and moved slowly down, passing in front of the buildings and pausing at each one while a brief prayer of dedication was offered. At the close of this ceremony a large audience assembled in the very capacious upper story of the orphanage building, where various services were performed, closing with the unveiling of a fine portrait of Mrs. Skidmore and an address by the missionary in charge of the meeting.

"The plan of these buildings is, so far as I am aware, entirely new, and in several respects struck me as superior to anything of the kind I had yet seen in India. In other places I have seen larger buildings, and perhaps some so well designed that it would have been difficult to improve them; but the manner in which these buildings had been grouped together, the character of the work, the uniformity and yet variety in the several structures, all impressed me very favorably.

"The situation of the premises is especially noteworthy. In the rear the buildings enumerated above abut on the compound of the Doveton College. On the opposite side a low *mendhi* hedge is the only obstruction which separates between the new premises and the Wesleyan Mission house. On the third side a quiet street is the only separation between the Church Mission house and the new buildings, while in a fourth direction within easy rifle shot stands one of the buildings of the London Mission.

"In no other place have I ever seen the workers of so many missionary societies building their homes so close together as to make them near neighbors. Here is a practical exhibition of missionary comity which seems to me to be at once a reply to those who complain that missionaries cannot live and work

together in amity, and a suggestion that we have reached a period and an exhibition of Christian love and neighborly kindness which is worthy of imitation in all mission fields.

"Miss Stephens and her faithful and capable sister, Mrs. Jones, deserve abundant credit not only for the manner in which they have planned and carried to a successful execution this fine enterprise, but still more for the missionary work which they have performed in years gone by, and without which this material consummation of their labors would have been impossible. With the new facilities which are thus afforded them it may confidently be expected that they will achieve even greater results in coming years.

"The orphanage will no doubt expand into a well-organized school, and this again be developed into a high school, and very possibly before a great many years have passed by the outline of the future woman's college will be traced by those who have faith in workers who serve and trust Him with whom all things are possible."

Mission Notes from Secunderabad.

BY REV. FAWCETT E. N. SHAW.

I JOINED the South India Annual Conference on December, 1889. Prior to that I was for six years agent in India of the Anglo-Indian Evangelization Society, the object of which is to provide a ministry for the scattered European and Eurasian populations of India. I have been, for the most part, engaged in work among the English-speaking people, and now have pastoral charge of the Secunderabad English Church as well as the Vernacular Mission.

My vernacular is Hindustani. I devote the mornings to the vernacular work. It is evangelistic in character. We have about twenty villages within easy reach of Secunderabad, which we visit three times a week, and preach, sing, distribute tracts, and sell Scriptures.

I have two native helpers: one a Hindustani brother from our Theological Seminary at Bareilly; the other a Telugu man, so that we are able to address the people in the two languages that they speak about here.

I have charge also of the district between Secunderabad and Lingumpalli working out in the direction of the Vikarabad field. We have some inquirers, but up to the present no converts. The field is new and the work is only one year old. With more leisure to go to the outlying villages more would be accomplished, but the necessity for my presence for English work in Secunderabad prevents frequent visits.

Twenty years ago this part of India was inaccessible to the Gospel. The government is Mohammedan and the opposition to Christianity has been strong, but the power of Christ's Gospel has made itself felt and there are open doors on every hand. Many appeals are made for schools, and the message of salvation is listened to with the greatest attention.

Woman's work is carried on, and a score of Mohammedan and Hindu homes are open to the wife

of the missionary and her female assistants. The lonely occupants of these zenanas gladly welcome the visits of their lady missionary friends. They listen to their hymns, the reading of Scripture stories, and their testimony, and often weep.

One old Mohammedan woman listened attentively to a sweet "Ghazal," the words of which are "*Uth musafir, kar tagari ab to kuchā in bhī nikin hai,*" which translated reads, "Arise, pilgrim, get ready. There is not much time for you;" and she said as she wept, "I am getting old, I shall soon die, and then what will become of me?" They told her of the Saviour's love, and his way of salvation, and prayed that the Spirit of God might take home the message.

Itinerating in Korea.

BY E. DOUGLAS FOLLWELL, M.D.

I HAD planned to leave *Pyeong Yang* at noon on Monday, October 2, 1899, with two ponies and my hospital helper, Kim Chai Soni, and "boy," which individual is generally a man from twenty to forty years of age, and is an indispensable article in Korea whether at home or in traveling. He is a jack-of-all work, and master of all in his own eyes. I had agreed with the "mapon," or pony driver, upon the price the day beforehand, namely, 100 cash each ten li, or 10 cents every three miles; but, as is usual in Eastern lands, at the moment of starting our "mapon" struck for higher wages. No amount of persuasion could induce them to go for the price agreed upon and they left the house. There was no help for it. I was obliged to recall them and agreed finally to give each "mapon" 45 cents a day, and so we started.

The country looked beautiful, and everywhere one could see fruits of an abundant harvest being gathered in, reminding me of the Master's words, "Lift up your eyes, and look on the fields; for they are white already to harvest." I thought these words might well be applied to Korea spiritually as well as materially. After traveling seventeen miles in five and a quarter hours we halted for the night at *Duen Tang Li*. There we found a hospitable innkeeper, who gave me the "au pang," or inner room.

Horses were unloaded and boxes unpacked, and my boy commenced to prepare supper. He called for charcoal in order to kindle a fire to boil some water. "O! there is none," came the reply. "None!" I exclaimed. "No, not a bit anywhere." "This is a strange village," said I. All the on-lookers chimed in, "There is none." All was then still, and the innkeeper disappeared, but soon returned with all the charcoal needed. This is the Korean of it. They are like the man of whom our Lord speaks who said he wouldn't go, but afterward repented and went. I made a good supper of corned beef, bread and butter, tea and cake, and afterward turned in for the night.

I slept fairly well in a dirty room, but then one must get used to such things traveling in Korea. The inns are all alike, some dirty and some very dirty, especially the latter condition; as I slept on a camp cot I was not troubled with live stock, though

they were many in variety and quantity, according to Chai Soni's experience, who told me he didn't obtain rest until two o'clock; but the barking of dogs and stamping of ponies in the yard outside my door awakened me several times.

We made fourteen miles in four hours and arrived at *Chyoung San* at noon, where we were greeted by our old friend and innkeeper, Mr. Kim, who always makes us welcome whenever we visit him.

In the evening Kim Chang Sikey preached from John 10. 1-11 to a little company of our Christians. Our work here is not very satisfactory on account of the lack of attention that should be given it. During the night neither dogs nor horses disturbed my slumber, but something far worse in the shape of bedbugs. After insect powder had been very plentifully sprinkled on my bedding and night apparel I was able to obtain rest, with waking intervals through crying babies in the room adjoining, but I was used to that kind of thing.

After breakfast we left for *Pi Sak Ko*, nine miles distant. It was a glorious day, and our way lay through an immense fertile valley with mountain peaks stretching away on either side for miles. Everywhere one could see enormous quantities of rice, buckwheat, and beans, giving you some idea of what might be accomplished with proper cultivation and fertilizing, and if official corruption and plundering did not fill the whole land and discourage those who otherwise would try to make money by their saving and industry; but the official corruption and systematic robbing give the people no encouragement to save any money.

We ascended one mountain, and the view from the top was magnificent. In front and behind and on either side of us stretched the valley for many miles. We journeyed on to *Pi Sak Ko*, arriving at 1 P. M. This little village has a population of about one hundred. We found a very dirty inn, where we put up and then had lunch. I was the center of attraction for some time by the men and boys, but they soon withdrew after making up their minds that I wasn't such a strange individual after all.

Many needed medical treatment I was unable to give without they came to the hospital. Our work here is very hopeful. When I last visited the place with Mr. Noble five months ago we had two probationers and two or three attendants. To my glad surprise at evening service, held in an old man's house in a room 8 x 12, five feet high, we had four probationers and an attendance of twelve. Chai Soni prayed, and preached from John 4. 14, and I exhorted and wished for the knowledge of Korean Chai Soni had. At the close of service three gave in their names as probationers who had been attending regularly.

We left here in the morning for *Tai Pyeng Li*, but on our arrival found that our two probationers having heard I was coming to *Sam Won*, and not thinking I intended visiting their little village, had left that morning for *Sam Won* in order to meet me, and especially so because the son had epileptic fits, and the father thought I could help him. We rested our

ponies here and had luncheon, and then pushed on to *Sam Won*.

On the way we ascended another mountain such as we saw yesterday. On its summit is an old devil house, a little tiled room about four feet square. Though I was not a worshiper, I entered. Several pictures representing men and women traveling along the road on pony, in chair, or on foot hung on the walls, and on the door were small pieces of silk, cotton, cloth, etc., offerings to his satanic majesty, who has the power, it is said, to bring ill fortune to the many travelers who pass by who fail to make their offerings to him. Recognizing him insures safe journey and good fortune. These little devil houses are scattered all over the country and give one some idea of the superstition of the people. In front of me, as I stood on the summit of the mountain, stretched a vast expanse of fertile valley, and beyond was the sea.

We entered *Sam Won* at 5:30 and found a hospitable welcome at the house of our helper, Kim, who was traveling with me. The city has a magistracy with a population of about twelve hundred. It lays in the center of our work between *Pyeng Yang* and *Chinampo*. Mr. Kim was sent there a year ago from our *Pyeng Yang* church. He is just the man for the place, and our work is very prosperous.

Maybe some of you recall his early history. He was a "mapou," or pony driver, for Mr. Ohlinger—formerly in our Korea Mission, but now of Foochow, China—eleven years ago. He was then an ignorant man and a heathen, knew nothing, and cared less for Jesus Christ. As we walked along the road, side by side, Kim told me the story of his conversion and subsequent life. He is now forty-three years old, and when thirty-two was a servant in Mr. Ohlinger's household. Mrs. Ohlinger always insisted that no work be done on Sundays except absolutely necessary, and she made Kim attend church, and continually instructed him in the Gospel, and at every opportunity sought to win him for Jesus Christ. One morning Mr. Ohlinger preached to him from Matthew 5, and then and there he accepted Jesus as his Saviour, and has ever since been faithful to his trust, enduring persecution, insult, and even faced death.

Before his conversion he knew little, if any, Chinese, but afterward commenced to study, until to day he is a very proficient scholar in Chinese. The people call him "Kim the teacher," and a dear, good man he has proved himself to be. When Dr. Hall came to *Pyeng Yang* six years ago he asked Kim if he would go along, and so he came, and during 1893 and 1894, in times of persecution and insult and slander, Kim was true to the truth committed to his care. Like St. Paul, he was beaten, stoned, and imprisoned, in perils oft, was brought before judges and governors, but in all these things was more than conqueror through Him who loved him and gave himself for him.

When Dr. Hall died, in 1894, Kim was left in charge of our work in *Pyeng Yang*, and in this was faithful as before. When he came to *Sam Won* we had but seven probationers. To-day we have 42. Preaching

service is conducted twice every Sunday, besides visitation to the surrounding villages as far as time permits.

The morning after our arrival at *Sam Won*, Kim and I started to visit *Mari*, three miles away. On our arrival everybody was in the fields harvesting, so we tarried for the men and women to come in. Chai Soni spoke from Matt. 5. 1-13, and I followed, and with prayer and words of cheer we encouraged the little band of Christians. We returned to *Sam Won*, and in the evening I held a service in our church and spoke from Matt. 5. 14-16. Afterward several bought medicine and books.



KIM CHANG SIKEY.

The next morning we left for *Tonk Tong Kò*, ten miles distant. The people having asked our native preacher, Kim, that a foreign preacher visit them, I was glad to have this opportunity. As Kim said, "They have a very wishing to see heart." As we entered the village we were met by Mr. Kim, one of the head men, who made us welcome in his house. This village is one of a group of many close together. The people are industrious and work hard from morning until late at night, the women and children also helping in gathering the ripened grain. We held a service in Mr. Kim's home, Chai Soni preaching and Chang Sikey praying. The people were attentive and anxious to hear the Gospel.

Mr. Kim, our host, has "a very believing heart." After journeys to *Sam Won* Sunday mornings to hear our native pastor preach, keeps the Sabbath, and gathers with others in his home weekly for prayer and praise. The outlook here is bright and very encouraging. Dinner was served to our company of

four, consisting of the best new rice, fish, soup, and "kimchi," a sort of pickle with a very salty taste.

My good friend had a chicken killed for my dinner, and refused to take anything in payment for it, or that of my companions' repast, saying if he did so his heart would be very uneasy and we departed amid all good wishes for our safe journey and revisit in the near future. Chang Sikey told me that Mr. Kim and his wife, who were converted fourteen months ago, had hearts like unto Abraham and Sarah, who, when three men knocked at the door of their tent, invited them in and brought water to wash their feet, and prepared food and sent them on their journey, not knowing that they had entertained three angels—and that Mr. Kim and his wife felt it an honor to do even a little for us. I shall never forget the welcome and kind hospitality that we received from our good friend and his wife, given without any pretense and from the bottom of their hearts. I was only too glad to be able to give some eczema ointment for Mr. Kim's granddaughter, and wished I could have done more.

We journeyed on to Chinnampo, our next stop, thirty-five li distant (twelve miles), and put up at the inn of my old friend Mr. Hong, who also welcomed us kindly, as he always does. Chinnampo is now an open port, and looks vastly different to what it did two years ago, when first opened to foreign trade. In place of a few straw huts are many well-built Korean houses; besides the Japanese who have come in and built quite a large settlement already. The roads and walks are being greatly improved and new ones made. It is, and will be, an important center. We have a good work started—probationers, 20, and have a church to accommodate 50—and at the earliest possible moment an evangelist should be stationed here.

The morning following was the Sabbath, and very wet and muddy. Despite the unfavorable weather 20 gathered for divine service. We were a little company gathered together in the midst of a wicked city for prayer, and song and the reading of God's word. In the afternoon Chang Sikey intended journeying to *Sam Won* in order to preach to his own people, but it rained so hard that he was prevented going. We gathered again for afternoon service, and I was pleased to see our kind host of yesterday, Mr. Kim, present. He walked ten miles each way.

There came also a wealthy Korean woman living in Chinnampo, who joined our church two weeks previously as a probationer. The story of her conversion is interesting. My hospital helper, Chai Soni, has known her since he was a little boy. Four years ago she lived in Pyeng Yang; while there Chai Soni gave her a Christian book, which reading greatly interested her. He and Chang Sikey constantly preached to her and told her about Jesus and his love, but she did not believe. Time passed by and the family moved away from Pyeng Yang to a small village twenty li from Sam Won. Chang Sikey, when on his country trips, frequently saw Mrs. Yang and urged her to believe in Jesus. Still she wavered. Months passed by, but prayer was made daily for her. One night thieves broke into their home and stole a large

sum of money, and becoming afraid, the family moved to Chinnampo. Here she was visited by our Pyeng Yang Bible women and Chang Sikey. Three months ago she gave her heart to God. The Holy Spirit had sown in her heart the good seed of the word, and it had yielded an abundant harvest. Peace and joy came into her life, and she sent letters to all her friends telling them of her conversion and how happy she was.

Before leaving Chinnampo we went to the home of Mrs. Yang to receive all her objects of devil worship that she had previously promised to give to my wife. Mr. Yang is, in the Korean sense of the term, rich. He owns land worth over two thousand Mexican dollars and lives in a large tiled house with many servants. Upon our arrival we were ushered into the "au pang." Everything had the appearance of cleanliness and comfort. It was a pleasure to sit down on a nice, clean floor and look upon clean walls and freshly papered, after living for a week in dirty wayside inns.

In an incredibly short space of time a sumptuous repast had been prepared for my benefit, consisting of chicken, poached eggs, potatoes, cakes, and tea, and I thoroughly enjoyed the kind hospitality so freely given me.

We then repaired to the outhouse where the "devil things" were stored away. One by one the boxes were taken down, eight of them filled with dresses of various kinds, one each for the different "spirits" to wear. Some were of silk, others of fine linen, and still others of coarser material. Mr. Yang laughed at his wife as she took the boxes from the shelf, and, though not a Christian, said the things were of no account anyhow.

We parted from our friends with the invitation to come again soon, and rejoiced to know that in Korea there are some who are willing, though rich, to throw aside every bit of devil worship and all their superstition and worship the true God.

We left Chinnampo for Pakochi, eight miles distant. It is a very small village, and has but one inn, very dirty and uninviting, but we made the best of it and prepared for supper. Our work is very encouraging. We have twelve probationers and more ready to be. Our evening service was well attended, the people filling the room and standing outside the doors. A year ago, when Mr. Noble and I visited here, we had two probationers and one or two attendants.

I was glad when morning came. My sleep was not of the best, I assure you, what with the barking of dogs, always a source of annoyance, the neighing and stamping of the ponies, crowing of the roosters, and, worse than all, the various kinds of live stock that crawled over my body. I finally subdued them with my insect powder, an article which I never travel without, and in the morning took up five dead victims, whose names I shall not trouble you with.

We said farewell, not with regrets so far as the inn was concerned, and made our way to *Booka Mari*, ten miles away. The roads were muddy, the path narrow, and on top of an embankment ten feet high, with a strong wind ahead of us, making our

travel anything but pleasant. I was glad to reach our destination, where we had lunch. My host here brought me a nice repast of chicken soup and good rice, which I enjoyed, and amused my friends trying to eat with chopsticks. They all laughed heartily at me, but it is no easy task, I assure you, to hold these two straight pieces of wood between thumb and finger and then get a firm hold of a piece of meat.

We left after luncheon for *Kang Sar*, seven miles away, arriving at sunset, and were here welcomed by our Bible woman, "Salome," who lives in "Wyoming" Chapel. After supper we held a service for the women, which they thoroughly enjoyed, and which encouraged all our hearts. Next morning we were up at daybreak, for our journey home, seventy li distant, at which place we arrived by 3:30 P. M., having enjoyed my trip very much, but at the same time glad to see wife, home, and a pair of bright blue eyes who called out "Papa" as soon as she saw me, and tried her very best to tell me all about it.

The Second District of the South America Conference.

BY REV. WM. TALLON, D.D.

THE Second District comprises the whole of Argentina, except the Federal capital, the province of Buenos Ayres, and the valley of the Uruguay. The year has been a bad one with us financially on account of the failure of the crops, which produced widespread misery and affected all classes of people.

In Rosario we have four congregations, the oldest being the English church, which is entirely self-supporting, and under its present pastor (Rev. J. F. Jenness) is having large congregations. The second church is Spanish, with a membership composed almost entirely of poor people. Nearly forty new members have been received during the year. The pastor preaches five times a week, attends Sunday school, and holds an additional meeting once a week for the study of the Bible. This church greatly needs a new church building, and which shall be better located than the present old shed. If this was secured, the church would in a short time become self-supporting. The third church is German and worships in the same building as the Spanish, has a very prosperous Sunday school, but not a very large congregation. The fourth church is Dutch. It has a small membership, but is growing.

In Parana an effort is being made to secure funds for the erection of a new church building. In Tala the church has a fine building plot and has laid the foundations for a new chapel. About four miles distant, in a colony of the same name, there is a good chapel, and the church and Sunday school services are well attended. In Villa Mantero the corner stone of a new church was laid on August 16, 1899. We have in Canada de Gomez a fine property used as a church, parsonage, and schoolhouse, and the work is in a very satisfactory condition and almost self-supporting. In San Carlos the population is stationary, and our congregation a regular one with-

out much change. Here is located the Pestalozzi Institute.

In Mendoza we have an English and a Spanish congregation both under the same pastor, and the work is in as satisfactory condition as we can expect, especially the English and the Sunday school part of it. San Luis and Villa Mercedes are visited monthly by the pastor of the Mendoza church. In San Juan the working classes are continually emigrating, and this prevents our church growing.

The Woman's Foreign Missionary Society has two schools in Rosario. One is free and has a large attendance. The other is a paying school and has been able to hold its ground notwithstanding the Roman church opened a girls' school near it, but it did not prove a success.

The district covers a large field, and there are many open doors which we cannot enter because of lack of means and men. People in Roman Catholic countries are not accustomed to support their church in a direct manner, but it is done through the government, and by means of the church fees which they are forced to pay when they require the services of the priests. Hence they will not give to the support of the Gospel till they are educated to do so after conversion, and this of course hinders us. The cost of living is also very high. Though we labor under these difficulties, there is much to encourage us.

One Missionary's Work in India.

BY REV. MATTHEW TINDALE.

MY father came to India in 1821 from Yorkshire, England, and died in this country. One of his brothers (William) went to Iowa, and another to Nebraska. My mother was born in India, of European parents, who came from Wales, and I was born in India.

I joined the Methodist Episcopal Church in 1876 as a private member on transfer from the Strict Baptist Church, Madras. I was then copastor with Rev. H. F. Dall. For ten years, as Sunday school superintendent and local preacher, I labored for the good of Methodism.

In those days Methodism in South India was planted on self-supporting methods, and the preachers had to struggle very hard, and I stood by them and gave them of my substance. I had a good situation as editor of a leading triweekly journal, with prospects of seeing it grow into a daily under my guidance. I struggled against the call to give myself entirely to the ministry. God took from me three of my children. I finally resigned my editorship, which, with its emoluments, gave me nearly 400 rupees a month, and went into the Conference on the self-supporting plan.

I have been in charge of our seamen's work at Hastings, of Jubulpur, Agra, and Lahore, as pastor, and am now in Royapuram, Madras, in charge of a European and native work, and have had the agency of the Methodist Publishing House in Madras since July, because of the absence of Dr. Rudisill.

My native work is among the poor Pariahs in five villages, some of them from three to five miles from

Madras. We have schools in each village, with from fifteen to twenty scholars in each. Sunday schools with about the same number of scholars exist. Evangelistic work is carried on among the adults in these and surrounding villages.

In Royapuram I have a good work among the native scavengers in Sunday and day schools, as also in regular services in the little mud and thatched chapel. We have 16 Christians and quite a number of probationers. We have a small membership in the villages also.

Among the Europeans I have an English membership of 20 and an average attendance on the Sunday preaching services of 105. Our Sunday school numbers 120, with an average attendance of 100. We have a Junior Epworth League of 30, a Senior League of 75, and 25 willing workers in Sunday school, League, tract, and street work. Everywhere encouragement greets us.

The work among the Europeans in India pays in the number who get fully saved and who exert a good influence all around them. Wm. Taylor, now Bishop Taylor, was right when he was led by God to see that a converted, fully saved European church in India could be made the vehicle to carry salvation to the heathen. Had his lines been strictly adhered to, and the same high apostolic standards been observed, Methodism in India would possess a greater solidity than it does to-day.

None of the missions in India fully recognize the great opportunity they possess of missionary work among the Europeans. A self-supporting Indian Methodism ought to spring from Europeans and Eurasians leading the way and teaching the natives how to do it.

Some Fruit of Our Portuguese Mission.

BY REV. GEORGE B. NIND.

THE Portuguese Mission at New Bedford, Mass., was started in 1890. Some immediate results was the conversion of several people who before knew nothing of the Gospel. Ever since then there has been a leaven at work among the Portuguese people throughout southeastern New England. But that is not all. Through our converts a work of grace has started in the Cape Verde Islands, the strength of which seems to be fully appreciated by our enemies.

O Independente, a Portuguese secular paper, published at New Bedford, Mass., contains, in its issue of February 24, 1900, the correspondence from Brava, Cape Verde Islands, of which the following is a translation:

"THE PROPAGANDA.

"In this island, for the last five or six years, that is, since 1893-94, when some of the natives of this land arrived here from the United States of North America, profanely proclaiming a doctrine contrary to ours, the number could be counted on the fingers, say, four or six; but to-day, unfortunately, they are counted by tens. At present the situation in which they find themselves is bad; for the authorities have already taken serious measures about this. Some have been imprisoned, and others repri-

manded, and if they do not emend, they will be prosecuted. Since this corrective they have discontinued some of their public acts of propaganda. Now, however, their animosity has risen, and they say that within a short time they will found a house here for baptizing, so as to have many brethren. In the numbers above referred to are some women and girls. It is of the greatest urgency for those to whom it belongs to take energetic measures and destroy before the people of this island this propaganda; otherwise, one day, we shall see this humble people become truly Protestant. This, then, is the first thing to be done, as the saying goes, 'Bleeding is better than fever.'

"More anon.

K. KIN."

This state of affairs has been reached without any authorized missionary on the ground. To the many appeals of these converts out there to send them a missionary we have had to reply, "By and by." In the meantime one of our New Bedford converts has been ordained by the Advent Christian church of Providence, R. I., and gone out to Brava, where he has but recently arrived and begun his work as a missionary.

19 Wesley Street, Newton, Mass.,

February 27, 1900.

The North India Conference.

THE thirty-sixth annual session of the old and historic North India Conference convened in Lucknow under favorable circumstances January 10. On account of prevailing sickness and famine a larger number than usual were absent at roll call, but 80 responded to their names, and these were joined later by a class of seven young and promising men who were admitted into full connection.

In some respects the record of the year has been one of much hardship. A sudden rise in exchange robbed our appropriations of 16,000 rupees, which the Board at home did not see its way to make up. To have cut this sum at once out of the work would have meant ruin to 100 or more of our stations, so the workers agreed to assume a full half of the cut for a year. In this heavy sacrifice both American and Hindustani united, and this reduction in income has caused very much suffering during the past twelve months. Famine prices are such that it was felt by all that this burden could not be carried for another year, but rather than cut the work to that extent, which would be disastrous in its moral effects, the missionaries decided to continue the work as it is, and attempt to secure this 8,000 rupees from outside sources.

The work of the Conference was largely routine, but interesting. The election of E. W. Parker and J. L. Humphrey to the General Conference was an emphatic indorsement of the missionary episcopacy, and with a few exceptions it is the wish of the Conference that at least one additional missionary bishop be elected.

Few Conferences can show such a great average length of service. The 19 missionaries who are members of the Conference have a total of four hundred and fifty-two years' service. Of these 19 members a quarter have been on the field over forty years, and within a few months a half of them will

have been on the field for over thirty years. This preponderance of experienced men is of great advantage, but it means that after a few years the Mission is to be largely manned by inexperienced men.

The statistical report had some very interesting points. In the matter of pastoral support effort to advance is being continually made, and during the past year the Hindustani members of our Mission gave for this purpose 5,308 rupees. This may not seem large, but it is an average of about 13 annas per member, and taking into consideration the terrible poverty of the people, is generous giving. To this must also be added almost as large a sum, given to the various benevolent enterprises of the Church.

The Christian community showed an increase of about two and a half thousand during the year, a very encouraging thing after such heavy cuts financially, and such hardships as are brought upon our people by famine. Two and a half thousand baptisms show a healthy and normal growth. A long step in advance was made in Sunday school work, there having been an increase in attendance of about three thousand, so that now a total of 41,000 boys and girls, Christian and heathen, are every Sunday given biblical instruction. Of this increase in numbers almost half are non-Christian girls and about a third Christian girls. This, too, is a cause for congratulation. We regret very much that the continued cuts in appropriations have compelled the closing of schools, and that a less number of students are reported than for some years.

The personnel of the Conference changes some little. Two young men from America strengthen the ranks of the missionaries. These are R. I. Faucett, of Chicago, and B. T. Badley, formerly of India. The class received on trial contains seven young men from the ranks of the local preachers.

Dr. J. L. Humphrey, the senior member of the India Mission since the death of Dr. Butler, retires from active service and will make his home in America. Dr. Humphrey came to India forty-three years ago, and after a long and successful career leaves with the love and confidence of his fellow-workers. The presence of such a large percentage of long-service missionaries suggested to one of the workers a saying of Dr. Durbin to a missionary party just about to sail for India. It was to the effect that the average life of the missionary to India was only five years. Kipling remarks that India is a place where men die with suddenness, but temperance and right living are antidotes to much of the prevailing diseases among Europeans.

A spirit of hopefulness characterized the whole session. It was felt that the trials that have come so heavily on us during the past few years were over, and that reduced appropriations would not have to be again faced after the present year. And in addition to this, the work seems to be on a solid foundation than ever before. The years of trial have done thorough sifting, but the worst has been passed and we are on the up-grade once more, with better prospects than ever before. We are still woefully undermanned and financially supported, and there will still need to be trimming in places

until the blood flows, but all present seemed to see signs of hope that enabled them to look confidently to the future.

A touching scene in the Conference was when the senior missionary of our work in India, Rev. J. L. Humphrey, who came to India forty-three years ago, bade farewell to the Conference on retiring from active work. He leaves the field, after faithful and honorable service, beloved by all. W. W. Ashe took a supernumerary relation, but will continue to live and work in India.

The most interesting subject of discussion during the Conference session was on a resolution petitioning for the appointment of another missionary bishop to assist Bishop Thoburn in administering this vast field. It was unanimously agreed that help must be given at once, and the very large majority of the members are enthusiastically in favor of continuing the present plan of administration.

Rather more changes were made in the appointments than usual, and almost half of the presiding elders are new men. R. I. Faucett was sent to the Naini Tal church, made vacant by the retiring of Dr. Humphrey; J. H. Messmore takes the Lucknow English church and literary work; L. A. Core is made Presiding Elder of the Moradabad District; J. W. Robinson, of the Oudh District; S. Tupper, of the Hardoi District; and H. J. Adams, of the Sambhal District; while H. A. Cutting takes up the work of the Pilibhit District.

It was considered by all that this our closing Conference for the century was a good one, and all are looking forward to a year of successful work.—*Star of India*.

Notes.

MCCABE COLLEGE is the name of the new educational enterprise at Skagway, Alaska. A stone building is being erected, 42x64 feet, two stories high, and money is needed to complete it. Contributions can be sent to Dr. J. J. Walter, Superintendent, at Skagway, or to Bishop McCabe, at Evanston, Ill.

Mrs. J. C. Lawson, of our Northwest India Mission, has secured 45 acres of land near the present mission premises in Aligarh, where she will establish a widows' home similar to that established by Pundita Ramabai in South India.

Rev. W. A. Mansell and wife, sailed from Calcutta in February for America. Mr. Mansell has been a successful and laborious missionary in India for ten years.

Rev. Edward S. Little writes from Chinkiang, China: "I have opened work at the city of Tan Yang Hsien, sixty li down the canal toward Shanghai. There are some 20 or 30 inquirers there. They have rented a church for our use, and have subscribed and paid \$80 toward fitting and furnishing of the same, and have made a deed of rent over to me. All I have paid is \$20, which will be repaid when we give up the building. The monthly charge for rent and caretaker is \$4. I have taken eight in on probation, and several women also want to join. We need a native preacher for this appointment."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Methodist Episcopal Foreign Missionaries Past and Present,

Connected with the Work of the Missionary Society.

WE give this month a list of missionaries whose names commence with S, T, U, and V, and shall be glad to know if any have been omitted, if any mistakes have been made, or if our readers can furnish information that will make our record more complete. The present missionaries are in *italic*.

S

Rev. Levi Brimmer Salmans and wife (Sara Jones Smack) arrived in Mexico September 6, 1885; left August 18, 1889. Mr. Salmans graduated in medicine June 18, 1891, and returned to Mexico July 10, 1891. P. O., Guanajuato, Mexico.

Rev. Gerhard Johannes Schilling and wife (Elizabeth Agnes Creighton Bull) sailed for Burma July 8, 1893; arrived November 8, 1893; left February 28, 1898. Mr. Schilling is in the Newark Conference. P. O., Colesville, N. J.

Rev. John H. Schively and wife (Carrie Dixon) sailed for India October 9, 1886. Mr. Schively withdrew in 1890 from the ministry and membership of the Church. Resides in Oregon.

Rev. Karl Schou went to Denmark in 1873; married, in 1878, Louise Enemann; died July 31, 1889, in Copenhagen, Denmark. His widow resides in Copenhagen.

Rev. Jefferson Ellsworth Scott arrived in India October 20, 1873; married Emma Moore December 14, 1877. P. O., Muttra, India.

Julian F. Scott, M.D., went to China in 1892; married Lillian G. Hale December 31, 1894; died May 28, 1896. Mrs. Scott married David M. Welding December 25, 1897, and resides in Richmond, O.

Rev. Thomas Jefferson Scott and wife (Mary Elizabeth Worthington) arrived in India January 20, 1863. Dr. Scott is President of the Theological Seminary at Bareilly, India.

Rev. Henry Butler Schwartz and wife (Mary Evelyn Frazier) arrived in Japan March 4, 1893; left November 30, 1897; remained in the United States during 1898 and 1899, and sailed again for Japan in January, 1900. P. O., Nagasaki, Japan.

Rev. Wm. Schwarz and wife (Caroline French) arrived in Germany June 27, 1858; returned in 1874. Mr. Schwarz died in New York city March 13, 1875. Mrs. Schwarz resides with her daughter, Mrs. Carrie Caswell, at No. 9 Arlington Place, Brooklyn, New York.

Rev. Wm. Benton Scranton, M.D., and wife (Louise Wyeth Arms) sailed for Korea January 20, 1885; arrived in Korea May 3, 1885. Dr. Scranton is Superintendent of the Korea Mission. P. O., Seoul, Korea.

Miss Lucy Emily Scudder sailed for Chile December 30, 1896; returned in 1898.

Rev. John Seys sailed for Liberia October 18, 1834; Mrs. Seys went out in 1835. They returned in 1845. Mr. Seys was United States Minister to Liberia from 1862 to 1870. He returned from Liberia in 1870, and died on February 9, 1871.

Rev. John W. Sheuk arrived in Argentina, South America, March 1, 1866; left January 15, 1867. Is now Editor of the *Omaha Christian Advocate*. P. O., Omaha, Neb.

Miss Mary A. Sharp went to Liberia in 1878; was transferred to the Woman's Foreign Missionary Society in 1879; has been an independent missionary in Liberia since 1880. P. O., Monrovia, Liberia.

Rev. Fawcett Eber Neville Shaw and wife (Caroline A. Hill) joined the India Mission in December, 1889. Now in charge of the English Church and Hindustani Mission in Secunderabad, India. Address, 39 Oxford Street, Secunderabad, India.

Rev. James Shaw joined the India Mission in November, 1872; withdrew in 1882 and joined the Presbyterian Church. Now at Quetta, Baluchistan.

Rev. Wm. G. Shellabear and wife joined the Malaysia Mission in Singapore in 1890. Mrs. Shellabear died March 15, 1895. Mr. Shellabear married Emma A. Ferris February 17, 1897. P. O., Singapore, Straits Settlements.

Harry C. Sherman, M.D., and wife (Florence) arrived in Seoul February 14, 1898. Dr. Sherman is in charge of the Medical Work in Seoul. P. O., Seoul, Korea.

Rev. George Fletcher Shepherd and wife (Bessie Conway) arrived in Japan September 17, 1896; left February 25, 1897. Mrs. Shepherd died at Deansville, N. Y., February 20, 1898. Mr. Shepherd is in the Northern New York Conference. P. O., Deansboro, N. Y.

Rev. Oramil Shreves arrived in India November 27, 1879; married Lillie Birdsall October 6, 1881; left India February 12, 1885. In East Ohio Conference. P. O., Stryker, O.

Rev. Joseph Cephas Sherrill and wife (Eliza Anna Stearns) sailed for Liberia December 8, 1899. Mr. Sherrill is Pastor of the Methodist Church at Monrovia, Liberia.

Rev. Robert Shields and wife (Louise Raven), missionaries in Angola, Africa, were recognized by the Board as missionaries of the Society April 19, 1898. P. O., Quihongoa, Angola, Africa.

Mrs. Mary Sorrell Shuett, missionary in Angola, Africa, recognized by the Board as missionary of the Society April 19, 1898. P. O., Malange, Angola, Africa.

Rev. Samuel Wesley Siberts and wife (Mary Elizabeth) arrived in Mexico in February, 1876; left in July, 1896. Sailed for Argentina, South America, in 1899. P. O., Mercedes, Argentina.

Rev. James Simester and wife (Winifred Smack) sailed for China August 26, 1896. P. O., Foochow, China.

Rev. Charles W. Simmons and wife (Ella Bartlett) sailed for India in November, 1888; returned in 1891. Colorado Conference. P. O., Arvada, Col.

Rev. John Arthur Simpson and wife (Mattie Ann Hamilton) sailed for Liberia January 18, 1899. P. O., Greenville, Liberia.

Rev. Nathan Sites and wife (Sarah Moore) sailed for China in June, 1861; arrived at Foochow Sep-

tember 19. Dr. Sites died February 10, 1895. Mrs. Sites resides at 802 North Sixth Street, Harrisburg, Pa.

James Edwards Skinner, M.D., and wife (Susan Hunt Lawrence, M.D.) sailed for China in October, 1897. P. O., Foochow, China.

Rev. Wm. G. Smart and wife (Eliza Brown Newton), missionaries in the Madeira Islands, joined the Methodist Mission March 7, 1898; recognized as missionaries of the Society by the Board November 22, 1898. P. O., Funchal, Madeira.

Rev. Julius Smith and wife (Mary Emeline Price) sailed for India November 12, 1890. P. O., Toungoo, Burma, India.

Rev. Lucius Chambers Smith and wife (Ellen Augusta Griswold) went to Chile in September, 1878, in the self-supporting work. Mrs. Smith died December 28, 1878, in Chile. Mr. Smith married Sara Orchard January 10, 1881; arrived in Mexico February 25, 1884; died March 15, 1896. Mrs. Smith resides in Wooster, O.

Rev. Joel A. Smith and wife (Florence L. Van Fleet) arrived in China October 12, 1884. Mrs. Smith died December 12, 1884. Mr. Smith left China in August, 1885, and is now in the Utah Mission, and pastor of Cliff Church in Salt Lake City. P. O., Salt Lake City, Utah.

Rev. Stacy A. Smith arrived in China November 5, 1889; left October 13, 1892. In Kansas Conference. P. O., Oshkosh, Wis.

Miss Florence B. Smith sailed for Chile in 1897. P. O., Santiago, Chile.

Miss Marian C. Smith sailed for Chile June 29, 1899. P. O., Santiago, Chile.

Rev. Geo. Blood Smyth sailed for China September 21, 1882; married Alice Barton Harris January 24, 1884; returned on furlough July, 1899. Address, 2905 Foster Court, Denver, Col.

Rev. Julius Soper and wife (Mary Frances Davison) arrived in Japan August 8, 1873; returned 1883; arrived again in Japan November 6, 1886. P. O., Tokyo, Japan.

Rev. John M. Spangler and wife (Martha A. Tryon) sailed for Argentina, South America, in June, 1887; went to Peru in 1894; returned in January, 1899.

Rev. Frank A. Spencer and wife (Mary) arrived in India in December, 1865; left in 1867. To Italy in 1873 and returned in 1874. Belonged to the Ohio Conference until 1878.

Rev. David Smith Spencer and wife (Mary Pike) arrived in Japan September 23, 1883. P. O., Tokyo, Japan.

Rev. John Oakley Spencer and wife (Amanda Ruth Cushman) arrived in Japan September 23, 1883; left March 4, 1899, on furlough. Address, 237 South Fifth Avenue, Mount Vernon, N. Y.

Rev. Wm. Sawyer Spencer and wife (Florence E. Gaffield) left for Mexico June 30, 1897. Mr. Spencer is President of Mexico Methodist Institute at Puebla, Mexico.

Rev. Justin Spaulding went to Brazil, South America, in 1836; returned in 1841; died in Moretown, Vt., in 1865.

Rev. Rufus Spaulding and wife arrived in Liberia January 1, 1834; left May 17, 1834.

Rev. Lee W. Squier and wife arrived in Japan September 5, 1881; left May 5, 1887. Mr. Squier was discontinued from the Northern Minnesota Conference in 1896.

Rev. Everett S. Stackpole and wife (Elizabeth A. Blake) arrived in Rome, Italy, March 14, 1888; left Florence, Italy, June 20, 1892. In Maine Conference. P. O., Augusta, Me.

Miss Maria E. B. Staunton sailed for Liberia October 25, 1854; died in Liberia April 15, 1856.

Rev. Steen Andreas Steensen and wife went to Norway in 1858. Mr. Steensen died in Christiania, Norway, in 1878.

Rev. Wm. H. Stephens arrived in India in January, 1880; married Mary C. Elliott September 14, 1886, who died July 24, 1893. Mr. Stephens married Anna M. Thompson May 1, 1895. P. O., Bombay, India.

Rev. Richard Stephens arrived in Mexico in 1875; transferred to New Mexico in 1878. Afterward returned to Mexico, where he died in 1896.

Rev. Leslie Stevens and wife (Minnie Jane Phillips) sailed for China April 15, 1890. Mr. Stevens died in China July 26, 1894. Mrs. Stevens resides in St. Paul, Neb.

Rev. Thomas H. Stockton and wife went to South America in 1883. Mr. Stockton died in South America July 29, 1892.

Rev. Geo. Irvin Stone and wife (Marilla Mark Bachelder) arrived in India December 31, 1879; left February 3, 1897. Mr. Stone is a superannuated preacher of Bombay Conference. Address, 25 Munroe Street, Titusville, Pa.

Rev. James Sumner Stone, M.D., arrived in India December 31, 1880; married Kate Elson November 27, 1884; left India May 1, 1888. In New York Conference. Address, corner Mott Avenue and One Hundred and Fiftieth Street, New York city.

Rev. Andrew Stritmatter sailed for China June 8, 1873; married Lucinda L. Combs, M.D., in November, 1877, at Shanghai; left China September 9, 1880. Mr. Stritmatter died November 22, 1880, in Denver, Col. Mrs. Stritmatter resides in Washington, O.

Rev. George Arthur Stuart, M.D., and wife (Rachel Anne Golden) sailed from San Francisco for China June 27, 1886. P. O., Nanking, China.

Rev. Homer Clyde Stuntz and wife (Estelle May Clark) sailed for India January 22, 1887; left India in March, 1895. In Upper Iowa Conference. P. O., Mount Vernon, Ia.

Rev. Herbert Woodworth Swartz, M.D., and wife (Lola Reynolds) arrived in Japan October 29, 1884; left Japan on furlough October 1, 1898. Resides at 312 Cherry Street, Syracuse, N. Y.

Rev. Wilbur C. Sweener sailed for Korea March 23, 1898. P. O., Seoul, Korea.

T

Rev. Marcus Lorenzo Taft sailed for China September 1, 1880; married Emily Louise Kellogg September 29, 1882. Left on furlough November, 1899. P. O., 480 Clinton Avenue, Brooklyn, N. Y.

Wm. E. Tarbell, M.D., and wife sailed for China March 17, 1875. Dr. Tarbell resigned in 1876 to become a teacher in a Government School in Japan.

John L. Taylor, M.D., and wife went to China in 1882; resigned in 1883.

Miss Alice Terrell sailed for China September 16, 1894. P. O., Peking, China.

Rev. Crawford Rockwell Thoburn arrived in India as a missionary December 13, 1885; left April 23, 1887; died May 6, 1899, in Portland, Ore.

Rev. David Lyle Thoburn went to India in 1893; married Ruth H. Collins at Lucknow, December 21, 1899. P. O., Lucknow, India.

Rev. James Mills Thoburn arrived in India August 21, 1859; married Minerva R. Downey December 16, 1861, at Bareilly, who died October 20, 1862, at Nalni Tal; Dr. Thoburn married Anna Jones, M.D., November 11, 1880, in Philadelphia, Pa.; was consecrated Missionary Bishop for India and Malaysia in May, 1888. P. O., Bombay, India. Is now on his way to the United States.

Rev. James M. Thoburn, Jr., and wife (Emma F. Merchant) arrived in India December 25, 1884; left December 4, 1888. In Detroit Conference. P. O., 21 Adams Avenue, E. Detroit, Mich.

Rev. James B. Thomas and wife (Elizabeth I. Wilson) sailed for India December 15, 1888. P. O., Agra, India.

Rev. David Wesley Thomas and wife (Mary Alice Annable) sailed for India August 17, 1861; arrived in India January 17, 1862; Dr. Thomas left India April 1, 1887. Mrs. Thomas left in the fall of 1887. Reside at 126 New York Avenue, Brooklyn, N. Y.

Rev. John Francis Thomson and wife (Helen Goodfellow) arrived in Argentina from the United States October 22, 1866. P. O., Montevideo, Uruguay.

Rev. Matthew Tindale and wife (Sarah Baker) joined the India Mission in July, 1886. P. O., Royapuram, Madras, India.

Rev. Elbert S. Todd and wife (Emma) arrived in China in November, 1867; left in May, 1869. Dr. Todd is now in the Baltimore Conference, pastor of Strawbridge Methodist Episcopal Church, Baltimore, Md.

Rev. DeLoss Monroe Tompkins and wife (Ida M. Foote) arrived in India December 22, 1884; left in March, 1887. In Rock River Conference. P. O., Belvidere, Ill.

Rev. Hiram Torbet arrived in India December 16, 1878; was accidentally killed in Bombay March 12, 1879.

Rev. Frank Dean Tubbs and wife (Isabella Kerr) arrived in Mexico September 17, 1888; left May 20, 1894; arrived in Argentina, South America, August 3, 1894. Mrs. Tubbs died April 6, 1897, at Mercedes, Argentina. Mr. Tubbs left for the United States August 6, 1897. Is Professor of Physical Science in Kansas Wesleyan University at Salina, Kan.

U

Rev. Wm. Henry Budgett Urch arrived in Singapore March 6, 1892; left May 15, 1894. In Michigan Conference. P. O., Ionia, Mich.

Rev. George S. Umpleby and wife (Izina E. Cole) arrived in Mexico in November, 1879; left in November, 1883. From October, 1887, to September, 1889, a missionary at Ensenada, Lower California.

Mrs. Umpleby died December 23, 1898. Mr. Umpleby is a superannuated preacher of the Southern California Conference. P. O., Santa Barbara, Ca

V

Rev. Milton Smith Vail arrived in Japan September 13, 1879; married Emma Catherine Witbeck January 1, 1885; returned on furlough in March, 19 Address, Baltimore, Md.

Miss Jennie Stevenson Vail arrived in Japan May 1890. P. O., Tokyo, Japan.

Miss Ruth Van Deren went to Chile in 1893; turned in 1898.

Rev. Benj. L. Van Dyke sailed for Malaysia October 21, 1899. P. O., Singapore, Straits Settlements.

Rev. Algernon Sydney Edwin Vardon joined the India Mission in 1881; married Emma D. Miles 1883; recognized by the Board as a missionary September 19, 1893; died November 2, 1898, at Hosha gabad, India. Mrs. Vardon resides at 11 Phay Road, Poona, India.

Rev. George Washington Verity sailed for China November 29, 1890, as agent in China of the American Bible Society; joined the Methodist Mission in September, 1893; married Frances Irene Wheeler December 20, 1893. P. O., Taian, Shantung, China.

Rev. Leroy M. Vernon and wife (Emily F. Bark) sailed for Italy June 28, 1871; arrived in Genoa August 16, 1871; returned in October, 1888. Dr. Vernon died in Syracuse, N. Y., August 10, 1896. Mr. Vernon resides at 717 E. Genesee St., Syracuse, N. Y.

Miss Charlotte C. Vimont sailed for Chile June 1894; returned in March, 1900. P. O., Des Moines, Ia.

Notes.

REV. ALBERT NORTON, formerly connected with our Methodist Missions in India, is now in charge of a boys' orphanage at Dhond, India.

The names of Rev. J. H. Johnson and wife (An Hanson) were omitted among the J's in our list of missionaries. They were sent to Norway in 18 arriving in Christiania August 24, 1890, and returned in 1888. Mr. Johnson died in Chicago, Ill., October 8, 1896. His widow resides at 793 W. Superior Street, Chicago, Ill.

In the record given of Miss Kate L. Russell, of the Chile Mission, it is said she married Rev. Robert O'Lane. It should be Rev. Robert Olave.

Rev. Brenton Thoburn Badley has been appointed Professor of English and of Political Economy Reid Christian College, Lucknow, India.

Rev. Charles W. Drees, D.D., the newly appointed Superintendent of the Puerto Rico Mission, arrived in New York from South America March 4, and sailed for Puerto Rico March 19.

Rev. Henry B. Schwartz arrived at Yokohama, Japan, February 2, and proceeded at once to his appointment at Nagasaki, arriving there February 7.

Rev. F. D. Bovard, D.D., has been appointed Bishop Walden Presiding Elder of the Chinese District of the California Conference to succeed the late Dr. Masters.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session March 20, Rev. J. M. Buckley, D.D., vice president, presiding. Devotional exercises were conducted by Dr. Buckley and Rev. J. L. Hurlbut, D.D.

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

The redistribution of the appropriation to the Hinghna Mission was approved.

The redistribution of the appropriation to the Central China Mission was approved, except that the balance of unused salaries of Rev. James Jackson and Rev. E. S. Little shall be retained for the sending out of new missionaries, or such other purposes as the Board may direct.

Permission was granted Rev. F. D. Gamewell, of the North China Mission, to return to the United States on a brief furlough, that he may have the treatment of a specialist for the benefit of his hearing, which has become greatly impaired.

The redistribution of the appropriation to North China was returned to the North China Finance Committee with the following statement:

"The Board is unable to approve the taking of \$2,000 from the appropriation for the purchase of land for a hospital at Peking, as the purchase of new property is the function of the General Committee. However, the Board greatly appreciates the generosity of the Hopkins family in offering to build a hospital at Peking, on condition that the land be purchased, and trust that some method will be devised for raising the money necessary for the purchase thereof. Failing in that, application should be made at the next session of the General Committee. Provision should be made for salary of Dr. W. F. Walker, and outgoing and salary of Mr. J. Victor Martin, and the \$1,000 due the Annuity Fund must be allowed."

The salary of Rev. J. O. Spencer was continued through June.

Rev. H. B. Schwartz was added to the Finance Committee of the South Japan Mission.

The American Bible Society was requested to pay the salary of Rev. H. G. Appenzeller while engaged with others in the translation of the New Testament into the Korean language.

The students of Drew Theological Seminary and their friends having contributed enough money to pay the salary of Rev. C. D. Morris as a missionary to Korea for one year, his outgoing was authorized, the outgoing expenses to be paid from the Incidental Fund.

Permission was given Mrs. W. B. Seranton, of the Korea Mission, now in Lausanne, Switzerland, to return to the United States on furlough.

The outgoing of W. B. McGill, M.D., returning to Korea, was authorized, and his proposition accepted to pay the outgoing expenses and be reimbursed from medical receipts after he has reentered the field.

Rev. Jesse L. McLaughlin and wife were approved

as missionaries to Malaysia, provided they pass the medical examination.

Mr. Geo. F. Secor was appointed a member of the Committee on Lands and Legacies.

Subscriptions were authorized to be made for copies of the Report of the Ecumenical Missionary Conference.

The granting of the use of the Board Room to the Chinese Sunday school on Sunday afternoons was referred to the Committee on Nominations and General Reference.

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

Notes on Missionaries, Missions, Etc.

MISS AGNES McALLISTER, of the Liberia Mission, arrived in New York March 14. She returns in poor health, and is in the Seney Hospital in Brooklyn.

Mr. J. Victor Martin is to sail for China April 7, to become treasurer and bookkeeper for the North China Mission.

W. B. McGill, M.D., is to return to Korea with his family this month. He will probably be again located at Wonsan.

Rev. W. F. Walker, D.D., of the North China Mission, sails April 7, returning to his field of labor.

Rev. B. O. Campbell and family, of the Chile Mission, arrived in New York March 10, and went on to St. Albans, Vt.

Robert Case Beebe, M.D., Superintendent of the Philander Smith Hospital at Nanking, China, has lately given at Allegheny College three interesting lectures on "The Dragon Empire," "The Physician in China, Native and Foreign," and "Mission Life in China."

Miss Charlotte C. Vimont, of the Chile mission, arrived in New York March 10. Her address will be Des Moines, Ia.

Rev. Jesse L. McLaughlin and wife sailed from New York March 17, on their way to Singapore, where Mr. McLaughlin is to take the place of Rev. J. R. Denyes, who has been transferred to Manila.

We much regret to note that Rev. James Jackson, of Central China Mission, has cabled to the Mission Rooms that he has withdrawn from the Mission.

Rev. M. S. Vail and family, of the South Japan Mission, returned to the United States last month, arriving in San Francisco March 5. Mr. Vail's health made the return necessary, and he is at present stopping with Dr. M. C. Harris, 679 Sixteenth Street, San Francisco, Cal.

Rev. J. M. Spangler, D.D., formerly of our South America Mission, has been appointed to supply the church at Yerington, Nev.

Rev. J. H. Nelson is returning on a short furlough from Brazil. His wife is at Stoughton, Mass.

Bishop Thoburn sailed from Calcutta early in February to inspect the Mission work at Rangoon, Penang, Singapore, and in the Philippines, accom-

panied by Rev. F. W. Warne. He is expected to sail from Manila about the 1st of April for the United States. His health is slowly improving. Mr. Warne will remain in the Philippines for several weeks and assist in the further opening of the work there.

The Star of India says: "Immediately after the session of the North India Conference Dr. and Mrs. J. L. Humphrey sailed from Calcutta for America, going by way of China, Japan, and Honolulu. Dr. Humphrey was with Dr. Butler, the pioneer missionary of the Methodist Episcopal Church in India, and his retirement after a long and useful service is a matter of regret to our whole Mission in India. The prayers of many will follow this worthy missionary couple, and all will desire for them calm seas and a pleasant passage, and that strength may be given to Dr. Humphrey equal to the strain that will fall on him during his service as delegate in the General Conference."

Rev. George W. Verity writes from Taian, Shantung, China, January 13: "The country here has been in a great state of excitement, anti-foreign and anti-Christian feeling manifesting itself in many acts of violence, culminating two weeks ago in the brutal murder of Rev. Mr. Brooks, of the Mission of the Society for the Propagation of the Gospel. It occurred forty miles from here. Well-drilled troops are here, and the officers say they will protect us, so we feel pretty safe."

At the Central Conference in India, which met in Calcutta January 31-February 5, Rev. D. L. Thoburn was elected agent of publishing house at Lucknow; Rev. A. W. Rudisill, D.D., agent at Madras; Rev. J. Culshaw, agent at Calcutta; Rev. W. T. Cherry, agent at Singapore. Rev. J. E. Robinson was reelected editor of the *Indian Witness*, Rev. J. H. Messmore editor of *Kankab-i-Hind*. A memorial to the General Conference was adopted unanimously expressing appreciation of the work of Bishop Thoburn, but stating that the growth of the work had been such that "at least two additional bishops are needed to adequately administer the field, and who shall be elected in such a manner as will secure both continuity of administration and close connection with the home Church, and still permanently reside in the field." The Conference arranged for the compiling and issuing of a hymnal for the use of the various scattered English congregations in India.

Will the Ecumenical Conference Pay?

THE Financial Committee of the Ecumenical Conference on Foreign Missions, to be held in New York in April, is endeavoring to raise \$40,000 to pay expenses. It is a large sum. The whole West India Mission of the Presbyterian Church takes less than this by about \$10,000 each year. Of the 27 missions of the Church there are scarcely half a dozen that take more. The writer was asked the other day—and by a very earnest friend of missions—why the money was not spent directly in missionary effort. "Would it not do more good?" It is a legitimate question, Will the Conference pay?

Missionary money goes further to-day than it ever did. It used to be said that it took \$1 to send one cent to the heathen. To-day, as a matter of fact, the money that goes abroad for the needs of mission workers hovers in almost all the churches around 90 per cent of the totals. That is, it takes one cent to send nine to the heathen. Just what this Conference exists for is to make all this money go further still.

For a century men and women have labored in many lands, and with many different methods. Some of these methods have proved more economical than others, but they have not been everywhere adopted. What is needed is to bring these more efficient methods to the knowledge of workers everywhere. The Conference is not a council to lay down laws; but the interchange of ideas and experiences will be a source of great help to all who desire to do the Lord's work well. In so far as the Conference can accomplish this it will do much to pay for itself.

Two topics of great importance will show what can be done. The first is that of Comity and Cooperation. That there is now, owing to denominational rivalry, a serious waste of money every year in the mission field, no thoughtful person will deny. The economic value of cooperation in minimizing waste is self-evident in the business world; nor is it any less so in the religious world. In the Conference will be representatives from all over the world and from every evangelical denomination—in itself an object lesson in comity of no little value. That the discussions in the Conference on this subject will hasten that perfect unity for which Christ prayed will be the wish of all; and what is said and done there can scarcely help but strengthen the purpose of everyone in the endeavor to accomplish it.

The other topic is that of Self-support. Many mission churches are already working actively in this direction, and have done much. Money that used to support native pastors, build churches, and carry on schools, hospitals, dispensaries, and presses is now liberated to be used in fresh channels for the further spreading of the Gospel. Many missions, however, still regard self-support as a sort of impractical ideal. If the stories of what has been done in other lands show them that it is very practical, and if the methods there successfully employed can be adapted to their use, then the discussion of this one topic will go far to justify all that the Conference may cost.

Economics are necessary, but still more necessary are dynamics. Right methods the missionaries must have to accomplish the most possible with the means at their disposal. But right methods will avail little unless there is behind it all the power of the home Church. To obtain this power the Church must have knowledge, knowledge of what has been done, what is being done, and what remains to be done. No man and no body of men can take an interest, sympathetic and helpful, in that of which they know nothing. This Conference is going to bring the tremendous facts of missionary success right into the hearts of many a man and woman who knows scarcely anything of it.—*Press Committee.*

Two Methodist Delegates to the Ecumenical Conference from England.

Rev. W. T. A. Barber, M.A., B.D.

Rev. W. T. A. Barber, M.A., B.D., was born in 1858 at Jaffna, Ceylon, where his father was head of the Missionary High School. Educated in South Africa and at Wesley's Kingswood School he proceeded to Cambridge and, after teaching at the Wesleyan Missionary College at Richmond, volunteered for educational work in Central China.



He laid the foundation of a high school for the sons of the upper classes in Wuchang, but after eight years was forced by the continuous ill health of his wife to return to England. In 1896 he was elected Secretary of the Wesleyan Missionary Society, but on the death of the Rev. Dr. Moulton in February, 1898, he was appointed Headmaster of the Leys School, Cambridge.

Mr. Barber is a graduate of London, Cambridge, and Dublin Universities.

Rev. Henry T. Chapman.

The Rev. Henry T. Chapman entered the ministry of the United Methodist Free Churches in 1867. He was born at Sandback, Cheshire, about twenty-two years before. He is still in the prime of life, and has filled several of the highest offices of the denomination. He was corresponding secretary for the two years 1893-1895, and at the same time was general superintendent of the Leeds forward movement, which owed its inception to him. At the end of his term as corresponding secretary he was elected to the position he now occupies of General Missionary Secretary of the United Methodist Free Churches of England. His duties require him to keep in touch with Home Missions as well as the four great Foreign Mission centers, China, East Africa, West Africa, and Jamaica. Mr. Chapman has set himself the task of increasing the income of the Society one third, and the signs are that success will crown his efforts.

As a speaker Mr. Chapman is forceful, striking

straight from the shoulder with solid prose rather than fanciful poetry, and yet in speech or sermon there is revealed beneath it all a deep undertone of tenderness and pathos. In the Conference Mr. Chapman will read a paper, under the general heading of Evangelistic Work, on the "Organization and Administration of Mission Churches."

Ecumenical Missionary Conference Program.

THE main meetings will be held in Carnegie Hall, New York city, the first one being on the afternoon of April 21. Benjamin Harrison will preside. The Rev. Dr. Judson Smith, the Secretary of the American Board and Chairman of the General Committee, will give an address of welcome, and there will be responses in behalf of the British, German, and Australian Delegations, and one representing the missionaries of all the Boards. The Rev. S. L. Baldwin, D.D., the Secretary of the General Committee, will also present its report. President McKinley will also make an address at the reception to be held in the evening, and there will be other addresses of welcome in behalf of the State and the city.

On Sunday a majority of the pulpits of the Evangelical Churches in New York and its vicinity will be filled by delegates to the Conference.

The business meetings will begin on Monday morning with three addresses in Carnegie Hall on the Authority and Purpose of Foreign Missions, the Source of Power, and the Supreme and Determining Aim. The speakers will be President Augustus H. Strong, of the Rochester Theological Seminary; J. Hudson Taylor, Superintendent of the China Inland Mission; Robert E. Speer, Secretary of the Foreign Board of Missions of the Presbyterian Church, and the Rev. Dr. James Stewart, of Africa, a missionary of the Free Church of Scotland.

In the afternoon there will be ten sectional meetings, when these fields will be considered: (1) Japan; (2) China; (3) Korea, Burma, Siam; (4) India, Ceylon; (5) Malaysia, Australia, Oceania, Hawaii, Philippines; (6) Mohammedan Lands, (a) Turkey, (b) Persia, (c) Syria, (d) Arabia, (e) Egypt; (7) Africa; (8) South America, Central America, West Indies, Mexico; (9) North America, Greenland; (10) Hebrews in all lands. Special addresses will be given by missionaries from different fields in several evening sessions, and in other meetings as there is opportunity.

On Tuesday will commence the distinctive work of the Conference—the discussion of the great and practical questions arising in the conduct of Mission work. The evangelistic work will lead in the morning general session and several afternoon sectional meetings, while alternate meetings will present phases of Woman's Work and the problems connected with the organization and character of the Missionary Staff.

Wednesday will be Educational Day, similarly arranged to provide for the discussion of Higher Education, the training of teachers, industrial education, training of the blind, deaf mutes, etc. At the same time a sectional meeting will consider the wider

relation of Missions to Science, Discovery, Diplomacy, etc.

Thursday is especially set apart for Woman's Work, in its different phases; but side by side with their meetings there will be others for the discussion of the great question of Comity and Cooperation in the conduct of Mission work by different societies, with a view to prevent collision and waste in duplicating effort.

On Friday the dominant topic will be the development in the native churches of that self-support and self-direction without which their permanency and best growth are difficult, if not impossible. At the same time the organization of Mission Boards will be considered, with an afternoon meeting devoted to industrial training.

Saturday will be Young People's Day, and the topics will be the present missionary movement among students, the needs of the future ministry, the peculiar obligation of the present generation. Parallel with these will be the consideration of the questions presented by the non-Christian religions and the apologetic problems of missions.

On Monday Medical Missions will come to the front, Bible versions and the need of a Christian literature as the basis for the normal development of a Christian community.

Tuesday, the closing day, the Home Church will be the special topic; the reflex influence on them of missions; the power of the pastor, etc. Also Bible Societies, missionary philanthropy, and kindred subjects.

The meetings outlined above will be largely technical and confined to the mornings and afternoons. The evening meetings will be more popular in character and include addresses by well-known and effective speakers, missionaries, pastors, and laymen of the United States and Canada and Great Britain. The overflow meetings will be held in halls and churches near Carnegie Hall.

Report of the Ecumenical Conference.

THAT the need of all may be met and that the substantial value of the Conference may be preserved for future consideration, the Executive Committee have decided to publish a report under the title:

ECUMENICAL MISSIONARY CONFERENCE.

This report will be published in two volumes, handsomely printed and bound. The material will be carefully prepared and edited, so as to exclude nothing essential, and include nothing nonessential, and will be in three parts. I. The Story of the Conference—its origin, conduct, and personnel. II. Contributions of the Conference—Papers, Addresses, and Discussions. III. Appendix, including, (1) a list of Foreign Missionary Societies with official addresses; (2) the Organization and Roll of the Conference; (3) a Summary of Missionary Statistics; (4) a Selected Bibliography; and (5) an Index.

This report should be in the hands of every pastor and every missionary worker, and in the library of

every Church, Sunday school, and Christian Endeavor Society. It will cast a flood of light on the problem of Missions, and it will bear testimony to the power of the Gospel to uplift fallen humanity and establish Christian society.

That the volumes may be within the reach of all, the retail price has been fixed at \$2.50. Persons subscribing before May 1 will, however, receive them for \$2. Send word at once to the Publication Committee, Ecumenical Missionary Conference, Room 823, 156 Fifth Avenue, New York city.

Methodist Episcopal Church, South.

DR. W. R. LAMBUTH, Senior Missionary Secretary, returned to Nashville January 24, 1900, after an absence of six months in Japan, China, and Korea. He brought with him two Chinese youths, aged seventeen and twenty years. They are grandsons of Li Hung Chang, and nephews of the ex-Chancellor of the Imperial University, recent tutor of the emperor. They are now studying under a private teacher, and later expect to enter Vanderbilt University.

The first annual meeting of the Cuban Mission was held in Matanzas, Cuba, January 31 and February 1, 1900, Bishop Candler presiding. The statistics reported 7 missionaries, 11 preaching places, 3 Cuban preachers, 248 members, 293 probationers, 11 Sunday schools, with 574 scholars, 6 day schools, with 289 scholars. The total collected on the field, including Twentieth Century Fund, was \$2,758. Ricardo Elizari, an ex-priest and a former lieutenant colonel in the Cuban Army, was received on trial.

A fine lot for a church has been purchased at Matanzas, and a church building is to be finished by June. It is proposed that a college for young men be established in Matanzas, and one for young women in Havana. The following were the appointments: D. W. Carter, Superintendent;

Havana—G. N. MacDonnell, I. E. Barredo, T. E. Leland; Matanzas—H. W. Baker, A. C. Holder; Cienfuegos—H. W. Penny, one to be supplied; Santa Clara—W. E. Sewell, Ricardo Elizari; Santiago de Cuba—H. B. Someillan, one to be supplied.

The China Mission recommends the correlation of the mission schools into one compact system, the establishment of Suchow University as the central institution of the system; the election of a Board of Trustees on the ground consisting of nine missionaries; the election of an Advisory Board in the United States, which shall include three of the bishops; the incorporation of the University under an act of the Legislature of the State of Tennessee, with Chinese, English, Engineering, Theological, Medical, and Law Departments. The foregoing contemplates the union of the Anglo-Chinese College in Shanghai and the Anglo-Chinese College in Suchow into one institution—an academy of high grade being retained at Shanghai to meet the demands at that point, to which will be added a commercial department which will enlarge its sphere of usefulness, and strengthen its hold upon the business community.

GOSPEL IN ALL LANDS.

MAY, 1900.

OUR EDUCATIONAL WORK IN PUEBLA, MEXICO.

BY REV. FRANCIS S. BORTON, D.D.

PUEBLA is the capital of the state of the same name. It is 7,100 feet above sea level. It is 117 miles southeast of Mexico



F. S. BORTON.

city, and 207 miles from the port of Vera Cruz.

In full view from the city are the eternally snow-covered peaks of the volcanoes of Popocatepetl, "The Smoking Mountain;" Ixtaccihuatl, or "The Woman in

White," and Orizaba, or "The Star of Day."

Puebla is one of the prettiest, as it is one of the cleanest cities of Mexico. It is noted, as was Athens, for its great religiousness. As I lately indicated, in a number of *The Converted Catholic*, you can gain ten thousand years of indulgences by repeating the "Lord's Prayer," and "Hail Mary," five times before a certain cross in the atrium of the church of Santo Domingo, in Puebla.

Puebla was founded April 16, 1531, or twelve years after the conquest of Mexico by Cortez, and just eighty-nine years before the Pilgrims landed at Plymouth.

It was first known by the Aztec name of Quetlaxcolapan, or "River of Hides," from the

fact that a great number of tanners lived along the banks of the little river that crosses the city, as they do to this day. The Spaniards afterward named it "Puebla de los Angeles," or City of the Angels, from the tradition that the angels assisted in the building of the magnificent cathedral.

The coat of arms of Puebla represents angels assisting in the erection of the cathedral towers.

For three hundred and fifty years the city bore the angelic name, but was for the third time rechristened, when, in honor of the great victory of General Zaragoza over the French, May 5, 1862, the enthusiastic Liberals gave it its present official name of Puebla de Zaragoza, or "City of Zaragoza."

As has been hinted, it has always been the great stronghold of Romanism in Mexico. But in the good providence of God there came a day when the pure Gospel of the Son of God found an entrance here.

Protestantism drew its first uncertain breath in Puebla, when, in the year 1869, the first evangelical services were held by the Rev. Arcadio Morales, of the Presbyterian Mission. That meeting was attacked by a mob of frenzied fanatics, and the few Protestants barely escaped with their lives.



A STREET IN PUEBLA.

There were but eight Protestants and over three thousand fanatics. A storm of wind and rain put the mob to flight!

The work of the Methodist Episcopal Church in Puebla began in the year 1873, when Dr. William Butler, of sacred memory, established an orphanage here. During the last twenty-five years we have had our trials and our triumphs. We have had our heroes and our heroines, and God will crown them all at that last day.

Our work in Puebla began in a part of the old Inquisition buildings, from the thick walls of which we dug out several skeletons of people who had possibly been walled up alive. Our present property here was once a convent for nuns, and when Prof. L. T. Townsend, of Boston, was here, ten years ago, he dug up the bones of babies from beneath the roots of a giant tree in our school yard here.

We have in Puebla to-day a Mexican Methodist Institute, where all branches are taught, from the primary department to the theological, and a normal school for girls, where the very latest and best systems of instruction are pursued.

The former school is under the able superintendence of Rev. W. S. Spencer, and the latter has for its devoted and very able leaders the Misses Limberger and Purdy.

Both schools have been full during the past year, and we are constantly receiving applications for admission from some of the leading families of the city.

From the first it has been the aim of those in charge of our educational work in Puebla to give the best possible courses of instruction, and all such efforts have been more than justified by the records of the great majority of young men and women who have gone out from us to be teachers and

preachers within the bounds of our Conference.

On November last we celebrated the twenty-fifth anniversary of the establishment of our Mexican Methodist Institute. It was a memorable occasion, at which were present some of the most distinguished of our graduates in the persons of Revs. J. M. Euroza, the only living member of the first theological class, P. F. Valderrama, V. D. Baez, A. Cabrera, G. Sherwell, V. Mendoza, and others.

Last year Rev. W. S. Spencer, the president,

was providentially enabled to inaugurate a new electric light plant complete in all details, that furnishes light for both our schools and the church. Also a new library room and several other much-needed class rooms and additions to the dormitories.

As before stated, we use the latest and best modes of teaching, and our textbooks are in Spanish, English, and French. Our boys and girls, from sixteen to twenty years of age, are easily the equals in scholarship and general intelligence of their American cousins of that age, and are their undoubted superiors in

music, drawing, penmanship, and the use of language. It would be a surprise and a revelation to those who read this if they could see and hear the work done by some of our Mexican Indian boys and girls in the lines indicated.

Professors A. Cabrera and A. Rojas, who have charge respectively of the scientific and literary departments of our Institute, could easily command high positions in the schools of the government, and at better salaries. Professor Cabrera goes for the second time as our lay delegate to General Conference. Prof. G. Manning has charge of our musical department, and is very capable.



MISS LIMBERGER AND MISS PURDY.

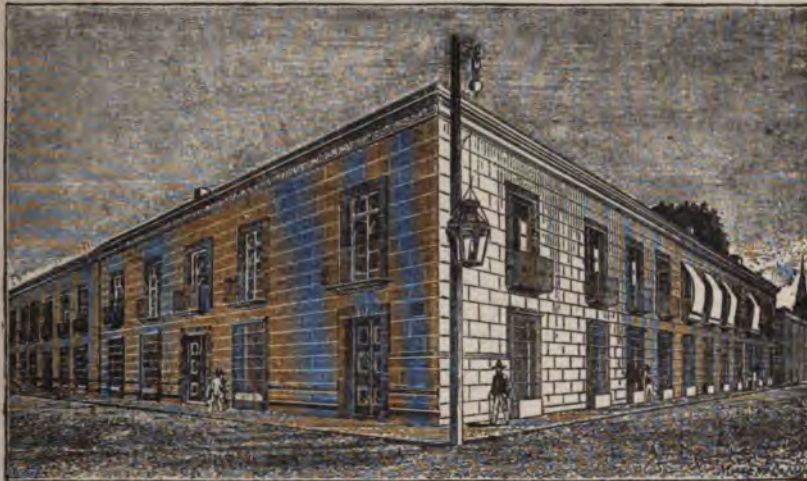
In regard to the theological department, of which I have had charge for the past three years, it will be enough to say that the aim has been to make the students familiar with all the great doctrines of the Church, and to arouse in them a love of study and research by the use of the best approved text-books now in use in the leading theological schools of our Church at home. Above all, we have endeavored to make good preachers out of our boys, in the best use of that common and, at times, abused term. We have no reason to be ashamed of the graduates of this department of our work.

We have 500 pupils in our two schools here, and could easily have 1,000 if we had room for their accommodation. We are gaining an entrance into the hearts and

education, their Protestantism, and their loyalty to the Gospel of Jesus Christ will be of great weight.

Many of them will form homes of their own, Methodist homes, and all such will be, and are, light and life-giving centers all over this land.

It is a hard, prosaic, and altogether unromantic work—this educational work in foreign mission fields. It is not at all times an inspiring task for those engaged. There are many discouraging features, many trials and cares and crosses, and at times the flesh is very weak. But as in all other mission fields so in Puebla, we are certain that our labor is not in vain. We are sowing the land with good seed in the shape of educated and dedicated Christian men and women,



METHODIST MISSION BUILDINGS IN PUEBLA.

homes of this fanatical city by means of our schools more than by any other method, and last year was the best in the history of both the boys' and the girls' school.

The religious life of the students is cared for by means of chapel exercises daily, four Epworth Leagues, weekly prayer meetings, Sunday services, and Sabbath school, and personal work among the students on the part of the teachers, which is really the best method of all. There are but few of our students who are not professed Christians.

As year by year our young men and women go out to take their places in the active duties of life, they go as powerful and persuasive factors in the redemption of Roman Catholic Mexico. Many of them go back to Roman Catholic homes, where their

and no seed sowing more glorious could occupy the time and intelligence of any herald of the cross anywhere.

Already we are seeing many precious results, and we are sure that if all who have contributed to this work could see, as God does, its present and prospective influence, they would thank God with us, and take fresh courage.

Puebla, March 14, 1900.

KINGDOM of Peace ! whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on thy heavenly harmonies.
Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing :
" Behold, the kingdom is at hand ! "

EIGHTY-THREE YEARS OF AMERICAN BIBLE SOCIETY WORK.
1816-1899.

BY EDWARD W. GILMAN, D.D.,

Secretary of the American Bible Society.

IT is a good thing to have an object in view. The American Bible Society has one; very simple, very definite, very easily understood. Its aim for eighty-three years has been "to encourage a wider distribution of the Holy Scriptures." Starting with the postulate that the Bible is a book of such intrinsic worth that it ought to be found everywhere, it devotes all its energies to promote that result. When famine prevails in a country, the thing of prime importance is to send cargoes of corn and potatoes—details of grinding and baking may be attended to when the raw supply is at hand. So if the book is to be used for private devotion, for individual instruction, for public enlightenment, for the furtherance of the kingdom, the thing first needing attention is an ample supply of

the inspired volume, making it easy to be procured in every community, by every family, in every school; so that whoever will, be he rich or poor, wise or simple, may have access to the Old and the New Testament in "the tongue wherein he was born."

The aim of the Society is still more exactly defined. So far as the English language is concerned its work is limited to "the version in common use," and its issues of the Scriptures in every language are to be "without note or comment."

Its founders avoided, and wisely avoided, the task of amending and improving the Authorized Version. They found a book

which had been devoutly read in the homes of English-speaking people for more than two centuries, and had remained amid all changes of civil government, of ecclesiastical polity and practice, and of doctrinal belief; and that book they undertook to circulate. While perhaps no one claimed

that it was absolutely perfect, it was accepted by all denominations, and against its distribution no valid objection could be raised. At the famous Hampton Court conference in 1604, the Bishop of London said, "If every man's humor should be followed, there would be no end of translating."

And so from 1611 until now, one generation after another has tried its hand in revising, amending, improving the work of King James' translators: now in the way of abridgment, now

of rearrangement, now to better the phraseology, and now to change the rendering; sometimes under the inspiration of denominational zeal, and again in the interest of exact scholarship. Archaisms have been pointed out; errors of translation detected; the underlying text is proven to be inexact and faulty. It appears that the translators—profoundly learned men in their day—did not appreciate all the niceties of Greek grammar or understand the genius of Hebrew poetry. Hundreds of men since their day, wise and unwise, conspicuous and obscure, have attempted to correct their errors, or to substitute better versions of the Bible, and the end is not yet.



EDWARD W. GILMAN, D.D.

No one can look with indifference on such efforts. Individual members of the Bible Society have been forward to promote so desirable an end. The Company of American Revisers held all their meetings, from 1871 onward, at the Bible House, and six of the most faithful and eminent of their number were members of the Bible Society's Committee on Versions. But the Society itself has had other and engrossing work to do, and the failure thus far of every attempt to attain the high ideal of a perfect English version is a vindication of the practical wisdom which incorporated in the constitution in 1816 the provision that "the only copies in the English language to be circulated by the Society shall be of the version in common use."

WITHOUT NOTES.

No less important was the restriction which forbade the Society to accompany its editions of the Scriptures with notes and comments. A book like the Bible is sure to find commentators without number. It had been so before the year 1816, when the names of Scott, Matthew Henry, and Adam Clarke were familiar household words. There has been no lack since that date. The mention of such names as Barnes, Bush, Alexander, Jacobus, Lange, the *Speaker's Commentary*, the Butler Bible Work, assures us that of making commentaries there is no end. The notes of the Genevan divines—"most profitable annotations upon all the hard places," as they were called in 1560—retained a measure of popularity for a hundred years, but they did not then, and would not now, meet with universal acceptance, and it was King James's dislike of them that led him to direct that the new version which he was consenting to inaugurate should be free from note or comment.

But parents, teachers, pastors, scholars, editors, are all the time doing their best to bring out the real significance of this wonderful book; with different interpretations, it may be; from antagonistic points of view; with novel expositions; with all the help of modern scholarship; with new light from the study of manuscripts and monuments; with better understanding of what the original Scriptures meant to those who first received them; and with large appreciation of the book, as designed not for one race or one century, but for every man and for all time.

Wherever the book goes, in whatever

tongue it is printed, helps will be wanted in the way of concordances, glossaries, dictionaries, commentaries, for the better understanding of that which is obscure and the practical enforcement of that which is plain, and such helps will be provided as often as the demand arises. The editor of the *Congregationalist* writes "Bible Studies" for his paper, and forthwith they are translated into Hindustani, and then printed in a newspaper at Bareilly, and reproduced in book form at Lucknow.

But from such work the Bible Society stands aloof, not casting a shadow of censure on any effort to make the dark things plain, not attempting to discriminate between the opposing doctrines which men may deduce from the same inspired chapter; but holding firmly to the position that while there may be doubtful interpretations set forth by different schools, and different theories as to the way the Scriptures are to be used, it will not for a moment be questioned that all Protestant denominations, at least, will agree in circulating that English text of phrase and diction which is so imbedded in English literature and life, which has had so much to do in molding the character of Anglo-Saxon people from the days of Tyndale and Coverdale, and which has held its place so tenaciously since 1611.

So the aim of the Society has been not to interpret, but to circulate; not to explain, but to distribute; to provide the Scriptures—and the Scriptures alone—in the largest variety and at the lowest prices, leaving it to other agencies to unfold the meaning and to apply the truth for building up of character, the reformation of life, the promulgation of doctrine, and the establishment of righteousness in the earth.

There were at the outset some persons who would have been more ready to lend their countenance to the Society had it been willing to include in its issues prayer books and metrical versions of the Psalms. In the early English Bibles these aids to worship were usually bound within the same covers as the Holy Scriptures. But the principle according to which the preparation of explanatory notes was relegated to other agencies easily determined this question as well, and cleared the way for one single, definite aim: *the wider circulation of the Holy Scriptures, without note or comment, throughout our land and throughout the world.*

COMMENDATIONS.

It would be superfluous to quote in this connection any testimony to the importance of this object from those whose antecedents assure us of their prompt assent and hearty cooperation; but for some who would depreciate the importance of the Society's work, it is opportune to hold up to view the sentiments of representative men who are not generally regarded as supporters of the cause.

Said Professor Huxley to Dr. Northrup, in reply to the question, "What is your opinion about the value of the Bible in education?" "I hold to the Bible as a great educator. It is an unquestioned fact that for the last three centuries this book has been woven into all that is best and noblest in English literature and history."

In literature; and so Hall Caine acknowledges his indebtedness to the Book of books: "Whatever strong situations I have in my tales are not of my creation, but are taken from the Bible." Now it is the prodigal son, now Esau and Jacob, now Saul and Samuel, and now David and Uriah.

Matthew Arnold recognizes the convincing power of detached phrases: "It is astonishing how a Bible sentence clinches and sums up an argument."

We hail it also as a sign of the times when a prelate, so eminent in his communion as Cardinal Gibbons, takes a position at variance with the universal practice of his denomination and pronounces a discourse in his cathedral church at Baltimore in which with argument and illustration he enforces "the sacred duty of hearing and reading the word of God." Nor can we forget the pastoral letter promulgated by the third Plenary Council held in Baltimore in 1884, in which bishops and archbishops declare "that the most highly valued treasure of every family library, and that most frequently and lovingly made use of, should be the Holy Scriptures."

Two hundred and fifty years ago a famous assembly of divines at Westminster formulated a truth in a sentence which we do well to remember: "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man;" and herein we find reason for pressing on with this work of distribution.

THE SOCIETY'S WORK.

Starting with this aim, consider what has been the work of the American Bible Society,

and in what direction its results are to be seen.

At its organization in 1816 it had before it what seemed an ample field in providing for the wants of our own land, though its founders, even at that day, when foreign mission work was in its infancy, declared their purpose to make the influence of the Society felt in other lands, whether Christian, Mohammedan, or pagan. They chose the word "American," as they said, "to indicate, not the restriction of their labor, but the source of its emanation."

So long as the colonists were subject to Great Britain all their supplies of Scriptures were imported, and not until 1782 was the first English Bible printed on this side of the ocean—a small 18mo book, in producing which the publisher lost the sum of £3,000 in specie—a book so rare that a copy has been sold in modern days for \$650. From 1790 onward many editions were brought out by publishers in Philadelphia, New York, Boston, Trenton, Worcester, and elsewhere; which, however, were inadequate for the wants of our growing republic, comprising in 1816 eighteen States, with a population of 8,000,000.

The founders might have felt appalled had they anticipated such results as the doubling of the area of the country in eighty years; the acquisition of immense regions like Texas, California, and Alaska; a more than eightfold increase of population; a vast influx of foreign immigrants; and the addition of 27 States to the 18 then on the roll—this area to be traversed by men sent out to circulate the Holy Scriptures; these families, whether in crowded towns, or in remote hamlets, or in mountain solitudes, to have the word of life offered to them; these communities to be supplied with the one book from which in church assemblies, in Sunday schools, in neighborhood prayer meetings, and in private houses, they might certainly learn of truth and duty.

The receipts of the Society during its first year were \$37,779, and its issues 6,410 volumes; in the year closing March 31, 1899, the receipts were \$370,064.33, and its issues exceeded one and one third millions; its total issues in eighty-three years being nearly 66,000,000 volumes.

Such results as are tabulated in the Annual Reports of the Society are due to a variety of causes, among which may be

mentioned the large cooperation of philanthropists throughout the land, especially as organized in auxiliary societies for the maintenance of county depositories of Bibles and the supply of local needs; the munificent bequests of noble-minded men and women who loved the kingdom of God, and sought to promote its welfare after their lives on earth were ended; the hosts of people desirous to enroll their names and the names of their children as members for life of an organization so directly related to the well-being of the country and of mankind, and the words of approbation and benediction spoken by ecclesiastical bodies of every name.

ITS METHODS.

With a single object in view, the methods of work pursued have been as flexible as the varying conditions of life have required.

It has been a cardinal principle to get the Scriptures into the hands of the people at as low a price as possible. So, while securing the best possible workmanship and material, the books have been sold at uniform prices throughout the land and without regard to profit, all societies being allowed and encouraged to buy the Scriptures at cost, and provision being made for the supply in exceptional cases at prices below the cost. "A wider circulation," not increased returns, has been the aim. So by grants in aid, by concessions in price, by allowance of credit, local societies by the thousand have been encouraged to keep on sale in small quantities supplies of books, where heads of families, pastors, teachers, and others could obtain what they needed for their own uses or to give away.

Special consideration has been given to various classes of men. Provision has been made for the blind by books in embossed type, to be read by the finger tips alone. For American Indians, as a temporary provision, the Scriptures have been printed in Dakota, Cherokee, Muskokee, and other tongues, that the sons of the forest might not fall of the life to come through ignorance of the language which must sooner or later take the place of aboriginal dialects. For families of immigrants special editions have been printed, containing in parallel columns French, German, Italian, and other languages with the English, that they might more easily acquire a knowledge of the speech of their foster land, and become the

sooner identified with the people of this great republic.

For the army and the navy; for seamen on lakes, rivers, and oceans; for hospitals, asylums, penitentiaries, and charitable institutions; for immigrants at their ports of landing on the Atlantic or the Pacific coast; for freedmen coming out of bondage and darkness into a new world of citizenship and of literature; for missionary work throughout the land; considerate regard has always been had, first, by providing the Scriptures in the most needed varieties and at the lowest price; and second, by generous grants in such amounts as the resources of the Society have enabled it to make.

Furthermore, under the conviction that extraordinary means are needed to search out the destitute and ignorant who know nothing of the Bible and have no means of finding and obtaining the Scriptures, the Society, with the efficient aid of its auxiliaries and friends in all the States and Territories, has again and again carried out the colossal undertaking of canvassing the entire country, with the aim of visiting every family, especially the most forlorn and the most bigoted, and offering to supply parents and children with the Scriptures at the lowest price, and with the understanding that no family which desires the Bible shall be left unprovided because of inability to pay for it.

Of course, considering sectarian prejudices and infidel hatred, it was not to be expected that the Bible, even under these circumstances, would make its way into all habitations; but it is gratifying to note, as the result of two of these costly and protracted efforts, that the entire number of families reported to be visited was 11,764,416, and that out of 1,299,150 of these which were found destitute of the Bible, 850,061 were supplied by sale or gift, and 598,924 persons besides.

These widely extended explorations have been followed by an offer to supply Sunday school scholars with Bibles of their own at special rates, and probably 500,000 have thus become owners of the book since 1891.

FOREIGN LANDS.

The work of the American Bible Society has also extended to other lands. It has circulated the Holy Scriptures in nearly one hundred of the different forms of speech which our race has inherited from the men

who projected the tower on the plain of Shinar. It has its agents in eleven capital cities. Missionaries of every name are found among its correspondents and co-workers. It had last year its regiment of nearly four hundred and fifty men engaged at its expense as distributors of the Bible in foreign lands. More than one half of its issues annually go into the hands of pagan, Mohammedan, or nominally Christian people outside of the United States. Not less than 323,978 of them were sold in China alone in 1898, and about six and one half million volumes in the various dialects of that empire have been printed during the last fifty-three years.

RESULTS.

But as for ultimate results, what mind but that of omniscience can trace them? What pen can record them? While duty is ours, results are from God, who giveth the increase.

After weeks of drought a copious rain comes down to fill the rills and streams and saturate the parched soil. Men speak of it as worth millions of dollars in reviving the verdure of forest and field, in quenching the thirst of man and beast, in starting the wheels of industry, in averting disaster and death—all this wrought by drops of water falling upon the earth and passing out of view.

So the Scriptures go forth to men with their benediction, and the whole human family is blessed. Men learn what they ought to believe concerning God, and what duty God requires of them. Morality, religion, faith, hope, love, alms-giving, philanthropy, patriotism, revive and flourish, and God in Christ has praise from human lips. Vice, crime, hatred, idolatry, profanity, wantonness, drunkenness are done away, giving place to noble thoughts and self-sacrifice for the common good. God's book enlightens the heart, and through the truth which it reveals men are regenerated and made heirs of heaven.

The rain is of little avail without the sun; and rain and sun together will not secure a harvest unless seed be sown; and all together are useless unless there be certain constituents of fertility in the soil; and so in the providence of God many things must "work together;" but he honors his own book by giving it special power, and those who have access to it become wise.

The Society has poured out the water on the thirsty ground; has held forth the word of life; has proclaimed the Gospel of Christ.

ILLUSTRATIONS.

These general statements might be confirmed by many specific cases. Let us adduce some evidence of the blessing brought to mankind through the circulation of the Bible. Dr. Farnsworth, of Cæsarea, in the *Missionary Herald* (March, 1896), describes the condition of churches in the Orient sixty years ago:

"The missionaries found in Turkey a number of churches, such as the Greek, the Armenian, the Jacobite, the Coptic, and others, claiming to be Christian and to take the word of God as their sure foundation. But that word, whatever it might have been to them in ages past, has ceased to be a fountain of instruction; had, in fact, become to the common people nothing more nor less than a fetich. It did not exist in the vernacular of any portion of the people. It was, indeed, read in their churches, but not understood. The reading was a form which it was supposed might have some mysterious influence. The book was held up for the worshiper to kiss as he passed out of the church. So far from being in common use was it that it was considered a sin for an unordained man to take it into his hands. The first work of the missionary was to translate the sacred Scriptures into the vernacular of the several different nationalities. This has been accomplished. The greatness and importance of this work can hardly be overestimated. It may be remembered that this land is not far from Babel. The word is now found in 27 different languages and characters, including even Koordish. In the meantime a complete change of sentiment has been wrought in the minds of all the people as to the use of the Scriptures. So far from believing it a sin to take the book into their hands, they now believe it to be their duty to have it, to study it, and to make it the guide of their lives. Despite all political changes, despite all opposition, here is this book, in all these different languages, and here is the change of sentiment, and great must be the result, both temporal and spiritual, in future ages as well as in the present time."

The contrast appears also in a statement from another honored missionary in the same part of the world. Dr. Barton writes: "After

my experience in the mission field I feel more strongly than ever before the importance of Bible distribution. I have seen in my own experience so many cases where the word of God has been the nucleus around which has gathered a congregation, and which has resulted in a Christian Sunday school, a day school, and a church, that I have the greatest faith in the word itself."

In our own land we have escaped manifold disasters because the Bible has always been an open book. Half a century ago the voice of a prophet proclaimed in our metropolis that "barbarism was the first danger of the republic." If the peril has been averted, it has been through the Bible, and through those who have used the Bible both for defense and attack.

Some forty-five years ago, a colporter of this Society, having made his way to a wild, mountainous district in one of the central states, found a community remarkable for ignorance and irreligion. The patriarch was a man ninety years old, who had settled there thirty years before, and had had eighteen children, most of whom had grown up and had large families, but were unable to read a word. One son, sixty-two years of age, had nine children, none of whom could read, and all but two were married. A grandson had eight children, all grown up in the same manner. This colporter supplied every family with the Bible, and told them as best he could the good news of salvation, taught them to pray, and passed on.

No long time elapsed before a report came that there had been some marvelous conversions in that neighborhood, and when the Society's agent visited the place two years later he found that about a hundred persons had been converted, thirty of whom were lineal descendants of one man. The character of the whole community had been changed. The people were still illiterate, but their profanity and ribaldry had given place to the language of prayer and song. Many of them could not read, but they had heard the truth and obeyed it. Said one of them, "I love to have it in the house, whether we can read it or not. *That's the little book we're trying to go by now.*" And another said, "Every time they read out of that little book it makes me cry, and I can't help it." Who can tell, who can imagine, what that community would have been had it gone on for fifty years longer without the Holy Bible.

This is but a single case, but it describes in brief the work of the Bible Society and its results; its work, to encourage the wider distribution of the Holy Scriptures without note or comment in our country and in other lands; and its results: men and women converted; families rescued from degradation; children nurtured in an atmosphere of purity and brotherly love; neighborhoods freed from pollution and vice; communities exempted from the cost of providing for criminals and paupers; and the nation made more prosperous and happy.

New York City.

MEN NEEDED IN CITY MISSION FIELDS.

BY REV. A. F. SCHAUFFLER, D.D.

FIRST: Men who love their Lord supremely. Emphasis on the word "supremely." This bars out at once all who are seeking for a living, and who prefer that living in the city, for various reasons. There are such men, and many of them. It bars out all who want City Mission work as a stepping-stone to "something better." It bars out all who have gone into the ministry because there they found the "easiest line of cleavage" to self-support and respectability.

In fact, no man should ever go into City Mission work, unless he is inwardly pressed to do so, and unless he is willing to live and die in it. He must so love his Lord that he

is ready to be unknown to the world, and, if need be, bury himself in some East Side, or South End, and there live and work till he drops. That kind of man will accomplish something, and that kind of man is sorely needed in every large city.

Second: Men who love their Bible intensely. If this book is from God, then it stands in a position that no other book stands in. In the Bible the minister finds his credentials, and his orders from the King, whose ambassador he is. To preach on Hall Caine, or any of the modern novels, is to put dishonor on the word, for it is equivalent to admitting that to-day we find nothing in the word that is of equal impor-

tance. An intense love for the book will result in a deep study of that book.

This in turn will shape the whole ministry of a man. He never need fear that he will become unfruitful. It is of far more importance that a minister know his Bible well, than that he know all that is said about "Criticism" of any kind. The people need the word, and the history of nineteen centuries shows that when that is given to them, they are blessed, and no amount of mere culture or philosophy will raise men from the dead level of their sins. God's word, blessed by God's Spirit, does that, and nothing else does. The man who can truly say, "Thy word is sweeter to my taste than honey," is the man who will preach with power.

Third: Men who love their fellow-men devotedly. There are many men in the ministry who love books much more than they love men. To leave a book (sometimes even a novel), in order to pay visits among their people, is to such a man a sore cross. Pastoral visiting is to them quite a bore, and they seem to dislike to give the needful time to listening to the wants and woes of those in trouble. The root of the difficulty is that they do not love their fellow-men, and take a deep and sincere interest in that which interests them. The result is that the people soon learn that the missionary is not in sympathy with them, and they let him severely alone.

I know a missionary who will willingly sit up all night with a drunkard, when he is meeting a crisis in his life, so as to help him fight the battle out victoriously. I know another who gave up his Thanksgiving dinner with friends, so as to take an inebriate to dine with him, as he knew that that day would be one of peculiar temptation to his struggling friend.

Such love as this will tell in the work of a city missionary, and there is nothing that will take its place. If the people get the idea that the worker has come to "study interesting experiments" in sociology, or civic problems, or anything but their own eternal interests, they will let him alone, and his work for their uplifting will be a failure.

Fourth: Men who can lead in the work intelligently. There are too many already at work whose ideas do not go further than that they must try "to do good." But unless there is a very definite idea as to how to do the good aimed at, there will be much

activity, but little progress. In the complex state of modern life there are multitudes of details that must be taken into account before we reach the best results with the least waste of energy.

The tendency of all City Mission work is toward the Institutional Church, which ministers to the threefold nature of man. Body, mind, and spirit call for attention. So there are gymnasiums, outing clubs, drill exercises for the body; reading rooms and libraries, kindergartens, classes of all kinds for the mind; and in addition to all these, there are the spiritual services of the church and Sunday school.

Leaders in these various departments of activity are liable to collide, for each one wants to press for the recognition of his own special line of activity. All of them want "more time" and "greater facilities," and if the leader of them all is not thoroughly competent, he will soon have things in such a tangle as will give him brain fever. The secular will soon outrun the spiritual and choke the life out of it unless it is watched with ceaseless vigilance.

This the intelligent leader will avoid, and he will so teach all his workers the relative importance of things, that they will consent to follow his lead, and cooperate with him for the general good of all. But this means that the missionary must be much more than a preacher. He must be a man of affairs and know how to put others to work, and keep them at it, as well as keep them in their right places.

A prominent minister of the Congregational body was once asked as he was complaining of overwork:

"Why do you not have an assistant minister, such as your people have offered you?" His only reply was:

"What would I do with him?"

At such a reply one stands aghast, and feels like exclaiming: "Tell it not in Gath, and publish it not in the streets of Ascalon," lest the world laugh at our lack of intelligence.

It is seen that second-class men are not wanted in the City Mission field. For the fact is that to carry a City Mission work to large success, calls for more variety of talent than to do the same with a church on the avenue. Great preaching power will do the former, to a considerable degree, but it takes much more than this to do it down town.—*N. Y. Observer.*

REVIEW OF TWELVE YEARS OF OUR INDIA MISSIONS.

BY BISHOP J. M. THOBURN, D.D., LL.D.

[Extracts from an address read before the Central Conference in India in February, 1900.]

IF spared a few months longer, I shall have completed twelve years of service as superintendent of our missions in southern Asia. For reasons well understood by you all, it may be taken for granted that the General Conference will not again ask me to assume alone a responsibility which is manifestly beyond my strength. Whatever changes may or may not be made, I assume without question that I am about to lay down, in part at least, a burden which was beyond the strength of any one man at the outset, and which has been steadily increasing ever since.

It is not probable that the peculiar conditions which have prevailed during these twelve years will be repeated, and it may even be that this brief period will take its place in the history of our Mission as, in a manner, a preparatory episode, during which we have learned many invaluable lessons, and in some measure at least, it may be hoped, have learned how to adjust ourselves to the stupendous task which will confront us in the early years of the new century. During these twelve years we have taken advanced ground in several important particulars.

THE POOR HAVE THE GOSPEL PREACHED UNTO THEM.

In the first place, in a much fuller and broader sense than previously, we have learned how to become messengers of God to the poor. As a general rule it has been observed that wherever we are willing to carry the Gospel message to the poor and depressed classes, God has set before us an open door to the hearts of the people. It is true, of course, that from the first planting of our Mission in India we have given more or less attention to the poor as well as to the higher classes, but it has only been in recent years that we have realized in a fuller measure that we have a special obligation and a special mission to those who are in a large measure despised by the children of this world.

In accepting this mission we have not only received God's blessing, but in all probability have been building more wisely than we knew. In every age the presence of a living Christ in a believing heart soon begins to lift its possessor in the esteem of

men, and where large numbers are thus in very deed made living disciples of the living Christ, they will inevitably rise as a people. The despised Christians of the year 1900 will, if genuinely converted, become the founders of Christian communities which will stand at the head of society in the year 2000. But it is not for position in society that we must labor. We must as messengers of Christ give him and his salvation to the people who are willing to receive our message, and trust the result with God.

INCREASE OF INDIAN WORKERS.

Another hopeful feature of the work in these twelve years has been the rapid increase of our native Christian workers, especially those from the lower ranks of society. In admitting large numbers of our preachers to the privilege of ordination to the ministry, we have taken another step in the direction of a still wider expansion of our work among the common people. In some cases we have not been sufficiently guarded in our course, and both in the admission of candidates to baptism and the ordination of preachers, we have no doubt over and over again made serious mistakes. It is better, however, a thousand times that we should have to frankly admit and record such mistakes, than that we should through long years wait in comparative idleness for the appearance of better candidates who are never likely to come. We have been learning, and, I rejoice to say, learning successfully, that we must take Christianity, with all the ordinances and appliances which belong to it, to the people in good faith, and give them a Christian Church with wide-open doors and with common privileges free to all believers.

MAKING FULL PROOF OF THEIR MINISTRY.

A third advanced step during these twelve years has been in the promotion of Indian preachers to the position of presiding elders. A first step, it is true, had been made in this direction more than twelve years ago, but the policy has been not only continued, but extended, and although here, as in other particulars, we have been obliged to record some failures and mistakes, yet on the whole the experiment has been more than satisfactory. It has to a very large extent

inspired our preachers and people with a new sense of their personal responsibility and trust. In adopting this policy thus far we have undoubtedly taken an important step toward a wider sphere of labor, and a very much larger measure of success than we have before known.

TERRITORIAL EXPANSION.

Still another encouraging feature of our work may be noted which has largely developed during these twelve years. Our work has greatly expanded, in two senses of the word. Twelve years ago we had just secured the reluctant consent of the Missionary Committee to the adoption of our new mission at Singapore. Now we have the Malaysia Mission Conference, which in many respects is exceptionally prosperous, and have just added the distant Philippine Islands to this Conference, thereby adding two additional languages to the more than twenty tongues in which our workers have been preaching Christ. On the extreme northwest we have reached the distant city of Quetta; on the north we are knocking at the doors of Tibet and Nepal, while in the remote wilds of the Upper Godavery a new field has been carved out among a people hitherto wholly neglected.

But when I speak of the expansion of our work I do not refer so much to our occupancy of distant places as to the somewhat extraordinary expansion which has taken place within our interior boundaries. All through Northern and Western India our preachers have penetrated to towns and villages where twelve years ago we did not even dream of going. So eager and ardent did many of our preachers become, that in time it became necessary gently to curb their zeal, and insist on more completely indoctrinating the converts received before assuming additional obligations. It is easy, of course, to point out many errors, some of them of a painful nature, into which some of our workers have fallen while pressing forward in this manner among ignorant and superstitious people. Our failures have been very many, and yet the general result is one for which we cannot sufficiently thank God. In the future we may well hope that our mistakes will be fewer and our success even greater.

THE CHRISTIAN COMMUNITY DEVELOPING.

I mention only one more hopeful development which has appeared in the character of

our Christians during these twelve years. We cannot place too high an estimate upon the enthusiasm which has in many places been developed in the hearts of the people, especially when we remember how utterly wanting any such manifestations were in the earlier years of our work. Enthusiasm is almost a necessity to successful Christian work. In our earlier years in India nearly all manifestations of that enthusiasm which make successful Christian work possible were wanting.

Now we see vast audiences profoundly stirred with deep religious feeling as they join in singing songs of praise, and especially when singing what might be called the Christian war songs of the coming crusades which are to bring India to Christ. The announcement of the noble hymn, "The morning light is breaking," is sufficient to stir the hearts of vast congregations, who take up the song as if they saw the final triumph of their master from afar, and by faith were bringing it before their near vision. We are still living and working in the day of small things, comparatively, but these tokens of progress and of increasing life and strength assure us that during the brief period now closing we have been accumulating mental, moral, and spiritual material which will prove of invaluable service in the early years of the coming century.

In closing this brief address, I am glad of the opportunity which it gives me of expressing my deep sense of obligation to my missionary brethren and sisters, and in no less degree to the noble company of native workers, who have faithfully supported me during these eventful twelve years. Whatever measure of success I have seemed to achieve is owing to them alone, and it is out of this fullness of a grateful heart that I invoke God's richest blessing upon them, one and all, now and evermore.

"HENCEFORTH" my walk and life below
The power of Christ must clearly show;
No more in vanity of mind,
But to God's will my will resigned.
—Eph. 4. 17-18.

"Henceforth" no other lord I own,
My aim to live for Christ alone;
Instead of self, God's blessed will
My only purpose to fulfil.
—2 Cor. 5. 15.

"Henceforth" his work on earth I share,
And help his kingdom to prepare,
By catching men from sin's dread strife
To share the blessing of his life.
—St. Luke 5. 10.

HINDRANCES WITHIN THE CHURCH TO MISSIONARY PROGRESS.

ONE hindrance is the *failure of many within the Church to keep before them the chief end of the Christian Church.* To keep this end in view, it is necessary to turn a deaf ear to many contradictory voices, and to hark back to Christ, the one authoritative voice. Immediately before the withdrawal of his visible presence, our Lord charged with a weighty charge, to the end of time, his newly constituted Church; and this was the charge: "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations." "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." And they did tarry; "and they were all with one accord in one place . . . and they were all filled with the Holy Ghost."

The Church, thus created by our Lord, and endowed by his Spirit, is set apart to a definite and well-defined work. That work is to make God known; not so much to instruct, or to educate, or to refine, as to convert, to sanctify, to make men, in heart and life, like Christ; not so much to establish a common worship, a common fellowship, and a common helpfulness, as to spread abroad in every land the knowledge of his forgiving and redeeming love.

That being so, the Church is not so much an educational institution as a soul-saving society. This is its distinguishing characteristic; the element of all elements, which separates it, with a broad separation, from every other society under heaven. Therefore Christians meeting from week to week for common worship, culture, and stimulus, and yet neglecting to seek the chief end of the Church, write themselves outside the Christian Church. They throw away the main article of its constitution. "Christianity would sacrifice its divinity, if it abandoned its missionary character and became a mere educational institution. Surely this article of conversion is the article of a standing or a falling Church. When the

power of reclaiming the lost dies out of the Church, it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where that power remains, there, whatever is wanting, it may still be said, 'The tabernacle of God is with men.'" Large numbers within the Church, wholly indifferent to this the Church's chief end, forms one great hindrance to missionary progress.

A second hindrance is the *failure of many within the Church to realize that the chief end of the Church can only be accomplished by the members composing the Church.* The Church is no abstraction, but consists of men and women who profess attachment to the Lord. If they, or a portion of them, are passive in respect to the chief end of the Church, to that extent the Church fails in her mission. There we have one of the greatest hindrances to missionary progress. All confess, in a general way, that every man ought to attempt to save the lost; but while all confess, large numbers do not have the duty brought home to them with the power of a burning conviction, and therefore it remains, at least in their case, undischarged. No doubt the loss to themselves is great; but think of the loss to his Church! The harvest wasting because of the lack of reapers, and yet so many standing all the day idle! The many professing to have the spirit of Christ, and yet wanting in its chief characteristic—looking abroad with compassion on the shepherdless heathen millions!

Nevertheless, the duty of bringing them to Christ is binding on all who profess his name. Why name ourselves after him if we do not the things which he has left for us to do? To his people he has intrusted this work; none other he asks, none other he expects, to do it. It may be said, "Innumerable duties are explicitly condemned and innumerable sins are explicitly enforced in the New Testament, but the duty of entreating those who have not yet believed in Christ to believe in him is not enforced, and the sin of neglecting to do it is not condemned." The answer is obvious. "That we ought to do our utmost to save men from sin and eternal death cannot be denied; but if we attempt to save them only because we ought, we shall most certainly fail.

"It was not in response to the imperious call of duty that the Son of God descended from the height of his celestial majesty to rescue men from eternal perdition, but at the impulse of irrepressible love. He was moved not by conscience, but by compassion. And we too, whether ministers or unofficial members of the Church, if we are to preach the Gospel as Christ preached it, we must preach, not because we ought, but because we must. It must become intolerable to us that the people about us, the men with whom we transact business, our friends, our neighbors, should 'be alienated from the life of God' in this world, and should miss eternal glory in the world to come. We must be impressed with the strong and vehement love for men which made Christ endure the cross, and, despising the shame 'for the joy that was set before him, of rescuing them from the pain of eternal death.' It is only by having created, by the Holy Spirit, within every member of the Church, 'the mind of Christ,' that every member comes to see that the chief business of the Church is his chief business, and then each will make it his chief business, not because he ought but because he must, in order to satisfy a consuming passion in them for the salvation of man."

A third hindrance is the failure of large numbers within the Church *clearly to apprehend how greatly men everywhere need the Gospel*. Ideas which were once outside the Church are in our day finding a place within the Church, and are doing not a little to modify its sense, if not of the necessity, yet of the urgency of missions to heathen peoples. These ideas may not be very openly expressed, nevertheless they are there, working in the mind, restraining the efforts, and dampening the enthusiasm of many for the missionary enterprise. And while they may not have actually taken possession of large numbers, the people know of their presence, and even the knowledge of their floating about, however vague and undefined, has an influence—an influence not stimulating but paralyzing.

It is said, "God has made as many religions as skins; let us leave every man to his own, and trust the Great Father to welcome all"—as if God, notwithstanding the incarnation and death of Christ, was equally pleased with the immoral rites of heathen worship and the pure acts of Christian devotion; as if the God, equally pleased

with both, could be the righteous and holy God.

Again: "There is enough truth in heathen religions to sustain the souls of the worshipers, and to prepare them for larger discoveries of God when these discoveries are made either here or hereafter"—as if heathen religions sustained and strengthened lofty, moral, and spiritual ideas, and—like the Hebrew religion—fitted in to a larger conception of God, revealed in the Gospel of his Son; as if the religion and condition of the heathen generally did not witness to the opposite.

Again: "The heathen, being ignorant of the Gospel, sin without blame, and will have another chance in the world beyond"—as if the heathen affirmed that they sin without excuse; as if men, through the abuse of even the little light enjoyed, may not miss the greatness and glory to which they have been called.

These and the like views are silently doing their work, hindering but not helping the Church in her great mission of evangelizing the world. "The heathen are in the hands of a just and merciful God, but so are we; and what will be the sentence of his justice against us, if we refuse to send them the Gospel which he has intrusted to our hands for them? And will not the fires of his infinite mercy turn to fires of fierce indignation, if we make his very love for them the excuse for our neglect.

"They are here, within our reach, millions upon millions of them, many weary with sorrow and suffering, and it is in our power to give them divine consolation; many of them in those heathen lands crushed with a sense of sin, and we know of God's infinite mercy; many of them feeling after God in the darkness, if happily they may find him, and we have to tell them if they are seeking God it is because God is seeking them. They are men, whatever their future may be.

"It is worth while for them to know here of the infinite love of the Son of God that moved him to stoop from the height of his glory, and with impatient mercy to come and to seek those who had erred and gone astray? Is it worth while for them to listen, as you and I have listened, to the parable of the prodigal son? Is it worth while for them to be invited, as you and I have been invited, to be guests of the Lord Jesus Christ at his table—his friends and

his brethren? Does God care to have the heathen know in this world all that you know about himself? Whatever your speculations may be about the possibilities of the infinite and future, is not the heart of God yearning to have his children home soon? Does he want to wait for them until they have exhausted the years of this mortal life? Is not his heart touched with the indifference of their hearts to himself? We have not to do with great impersonal spiritual laws, we have to do with a person of immeasurable love. He is longing to see the heathen at his feet; and to satisfy the heart of God, here and now, by bringing them there, should be the earnest and passionate desire of every true and loyal servant of his."

Such are some of the hindrances within the Church to missionary progress. How are they to be removed? We must begin each with himself. We cannot evangelize the world unless we ourselves have been evangelized. Those alone are interested, active, and enthusiastic in this work whose hearts are freed from guilt, purged from sin, and made to overflow with love and praise. To be endowed with power from on high is to have all hindrances removed, and to be ever praying with a deep and intense earnestness: "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations" (Psa. 67. 1, 2). —*Rev. George Smart, in Missionary Record.*

THE PASTOR AND MISSIONS.

WITHOUT the pastor to lead in all missionary education, to urge the cause of missions from the pulpit and in the social meetings, to plan methods of systematic giving, little is ordinarily accomplished. Hence it is that missionary leaders have come to say that the whole question of retrenchment or extension on missionary fields depends upon the pastors. The statement ought not to be true, but it is true. There ought to be in every strong church laymen and devoted women who would carry on the the education of the people in knowledge and in giving even in the absence of pastoral activity; and there are women who do this chiefly in the interest of the special societies in which they are so deeply interested. But the general missionary societies, home and foreign, of the denomination must for the present look to the pastors to lead in the maintenance of that steady interest which alone can produce steady giving. It is important, therefore, to consider whether the missionary sermons of the average pulpit are best adapted to meet this need.

First, as to the frequency of such sermons. There are churches which do not hear genuine missionary sermons even once a year. At the time of the annual offerings for home and foreign missions, if they be taken at all, the pastor gives ten minutes before or after the sermon to the matter, stating the amount of the Society's debt and the need of a liberal contribution. For the rest of the year the subject of missions is left chiefly to

the women. This is not an exaggeration of the condition existing in hundreds of churches all over our land. These churches nearly always send some contribution for missions, because they have in them earnest souls that give without being urged.

But assuming that the pastor does make it a rule to preach at least one or two missionary sermons in the course of the year, how shall he go about it? What is a missionary sermon? It is a sermon designed to arouse the interest and move the wills of Christian people to do their part in supporting the missionary enterprise. Its purpose is not by any means the mere raising of money, for missions may be advanced by the sympathy and prayer as well as by the funds of the Church; but sympathy and prayer that are not accompanied by material contributions are open to suspicion. We are not sure but such a sermon should be entirely separated from any appeal for funds.

The missionary sermon should aim at the development of the missionary spirit rather than at the enticement of dollars from men's pockets by some appeal to sentiment or prejudice. This principle at once determines certain characteristics that the true missionary sermon must possess. It must be prepared and preached with the pastor's full measure of ability; not perfunctorily and slightly, as a disagreeable task that must be got through with somehow. It must be biblical in its substructure, and not merely

by virtue of a motto text. It must be based on an intelligent knowledge of missions, not merely as they were seventy years ago, or twenty years ago, but as they are to-day. The sermon must have a subject more specific than simply "missions." It must aim at something and hit it.

MISSIONARY SERMONS.

How shall the preacher prepare a missionary sermon? There are three steps, as there are in the preparation of any sermon—information, industry, inspiration. The order does not matter. One man will begin with a considerable fund of miscellaneous missionary information in his mind or among his clippings and periodicals, which must be gathered and arranged by industry and then made effective by the inspiration that comes from prayer and meditation. Another will have plenty of interest and enthusiasm, but little information. Of the three requisites we do not hesitate to say that the one most often deficit is industry.

Pastors who expect to spend hours of earnest labor on a passage, with lexicons and commentaries and the latest exegetical aids, before they are ready to write an ordinary sermon, sometimes seem to think that a missionary sermon can be thrown together in an afternoon; pieced together out of former discourses and antiquated books, with perhaps a few statistics, and a five-minute peroration on our mission as a "world-power," bringing in Dewey and the stars and stripes.

No missionary sermon, or any other sermon worth listening to, can be made without work. If the pastor be a reader of the best missionary literature throughout the year, with some system for preserving the results of his reading, the labor of selecting and arranging for a sermon will be much lessened. If not, he must expect to spend time searching the pages of books and magazines for pertinent illustrations of the principles which he intends to enforce. In any case, everything must bear on a definite topic, and irrelevant matter be rigidly excluded.

Such topics as the following may be suggested for missionary sermons. For home missions: "Is the little country church worth saving?" "What becomes of a young man that goes to the city?" "Foreign missions at home"—a sermon on the foreign-born populations. "What home missions have done for the middle West."

"The pioneer missionaries of this State." "Beginning at Jerusalem." "The working of the leaven." "Patriotism that pays"—two kinds, one kind that expects to be paid for services to the world, another that is willing to pay for the advancement of the nation. "God's war taxes." "Cooperation of missionary forces."

For foreign missionary sermons these are a few of the subjects that might be treated by a progressive, industrious pastor: "Is the heroic age in missions past?" "A famine that endures"—the spiritual famine of heathendom, as compared with the present famine in India. "Does 'all the nations' (Matt. 28. 19) include the Congo people?" "Our mission school abroad." "A nation in a day." "Plain tales from the hills"—alluding to Kipling's stories about the British in India, the low type of morality, the crass selfishness and egotism; contrast some other "tales from the hills"—missions in the hills of Assam, for example; the true, Christlike bearing of "the white man's burden" in uplifting native races. "Foreign missions not an optional enterprise." "Crises in missions." "The dignity of the missionary's calling." "Exiles for Christ's sake." "Who is to blame for retrenchment?" "Comity in missions." "Some living heroes." "Missions and civilization." "Open doors." "The Gospel a universal message." "How much ought this church to give for foreign missions?" "Is the Gospel reaching the educated classes—of India, Burma, China, Japan?" "The religious future of Japan." "The machinery of missions"—organization, cost of administration, etc. "Missions the main business of the Church." "Religious unity—shall we approach it through modification of views or cooperation in evangelization?" "Missions and war." "Nineteen centuries of beginnings." "Can missions fail?"

Such topics as these will require facts as well as theories to make into good sermons. Missionary reports, books, cyclopedias, periodicals, and the denominational papers must be searched. Maps must be consulted. Statistics must be studied. In matters touching the finances of missions it will be wise to use caution lest wrong inferences be drawn. The denominational "per capita" illustration should be very sparingly used, if at all; it is not worth much.

If the pastor has the courage to get down to local conditions, ascertain the number of

members of his own church who give to missions: *their* per capita contribution will be worth something; and the number of noncontributors will have value. Definiteness is the secret of power. We are inclined to think it would be a good thing in many churches for the pastor, after securing the approval of his officials, to name an amount which the church should and could raise for foreign and home missions, just as is some-

times done in the case of State missions. A missionary sermon that emphasizes specific facts and principles, and seeks to secure a specific result, will not be likely to fail of divine blessing and rich fruition. Similar treatment of other denominational causes will readily suggest itself to pastors who have made use of the material of the sort we have ventured to describe.—*The Standard*.

THE PASTOR'S INTEREST ESSENTIAL IN MISSIONS.

FOR the success of collections for missions there is one condition which is absolutely essential, *the intelligent interest, the enthusiastic cooperation of our pastors.* They hold largely the key to success or failure of any plan: it will be like so much dead machinery without their support. As a rule, the interest of the pastor in missions measures the interest of his church. The remark is often made that the ministry does not have the influence it once did. While admitting that times have changed, and that the pastor is no longer the only educated man in his parish, yet still he is our "pastor and teacher." He is by our side in the hour of sorrow; he still marries our children and buries our dead. His touch of love still binds us to him, and he may, if he will, lead his people on to higher and better things. It is for the pastors, by their own enthusiasm, to kindle a passion for missions which shall stir the careless and the indifferent, and make all feel that missionary zeal is at once the heart and the life blood of the Church of Christ.

It is to the credit of our ministry that so many are thoroughly aroused, and are practically at work in various ways. A friend recently told me of a plan he once followed of having every Sabbath morning, before his sermon, a five-minute prelude on missions, adapted especially to the men of his church. In contrast with this, a pastor recently, who came from another denomination, abolished the whole system of our denominational missionary work, on the ground that these collections cut into the money wanted for current expenses. A man who has not sufficient interest to make a missionary plan for his church, and a heart to push it when made, ought not to be settled over a church. To quote from Dr. McKenzie, "The American who does not be-

lieve in foreign missions denies his ancestry, his country, and his God."

There is one thing certainly every pastor can do, namely, provide at least once a month, in the mid-week, a missionary meeting. I fear in a majority of our churches, the old "Missionary Concert," so called, has gone. I would not ask for a revival of this exactly, but for a service which shall take its place; a service which shall make a study of missions in the whole world. In our late civil war the heart of the nation was with the army, for every family had some representative "at the front." Our churches ought to consider our missionaries at home and abroad as our representatives "at the front," and follow them as we did the army.

Lay out a whole year's work and assign different portions of the field to different individuals for them to study and report upon. There is no story more glorious or fascinating. Why do all our churches want to hear the missionaries? One reason certainly is that they have something to say of personal and definite work. Let us make our meetings very definite and practical, with the latest facts. What a place in these meetings to study *God in history!* And the man who reads history without this thought has left out the key. Such a study broadens men. Professor Irving Wood, of Smith College, has said: "No subject for study will give culture more than the study of missionary work. Philistinism is provincialism, and nothing opposes provincialism and broadens sympathy as the study of missions."

Change the name of the meeting. Call it "The work of the army at the front," in India, or China, or Alaska, or Puerto Rico, as the case may be. There will be a new definiteness and earnestness in our prayer.

Our thoughts will follow not the "flag" only, but the "cross," without which there would never have been a flag worth following. Yes, with a new purpose, we want together to *plan the work and then work the plan.*

And I would press this interest in missions upon the pastors of small and feeble churches, as of equal importance to them as to those settled over stronger churches. From experience on Home Missionary Boards I know very well the discouragements in the little communities, and sympathize with the burdens of the men who are placed over the feeble churches. But is it not true that one reason for discouragement is the narrowness of their vision?

It is the home missionary church that especially needs the uplift that comes with the broader outlook. Even if the gift of the little church is but a few dollars, it would feel that it was definitely connected with the great movements of the age, even to the end of the earth. It is a part of the great army, and is, therefore, no longer small. It has fallen into line, having put on the uniform of the king, and is doing service in his name. Let the pastors everywhere make it known that missions are the business of the Church, and not its pastime, and the world will honor the Church as never before.

We glory in the "Student Volunteer Movement," and their enthusiasm to be sent to the front. Let us kindle a new fire in our churches that shall provide the money to put these young soldiers, as fast as they are ready, out on the fighting line.

We rejoice in the splendid leadership of so many of our pastors in all missionary work; and may we not urge upon all the magnificent opportunity to be earnest and true in this holy war, not only to save America, but to carry the Gospel of the Son of God into all the earth.

And what is the motive for all this effort to gather more that we may scatter more?

It is God's *command* surely. The Bible in the Old Testament and the New clearly shows the emphasis that he put upon it. Giving was a part of worship. "Ye shall not appear before the Lord empty; everyone shall give as he is able." Again, "Let each one of you lay by him in store as he may prosper." It is "each" and "everyone," and in proportion to ability, in the Old Testament and the New alike. The Scriptures always lay the emphasis upon these two points, universality and ability. God apparently keeps his record differently from ours; the church treasurer counts what he receives; God, with knowledge of our ability, counts what each man has left. *Giving is a test of discipleship.*

But the positive command is not the chief motive. It is *love*, the same which brought Jesus Christ into the world, "to seek and to save that which was lost." Man's need as the awful background, and a passionate desire, in loyalty to the Master, to follow along the path he trod, have for nineteen centuries furnished the supreme motive which has led men to suffer and to sacrifice in order to plant the cross in the darkest corner of the world.—S. P. Capen, *President of the American Board.*

THE OUTLOOK IN INDIA.

THE nineteenth century is drawing to a close, and it is natural to look around and draw such conclusions as are possible regarding the prospects of Christ's kingdom in India. Statistics are not available of later date than 1890. Hence general impressions only can be given.

1. *Prevailing notions of Christianity.*—At the beginning of the century the Hindu masses were ignorant of our religion. For many years, perhaps for nearly half the century, their idea was that its distinguishing characteristics were eating beef and drinking brandy. With the common people Hinduism is *caste*, and its preservation depends

chiefly on careful attention to daily meals. Hence they thought that each convert was forced to eat beef. The spread of education and the wider dissemination of Gospel truth are dispelling these crude notions. Every advocate of Ram or Krishna or Ganpatti feels it necessary now to argue that his favorite incarnation is superior to Christ. This cannot be done without acknowledging the excellence of our Lord's character. Again, almost every large village has some inhabitants who can read English. Indeed, in many parts of the country, scarcely a town is to be found that has not among its men some who have been taught in mission

schools and colleges. Hence every year impresses more and more widely upon the Indian mind the truth that *Christianity is Christ*. The missionary, with Paul, cannot but rejoice that even though in many cases it be of "faction," yet, "in every way, whether in pretense or in truth, Christ is proclaimed."

2. *The changes which are taking place in Hinduism.*—Professor Ramsay shows how common it became in the second century for the votaries of the Roman cult to appropriate principles from Christianity and maintain that they were ancient Roman doctrines. The same thing is to be observed among modern Hindus. They will assert that the Christian doctrines of the divine fatherhood and human brotherhood and of salvation by grace are essential parts of Hinduism. When they are reminded of the teachings of their *Shastras* on the nature of God, on transmigration and Karma (or works), they fail to recognize the contradiction that exists. There is a strange heterogeneousness in Hinduism, and this reflects itself in recent Hindu writings. They contain the strangest medley of ideas, with apparently a most naïve unconsciousness of their conflicting nature. This looseness of thought and absence of logical acumen constitute a discouraging element in the outlook, especially when it is coupled with the general neglect of reading and independent study. Purohits, or family priests, may be seen conning their limited portions of the *Shastras*, while they pour the sacred water and offer the leaves of flowers, but the reading is as mechanical as the ritual, and is the mercenary performance of a paid substitute. Taking the country at large, one is impressed with a sense of the all-pervading

WORLDLINESS OF THE PEOPLE.

Their very worship teems with it. Go to the great temple of Kalighat. The whole scene has an air of greedy merchandise. The priest must have his fee before he mumbles the consecration of his victim. The temple partner of the day sits openly at the receipt of custom. The blacksmith, who strikes off the heads of the animal victims, must have his perquisite, and the whole place is beset with vociferous beggars. It is true that there are sanyasies, and bairagies (ascetics), who are supposed to have renounced the world; but these men give the same impression. The prevalence of

hypocrisy and greed among them is notorious. There may be bright exceptions, however, in the Indian monasteries, as there were in the monasteries of the Dark Ages. But ritualism everywhere cramps the intellect, and frivolous literalism is a common failing in the learned.

Christian philosophy and Western science should eventually give a more serious earnestness to the Hindu mind, but the process is very gradual and slow in operation. A few years ago politics absorbed the thoughts of prominent Hindus, but there are signs that religious reform is now forcing itself to the front. Innovation of all kinds is shaking the stolid conservatism of the past. The struggle everywhere is for change. Fears may arise that the changes will not always be for the better, but faith in an overruling Providence gives the hope that the evolution will, on the whole, be upward.

3. *The expansion of missionary efforts.*—The middle of the century was approaching before English education was introduced. It was then vigorously taken in hand and combined with evangelistic teaching all over India, except perhaps in the Punjab and the Northwest Provinces, where orientalism continued to be the order of the day.

Up to 1850

SCARCELY A SINGLE BRAHMAN

had been converted, and the more numerous castes of genuine Hindus had been but very slightly affected by the proclamation of the Gospel. From that time converts from Hinduism proper grew in number and influence, but even to the present day, apart from English education and its associated evangelistic efforts, the millions of caste Hindus have been but imperfectly reached except by medical missions, which are far-reaching in their influence.

The bulk of native Christians in most districts belong to the Pariahs, Malas, Chamars, Santals, and other castes, and tribes which are not admitted to Hindu temples and are reckoned as outcasts and barbarians. Numerically these sections form but a small portion of the vast population of India. English education has, however, taken hold of myriads of the Hindus and is forming them into a great middle class, irrespective of their caste, or even of their provincial language. But at the same time the native Christian community sees its opportunity, and is entering this middle class in large

numbers, almost without its being known to what caste or tribe each individual originally belonged. In most places the missions encourage their converts to learn English, but in some cases the native Christian has to raise himself amid much opposition. The Christian who knows English feels himself the member of a great national class, and can have fellowship with thousands of co-religionists whose vernacular is different from his own. In some parts, notably in South India, the educated Christian is becoming a formidable rival even of the Brahman.

Forty years ago a most important indirect result of English education was that

ZENANAS WERE OPENED

to the visits of missionary ladies. Through zenana work, as it is called, the most direct and perhaps the most formidable assault has been made on the Hinduism of the middle and upper classes. The very poor cannot carry out the system in its completeness, and they are more accessible in consequence. Still, even among them, there is great scope for Gospel work by experienced and trained women. To carry on satisfactorily missionary work in the close preserves of the zenanas, systematic instruction needs to be given; at first some secular teaching may have to be imparted, or needlework taught, along with more direct Christian work, in order to obtain regular admittance, though perhaps not invariably so, as in former years. But when Christian instruction is periodically given, whether along with other subjects or not, whether with fee or without, its influence for Christ is great and far-reaching in its results. It was never more needed than now, and when combined with evangelistic work among the men, either by college Bible classes or visitation or otherwise, it will do much to break down that powerful domestic opposition to conversion which is such a hindrance to the progress of the Gospel. When the time comes that this influence is more widely felt, and when not solitary young men only but whole families shall make a profession of faith in Christ, the knell of Hinduism will be sounded.

4. *The outlook in the native churches.*—The numerical increase of the native Christian community has been steady, and when the great obstacles of a social and moral kind are taken into account may it be said

to be very encouraging. The outcome in self-support and independent effort has been, however, less than might have been expected. There are exceptions, of which the London Missionary Society Bhowanipore Congregational Church, and the Gopalgunge Mission to the Chandals of Furreedpore are remarkable examples. But it must not be forgotten that the best preachers and evangelists are secured by the missionary societies, and indigenous efforts cannot usually obtain prominent workers. The desire for independent enterprises is slowly growing, and there is much willingness for native Christians of different denominations to combine for conference and discussion, though perhaps not always to the same extent for united action. A feature of the present time is a great multiplication of Sunday schools and of various forms of Christian Endeavor among the young. This is a hopeful sign, as everything which tends to the nurture of spiritual life among the rising generation should be encouraged, and cannot but be fruitful of important results.

In estimating the progress made, the great increase of foreign missionaries and foreign societies, and the consequent occupation of new districts must be taken into account. It is difficult to tell, without detailed statistics, whether the increase in the districts which have been long occupied, and where churches have been in existence for many years, has been commensurate with the general numerical growth. The native evangelists, who, under the superintendence of foreign missionaries, have done so much to break up new ground, have been taken very largely from the older churches, which for this reason are not extending the Gospel in their immediate neighborhood to the degree that might perhaps otherwise have been expected, but the circumstances are not without parallel in the apostolic age, and it is difficult to see what other course was possible. The portions of India not yet reached by missionary effort are still so enormous in extent and vast in population that this process must go on for many years to come. If it were to be said that

ONE TENTH OF THE POPULATION

of India had been evangelized, it would probably be a great exaggeration, for though mission stations are dotted over the map of the country, multitudes have not been reached even within a radius of twenty or

thirty miles from the stations, or even from the large cities with their various societies at work. Any outlook which leaves this out of account will be sure to be more sanguine than truth admits. This must be faced and realized by the Churches. At the same time the analogy of past times and the great advances of the last half century should prevent any serious discouragement.

5. *The Samajes*.—The last fifty years have seen the growth of these movements. The Brahma Samaj of Bengal was the first to arise. It has since split into three opposing sects. South India started the Veda Samaj, and Bombay the Prathana Samaj. Benares gave birth to the Arya Samaj, which is, perhaps, the most active, and also the most bitter in its antagonism to Christianity. The Brahmas, having adopted some of the principles of our religion, enjoy some of its advantages, and have removed further from the traditional usages of the land. Their system has sometimes been called a half-way house. Some converts to our faith tried it before they became Christians, and found it wanting; but the Samajes, as a whole, are inimical to Christianity. The tendency is growing among them all to claim affinity with Hinduism, and in some cases to maintain that they alone are its true exponents. Time will doubtless show the hollowness of this Neo-Hinduism, as it did in the case of Neo-Platonism.

Mr. P. C. Mozoomdar, of whom Max Müller expects so much, approximates nearest to Christianity, though, like his fellows, he emphatically repudiates the Christian name; but he has only a small following, and does not, properly speaking, belong to the New Dispensation, which is the most recent of the three Bengali Samajes. If he is accused one day of uttering Christian sentiments, he hastens the next day to explain them away.

The Brahmas, like the Arya Samaj, profess to repudiate idolatry, and yet some of them now are for having it back, because their system is acknowledged to be unsuitable to the masses. Thus a Brahmoo has recently said, "To make it popular we must invest it in forms and ceremonies, which, however, must be *wholly idolatrous and harmless*." This looks like the counsel of despair.

These new sects have contributed to make Christ better known, yet it would be a mistake to regard them as the nucleus of a Christian Church. They may be destructive of some error, but construction and expansion must come through the conviction and conversion of individuals. The Churches alone are the natural channels for the spiritual life and power of Christ. Through them the lump will be leavened, and the old truth still remains true, that "except a man be born anew he cannot see the kingdom of God."

6. *In conclusion*, the beginning of the nineteenth century saw the foundations of God's temple marked out in only one or two small districts. The beginning of the twentieth century sees sections of the walls rising in all the four quarters of India, though the gaps are enormous in every direction. Who can tell how far the disconnected portions will be filled up before another hundred years have passed? The building, when finished, will be magnificent; but to be solid and sure it must be deliberately erected. It will have to meet many a storm before it is completed, but opposition may prove to be a blessing in disguise, and make the progress more true and firm. The great Master Architect will not rest, we are sure, till the topstone has been laid with songs of rejoicing.—*Rev. J. P. Ashton, in Chronicle of London Missionary Society.*

PROGRESS OF PROTESTANT MISSIONS IN CHINA.

THE growing influence of Christianity cannot be measured either by the numbers of communicants or inquirers. For many years past large numbers of Christian men and women have been scattered through nearly all the provinces of China, making their homes among the Chinese, with the avowed object of promulgating what is known as the "Jesus Religion." Their methods of propagandism—preach-

ing, conversation, schools, dispensaries, hospitals, and the circulation of Christian literature—only differ slightly. Their knowledge of Chinese is necessarily imperfect, and they often make grotesque and even serious blunders. As their methods and mistakes in the language are much alike, so, too, are their lives.

The direct part of missionary work need scarcely be touched upon. It consists in

awakening the conscience to a sense of sin by the preaching of "righteousness, temperance, and judgment to come." It dwells upon the justice and love of God, on the atonement of Christ, on that divine fatherhood before whose infinite compassions there is not a stranger, an alien, a foreigner; on the "one sacrifice for sin once offered;" and teaches that the purpose of the sacrifice, and of law and Gospel, is that men may live "soberly, righteously, and godly in this present world" in preparation for a stainless and endless life. It teaches that the morality of the great Teacher is but a "shadow of good things to come;" of the

HIGHER AND PERFECT MORALITY

demanding by the divine law, and that the power outside ourselves, which "makes for righteousness" and "helps our infirmities," is the power of God; that "God is love," and yearns over his wandering children; that he has "showed man what is good," and that "his only begotten Son," who in some mysterious manner "bore our sins in his own body on the tree," is "he who is alive for evermore," and "ever liveth to make intercession," and that he "hath abolished death, and brought life and immortality to light through his Gospel."

This, in brief, is the teaching of all Protestant missionaries in China, to whatever Church they belong, and, with one or two exceptions, all regard baptism as an obligatory confession of faith, and as the evidence of a complete break with the beliefs and practices of heathenism.

Under such teaching 80,000 Chinese in 1898 were making a public profession of the Christian faith. Many annually lapse—the greater number owing to family influence, and difficulties in the abandonment of the time and custom-honored social observances connected with idolatry; some because they find the moral restraints of Christianity too hard for them, and others because they hoped for worldly advantages which they failed to obtain. A large number of professing converts are employed by missionaries as servants, gatekeepers, teachers, printers, translators, and writers, of whose sincerity it may not always be possible to judge, as foreign employment is much coveted.

But after putting these and other dubious converts aside, there remains a large body of native Christians, gathered into societies which I believe to be.

FULLY UP TO THE AVERAGE

mark of our churches at home in essential knowledge, and above it in practice, specially in propagandist zeal and liberality—societies of men and women, in which the virtues of purity, honesty, self-denial, and charity are apparent. These converts contribute liberally out of their poverty to Christian objects, specially for the advancement of Christianity in their own country, in some regions contributing six shillings per head per annum. These Christian societies are constantly showing an increasing disposition to help themselves by the building of church edifices, as at Paoning Fu and elsewhere, and by contributing the entire support of not a few of their own pastors.

A large number of these converts are earnest and successful propagandists, and the very large increase in the number of Christians during the last five years is mainly owing to the zeal, earnestness, and devotion of Chinese converts, both men and women, who owe their conversion and instruction, as well as guidance and inspiration, to the foreign teachers. In Manchuria a few years ago the senior missionary told me that out of between 3,000 and 4,000 converts, he estimated that not more than 20 had received Christianity directly from the European missionaries, and the same proportion holds good with regard to the 6,000 inquirers at the present date. In Che-kiang, the present Bishop of Victoria estimated the number of converts through the work of Chinese as 80 per cent of the whole.

These societies, in the beginning very small, and numbering from 10 up to 400 members, are gradually

CRYSTALIZING INTO BROTHERHOODS,

with a very strong bond of union and definite aims of their own. They show in a marked degree the strong Chinese tendency to combination and association, and may be regarded as guilds. At present among the communicants there is a strong desire to conserve the purity of the churches by a careful exercise of discipline. Members who fall back into evil ways, as many do, are "suspended," and if incorrigible are sloughed off, and it certainly would not be possible for such abuses as disgraced the Church of Corinth to exist in the infant churches of China.

In brief these Christian societies are ear-

nest in propagandism, zealous for purity and discipline, liberal in their contributions, desirous for instruction, docile and teachable, and apparently increasingly anxious to translate Christian doctrine into righteous living. These bodies in very many places are slowly exercising an influence in favor of righteousness, and are thus among the many influences which are tending to undermine the old superstitions.

If China is to be Christianized, or even largely leavened by Christianity, it must inevitably be by native agency under foreign instruction and guidance. The foreigner remains a foreigner in his imperfect and often grotesque use of the language, in his inability to comprehend Chinese modes of thinking

and acting, and in a hundred other ways; while a well-instructed Chinese teacher knows his countrymen and what will appeal to them, how to make "points," and how to clinch an argument by a popular quotation from their own classics. He knows their weakness and strength, their devious ways and crooked motives, and their unspeakable darkness and superstition, and is not likely to be either too suspicious or too confiding. He presents Christianity without the Western flavor. It is in the earnest enthusiasm of the Chinese converts for the propagation of the faith that the great hope of China lies.—Mrs. Isabella Bird Bishop, in *The Yangtze Valley and Beyond*.

THE OUTLOOK IN CHINA.

BY REV. GEORGE OWEN, OF PEKING.

THE chief obstacles to missionary work in China have been—

1. Ignorance of the Chinese regarding foreign countries, leading to an overweening pride in their own.
2. Hatred of foreigners, and contempt for everything foreign.
3. Suspicion of missionary motives, and a widespread belief that they and all foreigners are revoltingly immoral and guilty of the most disgusting practices.

There has been practically no attack on the doctrines of Christianity when these have been understood. Christianity has been assailed as being foreign, and therefore hateful to every good Chinese. Missionaries have been branded as political emissaries paid by their respective governments to spy out the land and make ready for the plunder of China. They are also charged with employing drugs, sorcery, and witchcraft to accomplish their unholy purposes, and with kidnapping children and cruelly mutilating them. These foul slanders have been widely circulated, and have made the blood of millions curdle with horror or burn with hate.

This ignorance of foreign countries and foreign things has been deliberately fostered by the Chinese government. Every ray of light has been carefully shut out, and inquiry frowned down. Private intercourse with foreigners has exposed a man to suspicion and spoiled his official career. Contempt and hatred have been encouraged in

every possible way. Not only was nothing done to stop the foul stories of immorality, kidnapping, and mutilation, but they were collected and published in 1889, under official auspices, as one of the volumes of the well-known work, *Tracts for the Times*.

By this short-sighted and wicked policy, the government inflamed the minds of the people against foreigners, prevented inquiry, stopped progress, and checked the spread of the Gospel. But curses, like chickens, come home to roost, and the Chinese government is paying to-day the heavy penalty of its blindness and wickedness. The curse fell on the battlefield. The rout of her armies by her despised neighbor Japan, and her helplessness in the presence of that disaster, mocked her pretensions and laid bare her weakness. The whole nation was shamed and humiliated.

Then came the reaction. A powerful reform party, mostly composed of scholars and officials, sprang up over all the land. A quiet but effective reform propaganda was carried on, and won over, not only large numbers of more or less important persons, but the emperor himself. The attitude of the reform party toward foreigners was most friendly, some of them going so far in their friendliness as to advocate the adoption of the European dress, so that East and West might be brought closer together. They immediately adopted means to dispel the ignorance of their countrymen. Newspapers were started by the dozen, reading

rooms established, and books written, notably, the *New Collection of Tracts for the Times*.

This change of attitude toward foreigners was accompanied by an equally favorable change toward Christianity. A large demand sprang up for Christian books, and these books were read by thousands who a few years before would have scorned to read anything Christian. The result of this study was a shock of amazement. Far from finding Christianity the vile thing it had been represented, they discovered in it nothing but good. In most cases a revulsion of feeling followed. Contempt was changed to admiration.

Though the reform movement has been checked and an attempt made to revive the old hostility and contempt toward foreigners; the hands of the clock can never be turned backward again. Deep down in thousands of hearts to-day there burns a bitter

SENSE OF NATIONAL SHAME

and humiliation, and a passionate desire for progress. Most of the younger officials and literati are reformers at heart, and were the blood-stained hands of the empress dowager withdrawn a demand for reform would arise from every corner of the land. The old, conservative, foreign-hating past is dead. The march of events, too, is compelling reform. China has but one alternative—reformation or dismemberment. This is daily becoming clearer to all thinking men, and soon the need of reform will be so widely and keenly felt that repression will be impossible. And when this reform movement recommences there is good reason to expect that Christian influence will be one of its potent factors.

The extent of that influence, however, must largely depend on the measure in which we meet the growing demand for a Western education among the middle and upper classes, and the demand for a high-class Christian literature among the scholars and officials.

A few years ago only the old Confucian education was valued by the Chinese; but the reformers, though Confucian scholars themselves, saw that there could be no progress in China till that system was abolished. The emperor, sharing this view, ordered the adoption of the Western system of education throughout the empire. The hostility of the empress dowager prevented the carrying out

of the emperor's educational schemes, and closed all private reform schools under Chinese control. But the desire to learn English and get a Western education remains, and to meet this desire every missionary society should establish a large, well-equipped school at each of its principal stations. Such schools would bear splendid fruit. In a few years the young men trained in these schools would be occupying positions of influence all over the empire.

The demand for literature must also be met. What a widespread and powerful influence Christian literature can exert in China was strikingly seen during the recent reform movement; and one of the most urgent needs of our work in China to-day is for a

LARGER AND BETTER LITERATURE.

We want a series of well-considered, well-written books on Christianity in its great historical, social, moral, and doctrinal aspects. The Chinese are a practical people, and want to know first and foremost what are the benefits of Christianity to the individual, the family, and the nation. Once convinced of the superiority of Christian civilization, they will eagerly study its deeper moral and spiritual truths.

The Christian Literature Society, under the able superintendence of Mr. Richard and Dr. Allen, is doing most valuable work in this direction. But the society's resources are small. Much more should be done. We want more newspapers, more magazines, and more books. Every Missionary Society working in China should immediately set aside one or more of its older and abler men for literary work. We might thus leaven the literati of China with Christian thought, and through them powerfully affect the whole nation. Win her scholars and you win China.

But, while greatly increasing our schools and our literature, we must not abate one jot or tittle of our preaching and healing. It is through the teaching and healing carried on in our hospitals, and the public preaching of the Gospel in chapel, street, and market place that we reach the masses. "The common people heard him gladly," and

THE COMMON PEOPLE OF CHINA,

almost from the first, have been disposed to listen to the Gospel. They are for the most part miserably poor, very ignorant, and utterly uncared for. They know nothing of

Confucianism, Buddhism, and Taoism—the religions they are supposed to believe—except such scraps as they pick up in the common talk of the home, the street, and the tea shop. They are, therefore, not attached to their religions, their teachers, or their gods, and will give them up without a pang.

It is among these untaught, uncared-for masses that Christian work in China has hitherto been mostly carried on, and it is among them that our converts have been won. In spite of the hostility of the officials, frequent threats of massacre, charges of disloyalty, and constant petty persecutions, the common people have accepted the Gospel in ever-increasing numbers, and when political and social conditions become more favorable they will flock to the Church by thousands.

Since the opening of China in 1860, the number of converts has doubled every seven or eight years, and now reaches the respectable total of 100,000, reckoning Church members only. If baptized children and other adherents were added, the number would be much larger. Even at this rate of progress, the Christian community of China will soon be an appreciable quantity.

But the rate of progress is rapidly increasing, and will continue to increase. The fruit of 福音 has to be reaped. A great deal of work has been done among the people, and large numbers know something of Christ. The old slanders, suspicions, and hatred are dying down, and the respect and confidence of multitudes have been won. Even should the unfavorable political conditions of the past continue, we may confidently expect a steady increase of adherents among the poorer classes. How rapid progress would be under favorable conditions we saw dur-

ing the reform movement in 1898, when, in some districts, there was a trend of the

WHOLE POPULATION

toward the Christian Church, as in Manchuria, where, during that year, one mission alone baptized 3,100 people, and received as candidates for baptism 7,500 more.

The generous appreciation of Christianity recently shown by the emperor and the leading reformers inspires the hope that even among the upper classes Christianity will soon have a large and ever-increasing number of adherents. These classes have no real faith in Buddhism or Taoism, though they hold firmly to Confucianism. But Confucianism is not a religion, and can never satisfy the religious instincts and spiritual nature of man. It is a system of political, social, and ethical philosophy, most of which a man might hold and yet be a devout Christian, just as Platonism was held by many of the early Christians.

China has come to the parting of the ways. Great changes are near at hand. She will soon be compelled to fall into line with other nations, to open the entire country to foreign commerce, and to adopt Western education. These changes will all tell in favor of missionary work, by giving us a freer field and a friendlier hearing.

Taking, therefore, into consideration the success already gained, the condition of the masses, and their readiness to accept the Gospel, and friendly attitude of the emperor and the reform party, and the impending political, commercial, and educational changes, we are justified in expecting the rapid spread of the Gospel in China. It looks as if God's time to fulfill his promise to the "land of Sinim" had come.—*Chronicle of the London Missionary Society.*

MISSIONARY AND OTHER BISHOPS.

BY BISHOP S. M. MERRILL, D.D., LL.D.

MANY have felt for a long time that there is something abnormal or incongruous in our missionary episcopacy. It is and it is not an integral part of our itinerant general superintendency. It does the work of the episcopacy in given places, without possessing the rights that inhere in the bishop's office, except in limited territory, making it unlike anything and everything else in our economy.

It never was an institution of the Church, deliberately and purposely chosen; nor has it had a natural and symmetrical growth from a vital germ, as many of our other peculiarities have had. It was originated as a temporary expedient to meet an emergency. When the conditions that created the emergency passed away, and conditions quite different from those that suggested it came into existence, the experimental device went

into disuse, became obsolete, indeed, till an unaccountable impulse to revive it and put it into operation struck the General Conference in 1884.

The origin of that impulse is known to a few persons yet alive, but to a few only. It is enough to say that it was not created by any pressing emergency, nor did it take the course intended for it by those who aroused the feeling that resulted in its restoration from its moribund condition. If any providential agency is traceable in connection with this second installment of the experiment, it is seen in the defeat of the purpose that called it up and in the strange excitement that gave it the unexpected and undesigned direction it took, to the amazement of its originators. Whether it has proven its providential origin, or demonstrated its adaptation to the broad purposes of the Church, as an adjunct of our supervisory policy, is a question not to be settled by hasty impressions formed by partial views of immature plans, nor by appreciated estimates of the personal worth of honored incumbents.

This one thing, however, has become clear to all observers—that an adequate system of episcopal supervision in the foreign missions of the Church has become an imperative necessity. It must be provided and that not as a temporary expediency, but as a permanent policy. Either the missionary episcopacy must be better defined, its relation to the Church at home determined, and its disabilities reduced, or it must be displaced by such adjustments of the general superintendency, or additions to it, as will meet the demands of the work at home and abroad under all the variety of conditions growing out of our relations to diverse peoples, races, languages, and governments. The problem is worthy of the best thought of our wisest men, and its solution is not to be expected without the careful study of all the elements that enter into it. If anywhere in all our legislation there is a call for lofty statesmanship it is right here.

While others are suggesting methods to meet the acknowledged want, each one of which should be anxiously considered, it may not be out of character for this writer to throw out a hint of what is in his mind and has been for quite a while. It is not a new thought, captivating by the brilliancy of its first flash, but the result of steady and persistent looking at many sides of the com-

pllicated question. In the first place, necessity is upon us to maintain the plan of our general itinerant superintendency. That is not to be impaired. We must, therefore, have bishops whose jurisdiction is as wide as the Church, and who can, when occasion arises, exercise the functions of their office in any part of the world, no matter who or what officers may have temporary or limited or coordinate jurisdiction. But if the Church so order, it is not necessary that every bishop be of this class, but by the same process, and with the same right by which the appointment of missionary bishops was provided for, provision may be made for supplementing "our itinerant general superintendency" by the election of bishops who need not be missionary bishops, but simply bishops, with limited jurisdiction and service, according to the pleasure of the General Conference.

The Restrictive Rule needs amendment. This done, and the way to the solution will be clear. It was amended when the first step was taken in the direction of a missionary episcopacy. The wording of the amendment was arranged to meet the emergency then existing, but does not cover action since taken, nor authorize the enlargement of the office, which seeming necessities have suggested and approved.

The original thought of this office, as provided for in the Restrictive Rule, contemplated a missionary bishop for a Mission or Mission Conference—the only kind of Conference then existing in a foreign country—and the investment of the superintendent with the right to preside in such Conference and to ordain the ministers therein, restricting his jurisdiction to his own Mission exclusively. It did not contemplate his presidency of an Annual Conference, much less of half a dozen or half a score of Annual Conferences and Missions.

If the present order continues and the missionary episcopacy becomes the settled policy, this Restrictive Rule, now so inadequate, should be modified to cover the enlarged form of the office, which it plainly does not and never has done. That it can be changed lawfully and the present practice legalized is beyond question; and that respect for law and consistency demands it is not less plain.

The thought in mind will be clearly understood and the bearing of the proposition in its numerous applications will be apparent

when the suggested reading is considered. Something like it was presented to the General Conference in 1892, but failed to elicit attention. It is to strike out of the Restrictive Rule all that relates to the appointment of missionary bishops, and in place of it insert the following: "But may elect bishops with limited jurisdiction for service among peoples of other languages or other races in the United States and in foreign countries." The whole Restriction to read: "It shall not do away episcopacy, nor destroy the plan of our itinerant general superintendency; but may elect bishops with limited jurisdiction for service among peoples of other languages or other races in the United States and in foreign countries." Compare this with the existing rule and its wider scope will at once be seen.

It contemplates two classes of bishops, but that is not an innovation, since we already have two classes. It simplifies more than it complicates the situation. Then it legalizes what is now without the scope of the law and gets rid of an ambiguous modifier in the word "missionary." Not only that, but it provides for urgent contingencies which can be seen without any prophetic gift.

The time is coming when bishops will be wanted for "peoples of other languages and other races." The Germans will want a German bishop; the Scandinavians will want a bishop of their own kindred and language, and the Spanish-speaking people will present claims in this line which cannot be disregarded. Already there is need, and good material is ready at hand. Besides these the people of color have interest in this matter, and the solution of that question is just here. Bishops elected under this provision will be bishops—not missionary bishops—and will meet every demand of our diversified populations for the century to come. Their limited jurisdiction will not exclude the presence of the general superintendents when-

ever that may be needed, or will it leave them out of the councils of the Church in any department of service. The general superintendency will remain intact, as the constitution requires, and it will be supplemented by a sort of diocesan episcopacy instead of by a missionary episcopacy.

If this suggestion meets with favor, it may be incorporated in the revised constitution, now pending, or it may be submitted to the Annual Conferences along with the other as an alternative proposition. If the happiest wording for the main idea has not been hit upon, that can be remedied. Instead of saying, "May elect bishops with limited jurisdiction," it might read, "May assign a bishop or bishops to special service among peoples," etc. This might avoid the appearance of grades in the episcopacy, but to be elected for special service is never a degradation or disparagement, and should not be distasteful to anyone.

The spread of the Church to the ends of the earth ought to be expected to call forth agencies not provided for or anticipated in the first draft of our economy. These have been added as needed in other branches of our system, and this adaptation of our episcopacy to growing foreign interests is in line with our record for progressiveness. A full bishop for our people of African blood would be lawful and practicable under this provision; and it is not a secret that the demand for such a bishop is growing in urgency, and presents a question that must be met in the near future; while it is scarcely less certain that the most advanced popular sentiment is not yet ready to place one of that race in the presidency of all the Annual Conferences. Make it lawful to assign bishops to special services or to elect them for jurisdiction limited to their race or language, and you take a long step toward harmony and efficiency in widening fields at home and abroad. *Northwestern Christian Advocate.*

PLAN OF SYSTEMATIC GIVING.

IF a large proportion of Christians would give "as God hath prospered him," what an immense work could be done for Christ all over the world. Neither home missions, foreign missions, nor any other association for Christian or benevolent work would ever need to make special appeals for money. The treasuries would always be full. Many,

no doubt, do "lay by" money, intending to use it for work for Christ, and often borrow from that fund and seldom pay it back.

It seems to me it would be much better to put the money into "Christ's treasury" in the Church, ready for use, "that there be no special gatherings when he come" pleading for any cause. I think that appeals

for money for special purposes are made too often in most churches, and that it will be much better if, when possible, the pew rents can be made to pay the running expenses of the church, and all the people educated to regular contributions every week for all other purposes.

I wish to make a suggestion to churches, as follows: Have printed 52 small envelopes for every member of the church. Print on each envelope the verse 1 Cor. 16. 2. Date them for each Sunday of the year. Then the first 52 all to be printed No. 1, the second 52 all No. 2, and so on. Place each 52 in a plain envelope, seal it, and when all are inclosed mix them up and address one package to every member of the church, and be sure they are delivered.

Most of the packages can be delivered at church and the remainder by mail or messengers. Each member then has a weekly reminder of his or her duty. No one but God knows his number or how much or how little he gives, unless he chooses to put his name on the envelope. The whole matter is between him and his God only. The treasurers of such collections can be furnished with printed account books or blank sheets with narrow columns, numbered across the top from one up, sufficient for a column for every member. If this system should become general, stationers would keep such books or blanks for sale at much less cost than single orders can be printed.

The treasurer assort the envelopes col-

lected each Sunday, from No. 1 up, and very quickly enters the amount of each contribution in its own column, and can easily add at any time the amount received from each contributor, and the blank spaces will show the number of members who are not contributing.

Occasionally the treasurer could post up in some conspicuous place in the church building a list of the printed numbers from No. 1 up to the entire membership, with the total contributions of each number written in. Blanks would remind some that they had failed to contribute anything, and the amounts given might suggest to others that they had not given as much as they could. "God only asks us to do what we can do, and he will do what we cannot do."

It is easier for those who can give but fifty cents per year to give one cent per week, rather than all at one time, and it is also easier for those who can contribute \$1,000 per year to give \$20 per week. Many of us think we are doing our duty when dropping ten cents per week into the plate and \$1 or \$2 on special appeals, when we can easily give \$1 or more every week.

The church can decide annually what percentage of its weekly collections shall go to the different objects it agrees upon, and how often the amounts shall be divided. Who will start this or some improved plan for systematic giving? Don't discuss it. Try it, and report the results for the guidance of others.—*Layman, in Evangelist.*

SOME TRIALS IN FOREIGN MISSIONARY LIFE.

BY REV. CYRUS HAMLIN, D.D.

THIS is a subject in which "the personal equation" goes for so much that what is a trial to one man is no trial to another. Yet if we enumerate some of the trials, each one will fit somebody.

The early trials of young missionaries are chiefly disciplinary. They are a part of his education for his work. They are necessary. Some of them may not be for the present joyous, but grievous; yet if bravely and patiently borne, they will yield rich and abundant fruit.

Trial No. 1 is the language. The young missionary can neither speak nor understand a word. Among the people he is a helpless child, except that he can make some things known by sign language. A

sense of weakness, of insignificance, is forced upon him, and he gives himself most earnestly to the acquisition of the language. In a few months, under favorable circumstances, he will acquire some facility in expressing his thoughts in the new language, with a limited vocabulary; but to understand the torrent of words that is sometimes poured upon him is impossible. He often despairs of ever being one of the people in the mastery and use of the language. The first year is the year of trial. The second year brings hope and triumph, and the missionary begins to feel that he is entering upon his true work.

Trial 2. The food is different, is quite different, from the food of his mother's table.

This is a sore trial to some. The writer had an experience of this kind: The cook brought one article upon the table which was ordered off with the threat that if he did that again he would be discharged. Afterward the missionary was invited to dine with an Armenian gentleman whom he admired and respected, and to his consternation that same article appeared. He ate it with the devotion of a martyr, and ever afterward liked it, and restored it to his own table. But persons of less robust constitution, and especially ladies, suffer for many months in the transition. The skill of an American woman, however, does much to mitigate the trial.

Trial 3. Thievish servants. The missionary lady has studies and missionary duties as well as her husband. She needs, above all things, honest servants. Such she will rarely find in any new mission field. Valued and precious articles disappear, and she finally puts such articles away and locks them up. Next to thievishness is wastefulness. This is a sore evil under the sun. It requires great alertness, constant watchfulness, with only partial success.

Trial 4. Deceitfulness of trusted friends or converts. The converts are generally and mainly from those classes that have been subject to great oppression and wrong. Every such people becomes most accomplished in deceit. To cheat and circumvent their oppressors is their way of living. It becomes almost a virtue. If one has very successfully cheated a rich and proud oppressor (and this is often done), he can hardly help boasting of it and receiving the applause of his fellows. But it does not stop here. It enters into life and becomes incorporated into the character. It is a very sore trial to the missionary to find one after another whom he has trusted and loved practicing skillful, prepared deception for unrighteous gain. He is apt to become so suspicious that he will trust no one. This would be calamitous to him and to his influence. He must learn to discern character.

Trial 5. The falling away of a noted church member, especially of an officer of the church, into open sin and bitter hostility to the truth. Such cases have occurred, and will occur. They are such as to remind one strongly of Judas Iscariot. Every missionary of long experience has been afflicted by such cases, and they have made the work

heavy and exhausting. The enemy rejoices and triumphs, and the church is weakened and torn by divisions. But by such events the wheat is separated from the chaff.

Trial 6. The long absence from the religious and benevolent and learned institutions of his native land, from the high fraternal intercourse and eloquent discussion of our great associations, is deeply felt. A whole section of earnest life has fallen out. In the first years of missionary life this is not felt, but it will tell at length.

Trial 7 is akin to this, and is felt more by women than by men, and more by the unmarried women in the frequently long times of solitude. It is the longing for the old society of home and native land. There may be intense devotion to the missionary work and high enjoyment in it; but in long days of diminished strength and failing health these longings will find access to the heart. As a matter of experience, missionary societies have found it necessary and profitable to give the missionaries a sabbatical year at home. They go back to their work refitted, refreshed, strengthened, rejoicing.

Trial 8 touches both alike. Parents must send their children home for their education and to save them from influences, which after the age of ten or twelve would become sources of great anxiety. This is a trial to the heart. This is within the social circle of home, and only those know it who experience it. The Lord has not forsaken his servants in the trial of their faith.

Trial 9, and the last I shall mention, is persecution. This will be experienced in various degrees, various forms. It will be directed principally against the converts, although the missionary will have his share. Insults, libels, stones hurled from secret places, mobs, false imprisonments, beatings, confiscations of goods, seizure of children, etc.—from all these the poor persons of many mission fields have had to suffer. The missionary suffers with them. He is their defender.

The courts are against him. Any crime can be proved against an innocent native by suborned witnesses. The writer knew a case in which two innocent Christian men were condemned to death by the testimony of hired witnesses. For a time it seemed as if the dreadful sentence would be executed. A singular event exposed the conspiracy and they were saved.—*Golden Rule.*

Union in Christian Effort.

BY MRS. MINNIE S. BUDLONG.

"THAT they all may be one." This was the burden of that deepest and tenderest of prayers uttered in the presence of his disciples by Jesus on the eve of his betrayal. He distinctly said it was made, not for that inner circle alone, but for all who should afterward believe on his name; and that this fellowship with Christ and each other was to be the visible proof to an unbelieving world, that Christ was sent by God. Not "one" in outward sign or label, but one in aim, in work, in power, and in grace. It follows that all things which contribute to this end, as the coming Ecumenical Council, the Federation of Churches, union philanthropic efforts, etc., are peculiarly blessed.

One plan on a smaller scale has been used with success by Women's Missionary Societies in a number of cities and towns, and is worthy of more general observance. By a very simple and elastic organization these societies of the different denominations in a town are bonded together for annual or semi-annual meetings, the former held usually during the week of prayer in January.

These meetings are variously conducted. Some are of a purely devotional nature, others take the form of familiar converse upon auxiliary problems.

Often it is an address from some magnetic speaker which mainly forms the program—again the time is divided into half hours, with a special leader and topic for each, never forgetting the children's and young ladies' hour. Sometimes it is an all-day meeting, with luncheon between, which can combine most of these methods, but in every case it sets an inspiring keynote to the year. I will give a glimpse of one of these unions:

Eleven years ago one of these unions was formed, wherein 19 auxiliaries were represented by 1,100 members.

Many happy incidents have marked its course during the years, of which we can only notice a few.

Last year we counted the treasured missionaries at some time connected with auxiliaries in our midst and found they numbered 34. Often we devote an hour or two of our meetings to late news or special messages from them; the interchange of experiences and suggestions; the exchange of papers and auxiliary visits; the compilation of local statistics; the choice friendships formed, and the unifying of the missionary interest in our town have made this union an obvious blessing.

Nine years ago we borrowed a bright idea from the Woman's Missionary Union of Springfield, Ill. It was an exchange of the periodicals printed by the various mission bands.

The courteous librarian of our public library secured a table for us in the reading room and has since listed and filed all these publications for us—numbering 74—11 being the organs of General Missionary boards (among these the GOSPEL IN ALL LANDS is a favorite), 8 of women's societies, and 5 for the use of children.

You may well believe it is a tempting corner—a

small missionary telephone office, where we can almost literally catch the heart beats of all the great Missionary Societies—their anxieties, their triumphs, their drawbacks, and their successes. Articles glimpsing the prominent features of their magazines are intended to be published monthly in our city papers, after the manner of the current magazine notices.

We have also compiled a list of the books in the library which are essentially missionary, and of those which illustrate that theme. This list is classed first under the headings of the different countries, not forgetting also a catalogue of bright books calculated to interest children in the work of foreign lands, and to assist in making juvenile meetings vivid and interesting.

New books are added each year, our committees furnishing the lists. Our catalogue now numbers 150 volumes. A similar organization at Detroit numbers 500.

[We shall be pleased to hear of any cities besides Rockford, Ill., Springfield, Ill., and Detroit, Mich., which provide missionary library lists, missionary alcoves, etc.—EDITOR.]

Dealing Honorably with Invited Speakers.

IN these days of multiform activities among women, it is not strange that neglects and blunders sometimes occur. A certain class of these, however, are almost inexcusable, and yet they are not infrequent. They relate to the care of outside speakers at our different meetings.

Every "missionary" and "maternal" and other auxiliary church society has to hold its annual meeting in these days, and such gatherings are considered incomplete unless some more or less distinguished outsider is invited to come and speak on the great occasion. In the excitement, unless an efficient committee is appointed for the purpose, these guests are not always properly looked after.

In one case a widow of high literary and social standing, but dependent upon her own exertions for daily bread, made a missionary address amid delighted plaudits. But she was left to pay her own expenses to and from the meeting, which was in a city far distant from her home. As these expenses amounted to nearly \$12, while her valuable time and strength were all the contribution that she could well afford to make, it may seem that the society was hardly thoughtful or just. If it could not afford to pay this distinguished woman's expenses, it should have been contented with some less costly "attraction." There is a culpable vanity in societies, as well as in individuals.

A flagrant abuse in this line happened only a short time ago in a certain Western community. One of the best known and most beloved speakers and writers in America was invited to address the Young Women's Missionary Association of a rich and famous church about twenty-five miles from her home. The meeting was to begin at half-past one.

"This," writes the martyr-victim, "was too early for luncheon at home, and I thought I might

get a cup of coffee and a bit of bread and butter at the lunch hour there. But when I arrived not a mortal did I see whom I knew, there was no eating place near by, and nobody asked whether I had been fed or not. I sat by the door waiting hungrily, but the hour for the meeting drew nigh and the officers swept in and occupied the platform. Mrs. D., the wife of the distinguished pastor of the church in which the meeting was held, and whom I knew fairly well, gave me a half a bow in passing. Without so much as 'by your leave,' the meeting began with. 'As Mrs. L., who was to give the greeting of the X. Branch, is absent, will Miss S., if she is present, give it?'

"I rose and said a few words, excusing myself from a lengthy message, because I was to occupy time later on. At about three o'clock came the young people's hour, which was taken up mostly by reports. By a few minutes after four there was not a young lady in the house. At a little after five I was asked to give my twenty-minute paper to young women! I addressed it to their mothers and aunts as well as I could, skipped half of it, shook hands with a woman on the stage in passing, and left the church. It was a dark winter's day. When I reached the junction eating house, about half-past six, I sat down in the station to a plate of soup, and got home about half-past eight, without having had a word with a single member of the society that had begged me to come and give a paper.

"But it was a good lesson for me. As I was then president of our own branch, I learned always to take special pains at a meeting to hunt up the speakers early, to see that they were cared for and that they had at least a word of recognition for their services."

Let all take a lesson also from this long-suffering sister's experience.—*Kate U. Clark, in Congregationalist.*

The Expansion Army of the Methodist Episcopal Church.

THE following paper was prepared and presented to the South Kansas Conference by Rev. R. M. Scott at its late session in Wichita, Kan., at the close of the missionary anniversary, and was unanimously and enthusiastically adopted. Immediately after the action was taken 112 persons enrolled as Company A of the First Kansas Regiment:

"Whereas, God in his wise providence has recently redeemed from bondage, despotism, and superstition more than ten million souls for whom Christ died, and has brought them under the sheltering folds of our glorious flag, and made them partakers of our inheritance of liberty at a great cost of treasure, suffering, and blood, even the life-blood of some of the noblest sons of our fair land; and

"Whereas, The great need of those redeemed multitudes is the bread of life; and

"Whereas, There are not sufficient funds in the hands of the great benevolent organizations of the Church to fully meet the demands of this work al-

ready under their care, without assuming any new responsibilities; therefore

"Resolved, That we hereby request the bishops and secretaries of the Missionary Society of the Methodist Episcopal Church to make a call for 500,000 volunteers to enlist in the Expansion Army of the Methodist Episcopal Church, under the following conditions:

"1. We enroll our names in the Expansion Army of the Methodist Episcopal Church, and do hereby pledge ourselves to give \$1 per year for 10 consecutive years for the purpose of sending the Gospel of Christ to the inhabitants of the islands of the Atlantic and Pacific Oceans that have been recently brought under our influence and control by the Spanish-American War.

"2. We hereby pledge ourselves not to in any way allow this gift to detract from our interest in and efforts for the other great benevolent enterprises of the Church, but that it shall be a freewill offering for the salvation of those for whose liberty our husbands, brothers, and sons gave heroic service and, in not a few instances, their lives.

"3. We hereby request the editors of all Methodist papers, official and independent, to publish this call, and also that they recommend their readers to cooperate in this great work.

"4. That the pastors of all our churches be requested to act as recruiting officers for this Expansion Army, and to read this call to their respective congregations at the earliest possible opportunity, and to enroll and forward the names of all whose hearts the Lord may open to assist in this blessed work to the Missionary Secretaries at 150 Fifth Avenue, New York.

"5. That when 25,000 names shall have been enrolled the first payment be due and payable upon the call of the Missionary Secretaries."

The plan above proposed for securing the money necessary to inaugurate and carry forward an aggressive campaign in our new possessions seems to be entirely practicable, and it is believed will be enthusiastically taken up and carried out by our people. There are 500,000 members in our Church who can and will gladly give \$1 a year for ten years without diminishing their contributions to other causes by a single cent. No money is asked until 25,000 persons have been enrolled, when the whole sum of \$10 can be paid at one time, or any part of it, as may suit contributors.

The record for the several States will be kept separate, and the contributors will be enrolled by companies and regiments. If our pastors, who are requested to act as recruiting officers, will promptly circulate cards among their people, secure volunteers, and send their lists of names to the Missionary Office, the first 25,000 names will be enrolled before the second day of May, when the General Conference convenes.

The need for the speedy evangelization of these islands is most pressing. The destiny of these people is now linked with our own. The messengers of Satan are already there in large numbers in the persons of liquor dealers, and they are doing their

deadly work with tremendous energy. We have one missionary in Puerto Rico, and one or two more will soon follow. We have two missionaries and one native preacher in Manila and the Philippines. We ought to have at least a dozen in the former, and twoscore in the latter. The South Kansas Conference plan, if promptly carried out, will make success certain. The American army and navy have cleared the way at great cost of suffering and blood; let the Lord's army, the Church militant, enter and hold the territory that has been won.

A. B. LEONARD,
A. J. PALMER,
W. T. SMITH,
Missionary Secretaries.

Mission Rooms, 150 Fifth Avenue, New York.

Bible Illustrations from the East.

BY EDITH M. E. BARING-GOULD.

MOTH AND RUST (Matt. 6. 19).

WE can scarcely understand the powers of these evils in this country, but in some Eastern lands they are a very real source not only of discomfort, but sometimes even of danger. Clothes, if not put away with the utmost care, are found riddled with holes when taken out a few months later. Scissors, needles, or anything of steel are covered with rust and almost useless if left exposed one night to the air. Boots become moldy in a night. Chairs fall to pieces, pictures drop from their frames, books are found with all the pages eaten away, boxes are perforated, and all this the work of white ants. Or the bindings of books are destroyed by cockroaches. How full, then, the meaning to an Eastern mind of a place where "neither rust nor moth can corrupt."

BIRDS STEALING FOOD (Gen. 40. 17).

Driving along a road near Colombo, we saw a man coming, bearing an open basket of food on his head. Down swept a large black crow, and, seizing on a piece, flew off with it. The thought of Pharaoh's chief baker and his dream was of course brought to one's mind.

WILD BEASTS AT NIGHT (Psa. 104. 20).

There is not much danger to be feared from wild beasts in thickly populated countries in the daytime. They fear the sight of men; but at night they come out from their dens, and then it is that they do harm. Going along a mountain path in China we were told it would be a most unsafe road after dark, owing to the tigers which inhabit those hills. It was a weird sound in Ceylon to lie awake at night and hear the curious cry of the jackals in the jungle. Doubtless such sounds as those were known to the psalmist among the mountains of Palestine.

SNAKES AND SCORPIONS (Eccles. 10. 8).

The danger from snakes is greater than that from wild beasts, and yet they too will get out of the way of a man if possible. But one learns never to put

one's hand into a dark corner to pick up anything without first feeling with a stick to make sure no snake is hiding there. The natives with their bare and noiseless feet often tread on a serpent and get bitten, but the noise made by the boot of a European frightens the creatures away. Scorpions frequently live in the holes in walls and come out after a shower of rain. The sting of a scorpion is very painful, but the bite of several kinds of snakes produces a very speedy death. There is one snake so deadly that it is called the eight-pace snake, because a man after being bitten by it is said only to be able to walk eight paces before he falls down dead.

Snake Charming (Psa. 58. 4, 5).

In India and Ceylon there are men whose business it is to charm snakes. This they do by means of music. They are said to be able to make the snakes come out of their holes when they hear the sound of the charmer's instrument. The men we saw had two cobras with them, one of the most deadly of snakes. They brought them in two baskets, which were placed on the ground. The serpents on hearing the noise of music pushed up the basket lids and raised themselves, swaying from side to side. The charmer seemed to have complete control over them, and to feel no fear of the dreadful creatures. Indeed, he let them crawl over his body and twist round his neck and arms without their doing him any harm.

THE SOUND OF RAIN (1 Kings 18. 41).

Elijah told Ahab he heard the "sound of rain" coming. This is literally true in some of the sudden heavy showers which fall in the East. At one place in Ceylon we were at a mission house on the top of a hill. The sky became black with clouds, and we could hear the torrents of rain pouring down in the distance for some time before the shower reached the spot where we were.

A LAMP TO THE FEET (Psa. 119. 105).

The meaning of this beautiful picture of the word of God becomes very deep and real to the dwellers in other lands. With bad roads and frequent holes to trip up the wayfarer, and no street lights, a lantern becomes a necessity and is held low down to light the ground and show where footsteps may be safely placed. Or in more country districts it is needed to prevent another danger, the treading on some deadly snake which comes out after dark, and would quickly turn and bite the unlucky person who stepped on it.

THE NIGHT WATCHMAN (Psa. 121. 4, 5).

The title of Keeper which is given to the Lord in this psalm seems rather to mean Watchman, from the sense in which it is used. In many Eastern lands a watchman keeps guard all night, walking round the house of which he has the charge from time to time. Sometimes he beats a drum to show he is awake. He is responsible for the safety of the house and must watch carefully that no thief comes near, which would probably happen should he fall asleep. What safety, then, is implied in the precious words,

"He that keepeth Israel shall neither slumber nor sleep!"

A GROOM RUNNING BEFORE (2 Sam. 15. 1; 1 Kings 18. 46).

When Absalom aspired to kingly power he had among other things 50 men to run before him. This was formerly a mark of high honor, but the same is now done in many lands to anyone who drives in a carriage. A groom runs in front, shouting to the people to get out of the way, a necessary precaution in some of the narrow, crowded streets of Eastern cities.

HEAVY BURDENS (Psa. 38. 4).

How often we read in Scripture of heavy burdens! Often the words are used as a type of sin. Great weights are sometimes lifted by men in our own land, but they are as nothing to the immense "burdens" I have seen carried in Eastern countries. They are sometimes so great as to go literally, as the psalmist says, over the head. Huge bundles of corn are thus carried home from the harvest field, or bales of merchandise which one would think no man could lift.

THE UPPERMOST SEAT (Luke 11. 43).

In a Japanese house there is a sort of little shelf raised a few inches from the floor. This is the place of honor. In paying a call the guest does his utmost to keep as far away as possible from that place, or else he would be thought very rude. The host, on the other hand, tries to get the visitor near to the honorable place, so that between the two the guest generally succeeds in getting about halfway across the room, and sitting there while the visit is paid.

THE INNER CHAMBER (1 Kings 20. 30).

Houses in the East are often built with one room opening into another, not each room opening on to a passage, as we are accustomed to see. Hence the idea of finding a safe hiding place in an "inner chamber." The man in hiding would hope that his pursuers would only seek him in the outer rooms of the house, and would not follow him through one after another, and so discover his hiding place.

BREAD CAST ON THE WATERS (Eccles. 11. 1).

Rice requires to be grown in a very damp soil. In order that this may be done, the rice fields of the East are surrounded by little mud banks. Water from a neighboring river is pumped into the field, which is then plowed by oxen wading through the water. Upon the water the rice seed is then cast, and it sinks down and takes root in the soft mud below. In due time much of the water is drained off, and the rice is "found after many days," springing up from the muddy soil.

WATERING WITH THE FOOT (Deut. 11. 10).

Sometimes a stream of water is conducted into the top rice field on a hillside. When that field has received enough the husbandman pushes aside with his bare foot a little of the mud embankment dividing it from the next inclosure, and so on through each bank until all the fields have been filled from the life-giving stream.

WHOSE FAN IS IN HIS HAND (Matt. 3. 12).

In order to winnow grain in the East a very simple method is employed. The grain and the chaff are put together in a sort of basket made deeper at the back than in front, something in the shape of a dust-pan. This basket is the "fan" of Scripture. From this it is tossed up into the air and allowed to fall. The grain, being heavy, drops to the floor at once, while the light chaff is carried farther away by the wind.

SIFTING THE GRAIN (Amos 9. 9; Luke 22. 31).

As the grain, after being winnowed, falls on to an earthen thrashing floor, it frequently gets mixed with pieces of stone and dirt. It therefore has to be sifted through a sieve before it is fit to be used as food. The sieves are generally large, cumbersome things, but seem to be easily managed by the women who use them.

WATCHTOWERS (Hab. 2. 1).

In the midst of the fields one frequently sees a little erection rising up above the crops, and which is used as a watchtower. Here children are usually stationed to shout and beat drums to frighten off the birds who would devour the corn. In some countries these watchtowers are used to keep guard against the movements of unfriendly tribes, who would come up and fight if the people of the village were not always on the watch, and so prepared to meet them.

THE PALM TREES (Psa. 92. 12).

"The righteous," says the psalmist, "shall flourish like a palm tree." And truly a palm tree is a beautiful picture of vigorous life. There are many different kinds of palm trees. I have seen several sorts in the Island of Ceylon, and there are many more elsewhere. Seen from the sea the coast of Ceylon appears fringed with a belt of cocoanut palms. On closer inspection one finds groves of these trees stretching for miles along the shore. Some of them rise straight from the sand of the beach, yet are as flourishing and green as the rest, for their roots reach far down to the fresh moisture below. That is indeed the secret of the "flourishing" of the righteous. They get their supply of life straight from the Water of Life, and so the dry sands of earthly trouble cannot affect them. God grant each one of us may possess that secret.

A MAN BEARING A PITCHER OF WATER (Luke 22. 10).

This sign given to the apostles hardly seems very striking to Western eyes. Water from the well must constantly be fetched in the East, but it is the women who fetch it (see Gen. 24. 13); it is thought too degrading an office for a man. In that, then, lay the importance of the sign, that they should see a man bearing a pitcher of water. This is a very rare sight; I frequently have seen women carrying water pitchers in Ceylon, but only once saw a man, and he was quite old and feeble.—*Awake.*

"SEEK not thine own:
The law of living
Is naught but giving."

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Mrs. Henrietta Sperry Maclay.

HENRIETTA CAROLINE SPERRY was born in Burlington, Conn., March 23, 1823. Her grandfather, Timothy Sperry, served in the Revolutionary War and afterward settled near Bristol, Conn., where he was a farmer and builder. Her parents were Hezekiah and Luannah Sperry, who set a godly example before their four children. Her father died while she was very young, and she was left to the care of a mother, who lived to see her four children grown to mature years.

Henrietta was educated in the public schools and in Mount Holyoke Seminary. She was the subject of religious impressions from the time of her earliest recollections, and early became a member of the Methodist Episcopal Church. Her mother removed to Brooklyn, N. Y., and here she was brought under the influence of Mrs. Phœbe Palmer, from whom she received great help in her religious life.

She taught in 1848-1850 in the "Wesleyan Institute for Young Ladies," a Methodist school in Newark, N. J., and while here prepared a small manual of devotion called *Living Waters*, which was published under the editorial supervision of Dr. D. P. Kidder, at that time corresponding secretary of the Sunday school work of the Methodist Episcopal Church. She also wrote the biography of Mrs. Gardiner, one of the saintly women of New York Methodism.

October 7, 1847, she attended, at the Sands Street Methodist Episcopal Church in Brooklyn, a missionary meeting in which were held farewell services connected with the outgoing to China of Rev. Robert S. Maclay, and saw Mr. Maclay ordained deacon, and heard him deliver a missionary address. After Mr. Maclay arrived in China, through the influence of mutual friends a correspondence was commenced between Mr. Maclay and Miss Sperry which resulted in their engagement. For some years she had desired to give herself to the foreign missionary service.

On March 16, 1850, Miss Sperry embarked at New York in company with other missionaries on board the ship *Tartar*, bound for China via the Cape of Good Hope. On July 6, 1850, she arrived safely at Hong Kong, where she was welcomed by Mr. Maclay, who had come from Foochow to meet her, and on July 10, 1850, she was united in holy wedlock with Mr. Maclay, the ceremony being performed in St. John's Cathedral, Hong Kong, by the Rev. George Smith, D.D., Bishop of Victoria.

On August 14, 1850, Mr. and Mrs. Maclay reached Foochow city, the first mission station established in China by American Methodism, where Mrs. Maclay

was most cordially received as a colaborer by all the members of the Mission, and where she entered with enthusiasm and devotion upon her missionary work.

Mrs. Maclay, soon after her arrival, became convinced of the importance of Christian education for the Chinese children, and in accordance with her earnest wishes the Foochow Mission unanimously recommended to the Missionary Society the organization of a day school for Chinese girls. The Society approved, a small building was erected on the mission lot containing the residence of Mr. and Mrs. Maclay, and Mrs. Maclay was placed in charge. The enterprise proved to be an important auxiliary to the work of the mission, and prepared the way for other efforts to elevate the women of China. It was the first school for girls established in China by the Methodist Episcopal Church.



As a protest against the crime of infanticide, which for centuries had prevailed to a lamentable extent in China, the members of the Methodist Foochow Mission, acting under authority granted them by the Missionary Society, and encouraged by the sympathy and proffered financial support of the foreign community of Foochow, opened a founding asylum in Foochow under the immediate charge of the ladies of the Methodist Mission. Mrs. Maclay's profound sympathy with the movement, and her increasing experience in missionary work enabled her to render valuable aid in conducting the asylum, and its influence was most salutary.

Mrs. Maclay had a strong desire to be helpful to others not only in securing the conversion of the sinner through evangelistic services and personal effort, but her taste for literary pursuits led her, with the help of her Chinese teacher, to prepare small tracts of easy lessons in Chinese to aid her pupils and others in acquiring knowledge, and especially the best knowledge. To interest the students she introduced such pictorial illustrations as the nature of the subject suggested, and the skill of the Chinese engraver in wood would enable her to procure.

After nearly nine years of unbroken service, Mrs. Maclay started, November 26, 1859, from Foochow with her husband and six children on the ship *Samuel Russell*, bound for the United States, via the Cape of Good Hope, arriving in New York March 2, 1860. One of her children died in Foochow and was buried there. Of the six children who sailed for the United States one died at sea in the Indian Ocean, January 5, 1860, and was brought to New York and buried at Greenwood.

Mr. and Mrs. Maclay remained in the United States for recuperation about fifteen months, and on June 1, 1861, embarked at New York on board the ship

Rev. Andrew Stritmatter.

ANDREW STRITMATTER was born October 30, 1847, in Beaver County, Pa., of German parentage, both of his grandparents having emigrated to America during the childhood of Andrew's parents. During Andrew's childhood his parents, who were members of the Methodist Episcopal Church, moved to Scioto County, O., where their family grew to manhood and womanhood. Two of their sons, Andrew and William, gave themselves to the ministry. William died suddenly from pneumonia before his life work was fairly begun.

Andrew's education was secured largely by private prosecution of his studies. He entered Ohio University, Athens, O., in 1868, and remained there except in intervals of teaching until 1872. When he quit college he was in his junior year. He taught school for some time and served Coolville and Lawrence Circuits, of the Ohio Conference, as a supply, and was then received into the Conference.

He was a remarkable Bible student. At his conversion he was asked by the preacher if he had ever read the Bible through. "Yes," he answered, "I have read it through in regular course 11 times." And from the beginning of his ministry to the end of his life he read the Bible through each year in Hebrew, in Greek, and in either English or Chinese. A missionary sermon preached by Dr. J. M. Reid, who was then Missionary Secretary, led him to consecrate his life to the foreign missionary work. Bishop Wiley appointed him to Klukiang, China, for which place he sailed from San Francisco, June 8, 1873, in company with missionaries for other parts of China, one of whom was Miss Lucy L. Combs, M.D., who was sent by the Philadelphia Branch of the Woman's Foreign Missionary Society to Peking, and who four years after became his wife. They were married at Shanghai, China, by Bishop Wiley, November 19, 1877.

Upon reaching his field of labor he devoted himself with a diligence characteristic of him to the study of the Chinese language. He felt that his especial gift lay in the mastery of languages, and others also believed this, for Dr. Scott, under whom he prosecuted his Greek studies at Athens, wrote of him: "After teaching Greek for many years I can truly say that he was the best Greek student I ever saw." His hope was that he might, in connection with his preaching and general missionary work, be of help in a field which was at that time but little cultivated, the preparation of a Chinese Christian literature. He hoped to do much in the way of translating such books as would help in the introduction of Christianity into China.

He worked and studied without giving himself the proper time for rest, thus nursing into life and

growth the seeds of an early death which had doubtless been sown at Ohio University. He began to break, but still labored on unwilling to quit his chosen field of usefulness. He often said that he gave his life to that work, and he saw no reason why he should withdraw the gift because his life promised to be brief. He reached a place at last where he could do nothing more in the foreign field. The house his family occupied was needed for others who could work, and simply because he felt his duty was plain, he left Klukiang for America August 31, 1880.

After resting a week at Shanghai and one at Yokohama, he sailed with his wife and two infant sons on the *City of Peking*, and reached San Francisco after a brief and delightful passage during which his health seemed somewhat improved. But he and his wife knew it could be only temporary, for with them the alternate hope and fear which comes with this disease (consumption) were ended. Three years they had walked through the valley of the shadow of death, and they knew that hope was vain and fear had been lost in victory.

He reached Denver, Colo., on October 15, 1880, and six weeks later loving hands covered his coffin with flowers, emblematic of labor and reward, and bore him forth to burial. He died on November 22, 1880, and was buried two days later.

He who is now Bishop Cranston, at his funeral, after enlarging upon the rare promise of the life now ended, said, pointing to the casket: "Why is that young life gone out so soon? But what do I know of

life, what do I know of death? I only know his earthly tabernacle now being dissolved, he has a house not made with hands, eternal in the heavens."

Mr. Stritmatter kept a journal and his last entry made in it, being the last words he ever wrote, says: "My wife clings to me, and longs to have me live for her and the children's sake. May God comfort her, and guide her and their feet into the way of peace. I think I have no dread of death and that my trust in God is fixed. Never has my heart been more firmly knit to the missionary cause in China than now."

The Methodist ministers of Denver joined with his friends of the Ohio Conference, of which he was a member, in placing a granite slab at his grave. One of the ministers asked his wife what brief sentence should be put on the slab which would best express his character. She answered at once, "Faithful unto death." And none who knew him well can doubt that these words, which were written in granite by those who knew and loved him best, had already been placed by Him who keepeth the record in the Lamb's Book of Life, where they shall stand when all granite is dissolved, when the earth is melted with latent heat, and the heavens are rolled together as a scroll.



THE MISSIONARY PULPIT.

City Evangelisation.

The poor have the Gospel preached to them.—Matt. 11. 5.

BY REV. JAMES M. KING, D.D.

METHODISM once reached the bulk of the laboring classes; they were mechanics and Protestant in their origin. This was, and is her glory,



JAMES M. KING.

that she reached and reaches the "common people," who heard Jesus gladly as he walked the earth as a preacher. In the city and in the land the honest, laborious, poor man of to-day is the man of means and power to-morrow. We can alone hope to hold the rich for Christ by taking them in their poverty or childhood or in their poverty

and childhood, and nursing them into Christian competence and wealth. Ah! and then, too often, they seek to ignore their origin, although in doing so they deny the name of Him who, though the rightful Proprietor of all things, "became poor that we through his poverty might be rich."

The greater and more laborious part of the work of the City Mission Society finds its fields in the older portions of the cities, where once stood flourishing churches, in which were converted the youth who to-day constitute the mature strength of Methodism in all our churches. We must hold on to these districts, where, despite the encroachments of the demands of business, the population grows more and more dense because our hope for accessions to Christianity, and to our branch of the faith, comes from among them, despite the fact that Romanism controls immense numbers that it has imported. Even in sections where there is little to encourage efforts for evangelization among the adults, childhood must be cared for, both from Christian motives on account of its intrinsic value, based upon its immortality, and from patriotic motives for the safety of the city by forming the character of its citizenship.

Who are the Methodists now dwelling in comfortable homes and pursuing profitable callings? What is their religious history? It would be interesting and instructive to trace the honorable career of many of them from humble circumstances to their present condition of comfort, culture, competence, or wealth. Almost all of them who amount to anything in service to God or humanity have risen to their present position by God's blessing upon their honest exertion, from the ranks of the common people. I thank God with them and for them. I rejoice in their exaltation. But I pray that, as they stand upon their several mounts of transfiguration, that they will not become so intoxicated with their content that they will make Peter's proposition to

"build three tabernacles," with the purpose of abiding up there, but, with the transfiguration glory of gratitude on their faces, descend with Jesus to the valleys and plains below, where the weary and weeping sons of men are watching for the coming of the Son of man and the Son of God. The same class of people are there now as when they were among them.

I do not stop here to argue that the Church Extension and Missionary enterprise is a true development of Church and Christian life, but state as an axiom that no Church and no individual has the life and spirit of Christ without it, and state as a fact that no Church or individual life that denies the divinity of Christ possesses enough vitality to make it aggressive.

Now, while we confess that the principal difficulties in the way of the speedy evangelization of the great cities are found in the foreign elements among us, bringing with them their loose conceptions of morality and their defiance of Gospel truth, we say to them (excepting only fugitive criminals and thriftless paupers, whom I hope our general government will have sufficient vigor to prohibit landing, "Come on!") We have no right to say otherwise; I trust there are none of us so narrow as to desire to. God has a purpose in this. He sends them here not only to increase our material wealth by their substance and their toil, but to be evangelized and to learn that civil liberty can only be the inheritance of man where religious liberty is the cornerstone of the political structure.

There are two methods of helpfulness in all aggressive work: First, consecrated substance; second, consecrated personal effort.

Thoughtful Christian men understand that just in proportion as the principles of the Gospel are promulgated, the safety and value of material possessions are secured. They also understand that a given amount invested for the evangelization of man will do more and go farther than an equal sum invested in any other form of benevolence; and that money thus invested is the only portion of any man's fortune absolutely safe from panic or reverse; and they prove the sincerity of their convictions by turning the bulk of their pure beneficence into the treasury of Christ's Church. Not all who have means can give much time to personal effort, but they can supply the "sinews of war," and thus be workers together with those who are in the field. Many have a noble record here.

And now we come to the most important factor in the solution of our problem—*consecrated personal effort*. This is something we cannot delegate to substitutes; this is the work that cannot be done by proxy. If we would win souls, we must come in contact with them. There must be a conviction of the value of the soul. The city and the world are to be conquered for Christ by individual effort. The evangelization of the city does not consist merely in reaching paupers. The existing membership of the

Church needs this personal effort for its own life and health. The question is not simply, Will the unconverted be lost if we do not rescue them? but, Will we be saved if we neglect them? The worker is evangelized as he works, and to be evangelized oneself is to become an evangel.

And then the blessings of the reflex influence of personal effort cannot be overestimated. Every church, not itself supported by outside beneficence, demands outlets for its surplus energies, and becomes itself strong by returning benedictions in just the measure that it overflows in streams of substance and sacrifice and effort. This is equally true of the individual Christian.

Surrounded by every comfort, we are too liable to forget the suffering that is just far enough removed from us to escape our eye or ear. Multitudes of indigent, but honest and worthy, young men and women just entering upon the business activities of life, multitudes of mature men and women of culture who have seen better days, are found among these dense populations. Let us face these facts, and in our consecrated personal effort remember that Christian civilization does not consist in being blinded to facts. O, how this personal work among those whom existing conditions place below us in the social scale emancipates individuality from slavery to society and criticism! We make haste to do honor to such emancipated spirits. We want them near us in solemn and trying hours. We shall want to stand by their side in the day of the general roll call of the faithful. Will not Methodism, as one of God's most powerful agencies for saving the world, both by individual church activity, and by missionary and Church Extension movements, wage a new and mightier crusade in the cities, taking for its watchword the text from which Philip Embury preached his first sermon in New York: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you!"

Christ Our Missionary Model.

John 4. 5-26.

THE meeting place: a well. The teacher: Christ. The listener and inquirer: a sinful woman. Here was an opportunity great enough to satisfy even the heart of the Son of God. How his compassion went out for this wayward and lost soul. He must make a common incident the highway to a saving work. He was weary, thirsty, hungry, but he forgot his own need through desire to minister to her deeper want. Consider the grace and wisdom of his work.

1. His neighborly spirit. The woman considered his request a strange condescension. The Jews ignored the Samaritans. Jesus knew no social or racial distinctions. He spoke to the woman on the ground of a common humanity. Back of the external life he saw the soul in its need and possible sanctity, and he made his physical want an avenue of approach to her spiritual want.

The missionary, at home or abroad, in the pew or the pulpit, must in like manner ignore the false distinctions of a selfish and seclusive world, and deal with men as men. One sinner is as dear to the heart of Christ as another. Men called him the friend of publicans and sinners, not knowing that he was simply the friend of souls, of needy, hungry, dying souls. In this he is our divine model.

2. His tact and skill. He first won the woman's confidence by asking of her a favor. He put himself under obligation that he might reward an earthly kindness by a heavenly blessing. Could there be a more matchless skill in introducing a spiritual theme? The deep well and the water so laboriously drawn were used to turn her thought to the "living water" which he alone could give. Having once awakened interest, inquiry, and desire, he ministered the truth, which brought salvation and peace.

3. His searching application of truth. The woman needed to know the depth of her sin. Jesus told her to bring her husband, that he too might hear. This unmasked the evil of her life. She at once discerned Christ's prophetic vision and sought to know how and where to find God. Then came the blessed revelation of his omnipresence, his spirituality, and his nearness. The truth then wrought its saving work. She saw in the Christ before her, her Messiah, and through him learned for the first time to worship God, who is a Spirit, in spirit and in truth.

4. Christ is our model, then, as a missionary (a word which includes all forms of soul-saving work), because (1) He knows no distinction of persons. The Samaritan is as worthy of his love as the Jew. (2) He subordinates everything to winning the sinner's soul. Personal need is forgotten, and the utmost grace and tact, friendliness and skill, are used to make truth effective and winsome. (3) He never stops short of a clear unmasking of sin and a clear revelation of God. (4) He at once sets the converted and renewed inquirer to work for others. (5) In all this Christ was the manifestation of God's love. All missionary work springs from the heart of the compassionate Father, and makes every soul-winner a coworker with him and his well-beloved Son.—*New York Observer.*

Love Thyself Last.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the Christ religion which men need.

MISSIONARY CONCERT.

Program.

SINGING: Methodist Hymnal, Hymn 576:

Make haste, O man, to live,
For thou so soon must die.

PRAYER.

READING SCRIPTURE: Mark 4. 21-32.

SINGING: Methodist Hymnal, Hymn 938:

Hark! the song of jubilee;
Loud as mighty thunders roar.

ADDRESS: The Success of Missions.

SINGING: Methodist Hymnal, Hymn 932:

The morning light is breaking;
The darkness disappears.

COLLECTION.

REFERENCES: *Foreign Missions after a Century*, by J. S. Dennis; *Christian Missions and Social Progress*, by J. S. Dennis; *A Hundred Years of Missions*, by D. L. Leonard; *Christianity and the Progress of Man*, by W. Douglas Mackenzie; *The Growth of the Kingdom of God*, by Sidney L. Gulick; *A Concise History of Missions*, by E. M. Bliss; *Nineteen Centuries of Missions*, by Mrs. W. W. Scudder; *The Success of Modern Missions*, by Robert Young; *A Century of Christian Progress*, by James Johnston.

The Success of Protestant Missions.

THE estimate of success in missions must be a variable quantity. The judgment formed as to the measure of success attained will depend largely upon the point of view from which we regard the enterprise, upon our faith in its resources, and our capacity to discover and appreciate the signs of progress which it gives.

A true estimate of missionary success must take cognizance of many things besides mere visible results. It must take a wider survey, and have a deeper insight than can be maintained from a mere study of statistical tables. It must consider the substantial basis, which there is for faith in missions, in view of the divine purpose to redeem the world. It must take into account the cooperation of God in the enterprise, and must calmly weigh the power of those resistless spiritual forces which have been instituted by God for the very purpose of pulling down strongholds.

It must not forget our Saviour's parable of the leaven; it must measure the reserve force which there is in the encouragement and practical support of Christendom, the growth of the missionary spirit in the churches, and the increasing sense of obligation which is beginning to have such a manifest grip upon the Christian conscience.

It must mark the rapid growth of the missionary plant in foreign lands, and the growing power of native converts themselves to push the work.

It must take into consideration the astonishing progress which the missionary enterprise has already made, although conducted with an utterly inadequate force, with only a moderate measure of Christian

public sentiment in its favor even at home, with formidable and multiplying difficulties to contend with abroad, where Christianity is in conflict with the misguided and hardened conscience, national pride, antagonistic public sentiment, and fanatical religious opposition.

It must not fail to note that the missionary himself has been much of the time in the attitude of a despised foreigner, with civilization itself frequently placing him at a still greater disadvantage by its discreditable failure to cooperate in any sense with him and his work.

It must be remembered that apparent failure is often the herald of success, and that long delay in the harvest may mean nothing more than that the natural processes of seed sowing and growth toward ripened maturity are allowed to go on according to the laws and processes of the spiritual kingdom.

The modern era of missionary progress may be dated from these majestic words of Carey, "Expect great things from God; attempt great things for God," and from his sailing for India in June, 1793.

The foundation of the English Baptist Missionary Society in 1792 was followed by that of the London Missionary Society in 1795, the Scottish Missionary Society in 1796, the Netherland Society in 1797, what is now known as the Church Missionary Society in 1799, the British and Foreign Bible Society in 1804, and the American Board of Commissioners for Foreign Missions in 1810.

But these signs of a quickened missionary conviction in the hearts of Christians at home were as yet unattended by any manifest intervention on the part of divine providence for the purpose of opening the heathen world, then so tightly closed to the entrance of missions.

At the beginning of the century almost the entire world outside of Christendom was closed to mission effort. It was inaccessible. No Christian missionary could name the name of Christ among the heathen nations. At least a thousand millions of souls were, with scattered exceptions, inaccessible to the Christian missionary.

The islands of the Pacific were known only through the discoveries of adventurous navigators, and so barbarous and cruel were the inhabitants that it was death to land upon their shores, and moreover there were practically no facilities for reaching them. Now 27 of the more prominent groups have come under the protection of Christian powers, while missionary work is conducted in the great majority of them, and the Gospel has triumphed in those dark regions as in no other part of the heathen world.

Japan had banished Roman Catholic missions in 1614, and closed its doors to the entrance of foreigners, but on July 4, 1859, they were thrown open, and before January 1, 1860, three missions had entered and established themselves.

Korea remained long hidden from the outer world, but in 1884 it was opened, and six societies have entered for missionary work, and the whole country is accessible both to the traveler and the missionary.

China, with its vast dependencies, except where a foreign nation had secured a foothold, as at Hong Kong, was closed until in 1842, when five ports were opened, and in 1860 the Treaty of Tientsin threw the whole empire open to the world, and missionaries are occupying the most important parts of every great province. The same story practically is true of Siam and Burma.

Carey and his companions had a struggle to secure an entrance into India. As early as 1813 liberty of evangelization was conceded by the East India Company, a stipulation which was secured at the time of the renewal of its charter. The country is at present occupied by 53 missionary societies and 12 independent missions.

Madagascar was entered in 1818, the Turkish empire in 1820, and Persia in 1834.

When most of us were born the great interior regions of Africa were unexplored and unknown. Today they are the scene of the political, commercial, and missionary activities of all the great nations of Christendom, and European governments have assumed over four fifths of the area of the continent.

There has been a rapid multiplication of missionary agencies; missionary literature has grown to remarkable proportions; missions have been established in 3,388 principal stations, and 13,432 substations in the heathen world.

An important element in the successes of the century is the introduction of the Gospel leaven throughout the heathen world. No believer who has studied the significance of the Saviour's parable can doubt that a wonderful and mysterious force is at work in our own mission fields. Wherever mission work has been inaugurated and the Bible introduced among the people, an unseen work is silently progressing, the significance and power of which is known only to God.

When we consider the actual conversions that have resulted from mission work, the record is indeed a cheering and inspiring one. There are over 900,000 living Church members in what has been known as heathen lands. At least 200,000 more have died in the faith during the century. Those who have found Christ, but have not joined the Church, probably number 500,000, and in addition there are probably 3,000,000 of those who are adherents of the Christian religion, in distinction from those who are identified with other religious faiths.—*James S. Dennis, in Foreign Missions After a Century.*

Mary, the Hindu Christian.

WHEN Mary was a little girl six years old she was married to an old Brahman priest. When she was eleven she had to go and live with her cruel old husband as his wife. All her happy childish days were now over forever. She was shut up in a big dark room with three other wives of the old Brahman, without books or toys or sewing.

One day a missionary lady came to the house and asked if she might teach this poor little girl to read. The old man said, "You might as well try to teach my cow."

But in a few months he was astonished to hear little Mary read. All this time Mary was learning about Jesus and how he had died for her, and she told her husband she could not worship idols any more.

When the old Brahman heard that he took Mary and beat her cruelly, and sent the missionary away. But down in a dark corner Mary had hidden a Testament and a hymn book, and every moment she could get she spent in reading them.

One day her husband found her with the Testament, and took it away and tore it up and then beat her again. But still Jesus kept his little lamb and said, "No one shall be able to snatch her out of my hand."

One day her husband found her hymn book. In a rage he tore up the little girl's last treasure, and then dragged Mary to the fire and with red-hot iron burned away the palm of her hand. But even this was not enough. He gave her another cruel beating and kicked her into the street half dead. The Lord Jesus sent one of his missionaries along, and she was carried safely to the missionary's house, where she was loved and cared for.

Mary is now a happy Christian in a mission school, and to-day she is singing from her Bengali hymn book, "I am so glad that Jesus loves me." She loves her Bible, she loves to pray, and loves to work for Jesus, and every day she is growing to be more like him.—*The Missionary Tidings.*

A Children's Missionary Hymn of Fifty Years Ago.

LITTLE children, when you pray
To God to keep you through the day;
When you ask that he would take
Your sins away for Jesus' sake;
When you thank him for your friends,
And all the comforts that he sends,—
Don't forget to breathe a prayer
For those who know not of his care.

Many little ones there are
O'er the vast sea so very far,
Who never heard of God above,
Who do not know of Jesus' love—
Children who have never heard
From Christian friends this blessed word,
That "gentle Jesus, meek and mild,
Dearly loves a little child."

O children! ask of him to send
Someone to be the heathen's friend,
To guide them from destruction's road
Into the path that leads to God;
That they may have their sins forgiven,
And when they die, may go to heaven.
That they and you at last may meet,
To worship at Immanuel's feet.

Love thyself last; and O, such joy shall thrill thee
As never yet such selfish souls was given!
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven,

TIDINGS FROM MISSION FIELDS.

Methodism in Hawaii.

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

RESPONDING to the openings of Providence, the authorities of the Methodist Episcopal Church entered Hawaii and opened a mission for English and Japanese speaking peoples. The results so far have justified this action taken in 1893, for in Honolulu there are two church properties valued at \$36,000, with an indebtedness of only \$7,000. The English Church has over a hundred members, a central location, large lot with church and parsonage on it, and bids fair to be entirely self-supporting and self-propagating by the end of this year. Rev. G. L. Pearson is the popular pastor and preacher and the real head of Methodism in those islands.

The Japanese have met with a great loss in the destruction of their church and parsonage in the recent fire. The loss is covered by insurance, and the Government will also give some assistance. The lot and buildings were unincumbered at the time of the fire. Connected with the Central Church are seven preachers who conduct missions on two islands at thirteen places, and reach about ten thousand Japanese. The membership and probationers (baptized) run into the hundreds. All our property in the islands has been obtained through indigenous sources save a donation of \$250 to the Japanese Church from the Church Extension Board. The great fire will hinder our Church's activities for a time, but fire and plague can only interfere for a brief time with the onward sweep of Methodism over the entire group.

The changed conditions—amounting to a revolution—that have come to Hawaii open for Christian effort a new and large outlook. The increase of population is astonishing. Honolulu now numbers 54,000, distributed among the nationalities and races as follows:

Hawaiians.....	12,820
Chinese.....	19,741
Japanese.....	7,298
Portuguese.....	5,466
American, English, and other races.....	8,600

To meet the demand for labor, 20,000 Japanese have come within a year and a half, so that, in round numbers, there are nearly 60,000 of this nationality. In the Japanese district of the California Conference are fully 75,000 Japanese, embracing, as it does, the Hawaiian Islands and the Pacific coast.

Our Missionary Society is extending help to the missions in the islands, but most of the support is indigenous. The highest praise is merited by the government of Hawaii for equitable, wise laws impartially and unflinchingly executed. In this and most respects it is a model institution, maintaining, as it does, perfect order among so many races with conflicting interests and antagonisms.

The new form of government just enacted by the Senate promises to confer immense benefits, and will thus add to the hopefulness of the future. The

Methodists have a large responsibility in this new center of Christian civilization in the mid-Pacific. The Woman's Home Missionary Society now maintains a Bible woman, and soon will send a superintendent from the Deaconess Home in San Francisco. —*Central Christian Advocate.*

Western South America Mission.

BY REV. W. F. ALBRIGHT.

THE Third Annual Meeting of the Western South America Mission Conference of the Methodist Episcopal Church was held at Valparaiso de Chile from January 31 to February 4, 1900. Bishop W. X. Ninde presided.

On account of the distance none of the brethren from Peru and Ecuador were present.

Two young men from the United States were admitted on trial—Charles H. Holland, of Iowa, and Charles H. Wittenberger, of Ohio. Henry L. Williams was received in full and ordained deacon. Cecilio Venegas was ordained elder. Charles H. Holland, having finished his local preacher's course, was ordained deacon at Santiago.

There are on trial, altogether, 10 candidates—3 Americans and 7 of various nationalities recruited on the field.

The work, as a whole, shows increase. There was a marked disposition to lop off useless members and to require strict adherence to the disciplinary requirements. Hence the statistics in some cases will show a decrease in membership. But this does not mean decreased spirituality.

More rigid scrutiny of the candidates for the ministry was made. Experience proves this more necessary from year to year. In order to raise up in South America a Methodist Church thoroughly loyal to the teachings of Jesus, it is imperative that the ministry be composed of men of sound principles, clear convictions, and live consciences.

Most of the churches show increased contributions toward self-support. About \$150 was contributed to the various benevolences of the Church, a larger sum than ever before.

The Conference voted to request the Woman's Foreign Missionary Society to undertake work in this field, such as that of orphanage, deaconess, and parochial school work.

The stay of Bishop Ninde with us, though brief, was a blessing, and the Conference asked that the board of bishops might, if compatible with other interests, appoint him to the same field another year.

Opportunities for work in new fields are much more abundant than is the supply of workers. The supply of workers is more abundant than the means of support for them.

The number of missionaries from the United States actually at work in Chile is 41, counting all here and omitting those away on furlough. The number of those who are preachers and devoting their time exclusively, or nearly so, to Spanish preaching is five. Three more are devoting a part of their time

to English preaching. It is seen, consequently, that a very large majority are engaged in teaching or in work other than preaching. Five are wives of pastors and, as such, are working more or less directly in what is more distinctly denominated Church work.

Notes from West China.

BY REV. J. F. PEAT.

AS I was journeying one day, I arrived in the evening at a village called Yang-hu-chang, and was most courteously received by the innkeeper, who was also a village elder. He entreated me to remain a few days, but as I had an engagement, I pushed on the next day, but planned to spend a day there on my return trip. This I did, and we spent a most profitable day in selling Gospels and talking about the Gospel in a village where I had never been before, and where missionaries are seldom seen. We left the next morning, with the hope that we might soon find our way back and tell them more about Christ.

One day, as we were returning home from Ren Sheo, we met several wedding processions, it being a *lucky* day. At night, as we drew near the inn where we had planned to stay, we saw they were also decorated in honor of celebrating a wedding. As tired and hungry missionaries, we rather hailed with delight the prospect of being brought thus timely into the midst of a wedding feast, but what was our surprise when we were informed there was nothing for supper! Forty or fifty tables of people (eight to the table not counting children) had about cleaned out the town. Fortunately we had access to some canned goods.

Chentu, China.

The Bible in Japan.

BY REV. H. LOOMIS.

THE circulation of Scriptures in Japan has been attended with special difficulties that have constantly interfered with its progress. The chief hindrance has been the universal contempt to which any person is subjected who engages in any sort of traffic. According to the old and traditional ideas, tradesmen were classed next to the tanners and butchers, who were too vile to mingle with other people, and had to live in a quarter by themselves. No matter in what the trade consisted, the very fact that a man sold articles of any kind made him an object of contempt.

These hereditary notions deterred men of education and social standing from engaging in the work of Bible selling, because they would at once lose caste, and their influence as evangelists or teachers would thus be diminished. To some extent the same prejudice existed toward any foreigner who attempted the sale of books. A common idea was that he was doing so for gain; and such persons were looked upon as belonging to an inferior rank and unsuited to be teachers. For these reasons only men in distress, or of the lower class, could be obtained to act as colporteurs, and these would inevitably

give up selling Bibles just as soon as they could receive employment as evangelists.

Until recently the booksellers were usually reluctant to sell Bibles or any Christian books, because it would create feeling against them on the part of their customers, and thus injure their general trade. Of late, however, the hostility toward Christianity among the Buddhists and others has ceased to hinder the booksellers from selling Scriptures; and now they are on sale at nearly all the principal bookstores in Japan. In fact, the demand for Bibles seems to have become so universal that they are fast becoming one of the essential portions of a complete stock in trade. The change in public sentiment is most evident and remarkable in the success that has been met with by Rev. Mr. Snyder, who has recently given his attention to this branch of Christian work.

About six months ago Mr. Snyder began in a small way to see what he could do in the circulating of Scriptures as a means of spreading abroad a knowledge of Christ. By degrees he gave more time and thought to it, as he discovered that here was a new and most promising field for Christian effort. One method was to go from house to house, and, to his surprise, he found that on an average he was able to sell one of the gospels or a New Testament in seven out of every ten houses that he visited. The same results were met with in Sendai and Yokohama.

Notes.

THE Malaysia Mission Conference at its late session reported 473 members, 253 probationers, 1339 Sunday school scholars and 1,740 day-school scholars, an increase of 20 members, 18 probationers, 112 Sunday school scholars, and 135 day-school scholars. During the year there had been 69 adults and 38 children baptized.

The *Peking and Tientsin Times*, of January 27, 1900, speaking of the Intermediate School at Tientsin, in charge of Rev. Frederick Brown, says: "Mr. Brown, the president of the school, is a man of great practical ability, and happily has the quality of inspiring confidence, and as a result the supporters of the school include many prominent Chinese officials, who recognize that the principles and work of the school are distinctly healthy and profitable. We are glad to say that the applicants for admission keep increasing, and those interested in educational work in China would do well to remember that the modest sum of \$25 educates a deserving boy for one year, and \$400 founds a perpetual scholarship."

Rev. H. G. Appenzeller reports: "Korea has swung back to antebellum days, and, unless there are checks not visible now, it looks as though her last stage is destined to be worse than the first. Politically she is drifting badly, with Japan and Russia trying to board the craft and secure the helm. Just at present education as applied by Western nations is not sought for. There is no end of adherents, probationers, catechumens, and even members, but they do not seem to have any knowledge of that horror of sin one would like to see and ought to see. The sinner here acts very much like the sinner at home."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Methodist Episcopal Foreign Missionaries Past and Present,

Connected with the Work of the Missionary Society.

WE give this month a list of missionaries whose names commence with W, and shall be glad to know if any have been omitted, if any mistakes have been made, or if our readers can furnish information that will make our record more complete. The present missionaries are in italic.

W

Rev. Thomas Waite sailed for Angola, Africa, February 2, 1899. Address, Pungo Andongo, Angola, Africa. His wife (Emma McKinley) remains in the United States, and her address is Valley Stream (L. I.), N. Y.

Rev. Ulma L. Walker and wife (Elizabeth Bates), missionaries in Liberia, were recognized by the Board of Managers as missionaries of the Society April 19, 1898. Mr. Walker is stationed at Baraka, Liberia. P. O., Cape Palmas, Liberia.

Rev. William D. Waller joined in India in 1892; married Annie Mary Nielson January 9, 1896; belongs to Bombay Conference. P. O., Karachi, India.

Rev. John Webster Wadman and wife (Mame Huntress) arrived in Japan August 11, 1889. Mr. Wadman is Presiding Elder of the Hakodate District, Japan Conference. P. O., Hakodate, Japan. Mrs. Wadman is at 119 Oxford Street, Cambridge, Mass.

Rev. Frank E. Warner arrived in Rangoon, Burma, in 1890; married Alice L. Gould in January, 1890. Withdrew in 1891.

Rev. Wilbur Fisk Walker and wife (Mary Florence Morrison) sailed for China October 16, 1873. Address, Tientsin, China.

Rev. John Walley and wife (Louise) joined the Central China Mission in 1886. Mr. Walley had been in the employ of the British and Foreign Bible Society. Mr. Walley died August 14, 1894.

Mrs. Louise Walley, widow of Rev. John Walley, joined the Central China Mission with her husband in 1886. P. O., Kiukiang, China.

Rev. Edward Archibald Wanless and wife (Sarah Ada Kinsman) arrived in Constantinople July 24, 1868, as missionaries for Bulgaria. Mrs. Wanless died in Rustchuk March 18, 1871. Mr. Wanless returned from Bulgaria October 7, 1871. In Illinois Conference. P. O., San José, Ill.

Rev. Charles Benjamin Ward arrived in India December 22, 1876; married Ellen Margaret Welch April 1, 1879, in Raichur, India; located from the South India Conference in 1884; re-admitted in December, 1892. P. O., Yellandu, India.

Rev. Robert C. Ward and wife joined the India Mission (Bombay Conference) in 1898. P. O., Godhra, India.

Rev. Francis Wesley Warner and wife (Margaretta Emily Jefferts) sailed for India December 30, 1887. P. O., Calcutta, India.

Rev. Wm. Fairfield Warren and wife (Harriet Mer-

rick) went to Germany in 1861 and returned in 1866. Mrs. Warren died January 7, 1893. Dr. Warren is President of Boston University. Address, 12 Somerset Street, Boston, Mass.

Rev. Arthur J. Watson joined the Malaysia Mission in Singapore in 1894. Came to the United States in 1896. In Genesee Conference. P. O., Knowlesville, N. Y.

Rev. James Walter Waugh and wife (Lydia Maria Hayes) sailed for India April 15, 1859; arrived in India August 21, 1859. Mrs. Waugh died June 14, 1872, at Ravenswood, Ill. Dr. Waugh married Jane M. Tinsley May 2, 1876; left India on furlough February 7, 1895. Resides at 75 Oak Hill Avenue, Delaware, O.

Rev. Samuel Sexton Weatherby and wife (Rachel Compton) arrived in Madras, India, November 18, 1865. Left India in 1873. Mrs. Weatherby died October 17, 1882. Mr. Weatherby is in the New Jersey Conference. P. O., Keyport, N. J.

Rev. John Dubal Webb arrived in India and joined the India Mission in March 5, 1890; married Adeline F. Westropp November 29, 1883, in Allahabad; recognized by the Board as a missionary of the Society September 19, 1893. Left India February 3, 1894. In New Jersey Conference. P. O., Englishtown, N. J.

Rev. Erastus Wentworth and wife (Anna M. Lewis) sailed for China January 8, 1855. Mrs. Wentworth died October 2, 1855, in Foochow, China. Mr. Wentworth married Phebe Potter in 1859 and returned to the United States in 1862. Mrs. Phebe Wentworth died in Cincinnati, O., in 1874, and Dr. Wentworth died at Sandy Hill, N. Y., May 25, 1886.

Rev. Charles Hubert Wertheberger and wife (Dillie Himmelright) sailed for Chile September 20, 1899. P. O., Concepcion, Chile.

Rev. John N. West and wife (Irene White) sailed for India November 9, 1892. P. O., Lucknow, India.

Rev. Benjamin Franklin West, M.D., and wife (Letty G. Lincoln) sailed for Malaysia November 13, 1887. P. O., Penang, Straits Settlements.

Rev. Francis Marion Wheeler and wife (Esther Ellis Sackett) arrived in Calcutta, India, January 30, 1869; left July 18, 1878. Mrs. Wheeler died at Fern Hill, near Tacoma, Wash., November 30, 1891. Dr. Wheeler is in the Puget Sound Conference. P. O., Tacoma, Wash.

Rev. Lucius Nathan Wheeler and wife (Mary Eliza Davis) arrived in China May 31, 1866; left in May, 1873. Returned to China in 1881; left in 1884. Dr. Wheeler went again to China 1890 as the Agent for China of the American Bible Society, and died in Shanghai April 20, 1893. Mrs. Wheeler resides at Lake Mills, Wis. Two of their daughters are missionaries in China.

Mr. John H. Whitaker joined the Malaysia Mission in 1896. Returned to the United States in July, 1899. P. O., Portland, Ore.

Miss Grace White sailed for Chile September 20, 1899. P. O., Santiago, Chile.

Rev. Moses C. White, M.D., and wife (Jane Isabel Atwater) sailed for China April 15, 1847, and arrived at Foochow September 6, 1847. Mrs. White died in Foochow May 25, 1848. Dr. White married Mary Seely in Foochow July 13, 1851, and left China for the United States in December, 1852. Mrs. Mary Seely White died in New Haven, Conn., in March, 1887. Dr. White is a professor in the Medical Department of Yale University. Address, 48 College Street, New Haven, Conn.

Miss Sarah E. White went to India in 1862; married Rev. Ralph Pierce in 1863, and returned to the United States with her husband in 1864.

Rev. John Wier and wife (Manetta Dauphina) arrived in Japan June 15, 1888; left November 6, 1896. In East Ohio Conference. P. O., Woodfield, O.

Miss Nettie J. Wilbur sailed for Chile June 20, 1894; arrived July 22; left on furlough December 27, 1899. P. O., 150 Fifth Avenue, New York city.

Rev. Myron Chesterfield Wilcox and wife (Jessie M. Wood) sailed for China in November, 1881. Mrs. Wilcox died August 27, 1882. Mr. Wilcox married Hattie S. Churchill October 28, 1886. P. O., Foochow, China.

Rev. Isaac Wm. Wiley, M.D., and wife (Frances J. Martin) arrived in China July 9, 1851. Mrs. Wiley died November 3, 1853. Dr. Wiley left China in May, 1854; was consecrated Bishop in May, 1872; died in Foochow November 22, 1884.

Mrs. Ann Wilkins sailed for Liberia June 15, 1837; left Liberia the last time in 1856 and died in November, 1857, in New York city.

Rev. Christian Willerup and wife (Laura) went to Norway in 1856. Mr. Willerup was Superintendent of the Denmark Mission from 1868 to 1872; returned to the United States in 1872; went back to Copenhagen, Denmark, in 1878, where he died in 1886. Mrs. Willerup resides in Copenhagen.

Rev. Wm. B. Williams and wife (Elizabeth) arrived in Liberia December 8, 1845. Mr. Williams died January 5, 1846.

Rev. Oscar Wellington Willits and wife (Caroline T. Mason) arrived in China April 1, 1880; left April 1, 1883; arrived the second time in China November 5, 1886; left March 31, 1890. In Detroit Conference. P. O., Grayling, Mich.

Rev. Edward Erritt Wilson and wife (Mary P. Webb) sailed for Chile June 20, 1894. P. O., Valparaiso, Chile.

Professor Hiram A. Wilson went to South America in 1838 and left in 1840.

Miss Mary F. Wilson went to China in 1896; returned in 1899.

Rev. Peachy Taliaferro Wilson sailed for India September 2, 1862; arrived January 21, 1863; married Mary Whitcomb November 19, 1864; returned to the United States in 1873. Mrs. Wilson died May 23, 1874, in Springfield, Ill. Mr. Wilson graduated in medicine in 1877 and returned to India in 1878; married Helen Johnston December 1, 1883, in Agra; died February 13, 1898, at Sitapur, India. Mrs. Wilson is at Naini Tal, India.

Rev. Wilbur E. Wilson sailed for China in August, 1896. P. O., Nanking, China.

Mr. Charles S. Winans and wife (Emma R. Kempf) arrived in Chile November 17, 1890. P. O., Iquique, Chile.

Miss Elma Wines sailed for Chile December 30, 1896. P. O., Iquique, Chile.

Rev. Alonzo E. Winter and wife (Eva Laverna Mattison) arrived in India January 2, 1888. Mrs. Winter died March 28, 1889. Mr. Winter left India May 3, 1889. In North Ohio Conference. Mr. Winter is pastor of Trinity Church, Sandusky, O.

Rev. Amos Edwin Withey and wife (Irene F. Adams), missionaries in Angola, Africa, were recognized by the Board as missionaries of the Society April 19, 1898. They arrived in Africa, March 18, 1885, and returned on furlough in 1899. P. O., Asbury Park, N. J.

Rev. Herbert Cookman Withey, missionary in Angola, Africa, was recognized by the Board as a missionary of the Society April 19, 1898; returned on furlough 1899. P. O., Asbury Park, N. J.

Rev. Victor Witting and wife (Catherine Lind) went to Sweden in 1867. Mr. Witting was Superintendent of the Sweden Mission until 1876, when it was organized into an Annual Conference. He returned to the United States and resides at 469 Grove Street, Worcester, Mass.

Rev. Frederick Wood and wife (Elizabeth Courtney Lloyd) joined the India Mission (Bombay Conference) in 1898. P. O., Bombay, India.

Rev. Joseph R. Wood and wife arrived in Rosario, Argentina, April 19, 1876; left in June, 1885. In Colorado Conference. P. O., Golden, Colo.

Mr. Simpson Horner Wood sailed for Malaysia in 1895. He is a teacher in the Ipoh Anglo-Chinese School. P. O., Ipoh, Perak, Straits Settlements.

Rev. Thomas Bond Wood and wife (Ellen Dow) sailed for Argentina, South America, September 18, 1869; transferred to Peru in 1891. P. O., Lima, Peru.

Rev. George W. Woodall and wife (Sarah H. Reston) sailed for India January 8, 1880; left in 1881. Sailed for China March 29, 1882; arrived September 5, 1882; left in August, 1887. In Wilmington Conference. P. O., Princess Anne, Md.

Miss Beulah Woolston arrived in China March 19, 1859; transferred to the Woman's Foreign Missionary Society in 1871; returned in 1879; died October 24, 1886.

Miss Sarah H. Woolston arrived in China March 19, 1859; transferred to the Woman's Foreign Missionary Society in 1871; returned in 1879. P. O., Mount Holley, N. J.

Frank M. Woolsey, M.D., and wife (Hattie E. Elmere) sailed for China in October, 1896; returned in October, 1898. P. O., South Fallsburg, N. Y.

Rev. Whiting Sweeting Worden, M.D., and wife (Hattie Way) arrived in Japan October 29, 1886. P. O., Tokyo, Japan.

Rev. James Harvey Worley and wife (Imogene Laura Field) sailed for China in July, 1882. Returned on furlough in 1899. P. O., Clifton Springs, N. Y.

Rev. Thos. H. Worley and wife (Alsa Almeda Cole) arrived in China August 20, 1882; left November 15, 1884. In Nebraska Conference. P. O., Friend, Neb.

Rev. Frederick Harry Wright and wife sailed for Italy November 25, 1899. P. O., Rome, Italy.

Rev. Amzi Curtis Wright and wife (Sallie E. Lee) sailed for China October 3, 1889; arrived November 5, 1889; returned 1895. Mrs. Wright died August 10, 1895, at Rialto, Cal. Mr. Wright married Hattie W. Kelly July 15, 1896, at Windsor, Mo.; sailed for China August 5, 1896; left China March 25, 1899. P. O., Sedalia, Mo.

Rev. Samuel Osgood Wright and wife arrived in Liberia January 1, 1834; Mrs. Wright died February 4, 1834. Mr. Wright died March 29, 1834.

Rev. Homer Wroten sailed for India October 21, 1899. P. O., Calcutta, India.

Meeting of the Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in called session in the Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., March 26, 1900, Judge George G. Reynolds, Vice President, presiding.

The chairman stated that the meeting had been called to take action in regard to the death of Hon. John French. The following were appointed a committee to prepare a memorial minute: G. G. Reynolds, S. L. Baldwin, and A. K. Sanford. The committee reported the following, which was unanimously adopted:



JOHN FRENCH.

The Board of Managers of the Missionary Society feels a deep sense of loss, as it meets to-day with the voice of one of its most beloved and faithful members hushed in death.

John French was born in England, November, 1814. He came in early life to this country, was converted in young manhood, and became at once an active member of the Methodist Episcopal Church. The class meeting was to him a precious means of grace, and during his long church life he has been one of its most earnest advocates. For a few years past he has devoted much time and thought to pro-

moting a revival of interest in it, and made a journey to Toronto to attend a convention held in this interest.

He exemplified in his unvarying life of Christian principle and devotion the apostle's injunction, "Not slothful in business, fervent in spirit, serving the Lord."

In business life he rose rapidly to eminence. All his work was well done, meeting every condition of the contract, and he was so thoroughly honest in every transaction that he came to be known by a most honorable title, conferred by common consent of the people, "Honest John French."

His business qualifications were in great demand in the Church. He was a member of this Board of Managers for forty years, and rendered most conscientious and painstaking service on some of its most important committees, continuing his service to the close of the last Board meeting, less than one week ago, in which he took active part. He was often chosen one of its representatives in the General Missionary Committee, and cheerfully journeyed to the places where it met, even after he was eighty years of age, and gave unremitting attention to his duties in that body.

As superintendent of one of the largest and most flourishing Sunday schools in our Church, he has been in constant touch with the young life of the Church, being the devoted friend of the children and youth, and receiving in return their confidence and affection.

Many pastors remember him as their constant friend, loyal supporter, and wise counselor.

After a long life of great influence and usefulness he gently fell asleep on Friday morning, March 23, 1900.

His fellow-members, with a sense of personal bereavement, as they bid farewell to this loved friend and brother, order this memorial minute entered upon their records, and that a copy of it be sent to his family.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society met in regular session April 17, 1900, at 3 p. m., Bishop Cranston presiding until 4:30, and Bishop Andrews presiding from 4:30 until adjournment.

The devotional exercises were conducted by Rev. C. S. Wing, D.D.

Mr. G. F. Secor, a new member of the Board, was introduced.

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

It was ordered that power of attorney be sent Rev. D. W. Nichols to sell one of the mission houses in Kiukiang.

The furlough of Dr. R. C. Beebe was extended until some time in August. He was also authorized to take his eldest daughter back to China, the necessary amount required for her traveling expenses to be included in the estimates of the Central China Mission next year.

The furlough of Dr. J. H. McCartney was extended to September 15.

Provision was made for repairs on mission property in Foochow Conference damaged by storms, for the outgoing to China of a daughter of Rev. W. N. Brewster, and for purchase of land in Peking on which to erect a hospital.

The redistribution of the appropriation to the Japan Conference was approved, and the redistribution to the South Japan Mission Conference was approved, with the understanding that the total homecoming expenses of Mrs. Davison and Mrs. Fulkerson be finally included in the aggregate amount given to that field.

Bishop Cranston reported as to the condition and outlook of the missions in Japan, Korea, and China.

A portrait of Bishop Newman was presented to the Board by Mrs. Newman, and it was accepted with the thanks of the Board.

The Senior Corresponding Secretary, Recording Secretary, Treasurer, and Second Corresponding Secretary were appointed a committee to arrange and adjust the portraits in the Board Room.

An appropriation was made to complete repairs on the college building at Monrovia, Liberia.

The redistribution of the appropriation to the Mexico Mission was approved, and an appropriation made to pay for repairs on mission property at Oaxaca.

The redistribution of the appropriation to Chili was approved with the understanding that all the outgoing and homecoming expenses this year be included in the redistribution.

Rev. F. M. Harrington and wife, now in the United States, were authorized to return to Iquique, Chile.

The Board adjourned to meet Tuesday afternoon, April 24, at 2 o'clock.

Notes on Missionaries, Missions, Etc.

Rev. Thomas A. Dorton, missionary among the French in Manchester, N. H., Laconia, Penacook, Dover, and Exeter, died in Manchester March 30. He was a successful missionary and the author of several books.

Rev. C. F. Kupfer, Ph.D., arrived in New York from China March 22. His family remain in Germany. Dr. Kupfer will remain in the United States about three months.

Christopher Eglund, M.D., has withdrawn from the Malaysia Mission. He went to Malaysia in November, 1896. He expects to practice medicine at Bangkok.

Rev. G. A. Bond, formerly of the Malaysia Mission, has been transferred from the Missouri Conference to the Genesee Conference, and is supplying the church at West Webster, N. Y.

Rev. E. S. Little has resigned from the Central China Mission.

Rev. W. T. Kensett, Rev. W. E. Horley, and Rev. J. E. Banks, of the Malaysia Mission, are returning to the United States.

Rev. Ernest S. Lyons has been appointed principal of the Anglo-Chinese School at Singapore

Rev. W. G. Shellabear continues as presiding elder of the Singapore District, Malaysia Mission Conference, but Rev. W. T. Cherry relieves him of the agency of the publishing house, in order that his services may be given to the British and Foreign Bible Society for the revision of the Malay Testament.

The Philippino Islands are now a district of the Malaysia Mission Conference. The presiding elder and other missionaries have not yet been appointed.

Tidings from Japan, edited by Rev. David S. Spencer, gives in the February number the missionary statistics for Japan. The Protestant missions report 38,726 members, a loss of 1,735; 2,973 probationers, a gain of 1,025, making a net loss of 710 during 1899. The Roman Catholic Church reports 53,924 members, and the Greek Church 25,231 members.

Statistics of Our Foreign Missions.

THE Annual Report of the Missionary Society of the Methodist Episcopal Church for 1899, edited by Dr. S. L. Baldwin, was published last month. The delay was caused by the failure of some of the secretaries and superintendents of the missions to forward promptly their reports. The following are some of the statistics:

FOREIGN MISSIONS.	Foreign Missionaries.	Wives of Missionaries.	Unmarried Lady Miss.	Foreign Missionaries Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Members.	Probationers.	No. of Sabbath School Scholars.
Liberia.....	10	9	5	..	24	7	2,667	546	2,730
Congo.....	14	9	4	1	..	..	91	113	150
South America ..	11	11	..	6	21	41	2,026	1,390	4,005
Western So. Am.	17	13	16	1	7	7	493	608	1,215
Foochow.....	10	9	2	20	61	17	4,349	4,301	5,411
Hinghua.....	13	12	8	6	37	59	2,338	2,349	2,847
Central China.....	13	12	8	15	6	29	1,531	2,475	1,463
North China.....	17	16	1	13	31	48	3,738	2,904	4,167
West China.....	9	8	..	6	..	9	219	118	501
No. Germany.....	1	1	..	..	55	7	5,438	2,796	8,797
So. Germany.....	..	..	..	..	62	18	8,402	1,589	11,551
Switzerland.....	..	..	..	..	44	6	7,174	1,129	18,129
Sweden.....	4	..	..	..	79	19	15,558	1,835	18,221
Fin. and St. Pet.	..	..	..	..	1	2	672	250	1,099
Norway.....	..	..	..	..	45	4	5,364	655	6,399
Denmark.....	..	..	..	..	19	2	3,070	247	4,448
North India.....	22	20	1	27	120	500	15,662	17,493	36,169
N. W. India.....	14	11	..	12	21	20	13,140	21,329	33,264
South India.....	17	12	..	7	12	36	827	1,233	4,096
Bengal-Burma.....	14	13	..	15	6	64	1,246	1,333	2,598
Bombay.....	21	21	..	12	3	34	1,269	5,632	5,668
Malaysia.....	19	12	..	6	2	13	454	246	1,346
Bulgaria.....	1	1	..	2	13	1	211	26	281
Italy.....	3	3	..	4	18	16	1,556	689	1,102
Japan.....	14	13	1	23	49	22	3,023	1,888	6,744
South Japan.....	4	4	..	8	11	6	703	295	1,602
Mexico.....	8	9	..	6	19	44	2,320	2,651	2,851
Korea.....	12	11	..	10	..	..	536	1,512	1,042
Total.....	355	218	33	300	765	1,031	104,429	77,665	191,917
Last year.....	335	211	33	187	726	1,017	101,223	76,234	186,527

The reports of members and probationers are those given in the Annual Report a year ago for Liberia, Western South America, Hinghua, North China, South Germany, North India, Bengal-Burma, and Korea. If these missions had sent in their reports at the close of 1899 it is probable that our foreign missions would show a larger increase than 3,216 members and 1,411 probationers.

General Notes.

We go to press before the convening of the Ecumenical Conference. We shall in our next issue devote considerable space to the information it will furnish.

The famine in India is causing great suffering. We shall be glad to receive contributions for this purpose. The money can be forwarded without cost, and the entire sum used in India for the purpose desired.

Some of those who cannot go as foreign missionaries can furnish money to support a substitute. To many the Lord of the harvest is saying, "Go or send." "Substitution Gifts" are increasing in some denominations. Why not in ours?

The seventeenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 30-June 5, 1900. All foreign missionaries, of any evangelical denomination, are eligible to membership and entitled to free entertainment. Missionaries and other persons desiring further information can address the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

Will the General Conference of the Methodist Episcopal Church provide that its Missionary Society shall have two separate funds, one for home and the other for foreign missions? This will not necessarily require two collections. The pastor who may prefer it may take one collection, notifying the congregation that it will be divided equally or in some other proportion. If there are some who wish a different division of their money, they can so request it and their desire be gratified. We are much more desirous of having two funds than of seeing two societies, believing that this will result in an increase of the contributions to the Missionary Society.

Puerto Rico is receiving considerable attention from several of our missionary societies. Its people need the Gospel as presented by our Protestant missionaries. The United States Government has been active in its efforts to increase the intelligence of the people, and has opened 620 schools at an expense last year of \$390,000. The children are generally eager to attend school, and especially to learn the English language.

Missionary operations in Shantung Province, North China, have suffered from riots caused by the "Boxers," who have looted many villages and destroyed chapels and other missionary property, as well as the property of the natives. The "Boxers" are robbers, who, under the guise of opposition to foreigners and their work, are plundering the people. The new governor has promised to give protection, and expects to be able to arrest and punish the rioters.

The Indian Witness, published at Calcutta, India, in its issue of March 9 says: "The question of increased episcopal supervision for the Methodist Episcopal Church in India and Malaysia is one of special interest to missionaries of that body at the present time. In 1888 the General Conference gave

us the missionary episcopacy, contrary to our expressed desires in the matter, and it has worked well—so well that we consider it the part of unwisdom to demand a change. If a different system is now considered advantageous, and a resident general superintendency be provided, even though personally some may disapprove of it, we shall all cheerfully accept it as the divine plan for our mission field. The flexibility of the Methodist Episcopal Church has been one of the secrets of its great prosperity. The ministers and laity of the home Church are fully as divided in opinion on the subject as the missionaries in Southern Asia. Whatever decision is arrived at, one thing is certain: the mission work in this great field will go forward with undiminished power. Be the episcopal overseers designated missionary bishops or resident general superintendents, the great host of presiding elders, missionaries, native ministers, and ladies of the Woman's Foreign Missionary Society may be relied upon to push the battle for Christ and the faith of the Gospel with all their might."

Recommended Books.

Mary Reed, by John Jackson, Organizing and Deputation Secretary to the Mission to Lepers in India and the East. Published by the Fleming H. Revell Company. Price, 75 cents. This is the record of a missionary life that has not yet closed, and which is inspiring both to devotion and faith. For fourteen years Miss Reed was a missionary in India of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and during a portion of the time she was also serving the society known as the Mission to Lepers in India and the East. Since October, 1898, she has given undivided service to the latter society. In 1891 she discovered that she was suffering from leprosy, and soon after was appointed Superintendent of the Asylum for Lepers at Chandag, in the Himalaya Mountains of India, where she has remained until the present, laboring with loving devotion for the benefit of the many sufferers there. Her own health, in answer as she believes to her prayers and faith and the prayers of others, has improved, until there are but few traces left of the dread disease in her body, and "her labors have resulted in the admission, after careful testing, of 123 lepers into the Church of Christ. To this is to be added the provision of food, clothing, shelter, and relief of her large and growing flock, together with the comfort brought to their sad hearts by Christian sympathy and kindness. She has, moreover, acquired the extensive grounds, and supervised the erection of what is now one of the finest leper asylums in the world."

About my Father's Business, by Austin Miles, is published by the Mershon Company, New York. Price, \$1.50. The "Father's Business" is work in and for the Church of Christ, and in the story of a Methodist Church and pastor are presented the right and the wrong way of working. Some useful lessons may be learned by those who carefully read the book.

Methodist Protestant Church.

MISSIONARIES connected with the Japan Mission: *Yokohama*—Rev. T. A. Cairns and wife, Rev. J. Frank and wife, Miss M. M. Kuhus, Miss M. E. Williams; *Nagoya*—Miss A. L. Coates, Miss A. E. Lawrence, Rev. L. Layman and wife, Rev. U. G. Murphy and wife, Rev. J. P. Richardson and wife; *Shizuoka*—Rev. E. H. Van Dyke and wife. The statistics report 325 members and 84 probationers in Japan.

Methodist Church of Canada.

THE following are the missionaries connected with the Japan Mission and their stations: *Shizuoka*—Miss B. H. Alcorn, Miss M. J. Cunningham; *Kanazawa*—Miss E. A. Belton, Miss E. Crombie, Rev. D. R. McKenzie and wife, Miss I. E. Sifton; *Tokyo*—Miss I. S. Blackmore, Rev. A. C. Borden and wife, Rev. H. H. Coates and wife, Miss C. E. Hart, Miss J. K. Munroe, Rev. D. Norman, Rev. J. Scott, D.D., and wife, Miss M. A. Veazey; *Nagano*—Miss I. H. Hargrave, Miss L. A. Wigle; *Kofu*—Miss H. J. Jost, Miss E. A. Preston, Miss M. A. Robertson, Miss E. E. Washington. The statistics report 2,175 members and 164 probationers in Japan.

Methodist Episcopal Church, South.

MISSIONARIES connected with the Japan Mission: *Kobe*—Miss Maud Bonnell, Miss A. D. Bryan, Rev. T. H. Haden and wife, Mrs. M. I. Lambuth, Rev. C. B. Moseley and wife, Rev. W. E. Towson and wife, Rev. S. H. Wainright, M. D., and wife, Miss Ida M. Worth; *Nakatsu*—Rev. W. J. Callahan and wife; *Matsuyama*—Rev. T. W. B. Demaree and wife; *Hiroshima*—Miss N. B. Gaines, Rev. S. E. Hager and wife, Miss Anna B. Lanus, Miss Lizzie O. Thomas, Rev. W. A. Wilson and wife; *Kyoto*—Rev. J. T. Meyers and wife; *Yamaguchi*—Rev. C. A. Tague and wife; *Fujiyama*—Rev. W. P. Turner and wife; *Osaka*—Rev. W. B. Waters and wife; *Oita*—Rev. W. R. Weakley and wife. The statistics report 696 members and 74 probationers in Japan.

Rev. W. G. F. Cunningham, D.D., died in Nashville, Tenn., March 31, in the eightieth year of his age. He was one of the founders of the China Mission of the Methodist Episcopal Church, South, going to China in 1852, where he labored with success for nine years. After his return to the United States he was abundant in labors as pastor, editor of Sunday school publications, and the author of several books.

The Heathen Mother and Her Babe.

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. 6. 8.

BY MRS. MARTHA C. WISWELL.

I see a heathen mother stand beneath the starry sky;
I seem to see her bosom heave and hear her bitter sigh;
But as she stands there lone and sad wrapt in the shades of night,
There steals into her darkened soul a blessed ray of light.
Not long ago she stood beside a river deep and wide,
Which bore a precious little form upon its rapid tide.
O do not doubt she loved her babe and found it hard to part,
For in that dark, uncultured breast there is a mother's heart.
And often when maternal fears come surging o'er her soul,
She seeks her gods of wood and stone, her burden there to roll.
And now when all is darkness, save the stars that shine above,
She seems to have a vision of a home, a heaven above.
Ah! can it be that little one so cruelly cast away
Now comes on wings of love and light from realms of endless day
To woo that weary, burdened heart bound in its heathen chain
To rise, prepare the word to hear, eternal life to gain?
O poor, neglected, thirsty one, I would that thou couldst know
There is a home, a heaven above, where living waters flow;
That thou mightest know His blessed name who died thy soul to save,
And keeps for aye that little life once cast upon the wave.
O where is he with faith and love and consecration meet,
Who time and friends, and health and life, hath laid at Jesus' feet,
Who'll brave the dangers of the deep and face the burning sands
To tell the blessed Gospel news in distant heathen lands?
He surely will come forward now; to him the call is given,
This "secret of the Lord is his," and his reward is heaven.
O may the inspiration come to many hearts to-day,
Constraining every child of God most fervently to pray
For bands of Christian workers in the vineyard that will bring
The kingdom and the glory of our blessed Lord and King.
O see that heathen mother stand, her hands stretched toward the sea;
Now who will say, "Lo, 'here am I, send me,' O, Lord, send me."

Philadelphia, Pa.

GOSPEL IN ALL LANDS.

JUNE, 1900.

THE MEDICAL WORK IN CHUNGKING, WEST CHINA, AND ITS NEEDS

BY J. H. MCCARTNEY, M.D.

SINCE my return to America I have frequently met with persons, Christians—members of the Methodist Episcopal Church founded by the John Wesley who said that the world was his parish—who said without blushing that they did not believe in foreign missions.

which Christian doctors can give as in China. The over four hundred millions of Chinese are at the mercy of doctors (if they can be called by such a name) who know less about the anatomy and physiology of the human body than our forefathers knew several hundred years ago. Their treatment of the



DR. MCCARTNEY AND HIS MEDICAL STUDENTS.

The Church which we love is not one-sided, and over fifty years ago it started to obey the command, "Go ye into all the world and preach the Gospel, and as ye go heal the sick." It is especially to this last command that we wish to draw attention in this article.

There is no country in the world where the people stand so much in need of the help

sick is barbarous, and that is the very best that can be said of them. They have no organized charities for the proper treatment and care of the sick. They know nothing about nursing, neither do they consider it at all necessary to the ultimate results in a case.

It matters not how ill a patient may be he is expected to feed himself (some exceptions

to this rule. The food is put down alongside of him on the bed, and then he is left alone to feed himself as best he can. His bedding is never changed, and he is allowed to lie with all his clothing on. His hair is never combed, neither is his face washed or body bathed, and the patient tosses on his bed of fever for weeks at a time, lying in his own excretions and covered with vermin.

There is little to be wondered at that the mortality from fevers treated in their own homes is as high as seventy-five per cent. The patient is allowed to expectorate whenever and wherever he may please, without reference to his surroundings.

The following prescriptions were taken from the latest edition of a standard medical work in the Chinese language:

"*For Hernia.*—Burn hog's bristles and drink the ashes in hot wine, or apply a paste of black pepper and flour to the hernia. It guarantees a cure in one day's time.

"*For Piles.*—A decoction of eel's blood, juice of onion, and Chinese ink. Apply to parts; sure cure.

"*Cystic Tumor with Pedicle.*—Wind a spider's web around the pedicle of tumor five days in succession, at the end of which time the tumor will lessen in size."

They use seatons and blistering by burning without reference to the anatomy of the parts, and in consequence cause much suffering and ultimately death.

The science of medicine not only has a great field before it in China in leading multitudes, through the healing of the body, to the Great Physician, but it also has a great future in educating Christian young men and women physicians, and helping correct the errors of their forefathers in the practice of medicine.

The fruits of the medical work are many. New work started in places days distant from the missionary are the results of the truth learned while in the hospital. Interesting cases of this kind occur in the experience of every physician in China.

A few years ago a literary man who had been blind for fifteen years was brought to the hospital, about three days' journey distant. He remained with us about three months, and when he returned he was able to read, and resumed his old occupation of teaching. He became a Christian, as well as his youngest son (who is now studying medicine), and also a younger brother.

We hope some day to see a work started

in this remote village by the seed that was sown in the heart of that man while a patient in the hospital.

Another man, who was an opium smoker, is now a colporter in the American Bible Society. The wide-spreading influence of the medical work in the surrounding country from which patients come, and to which they return when healed, is very great. In a part of country, village, or city where one well-known patient has been healed they always receive the foreigner kindly (especially if he be a physician) and this opens the way for the preaching of the Gospel.

The teaching of medical students is a very important department of our work. We hope to be able to train young men and send them out as medical evangelists to their own people. We already have two such in Chungking who have rendered good service to the Mission since they finished their course.

The most promising one from among the number died a martyr's death about two years ago.

The Mission had been trying to rent in city of Kiang Peh for several years, but were defeated in every attempt. At last we succeeded, and called for volunteers to go over and occupy the rented building. Two of our boys went. The first night the building was attacked at two o'clock in the morning, and the two boys were bound and dragged out. One of them succeeded in making his escape, but the other, Tang Hsi I, was strangled and his dead body was dragged through the streets and thrown out over the city wall.

"The blood of the martyr shall become the seed of the Church" has been fulfilled. We now own property in that antiforeign city, on which we have a Sunday chapel, street chapel, dispensary, and school.

Will not some kind servant of the Lord who reads this give our Sui Ling work (the home of Tang Hsi I) the sum of \$1,000 with which to build a memorial dispensary for West China to its first martyr to the Christian faith.

The last seventeen months of my stay in Chungking we had 38,835 visits to the dispensary, treated 962 patients in the wards of the hospital, and performed nearly 1,000 operations. Over 1,000 visits were made into the homes and nearly 18,000 days' treatment were given in the hospital.

We have the good will of the native offi-



TANG HSI I, THE CHRISTIAN MARTYR.

cials, who gave us last year \$600 for the support of our work, and the entire medical work in Chungking, Kiang Peh, and Hocheo is self-supporting.

Our greatest need is enlarged hospital accommodations, with better faculties for teaching medical students. The foreign community is rapidly growing, and we see the possibility of an extensive medical practice among them. While we are caring for the natives we should not forget our own people. We greatly need accommodations for the sick foreigners. This branch of the work would yield considerable revenue to the work if we only had the building.

I appeal to the Church in behalf of the suffering Chinese and the needy among our own people, to help us enlarge our hospital. We should have \$10,000 for this purpose. The amount might be given by one person and the hospital named in his honor. Fifteen hundred dollars will build and furnish one ward, with accommodation for fifteen patients. Seven hundred and fifty dollars will build and furnish one private room and the donor can name a ward or room. One hundred and fifty dollars will endow a bed in perpetuity and give the donor the naming of the bed. One thousand dollars will build and furnish the operating room (without in-

struments), and \$15 will support one bed a year.

We are not permitted, through the prejudice of the people, to make dissections for the instruction of the students, and are compelled to depend upon charts for that purpose. We need at once \$500 with which to purchase a manakin for medical instruction. Thirty dollars per year will support a medical

student and \$49 a medical evangelist. Will not some kind friend and follower of the Master take one of these young men as their representatives in west China.

Help us to help our less fortunate brothers who cannot help themselves. Money and communications can be addressed to me at Girard, O., and I will be pleased to furnish all necessary information in regard to the work.

NEEDED REORGANIZATION FOR MEDICAL MISSIONARY WORK.

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

THE work of the preacher and the teacher are very nearly allied. A minister with aptitude for communicating what he knows can teach. Besides, preaching is itself teaching in great part. Christ ordered his first preachers to "preach . . . teaching." Both by precept and example he had already during three years and a half taught them how to get a hearing by healing, as well as how to demonstrate by the use of this philanthropy the good spirit of which they were possessed from on high.

As an entering wedge for evangelism, teaching in mission schools has found a recognized place in our times. The marvelous advances in civilization noted to exist in the most evangelized countries is by the less evangelized nations attributed to the teaching in their schools; so that, even where none of our Gospel preaching is wanted, our teaching is so much desired that some will send their children even to a professedly missionary school, risking the denounced religious element for the sake of the foreign teaching of other things. But experience sufficiently protracted has demonstrated the limitations of this possibility. It is only the very irreligious as a rule who will risk their children in our schools. There is no such widespread unfanaticising tendencies and such general predisposing influence in our favor in the school work as is found in medical work. While the school does serve somewhat as an entering wedge for the Gospel, its chief place is other, namely, that of instructing and developing strong men and women for leadership in multiple forms of activity in the work of bringing our race back to God.

The place of medio-evangelism as *the* entering wedge for the Gospel cannot be disputed by the school, nor longer neglected,

much less spurned by the pulpit with the observation that "the old Gospel has not lost its power." "Into whatsoever city ye enter, heal the sick that are therein" is *the very power itself* of the Gospel to predispose, attract, and cause to hear and to believe, those rebellious and hardened sinners who will otherwise persist in their prejudices against us until they go down to their graves, and even leave their children equally deceived as to our real characters and that of our blessed heavenly message.

We have overwhelming evidence of this in the present state of affairs in Germany, and even in our own country. In the former country I noted Catholic villages surrounding a Protestant village of high Christian virtues and well established in Protestant forms and practices for centuries. The parts of Germany that received the Gospel at Luther's hands crystallized Protestant within a generation or two, and so did the parts of Germany which refused Luther's message crystallize Catholic, and are harder to evangelize to-day than in Luther's day, for they suppose themselves already to have looked into this matter in the persons of their ancestors and to have found it bad and to have rejected it forever. They will to follow the religion of their fathers, at least until some one invites their attention to something of which their fathers never heard.

In our own country, most Christians suppose it to be all but impossible to evangelize Catholics, and no denomination as such makes any special provision therefor. They are apparently waiting for God's time to come. I have often wondered if God's time is not when we devote ourselves to Christ's methods, and learn and use them perfectly.

It is undeniable that we have been imperfect in our conceptions of his methods

for evangelism, for the past century or two show immense changes for the better in our conceptions and practices of God's way for reaching all kinds of sinners. I have wondered if a perfect appreciation of the nature and uses of healing for Christ's sake may not be the principal key to the situation which we still lack for the speedier evangelization of all those immense groups of the human family who reject us and our message simply because they are so attached to traditional religion and to traditional opinions of us and of what we offer them.

The proper organization of the Church of Christ for attaining the greatest results has always been a problem. The Christian Church has worked at it indefatigably, especially for a few centuries past. Each denomination thinks it is the nearest to perfection in this regard, but none fail to feel keenly their own imperfections at the same time. But little attention has been given as yet to the proper organization of the medical branch of our labors. Some of the most untenable practices are still retained in the majority of our missionary societies.

In the general perfection of organization which exists in our day, who thinks of putting the direction of any of the arts, professions or trades into the hands of others than those who are themselves skillful in the very same arts, professions, or trades? In Christ's time, and for awhile thereafter, healing for Gospel purposes was a miraculous gift of the preachers themselves and of others devoted to evangelism. As it exists in our day, it involves the use of one of the most learned of the professions and one of the most difficult of arts, and, as practiced on the mission fields, it also involves the knowledge and use of one of the trades—that in drugs and other necessary supplies.

Can we forever continue to disregard the need of a certain autonomy for the missionary use of the medical art, profession, and trade, and on the field subject such missionaries absolutely to the judgment and control of men who are preachers only, and at home have the boards made up without any regard whatever to the presence of committees or secretaries therein who are skillful and practiced in medical missionary work, or at least in the medical profession. There seems to be but one answer, and that is that this matter will require attention and "reorganization" in the case of most of the

missionary societies before we can expect the full natural fruits for our Christ from this most important feature, if indeed we should not say department, of evangelism.

In Edinburgh and in London, medical missionary societies exist made up in their major part of medical men. They are far better rounded in their work than any of the other missionary societies so far as the use of this agency is concerned; for, not to mention other features, they have training schools for the training of medical missionaries, and this is certainly an all but essential feature for those who would take up the direction of this work in earnest. All medical matters are with them managed by medical men; boards, training schools, secretaries, superintendents, and on down to the very last details of the work on the field. Nevertheless, there seems to this writer to be a defect in their organization, for they seem to be too much divorced from the ministerial and teaching branches of the work.

Perhaps the influence of the presence and work of these societies in Great Britain has had something to do with leading the Church Missionary Society to take so large and radical a step three years since in the organizing of the Medical Missionary Auxiliary, and turning over to it the gathering of funds for this branch of the work, the publishing of a special medical missionary paper, and the selecting, sending out, and controlling on the field of all medical missionaries. The Seventh-day Adventists in the United States who have been most active in the use of medicine have also been taking large steps in securing a more advanced form of organization for the utilization of medical men and work.

Our first necessity is to be convinced of our need. Surely we need this powerful agency perfectly handled for the more speedily bringing to Christ those whom we fail to reach with our pulpits and our schools. If, as we believe, we have found in this medical work an efficacious means for reaching the Catholics, the Jews, and the submerged tenths of our own cities, not to mention the great aid it furnishes in reaching the masses of paganism, shall we be able to remain longer indifferent as to its increased use and rational organization?

The beginnings in the modern use of this agency have been experimental and largely personal. Scattered throughout the world

of missionary enterprise individual doctors have gone to itinerate or carry on private practice for Christ, or to set up their isolated dispensaries or hospitals and work as best they could in relation with ministers and teachers already on the ground, and under the direction and support of those wholly unaccustomed to the use of this agency for Christ, and who were almost always not even members themselves of the medical profession.

In some places scarcely any appreciable difficulties referable to defective organization have appeared as yet, while in other places great damage to the work, and even its failure, have been clearly due to these causes. In some places the work has been handicapped by a controlling influence over it being placed in the hands of mission workers whose interest was already previously absorbed in the ministerial and

school enterprises in which their own hands and hearts were engaged, and who at once saw in this new and expensive agency a competitor for a division and diversion of the funds, already all too scarce, on which their hopes depended for the urgently needed developments of the work already begun.

There are now on the field 600 medical men and women engaged in this form of work exemplified and commanded by Christ himself. The number preparing to take the field in this line of missionary activity is increasing rapidly. We believe the time has come, therefore, for the agitation in the right quarters of this imminent need for the reorganization, both in the home office and on the field, of that part of our missionary societies which has to do with the management of this branch of the work.

Guanajuato, Mexico.

THE ECUMENICAL MISSIONARY CONFERENCE, NEW YORK, APRIL 21—MAY 1, 1900.

The following are extracts from or condensations of some of the addresses made and papers read.

Authority and Purpose of Foreign Missions.

BY REV. AUGUSTUS H. STRONG, LL.D.,

President Rochester Theological Seminary.

AUTHORITY is the right to impose beliefs or to command obedience. As the etymology of the word indicates, authority is something added—added to abstract truth and duty. The thing added is the personal element—obligation to a person. We are ignorant of much that we need to know; there are persons from whom we are bound to learn. We are indisposed to do our whole duty; there are persons whom we are bound to obey.

The only ultimate religious authority must be a person, the highest person, and that person made known to us. Pantheism can give us no authority, for it has no personal being who can add his witness to truth or duty. Rationalism can give us no proper authority—for reason is not the highest—it is fallible and dependent. I can safely trust and follow it only as it represents God, who is absolute rationality and absolute righteousness. Nor is even God an authority, except as he is made known to me. Agnosticism can give me no authority, for it declares God to be unknown. Christianity alone gives me a proper authority in matters of religion, because it presents to me a God made known partially in reason and conscience, most fully in incarnation, atonement, and resurrection. Because Christ is a person, the highest person, and that person made known to me, he can truly say, "All authority hath been given unto me in heaven and on earth."

The Scriptures give us two reasons why all authority belongs to Christ. On the one hand he is the eternal word, the only revealer of God, and himself God. He is the creating, upholding, and governing God—the only God with whom we have to do. Behind all subordinate and delegated authorities, such as parents and the State, the Church, and the Scriptures, stands the personal Christ. He alone has original and independent right to tell me what truth and duty are. The revelation in nature and history derives all its authority from our apprehension of some personal presence and authorship in it all; and, though men may not understand it, that personal presence and authorship is Christ's. Christ is the light that lighteth every man, even though the light has shined in darkness, and the darkness has comprehended it not.

All authority belongs to Christ, because he has undertaken to dissipate this darkness of the world by a special manifestation of God. He has joined himself to humanity to save it. In him is all the fullness of the Godhead in bodily form; he is God manifest in the flesh; the God who was before invisible is declared and revealed in Christ, for he that hath seen him hath seen the Father. This manifestation of God's personal love and righteousness in Christ's life and death has added a witness to the truth and a motive to obedience greater than any which abstract reason and uninstructed conscience could ever furnish. The throne of God has become the throne of the Lamb. And from that throne of the Lamb, the throne of the once crucified but now exalted Saviour, proceeds the authority for foreign missions.

Foreign missions are Christ's method of publishing God's redemption, and so of reestablishing God's authority over an apostate and revolted humanity. Without any uttered commands of Christ they would have claims upon us, for they are founded in right, reason, and in the best interests of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction, from his single word, "Go." His one injunction to the unbelieving world is "Come"—"Come unto me." But his one injunction to all his believing followers is "Go"—"Go ye unto all the world and preach the Gospel to the whole creation;" "Go ye, therefore, and make disciples of all the nations." It is the sublimest order ever given on earth.

When I think of the breadth of the world that was to be subdued, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that he is God, and that all other authority is but the shadow of his.

The authority for foreign missions might be something external, and obedience might be a matter of duty. There has been much religious propagandism of this sort. But there is something better than this. Authority may take internal form and manifestation. In the case of the disciples it did become, and I trust it has become in us, the authority of an inward impulse, of love to Him who died for us. That love breaks through the bonds of isolation and selfishness, and moves us to go out to the sinning and suffering with a compassion like that which Jesus felt for the lost and perishing multitudes.

When Christ bids us "Go," we wish to go. The outer word has become an inner word. Woe to us if we preach not the Gospel. We cannot but speak forth the things which we have seen and heard. The authority of Christ is now the authority of love, the authority of our better nature, the authority of reason and conscience emancipated from the long slavery of sin and endowed with the glad liberty of the children of God.

There is a larger conception still of the authority for foreign missions. It is the authority of Christ as the inmost life of the Church and of the universe. We learn that this love of Christ which constrains us is not simply our love to Christ, or his love to us, but rather his love in us—his love overflowing into our souls and manifesting itself in us who are joined to him and have become partakers of his life. When I hear the word "Go," I hear no arbitrary command. It is the echo of the word "go" which the father spoke to him, and he sends us only as he was sent by the father. He imparts to us his own longing to redeem; he reveals to us the heart of God; he communicates to us the very life and movement of the Trinity; he takes our little boats in tow on the broad current that sets in the direction of that one far-off divine event toward which the whole creation moves.

The authority for foreign missions is Christ. What is the purpose of foreign missions? Still I answer: Christ. For Christ is Christianity, and

Christianity is Christ. We say that the purpose of foreign missions is to proclaim the truth, but Christ says, "I am the Truth." We say the purpose of foreign missions is to diffuse the spirit of love, but Paul says, "The Lord is the Spirit." We say that the purpose of foreign missions is to give new life to a dead humanity, but Christ says, "I am the Life." Truth and love and life are personal.

Christianity is not merely the spirit of Christ—it is Christ himself. The Christian Church is not only called "the body of Christ," the body of which Christ is the soul, but it is said that "the body is Christ," and that the Church is "the fullness of him that filleth all in all." The Church is the expanded Christ, and the purpose of foreign missions is the purpose of the universe, to make all men the temples for his personal indwelling, that he may be the first-born among many brethren, and may fill the world with himself.

Christ multiplies himself through the self-multiplication of the individual Christian. He has kindled his light in our souls that we may give that light to others. How long has it taken us to realize that the command to "Go" is addressed not to official servants, but to all Christians, and that Christ's purpose is to make every convert a missionary. *Crescit eundo* is the motto of his army—it grows as it goes. Every enemy subdued is to become a recruiting officer, and the whole population is to be enlisted as his forces sweep on.

Christian love begins at home, but it does not end at home. Like the circles set in motion when you throw a stone into calm water, it widens evermore in its gifts and its regards, until it encompasses the globe. How long has it taken us to realize that every endowment of talent, of influence, of wealth, is only Christ's means of helping us to "Go," and so to cooperate in the work of the world's redemption! What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?

Source of Power in Missions.

BY REV. J. HUDSON TAYLOR,

Founder and Director of the China Inland Mission.

GOD himself is the great source of power. It is his possession. He manifested it according to his sovereign will, according to his declared will. Truly our opponents and hindrances are many and mighty, but our God, the living God, alone is mighty. It is with him we have to do; on him alone we have to wait; from him alone cometh our salvation and our sufficiency. God tells us through his prophet that the men that know their God shall be strong, and they that understand the people among men shall instruct men. If it be true that knowledge is power, this is supremely true in the case of the knowledge of God.

God's commands are always absolute. If we

believe the commandment to be from God, our only rule is to obey. Further, God's power is available power. We are a supernatural people, born again by a supernatural birth. We wage a supernatural fight, and we are taught by a supernatural teacher. In our supernatural fight we are led by a supernatural Captain in right paths to assured victory.

Not many days after the risen Saviour ascended on high the Holy Ghost came upon the disciples and followers, and they were all filled, and he remains with them still, and he is to-day as truly available and as mighty a power as he was on the day of Pentecost.

We have given too much attention to method and machinery and resources; too little to the supreme service of power, the filling with the Holy Ghost. This has been the great weakness about the service in the past, and, unless remedied, will be the great weakness in the future. We are commanded to be filled with the Spirit. If not, we are living in disobedience and sin, the sin of unbelief. God is ready to fill us with the Holy Ghost.

In November, 1886, we spent eight days in waiting upon God. We spent days of fasting, alternated with prayer, and we were led to pray to God to send 100 missionaries. We were led to pray for 100 missionaries to be sent out by our English board from January to November. We were led to ask God to give £10,000 in addition to the income of previous years, and we asked for it to be given in such a manner—in such large sums—that the force of our staff might not be occupied in keeping accounts. God answered our prayers wonderfully. He sent us offers for more than 600 missionaries, and at the end of the year over 100 had gone.

You ask, What about the income? God did not give us exactly the £10,000 we asked for, but gave us £11,000. And the £11,000 came in eleven contributions.

The living God is an available power. We can call on him in the name of Christ with assurance that if we call on him in the spirit of prayer these prayers will be answered.

How important is faith! and what is this so essential faith? Is it not simply a recognition of God's faithfulness? We are living in days of wonderful success. But we may see far more wonderful things in days to come.

The Church is not a number of isolated organizations, but an organized body. The Church as a whole must recognize its responsibility to go forward. Not only must the missionaries go forward, but their parents and friends must give them up to the work. Soul-saving work cannot be carried on without suffering.

If we can imagine that without suffering we can bring about the extension of Christ's kingdom into all the world, it is a vain imagination. It cannot be done.

Only prayer can overcome the appalling doctrines of heathendom. One great power is the Gospel itself. It is my privilege to know hundreds of native Christians who accepted Jesus Christ as their Saviour the first time they ever heard of him.

The Chinese are dying a million a month without God. Those only who have seen know the darkness of a heathen deathbed. With what despair do they look forward to the judgment which they know is coming! They know they are sinners, and, as their proverb puts it, "Evil doing brings the evil reward." They know nothing of God's atonement, nothing of the forgiveness which he has provided.

Past, Present, and Future of China.

BY REV. WILLIAM ASHMORE, D.D.

THE China that has been covers the ground from its earliest history down to the early years of the present century, and before China felt the transforming influence of the West. Our particular study is the concrete Chinaman of that day, and what made him what he was. The average Chinese character was a product of the formative pressure, first of all, of three thousand years of unbroken national history, and of one hundred generations of ancestors.

In this great line were sages and heroes and lawyers and statesmen, men of renown. Every individual Chinaman felt himself to be a member of this aggregation, and the backwater pressure of the multitudinous dead and multitudinous living made its impression upon him as mountain heights solidify the forming granite beneath. To these things were added the undisputed primacy of China among all the tribes and nations surrounding her. She was the middle kingdom, while Japan and Siam and Burma and the Tartar tribes were tribute bearers and suppliants at her feet.

Religiously speaking, Chinese doctrine had a monotheistic substructure with a polytheistic superstructure. To this was added a rationalistic development, and later, a Buddhistic annex. Confucius and Lao-tze and the foreign Gautama have all helped to shape the religious thought of China. And so the Chinaman has developed. His country is a land of cities, towns, and villages, of monuments, pagodas, arches, canals, roadways, bridges, of cultivated fields, terraced hills, idol temples, and ancestral halls. While he, himself, is a hard-working, industrious, money-making, patient, plodding, dogged, persistent being, with his full share of human vices, he has the race material in him of as sturdy a manhood and enduring nationhood as can be found in the most forward nations of the West. This tremendous map of humanity had stood for all the ages as solid, apparently, as the everlasting hills.

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia, commonly supposed to be still sleeping, have amazing occurrences broken in upon the everlasting stupor. The changes in India, the Sepoy mutiny, the Taiping rebellion, the uprising of Japan, all stir the imagination; but among all the events that challenge attention in either hemisphere none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth.

There is a China that is passing away: It is not found in the decrepitude of old age, though China is old as a nation. The individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by and by he will be a soldier. Then let the world lookout. His most wonderful characteristic is his capability of being built into a new structure, when his predilection happens to be that way.

Neither is the reason to be found in the enervation produced by luxurious and riotous living such as sapped the energies of the Greeks and the Romans. The Chinamen are poor; they have not the means for luxurious living. Their grinding poverty and the hard toil it entails have given them hardy constitutions, and have made them wakeful and watchful and ready to push and to push with adventurous desperation, as you know from their endeavors to secure entrance into lands from which they are excluded.

The causes of the impending collapse are to be found elsewhere. Some are from within, some are from without, and some are from above.

Leading off in these internal causes are the accumulated corruptions of a dozen dynasties and of many generations of evildoers. Chinamen say their earlier generations were more virtuous than the later ones. Sins and iniquities become a heritage which fathers hand down to their sons. In this they follow the line of development pointed out in the word of God. Vices and abuses at first committed slyly after a time become bold and open. It has come to pass at last that the official classes of China have come to consider their peculation and extortions as legitimate rights. Their sale of justice, or rather of injustice, passes without rebuke. The wickedness of one generation becomes the capitalized wickedness of another.

Without money in hand nothing can be done; with money in hand anything can be accomplished. Public offices are bought and sold. Robbers and pirates and rebels are bought off and taken into public service. Even the empress dowager offers to assassins a reward either of money or of office, as the successful assassin may elect.

It is the opinion in China, of those who have studied the situation, that a cure is impossible. China is filled with the sins of her youth. Rottenness is in her whole political and social systems, and she is festering unto death.

Next in order, and to consummate the curse of the situation, China has lost all power of recuperation. She has exhausted all her moral resources. The ethics of her sages are a spent force; her nomenclature of morality are mere names without significance. She retains the words, such as benevolence, wisdom, rectitude, righteousness, uprightness, truthfulness, and good faith; but they are clouds without water, carried about of winds; as fruit, long since withered, twice dead, which nothing can revive, and so she relies the great body politic of China, rolling about like a water-logged hulk in the trough of the sea.

Foremost of the causes from without that is destroying the old China is the impact of modern civilization. A hundred years ago the intercourse between East and West was not enough to disturb the isolation. Each went its own way without a word to the other. The commotion of the West was not felt in the East, nor even the commotion of the East felt in the West. A vast chasm separated us; an ocean rolled between. But now so quick is the intercommunication that we are within eyeshot and earshot of each other; we touch elbows; practically there is no more sea. We are mutually cognizant and mutually sensitive.

As a consequence the interchange of influence is positive and immediate. In some respects the far East is affecting the far West, but in a much greater number of details the far West is stamping itself on the far East. The two civilizations have come into collision. It is a case of the survival of the fittest. Western ideas, Western methods, Western education, and Western politics are invading the East. One of them must go under. There is no hesitation as to which it will be.

There is coming a new China: There will be a reconstructed China. All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relations, her financial system, her judicial administration, will be lifted immensely above the level where they now are. New soil is always wonderfully rich. Old people once emancipated from old ideas will grow new ideas with an exuberance unwonted. The Japanese are an illustration of this. The Chinese once started in the same way will move at a slower gait, but will surpass them in the scale of magnitude.

There will be a regenerated China. It would be an achievement of doubtful value to humanity to have only a new material China. There will also be a regenerated China. A purely materialistic China, well-equipped ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerate China is not meant that all China will be converted; far from it as yet, but it is meant that Christianity will soon move with gigantic strides.

Already it is beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. Drawbacks and checks there will be, but, allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, counting, as we do, on the mighty power of God to be provident in the last days, now just ahead of us, we are safe in assuming that there will be such ingatherings as the world has never seen. It takes only a small minority of a population, provided that minority is assertive, to create ascendancy in religious matters. And then, of course, it is our firm conviction that the coming century will witness the fall of heathenism in China and the dominance of the Christian faith.

The China of the future will be transcendent, great, and powerful. The structural forces are already at work. A part is taken by Western civilization. Under this is included the results of trade and commerce and certain operations of Western business men. Western business enterprise has done something for China in the past, and it will do more for it in the future. It will construct roads; it will bridge its rivers; it will belt it with railroads; it will develop its mines; it will furnish its poor with work; it will advance the wages of labor; it will relieve its famines; it will check its pestilence that walketh in darkness; it will keep its Yellow River in its banks, and thus put to an end that awful devastation known as "China's Sorrow."

A part is assigned to Western Protestant Christendom. No man liveth to himself; no Church liveth to itself, and Protestant Christendom liveth not to itself. In his material economy God makes use of seed beds.

China at the present hour needs moral power; it is moral power that her statesmen need; it is moral power that her scholars need; it is moral power that her common people need. Unless they get it they are gone, and the missionary is the only man that can give it to them. The missionary stands as the representative of the great loving heart of Western Christendom, just as others now stand for its progress in arts and science, its trade, and its commerce, which of their own poor selves may be utterly without soul or sympathy. The missionaries are to be largely, if the Churches will only back them up, the leaders of the new education.

It is unsafe to prophesy, but, with some knowledge of forces at work and some discernment of lines of movement aided by Scripture intimations, we may not be amiss in indulging in some forecast of the future. The China that is to be will be a homogeneous, self-governed China. It is true that just now indications are not favorable to that view, but the dowager and her policy will not rule forever. The ice-pack will be broken, and the current will move on and carry all before it.

At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and a French sphere of influence. But it will not continue; the Chinese will consolidate. "Blood is thicker than water." These troubles will diminish the provincial spirit and multiply the national spirit.

Patriotism is supposed to have been dead in China. The reform movement, short-lived though it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage of the Manchus. They would be less so under the Frenchman. Too much attempt in that direction in the south of China would be heaping up wrath against the day of slaughter. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither will

she dominate a reconstructed China. China as an anvil has chipped the edges of many a hammer already. China as hammer will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a Genghis Khan may yet produce a twentieth century Genghis Khan up in the mastery of modern warfare; then even Russia may have to take the defensive.

But is there not the great continental railroad? Yes, there is, and China is powerless to help it today; but Western China, made strong in a few decades from now, may snip it in two as a school-boy snips a wasp in two at the small of the waist, and the Siberian Empire would be cut in twain. The broken ends can be soldered only by China's consent.

So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood. Look at the ubiquitous cooly spreading himself over the country; look at him as an emigrant; look at him as a colonizer; and if such is the lower stratum, what will be the upper strata when uplifted and improved?

It is to the interest of the Anglo-Saxon and the Germanic peoples to act the part of the Good Samaritan and help China get on her feet; she will pay them for it in time. She will interpose a greater hindrance to aggressiveness than the navies of the West can do combined, and such a check will be in the interests of our common humanity.

The China that is to be will ally herself with the most pronounced representative governments of the West. There is a tendency to the concentration of power and authority in a few, and there is a tendency to its diffusion among the many.

It may be thought strange that an absolute government like China should sympathize with the representative governments of the West, but the cause is not hard to find. The central government of China is indeed absolute in theory, but in all the towns and villages of China there is a recognized popular element. The people of China are familiarized in all their homes with a certain right of self-government, vested in their own gentry and village elders. This initial training will develop into something potent.

It is not hazarding much to predict that a characteristic of the coming China, as far as circumstances will permit, will be a strong, practical representative government, with the ever-recurring problems, the centralization and the diffusing of authority, as well balanced in practical administration as they are among any of ourselves. We shall, therefore, find sympathizers in them and not adversaries. It may seem a visionary thing to say, but say it we do—there may be a representative government in China quite as soon as there will be one in Russia; the Chinese cooly may be a voter before the Russian serf; the Chinese uplift of the coming fifty years will exceed the Russian uplift of the past hundred years.

A reconstructed China will become a mighty factor in the world's political and industrial future; a regenerated China will become a mighty factor in the world's religious future. With the first we are especially concerned at this time. Its issues can be left to the speculation of the economist and the Statesman.

Concerning the second, we have a little somewhat to offer. The conversion of China has been slow, very slow, but the past is no standard for the future. The Chinese think in bulk—it is hard to get them to shake off. The terrific shaking up they had in the Japan war has had an effect upon them akin to that produced by shooting an oil well.

So now they are arousing themselves, and many of them are striking their tents for the morning march. Twenty thousand applicants for baptism in one province alone is a sign of the times. Expectations may be optimistic, but the optimistic carries the sanction of the word of God and has the right of way.

Present Problems in the Relations of Missions to Governments.

BY JAMES B. ANGELL, LL.D.

THE problems in the relations of missions to governments may be brought under two classes:

1. Those involved in determining the rights and privileges of missionaries in foreign lands.
2. Those involved in determining the duties of governments in protecting missionaries and the property of missionary societies.

It will aid us in solving the problems in the first class if we clearly affirm at the outset that the rights and privileges of missionaries in foreign lands are to be determined by exactly the same principles that determine the rights and privileges of other citizens of their country. Those principles are such as are given by treaties between their own government and the government of the land in which they are at work, or by general international usage.

It has sometimes been alleged that missionaries and their friends claim for them exceptional rights and privileges above those of their fellow-citizens. I am not aware of any ground for this charge. Certainly they have no legal justification for such a claim, except as treaties or usage make discrimination in their favor. An illustration of such discrimination is found in the admission, free of duty, into the Ottoman empire of the articles needed in the prosecution of their work. This is a very ancient concession made by the Ottoman government, and the missionaries of all lands have a perfect right to avail themselves of it.

Some critics of missions seem to claim that missionaries are not entitled to the same treatment by foreign powers as men engaged in mercantile pursuits. The tone of their criticisms indicates that in their opinion a man engaged in any trade, even in selling spirituous liquors in a Mohammedan country, may, if interfered with, properly invoke the assistance of his government in securing for him the privilege of carrying on that business, while a

missionary who is attempting to teach the Gospel or heal the sick without charge, if he is interfered with contrary to treaties, may not properly invoke such aid.

Now we are surely on solid ground in affirming, with the utmost confidence, that missionaries have the same legal right to reside, travel, trade, teach, heal, transact their legitimate business in a foreign country as any of their fellow citizens have to follow their chosen pursuits there, unless by international stipulation some limitations are imposed upon them in respect to the work they propose to do.

That distinguished Attorney General of the United States, Caleb Cushing, gave it as his official opinion that where it is declared in the fourth article of our treaty with Turkey, that "citizens of the United States of America, quietly pursuing their commerce, shall not be molested," the word "commerce" means "any subject or object of intercourse whatever."

In the eye of the law missionaries are, in a foreign land in most cases, looked upon merely as citizens. They do not and cannot lose their citizenship by being missionaries. They are not divested of a single iota of their rights and privileges as citizens by their special calling. It is, therefore, an injustice and an impertinence for critics or for foreign powers to discriminate against them in defining their rights and privileges as citizens.

Furthermore, in some countries, as for example in China, missionaries have the liberty, guaranteed to them in specific terms, to teach the doctrines of the Christian faith. The twenty-ninth article of our treaty of 1858 with China permits our Christian citizens or their Chinese converts to teach as well as to practice the principles of Christianity in the empire. It reads thus: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States, or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested."

The right and privilege of doing this appropriate work of the missionaries are thus secured to our citizens under the same sanctions as the liberty of trade in certain ports. Therefore, the missionary who claims the right to teach the Gospel there is no more presuming or obtrusive, so far as the matter of legal rights is concerned, than the merchant who offers petroleum or flour for sale.

So in the Ottoman empire, by the usage of centuries, and specifically by the so-called capitulations with France and later capitulations with other powers, and by the provisions of the treaties of Paris and Berlin, the missionaries have indisputable rights to maintain their hospitals, schools, and chapels, subject to reasonable provisions of local law. There is no ground for the charge, sometimes

recklessly made by those who are ignorant of the legal relations of ecclesiastical bodies in Turkey, to the government, that missionaries are lawless intruders in the Ottoman empire. They are there carrying on their work by as unquestionable a legal right as any foreign merchant or banker in Constantinople.

But while declaring these rights and privileges of the missionaries, we must recognize that they are to be enjoyed like all rights and privileges of men in society, under certain limitations. And, so far as I know, missionaries and mission boards recognize these limitations. Let us notice two of them.

1. Missionaries in a foreign land have no right, under color of teaching religion, to assail the lawful authority of the government or to encourage subjects to be rebellious, disloyal, or disobedient to law. They are not, for example, to lead their disciples to avoid the payment of taxes or the discharge of military duties. They may believe that the government is bad and its laws oppressive. But they are not in the country to carry on reform or revolution in the government. I think that our American missionaries have with great discretion and fidelity observed this limitation upon their activities.

2. In the conduct of their schools and in their publications they must conform to the regulations fixed by law. If these regulations are in violation of the treaties, diplomatic intervention must secure the modification of them. In the Ottoman Empire our missionaries obey all the laws concerning the establishment of their schools, the censorship of text-books, the qualifications of teachers. It is fair to say that the laws on these subjects are not unreasonable, though sometimes exception is justly taken to the manner in which they are executed. Sometimes annoying and unwarrantable interference with the schools is practiced by officials, but the consul or the minister interposes to stop it.

It is the moral duty of the missionary, without always claiming all the privileges to which he is by law entitled, to avoid giving needless offense to the people among whom he resides by disregarding their tastes and prejudices, or even their superstitions. For instance, the Chinese consider that the erection of a church, especially if it have a spire, in proximity to the magistrate's office is calculated to bring disaster upon the city. A wise missionary will avoid selecting such a site for his church, even though he may have bought the site and be legally entitled to erect his church upon it. I think the American missionaries have usually shown courtesy, and delicacy, and tact in accommodating themselves to circumstances so as to prevent as far as possible friction with the Chinese.

It is also the duty of the missionary to be patient under petty annoyances, and, by courteous and respectful approach to the local officials, to adjust his difficulties, if possible, without invoking the intervention of consul and minister. He thus strengthens his position by sparing the local official the humiliation of being called to account by his superior. Many of our missionaries have shown great skill and aptness in that kind of personal diplomacy.

But none of these limitations should be interpreted to prevent our missionaries from using their good offices, either directly with the officials or indirectly through diplomatic interposition, to relieve native converts from requirements and from taxes obnoxious to these converts on Christian grounds. For instance, in Chinese villages there are at times theatrical shows and festivals, which are in the nature of religious offerings to gods, and all the villagers are levied on to meet the expenses. Pung Kwang Fu, a former Chinese minister to this country, maintained at the congress of religions at Chicago that the Christian villagers are rightly required to join in defraying these expenses. But at my request the Chinese government readily issued decrees freeing native Protestant converts from this burden, which the natives were reluctant, on conscientious grounds, to bear. The Roman Catholic converts had previously been declared exempt from these assessments.

So our missionaries have very justly on many occasions petitioned the magistrates against the practice, by petty officials, of annoying and persecuting native converts. But this is merely an act of friendly intervention.

How far should our government go in securing to our missionaries the enjoyment of their rights and privileges in the prosecution of their work? This is a difficult question.

Can we say any less than this, that, in general, it is our government's duty to protect missionaries as it protects all other citizens in anything that they have a right to do? How can any discrimination against them be made? They ask for protection only as American citizens, and only in the enjoyment of rights to which they are clearly entitled under treaties or the recognized principles of international law. And this protection no self-respecting government can refuse them without forfeiting the esteem of its citizens and the respect of foreign states.

It is, in my opinion, not wise for our government to interpose, except by request, for the protection of native converts against persecution and injustice. The French do, under the capitulations, take native Roman Catholic converts in Turkey under their formal protection. Possibly we could make an argument for similar action in that country on the same ground, and in China under the treaty of 1858. But we have generally refrained from taking foreigners under our protection, though for a time in Turkey we had several foreigners enrolled in our legation as *protégés* of our government. To attempt this carries us on to delicate ground, and it is better not to make the effort.

I suppose we shall agree that we should not make war upon any nation for the sake of carrying Christianity into it. I need not pause to argue on that point.

But when missionaries have entered a country under treaty stipulations, and all the resources of diplomacy have proved unavailing to secure them protection, shall a display of force be made to protect them?

Many hesitate to refuse to give an affirmative an-

swer to that question. They say, first, that it is incompatible with the spirit of Christianity to use force in propagating the Gospel of peace and love; and, secondly, that the display of force is of no service and is a sham unless the government is ready to follow it with greater force, and so to resort to war, if protection cannot otherwise be secured for the missionaries.

To which it may be replied, first, that, in the case supposed force is not used or threatened for propagating the Gospel, but for protecting the lives and property of citizens whose guaranteed rights as citizens are threatened. And if their rights are not respected, if their own government allows them to be divested of their rights and makes no effort to see that the treaty stipulations are enforced for their safety, what assurance will there be for the rights of other citizens of their country?

The government which breaks treaties with respect to missionaries and sees that their own government takes no steps to protect them, will easily yield to the temptation to infringe on the rights of other citizens. Is it not possible that, because our government has allowed outrages against our missionaries to go on since 1883 in Turkey—highway robbery, brutal assault, destruction of buildings—without any demonstration beyond peaceful and patient argument, the Ottoman government is now proceeding in so high-handed a manner to prevent by false allegations the importation of our flour and our pork? A nation which allows one class of citizens who are of the purest character and most unselfish spirit to be insulted and outraged with impunity in a foreign land must not be surprised if other classes of its citizens are also imposed on and wronged in that land, wherever selfish interests are invoked against them.

We are now rejoicing over the prospect of an "open door" into China, not only in the sense of that term in the correspondence of the Secretary of State, but also in the larger sense of freer access for trade to all parts of China. We are hoping to build and equip railways for that empire. We therefore need absolute protection for our engineers, mechanics, and merchants in the interior of China. Have our business men reflected on the probable consequence to their agents in China of allowing our missionaries to be attacked by mobs? A foreigner is to those mobs a foreigner, whatever his occupation, and they rarely discriminate between the foreign merchant and the foreign teacher. If we allow teachers to be mobbed with impunity we must expect railway builders and merchants to share the same fate.

The question we are considering is by no means so simple as the critics of missions think. Careful observation will show that our large mercantile interests are likely to be imperiled by our neglect to insist on the rights which citizens of any honorable calling are entitled to under treaties or international law. A display of force does not necessarily mean war. It is certainly an emphatic mode of making a demand. It may at the worst issue only in reprisals. It often insures the prompt settlement of difficulties

which, if allowed to drag on and accumulate, would end in war. Therefore, wisely and opportunely made, a proper demonstration in support of a just demand may obviate the ultimate necessity of war.

So far as the missionary interests are concerned, we could not desire a war to be waged avowedly in defense of them alone. Not only would it seem to us all out of keeping with the spirit of Christianity, but it might destroy all prospect of subsequently disseminating Christianity among the people with whom we should be at war. If our missionaries can remain in a foreign country only on condition that we extort from the government of that country permission for them to remain by covering them with a battery of artillery so far as they alone are concerned, then we might better obey the injunction of our Lord to his disciples to shake the dust from their feet at the gates of hostile cities and move on.

But that is not the alternative actually presented to us. The two countries in which the missionary cries are oftenest mute in our day are the Chinese and Ottoman empires. In neither has the government undertaken to expel the missionaries.

In the former it has often failed to suppress lawless attacks on them and on their property. In the latter, sometimes instigated by mischievous men, the officials have often interfered with the labors of the missionaries, and the government has failed to pay for property destroyed by its own soldiers in time of popular tumult. There is reason to believe that in both countries on certain occasions the governments were not unwilling that some of the offenses named should be committed. In China wherever animosity has been shown to the missionaries it has generally been manifested against them as foreigners rather than as Christians. In Turkey the animosity, so far as it exists, has been largely due to the rivalry of other sects, or to the fact that largely the missionary work is carried on among the Armenians, with whom the Turks have of late been so at variance.

The problem then actually is not how to prevent the expulsion of missionaries, but in two empires, where they have unquestionable right to labor, how to protect them from unlawful annoyance, and from the destruction of their property.

The problem is not a simple one for the government. If it does nothing but register requests for justice, injustice may be done, not only to missionaries, but also to other citizens. These dilatory oriental governments, embarrassed by so many difficult problems of internal administration, do not willingly act except under some pressure. And pressure which is not war, and which will probably not lead to war, can be brought to bear by diplomatic and naval agencies.

Our government was never in so good a condition to pursue such a policy. It has a prestige among oriental nations before unknown. Its voice, when it speaks with an imperative tone, will now be heard. The question for it is far larger than a missionary question. An influential American citizen, not a missionary, has lately written me from an ori-

ental country where our requests have received little attention, saying, "If our government proposes to do nothing for American citizens they should say so and turn us over to the care of the British embassy."

Such language as that makes one's blood tingle and stirs us to ask afresh, not alone as friends of missionaries, but as American citizens, what policy will our nation adopt to secure the rights of all our countrymen of whatever pursuit who are dwelling under treaty guarantees in China and Turkey? The friends of missions ask no exceptional favors from the government. They simply seek for such protection as their fellow-citizens need.

It is of course for our government to say at what time and by what methods it shall act. It is sometimes wise and even necessary for a government to postpone seeking a settlement of difficulties with a foreign power, even when it is clear that a settlement is highly desirable. Great exigencies may require delay. We must allow our authorities to decide when and how to proceed. We must exercise the patience which patriotism calls for. But we may be permitted, without impropriety, to express our desire and our opinion that our government should find some way to make it absolutely clear to oriental countries that it intends to secure the protection for all our citizens, including missionaries, to which they are entitled by treaties and by international law.

The Superintending Providence of God in Foreign Missions.

BY REV. ARTHUR T. PIERSON, D.D.

THE word providence literally means forevision, and hence, foreaction—preparation for what is foreseen—and expresses God's invisible rule of this world, including his care, control, guidance, as exercised over both the animate and inanimate creation. In its largest scope it involves foreknowledge and foreordination, preservation and administration, exercised in all places and at all times.

The work of missions is preeminently God's enterprise—having on it the seal of his authority. He calls it his own "visiting of the nations to take out of them a people for his name." Thus the whole course of missions becomes God's march through the ages. He has his vanguard, the precursors or forerunners that prepare his way, making ready for and heralding his approach. He has his bodyguard, the immediate attendants that signalize his actual advance, bear his banners, and execute his will; and he has his rearguard, the resultant movements consequent upon, and complementary to, the rest. Such is the wide field of survey which now lies before us.

To divest the thought and theme of this, its figurative dress, God's superintending providence in missions is seen from three points of view:

First, in the divine preparations for world-wide evangelization.

Second, in the divine cooperation in missionary activity.

Third, in the divine benediction upon all faithful service.

As to divine preparation for world-wide ministries to human souls, what events and what messengers have been his chosen forerunners! The first half of the eighteenth century seemed more likely to be the mother of iniquities and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit and practical atheism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. A hundred and fifty years ago, in the body of the Church, disease was dominant and death seemed imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and at the bench, in the home and in the Church, there was a doctrinal plague of heresy and a moral leprosy of lust.

How, then, came a century of modern missions? Three great forces God marshaled to cooperate: the obscure Moravians, the despised Methodists, and a little band of intercessors scattered over Britain and America. There had been a consecrated few in Saxony for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism, and Zinzendorf's zeal. Their great law was labor for souls, all at it, and always at it. God had already made Herrnhut the cradle of missions, and had there revived the apostolic Church.

The Moravians providentially molded John Wesley, and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character. Their motto had been "Holiness to the Lord;" but holiness became wedded to service, and evangelism became the watchword of the Methodists. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly three hundred years after the United Brethren organized as followers of Huss at Lititz, in Bohemia, Edwards sent forth his bugle blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle blast found echo in old England, and William Carey resolved to undertake to organize mission effort—with what results we all know. And, just as the French Revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates.

Sound it out and let the whole earth hear: Modern missions came of a symphony of prayer! and at the most unlikely hour of modern history. God's intercessors in England, Scotland, Saxony, and America repaired the broken altars of supplication and called down the heavenly fire. That was God's preparation.

The monthly concert made that prayer spirit wide spreading and permanent. Other bodies of Christians followed the lead of the humble Baptists who in Widow Wallis's parlor at Kettering made their new covenant of missions; and great regiments began to form and take up the line of march, until before the nineteenth century was a quarter through its course the whole Church was joining the missionary army. And so it came to pass that, as a little

While before, even clerical essayists, like Sydney Smith, could sneer at the "consecrated cobblers" and try to rout them from their nest, that which had been the motto of a despised few became the rallying cry of the whole Church of God.

With this glance at some of the immediate precursors and preparations, we turn to look at the history of the century as a missionary movement. Nothing is more remarkable than the rapid opening of doors in every quarter. At the beginning of the century the enterprise of missions seemed too worldly-wise, and prudent men hopeless and visionary. Cannibalism in the islands of the sea, fetichism in the dark continent, exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, and ignorance, idolatry, superstition, depravity everywhere, but in most cases conspiring together, reared before the Church impassable walls, with gates of steel. Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

As the little band advanced on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the papal States, and Korea, were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.

There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea level to let in its flood, as when the idols of Oahu were abolished just before the first band of missionaries landed at the Hawaiian shores, or as when war strangely prepared the way just as Robert W. McAll went to Paris to set up his first mill.

At the same time God was raising up workers in unprecedented numbers, and men and women so marvelously fitted for the exact work and field as to show unmistakable foresight and purpose.

Then mark the unity and continuity of labor. See one worker succeed another at crises unforeseen by man, as when Gordon left for the Soudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when Mackay's death was to leave a great gap to be filled. Then study the theology of inventions, and watch the furnishing of new facilities for the work as it advanced. He who kept back the three greatest inventions of Reformation times, the mariner's compass, the steam engine, and the printing press, until his Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbors, until the reformed Church was mobilized as an army of conquest.

At times this superintending providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in 1839, in the crisis of missions, Sultan Mahmud suddenly died, and his edict of expulsion had no executive to carry it out,

and his successor, Abdul Medjid, signalized the succession by the issuing of a new charter of liberty; or as when in Siam, twelve years later, at another such crisis, God by death dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chulalongkorn!

These are but parts of His ways. The pages of the century's history are here and there written in blood, but even the blood has a golden luster. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khartoum, the convert of Lebanon, and the Court pages at Uganda; but every one of these deaths has been like that of the seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the furrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh, for his body's sake, which is the Church.

He who thus prepared the way and wrought in and with the workers has shown the same superintending providence in the results of missions. Two brief sentences fitly outline the whole situation as to the direct results in the foreign field: First, native churches have been raised up with the three features of a complete church life—self-support, self-government, and self-propagation; and, second, every richest fruit of Christianity, both in the individual and in the community, has been found growing and ripening wherever there has been faithful Gospel effort.

Then, as to the reflex action of missions on the Church at home, two other brief sayings are similarly exhaustive: First, Thomas Chalmers's remark that "foreign missions act on home missions not by exhaustion, but by fermentation," and, second, Alexander Duff's sage saying, that, "the Church that is no longer evangelistic will soon cease to be evangelical."

The whole hundred years of missions is to us a historic commentary on these comprehensive statements. God's word has never returned to him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting sign has been wrought; instead of the thorn has come up the fir tree, and instead of the brier the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as above the Karens, where, on opposing hills, the Schway Mote Tau Pagoda confronts the Kho Thah Byn Memorial Hall, typical of the old and the new. Along the valley of the

Euphrates churches have been planted by the score, with native pastors, supported by self-denying tithes of their members. Everywhere the seed of the word of God being sown, it has sprung up in a harvest of renewed souls which in time have become themselves the good seed of the kingdom, to become the germs of a new harvest in their turn.

On the other hand, God has distinctly shown his approval of missionary zeal and enthusiasm in the Church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity that the spirit of missions is now recognized as the spirit of Christ. Solomon's proverb is proved true: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved."

Phillips Brooks, with startling force, compares the Church that apologizes for doing nothing to spread the good news on the ground of its poverty and feebleness to the paricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining." The logic of events proves that the surest way to keep the Church pure in faith and life is to push missions with intelligence and holy zeal.

What seal of God upon mission work could be more plain than the high ideals of character seen in the missionary themselves. The workman leaves his impress on his work, but it is no less true that the work leaves its mark on the workman. Even those who assail missions applaud the missionaries. They may doubt the policy of sending the best men and women of the Church abroad to die by fever or the sword, or waste their sweetness on the desert air; but there is no doubt that such a type of character as is developed by mission work is the highest known to humanity.

In this field have grown and ripened into beauty and fragrance the fairest flowers and fruits of Christian life. Here have been illustrated, as nowhere else, unselfish devotion to Christ, unswerving loyalty to the word, and unsparing sacrifice for men. Was it not Theodore Parker who said that it was not waste to have spent all the money missions had cost, if they gave us one Judson? Here, on the mission field, are to be found if anywhere, the true succession of the Apostles, the new accession to the goodly fellowship of the prophets, and the continued procession of the noble army of martyrs.

There is, indeed, a superintending providence of God in foreign missions; the king is there in imperial conduct, the lawgiver in authoritative decree, the judge in reward and penalty; God, the eternal, marshaling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to his ends.

The Father of spirits, discerning the mutual fitness of the worker and his work raises up men of the times for the times. Himself deathless, his work is

immortal, though his workmen are mortal, and the building moves on from corner stone to capstone, while the builders dying give peace to others. He has opened the doors and made sea and land the highways for national intercourse and the avenues to national brotherhood. He has multiplied facilities for world-wide evangelization, practically annihilating time and space, and demolishing even the barriers of language. The printing and circulating of the Bible in four hundred tongues reverses the miracle of Babel and repeats the miracle of Pentecost. Within the past century the God of battles has been calling out his reserves.

Three of the most conspicuous movements of the century have been the creation of a new regiment of medical missions, the woman's brigade, and the young people's crusade. The organization of the Church army is now so complete that but one thing more is needful; namely, to recognize the invisible Captain of the Lord's hosts, as on the field, to hear his clarion call summoning us to the front, to echo his word of command; and, in the firm faith of his leadership, pierce the very center of the foe, turn their staggering wings, and move forward as one united host in one overwhelming charge.

Mission Comity.

BY ALEXANDER SUTHERLAND, D.D., OF CANADA.

IN discussing the subject of mission comity, it is not to be assumed that there is any friction between the boards at home or any conspicuous lack of brotherliness among the missionaries abroad. There are no breaches to be healed, no quarrels to be made up. But in the rapid development of missionary enterprise now taking place, and the still more rapid development that may be expected in the near future, it is quite possible that mistakes made in the home fields may be repeated on a larger scale abroad, resulting in waste of money, waste of effort, the retarding of self-support, and the creation of jealousies and antagonisms among missionaries of different boards. The conviction is evidently growing that a time has come when these possibilities should be honestly faced, and such mutual understanding reached as will obviate the overlapping of work and the unnecessary multiplication of agencies in fields that are fairly well supplied, so that destitute fields may be more quickly reached and occupied.

It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at comprehensive organic union of Protestant Churches at home, or even abroad, but only at such mutual adjustment of plans and distribution of territory as will result in efficient work, rapid extension, and economical administration.

As to the desirableness of comity and cooperation in foreign mission work, there is now a remarkable consensus of opinion among missionaries, and also among leading members of the home boards. This indicates not so much a change of opinion as a growth of conviction. The almost unanimous approval

given to the report of the Committee on Comity and Unoccupied Fields by the Conference of Mission Board representatives in New York in 1899, shows clearly that the principal boards, on this continent at least, are prepared to consider practical proposals; the pronounced utterances at the Ecumenical Missionary Conference in London in 1888 show that the trend of thought across the sea is in the same direction; while the desire of the missionaries finds expression in numerous letters and addresses, and also in the action of such assemblies as the Mission Conferences at Bombay, Shanghai, and Chungking.

Assuming, then, that comity and cooperation, in the foreign field at least, is both desirable and practicable, the way would seem to be open for a consideration of underlying principles, of the direction and limits of practical comity, and of the methods to be pursued to accomplish the best results. Among the principles to be kept in view are the following:

1. That the supreme aim of all missionary effort is the establishment and extension of the kingdom of God among the heathen; hence everything which does not contribute to this end should be studiously avoided.

2. That in prosecuting this aim each mission has rights which every other mission is bound to respect and the measure of that respect is indicated by the precept, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

3. That rivalry in the Lord's work, or striving against each other, is altogether foreign to the spirit of the Gospel. "For one is your Master even the Christ, and all ye are brethren."

4. That wasting resources is as much to be deplored as hoarding them; hence all unnecessary expenditure is to be avoided if we would escape the guilt of the unrighteous steward who was accused of wasting his Lord's goods.

These are the measures well calculated to promote the spirit of comity, and would probably bring before native converts a wider range of truth than under the labors of a single missionary. But there are other directions in which practical comity may be worked out in a more definite way. Among these may be reckoned:

1. *Printing and Publishing Interests.*—On the very face of it it is vastly cheaper to equip and maintain one printing and publishing house than two or three, and where one mission has established a Press sufficiently equipped to do all the work required by the various missions, it should be an understood principle that no other mission should enter the same field.

2. *Hospital and Dispensary Work.*—Even in large, populous centers, one commodious hospital, well equipped and well manned, with outlying dispensaries where really needed, would be far better and would do far more efficient work than several half-equipped institutions could possibly do.

3. *Higher Education.*—Here, if anywhere, the principle of cooperation should not be difficult of application. There is no sectarianism in mathematics, and it would be difficult to import denomina-

tion peculiarities into the classics or sciences. Even in theology—the training of native candidates for the ministry—a point in comity may be reached where it will not be necessary to have separate theological schools for every denomination, but where we shall have at least partial cooperation.

4. *A Division of Territory.*—It should be an understood principle that where a town or village is so occupied that the religious needs of the people are fairly well provided for, other missionaries shall refrain from entering in, and even where there is room and need for additional workers there should be consultation as to the ability of the existing missions to provide reinforcements, and only in case of its inability to do so should another mission feel justified in planting a station.

5. *The Employment and Remuneration of Native Helpers.*—Comity demands that the agents of one mission shall not offer inducements to the native helpers of another mission to change their church relations, either by promise of preferment or higher pay.

In promoting the spirit and practice of comity there are certain things which should be studiously avoided, such as:

(a) The unnecessary overlapping of fields of labor.

(b) Encouraging or persuading converts or native workers to forsake one mission and join another.

(c) All unfriendly criticism of the missionaries of sister Churches or their methods of work. Nothing will more quickly or surely poison the spirit of comity and render cooperation impossible. A safe rule to be observed is this: Of our brethren let us speak nothing but good.

There are certain things to be carefully cultivated. The spirit of comity needs to be cultivated among the missionaries.

The same spirit needs to be cultivated among members of the boards at home. Very many of them now favor comity and cooperation in the abstract, but are hardly prepared for it in the concrete. But to speak more definitely, methods like the following would be found helpful:

(a) Conference between the representatives of the home boards as to the lines on which comity and cooperation are especially desirable.

(b) Instructions from the home boards to their missionaries not only to cultivate assiduously the spirit of comity, but by conference with other missionaries to promote the policy of cooperation in mission work.

(c) The formation in each foreign field of a Committee of Consultation and Reference, composed of representatives from each mission willing to cooperate, such committee to consider the larger questions of practical comity, such as amalgamation of small congregations, occupation of new fields, and the establishment and maintenance of printing presses, hospitals, and dispensaries. The judgment and recommendation of said committee to be embodied in a report and sent to the home boards for approval or otherwise.

A universal acceptance of such suggestions as I have made is hardly to be expected in the immediate

future. Indeed, some may consider the whole thing as visionary and impracticable: but I submit that nothing has been suggested beyond what ought to be done, and I cherish the unwavering belief that what ought to be done can be done, and in the not distant future will be done.

Translation and Distribution of the Bible.

BY REV. CANON EDMONDS.

Of the British and Foreign Bible Society.

IT is not yet fully realized throughout the Churches that the translation of the Scriptures into the language of the peoples among whom the word of our Lord took root was the first solicitude of the Apostolic Church and almost without exception the main policy of the Church up to the sixteenth century. This is ecumenical, if anything is, but yet it needs to be reaffirmed and coordinated and to be made the common policy of us all.

We do not want our converts to have the disadvantage of eccentric Bibles, nor the darkness of unlearned Bibles. We want them to have the best that the best men can give them, until in every land and language there is some promise of some such translation of the word of God that we can feel comfort as we give it to the convert and say, "Here is your spiritual guide." America, Germany, and Great Britain are clearly in trust of the Gospel. They must translate and they must distribute it. To give to men the message of God on lips touched with a live coal from the altar of God is the first true greeting of an ideal missionary as he lays the foundation of a living Church.

There are instances in the early Church as well as in the modern Church where the best book was the first book, and where the very alphabet was constructed for the purpose of translating the Bible into the people's language. It gave a new significance to the words of the Lord when he said, "I am the Alpha and Omega," and reveals himself the Creator of literature as well as the Creator of the world. It is as true, as it is striking, that Bible work began where missions to the heathen began.

No thoughtful man can watch the times we are living in without seeing the increasing desire to unify the work of the Church, and these desires are but promptings which came to the Church in the very earliest ages. From whichever great missionary center you start, Antioch, Carthage, or others, the footprints of the translator of the Bible are there, and their footprints are not beautiful only, but indelible.

In the second century the question arose and was settled whether the New Testament was to speak out the truth in whatever tongue the believer spoke, or whether that truth was to be buried in the one language in which the Church had received it, and at the head of every list of translations of the Bible stands the Syriac version, and the Syrian Church was distinguished by its simplicity and its deep moral tone.

This Bible reached Ceylon in the sixth and China

in the seventh century, and in the ninth century it appeared in old Saxon and was the first divine instrument in the conversion of the Saxon, who had only been held to observance by the severities of Charlemagne, but not really converted until this came.

This not only testifies to the early policy of the Church in the matter of the translation and diffusion of the Scriptures, but is in itself an eloquent example of the present missionary value of that policy, for there are now in India thousands of thoughtful men who are living under exactly similar conditions to those which existed in the second century.

Our knowledge of Egyptian Christianity is rapidly increasing. We know now of four Coptic versions of the Bible in the fourth century, and in the fourth and fifth centuries we are in an era of great Bibles. Most pernicious and destructive is the teaching that the Bible was put into Latin to protect it from common use. It only happened that the Germans and other invaders of Rome adopted Latin as their sacred language.

Twenty editions of the Latin Bible had been printed in Germany alone before Luther was born. All were large folio Bibles and were not reprints, but translations from the Vulgate. A poor man's Bible made its appearance in 1491. All these Bibles appeared in the open day, and they bore witness to the deepening and extending spiritual life which was to have great consequences. Erasmus's great Testament, the very instrument of the Reformation, was dedicated, with permission, to the pope. The date should be noticed. It was 1516. It is an exceedingly solemn thing to notice that there was absolutely nothing to hinder the work of Bible translation and diffusion in every country in Europe until the Council of Trent, in 1546, took its fatal position.

This opposition to the Bible is now seen to have gone too far, but it is too late to recede. The history of their crimes cannot be blotted out. Tyndall and Rogers cannot be unstrangled and unburned. The Jesuit missions are the first example of refusing to give the Bible to the people. The Syrian Church did it, the Franciscans did it, but the Council of Trent stereotyped the Vulgate and held the Spirit with a paralyzed arm.

Missionary work will eventually be tested by the conformity of its results to the divine model of life and character set before us in the holy book. Each of the different transactions bears witness to the love God hath for us, and which bears witness that no race or no tongue is unclean. Let us be jealous for the stability as well as fervor of our work. The word of God, most evangelical of all evangelists, most trustworthy of all God's messengers! Man lives by the very word that proceedeth out of the mouth of God.

Educational Work in Missions.

BY REV. W. T. A. BARBER, A.M.,

Headmaster of Ley's School, Cambridge, England.

WHEN Christianity sends its ambassadors to heathendom, it is with the aim of radically changing the character of that heathendom, of

building up a Christian state. Every element of national distinctiveness is to be left untouched, but the sanctions of life are to be different; the individual, the home, the village, the city, and the state are to realize a new motive and a new power. To save the individual is the first step; but the objective for which the campaign must be ordered from the first is the Christianizing of the nation. The Church must be shaped as an ideal edition in duodecimo of the sumptuous folio which the nation is to be.

The work of Christendom in preaching the Gospel is a life occupation, high as heaven, broad as life, far reaching as the utmost bound of thought or sensation in the complex being of man. The framework of its activities must include the whole of life.

When we lay the foundations of a new Christian state we are bound to provide for school as well as Church, for teaching as well as worship. God saves a man. He does not subdichotomize him and save his soul while his mind and body are left unsanctified. The minimum equipment of a mission in any land must include the preaching to the heathen, the church for public worship, and the school for training the young. The special requirements of different lands will decide in addition what form of practical philanthropy is to show the mind of Christ; but the three first named are essentials common to all. And in all three the Gospel is preached.

What is to be the style of the school thus shown to be essential? First and foremost, it must give the very best education possible. The teaching of secular subjects is not to be thrown in as a bribe to secure an opportunity for adding a Bible lesson. The Christian school must stand so high as a giver of knowledge that no secular institution can afford to point the finger of scorn at its equipment or its alumni. We must fearlessly show that we welcome all knowledge, and that we seek to learn and teach the very best—but all at the foot of the cross. To knowledge we add all else that is of good report. The whole atmosphere of the school must be distinctively and unmistakably Christian and spiritual.

The school thus necessary for the growth of the Church itself will always be a strong evangelizing agency. It is a matter of universal experience that sooner or later the value of the Western education becomes evident to the outside world. The youth of non-Christian lands, high caste or aristocratic though he may be, is soon found wishful of sitting on benches in the missionary school even at the price of sitting by the pariah and submitting to the foreigner. He recognizes the justice of the theory of education which counts morality an integral factor, and he makes no objection to the Scripture lesson.

Experience shows that in mission schools where Christians and non-Christians attend many of the heathen pupils do become Christians; and still more who make no profession of change have yet breathed a new atmosphere which has altered all life for them.

Forth from the mission school goes the educated youth of the land with the potentialities of a new

national life. We train the first few generations, but the civilizations and Christianity of the countries we evangelize will not be repetitions of our own. New aspects of the perfect Christ will appeal to the oriental or African which we have never seen. We give the initial mental and spiritual impulse, but the lines of thought will soon diverge.

The generation will grow old while younger generations arise, filled with new national enthusiasms which, though sometimes apparently hostile, are themselves a witness to the power of the fresh spring of hope. In many a case it has happened, and in many will it happen, that in the hour of adversity, of bereavement, of loneliness, of age, of the shadow of the eternal, that the gray-headed man, meditating on his past and fighting his way on, will come before a cross and the shadow of the eternal becomes the light of the eternal, and the self-satisfied Pharisee bows his head, Pharisee no more, publican now, "O God be merciful to me a sinner." Knowledge is great, but love is better than knowledge.

Education in Christian Missions.

BY WM. T. HARRIS, LL.D.,

United States Commissioner of Education.

EDUCATION is a term of broad significance, and will apply to nearly all that the missionary undertakes to do. He teaches God's message to man, and impresses on the minds of the heathen people to whom he is sent the doctrine of the true God who loved man and sent his divine Son to die for him in order that he might be saved. This doctrine of the divine-human nature of the true God contains in it, as in a germ, all of Christian civilization. All of the good things which form the power and the glory of the most advanced nations of the world flow as a result from this doctrine. Science, the useful arts, by which nature is conquered for the service of man; literature, history, and philosophy, all these have a particular cast given them by the religious doctrine of Christianity, and you cannot successfully teach them to a people that is bound to a heathen creed.

A mere nature religion does not admit of science, of free thought, and the investigation of matter and force, for these are the elements that the heathen man worships or dreads with a mortal fear as evil demons, and he spends his whole life in trying to propitiate them with ceremonies and sacrifices. The Christian theory teaches that God transcends nature in that he created it by a divine word, and that he did all this for the sake of man. All time and all space is, therefore, a vast cradle for the nurture of individuality up to personality.

The missionary will not leave his newly converted heathen in their manners and customs as he found them. He will change their forms of eating and drinking, their forms of producing food, clothing, and shelter, their habits of life, their institutions of marriage and the family, and their commercial laws and usages. One after another, in due order, with-

out haste and without rest, all these things will get changed by the missionary with God's blessing, and the secular life of the converted heathen will gradually come into harmony with a supernatural religion.

It took long centuries to arrive under Christianity at the place where nature was dispossessed of its demons, and superstitions could so far be overcome as to permit free scientific investigation. And yet this view of nature, with its matter and forces as a mere instrument for human use, was clearly stated from the beginning, and is implied even in the doctrine of the Trinity. But the heathen who retains his old manners and customs meets at every turn with some habit of observation based on a superstitious view of nature in something of luck or chance or bad signs and evil omens, some trace of demonology that has molded his life in heathendom, and which pulls at his garment's hem to drag him down again into the heathen's view of the world from which Christian enlightenment is rescuing him.

The secular education of the mission station fits the convert from heathenism to enter the world of productive industry and contribute to the wants of distant peoples who go to the world market for their supplies. They receive in return their quota of the world's goods. This is in itself a Christian realization, and not possible under the prevalence of nature religion, because nature religion involves local divinities, gods of this nation or that, gods hostile to other gods; and hence it prevents a mutual understanding among the peoples. Each one is suspicious of the other's motives, and every trifle of difference in customs is magnified into an evidence of malignant enmity.

In the district of Alaska, whose education system is under the charge of the Bureau of Education, we find the mission stations the only effective centers for any efforts looking to the elevation of the natives and their assimilation with our own. The occupation of hunting and fishing gives place to a knowledge of agriculture, grazing, and mechanical arts, and when the emigrant from the States goes to that distant region in search of gold he finds surrounding the mission stations natives who can speak some English and who can bring for his use the resources of the land and water.

Especially is this the case with the missions that are teaching the reindeer industry to the native Eskimos. We procured 550 reindeer from the neighboring coast of Siberia, and these had increased to 2,000 in 1898, and with new accessions last year to 3,000. The food resource of that country is reindeer moss, and the half million square miles of this vegetable growth will support ten millions of reindeer and a population of two or three millions of people, a population, say, as large as that of Finland, whose inhabitants are likewise a reindeer people.

We have had limited success with government schools apart from mission stations, and it has not been possible to look for success in supplanting the hunting and fishing occupations by reindeer culture, except in connection with the missions.

The mission discovers the individuals that are

tractable—those that show capacity for learning our industries and speaking our language. These furnish hopeful apprentices for reindeer herders and teamsters.

When we get 10,000 deer in Northwestern Alaska the annual increase will be so great that we can supply all such centers with herds, and the new migration from Finland that is now coming to America will furnish the needed teachers of herding and grazing. The great need in that Arctic region, namely, intercommunication in the Arctic winter night, will be rendered possible by the reindeer express, and the worst hardships be abated. The 50,000 natives of that region will be so essential to our white miners, as they are now to our salmon factories, that the work of the missionary will be more successful than it has been with the Indian tribes of our States. I mention Alaska and our reindeer experiment in order to give point to the suggestions I have made as to the importance of adding a full quota of secular instruction to the religious instruction furnished at our mission stations.

When our converts are brought into our system of productive industry and world commerce, uniting all in one vast effort to conquer nature for human uses, they will get a more realizing sense of the doctrine of the Holy Spirit which unites and inspires the Christian Church in all its various denominations, and the supreme earthly institution makes possible the other—the secular institutions including the family, civil society, and the state. For all of these social combinations are possible through the surrender of mere individuality for the sake of the institutional personality of the whole.

The missionary, more than any other religious teacher, needs to study comparative theology and learn to recognize the defects of nature religions in the inability of their devotees to conquer nature by applied science and to combine with all nations in a peaceful interchange of products of industry and products of the mind.

Teacher Training in Missions.

BY REV. JOHN W. CONKLIN.

EDUCATIONAL reform in a broad sense is a pressing need of the world. Two thirds of its people cannot read. Illiteracy is an important evidence of comparative, if not of absolute, ignorance. In India less than six per cent of her nearly 300,000,000 can read, and among the women only one in 330. In the still larger population of China, Dr. Martin estimates the number of readers as about 6,000,000. In Africa, Moslem lands, South America, and the islands conditions are often still worse. It is therefore well within the truth to say that of the 1,500,000,000 people in the world, 1,000,000,000 cannot read. But even of the readers, many are the victims of the most puerile superstitions and endowed with a pitiful emptiness of mind.

Dr. Martin analyzes the actual condition of what is called the educated mind of China, and gives a striking exposure of what may be called learned ig-

norance. Dr. Storrs describes the inhabitants of India as to-day almost without science, history, or any recent mechanical arts. Our problem of educating 9,000,000 of Negroes is serious, but seems insignificant by the side of this education of 1,000,000,000, yet the latter is coming as surely as the former.

Missionaries have, as a rule, planted the school alongside of the Church; often the two are in the same building. The foreign missionary societies of the United States report 224,067 pupils in their schools, while the number of communicants in their mission churches is 377,030. The American Board and that of the Reformed Church in America report more scholars than communicants; the Presbyterian a few less; in the Baptist and Methodist missions the communicants are more than double the pupils in the schools. Missionaries have been pioneers of education in many places; their schools have been far superior to those indigenous to the countries where there were any such. But most of these mission schools have been, and are, by no means first class, as compared with the best in our country and Europe. Professor Laurie, of Scotland, utters the pregnant sentence in reference to education in general:

"The whole solution of the problem of educational reform lies in the trained teacher."

I gather from this that matters of curricula grading, accommodations, support, etc., can only be settled by those who are expert in the science of education and the art of teaching. Further light as to the meaning and importance of teacher training is given in Dr. Butler's assertion, in his report on the educational progress of the world, "that now it has come to pass that that university which does not pursue physics or classical philology is no longer upon a pinnacle."

Right teacher training is normal training. I use this word normal as does the physician in speaking of a patient's temperature. In the popular mind methods have been the chief earmarks of normal school systems. I am not concerned to champion any mechanical veneer for poor teaching ability. In the report of the Committee on Normal Schools, made at the recent meeting of the National Educational Association, the qualifications of the members of the faculty of a normal school are these, the first four of the seven laws of teaching. Therefore, this is supposed to be the ideal for those in training, "Be what you would have your pupils become." First, character; second, teaching ability, that is, the ability to adapt self and subject to the pupil. third, scholarship; fourth, culture, or the development of the finer self. I would apply Professor Laurie's prescription to this great world plague of ignorance which missionaries seek to heal.

The teachers, both foreign and native, in the mission schools are to a great extent ignorant of psychology, the best science of the development and working of the pupil minds, and of pedagogy, the art of causing those minds to grasp and assimilate imparted truth. President Fairbairn would doubtless say that pedagogy is not a branch of theology,

but where in that glorious science is homiletics? I had, as a missionary, besides my preaching and other Church work, to manage 40 schools. I soberly assert that a course in the best pedagogy would have been of far more practical use to me than my course in homiletics.

The great reason why there are so few normal schools on the mission fields is that the missionaries have had no training that would lead them to initiate such schools or fit them to conduct them. Missionaries have not been able to get such training in theological seminaries or in the majority of colleges, and an ordinary normal school has been beneath their horizon.

We missionaries have an ambition that our work shall not be a whit behind the best attainments in all directions. We want to teach reading, history, mathematics, if at all, in the best possible way. We want to teach religion according to the needs and interests of the people. The heathen and the Bible both need and deserve the best teaching as well as the best preaching in the world. Most missionaries and native helpers teach or superintend day schools. These ought to be trained to teach. All of them teach the religion of the Christ. These should be trained to teach.

I offer three suggestions: First, that a course in pedagogics is desirable for all missionaries; second, that normal departments should be considered a necessity in seminaries and colleges on mission fields whose aim is to prepare teachers; third, that a graded curriculum for the teaching of the faith of Christ is greatly needed and should be steadily and scientifically sought.

Presentation of the Gospel in Mission Lands.

BY REV. W. F. OLDHAM, D.D.

THE presentation must be level to the understanding of the hearers. Faith cometh by hearing. But the hearing is not merely of sounds falling upon the outer ear, but reaching the inner mind. Here, therefore, is great call for skill and thorough knowledge of the people addressed. Each people has its own mental characteristics. Ideas can only be adequately conveyed by him who has a knowledge of the mental processes that obtain among those with that particular type of mind. The preaching to a primitive South Sea Island congregation must necessarily be very different from that to a philosophical Hindu audience, or to keen rationalistic Japanese hearers.

Nor is the method to be varied merely along such wide lines of cleavage as separate the savage or semisavage from the man of cultivation, though of differing civilizations and alien faith. Among the different grades of the same people there is necessity for very different presentation of Christian teaching.

The dreamily introspective, poetic-minded, hazily philosophic hearer of the Hindu schools in India cannot and must not be approached as the poor, semistarved, overborne people of the lower castes,

nor the assertive and somewhat blatant young men who pour out of the government schools. Nor are the grossly materialistic lower classes of China to be reached by the same methods as those that may be expected to appeal to men of education.

Surely there is reason, therefore, for a closer discrimination and a more thorough preparation than ordinarily obtain in missionary preaching. Even the missionaries themselves are in many cases too largely under the domination of the belief that all that is necessary is "to preach the Gospel," without recognizing the exceeding skill necessary to rightly divide the word of truth. It is often forgotten that the Gospel is all comprehensive, suited to all needs, but must be applied to the special wants of any given community.

There is the well-furnished dispensary for the healing of all human ills, but the untrained hand taking down the same medicine for all classes of patients could scarcely be expected to effect much good. No more delicate nor discriminating task is there before the Gospel preacher, than that of suiting his methods and his message to the differing aptitudes and wants of his hearers.

There is therefore one initial duty upon the missionary societies to choose trained men, and, further, to afford their candidates, when chosen, the opportunity to familiarize themselves with the religious thinking, the habits of mind, the traditions, and the history of those to whom they go, and to provide for such oversight of the further diligence of the missionary along these lines, when on the field at work, as will insure intelligent and effective Gospel presentation. The crying need, of the American missionary societies at least, is this preliminary training of the missionary.

As it is, the great proportion of the men and women are chosen without any reference to whether they are to go to the interior of Africa or to Japan, with the merest smattering of knowledge concerning the religion, the mental habits, etc., of the people to whom they go, and on reaching the field they are for the most part so engulfed in multitudinous drudgery that I make bold to say the first five years in the mission field are of very doubtful value to the people among whom they appear. Much money is wasted, many precious years rendered abortive, many earnest minds discouraged, and eager hearts chilled by the manifest impotence arising from the lack of thorough preparation. The Churches must provide suitable training schools or attach missionary departments to the existing theological schools if we are to cease blundering.

Again, the preacher must avail himself of all truth already in the minds of his non-Christian hearers. All truth is Christian, and, whatever its secondary source, comes primarily from Him who lighteth every man that cometh into the world. There are not two sources of truth, but one. Let the preacher, therefore, sincerely and generously give the largest possible credit to all existing truth in the systems under which his hearers have been trained.

Christianity does not ask for a "tabula rosa" for

the writing of its golden words, but seeks rather to present him as the fullness and the fulfiller who is already everywhere present in all the faiths, in the measure in which they hold religious truth and spiritual values. Every grain of unacknowledged truth in the mind of the hearer is a mountain obstacle against the usefulness of the unknowing and intolerant preacher.

Here, again, I would point out the necessity for the training of the preacher in the knowledge of the faith to whose adherent he preaches. In the denomination to which I belong, in all our theological seminaries, but one gives any but the most perfunctory attention to the study of the alien faiths, and yet scores of men go from these nonfitting schools to all the mission fields of Asia to "beat the air" through years of straitened and constricted service.

When the preacher is a foreigner, very great delicacy is necessary in avoiding the hurting of the national feeling of race prejudices. The European particularly needs to remember the precept "not to think of himself [or his nation and its ways] more highly than he ought to think," and, whatever the facts may seem to warrant, a flaunting of the superiority of one's own people and their ways, as over against the "effete East," can never pave the way for that lending of the heart to the power of the message which alone is the paramount object sought in all preaching.

It goes hard with the heavenly message when the earthly messenger appears in any way an alien in thought and in national affinities, and when the smoke from the funnel of a gunboat is constantly on his horizon and the loss of a province or two is the penalty of any physical violence done to him, the non-Christian hearers cannot be blamed for violently disapproving of any express or implied exaltation of foreign lands over their own nor for doubting the self-sacrificing motives that inspire the preacher.

When the hearers are ambitious Japanese or contemptuous Chinamen or fanatical Moslems, or the secretly aspiring men of young India, the need for the greatest delicacy is imperative. There is room for wide divergence of opinion, but I am persuaded that he is the best missionary who, when he reaches the people whom he is to serve, ceases to be an Englishman or an American or a German, and loses all national distinctiveness in one great engulfing desire to serve those who henceforth should be his own.

Much, too, will depend upon the presence of a deep, sympathetic love. We win not because we love not. Attempt to disguise it as we may, if there be in us any secret contempt for the people, any lofty feeling of haughty superiority, any idea of comparative worthlessness in the race or poverty of salvable material in the person's address, the message is without power, and rarely affects anything.

How often have we been amazed at the comparatively unfruitfulness of splendidly equipped men, while again others, with no special mental

outfit, seem to have found the secret hiding places of power, and the most stubborn oppositions have broken down before the love persuaded earnestness of men who came from mounts of vision where they looked upon God, that they might learn to look with conquering compassion upon the sore needs of their hearers. They heeded not any poverty in them, but saw only their recoverableness and their potential riches, and the might of the divine Saviour.

The message sounds in all our ears to be individually realized. "Tarry ye until ye be endued with power from on high." The all-inclusive need of the preacher in foreign land is to be a man, Stephenlike, full of faith in the Holy Ghost. Then shall the Gospel preached from his lips persuade and win.

Personal Work in Missions.

BY REV. M. L. GORDON, M.D., D.D.

OUR aim is to change the unconverted and indifferent into interested inquirers, and these inquirers into strong and aggressive Christian believers; and we are to do this through personal dealing with them.

It is personal dealing; not ecclesiastical, using ceremony or sacrament, nor oratorical, seeking to move men in the mass by the magic of eloquent speech. It must be personal, recognizing in the most degraded minds to think, hearts to feel, wills to act; which, therefore, obliges us to present the religion of Christ as at once intelligent, passionate, powerful.

But personality means much more to the Christian than an aggregation of intellect, sensibility, and will. It means likeness and sonship to God, largely though not wholly obliterated by sin, but still possessing the possibilities of restored moral and spiritual fellowship with him; brotherhood to man, including capabilities of sharing the best society on earth or heaven.

To such persons, to all such possible though unconscious sons, brothers, and sisters, we missionaries come as those whose minds have been illumined, whose hearts have been warmed, whose wills have bowed to the sway of God's love in Christ Jesus. Holding this conscious sonship and brotherhood as our highest dignity and most priceless possession, we seek in the name and spirit of Christ to awaken the same consciousness in those to whom we are sent.

Jesus Christ was the highest and most perfect personality the world has ever seen, the ideal Son and Brother in actual realization; and therefore our supreme model in personal dealing with men. We may imitate him in his long personal conversations with inquirers, in his use of sparkling epigram, pungent question, or startling declaration; but behind all this, inspiring us and our words, must be a sense of the love of God, the actual presence with us of the loving Father, reluctant to lose one of his children, and seeking through us to call every one of them back to himself. This, as the first chapter of the oldest gospel tells us, was the Gospel of God, the

good news from God and about God, which Christ preached when he went into Galilee. And is it not significant that in the oldest writing of the New Testament, the first letter to the Thessalonians, this glorious phrase "the Gospel of God" occurs three times within a half-dozen brief verses?

How did our Master use the Gospel of God to reach men and turn them from their sins? A method once used, perhaps often used, was to urge on them the duty of loving their enemies, blessing them that curse, doing good to them that hate, and praying for their persecutors. Such teaching was not only startlingly different from that which they had been accustomed to, as it is different from what the unchristian world knows to-day. It was more wonderful still because of the reason implied. They were thus to become the real children of the heavenly Father. How so? Because the Father, moved by this same love, is always making his sun to shine and his rain to fall on evil as well as good, on unthankful as well as thankful, on unjust as well as just; that is, God makes his universe the organ and expression of self-sacrificing love.

This brings us to the very fountain and source of the Gospel, and its explanation as well. For to such love there is, there can be, no stopping place; and it prepares us to understand, as nothing else could, who Christ is, why he came to earth, and why he lived and died as he did. A God who so loved would not spare even his only begotten Son. A Son so sent would fill his life with miracles of love, to cleanse the foul leper or raise the widow's son. Nor would he refuse to bear the bitter cross. And in the cross's bitterest hour, showing that his teaching was not mere words alone, he called God his Father and prayed for forgiveness for his murderers. And thus we are brought, thus may we bring those to whom we are sent face to face with the highest expression of divine love in the cross of our Lord Jesus Christ.

As it was with our Lord so it will be with us. If we can become the instruments of this love we shall not fail to lead the unconverted to become inquirers, inquirers to become Christian believers, and believers to become in their turn "fishers of men." To others our people may be loathsome, because of their degradation, or ludicrous because of their habits and customs, their shallowness and conceit; but to us they will always be first and above all possible sons of God.

Qualities of Missionaries.

BY GUSTAV WARNECK, D.D.

WHAT we need besides expert mission directors is missionaries capable for their great work. The general cry is, "more missionaries." And let me add, emphatically, more men. But the petition that the Lord of the harvest should send forth laborers into his harvest has also reference to their quality. Missionaries must be weighed, not only counted. Spiritual equipment is, of course, the chief consideration. But the experience of more

than one hundred years should prevent us from falling into the mistake of thinking that this alone suffices, without a thorough training. More than enough male and female missionaries have been sent out who were not even capable of learning to speak the foreign language fluently.

The non-Christian world is not to be carried by assault. Mission history should teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times nor the seasons, but to do in this our time what we can, and do it wisely and discreetly. The catchword "diffusion" is really a caricature of evangelical missions, if its antithesis "concentration" leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their superiors.

Nor will the great spiritual war which the missions are waging be decided by hosts of *franciscans*, but by organized concentration. The many so-called "free" missionaries are not an addition of strength to the evangelical missions, but a waste of strength. Neither is it well to go on establishing new missionary societies; rather let the watchword be, "Join and support the old and experienced ones." Nothing is more painful than for old established societies to be obliged to reduce their work because new undertakings are absorbing men and means without making up for these losses by their own successes.

If the native Christians become estranged from their national and popular customs, Christianity will never become a national and popular power. There is a great danger of confounding the spread of the Gospel with the spread of European or American culture, and so far as I can see this danger has by no means been avoided everywhere. If I am not greatly mistaken a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large a part of the Christianity of mission lands. A not inconsiderable percentage of the native helpers (Chinese perhaps excepted), and of the young people who have passed through the higher schools, is more or less denationalized and miseducated.

There are many missionaries who never become independent of the help of the interpreter, nay, more, who have scarcely understood the language problem at its real root. This problem is the difficulty of becoming so completely acquainted with the spirit, the whole mode of thinking and of reasoning of the foreign people, as to be able to render Scripture terms into their language so that the truths of the Gospel, naturally foreign to them, shall be fully understood by the natives.

English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say, "Go ye and teach English to every creature." Not more, but less English in the missions; this should be the watchword of the twentieth century in this respect if the great missionary problem is to be solved.

Woman's Need in Mission Lands.

BY MRS. ISABELLA BIRD BISHOP, OF ENGLAND.

AS a traveler, who in over eight years of Asiatic journeyings has been won from complete indifference to earnest interest in foreign missions by long and close contact with the deplorable needs of the Christless world of Asia, whether as Hindus, Mohammedans, Zoroastrians, Buddhists, Taoists, Shintoists, or demon worshipers, I have been asked to address you.

I can most profitably utilize the time allotted to me by passing on to you a few of the impressions produced on me by years of intimate contact with the peoples of Japan, Korea, China, Western Tibet, the Malay States, Kashmir, Persia, and Asiatic Turkey. These countries represent the great creeds of Asia, with their numerous ramifications, demonism underlying all. These creeds and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its Eastern march of triumph has incorporated so much of the gross idolatry, superstition, nature worship, and demonism of the nations which it subordinated that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of that other and later oriental creed, which is centered in that divine Person to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions which have fallen so low are shameless corruption and infamies of practice past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood.

There are polygamy and polyandry with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incarnations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practiced. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery, and demonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the

priests and monks are in advance of the people in immoral practices. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution.

The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the equator. The whole head is sick, and the whole heart faint, and for the grievous hurt there is no balm in Gilead, and no Physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, 1,050,000,000 of our race are unchristianized, and 800,000,000 have never even heard his name. Let us also steadily bear in mind the fact that, though during this century nearly 4,000,000 persons won by missionary effort have been baptized into the Christian Church there are now more than 100,000,000 more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world; the Io Paeans of victory are not for us to sing.

Of the Christless population of the world, over 500,000,000 are women. Throughout Asia is a natural distrust of women by men and there are degrading views held concerning women in seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the anderun. I have seen much of the inmates of all, owing to the detentions in traveling which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in women and innocence in childhood. We know what Christianity has done for us. We realize it more or less fully tonight as we meet to discuss the important and unfettered work of women. We know, or rather guess, and that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.

I have been a storm, or peril, bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements, so far as means allow, are the same. The women's rooms are built around a yard, and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs by day, or in some cities on foot at night, properly at-

tended along streets from which men are excluded. In many countries it is a crime or a folly to teach a woman to read; in some, a lady loses caste by employing her fingers, even in embroidery. They know nothing. They have no ideals. Dress, personal adornment, and subjects connected with their sex are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of sons they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce, and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of childbirth," produce a condition which makes a piteous appeal to every woman.

In a rich man's harem there are women of all ages and color, the favorites and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives who have been favorites in their day and who have passed into practical slavery to their successors; numbers of domestics, slaves, and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others. I have seen as many as 200 in one house—a great crowd—privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy, but rarely broken, except by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses.

On more than fifty occasions I have been asked by women for drugs which would kill the reigning favorite, or her boy, or make her ugly or odious. In the house of the Turkish governor of an important vilayet where I was storm-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room lest some of the other women would make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women.

Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl children, brought up amid polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in

superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make marriages for their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man in the confidence of a ruler or another loses his position owing to their intrigues. They conserve idolatries and keep fetich and demon worship alive in their homes. They drag the man back to heathen customs, and their influence accounts, perhaps, for the larger number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the nonmedical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent there is no call and no room.

The magnitude of the task, not only of conquest, but of reconquest, which lies before the Christian Church is one that demands our most serious consideration. To bring 500,000,000 of our fellow-women to a knowledge of a Saviour is the work especially given to women. I will not make any plea either for funds or workers. The Master, whom we all desire to honor, has made a distinct declaration—"He that reapeth receiveth wages and gathereth fruits unto life eternal"—a promise of a reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests ungarnered die.

Methods and Opportunities for Mission Work.

BY MRS. W. M. BAIRD, OF KOREA.

CHRIST left no directions for the establishment in unevangelized lands of institutions for the teaching of foreign languages, science, and art, or for the introduction of even medical science upon a large and absorbing scale. That he did not do so cannot be taken as evidence that he discountenances such departments of work, but rather that he values them only in proportion as they contribute directly to the salvation of souls.

For several reasons evangelistic is the most difficult of all work to do. In the first place, missionaries are often more poorly equipped for this form of service than for any other. We go out to a heathen country trained to treat and care for the sick, able to carry on schools and colleges, to introduce trades and industries, fitted to do acceptable literary work, or with a good organizing faculty

that may even result in the establishment of churches. But in the infinitely more delicate and difficult work of dealing directly with human souls, many of us are awkward and unskillful bunglers. Something stands in the way of asking with ease the straightforward question: "Have you heard of Jesus, and do you know that in him is your only hope of salvation?" And to lovingly and tactfully press the matter in the face of indifference and rebuffs, we find proportionately hard. Missionaries have been known who actually found it difficult to pronounce the names of the various persons of the Trinity in ordinary conversation, and resorted rather to such circumlocutions as the Good Man, etc.

Another very great hindrance to prosecuting purely evangelistic forms of work is the very often more or less imperfect acquirement of the native language by the missionary. No other department of work suffers so much at the hands of the man or woman who has not mastered the vernacular. With the help of partially trained natives, such a one may establish schools, prescribe for the sick, direct orphan asylums or other institutions, and even attempt literary work, but if we are to rightly divide the word of truth to listening people, whose very lives depend upon it; if we are able to reach those hidden springs of feeling and trust, that bubble up silently in every human breast, we must do it by the free use of their mother tongue.

The remedies for these two hindrances readily suggest themselves. No missionary, man or woman, should be sent out without a definite training in personal work for Christ. They should learn before leaving home to master all false shame in approaching other people on the subject of their soul's salvation. They should have already reached the point where they are willing to be all things to all men, if thereby some may be saved.

During a short stay at an Eastern port not long ago I attended a so-called Gospel meeting at the Seaman's Home. An unusual number of American and English warships and transports were in port, and the narrow streets were crowded with sailors, strong, fine-looking fellows, full of life and vigor, and every one of them abundantly worth saving. There were present at the Gospel meeting seven or eight Christian workers, visiting and resident, and all the other paraphernalia of a Gospel service, except the one essential thing, the unconverted. After the meeting was over a visitor ventured to ask of a resident missionary, who was deeply interested in the concern, if they had ever tried Moody's methods for attracting the unconverted.

"Moody's method? What, for instance?"

"Well, two or three songs at the street door perhaps, or invitations distributed on the street or at the wharves as the men land."

"O, no, no," came the nervous and embarrassed answer. "Entirely impracticable. Not to be thought of."

And the same suggestions made by the two other Christian workers, who were interested in the success of the enterprise, met with the same response. Yet what was the use of the whole concern, if sail-

ors were to be allowed to pass and re-pass on their headlong way within sight and hearing, and yet unreached?

The study of the native language to young missionaries, eager, vigorous, and anxious to begin work at once, is often exceedingly irksome. And the temptation is strong, after the acquirement of what is euphemistically styled "a working knowledge" of the language, to abandon any sustained effort, and put in one's whole time and energy at something more active. But such a course is little short of self-murder, from the standpoint of successful evangelistic work. A fixed determination to acquire the native language, with something very like the ease and correctness with which he uses his own mother tongue should characterize the mental attitude of the missionary until he has reached his goal, even if it takes to the end of a long term of field service.

Given thorough previous training and a good knowledge of the language, much of importance yet remains in the manner and method of presenting the Gospel. The presentation, to be effective, should be in conformity with native custom and in the spirit of Christ. Women, especially, who have been trained in evangelistic methods at home, will have much to learn in most oriental countries. As well attempt to introduce a new faith into America by the use of street performances on the tight rope, as for a woman missionary to attempt general work on the mission field with the same freedom and fearlessness that have characterized her at home. Any dealings with native men, or in their presence, beyond what is strictly necessary, ought to be undertaken with care, and not then until the missionary has been long enough on the field to know her ground.

Always and ever let the spirit of Christ be shown. Avoid the example of that missionary who, in the excess of his zeal, seized a gray-haired old priest by his top knot and bumped his forehead on the stone pavement, in derisive imitation of the old man's reverential prostrations before his wooden deity. Or of that other, who after seven years of the most self-sacrificing labor in the heart of Africa, learned to his deep grief and humiliation that he had put his own efforts to naught by the overbearing and dictatorial spirit which he had manifested toward the natives. This is what might be called the Anglo-Saxon of it, and most men and women of our race will have this disposition to overcome before dealing successfully with a heathen people.

Sometimes when years of faithful effort have been put in, with little or no results in broken hearts or changed lives, a sore temptation comes to the missionary. He feels that the Church at home, whose agent he is, is watching him with impatient eyes, and wondering why his reports year after year continue to show little but hopes and anticipation.

He has seen natives around him, friendly and mildly interested, yet clinging tenaciously to their heathen customs and beliefs, and a strong temptation comes to him to make it easier for them to become Christians by letting down the re-

quirements of the Gospel. He begins to think that Sabbath attendance at the neighborhood fair, either as purchaser or vendor, is perhaps not to be absolutely prohibited, since the natives complain that not to go would subject them to serious inconvenience and financial loss. A compromise of church in the morning and fair in the afternoon begins to seem to him not altogether unreasonable. Or, here if a man who manifests his unwillingness to become a Christian if he can do so without disturbing his domestic relations, which happen to be plural. He is a leading man in the community, and the missionary feels that if he can secure him numbers of the other villagers will follow. He begins to revolve the matter in his mind with a view to letting him. Plausible reasons speedily suggest themselves. David and Solomon had concubines, and the Lord winked at the matter. This man had assumed these responsibilities in the days of his ignorance, was he warranted in denying them now?

It would mean a great tearing up of the man's household; the missionary knows and likes him and feels disinclined to impose hard conditions upon him. He loses sight of the fact that the option of making conditions was not left with him, and so it comes to pass that the Gospel is conformed to the heathen instead of the heathen to the Gospel, and by and by we have the spectacle presented of a native church made up of Sabbath breakers and adulterers.

Better a thousand times the unbroken regions of darkness than such baptized heathenism as this. Better long years of fruitless labor than such sadly unchristian results. No appearance of prosperity, however flattering, can atone for such a sacrifice of principle. It is easier to keep out than to put out, and when it comes to admitting members into the Church, a missionary cannot afford to present other than an uncompromising front to the various forms of evil that show themselves, no matter how firmly rooted, in a heathen community.

From the beginning, and this is the conclusion of the whole matter, let the missionary never fall back from his high hope of establishing a native Church, self-supporting, putting up its own church buildings, paying for its own native pastors and literature. And a Church self-propagating, furnishing its own evangelists, pastors, and teachers, men mighty in the Scriptures, able to rightly divide the word of truth. And lastly, a Church capable of self-government, not driven about by every wind of doctrine or easily led away by subverters of the truth, but filled with the spirit of power and of love, and of a sound mind. Difficulties there are many and great in the way of the accomplishment of such a purpose, but the promises are to him that overcometh, and the power is of God.

Responsibility of Women in Mission Work.

BY MRS. DUNCAN MC LAREN, OF SCOTLAND.

THE influence of woman for weal or for woe is a matter of very ancient history; it is also a matter of paramount up-to-date interest.

During the ages that have intervened since the beginning of time woman's influence has to a greater or less degree made itself felt, while in every epoch-making period there have arisen conspicuous examples of her power to make or mar the destinies of men.

Nor is this influence confined to any one people: it is all embracing, for it is one of the strongest touches "of nature which makes the whole world kin!" that she who rocks the cradle rules. This is one of the outstanding impressions of abiding memory which a visit to heathen lands makes plain, that however degraded and downtrodden woman may be, her influence cannot be destroyed. In the zenanas of India, in the crowded, comfortless homes of China, amid the wide-awake Japanese, in the lowly kraals of Africa, this power is exercised, for sooner or later woman finds her kingdom, though oftentimes it cometh not with observation.

Our responsibility in regard to mission work is thus plain and pointed, because of woman's prevailing influence. Superstition forges many a heavy chain, and it is always around woman's neck that these links are most tightly fastened. Clinging with tenacity to customs hoary with age, she comes in many instances to hug these chains; thus we find that in dark heathen lands woman is ever the great obstructor to the spread of the light.

It is her hands that raise the highest barriers against the truth, it is from her lips that the poison flows which enters deepest into the life of the nation, for, shut out from all that would enlighten, woman instills into her children's minds the darkness of her own. It is the O-basans of Japan, the Lao-taitais, or venerable grandmothers, of China, the Bibis of the Indian zenanas, who to-day are keeping many a man from entering the kingdom. We shall never see noble men in heathen lands until there are enlightened women.

Our responsibility in regard to these women is peculiar and pressing because the work of winning them for Christ has been laid upon us by the Lord of missions. To seek to raise the womanhood of the world to the high plane where God would have her take her place is most certainly a great and difficult undertaking, when we think of the numbers to be reached, and of the obstacles in the way.

Certainly in this direction, increase of knowledge brings increase of responsibility, for the more we study missionary problems, the more closely do we see how much of the real undermining work in missions lies to woman's hands to accomplish. Rivers of error must be stemmed at the fountain head, and the source of the polluted rivers of idolatry and superstition is always found in the home. It is, therefore, in the homes that Christian women must seek to replace these poisoning streams with the pure water of life.

Our responsibility must lead to pregnant and practical work, whether we are called to bear forth or send forth the word of life. We who tarry at home, if we are to divide the spoil with the multitude of women who publish the tidings abroad, must see to it that the responsibility resting on us is honestly faced and its claims fully met.

Responsibility lays another claim upon women in regard to the work of interesting the children. This is woman's special province, and it is work fraught with far-reaching issues.

Again the responsibility rests upon them of developing organizations and fostering the best methods for concerted work at home, by means of which increased interest and gifts may be obtained. There is a temptation in these pleasure-loving days to try to meet the world on its own ground by introducing into missionary methods worldly devices and plans. These may succeed in bringing out a greater number to a meeting where entertainment is linked to the imparting of missionary information, and it may seem as though an impetus was given to the cause, but if the motive be not enduring it proves but short lived, a mere flipp, spasmodic, and fitful.

It clearly lies within the province of woman's responsibility to use all talents in the service of the Master. Those who can wield a persuasive pen should help the editors to make our missionary magazines bright and attractive, and the many more who have a persuasive voice should seek the diffusion of these magazines in every way they can.

Right Attitude of Christianity Toward Other Religions.

BY REV. JOHN HENRY BARROWS, D.D.,

President of Oberlin College.

ONE feature or element in the right spiritual attitude of Christianity toward other religions is a beneficent and hopeful courage. The ultimate contest in the world of religions will not be that between Christianity and the non-Christian faiths, but between Christ and unbelief, or the natural heathenism of the human heart. The non-Christian faiths have been found out, and the Gospel of Jesus Christ has no reason to be abashed before them. In time they will become like the religions of Egypt and ancient Greece, and the only serious inquiry which should concern us is our proper attitude toward these doomed systems. What is the temper becoming the Christian mind, and what are the best methods, resulting from this temper, of approach to the non-Christian world?

The resurrection of the crucified Son of God, the central fact in history, was the message of Christianity at the start, and was the demonstration of its central truth, namely, incarnation with the purpose of redemption. Christianity, identified with the crucified and risen Christ, has no parallel, and the chief business of an aggressive Church is to set forth the redeeming and risen Lord. This message should be carried to all men with glowing love and radiant loveliness of spirit. The missionary effort is not primarily to measure this or that ethical or theological conception of the Bible or the creeds with the ethical and theological conceptions to be found in the other sacred books of the East. "The aim of Christianity," as Dr. Dennis has said, "is to impart a blessing rather than challenge a compar-

son." The missionary is primarily a messenger sent to tell a great story, and also a witness of what the Christ of that story has wrought for himself and the world.

The great mass of heathendom is not scholarly, is not philosophical; it needs not argument so much as mercy, relief, sympathy, primary instruction, the sight of pure homes and Christian lives, and, in the midst of all these things, the lifting up of the one Lord and Redeemer. The Christian messenger does not reproduce the mind of the Mohammedan, who, with yell and threat, sets forth a stern prophet and a sterner god. He does not go forth like the yellow-robed monks of Gautama to announce the Eightfold Path, a method of right living and right thinking which springs from dismal views of life and of the desires which make life worth living.

Christianity is not primarily an apologist, but a prophet. With bright victory shining from her face, she confronts death, old age, disease, disappointment, and all natural evils, and looks upon them as the very means which may assist us in that for which we are here. Confronting the non-Christian faiths, Christianity must never lose its brave, prophetic, hopeful tone and spirit. Coming from God, as his great gift to the world, the Christian religion must always stand as a beneficent king, conscious, but not boastful of supremacy.

A shining and hopeful courage is one element of the spirit in which Christianity confronts the non-Christian world. The missionary's life may be in some measure a debating school, but before the debate ends he preaches, he testifies, he pleads, he prays, he calls upon God's Spirit to help him set forth the Christ, he insistently urges men to abandon the imperfect for the perfect, the false for the true, the symbol for the reality. Whatever mistakes men have made in the great propagandism, however unlovely their temper may sometimes have been, and irrational their judgment, and imperfect their lives, the Christian never makes a mistake, so far as he is Christian, in announcing the truth which has become incorporate in his very nature, that Christianity is not merely one of many competing religions, but is God's way of salvation, is the absolute, final, authoritative message from heaven to earth, written in the blood of the cross, and stamped with the seal of the resurrection.

There is a certain modesty, also becoming the ambassador of Christ. The wise-hearted missionary is not proclaiming the perfection of Christendom, is not picturing his own Church as the stainless bride of Christ, but is patiently striving to give men a full vision of his Lord. Many things beside the wickedness of the human soul prevent the pagan nations from coming rapidly into the ranks of Christendom: memories of wrongs, rapacities, all the more brutal because perpetrated by strength upon weakness, liquor traffics, opium shames, rude and domineering ways, official discourtesies, mixed races rising up in the oriental cities as proof of licentiousness, careers of vice and villainy, to say nothing of the divisions of Christendom—all these things have stood in the way.

The non-Christian world sees principally the defects of Christendom. It is predisposed to look leniently upon its own shortcomings. It has not fallen in love with Christianity in some of its manifestations. The tide of infidel literature pours in upon the Orient so that educated young men of the East have come to believe that Christendom is abandoning Christianity. The result is that they are not looking with clear, unprejudiced eyes upon the Gospel of Christ. It is sometimes badly interpreted to them. I do not wonder that China has not fallen in love with all the nations of Western Christendom. Even Japan thinks she has some old-time grievances to remember.

Before there can be an unprejudiced estimate of Christianity, Christendom must clear its skirts of many shames and iniquities. The earnest and self-denying missionaries of Asia are surrounded by European population not wholly in sympathy with Christianity. Directly or indirectly these do a great deal to hinder the progress of the Gospel. Christendom is not fitted at present to make the very widest conquest in non-Christian lands. The Gospel of Jesus Christ is doing its work. Christian evangelism is marvelously successful in many ways, but every clear-eyed missionary perceives how progress is handicapped, and what a misfortune it is, as Prof. Roswell D. Hitchcock said years ago, here in New York, that "Christianity is compelled to apologize for Christendom." Even in his political subjugation and social inferiority, many a proud oriental deems himself the spiritual superior, at least in some things, of his masters. It is not the best of Christianity that has always made itself most prominent and pervasive in the non-Christian world.

In spite of all this, however, those who know the best of heathendom and the worst of Christendom,—we who have seen comprehensively and fully both of these two worlds—believe that heathendom is the condemnation of heathenism and that Christendom, with all its faults, is an argument for Christianity.

Those who are sensitive to the failings and sins of Christian nations and churches have often been worried when scholars have unearthed the beautiful truths which shine like jewels here and there in the non-Christian creeds. They have feared the result, and they have had a natural resentment at the effort of rationalizing theologians to place Christianity on a level of ethnic faiths; and in their perplexity they have not always fully recognized what are the best ways of winning the hearts of men who are embittered against the truth of Christ by unnecessary resentments. It is balm to the wounded pride and intellectual haughtiness of the oriental that Christian scholars are now approaching the ancient faiths with a less merciless opposition.

The possibilities of man are such that he does not, even under Christian influences and teaching, expand to his highest and best, swiftly and universally. He is still learning the elements of Christianity, and the non-Christian religions are beginning to teach us, by their very excellencies, what are some of the hidden treasures and virtues of our own faith, while

the effects of those systems, and their woeful failures, persuade the sane and unprejudiced mind that true Christianity has a verity and a vitality in which they are sadly wanting.

But, although we who know the Christian and study the non-Christian faiths may for a time be amazed and dazzled by similarities, it is only to discover in the end the profound divergencies. There can be no close sympathy between Christianity and Buddhism, for example, which has no knowledge of the just and holy God seeking after men with purposes of love and reconciliation, and through atonement removing every obstacle on the part of men to the highest blessing which heaven can offer. It is only a beggarly salvation, after all, which Buddha can offer, an almost worthless salvation. It is not an escape from guilt and pollution, it is not receiving into the soul the Spirit of God and divine life, holy and immortal; it is only a release from the bondage of desire and the final sinking of the spirit into a quiescence bordering on extinction; and even this salvation, according to the original teachings of Gautama, can be obtained only by a very few.

Therefore, the attitude of the Christian missionary is naturally one of profound pity, mingled with something of respect for what, after all, has been the only refuge for millions of souls. Courage, hope, sympathy, modesty, respect, appreciation—these are some of the elements in the right Christian attitude, but all these may finally be dissolved in the Christian heart in a great, overwhelming compassion and pity as one confronts the non-Christian world.

Firing the Pastors of the Future with the Mission Passion.

BY REV. CHARLES CUTHBERT HALL, D.D.,
President of Union Theological Seminary.

ACCORDING to the New Testament standard, the passion of a Christlike love for human lives is a greater thing than eloquence, knowledge, or faith. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." The passion of a Christlike love for human lives develops in the soul of a Christian disciple from the presence in himself of powers and activities that reflect the mind of Christ. These are clear vision of the world, deep feeling toward the world, actual effort for the world.

To ask, therefore, how we may fire with missionary passion the young men of the future ministry is to ask, not how we may add unto them something beyond and additional to their ministerial training, but how we may make them true ministers of the Lord Jesus. For without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped—they lack the fullness of the Spirit of Christ.

The problem of the divinity school is this: Not

how to train an occasional man for the foreign field, but how to kindle the missionary passion in every man that passes through the school, that he may thereby become an able minister of Christ. For, as Canon Edmonds said in his address on the translation of the Holy Scripture, "the missionary idea is conquering the life of the churches," then the missionary idea must conquer the life of every man who proposes to enter the ministry of the churches, whether abroad or at home.

This conception of the life of the divinity school as a life transfused and saturated with the spirit of missions is founded upon two practical needs: the need of the man who may possibly have the gifts for service abroad; the need of the man who shall enter the pastorate at home.

As to the man who may possibly have gifts for service abroad it is his need, it is his right, to have an atmosphere about him that shall promote the deep self-discovery which may lead him to volunteer or that shall establish, strengthen, and settle the purpose formed in college days to do his life work upon the foreign field. The divinity school should be hot with the zeal for evangelization—it should be radiant with the appreciation of missionary heroism, it should be alert and eager for contact with the living workers—it should be charged with solemn anxiety for the world's condition, so that no man can live within its walls without facing for himself the vital issue, "Is it Christ's will for me that I go forth to serve him in the regions beyond?"

As for the man who shall enter the pastorate at home: He cannot be an able minister of the Lord Jesus until his torch has been kindled at this altar, his lip touched with this living coal. Deny him this access in the days of his ministerial training, fail to provide him with the world-wide interest, neglect to teach him how to lift up his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and he goes forth to his life work lagging behind the eager spirit of his time, shackled with disadvantage, condemned in an age of catholicity to lead a life of provincialism.

If he has not found within his training school the atmosphere that feeds the missionary passion, if in his immaturity and inexperience he has been suffered to pass through and pass out into the active ministry ignorant of the mighty world of missions, he has been robbed of his birthright. For this knowledge, this atmosphere, this impulse belong to him in his own name, and in the name of the Church he seeks to serve.

He requires it for himself that he may become a man of vision, a man of large and powerful conceptions, a man of capacity to inspire others. He requires it for himself, to protect himself against a dry scholasticism, to advance him beyond intolerance and embittered partisanship, to lift him above feeble, petty, trivial ambitions, disputes, and jealousies. He requires it for himself, to make him great in sympathy, meek and lowly in heart, apostolic in his view of Christ and Christianity.

He requires this missionary passion not so much

for himself alone, but in the name of the Church he seeks to serve.

It is his to overcome the resistance of unrestricted prejudice; it is his to awaken the attention of apathetic minds, which, content with the form rather than the life of Christianity, are blinded by local religious interests to the larger questions of the world's evangelization; it is his to educate the Church's intelligence. Knowledge is the true and substantial basis of an interest in missions. Vague perceptions of duty may help a flagging interest to survive, but the zeal that endures, the zeal that grows, the zeal that rises to the level of consecration, is the zeal that is according to knowledge; it is his to raise at home supplies for the Church abroad, to find the means that shall maintain the work of God.

The study of missions is slowly rising to the rank of theological discipline. It will soon be impossible in all the divinity schools that seek to keep pace with the times for a man to pass through his course of training without having the world-wide point of view, without seeing the world-wide vision unless he rejects it for himself and shuts his eyes against it. The contact of living missionary workers with the divinity school life shall become frequent and intimate. The realism of missions shall demonstrate itself to many who once had but a speculative interest therein. The philosophical aspects of missions shall appear in the light of the modern literature, and the whole subject of missions in its largest and noblest relations shall take its place in the curriculum beside the study of ancient languages, of Church history, of the doctrines of faith.

I see other forces at work which make for that glorious end.

I see developing at many points a new conception of the ministry; it must attract toward it many of the most gifted and consecrated of our young men. The college and the seminary are drawing closer together. The study of missions in the colleges is bringing out a type of manhood which is full of heroic beauty, enthusiasm, and faith. The undergraduate is studying the world to-day as never before, is feeling in his fresh young heart the thrill of the new conceptions of applied Christianity, is realizing Christ's love and Christ's present salvation for the world in terms of reality. And in many a college to-day are found the very flour of our youth to whom the ministry appears not as a reserved and gloomy world of ecclesiastical technicalities, but as the King's own highway to joyful and abundant service.

Evangelization of the World in this Generation.

BY JOHN R. MOTT,

Secretary of the World's Student Christian Federation.

THERE is a large and increasing number of Christians who believe not only that it is the duty of the Church to evangelize the world in this generation, but also that it is possible to accomplish the task. What is meant by evangelization of the world

in this generation? It means to give every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. We do not mean the conversion of the world in this generation. Our part as Christians consists in bringing the Gospel to bear upon unsaved men; the Spirit of God alone is able to convert them.

It is the obligation of the Church to evangelize the world in this generation. It is our duty because all men need Christ. Every reason for doing the work of evangelization at all demands that it be done not only thoroughly, but also as speedily as possible. We are responsible for the present generation; for those who are living at the same time with ourselves. The Christians of the past generation could not reach them, neither can the Christians of succeeding generations. Obviously each generation of Christians must evangelize its own generation of non-Christians if they are ever to be evangelized.

We do not ignore the difficulties in the way of making Christ known to the present generation—difficulties physical, political, social, intellectual, moral, and religious. It should be noted, however, that not one of these difficulties is insuperable. Difficulties equally great or greater have been overcome.

It is possible to evangelize the world in this generation. It will help us to realize this possibility if we look at a number of considerations. In the first place, it is possible in view of the achievements of the Christians of the first generation. One of the most distinguishing characteristics of early Christianity was the wide propagation of the Gospel. The first generation of Christians did more to accomplish the evangelization of the world than has any succeeding generation.

It is possible to evangelize the world in this generation in view of recent missionary achievements of the Church.

In view of the extent to which the Gospel has already been thoroughly preached, whether with or without apparent results, by a comparatively small number of workers, it does seem reasonable to expect that, by a judicious increase and proper distribution of all missionary agencies which have commended themselves to the Church, an adequate opportunity to know Christ as Saviour and Lord might be given to all people within our day.

It is possible to evangelize the world in this generation in view of the opportunities and resources of the Church and the facilities at her disposal.

The Church not only has an unexampled opportunity, but also possesses remarkable resources. Think of her membership. There are not less than 135,000,000 members of Protestant churches. In the British Isles, the United States, and Canada alone there are over 25,000,000 evangelical Protestant church communicants.

We have workers enough to send. It would take less than one fiftieth of the Christian young men and women who will go out from Christian colleges in the United States and Canada within this generation, according to the estimate of conservative missionaries, to furnish a sufficient force of foreign

workers to achieve the evangelization of the world in this generation. When we add the Christian students of Great Britain, the Continent, and Australasia it will be seen that the Christian countries can well afford to spare the workers.

The money power of the Church is enormous. If only one fourth of the Protestants of Europe and America gave but one cent a day toward the evangelization of the world it would yield a fund of over \$100,000,000, as contrasted with the \$19,000,000 given during the past year.

With over five hundred missionary societies and auxiliaries there are without doubt missionary organizations and societies in sufficient number, and possessing sufficient strength and experience to guide an enterprise indefinitely larger than the present missionary operations of the Church.

Although the Bible has been translated into a little over 400 languages out of 2,000, the translations include, as Cust states, "all the conquering languages and a great many of the second class or permanent languages." It is significant that these translations are in the languages which are spoken by 1,200,000,000, and that the remaining 1,600 languages are spoken by less than 300,000,000.

The organized Christian student movements constitute a factor characteristic of this generation. There are 14 of these national or international student movements comprising nearly 1,500 Christian associations, with a membership of about 60,000 students and professors. They are seeking to make the universities and colleges strongholds and propagating centers for aggressive Christianity.

The various Christian young people's organizations which have been developed within the past two decades have added tremendously to the power of the Church. In North America alone these movements include fully 6,000,000 young people.

The Sunday schools constitute a large undeveloped missionary resource. They contain over 20,000,000 scholars. If these were trained to give two cents per week it would yield an amount greater than the present total missionary gifts of Christendom.

The native Church is the human resource which affords largest promise for the evangelization of the world. It has 1,300,000 communicants and over 4,000,000 adherents. The character and activity of these Christians compare very favorably with that of church members in Christian lands. There are nearly 80,000 native workers, and their number and efficiency are rapidly increasing. There are 1,000,000 children and young people in the various mission schools and institutions of higher learning. Fully 130,000 of their number are in colleges and other higher institutions.

In considering the Church's present power of achievement we should take account not only of her resources, but also of the facilities at her disposal. Among these should be mentioned the work of the eighty-three geographical societies, which, through the investigations which they have encouraged, have done so much to make the whole world known.

Another help to the Church to-day is the intimate knowledge which she now possesses of the social, moral, and spiritual condition and need of all races of mankind.

The greatly enlarged and improved means of communication constitutes one of the chief facilities of which the Church of this generation can avail herself. Of the 450,000 miles of railway lines in the world a considerable and growing mileage is already to be found in non-Christian lands. It is possible, for example, to go by rail to all parts of India and Japan. The greatest railway enterprises of the time are those now building or projecting in non-Christian lands. When even a part of these materialize, as they will within a few years, more than one third of the unevangelized world will be made much more accessible to missionaries.

The extension and improvement of the steamship service has greatly benefited the cause of missions. It took Judson eleven months to go from Salem to Calcutta. The trip can now be made in a month. These developments mean an immense saving in time to the missionary forces. The 170,000 miles of submarine cables, which have cost at least \$250,000,000, are also of great service to the missionary societies. They help the Church, not only by promoting general intelligence, but also in facilitating the financial transactions and administrative work of missions. The thoroughly organized news agencies, which, through the secular press, bring before the members of the Church facts regarding the most distant and needy nations serve indirectly to awaken and foster interests in the inhabitants of less-favored lands.

The Universal Postal Union, with its wonderful organization and its vast army of well-nigh 1,000,000 employees, immensely facilitates the work of foreign missions. Within a few years doubtless it will include within its sphere of action practically all of those unevangelized parts of the world which have not already been brought within its reach.

The printing press has greatly multiplied the power of the Church to disseminate Christian truth. Carey's first Bible sold at \$20. A Bengali Bible can now be purchased for a few cents. So there is no mechanical difficulty in the way of giving the Bible to every family under heaven.

The influence and protection of Christian governments is a decided help to missions. In no age could ambassadors of Christ carry on their work with such safety. Over one third of the inhabitants of the unevangelized world are under the direct sway of evangelized rulers. Moreover, the Protestant powers are in a position to exert an influence which will make possible the free preaching of the Gospel to the remaining two thirds of the people who have not heard of Christ.

The undertakings and achievements in the realm of secular and non-Christian enterprise should stimulate us to believe that it is possible for the Church to evangelize the world in a generation. Gold was discovered in the Klondike, and within a little over a year it is said that over 100,000 men started over the difficult passes, at great risk and cost of life, to

possess themselves of the riches of that region. Stanley wanted some twenty or thirty English helpers to accompany him on his last great African journey of exploration. He advertised the fact, and in a few days over 1,200 men responded eagerly to face the deadly climate and other great perils involved in the expedition. It is reported that in the last presidential campaign one of the two great political parties within a few weeks placed two documents on the money question in the hands of practically every voter in the land.

At the present time this country has about 50,000 soldiers in the Philippine Islands. This is not considered an extravagant number for the country to send to the ends of the earth to accomplish her purpose. It is noticeable that when the regiments return to the home land they receive one continuous ovation from the time they enter the Golden Gate until they reach their homes. There are now probably 200,000 soldiers in the British forces at the Cape. We have seen Canada send off contingent after contingent with cheers and with prayers. Similar scenes have taken place in the colonies of Australia and New Zealand. We have all been impressed by this exhibition of the unity, loyalty, and power of the British empire. We have also been deeply moved by the example of the two little republics, as we have seen not only the young men, but also the old men and boys going out to fight the battles of their country. It is looked upon as a matter of course that both of the contending parties should pour out without stint the lives and substance of their people.

And yet, when it is suggested that all Protestant Christendom unite in sending out 50,000 missionaries, more or less, it is regarded as impracticable and visionary. It would be too severe a strain on the resources of the Church. The native budgets of at least three countries are from three to five times as great as the sum required to sustain the present missionary forces of the Church. The Mormon Church numbers only 250,000, but it has 1,700 missionaries at work in different parts of this and other lands. If they need more it is said that their system would enable them to send out between seven and eight thousand. The little Island of Ceylon has sent out multitudes of Buddhist missionaries to all parts of Asia. In the University of El Azhar, in Cairo, we found over 8,000 Mohammedan students coming from countries as widely separated as Morocco, the western provinces of China, and the East India islands. They were being prepared to go out as missionaries of the False Prophet.

It is significant that during this Ecumenical Conference it has not been the young men chiefly, but the veterans of the cross, who have exhorted us to a larger achievement. Was it not Bishop Thoburn who said that if this Conference and those whom it represents would do their duty, within the first decade of the new century 10,000,000 souls might be gathered into the Church of Christ? Was it not Dr. Ashmore who expressed the belief that before the twentieth century closes Christianity would be the dominant religion among the multitudinous in-

habitants of the Chinese empire? And was it not Dr. Chamberlain, in his burning appeal, that expressed the possibility of bringing India under the sway of Christ within the lifetime of some at least in this assembly? If these great leaders, after forty years' experience or more at the front, in the face of difficulties, are thus sanguine of victory, and sound the battle-cry, should those of us who are at home hesitate or sound the retreat?

Relation of the Missionary to Non-Christian Religions.

BY REV. GEORGE ROBSON, D.D.,

Of the United Presbyterian Church of Scotland.

WHAT is the relation of Christ to non-Christian religions? In the record of his earthly sayings we find only two references to the heathen; the one characterized their manner of life as materialistic and sensuous: the nations of the world were inspired by a concern about food, drink, and raiment, from which his disciples were emancipated by their trust in the Father. The other saying characterized their manner of worship as a superstitious reliance on quantity. They thought that they would be heard for their much speaking. In both these criticisms the purpose of our Lord was obvious—to guard the simplicity of faith, both in life and in worship, from the corruptive tendencies of degenerate humanity. He taught his disciples no polemic against heathen religions.

The relation of the missionary to non-Christian religions is determined ultimately by the relation of Christ to them; and what this means for the missionary, who is in Christ Jesus, and is at the same time a witness of Christ, may best be indicated by a brief reference to the man who preeminently answers to this description—the apostle Paul. In him we find strikingly reproduced the threefold characteristic of Christ's relation to non-Christian religions.

First, the sympathy of humanity. Never was a man more intensely Jewish than Saul of Tarsus, by descent, upbringing, conviction, and the fervid self-abandonment of his temperament. But when he became a new man in Christ, and went forth as his witness, he exhibited the truest and freest humanity. His mission was not inspired by a purpose of polemic against their forms of religion, but by a spirit of love to them in Christ Jesus, which had its plane of action in the universally human.

Secondly, the exclusiveness of truth. In exposing the errors of heathen religion and in proclaiming the distinctive message of Christianity, Paul was uncompromising, not in the temper of a sectary, but in simple loyalty to truth. The idols of the heathen he boldly branded as vanities; while on the other hand he did not refrain from pressing such a doctrine as that of the resurrection on the acceptance of the philosophers of Athens; and everywhere woe was unto him if he preached not the Gospel. His appreciation of his office is a witness, for Christ forbade any glossing over of the essential errors of

heathenism, or any holding back of the essential points of Christianity.

Thirdly, the comprehensiveness of fulfillment. It is treading primitive ground to recall how keenly Paul realized the elements common to other religions with Christianity and how deftly he enlisted them in the service of his missionary purpose.

It is comparatively easy to exhibit Paul as presenting the ideal for every missionary. And it might be comparatively easy to show by illustration from the mission fields of the present day that this ideal is really the master key which unlocks for the missionary every problem which meets him in his relation to non-Christian religions.

For the truest apologies in favor of Christianity we must look to native scholars converted from the non-Christian religion. Western scholars have labored long and with success in the field of comparative religion; they have entered appreciatively into the religious systems of the East, and have strenuously sought to diagnose their relation to Christianity—all this, perhaps more from the scientific than from the missionary points of view. But their argument is necessarily influenced by Western conditions, and appeals to Western mode of thought; it comes to the native inquirer with an implicit invitation to enter a foreign school and learn a foreign style in order to possess himself of truth which can never be to him so full, luminous, and satisfactory as it ought until seen in the light and phrasing of Eastern thought.

Just as the evangelization of native races can be most effectively accomplished through natives at home in the thoughts, feelings, idioms, and ways of their countrymen, so for the argumentative demonstration of the superseding and satisfying truth of Christianity that will come home with most convincing force to native thought, we must look for one or more among the followers of each non-Christian religion who shall do for it the service which Saul of Tarsus rendered to Judaism; men who have been so steeped in a sincere adherence to the systems they abandon that they shall be able at every necessary point to show how Christianity at once abolishes and perfects it.

It should be the care of missionaries to watch for gifted intellects among native converts which might be claimed and educated for the preparation of an apologetic presentation of Christianity, and the gifts of such converts from the enthroned Lord the Church should pray.

Responsibility of the Church for Sending Out Missionaries.

BY REV. W. F. MC DOWELL, D.D.,

Secretary of the Methodist Episcopal Church Education Society.

DAVID LIVINGSTONE used to write at the close of his articles and letters, and to say in all his speeches, "The end of the explanation is the beginning of the enterprise." The end of the Ecumenical Conference is the beginning of the ecumenical con-

quest. The end of the gathering is the beginning of the campaign.

A voice came, saying, "Who will go and preach My Gospel to the heathen?" and several thousand students answered, "Here I am; send me." The sons and daughters of the Church are called of God, and how can they go if they are not sent?

It is the duty of the Church to enable her children to be useful as well as willing. The nation arms and equips her soldiers for conquest. She staggers not at any millions needed to plant her flag in triumph. Her volunteers are backed by the patriotism and wealth of the nation; the nation mortgages her future that she may send men forth to victory. Will the Church be less than that? The price of three battleships like the new *Kearsarge* would put 10,000 volunteers into the field for a year. The Church of Jesus Christ must enable her sons and daughters to be able as well as willing.

The devotion of the volunteer must be equalled by the devotion of the Church. The patriotism of the soldier must not fail because of the apathy of the country, and the flag must not be brought back to the people; the people must move up to the flag, for we bear in our hands as the sign of our triumph "the cross that turns not back." To your knees, then, O Church of Christ, that you may see the vision that has been given to your children. Quench not their spirit.

Individual wealth must be reconsidered in the light of the moving spirit of God upon our young people. Rank imposes obligation. Possession gives power, and power brings duty. The philosophy of wealth has only been written in one sentence and one life. It was expressed in a phrase, incarnated in a career. It touches every bank account in the world this day. The old political economy is a blistered and a blasted thing, because it sought to enthrone another doctrine. The new political economy slowly and painfully comes toward the truth. It holds altruism to be ideal, but somewhat impossible.

Meantime, for every wealthy man and every man getting wealth there is one sentence with its living definition, "For ye know the grace of our Lord, Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

Cotton is not king; the South thought so. Culture is not king; Greece thought so. Commerce is not king; great cities have thought so and perished. Christ only is King. It is Christ only and the spirit of Christ which prevents the Stock Exchange from becoming a stock yard.

Can you own a yacht if you are doing nothing to send the Gospel to the heathen? Can you own a private car when they are still walking in the darkness. Would you rather be ministered unto than to minister?

No man and no nation can go wrong and come out right. Woe be to our young men if they do not volunteer. Woe be to you if you do not send them. It will not be respectable in the near future for a strong Church to support only its own ministers; it must also support as its regular duty a minister

to those who sit in darkness. The Protestant Church is liberal with Bibles and stingy of men; it is willing to send a book.

The Roman Catholic Church is liberal with men and stingy with Bibles. When it wants a task performed it sends a priest. The Church of the future will send multitudes of men with the open Bible in their hands. It will be liberal with both Bibles and men. It will use its choice young people.

It is said the Anglo-Saxon nations could unite to whip the world. What do England and America want to whip the world for? They could unite with the other Christian nations to bring the world to the feet of the Redeemer. They could bind the whole world by gold chains about the feet of God.

The students stand ready. Church of God, line up with the youth to follow the great white Captain to victory, life, and peace.

The Support of Foreign Missions.

BY REV. A. J. P. BEHREND, D.D., OF BROOKLYN.

IT is idle at this late day to challenge the wisdom of foreign missions in any one of its departments. We have put our hands to the plow, and there can be no turning back. When the American flag shook out its starry folds at Santiago and Manila, the question of sovereignty, and also of responsibility, was settled. The die had been cast. For better or for worse, we are in for it. The white man's burden is on us. The Lord give us straightness of shoulder and stiffness of backbone to bear it.

And, my brethren, wherever the cross of Jesus Christ has been planted, there it is the business of the great Christian host to rally for its support and for its defense. Retreat and compromise have forever become impossible. Universal conquest or abject surrender are the only alternatives. The disciplining of the nations is a task of overwhelming magnitude. It will change the face of human history. But it is also profoundly affecting the religious life of the churches at home, and it will affect the religious life more and more profoundly with every passing decade.

What is it we are intent upon doing? To save? Well, what do you mean by that? It may mean getting men into heaven, and it may mean getting heaven into men. It means both. To get men into heaven is the ultimate end, and heaven into men is the proximate end. That constitutes your specific task—that and that alone.

I am a conservative in eschatology. With the New Testament in my hands I cannot believe that all men will be saved. With the New Testament in my hands I cannot believe in the annihilation of the wicked. With the New Testament in my hands I cannot believe in probation after death. So much for what I cannot believe. Positively my creed is very simple. I believe that the soul of man is immortal. I believe that holiness constitutes blessedness, and I believe that Jesus Christ died for all, whom he will judge.

Eschatology has nothing to do with the New

Testament theory of missions. I know the Fathers put the two things together. They made foreign missions acknowledge eschatology, but they were wrong, and we are not called upon to perpetuate their mistakes.

The logic of God and foreign missions is sounding out this trumpet tone: concentration is the immediate and imperative necessity of every branch of the Church of Christ on earth. I have heard a good deal about comity or co-mity. I pronounce it comedy. It is a farce from beginning to end. I have heard so much of it that I am sick and tired of it. Comity is the art of behavior between rivals in business. Are we rivals? No. If we are, we want to drop our rivalry and enter into immediate and eternal partnership.

No, my brethren, your comities have always failed. I have watched them for the last thirty-five years, and comity has always broken down under pressure. I have made up my mind that collapse is the only thing that comity is good for. No, not comity, but fusion, we want. Not comity, but federation, we need. Not comity, but cooperation, must become the flaming watchword of the Church of God on earth.

Comity—I do not like the word. I like it no better than I like the word toleration. I tolerate you and you tolerate me? No! I claim my free-born citizenship in every province of the great republic of the Lord Jesus Christ. We are going to have cooperation. It is bound to come. Cooperation! When cooperation comes look out for the tramp of the armed host and the flaming feet of the invincible Captain. Look out for the dawn of the centennial day in a regenerated earth.

But you will ask me, is such cooperation, in service as in unity, of theological conviction possible. It ought to be, and what ought to be can be, and what can be, in the name of God, must be. I tell you, where there is a will there is a way, and all this talk about the difficulties of the problem just runs off me like water off a duck's back. The Lord is not our Master—no, he is not—the Lord is not our Master as he has a right to be, and as he ought to be—and foreign missions will compel us to revise our theologies—foreign missions will compel us to clasp hands and march shoulder to shoulder under a single banner, even the flaming cross of Jesus Christ.

Your denominational banners—riddled with shot, torn into tatters—put them in your glass cases—stow them away in the shelves of some theological museum—and then let us all go out together, and preach only Christ and him crucified.

The Demands and Outlook for Missions.

BY RIGHT REV. W. C. DOANE, D.D.,

Bishop of Albany.

I HAVE no fault to find with the word comity—it means comradeship, and I also believe in cooperation to the fullest extent; but I cannot tolerate the word toleration as applied to sectarian creeds and controversies. Let us be pro-testants and not contra-testants.

We should recognize each other as servants of Jesus Christ at work for him. Differing, also divided in external things, we are agreed in this. I deplore the differences. I deprecate the divisions, but I accept them as the present condition of Christendom. God can use them, God can fuse them, when he will.

But this age demands two things: First, that we shall be protestants, whether we are Protestants or Anglicans or Greeks or Romans, and we must not be—if I may coin a word—contra-testants. We must witness for the truth in the affirmative way and not witness against error in the controversial way. Controversy among Christians may be needful, but is most unprofitable.

The next thing that this age demands is that we shall look for, and dwell on, and proclaim, and thank God for points of agreement among Christian believers, and not be rummaging about, like ragpickers in a heap of street dirt, for differences and disagreements. The power of the first Christian teachers was always along this line.

While differences exist, and must exist, so far as we can see; while we dare not, with our own convictions, draw lines in the mysteries of which we are stewards, or among the truths with which we are put in trust, between essentials and non-essentials; while we must remember that we stand convicted before God of the sin of rending the Lord's body if we stand apart from one another on any matters that are not by the teaching of our separate communions based on Scriptural authority and historic holdings, we may at least direct our warfare, not against one another, but against the common foe, and give and get a godspeed in all honest efforts to advance the kingdom of our King.

Among the outlooks of the new century that will make for peace and power, not the least and not the last is the progress toward substituting the simplicity of creeds for the complexity of confessions. Slowly it is dawning upon the Christian mind that there is a difference at the very root between articles of faith and articles of religion, between the facts of belief and the theories of opinion, between the few unchanging verities and the many varying speculations, between truth and the theorizing about truth, between the rock of what is revealed and the rubble of the detrition of it, between the symbol that can be oxygenated by the perpetual ventilation of use and the skeleton that has grown dry in the lumber room of reference.

The next great outlook of the century is the constant combination of all Christian people in what may be called applied Christianity. Apart from our divided worship and our discordant confessions, we look each other in the eyes and take each other by the hand in a thousand human ways to-day. There is no passing by on the other side of any representative of suffering humanity.

Is it a question of organized charities, of social elevation, of political reform: is it a question of tenement house improvement, of breathing places in the slums, of the relief of the poor: is it a matter of hospitals or homes of mercy or gifts to a famine-

stricken country: is it an appeal for the care of orphans or the aged or the helpless; is it anything in which the needs of humanity appeal to us as servants of Him who took mankind into his Godhood that he might be touched with the feeling of our infirmities?—instantly the commonness of our Christianity asserts itself. All names are forgotten but the name of Jesus.

The white heat of Christian love and sympathy welds Christian humanity into oneness of service, and when we go back to our separated worship it is to take with us the sense of a communion which, please God, shall one day swallow up, as it already softens, the rough edges and estrangements of our other religious life.

But the great outlook of the future is the outlook of opportunity. There are no doors closed now, except by our own willful hands; no limiting horizons of vision, except to eyes that are shut or short-sighted.

But if God writes "opportunity" on one side of these doors, he writes "responsibility" on the other side. In what spirit shall we go up to enter in? There can be no concordat made that shall parcel out this place to me and that to you and the other to another. Alas! alas! we cannot go all speaking just precisely the same tongue. We can only pray that some new pentecostal outpouring shall one day blend confusion of tongues into the distributed dialect of the one message of the wonderful works of God. External and corporate acts may not be blended, but oneness of heart and lovingness of thought and word there may be.

Surely in the tremendous struggle that lies before the Gospel and the kingdom of God, surely in going up to occupy these waste places, to break down the barriers of ignorance and superstition and heathenism and unbelief, we can set out to make our conquests against the great enemy of us all, against the great enemy of our Master, and not spend our strength in attempted conquests the one over the other.

The very adjective which describes this conference has the power in it of the trumpet call. And with the ring of it in our ears, and the spirit of it in our hearts, may God give us grace to widen horizons of duty, to tear down barriers of separation, to deepen love, to inflame zeal, and to make the service of the Master and the salvation of man the passion in our souls.

Power of Educated Womanhood.

BY MISS ISABELLA THOBURN, OF INDIA.

THE power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto but to minister. We are not greater than our Lord, whose feet were washed in loving gratitude by women whom he had raised in service, and through this, womanhood to the high place it holds in all Christendom, by himself taking the lowly servant's place and himself washing the feet of his disciples, self-seeking and doubting though they were.

Power is not manifested by the quality of the work we undertake, but by our success in the undertaking. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service it may result in.

In a family where all are loving, and naturally helpful in consequence, where one has the course of training in nursing, while all are as devoted, their uneducated hands lack the skill of hers, and therefore the power. Love, great as it is, has not the power of skill.

We know now that this instruction of little children is the most important thing in the whole course of education. The kindergarten system has shown us the far-reaching result of skilled teaching, a service so delightful and so important now that Miss Wiggins well says that "no one who has had an opportunity to be a kindergartner would ever want to be an angel." All the way up the training which means the educated mind and hand will find a way to power. We have found use for every faculty, natural and acquired, that we possess; we have found ourselves pioneers upon paths unknown and reformers to make crooked ones straight.

It is cruel to the work and to the worker to send her to such labor without preparation. We have learned this. Boards are beginning to learn this, and to realize the importance of the missionary training school. No college can make up for it. The well-trained mind is the quickest to adapt itself to circumstances, but it will also feel more acutely failure due to its ignorance. We do poor work if it does not become self-propagating—if it does not inspire others to go and do likewise.

In these days, when the ends of the earth are met together, the need of one is the need of all. You have no cause here which does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, impure literature here are our troubles there, and we must know how to meet them.

Apologetic Problems and Missions.

BY REV. GEORGE T. PURVES, D.D.

IT may be necessary to say a few words in defense of any consideration of apologetic problems. They are deprecated by two classes of persons at the present time.

On the one hand there are some theologians who wish to remove from Christianity its intellectual, dogmatic elements and to reduce it to the new influence of Jesus on the minds and hearts of men. They insist that Christianity cannot be established by arguments addressed to the reason because the reason is not the sphere within which religion operates. They make a divorce between the rational life of man and the life of faith. The former is the realm of science, the latter of religion; and as the truths of reason are not to be proved by religion, so neither are the truths of religion to be proved by rational methods.

On the other hand, a similar position is taken by

some of a wholly different spirit, yet in this instance allying themselves to the former class who are enthusiastically devoted to the highest type of supernatural Christianity, but who would depend wholly on the promised spirit of Christ to remove obstacles of every kind from the path of inquirers.

The former class deprecate apologetic argument because faith is regarded as irrational even though valid; the other because it is regarded as so supernatural as to need no rational supports. Both classes, however, occupy a vulnerable position. It is impossible to admit that Christian faith is irrational. To assume a permanent division between the assertions of faith and the rational judgments of the mind is to surrender practically to our antagonists.

The unsympathetic critic points to the enormous vices of Christendom, and to not a few virtues in heathenism. While none of us doubts that a fair estimate would throw the balance wholly in favor of Christianity, it is a question if this line of defense will be found in practice a practical demonstration. On the other hand, the pagan has his own ideas of a religious life, which appears to him oftentimes to commend itself both to history and experience.

How, then, shall the apologist frame his defense of the Christian life? Can it not be shown that the religious life as taught by evangelical Christianity embraces every good element that is found in other religions? Can it not be shown to the satisfaction of inquiring minds that the Christian is thus the complete life, while the best in paganism is but a broken and partial fragment?

And can it not be shown that since the idea of life as one of personal fellowship with a personal God, who in his character is the perfect Being, preserves intact the full idea of man's personality, it is thereby evidenced to be the highest realization of the religious ideal? The value of this will be felt in proportion as paganism is stirred by the progressive forces of civilization, for these call into activity the individualities of man.

The spread of Christianity through foreign missions is swiftly resulting in one long world-wide battle line between Christianity and unbelief. Instead of a scattered guerrilla warfare, there is fast forming the conflict between two great hosts. All non-Christian religions are uniting against the one. The questions at issue are becoming universal. Its battle cries are for or against Christ. It behooves the Christian apologist not to relinquish the achievements of the past, not to part with the truth which has been won; not to defend it at home and abroad in firm reliance on him who said, I am the truth.

"THERE are two demands made upon us by the mission work—fidelity to Jesus and fairness to the man who does not know about him. Fidelity means obedience. There is no substitute for obedience. You cannot be obedient and neglect anyone who does not know Christ, whether he live in this country or in a heathen land. In so far as you fail to do this you fail to obey Christ and are an infidel—an unfaithful one."—*M. D. Babcock.*

Christian Opportunities and Claims.

BY REV. MALTRIE D. BABCOCK, D.D.

THE Christian opportunity is an obligation. Christ said to go into the uttermost parts of the earth. There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord and fairness to your brother. If you fail to do what Christ has bidden you are not his child.

Christ said, "Go ye unto all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jew did not believe that anyone but a Jew could be saved, and that is why God took away their candle and left them in darkness, and they have been in darkness ever since. Christ bids you now take the light of his Gospel into the darkness of heathen lands, that they may see and believe and be saved.

There are millions to-day on earth who have just as good a right to know of him as you and I. Why don't you tell them? Think of the black night in which they live, and yet you will not send them the light.

I am convinced that there is no way in which the Church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement, for it will react on them as nothing else will do. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Go to poor, lame China, and say, "Arise, take up your bed, and walk."

Reflex Influence of Missions.

BY REV. DAVID H. GREER, D.D.

THERE are, it has been said, three kinds of charity. There is a charity which relieves immediate distress, whose tendency, if terminating there, is to make men paupers. There is a charity which helps men to help themselves, whose tendency, if terminating there, is to make them selfish, and there is a charity which so helps men that they in turn are moved to help and minister unto others, whose tendency is to make them Christian. There are three kinds of charity, and the three tendencies in them—the pauper, the selfish, and the Christian. Which of them is ours?

We have learned from experience that the first kind of charity is, as a rule, neither expedient nor wise. The distress which it relieves it relieves but for a time.

When, therefore, we hear it said, as we sometimes do, that there are heathen at home and that our Christian efforts should be confined to them, my answer is, Yes, so there are; and there are heathen notions at home, and that is one of them.

Foreign missions are not only foreign missions; they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ which they teach and give.

The greatest charity organization society in America in the city of New York for the amelioration of the whole land is foreign missions. There are still many heathen in America—heathen practices, heathen notions. There is no "American" Christianity as distinguished from any other. There is only one kind of Christianity, that is, a universal Christianity, and the Christianity which is simply "American" can never convert Americans. We are told that the Christian Church is not reaching the working classes—and why? Just because it is trying to reach the working class as the "working class."

Missionary Literature.

BY MISS IRENE H. BARNES, OF LONDON.

THE literature of a missionary society occupies a primary place among its organizations. Side by side with its deputations stand its publications, the active and passive voices of the one important verb, to inform.

Missionary literature of the right kind will prove our most valuable ally and tool. But it should be compiled with the object of securing the attention of every class in society. And we venture to say that excellent though the standard may be to which missionary publications have been already raised, we are far from having exhausted our possibilities.

We fear that many of our missionary boards do not realize as they should the importance and value of a persistent pushing of their literature without undue anxiety for immediate results. It is a mere platitude to say we shall not gain interest if we do not give information. People do not get enthusiastic over that of which they know little.

We must not forget that unless literature filters into the households of the nation, thousands who might help our societies will remain uninterested because ignorant. Members cannot and others will not attend meetings, and are outside the social circle where foreign missions are a topic of conversation. In order to reach them there must be outlay which is speculative. But the investment is one which we do not hesitate to say will ultimately produce high dividends. It is a well-known fact in Great Britain that the missionary society which expends the most upon the production and distribution of its literature is the one which has the largest income.

Do we need quickening to a sense of the importance and the need of using to the best advantage our missionary literature? Let us view it in the light of its magnificent possibilities and its visible results, and our zeal will be fired afresh. Let us pray more often, more fervently, for the writers, the editors, the compilers, the publishers, the committees upon whom such enormous responsibility rests. Is it too much to hope that one outcome of the Conference may be a world's federation of Christian authors, editors, and publishers, bound to support each other in their noble enterprise by prayer, counsel, and activities, unjealously furthering the one great interest?

God's Work in Missions.

Ex-President Harrison declared in his address that "the enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with him is as a thousand years. God has not set a uniform pace for himself in the work of bringing in the kingdom of his Son. He will hasten it in his day. The stride of his Church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in his great cathedral for every \$1,000 given. But it may be justly asked that the administrators of our mission treasuries justify their accounts; that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged—that is men's part of the work. But the care of well-planted seed is with God."

"The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them he had bought with a great price, no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light. Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks, and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect?"

The Missionaries at the Ecumenical Conference.

President McKinley in his address paid the following tribute to the missionaries: "The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever Church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind. The noble, self-sacrificing, willing ministers of peace and goodwill should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illuminated the darkness of idolatry and supersti-

tion with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone. "It is emphatically no sacrifice; say, rather, it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs not by the force of might, but by the majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. Who can estimate their value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

Rev. C. H. Parkhurst, D.D., wrote as follows respecting the Missionary Conference: "The missionary gatherings which have been held have been distinguished by many features which will make the week a memorable one. We have been impressed by the vastness of the assemblages, by the sustained interest, by the eloquent facts which have been stated both by speakers at home and by those who have come to us from abroad, but it seems to me that the consummating feature of the occasion has been the missionaries; not what they said, nor the statistics which they reported, nor the thrilling scenes which they delineated, but the missionaries in their own proper personality, standing before us in all the sweet and chastened resignation of themselves and of all earthly hopes and comforts to the gracious ownership and loving but supreme will of their divine Master. We can read about such things and such people and not be greatly affected, but it is another thing to listen to the living voice of a man or woman who has no will but to do the will of God and no ambition but to contribute to the eternal life of God's children; seeing in dollars no value but as a means of extending the kingdom of Jesus Christ, and in beauty and culture no significance but as appliances for lifting the ignorant and degraded into truth and holiness. It is a great thing to see the pure spirit of Christianity incarnated in living men and women that our own eyes can look upon and our own ears hear. Nothing is quite real till it has come before us as person. In that way an unspeakable blessing has descended upon us through the ministrations rendered us by the sweet and chastened presence, in our midst, of those who take their law only from the will of God and whose affections and ambitions are all of them a quotation only from the heart of his Son Jesus Christ."

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Otis Gibson, D.D.

OTIS GIBSON was born in Moira, Franklin County, N. Y., December 8, 1826. His parents and grandparents were devoted members of the Methodist Episcopal Church, and he gave his heart to Christ and joined the Church when fourteen years of age. He marked out for himself the profession of the law and attended school at Franklin Academy in spring and fall—worked on the farm summers, and taught school in the winters with this in view, but there came to him the call to preach the Gospel, and he gave up his cherished plans and began his preparation for his life work.

Before he was twenty years old he was licensed to exhort. When twenty-two years of age he entered Dickinson College, Carlisle, Pa., without means but with a brave heart, determined to win a collegiate education. After a year of study and of teaching he was taken ill and was obliged to return home. After an absence of a year he returned to Dickinson College from which he graduated in 1854.

He married Miss Eliza Chamberlin at Brasher Falls, N. Y., September 11, 1854, and sailed for China in April, 1855, arriving in Foochow in August. He was present when the first convert was baptized in July, 1857. Within a year 12 were added to the number. They were organized into a class with Mr. Gibson as class leader.

He started and successfully conducted a boarding school for boys which educated some of our best Chinese preachers.

Dr. S. L. Baldwin wrote from Foochow November 22, 1864: "The Boys' Boarding School here was commenced in November, 1856, by Rev. O. Gibson, who has been its faithful and efficient principal up to the present time. The number of scholars has averaged from eight to fifteen. They study the Chinese classics one half of the day, and the Bible, Christian books, geography, and other school books the other half. Brother Gibson has the general supervision and direction of the studies, and examines the pupils monthly or quarterly, but the teaching is done by Chinese teachers. During the eight years of the school four boys have passed their full term and graduated. Of these two are now in the ministry and both of them among our most faithful and reliable men. Since the school commenced 14 of the pupils have been hopefully converted. Those who graduate have a fair acquaintance with the Chinese classics, are pretty well posted in Bible history and doctrine, various catechisms, Nevius's Theology, geography, and the elements of astronomy, and lately the seniors are being taught elementary arithmetic, Brother Gibson having prepared an arith-

metic for their use with Arabic figures. Besides these regular studies, they read nearly all the Christian books published, and have an acquaintance with the present Christian literature of China. Brother Gibson holds morning devotions with the boys and enforces by practical exhortations the truths they learn at school. He also frequently holds a prayer meeting with the pupils. Every Sunday the boys attend class meeting, and learn to 'stand up for Jesus.'"

He could not sing, nor play on a musical instrument, but he was very anxious his school boys should learn to sing Christian hymns. He requested one of the missionaries, who was an accomplished musician, to teach them, who reported after a few trials that he could not teach them as their efforts would drive him insane.

Mr. Gibson then spent every leisure moment in learning to play a few simple tunes on a melodeon, and then proceeded to teach the boys. He was rewarded for his long and protracted efforts in their behalf in seeing some of them in the choir leading the congregation in their hymns of praise.

He affixed references to the New Testament Scriptures in Chinese, which are extensively used in China, performing the work at night.

He returned to the United States in 1865 on account of the health of his wife and one of his children, sailing from China March 11, and, joining the Northern New York Conference, was appointed pastor of the Moira charge, among his old neighbors and friends.

In 1868, at the urgent solicitation of Bishop Edward Thomson, he became superintendent of the mission work for the Chinese on the Pacific coast, with headquarters in San Francisco, reaching that city with his family in August, 1868.

He soon organized Sunday schools for the Chinese in San Francisco, and in other cities in California and in cities in Oregon. At the close of a year he had organized 12 Methodist Sunday schools with an average attendance of 500.

He realized the great need of a building for church and school purposes in San Francisco, and he asked an appropriation from the Missionary Society for this purpose. He was advised that if he would raise \$5,000 for this purpose, the remainder needed would be furnished.

At the close of the second year, in making his annual report he stated that as the result of his solicitations, and by the giving of over fifty lectures he had secured \$8,000, and the building was nearing completion. It was dedicated free of debt on Christmas Day, 1870. The building contained "a chapel, four fine schoolrooms, an asylum department for Chinese women, and girls, a parsonage for



the superintendent, and rooms for the assistant missionary and teachers, besides a basement designed for rental purposes." Sunday and evening schools and church services were begun which have continued without interruption to the present time.

In August, 1870, Mr. Gibson called a meeting of Methodist women together which resulted in forming a society for work among Chinese women and girls, and for the benefit of those who were held as slaves in the vilest servitude. The "Woman's Missionary Society of the Pacific Coast," then organized, was auxiliary to the General Missionary Society for many years, but is now known as the "Oriental Bureau of the Woman's Home Missionary Society," and its work for the Chinese women has resulted in great good.

At the first session of the evening school a Japanese was present. Others attended subsequently, were converted, baptized, and received into the Church at the Mission and lived in greatest harmony with their Chinese brethren. They had their own Gospel Society in the Mission House where the Bible was taught and the Gospel preached—in their own language. Some of these converted Japanese are now preachers among their countrymen in the United States, Hawaii, and Japan. After a while the Japanese was organized into a separate mission under the charge of Dr. M. C. Harris, and erected the first Japanese church in America.

Dr. Gibson opened a chapel in Chinatown, San Francisco, at 630 Jackson Street, known as the *Fook Yam Tong* or "Gospel Temple," in 1872, and for seven years the chapel was open every day at 2 p. m., for preaching the Gospel in the Chinese language to all who came in. "Many thousands heard something of the Gospel in this chapel, and it has become widely known."

In 1877 and 1878 the oratory of the sand lot and the anti-Chinese rule were popular with the low element of San Francisco, their watchword being "The Chinese must go." One of the members of the California Conference, who knew Dr. Gibson intimately, said of him: "Charged with responsibility as head of our Chinese Mission in California, while berated and maligned by scurrulous newspapers, threatened by howling sand-lotters, and but timidly sustained by a considerable part of the Church, Otis Gibson stood as an immovable barrier to the tide of lawlessness and violence which threatened to sweep a helpless race of people from the continent. He was ever the courageous, unflinching friend of humanity, the champion of sacred rights, and the unalterable foe of oppression and wrong wherever seen."

The laundry houses of the Chinese were looted and burned, and it was a common occurrence for a Chinaman to be attacked by several men and robbed and beaten. A mob attacked the Mission House about eleven o'clock at night, broke windows in the chapel and schoolrooms, threatened the lives of the inmates and the missionary. For several weeks ceaseless vigil was kept for fear of fire from incendiaries.

Because Dr. Gibson vigilantly watched over the

interests of the Chinese people he was bitterly hated by the anti-Chinese element. When unjust laws and ordinances were passed aimed at the Chinese, the helpless victims found a friend in Dr. Gibson. The Chinese had no vehicles, and the law was passed taxing laundries that delivered washing with a vehicle \$2, and those without a vehicle \$15. Dr. Gibson secured the decision of the courts that it was unconstitutional. He was many months trying to obtain a plot in the City Cemetery for the burial of deceased Chinese Christians, and was finally successful. A law was passed which refused a Chinese child admittance to the public schools, and Dr. Gibson fought it in the courts until it was declared unconstitutional. He frequently answered writs of *habeas corpus* in the courts in the interest of Chinese women and girls.

When the hatred to the Chinese had largely abated, and it seemed that his mission would be easier and more successful, he was laid aside from active work. On Sunday evening, November 9, 1884, he preached to a congregation of Chinese and Japanese with wonderful power and blessing. The next day, while in the preachers' meeting, he was stricken with paralysis. He expected to be able to resume his work in a few weeks, but this was not granted him. Long weeks and months and years of weary waiting, filled with suffering, followed, and he passed away in San Francisco January 25, 1889.

He found time to write a book on *The Chinese in America*, and wrote many pamphlets and articles, and delivered lectures on the Chinese and their claims upon Protestant Christianity. The title of Doctor of Divinity was conferred upon him by his *alma mater* and by the University of the Pacific in 1876. He was a delegate to the General Conference of 1872, a delegate to the Evangelical Alliance, a member of the General Missionary Committee from 1872 to 1876, and a delegate to the Ecumenical Methodist Conference that met in London in 1881. He lived to see the Chinese Mission on the Pacific coast widely known and respected, and from its converts many go forth as teachers and preachers of righteousness. His widow resides in San Francisco, Cal.

Dr. S. L. Baldwin, who knew him well, wrote of him at the time of his death: "A more faithful, courageous, and efficient missionary was not to be found within the bounds of the Chinese empire during his ten years' service in that land. He enjoyed the highest esteem of his fellow-missionaries and of large numbers of the Chinese people. In San Francisco he gained the entire respect and confidence of the Chinese residents. His record is on high and deep in the hearts of the persecuted people who have shown their constant affection for him in many ways. He leaves a widow, who has been heart and soul with him in all his work, nobly sustaining him in hours of darkness by her cheerfulness and judicious counsel, a daughter, and a married son, both of whom were born in China and inherit their father's friendship for the Chinese people, together with his heroic character, and his detestation of the oppressive treatment which the Chinese people so often receive in this country."

Rev. Lucius Nathan Wheeler, D.D.

LUCIUS N. WHEELER was born in Waukesha, Wis., January 28, 1839. When a small boy his parents moved to Fond du Lac, Wis., and soon afterward his father died; and his widow found it no little struggle to provide for herself and her four boys.

Lucius secured a high school education, and early learned the printers' trade. He was a diligent student, especially of the Latin and Greek languages, and in these became very proficient.

At eighteen years of age he was editor of a paper. He married Miss Mary Eliza Davis November 20, 1857, at Oshkosh, Wis., and the following May was received into the Wisconsin Conference on trial.

In 1865 his attention was called to the foreign mission work by a call through the papers from the Methodist Episcopal Mission Rooms in New York for a man to superintend the printing press at Foochow, China. The qualifications asked for were—a practical printer, a minister with several years' experience, a man with a family. He answered the call, was accepted, and sailed for China, arriving in Foochow May 31, 1866, after a tedious voyage of five months.

Here he printed the Anglo-Chinese Dictionary and many other works. Assisted by Dr. S. L. Baldwin he started a missionary paper which grew into the *Chinese Recorder*. After three years of labor in Foochow his health made it necessary he should go to another climate, and as the Missionary Society was about to open work in North China it seemed providential that he should be appointed for this purpose. Writing of this afterward he said:

"On March 12, 1869, I arrived with my family in the city of Peking, after a stormy trip up the coast and a toilsome journey overland from Tientsin. Several of us had suffered much from exposure, and our only little boy died before we could secure a hired house.

"Six weeks after our advent in the great city Rev. H. H. Lowry and family joined us; and, having begun home life in temporary quarters, we addressed ourselves to the task of securing a permanent location.

"One year was spent in looking through that ancient capital, and many attempts were made by wily natives to deceive us into the purchase of inferior property at enormous prices. But we finally secured, at a reasonable figure, very desirable premises in the southeastern part of the Tartar city, made necessary repairs and improvements, and soon opened a domestic chapel, where we began to hold forth the word of life.

"At the end of four years we had a small native church, one native helper, a day school, and three

preaching places or chapels in the city with the beginnings of the woman's work."

In March, 1873, he wrote from Peking: "The 16th instant was a notable day in connection with the Sabbath services in our domestic chapel. After the usual morning sermon I baptized the infant son of our student helper, giving him the name of Yohan, which is Chinese for John. This ceremony was followed by another still more interesting and important. I requested any present who might be desirous of joining the church on probation to manifest that wish by standing up, when eight persons presented themselves at the altar, all known to me as inquirers. In reply to my questions they expressed faith in Christ, and their determination to forsake the worship of idols and serve the living and the true God. Four of these persons were women, the first of the six received into our mission church, one of them being the wife of the helper, another a widow lady aged sixty-nine years. The chapel was crowded with natives, and a deep interest was apparent throughout the entire service. We now have a membership of 15, including two baptized children and one person received by letter, with the prospect of a speedy increase both at this point and in the southern part of the city, and this, too, in about three years since we began our first feeble attempts at preaching in the local dialect. We are greatly encouraged by these indications of success."

Mr. Wheeler was obliged to return to the United States in 1873, on account of his health, and he filled several appointments in the



Wisconsin Conference. In 1878 he received from Lawrence University the honorary degree of A.M., and in 1881 that of D.D. He led the Wisconsin Conference delegation to the General Conference of 1880.

In 1881 the offer of Dr. J. F. Goucher to give \$5,000 a year for three years toward opening and sustaining a mission in West China made it possible to commence a mission there, and the health of Dr. Wheeler having been restored he was asked to become the founder and superintendent of the mission.

He accepted the appointment, and sailed, on September 6, 1881, from San Francisco for China, with his family. He left his family at Kiukiang, and with Mr. Benjamin Bagnall made a trip of one thousand miles up the treacherous Yang-tze Kiang. Their boat was wrecked, but they finally reached Chungking, finding only three English-speaking people in the city. After renting a Chinese house he returned to Kiukiang for his family, taking them as far as Ichang by steamer, and the rest of the journey, a distance of four hundred miles, in a native boat, and requiring four weeks to accomplish. With Dr. Wheeler was his wife, his daughter Frances, and Rev. Spencer Lewis and wife.

They arrived at Chungking, December 2, 1882. Dr. Wheeler wrote in 1883: "With the beginning of the Chinese New Year commenced an experience never to be forgotten. First, the *Taotai*, who is the principal mandarin of the city, followed by a numerous retinue, called on us. Then came a flood of visitors, some men, but mostly women and young girls. The latter thronged our gates, filled the courts, and invaded the inner apartments, anxious to see everything and to hear all that might be said to them. There was a remarkable absence of the fear and distrust of foreigners, so noticeable, especially among this class of people, in other parts of China. The hours of study and ordinary household avocations were interfered with by this intrusive, but not unwelcome curiosity.

"Sze-chuen is the largest of the eighteen provinces possessing more natural resources and a greater variety of industrial pursuits than any other part of China. The population is large, and the people as a whole are not unfriendly to foreigners. Certain material and moral advantages will be gained by our being here in advance of European traders and adventurers.

"Tibet is now the only 'forbidden land,' and our presence with an organized force not far from the border should guarantee to us the privilege and the honor, when the opportunity shall come, for leading the way of a conquering Gospel into the heart of Asia. We have, moreover, on the west and southwest no less than twelve aboriginal tribes, whose wild and degraded state, and whose relative geographical position will, some day, present an irresistible challenge to the heroic and adventurous missionary spirit among us.

"Our call to this work seems clearly providential. The proclamation of the governor-general, forbidding opposition to preachers of the Gospel from foreign lands and the generous offer of Mr. Goucher to be at the expense of founding a mission in West China, were very nearly simultaneous events.

"With our first and central station in Chungking, a city of such commercial importance as to entitle it to be called the 'Liverpool' and the 'Shanghai' of West China and with another and not less important station in the provincial capital—a great city possessing wide official and literary correspondence—a living and aggressive mission, such as, with God's blessing, we hope to be, most inevitably send forth streams of influence to five or six provinces and to vast regions beyond."

Within a few months property was bought and a chapel opened. The anxiety connected with the work, and the trying climate again resulted in breaking down the health of Dr. Wheeler, and in March, 1884, he was obliged to return to the United States.

Six years were given to the pastorate in Wisconsin, and when in 1890 the American Bible Society needed a superintendent for its work in China he was appointed to the position. He accepted the appointment because he would be located in Shanghai, with good sanitary conditions and advantages not found in other cities of China.

He arrived in China in 1890 to commence his third and last period of labor for the Chinese. His friends doubted the advisability of his giving himself to this work, but his heart went out for the people of China. He entered upon his duties with earnestness and prosecuted them with intense zeal, often neglecting to take proper rest. For nearly three years he labored, attending to the complicated business of his office and editing the *Chinese Recorder*.

Suddenly his work was brought to a close. On April 9, 1893, he had a stroke of paralysis, and after lingering for eleven days died in Shanghai, April 20, and was buried in the beautiful English cemetery near the city.

His brethren of the Wisconsin Conference in the memoir adopted by them said of him: "He was radical in theory but mildly conservative in action. Though ever modestly retiring rather than boldly aggressive, he yet possessed the courage of his convictions. His name is indelibly written in the Christian history of China."

He wrote *The Foreigner in China*, translated *Nest's Catechism*, and the *Methodist Ritual* into Chinese, and did the principal work on two Chinese hymnals.

His widow resides in Lake Mills, Wis., and he has two daughters in the mission work in China—Mrs. Frances Wheeler Verity and Mrs. Lucy Wheeler Newman, wives of missionaries of the Methodist Episcopal Church.

We Pass But Once.

We pass this way but once.

There's work divine for thee;

On every hand

The needy stand

And sigh for sympathy.

We pass this way but once.

In love's sweet accents tell

Of constant joy

Without alloy

In hearts where Christ doth dwell.

We pass this way but once.

Does life's sojourn seem drear?

Then fill thy days

With gladsome praise;

God wills thy sojourn here.

We pass this way but once.

Then truth's blest cause defend,

With heroes' might

Stand for the right;

'Twill triumph in the end.

We pass this way but once.

Live nobly while you may;

Then rise above

Earth's groveling love,

Seek realms of endless day.

We pass this way but once.

Wage well thy warfare now;

Beyond the strife

Bright crowns of life

Await the victor's brow.

MISSIONARY CONCERT FOR JUNE.

Program.

SINGING.—Methodist Hymnal, Hymn 362.

Ho! every one that thirsts draw nigh
'Tis God invites the fallen race.

PRAYER.—For God's blessing upon all Christian workers.

READING.—Acts 2. 22-47.

SINGING.—Methodist Hymnal, Hymn 426.

I heard the voice of Jesus say,
"Come unto me and rest."

ADDRESS.—"Missionary Progress in this Century."

SINGING.—Methodist Hymnal, Hymn 908.

Jesus, immortal King, arise;
Assert thy rightful sway.

COLLECTION.

REFERENCES.—"Christian Missions and Social Progress," by J. S. Dennis, D.D.; "A Concise History of Missions," by E. M. Bliss, D.D.; "Foreign Missions," by Theodore Christlieb, D.D.; "A Hundred Years of Missions," by D. L. Leonard, D.D.; "The Miracles of Missions," by A. T. Pierson, D.D.

Missionary Progress in this Century.

IN 1800 there were but seven Protestant missionary societies reporting 170 male missionaries, about 50,000 converted heathen, and an income of less than \$250,000. Three of these had been organized early in the previous century—the Society for the Propagation of the Gospel in Foreign Parts, organized in 1701, working chiefly among the English colonists; the Danish-Halle Society, organized in 1705, with missionaries in India and Java and the Danish colonies; the Moravians, organized in 1732, with 100 missionaries in the West Indies, East Indies, South Africa, and the northern part of South America. The other societies were organized in the last decade of the eighteenth century and were just commencing their work—the English Baptist Missionary Society in 1792, the London Missionary Society in 1795, the Netherlands Missionary Society in 1797, and the English Church Missionary Society in 1799. China, Japan, the most of India and Africa, and the entire Moslem world were closed to the Gospel, and but a very small portion of the heathen world had heard the story of redemption through Christ.

The table on the following page, taken from the report of Dr. J. S. Dennis to the Ecumenical Conference in April last, evidences the wonderful Protestant missionary progress of the century. There are now 449 Missionary Societies with 15,460 foreign missionaries, 1,317,684 converted heathen gathered into Christian churches, and the missionary income is \$19,126,120.

Explanatory Remarks Upon the Summaries on the Next Page.

1. THE Summary of Women's Work represents all the societies (independent and auxiliary) conducted by women. Of the number (120) given, 32 are included in the total (449) reported for the world; the remaining 88 are auxiliary, and if added to the total for the world would make the complete list of all societies (including not only principal and independent organizations, but auxiliaries in primary and direct relationship) 537. The income and all other data of the Women's Societies are included in the totals given for the world.

2. The total income given for the world (\$19,126,120) does not include any duplicate returns, as, for example, incomes in Classes II and III already reported in Class I, or incomes of auxiliary organizations reported by principal societies. This statement in fact, applies to all the items reported in the world totals, no duplicate returns being included. From this same total income are also excluded funds spent for missions in Europe, among both Protestant and papal nations, also the expenses of missions among the Indians of the Dominion of Canada conducted by Canadian societies, the financial outlay of all societies for mission work or church aid on behalf of foreign residents in the colonies, the contributions of home societies for the aid of partially independent missionary organizations in Asia, Australasia, and the West Indies, when acknowledged in the returns of such societies, they having been already entered in the income of said home societies, and, finally, all government grants for educational work.

3. The total given for "ordained missionaries" includes some who are also physicians, and in a few instances these are also given in the column for physicians, but wherever this is known the duplication is eliminated in the column recording the total of foreign missionaries. The total given for this column (15,460) does not correspond with the sum of the six preceding columns, because some of the societies have simply reported the number of missionaries without classifying them in the separate columns.

4. The returns for "organized churches" are incomplete, as many societies have omitted them, apparently not understanding that the expression refers simply to individual church organizations (not necessarily including buildings where religious worship is held) which have regular services, stated preaching, duly selected officials, a membership roll, and in connection with which the communion service is regularly held. As a rule, each church building represents such an organization.

5. The "total of communicants" represents the number of individual church members who are enrolled as participants in the sacrament of the Lord's Supper, and is not intended to apply in general to baptized persons, or to those in nominal connection with the Christian as distinguished from the various non-Christian communities. From this number (1,317,684) have been excluded all church members in Protestant Europe in churches connected with the foreign missionary societies of America or Great Britain, all communicants reported among the Indians of Canada by the Canadian Societies, all reported for Alaska except by the Moravian Church, all Christian Indians of the United States, and all communicants among foreign residents in the colonies. The native communicant membership of South Africa, the West Indies, and Hawaii, even though belonging to wholly or largely self-supporting churches, is, however, included, as it represents the direct fruitage of foreign mission work for the last half century.—J. S. Dennis, D.D.

SUMMARY OF PROTESTANT FOREIGN MISSIONS THROUGHOUT THE WORLD.

NATIONAL OR CONTINENTAL DIVISIONS.	Number of Societies.	Income from Home and Foreign Sources.	FOREIGN MISSIONARIES.							Total of Ordained and Unordained Native Helpers.	Total Number of Communicants.	Total Sunday School Membership.
			Ordained Missionaries.	Physicians.		Lay Missionaries (Men, not Physicians)	Married Women not Physicians.	Unmarried Women not Physicians.	Total of Foreign Missionaries.			
				Men.	Women.							
CLASS I												
Societies directly engaged in conducting foreign missions.												
UNITED STATES.....	49	\$5,403,048	1,352	160	114	100	1,274	1,006	4,110	16,605	421,597	344,385
CANADA.....	8	352,743	69	17	9	24	64	53	223	716	9,987	12,731
ENGLAND.....	42	6,843,031	1,747	139	47	664	958	1,407	5,136	27,795	278,548	171,247
SCOTLAND.....	7	1,280,684	188	52	23	88	161	230	653	3,026	40,247	26,257
IRELAND.....	4	101,930	32	11	4	13	29	25	112	419	4,588	4,816
WALES.....	1	40,729	17	3	..	..	..	..	36	500	3,596	11,615
DENMARK.....	3	42,770	18	..	..	..	..	..	32	36	361	..
FINLAND.....	1	28,860	10	..	..	..	..	..	20	8	240	300
FRANCE.....	2	268,191	48	1	..	..	..	..	123	342	14,788	..
GERMANY.....	15	1,430,151	731	10	..	..	..	..	1,515	6,464	154,356	35,979
NETHERLANDS.....	10	124,126	65	2	..	..	..	..	81	250	5,041	2,620
NORWAY.....	4	158,328	49	3	..	..	..	..	113	1,884	35,289	..
SWEDEN.....	4	166,036	85	2	..	..	..	..	187	222	3,447	953
SWITZERLAND.....	2	34,337	15	1	..	..	..	..	41	31	749	1,384
AUSTRALASIA AND OCEANIA.....	23	369,234	96	11	..	..	..	..	315	4,923	71,637	58,041
ASIA.....	29	97,569	48	6	..	..	..	..	282	313	9,993	2,020
AFRICA.....	23	216,705	217	3	..	..	..	..	347	4,507	132,280	26,988
WEST INDIES.....	11	282,620	166	..	..	..	..	..	270	5,574	102,554	65,138
Totals for Class I.....	249	\$17,161,092	4,953	421	203	1,244	3,450	3,119	13,607	73,615	1,289,298	764,684
CLASS II												
Societies indirectly cooperating or aiding in foreign missions.												
UNITED STATES.....	16	\$171,607	18	..	..	..	..	..	50	243	..	..
CANADA.....	1	13,832	15	1	..	..	..	..	6	1	..	..
ENGLAND.....	30	784,122	18	3	..	..	..	..	959	2,482	25,078	190
SCOTLAND.....	10	103,032	14	5	..	..	..	..	53	383	..	960
IRELAND.....	1	20,402	4	..	..	..	..	..	10	45	20	..
NETHERLANDS.....	3	9,795	..	..	..	..	..	..	24	11	45	..
NORWAY.....	4	5,200	..	..	..	..	..	..	..	..	..	..
SWEDEN.....	4	1,352	..	..	..	..	..	..	..	..	..	..
SWITZERLAND.....	1	8,750	4	2	..	..	..	..	9	1	25	..
AUSTRALASIA AND OCEANIA.....	1	3,000	..	..	..	..	..	..	..	..	..	..
ASIA.....	3	28,645	..	..	..	..	..	..	78	..	..	..
Totals for Class II.....	98	\$1,227,731	74	11	..	..	..	..	1,255	3,210	25,561	1,150
CLASS III												
Societies or institutions independently engaged in specialized efforts in various departments of foreign missions.												
UNITED STATES.....	28	\$253,661	26	27	7	101	40	30	304	70	..	474
ENGLAND.....	33	245,465	11	5	2	34	8	26	76	116	130	1,438
SCOTLAND.....	13	96,520	1	5	..	2	3	6	20	48	..	246
IRELAND.....	1	4,125	..	..	..	..	..	..	..	4	..	..
WALES.....	1	19,956	..	..	..	..	..	..	..	..	..	..
GERMANY.....	4	101,440	5	7	..	16	8	115	151	12	2,500	3,000
HOLLAND.....	1	1,452	1	..	..	1	..	..	2	..	..	..
NORWAY.....	2	497	..	1	..	..	..	..	3	..	..	..
SWEDEN.....	1	..	..	..	..	..	..	..	7	3	..	..
AUSTRALASIA.....	2	..	..	..	..	..	..	..	..	..	..	..
ASIA.....	14	23,083	2	7	6	3	4	..	35	48	40	143
AFRICA.....	2	98	..	..	..	..	..	..	13	..	..	..
Totals for Class III.....	102	\$737,297	36	52	15	157	63	199	508	507	2,825	6,094
COMBINED TOTALS OF CLASSES I, II, AND III.												
CLASS I.....	249	\$17,161,092	4,953	421	203	1,244	3,450	3,119	13,607	73,615	1,289,298	764,684
CLASS II.....	98	1,227,731	74	11	..	..	..	..	1,255	3,210	25,561	1,150
CLASS III.....	102	737,297	36	52	15	157	63	199	508	507	2,825	6,094
Totals.....	449	\$19,126,120	5,063	484	218	1,470	3,567	3,403	15,460	77,332	1,317,684	771,928
WOMEN'S SOCIETIES.												
(Special Summaries Representing Woman's Share in the World's Totals given above.)												
CLASS I.....	95	\$2,361,181	48	6	138	9	355	1,490	2,042	25	4,761	..
CLASS II.....	5	12,299	..	..	..	..	..	..	9	..	7	..
CLASS III.....	20	126,647	1	8	5	1	2	130	150	1	36	..
Totals.....	120	\$2,500,127	49	14	143	10	357	1,629	2,251	26	4,804	..

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in the Mission Rooms pursuant to adjournment, April 24, 1900, Mr. J. H. Taft, Vice President, presiding.

Devotional exercises were conducted by Rev. C. S. Harrower, D.D.

A message of sympathy was sent Dr. S. L. Baldwin on account of his illness.

Provision was made for the salary of Rev. A. T. Leonard of the Bengal-Burma Conference.

It was decided that all foreign missionaries elected as delegates to the General Conference shall receive salary at field rates for such time as is requisite for attendance upon the General Conference and for the journey from their fields and return.

Provision was made for the traveling expenses of Rev. Julius Smith and wife, returning from Burma, of Rev. J. B. Buttrick, of India, on furlough in England, and of Mrs. E. W. Parker, returning from India.

Repairs were authorized on Reid Christian College, at Lucknow.

Rev. E. F. Freese was approved as Treasurer of the Society for the Bombay Conference.

The following were approved as members of the Finance Committee of the Northwest India Conference: J. E. Scott, H. Mansell, R. Hoskins, P. M. Buck, J. C. Lawson, R. Clancy, J. B. Thomas, D. Buck, J. Lyon, M. Khan, D. C. Clancy, Isa Das, J. T. Robertson. *Alternates.*—T. Haqq, C. H. Plomer.

Provision was made for expense of two sanitariums in India, for repairs to mission house in Agra, and for return of Rev. B. F. West and family from Malaysia.

Rev. W. E. Horley, of Malaysia, was recognized as a missionary of the Society.

The following were approved as Trustees of the German Mission House Association for the port of New York for the term of three years: John H. Ockershausen, C. W. A. Romer, Fred Wodrich, John Ullmer.

The redistribution of the appropriation to South America by the Finance Committee of the South America Conference was referred back for itemized statements.

The Board approved in general of the proposed transfer of certain missions in Brazil to the Methodist Episcopal Church, South, and authorized the Bishop in charge of the South American Conference and the Corresponding Secretary for the South American Mission to conduct further negotiations and report to the Committee on South America and the Committee on Finance of the Board who shall have power to conclude the same.

Several appropriations were made for the benefit of the foreign and domestic missions.

(There was no meeting of the Board of Managers in the month of May as the General Conference was in session in Chicago.)

Notes on Missionaries, Missions, Etc.

Dr. S. L. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal Church, has been ill since April 20, suffering from acute nervous prostration. He is reported by his physician as slowly improving.

Bishop Hartzell and Mrs. Hartzell arrived in New York April 28, returning from Africa. The bishop was in good health, but Mrs. Hartzell was suffering from the effects of the African fever.

Rev. Adna Wright Leonard, son of Rev. A. B. Leonard, D.D., sailed from New York, May 16, for Puerto Rico, where he will engage in the English work of our Church under the direction of Dr. Drees. He will preach at San Juan and Ponce.

Rev. F. M. Harrington, who returned from Chile on furlough last year, sailed last month for Chile. He will be stationed at Iquique.

A new girls' school building was dedicated in Singapore, Malaysia, February 26, by Rev. F. W. Warne, and the old school building has been bought by the Malay and Chinese congregations, \$1,500 having already been contributed for this purpose.

The India Missionary Society of the Methodist Episcopal Church was originated by students of the Bareilly Theological Seminary in 1891. It is at present supporting three missionaries in the districts of Gonda, Ajmere, and Patiala. The president is Prof. H. L. Mukerjee of Bareilly.

In the Liberia Conference there is much interest in Christian education. The College of West Africa, the Cape Palmas Seminary, and the St. Paul River Industrial Mission have been in successful operation during the past year. In addition to these, there have been 29 schools containing 1,146 pupils, 346 of whom are natives.

There are good openings for mission work at Cape Nome and at Ketchikan in Alaska, and Bishop McCabe urges that \$1,000 be sent him through Dr. Homer Eaton, 150 Fifth Avenue, New York, to support missionaries at these places.

The representative of our Missionary Society, Rev. Charles W. Drees, D.D., Superintendent, began mission work in Puerto Rico by preaching in San Juan in English on April 1, and in Spanish on April 8. Dr. Drees reports: "The first preacher sent to our help is Rev. Juan Vollmer, a loan from South America to Puerto Rico, now in charge of the Spanish congregation in San Juan. The field is open to us; the promise of immediate fruitage is most cheering; the juncture is opportune. Money is needed for the inauguration of our work on a scale which shall be creditable to our Methodism. We ought to have ten missionaries in the field. Let us have the money, and the men will be sent. Special gifts can be sent to the Treasurer of the Missionary Society at 150 Fifth Avenue, New York, and correspondence can be directed to the superintendent at San Juan, Puerto Rico."

Bishop Hartzell reports: "In Liberia a new day has dawned both for the republic itself and for all

types of efficient missionary work. The black men and women sent out from our schools in the South are doing splendid work, without a single exception. Many more could be used, and most of them supported on the ground by the people themselves. We have a great field in Angola. In Portuguese East Africa there has been a development of native teachers and preachers. Property questions have been settled, and there is a wide-open field in the midst of several millions of a fine class of natives, where it is only a question of workers. There is a great desire on the part of the best governments in Africa to have missionaries come within their domains and do their work. Thousands of missionaries of the best type could be immediately put to work in Africa as fast as locations and their style of work could be adjusted. There is a universal sentiment in favor of industrial education, and the importance of self-support is being emphasized. We have in Mashonaland, eastern Rhodesia, a foundation in lands and buildings on which to build a great industrial mission for natives."

Rev. B. F. West, M.D., writes from Penang, Straits Settlements: "We have been at work in Malaysia for fourteen years. We have three large day schools, where we teach English, with over twelve hundred pupils, and they are entirely self-supporting. We have also several Anglo-Tamil schools for boys and girls, and Anglo-Chinese schools for girls, with over six hundred pupils. We have 6 English, 1 Malay, 5 Tamil, and 10 Chinese congregations, besides regular preaching in hospitals and prisons. There are new openings all around us. Four new places are calling upon us for native preachers, and we are not able to respond. Our great need is trained native preachers. We have two or three trained men, and they are doing splendid work, but we need a dozen more now, and we shall need more and more every year. Our converts are mostly among the poorer classes. If they are to spend two or three years in a training school, they must be supported, for they have nothing on which to support themselves. Two and a half dollars gold will support a student for a month; \$30 will keep him for a year; \$90 will give one man a three years' course, and fit him for taking charge of an outstation; \$1,000 will furnish support for two students in perpetuity. Who will help us in our great need?"

Special Gift Schools in the Foochow Conference.

BY REV. G. S. MINER.

WE call them "Special Gift Schools" because the "Grant-in-aid" is furnished by special contributors and not by the Missionary Society. Teachers or persons who wish our aid in promoting a Christian school, first visit the pastor on whose circuit or station the schools are to be located. If his consent and recommendation are obtained, they come for my approval. After an examination as to the general fitness and qualifications of the teacher to be employed, and the object the people have in asking for a school, it may be opened. The teacher

and the pastor then decide on a room (the teacher and patrons paying the rent), and post a notice inviting the scholars of that community to attend the school. If twenty or so apply the school is opened on or about the twentieth of the Chinese first month.

For these "Special Gift Schools" we have prescribed a four years' course of study, one half of which consists of books prepared by missionaries, and the other half are carefully selected books of the sages, which all Chinese must know in order to be considered educated. These books are regarded by the natives as Greek and Latin are by us, and they really are to the Chinese spoken language what the Greek and Latin is to the English language. Besides the studies that are purely Christian, geography, physiology, history, and astronomy are taught. The books prepared by the missionaries, and all of our Christian newspapers and tracts, are printed on modern presses.

The schools are examined quarterly by the missionary, presiding elder, or pastor, as circumstances allow. At these examinations each pupil who passes receives a picture card that some kind American boy or girl had sent for this purpose. I have sixteen colporteurs under my supervision, and their work is so divided that each school receives a visit from one of them at least once a month, and they report to me the condition in which they find the schools. The pupils generally buy their books from colporteurs; they are not furnished to them free. The pastors are also required to visit the schools on their respective charges once a week, give religious instruction, and render to me a written report. Myself and the other missionaries visit the schools as often as our other duties will allow.

From these day schools the pupils go to the boarding, or high schools, and pursue a five years' course of study, which consists of Chinese classics, mathematics, history, science, and books on the Bible. From these high schools the pupils can enter either the College or the Theological Seminary. The studies in these two latter institutions are nearly similar to those pursued in like named schools in the home land.

The teachers in the "Special Gift Schools" are all natives, but in the other schools the missionaries teach as much as time will allow and employ natives to teach the remaining classes. Generally only Christian teachers are employed, but in a very few instances where the school is under the direct oversight of a missionary, or a careful pastor, a non-Christian teacher is employed, but never a heathen. As far as possible we secure teachers from graduates of our own schools, but when this supply is exhausted we take the best men we can secure elsewhere, prescribe a four years' course of study for them to pursue, require them to attend institutes and other educational meetings, and thus prepare them for the work.

Rev. G. S. Miner writes of a recent visit made to one of his schools in China: "We visited a school at

Ngie-seu now taught by a former Buddhist priest. This was his third year, and he teaches one of the best schools. All of the people in the village are Christians, and there are no bound-footed girls nor opium dens. I thank God that his power can save the Chinese. I could but remember that only five years ago we established the first day school in this village, the first Christian work that was done here, and the present teacher was going about with his awful charts, showing and telling the children how they would be sawn in pieces, burned alive, ground in the mill, thrown upon spikes, caught by the devils, etc., if they did not obey their parents and worship at their graves. The children of China are largely frightened into 'filial piety.' I have the charts, horn, and paraphernalia which this teacher gave me after his conversion, and I trust I shall have the pleasure of some time showing them to the friends who are supporting these schools."

The Ecumenical Missionary Conference.

THE preparation for the meeting of the Ecumenical Missionary Conference in New York city from April 21 to May 1 was in the hands of an able committee, and through extensive correspondence, continuing for more than three years, a program was arranged which promised to be of great interest and value, and which was generally carried out.

It was greatly to be regretted that the general secretary (Dr. S. L. Baldwin), who had much to do with the preliminary work, overcome by excessive labor, was taken sick the day before the opening and could not be present at any of the meetings.

The attendance was very large from beginning to end. Missionary meetings have not lately awakened much interest in our large cities, and it was feared that this might not receive the attention of the people. The speakers had great messages and spoke to great audiences. Those who wished to hear frequently more than filled Carnegie Hall and the churches where the sessions were held.

The greeting to missionaries and delegates was most cordial. Commencing with the words of cheer from ex-President Harrison, the honorary chairman, and followed by the welcome from President McKinley and Governor Roosevelt, and Dr. Judson Smith, chairman of the committee in charge, it was soon realized that the Protestant Christianity of the United States was in full sympathy with the object of the gathering.

The direction of the meetings exhibited tact and taste. Nothing was permitted to interfere with the harmony or the interest of members or spectators. The devotional exercises were well attended, and the spirit of Christ was present.

The reports made by the daily press was generally good. The most complete was that given in *The New York Times*, to the reporters of which we are chiefly indebted for the papers we print this month.

The results will be: an increased interest in missions in the home church; increased contributions

for missions; increased confidence in the outcome of missions on the part of the missionaries; a knowledge of how to obtain large congregations in the interest of missions; a drawing nearer together of all those who work and pray for the evangelization of the world.

The General Conference and Missions.

We are obliged to go to press before the General Conference of the Methodist Episcopal Church finishes its work and must wait until next month before reporting the action taken upon subjects connected with the Missionary Society.

Recommended Books.

Addresses on Foreign Missions, by Dr. R. S. Storrs, are nine addresses delivered before the American Board during the years Dr. Storrs was president of the Board (1887-1897), and one address delivered before the International Congregational Council in Boston, in September, 1890. Few men have been able to present the subject of missions in as interesting a manner as Dr. Storrs. These addresses are full of the simplicity and power of a sanctified mind and a great loving, Christian heart, and may well serve as models to those who seek to interest others in missions. This book of 187 pages is published by the American Board of Commissioners for Foreign Missions, Congregational House, Boston. Price, \$1.

While Sewing Sandals is the peculiar title of a book written by Mrs. Emma Rauschenbusch-Clough, Ph.D., of the Baptist India Mission, whose husband, Dr. J. E. Clough, has been for many years a leading missionary among the Telugus. The book gives the history of the Madigas, relates stories and traditions concerning them, presents a view of many of their customs, and shows how the Gospel took hold of many of them and led them to Christ. "The Madigas are among the humblest and most despised of the Pariahs of Southern India. They are the leather workers in the Telugu country. For centuries they have tanned hides, sewed sandals, prepared leather buckets for the wells of the Sudras, and made trappings for their bullocks. And all their search for truth was carried on *while sewing sandals with their hands*." Published at \$1.50, by the Fleming H. Revell Company.

The Cobra's Den, by Rev. Jacob Chamberlain, D.D., for forty years a missionary in India, of the Reformed Church in America, contains 27 stories and articles relating to missionary work in India, *The Cobra's Den* being the first, and giving title to the book. Dr. Chamberlain is a charming writer, and in these stories we are entertained and instructed. He gives reasons for faith in the rapid progress of Christianity and declares that the missionaries are not "despondent" respecting their work as some have declared, but that they do look with deep solicitude upon the home churches, and a dread sometimes comes over them as they think of the many who do nothing to help forward the mighty battle for victory. The book is published at \$1, by the Fleming H. Revell Company.

GOSPEL IN ALL LANDS.

JULY, 1900.

GUANAJUATO AND ITS METHODIST EPISCOPAL MISSION.

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

AS Guanajuato was one of the cities from which the aborigines were extracting silver before the arrival of Hernan Cortez, their conqueror, it was immediately settled by his followers just a century before the Pilgrim Fathers landed at Plymouth Rock. It is situated 240 miles northwest of Mexico City and 1,000 miles southeast of El Paso. Its

The amount of silver extracted here in the past is fabulous, while many millions are still taken out annually. The total taken out up to this time is estimated as high as \$1,600,000,000; or, in other words, one fifth of all that now existing in the world. No other city can equal the record. There are 43 immense reduction works in



DR. SALMANS AND HIS OFFICIAL BOARD AT GUANAJUATO.

population has varied immensely during the different epochs in accordance with the variations in the amounts of the precious metals being extracted. There are at the present time 93,000 inhabitants scattered about the mouths of the various mines, 40,000 of whom live in this narrow, deep, and tortuous ravine, on a single street several miles long.

existence for extracting the silver and gold from the ore. There is not just now ore enough, however, to keep half of them at work. Those who have traveled most widely, when visiting this city, always express themselves as most abundantly remunerated for their trip, as they really see something new under the sun.

This is also a most interesting spot

because of its relation with the revolution for the country's independence from Spain. Here was fought the first battle of that long



CASTILLO DE GRANADITAS.

war, and the victory rested upon the brow of its priest-leader, Hidalgo.

We present a picture showing where the Spaniards placed an iron hook on which to hang a bird cage with his head in it less than a year later. His name is seen in marble and gold near by this hook, while on the other three corners of this notable edifice which he stormed and took are found hooks and the commemorative tablets of three others of the heroes who met the same fate at the hands of the bloody and cruel Spaniards. This battle-scarred building is purposely kept just as it came out of that struggle, and many are the bullet marks to be seen upon its plastered stone walls.

The Juarez Theater is a most interesting modern building. We show the front of it in another picture. It is worth about a million dollars, and was built by the government. Two others of our engravings show parts of our mission properties at some distance from each other in the city. Our Woman's Foreign Missionary Society's school is situated in still another part of the city, and is prospering splendidly under the direction of Miss Effa M. Dunmore.

The work of evangelism was begun here in revolutionary times, early in 1876, by brothers Craver and Siberts and their wives. Multitudinous mobs sought their lives on two occasions. After several years of pros-

perity, the sifting time, and worse, came upon our work. Our people were driven to seek other places in which the more easily to secure a subsistence, as persecution was both severe and systematic, and it was all but impossible for a Protestant to secure employment, and every relation to society was difficult. During the sixteenth year of the work of the Methodist Episcopal Mission in this city medical work was begun, first in the form of private practice, later a preaching dispensary being added, and still later a hospital. Tens of thousands of medical consultations and visits brought such multitudes in contact with our people, many of whom busied themselves about the dispensary, that they were able to form their own independent opinion as to our real characters, and so the priest-given reputation under which we had so long suffered was greatly modified, and the general intolerance for us on the part of all classes was largely diminished, and our work is once more prosperous.

All those who have had the opportunity of laboring in direct connection with the dispensary have been profoundly convinced of its immense value to the cause of evangelization, and the hospital is a still more highly appreciated agency. The dispensary preaches the Gospel to its thousands, while the hospital brings it still nearer to the hearts of a more limited number.



JUAREZ THEATER.

The burning zeal of the Rev. Ira C. Cartwright during the four years of his pastorate here greatly helped to demonstrate the pos-

sibilities of evangelism in immediate connection with Good Samaritan work. How strange it seemed to us afterward, in 1897,

This sort of work may be done in a perfunctory way, as is said to be the case in some civil hospitals ; or it may be a true



METHODIST EPISCOPAL CHURCH AT GUANAJUATO.

in visiting similar institutions in other countries, to note that in numbers of cases the work of evangelism came to be only slight

philanthropy, with or without being connected with the name of Christ; or, it may be a work of philanthropy done directly in



THE GOOD SAMARITAN HOSPITAL.

and incidental, so incidental at times that it seemed not more than what is possible to equally good Christians in any and all of the vocations of life.

answer to the command of Christ in connection with evangelism in his name. In the latter case, the evangelists and the evangelized rejoice together, first of all that their

names are written in heaven, and second that God has in this way made "even the devils to be subject unto them;" that is to say, made even the most unapproachable and hardened of sinners to repent and be saved.

Here our schools were for the first time able to secure a satisfactory attendance as a result of the medical work. The church membership increased last year more than fifty per cent. Ours is a shifting population, and it is necessary to keep up a rapid rate of evangelization in order to have a large number of resident members. Nine hundred and forty-eight persons have been received on probation during the last twenty-four years, and 55 by letter, a total of 1,003.

A careful canvass by the official board showed that we had 161 of these resident here at the end of 1898. One year later our numbers had increased to 256. Our congregation supports its own native pastor, and also supports a bed in the hospital, and,

besides, pays as much more as both these items to other local and connectional expenses. We raise an average of over \$100 a month by plate collections and weekly and special subscriptions. The self-support of the medical work is two or three times as great as that of the Church.

Without counting those held in the two schools, the pastors hold more than 100 religious services per month, and have a larger aggregate attendance upon them of the non-evangelized than can be secured in scores of congregations where no medical work is carried on. This might be called a revival Church because of the number of revivals which have been carried on successfully during the past few years, and three well-attended and old-fashioned class meetings are held every Tuesday night. We have three live Epworth Leagues, three White Ribbon Temperance Societies, a wide-awake Sunday school, and an official board.

MEDICAL MISSION WORK.

BY GEORGE E. POST, M.D., OF SYRIA.

(A paper read at the Ecumenical Conference.)

IF the Good Samaritan had sat down by the side of the wounded man who fell among thieves, and spoken to him of his sins, and preached the law and the prophets to him, our matchless parable would never have been written and the lawyer would have been as uncertain as ever as to who was his neighbor. But when the Samaritan bound up the wounds and poured over the bandages oil and wine, the best antiseptic dressing in his power, and then made an ambulance of his ass and took the injured man to the nearest inn, and made provision for his nourishment and nursing until his return he became a true medical missionary, and gave to our Saviour a luminous illustration of his own golden rule.

We believe that the first aim of medical missions should be the relief of suffering from motives of brotherhood. Medical missions are the natural and inevitable expression of Christianity—that is, of the golden rule. They are the pioneers of evangelism. They can be planted where no other branch of evangelical work is possible. They are founded on a need which is universal and felt by all. Every human

being is sometimes ill, and when not ill himself is usually anxious on account of the illness of some relative or friend. The doctor therefore has immediate and welcome access to vast numbers who neither wish nor will have any intercourse with other missionaries.

Some savages cannot be persuaded by a lifetime of effort to be decently clothed. Many can never be induced to sit on a stool. The desire for education, especially of girls, is often a very slow growth. Above all a yearning for the higher spiritual life usually comes after long and patient training, and then only to a comparatively small number of those who hear the saving message of the Gospel. But from the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, opens a dispensary in a Hindu village, or itinerates among the teeming multitudes in China, or opens a hospital in any of the cities of heathendom or Islam he is besieged by applicants for his healing skill. The most bigoted Mohammedan ulema or fakir will kiss his hand, and beseech him in tones which recall the plaintive appeals of the

blind, the lame, the paralyzed, and of the fathers and mothers of the dying and the dead to Christ himself.

Often those who have for their lifetime scoffed at Christ and spit upon his followers will beg in the name and for the sake of Jesus that the doctor will take pity on them or their father or brother or child. Men and women who have never heard of the Gospel will prostrate themselves and crawl the length of the room to seize and kiss the feet of the doctor to move him to pity their misery. A doctor may live in security among robbers and thugs. He can visit districts closed to all else. He is called to the inmost recesses of the harem and the zenana. He is a welcome guest in the houses of Jewish rabbis, of Mohammedan ulema, of Druze akkals, or Hindu and Buddhist priests. He is regarded as a guardian angel by the poor, and he stands as an equal before rulers and kings.

Model hospitals and dispensaries are required to make possible the ripest results of modern science, and to give opportunity for prolonged instruction both in medical treatment and medical evangelism. Such a school is the Medical Department of the Syrian Protestant College at Beyroot, and such a hospital that of the German Order of St. John, which is under the care of the medical staff of the same college. Probably not less than two hundred thousand consultations are given gratuitously to the poor of the East by the teachers and graduates of the above institutions every year. In the numerous hospitals and dispensaries in which they serve many thousand patients hear the Gospel, many of them for the first time in their lives. It will be long years—centuries, perhaps—ere such agencies as these will cease to be required in connection with the missionary work. Similar schools and hospitals have been organized in India, China, and Japan, and in the mission fields of South America.

Among the lower types of humanity in Africa, Polynesia, and aboriginal America, religion is quackery. The abject fear of the unknown on the side of the people, and the devilish cunning and malice of the sorcerers and the medicine men or witch doctors on the other, have given to the latter an incredible power for evil. The people believe that the woods, mountains, caves, and rivers are inhabited by malignant spirits or the ghosts of dead men. They be-

lieve that disease is produced by such spirits, and that wizards and witches have the power to afflict their victims with all sorts of complaints. The witch doctors diligently foster these superstitions, and pretend to be able to find out by their incantations who the wizards and witches are. If the witch doctor cannot exorcise the sick person the friends usually torture and kill the alleged wizard or witch. These somber beliefs beget a contempt for human life and for suffering.

Medical missions break the power and destroy the prestige of the medicine men and witch doctors. They teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause. They urge the use of the means which God has given to men to cure the one and to ward off the other. The *modus modendi* of drugs can often be understood by the simplest heathen. They can see and partially understand a surgical operation. When they have once grasped the idea that their witch doctors are a fraud they disbelieve in the demons which they had invoked.

It is not only among barbarians, however, that quackery prevails in intimate association with superstition. The masses of Asia, notwithstanding the ethical principles of Brahmanism, Buddhism, and the other ethical religions, are sunk in a quagmire of bodily and spiritual quackery. The belief in the transmigration of human spirits into the bodies of animals emphasizes the kinship of man with the brutes, and tends to lower man to their level.

If a child sickens in China, at first the parents may go to much trouble and expense to treat it. Quacks prescribe disgusting mixtures of ordure, punctures with hot needles into the joints and cavities of the body, searing with hot irons, the use of amulets and charms. If the child gets well the quack assumes all the credit. If he becomes worse the parents are assured that he never was their child, and they lay him on the floor near the door and pay no more attention to him until death relieves him of his sufferings. They then throw him into the street to be devoured by dogs or picked up by the scavenger, and thrown out on the garbage heap outside the town, to be carrion for hyenas, jackals, and vultures. Hundreds of dead children are thus carted away daily in the large cities of China.

The quacks poultice wounds with putrid flesh, reeking with septic germs. For debility, tiger's bones are ground up and administered. For most diseases they have not even such wretched means as these; of surgery they have hardly the rudiments. How different is it with the missionary physician! His potent medicine soothes pain, cools fever, assuages thirst, removes weakness, brings back health and vigor. His surgical operations restore sight to the blind, hearing to the deaf, make the lame walk, remove all manner of tumors, and repair all sorts of injuries.

Medical missions are peculiarly adapted to work in Moslem lands. The intense fanaticism of Mohammedan men makes direct evangelism well-nigh impossible. Street preaching is wholly out of the question. The death penalty always impends over a convert from Islam. The mere fact that a Moslem is reading the Scriptures or conferring with a Christian exposes him to most serious peril.

But Moslems sicken and suffer pain like other men. And, notwithstanding the fatalism which leads them to attribute disease to direct divine appointment, they have a traditional respect for doctors. The Arabians of Spain and Africa were once the chief depositories of medical learning and skill. Their doctors bore the honorable title of Hakim—wise man. The record of their practice has come down in the works of er-Razi, Ibn-Sina, and many others. It is true that the ancient skill is lost. The native Hakim is an arrant quack. But when a true Hakim appears, armed with all the wonderful appliances of modern science and art, Mohammedans are ready to concede to him the honor which belonged to their illustrious ancestors. The missionary physician

is a privileged person among them, and when his healing work is done he can fearlessly explain to them the person and doctrines of Christ.

Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under this stress of pain and danger the doctor is called or the sick woman comes to him, and so hears the Gospel of Christ. Nothing is more encouraging to all our labors than the eagerness with which Mohammedan and Druze men and women listen to the story of Christ from the lips of their doctor in our mission hospitals and dispensaries.

Worldly people, who look askance at other forms of mission work, applaud medical missions, and give of their substance to sustain them. Kings and rulers in Mohammedan and heathen lands have built hospitals and given means for their endowment. Far out on the picket line of evangelism heroic men and women gather around them such crowds as collect on the pathways where Christ was wont to walk. Fearless of death, they grapple with cholera, plague, leprosy, smallpox, scarlet fever, diphtheria, and other contagious diseases.

In the tainted atmosphere of the dispensary they toil on hour after hour to relieve the mass of misery. They go late to sleep and often rise a great while before day to watch the crises of disease and operations. They remain in sultry, fever-stricken cities of the coast during the long, tropical summer, if haply they save some of God's poor. They travel under the burning sun or through blinding storms to reach new centers and open up the way for a further extension of the word.

Watchman, What of the Night?

FROM Orient lands and islands fair, Long shrouded with the gloom of night,
Breathes through the dark and silent air The cry of longing for the light.
O, watchman, who on Zion's hill Dost search the skies with eyes intent,
What of the night, so long and chill? When will the weary hours be spent?
What of the night of sin and grief, The night of ignorance and fear?
Is there no dawning of relief? Doth not some morning-star appear?
O, yes! lift up your longing eyes! The morning cometh swiftly on;
The Sun of Righteousness doth rise: The shades of night will soon be gone.
But soul, thou must thyself awake, And welcome his first dawning ray;
Else will the light thy heart forsake, And leave thee to thy darkening way.
And Christian, thou must not forget To send afar the Gospel light:
Lest, though "the morning cometh," yet, Of thee be said—"and also night."

—Edward A. Collier.

REPORT OF BISHOP HARTZELL OF AFRICA.

Made to the General Conference at Chicago, May 10, 1900.

IN presenting my first quadrennial report of Episcopal work in the continent of Africa, the initial word shall be one of praise



BISHOP HARTZELL.

and thanksgiving to God for his most gracious care and guidance, on sea and land, among people civilized and uncivilized. Divine help and guidance have been so frequently manifest during these years in times of sudden illness under unfavorable conditions; in the unex-

pected opening of doors at critical moments, by which counsel and help have come; in the uniform cordiality of the officials and citizens of all grades, including native chiefs and their people, in the several countries and barbarous territories covered by my journeys; and especially in the sympathy and interest manifested in me and my work as a representative of the Church of Christ; that, if before you elected me to this work there was in my heart the shadow of a doubt that Christ seeks to guide and tenderly care for his colaborers on earth, that doubt has gone forever. I wish to add to my own testimony that of my wife, who twice made the tour, with me, of South and East Africa.

The work of the Methodist Episcopal Church in Africa four years ago was in two parts. One part was in Liberia, on the west coast, and consisted of the missionaries and stations in the Liberia Annual Conference among English-speaking citizens of the republic. Here the first foreign mission of the Methodist Episcopal Church was founded, in 1833, under the immortal Cox. Years ago, under Bishops Burns and Roberts, and for some time afterward, large Church missionary appropriations were made to this work—at times \$30,000 a year. In later years only \$2,500 had been the annual appropriation. Bishop Taylor, according to his statement, when elected to African work in 1884, superintended the expending of the money and held the annual sessions of the Conference, but gave his time and efforts chiefly to the development of his self-supporting missions among the heathen

in Liberia and elsewhere. Only one missionary, and he a lay teacher, had been sent to this Americo-Liberian work for twenty years. This was all the missionary work in Africa for which the Church was responsible, and the annual appropriation of \$2,500, with an occasional gift for buildings, covered the financial responsibility of our Missionary Society for the redemption of that continent. To say that this part of the work was for many years considered the forlorn hope of our foreign fields is only to repeat the judgment of the larger portion of those officially connected with the Missionary Society, and of the Church at large.

The second and greater part of the work in Africa under my predecessor was known under the title of "Bishop William Taylor's self-supporting missions." They were among the heathen in Liberia, on the Congo River, and in Angola on the west coast, and in Portuguese territory on the east coast. On these various missions Bishop Taylor had received from friends in Africa, and expended during twelve years, about \$400,000. While the permanent results as a whole may have been disappointing to him and to the many who gave him money, it is impossible to estimate the good accomplished in and for Africa by his movements. Not the least, and perhaps, at the time and for the future, the most important service rendered by Bishop Taylor's self-supporting missionary movements in Africa, was to demonstrate that the organized methods of the Church, representing the Christian judgment as well as the administrative experience of the whole body, as directed by the General Conference and carried out in detail by the Central Board of Management, are more certain to insure permanent and large success than any individual or private movement, no matter how great the responsibility or how large or well-equipped that private organization.

My Episcopal tours during the quadrennium have aggregated fully seventy thousand miles. Much the larger portion of this was on the sea and rivers, in almost every style of craft, from the magnificent ocean liner to the rowboat propelled by natives. In the two visitations through South and East Africa, I journeyed by railroads and stagecoaches, in ox wagons and on foot.

On the west coast I held the four annual sessions of the Liberia Conference, spending each time from two weeks to two months in the republic, and have visited—some of them several times—all the principal points along the coast and in the interior. I had one hammock trip of eleven days, from the head of navigation on St. Paul River. On the Congo I visited Boma, Vivi, Matadi, and other centers. My journeys in Angola included nearly a thousand miles, mostly by hammock, varied by rides on bullock back and walking. Some of my greatest inspirations have been experienced while following native caravan paths, where, for thousands of years, barbarism has reigned. The very stars, which appear so near in that tropical sky, seemed to call for men and women of God to come and save the multitudes of heathen about me.

THE WORK IN LIBERIA.

The Republic of Liberia lies a few degrees north of the equator, on the west coast of Africa, with about three hundred and fifty miles of coast line, and extending perhaps two hundred miles inland. Its population consists of about twenty thousand Americo-Liberians, black people who have migrated from the United States since 1820, and their descendants, a few thousand civilized natives, and more than a million raw heathen. This little black republic holds the unique position of being the only civilized government in Africa under control of Negro leadership. No white man can vote or own land in the republic. While, as a nation, it has not accomplished all its sanguine friends anticipated, it has yet lived and maintained a fair government, and exerted a great influence upon the heathen peoples about it. These people turn first to the United States for sympathy and cooperation; and next, they have faith in England. Germany has the largest commercial interests within its territory. The United States has a moral responsibility to this little republic which she ought more fully to recognize. With the breaking out of the civil war, and the absorption of American thought in her own Negro problems during the reconstruction period and since, Liberia has largely dropped out of American thought and interest. That interest should be revived, and while there should be no thought of annexation or of a protectorate, there are certainly many things which the United States could and ought to

do to encourage and help that struggling people.

The Liberia Annual Conference consists of 23 full members, 10 ministers on trial, 15 ministerial supplies, and 47 lay teachers, making a total working force of 95. The Church membership is a little over 3,500; there are 66 Sunday schools, with 3,347 scholars; 53 churches, valued at \$68,155. Last year there were paid, on buildings, over \$3,000, and about \$2,500 on pastor's support; benevolent collection amounted to over \$400.

THE WORK ON THE CONGO.

Two thousand miles down the coast we reach the mouth of the Congo River, through which flows the water of more than ten thousand miles of navigable rivers in the interior. Upon this river Bishop Taylor inaugurated one of his greatest African movements, which included methods of transportation by steamer and carrier beyond the upper falls, and the establishment of mission stations. Splendid Christian men and women gave their services, and many of them their lives; but, for various reasons, the work on the Congo did not prosper. Of the 58 people who were sent there, including 3 children, 31 had left the field, 22 had died, and 5 remained to greet me at the two remaining stations. Other missionary societies had prospered, and now fully occupy the territory of the lower Congo. I had neither the money nor workers to push further inland, and there was but one thing left for me to do, and that was, for the present, to entirely withdraw from the Congo and concentrate our work in that section of Africa called Angola, two hundred and fifty miles to the south. The steamer *Annie Taylor* I sold for \$3,000, and turned over Vivi Station, the only one left of any value, to the Swedish Mission, whose work encompassed it.

One of the missionaries withdrew, another and her daughter returned home, and the remaining one, with the children in her care, was transferred to Angola. One incident occurred on the Congo of great significance to me. I had asked God, as quickly as possible, to permit me to baptize a native African who had been converted to Christianity from heathenism. That prayer was answered at Vivi Station, where I baptized by immersion in the Congo a native boy, who gave every evidence of conversion, and who is now growing up to Christian manhood.

THE WORK IN ANGOLA.

Two hundred and fifty miles south of the Congo River is St. Paul de Loanda, the capital city of Angola, which contains more white people than any other city on the west coast of Africa. Its inhabitants number about eighteen thousand, twelve thousand of whom are Portuguese, with a few people, mostly traders, from other nations. Here, in 1886, Bishop Taylor landed with a large number of missionaries, and entered upon the heroic work of establishing a line of stations hundreds of miles into the interior. If ever the bishop was divinely led in selecting a place in which to inaugurate a great missionary work, I believe it was then. The company reached St. Paul de Loanda in March, 1885, and consisted of 17 men, 7 women, and 16 children, making a total of 40. Another company arrived in the spring of 1886, and eight more subsequently, so that, in all, 86 men, women, and children had been sent to Angola. Of these, up to May, 1897, 23 had died, 51 returned home, and 24 were on the field. I doubt if a more heroic and consecrated band of missionaries was ever found, struggling in the midst of enormous difficulties, left, by force of circumstances, to mostly support themselves, fighting almost death itself, largely from lack of proper hygienic conditions. I found that little company holding aloft, with heroic faith, the banner of Christ in the midst of heathenism. My first work was to buy two and a half tons of provisions, put them on a steamer, go one hundred and sixty miles to Dondo, the head of navigation on the Coanza River, and then, with the brethren, thread my way along caravan paths, from station to station, until we reached Malange, three hundred and fifty miles from the coast. After studying the work at every point, I organized the Congo Mission Conference at Quihongoa, July 9, 1897, under the authority given by the General Conference. There were 8 full members, 1 probationer, 13 teachers, and 8 native helpers, a total working force of 30. The most important step was to select a few of the best stations on which to concentrate the depleted forces, and where to build at least one or two central missions, which would represent, in their best forms, evangelistic, educational, medical, and industrial work. Some progress has been made in the establishment of schools for native apprentices and children's homes; faithful and efficient

spiritual work has been done, but the number of natives actually brought to Christ has been small. Some of the missionaries had to be sent home at once, and recently several more have been compelled to return for a vacation. With our depleted force it is impossible to do but little more than hold the ground and care for the properties until reinforcements can be sent out. The properties at the several stations cost \$116,000. The present valuation by the Conference is \$29,300.

There is scarcely a more important or promising field in Africa than Angola. We have four hundred thousand square miles of territory all to ourselves, with only one Roman Catholic mission in it. The natives are of a high order. We have 6 industrial schools, with 86 under instruction. There are 5 church organizations, and 57 communicants. There are 5 central stations and several out-stations. Much excellent work has been done in mastering the Portuguese and native languages. Two of the gospels and many hymns have been translated and published, and a printing press and material have been sent out.

THE WORK IN MADEIRA ISLANDS.

The Madeira Islands, under the government of Portugal, are located on the west coast of Africa. Funchal is the principal city, and has a population, with its environments, of nearly fifty thousand people. The city, resting upon a plateau which, beginning at the sea, rises gradually toward and into the mountains which surround it, with its location and with its semi-tropical climate, is one of the most beautiful and healthful cities in the world. It lies on the ocean highways from Europe to West and South Africa, and from Europe to South America. Fifteen hundred vessels will anchor in its harbor the present year. It is a health resort for many hundreds annually. There is a colony of perhaps two hundred English, and a few of other nationalities; but the mass of the people are Portuguese, who are held in the grip of popish superstitions. In all my trips to and from Europe to West or East Africa, or from one coast to another, this historic and beautiful island is my stopping place. This is the natural spot for an episcopal residence in so far as I can have one. Here, also, should be a sanitarium, where invalidated missionaries could rest and recuperate.

By a manifestly providential series of circumstances a most interesting missionary work has sprung up; we have five missionaries at work and two Bible readers. The use of an excellent property has been secured in the heart of the city, opposite the public gardens, for a mission residence, services among English-speaking people, and a sailors' rest; fourteen miles away in the mountains a most interesting work has developed among the Portuguese. We have secured lands in spite of priestly intrigue to defeat us, and a sixteen-room building is being finished. There are about thirty communicants, and on my way to America this time I had an audience of nearly one hundred souls. Many of them testified to the power of salvation in Christ independent of priestly intervention, and all of them manifested a most profound and reverent interest in the simple Protestant services. We also have day and Sunday schools. More than fifty years ago, Dr. Kalley, a Scotch Presbyterian medical missionary within a short distance of this our Mount Faith Mission, had a most wonderful work. In the course of a few years nearly two thousand people were converted. Persecutions arose and the people were driven from the island, and to-day the work among the Portuguese in South America, in Central Illinois, and in Portugal, including a great printing establishment at Lisbon—in fact, nearly all evangelistic work among Portuguese in various countries—is the outgrowth of the seed scattered by those persecuted people fleeing for their lives. An old man gave me the identical Portuguese Testament that Dr. Kalley gave him when a boy, which led to his conversion. He now has one with large type, and his daily work is to read the precious word to the people who gather about him. I have never seen such evidences of the power of the simple word of God among people as I have witnessed in that work at Madeira Islands.

THE WORK IN PORTUGUESE EAST AFRICA.

Inhambane, on the southeast coast of Africa, is one of the oldest and most interesting Portuguese towns. In territory adjacent to this center we have three mission stations, with large tracts of land, four missionaries, and a fine staff of well-trained native teachers and preachers. One of these natives translated the New Testament into the Tonga language, and is now translating it from the Tonga to the Schwetsaa lan-

guage. We are in the midst of a population of fully three million people in a comparatively healthy region. From among these natives go many thousands of laborers each year to the mines of the Transvaal, and have money and are willing to support "God men and women," as they call the missionaries. I have sent out a printing press here, and within a few months literature will be printed in the two languages named. Our buildings are fairly good, and the properties well adapted to the work. In no other part of Africa where I have been are the conditions so favorable for the rapid development of self-supporting industrial and educational missions.

DELAGOA BAY AND BEIRA.

In addition to the work among the natives in Portuguese East Africa there are great opportunities at Delagoa Bay and Beira. Delagoa Bay is the eastern part of the Transvaal, three hundred and fifty miles east of Johannesburg. It has a magnificent harbor and is certain to be a city of large proportions. Its railway will connect it with the developing railway system of the continent. A business man of that city places at my disposal \$7,500 to begin the work among the white people. Beira is five hundred miles up the coast. A few years ago there were a few small houses; now there is a thriving town of several thousand, eleven hundred of whom are Europeans. There is neither church nor Christian services. This is the ocean port connected by railway with Rhodesia, and is also destined to be a large and wealthy city, and forms another unoccupied strategic point for the kingdom of Christ in Africa. I have been urged to send a man to this center. Stalwart men cried like children as I preached to them in the hotel, dining and bar rooms.

FOUNDATION LAYING IN NEW AND OLD UMTALI IN MASHONALAND.

Two hundred and twenty-five miles by rail from Beira, in a healthful mountainous region, we reach the town of New Umtali, in Mashonaland, Rhodesia. This town is but four years old, and numbers 600 European inhabitants, lies 3,500 feet above the sea, and is in the midst of a large gold-bearing country.

The donations from the British South Africa Company for mission work in Masho-

naland, East Rhodesia, include in New Umtali four valuable lots within the town for school and church purposes, and a pledge of twenty acres in the suburbs when larger grounds are needed; an appropriation of \$2,000 a year for the support of a school among Europeans which, with the \$1,000 received from students' tuition, guarantees the local support of the institution; and also \$5,000 are assured when a school building is to be erected. The school is equipped with the best American desks, and for a year and a half has been doing excellent work. From this grammar school will grow work of higher grades as may be needed, and here also in the future should be an institution for the training of missionaries on the ground for our work in Africa.

Over a pass eight hundred feet high, into an adjoining valley, we come into the great landed estate which has been donated to us for industrial mission work among the natives. The gift includes 13,000 acres located in a series of valleys as beautiful as those of East Tennessee. The estate measures eight miles and a quarter one way, and six miles and a half the other. Two rivers run through it. The plateau of valleys is thirty-five hundred feet above the sea, and the hills and mountains rise from a few hundred to fifteen hundred feet higher. On one edge of the estate, at the foot of the highest mountain, are twelve buildings which are included in the gift, all of them built of brick, with corrugated iron roofs and verandas. The buildings cost over \$100,000, but \$60,000 would be a fair estimate of their present value. Schools of carpentry, blacksmithing, and agriculture have already been inaugurated. The masters' and servants' laws of Cape Colony, which represent hundreds of years of experience in the treatment of the natives, have recently been made applicable to Rhodesia, and, under these, young native children and boys can be apprenticed to the Mission. A young children's home has been opened, gardens and orchards have been fenced and planted, and a herd of stock numbering two hundred is already on the estate. Several hundred dollars are represented by farming implements, wagons, and tools of various kinds. We have two missionaries on the ground in New Umtali, and five, with several helpers, at Old Umtali.

It is my desire that the General Conference should authorize the division of the Congo

Mission Conference, the work of which is in two distinct parts—that in Angola, on the west coast, and that in Portuguese East Africa, on the east coast. The distance between these sections of the continent is so great that it is impossible for the workers to come together in annual session. My request is that the work on the west coast be organized into the West Central Africa Mission, to include the work on the west and south of the equator. Also that the work in Portuguese East Africa and Mashonaland be organized into the East Central Africa Mission, to include the work on the east and south of the equator.

Studied by statistics, the work of the Methodist Episcopal Church in Africa may not be large. First in the plans of the Church for foreign mission work sixty-seven years ago, compared with other continents, it has been last in results. But a new day has dawned upon Africa as a continent, in the removing of obstacles and preparing the way of the Lord among its millions. A new day has also dawned upon America in its relations to world-wide responsibilities, and, in this larger America, the Methodist Episcopal Church stands a chief factor for aggressive Christian work at home and abroad. Our well-defined centers of operation in Liberia, in the regions south of the Congo, in Portuguese East Africa, and in Rhodesia will have, may we not hope, a new and larger and permanent place in the administrative policy and heart of the Church.

In America our Negro people are rising to a profound conviction of duty to the land of their forefathers. That conviction will be intensified, directed, and utilized. Bishop Gilbert Haven said when in Liberia in 1876: "Africa in America will be solved by America in Africa." The greatest factor in the uplift of any man or people is an overwhelming conviction to help in the uplift of others. Africa in America must rise with mighty faith and lay hold of Africa beyond the seas. For the first time in fifteen hundred years Christian missions have an open way and a fair chance in Africa. Europe has not only divided the continent politically, but will give it good government and develop its God-given resources. This means that the continent is in the grip of Christendom, that the power of Mohammedanism is broken, and that barbarous heathenism will pass away.

REPORT OF BISHOP THOBURN OF INDIA.

To the General Conference at Chicago, May 10, 1900.

THE four years which have passed since the date of my last report have been years of sore trial and dark portent in many



BISHOP THOBURN.

parts of our great field, bringing with them conditions which have not been favorable to the present progress of missionary work. Four years ago a sore famine was impending over extensive portions of central and northern India, while the pestilence which walketh in darkness

was beginning to pursue its devastating course in Bombay and western India. The famine came, did its relentless work, and passed by. Meanwhile the plague which first appeared in Bombay has slowly but persistently pursued its stealthy way until it has become firmly established in nearly all the seaport cities and towns, and is spreading widely among the villages of the interior. We had hoped that, with the disappearance of the famine three years ago, a long series of years of plenty was before us; but instead of this the closing year of the century has witnessed another visitation of this terrible scourge, perhaps on a wider scale and in a more serious form than has been known during the last hundred years.

These extraordinary calamities have in various ways interfered with the normal progress of our missionary work in many parts of our field. A great famine is an awful visitation at best, and all missionaries who are providentially located in districts visited by it can do little else than spend and be spent in ministering to the starving and the dying. The poorer people in remote places become scattered abroad, and many of them never return to their homes. In this way it is estimated that several thousands of our converts disappeared from their homes in the famine of three years ago. Some of these have turned up elsewhere, but of the majority no trace has been found. At the close of that famine our missionaries were left with 3,000 orphans under their care, as so many wards of the mission. What such a responsibility means can

hardly be appreciated by persons living on the opposite side of the globe; but it may help you to realize the gravity of the situation when I remark that our orphanages in Southern Asia contain more children than can be found in all the other Methodist orphanages of the world.

As an illustration of the sudden arrest of our work caused by a great calamity of this kind, I may mention the case of Gujerat, a province lying north of Bombay and containing 10,000,000 of people. It was at a village in this province that Bishop Foss and Dr. Goucher baptized 225 persons at a single meeting during their visit two years ago. At that time our work in that region was new and full of promise. No famine had visited the province for one hundred years. Inquirers were heard of in many places, and our missionaries indulged the reasonable hope that for many years they would be able to gather in at least one thousand converts every year. But both plague and famine have invaded the province, and now the strength of the missionaries is not equal to the new strain which these calamities impose upon it. The purely missionary part of their work has not wholly ceased, but in the nature of the case all else must become secondary to the extraordinary obligation which the famine and the plague impose upon the workers. For nearly a thousand miles to the north and northeast, and another thousand miles to the south and southeast from the spot where Bishop Foss was so profoundly moved by the spectacle of an eager people enrolling themselves among the disciples of Christ, the dark advance of sore famine has overshadowed the land.

We are stronger to-day in all the essential elements of strength than we have ever been before. Our Methodist community now numbers 111,000 souls. Our Church membership, including probationers, numbers over 78,000 persons. Our Sunday school host is 92,000 strong, divided between 51,000 Christians and 41,000 non-Christians. Our 315 Epworth Leagues enroll nearly 12,000 members. Our schools of all grades contain 32,000 pupils. Everyone of these items indicates a numerical increase, and taken together they indicate the presence of a vigorous Christian organization in Southern Asia, animated by a genuine Christian

vitality and prepared for noble achievements in coming years. We have 156 Indian members of Conference, 556 local preachers, and 695 exhorters. Nearly all of these so-called local preachers and exhorters give their whole time to the work of preaching. Woman's work is nobly represented by 74 missionaries of the Woman's Foreign Missionary Society, 105 assistant missionaries, 83 wives of missionaries, and a whole host of Bible readers and other native female workers.

The open door which God first set before us, especially in North India, remains wide open still. If we are baptizing fewer converts than formerly, it is solely because we have discovered that we cannot provide nurture for 20,000, or even 10,000, tender babes every year. In many other parts of the empire other doors are opening, so that practically the opportunities before us are boundless. To meet such an emergency we should select scores, and even hundreds, of young men, and put them under training at once, so that they may at the earliest possible day be prepared to enter upon the great work of training these coming multitudes in the first elements of Christian truth and the first rules of Christian living. At present we cannot attempt anything further in this direction without adding to financial obligations, which are already too heavy to be borne.

Permit me to state what was the plan which Dr. Durbin approved when it was first decided to establish a mission in India. Dr. Butler selected a field containing about 40,000 square miles and 17,000,000 inhabitants, and proposed employing 25 missionaries in the new mission. Dr. Durbin approved the plan and fixed upon \$50,000, one fifth of the entire income of the Missionary Society at that time, to support the work. But to-day our field includes a land surface of 2,000,000 square miles instead of 40,000, with a population of 360,000,000 instead of 17,000,000. If \$50,000 was a fair estimate for the support of the original mission, we should now be receiving more than a million dollars a year in support of what has become the largest organized mission in the world.

In the nature of the case, all our missionaries may be expected to become expansionists, in the missionary sense of that term. We have often been told to restrain our ardor, and not to add to responsibilities

which are already beyond our strength, but it seems impossible to resist a law of life. We might almost as well try to make living trees cease to grow as to reverse a law of spiritual life, which ever seems to prompt a living Christian organization to move onward. Four years ago I stated in my report that our brethren in Southern Asia were preaching in 16 languages, and would probably be preaching in 20 before the close of the century. The century has not yet closed, and now throughout our vast field, from Quetta in Baluchistan to Manila in the far East, these tireless messengers of Christ are preaching in 25 languages. Two of their number have been set apart for the exclusive work of translating the Scriptures into oriental tongues, and in the future we may expect heavy demands to be made upon us for this and other kinds of literary work. One of our presiding elders in Malaysia has crossed the boundary line into Siamese territory, and we have received urgent invitations to send missionaries to Bangkok, the capital of Siam. For this advance movement I am not personally responsible, for happily the boundary line had been crossed and a Methodist church organized within the territory of Siam before I heard of the movement.

But our most noted advance has been to the new American possessions in the far East. By the action of the last General Conference these rich and beautiful islands had been included in the Malaysia Mission Conference, and accordingly as soon as they had been formally ceded to the United States, Bishop Andrews and Dr. Leonard, acting in behalf of the Missionary Society, cabled to me a request to proceed to Manila and carefully examine the situation. For more than a dozen years God had been turning my thoughts in that direction, and it was with a thankful heart that I set out upon that voyage. My stay in Manila was brief, but I secured a theater and began preaching, and before leaving made arrangements for permanent religious services. I also took steps to open a place both for religious meetings and public resort for our soldiers. During the year this provisional arrangement, although attended with many difficulties, received God's blessing, and when I returned two months ago I found not only a good work among the soldiers, but over eighty Filipino probationers in our Church, with four or five well-attended preaching

places among the natives of the city and suburbs. Owing to ill-health, I had brought Dr. F. W. Warne with me from Calcutta, not only to do the preaching, but to take my place in everything except my purely official duties. God blessed this good brother's labors, a revival began, and although a delegate to the General Conference, he cheerfully remained behind to carry on the work for a few weeks, while I proceeded on my way. A recent letter from Brother Warne states that we have now an American church in Manila with 50 members, a Filipino church with 200 members, and weekly services attended by about 600 Filipino adherents. Four ladies represent the Woman's Foreign Missionary Society, and active work has been commenced among the Filipino women. We have also a small but hopeful band of Chinese Christians, and in the early future hope to have a vigorous Chinese work among the large Chinese population of Manila.

A few hours before leaving Manila I had the pleasure of ordaining the first Protestant Filipino preacher ever admitted to the Christian ministry. In order to provide for this extraordinary emergency, I cabled to Bishop Vincent, through Dr. Leonard, to have the brother admitted on trial by the South Kansas Conference, elected to deacon's orders under the missionary rule, and transferred to the Malaysia Mission Conference. A prompt response enabled me to place an intelligent pastor over the Filipino converts and thereby greatly strengthen the brave company of those who had come out from the house of priestly bondage. In that hour of need I felt devoutly thankful that I served a Church which had a flexible economy.

Our Central Conference, which, as authorized by your body, now meets every two years, at its last session adopted a resolution in favor of hereafter holding only one session every four years, and I trust that the authority asked for to make the change will be granted. A request will also be presented asking that the Province of Burma, which now forms a part of the Bengal-Burma Conference, may be constituted a Mission Conference, and I hope that this request will be granted also. Burma, when independent, was an empire in itself, and both its geographical extent and its remote situation entitle our workers in that province to a separate organization.

The financial stringency under which we have struggled for the past twelve years still continues; but now that India has adopted a basis for a stable currency, there seems ground for the hope that in the course of a few years our finances will be placed upon a more satisfactory basis. For ten years or more the Missionary Society has not made any grants for real estate in our field, and it should surprise no one to learn that, in consequence, debts have accumulated to a serious extent. At the same time the steady expansion of our work has created a demand for buildings of various kinds—mission houses, schools, colleges, publishing houses, orphanages, and other enterprises, such as are inseparable from all mission work. By a wise forethought, and no doubt prompted from above, the Missionary Board some time ago decided to appeal to the Methodist public for the sum of \$2,000,000, being one tenth of the whole amount of the Twentieth Century Fund asked for by our bishops, and the same proportion as that designated by the English Methodists to be applied exclusively to mission work in foreign lands.

In view of the present condition of all our foreign missions, and the extraordinary demands which so many large and expanding fields must soon make upon the Church, this call of the Missionary Board seems peculiarly providential. Our people generally, and even many of our responsible leaders, do not seem to take note of the rapid strides which our foreign missions have been making in recent years. No other Church in Christendom has advanced its lines so rapidly, and no other Protestant church is attempting to occupy so many fields in foreign lands as our own. It will be absolutely impossible for us to hold our present ground, much less to make further progress, unless our resources can be largely increased within a very few years.

The visit of Bishop Foss and Dr. Goucher to our field two years ago, supplemented by the fortunate presence of Bishop Joyce in pursuance of the plan of a coordinate administration once in four years, was an occasion of sincere pleasure to our missionaries, forming, as it did, a delightful episode in our ordinary routine. Bishop Foss endeared himself to our people by his kind and affectionate intercourse with them, while his ministrations and counsels were not only appreciated at the time, but will be gratefully

remembered for long years to come. We especially appreciate the splendid service which these two honored brethren have rendered to our cause since their return to the United States. As a means of maintaining a close affiliation with the home Church, and especially of increasing the interest of our people in their foreign missions, visits of this kind cannot but prove of very great value.

But while placing the highest estimate upon such visits from the home land, I owe it to all our brethren in India to say to you, with all possible frankness, that such visits, even if increased in number, hardly touch the question of missionary superintendency. This question, which seemed to us of vital importance four years ago, has now assumed a phase which makes action, at your present session, an imperative necessity. For four years past I have worked up to the full measure of my strength, with the disheartening consciousness, all the time, that I was not doing one half, perhaps I should say one fourth, of the work for which I had been solemnly set apart. Next year we shall have five Annual and two Mission Conferences, and about thirty District Conferences, with an equal number of Woman's Conferences, and all of these a bishop ought

to attend. We have 1,251 regularly enrolled members of these District Conferences, all of whom are, in reality, traveling preachers, pursuing courses of study, and devoting their whole time to preaching. In addition to these, we have 848 unclassified workers, who attend the District Conferences, and help, in lowly ways, to serve the mission. Many of these District Conferences cover territory as large as one or more American States. I have not been idle during the past twelve years, and yet I have not been able to visit some of these districts more than once or twice during the entire period.

Now, dear fathers and brethren, permit me to say that you should either give us a strong enough force to work our ecclesiastical machinery, or else change the system. When John Wesley gave our fathers their charter of independence, he selected two superintendents to serve the wants of less than 15,000 members living in a narrow fringe of territory along the Atlantic Coast; and surely my request is extremely moderate when I ask for two colleagues to help to administer the interests of a work vastly more extended, and in a dozen ways more complicated than any work of any church in the United States even at the present day.

MISSIONS TO FOREIGN PEOPLES IN THE UNITED STATES.

BY REV. CHARLES H. JOHNSON.

THE citizen of the United States has been confronted now for many decades with a spectacle which has never in like degree or manner confronted the citizen of any other country. Through the gates of his nation he sees a mass of individuals, foreign in speech and custom, pouring into the national domain.

While it is true that migration is an old phenomenon in the world's history, no country has been the refuge of so many and so widely varying peoples as the United States. The "westward" tendency, so visible in the nations of the earth for milleniums, had a new way opened for it by the discovery of the Western Hemisphere. Whether this event may be called the beginning of the modern era, as some historians would have it, it was nevertheless of great geographical importance. The westward-flowing stream of humanity, checked on the shores of the Atlantic, was enabled by it to continue its westward flow.

At first the stream, like the waters in the vision of the prophet, merely "trickled forth;" but soon the few hardy adventurers and explorers were supplemented by the no less intrepid religious fugitives, and the stream began to swell. After the revolutions, the French and industrial in Europe, and the American on this continent, economic conditions set in, causing the stream to rise until in our day it has become "a river that could not be passed through."

Without going into further details, it may be sufficient to note that economic conditions as a cause of emigration have prevailed during this century. Disturbed or improved political and economic conditions in the Old or New World have caused the stream alternately to increase and decrease. Revolutions in Germany, famines in Ireland have been expulsive, and Dakota wheat fields have been attractive agencies. On the other hand, panicky conditions on this side, like those of the early 70's and of the

80's, and those from which we are just recovering, have caused the stream either to decrease or flow in the opposite direction.

As to numbers, the following concrete illustration of Bishop Fowler is better than copious and uninteresting statistical extracts. He says: "Within the last ten years a vast invading host has landed and entrenched, a host four times as great as the host of Goths and Vandals that overran and trampled down Rome. Since we came from Appomattox an army more than ten times greater than all the armies of the Confederacy has disembarked on our soil."

It is of interest and importance to note in this discussion the change which has taken place in the nationality of the newcomers. For a time the majority came from Ireland, then for a decade or more Germany, and the Scandinavian countries vied with each other in sending their citizens to us; but now the majority come from Russia, Hungary, and Italy. These names were almost unknown in the immigration statistics prior to 1870, and from 1870 to 1880 Russia and Polish immigrants numbered only about fifty thousand while during the decade 1880-90 their number increased to more than a quarter of a million. The same is true of Hungarians and Italians.

This change in nationality of immigrants has not made the immigration problem easier to solve. The vast difference in nature, character, and education between the immigrant from northern and north-western Europe and the immigrant from the southern and eastern Europe is so well-known that it needs no elaboration. In fact the immigration problem as a whole is not one which belongs to the past. Possibly the high-water mark of immigration has been reached; but there are still thousands of youths chafing in European countries under military and other restrictions, hundreds of families who believe that their fortunes are to be found in America, scores of parents, wives, and sweethearts who will be sent for in the years to come; and the moral forces of the country must be ready to receive them, and thus help the nation to solve the problem.

In the solution of the problem of transforming the immigrant the nation must have the aid of the churches. For legislative restrictions can hardly be framed that will cover the whole case. Even in the early days of New England religious restric-

tions were imposed with but slight success. In 1635 the Boston freemen voted that "no further allotments of land should be made to any newcomers but such as may be likely to be received members of the congregation," and in 1639 the General Court of Plymouth Colony censured the town of Sandwich because of the remissness of its committee "in receiving into the town many inhabitants that are not fit for church society," and made the admittance of all inhabitants in future conditional upon the approbation of the pastor of the church. Such restrictions would hardly find favor in our day. On the other hand, restrictions which lay weight upon economic and educational requirements do not fit the moral side of the individual. In view, then, of the fact that all legislative enactments must of necessity fail to cover all sides of the question, and the further fact that the entrances to our country are so many, and the watchers notequally scrupulous, it must be apparent that the state must have the cooperation of the religious forces of the nation in its work of assimilation. This will be more clearly evident when we consider the various classes of foreigners who come to us.

In the first place, there is a religious immigrant. Thousands come to us from Christian homes. Their childhood has been spent under Christian influence, and, from the moment they left the parental roof, the prayers of godly parents have ascended for the boy and girl in the far-off America. How dangerous is the freedom from home restraints. New environment, new temptations, more money to spend, no religious admonition except the occasional letter from home, have caused the spiritual death of many a young Christian. Then there are many Christian families who come to this country and wish no one to look after their spiritual welfare; they become wholly engaged in the struggle for wealth, and the resultant failure or success finds them far from the religious state of mind which was theirs upon their departure from the old home.

Others meet a different fate. Ignorant of the religious customs and eager for spiritual communion they become the prey of the religious quack of whom our country has such a plentiful supply. With these newcomers are children whose future religious life will be largely molded according to the spiritual conditions of their parents.

Here is a work of preservation, a work of shepherding the sheep of the Great Shepherd, a work which the nation, as such, cannot do—a work which if it is to be done must be carried out by the Christian Churches of the country.

But not only must the Church attempt to preserve the religiously inclined immigrant, it must also aid the nation by enlightening the ignorant immigrant. Thousands come annually to whom the traditions, and customs, and privileges of our peculiar system of government are entirely foreign. In a short time they are given the right of suffrage. It cannot be expected that they shall know how to use their privilege instinctively. The politicians recognize this, and Richard Croker says it is the mission of Tammany Hall to educate the foreigners in political duties.

Miss Jane Addams, who has labored for about ten years in one of the most foreign districts of Chicago, has said: "The standard of the political leader suits his constituents, but the effect upon their ideals is most disastrous. They see the saloonkeeper as the powerful politician and draw the conclusion that the two go together. The immigrants and their children obtain false ideas of the qualification for success in a free government."

The much-discussed "problem of the city" is to a large extent the problem of the foreigner. More than fifty per cent of the immigrants of 1897 settled in our Eastern cities, and Dr. Carroll estimates that thirty-five per cent, all told, of the population of the 16 leading cities of the country are still foreign in language and custom.

The Christian Church in its work of educating the masses should not allow the hysterical cry "no politics in the pulpit" to deter its teaching civil as well as personal righteousness. It must aid to counteract all foreign tendencies, it must inspire to Christian patriotism, it must instil into the mind of the stranger that this is a Christian country, and that we desire no Continental Sabbath. It must hold forth the duties and responsibilities of Christian citizenship, and proclaim the warning of Washington that "liberty cannot exist without morality, or morality without religion."

"There are sections of our cities," says a late missionary appeal, "where the people are as foreign and as hostile to the spirit of our institutions as are the regions from

which they come to our shores. These people must be educated and christianized or they will prove a menace to our institutions. Self-preservation, if no higher motive, should lead us to seek by every means in our power to bring these masses under the influence of the Gospel of Christ which is the Gospel of peace."

This work the state cannot do, but the Church, through its missionaries and through its religious writers, both of whom are not, or should not be, biased by partisan motives, can aid in civic and social reform. "While the principles of right conduct," says Professor Small, "are taught in some degree in the schools, the churches, directly or indirectly, are a chief means of that moral discipline which forms within the individual a standard and discovers a sanction that guides him in his relation with his fellow-men."

But the Church has, besides its preservative and educational work, still another duty to perform toward the immigrant—a duty which the State cannot perform. It is the redemption of the vicious emigrant. As is well known, our country has been imposed upon by other nations, and they have made our land a dumping ground for their social refuse. "Fenians, the apostles of dynamite from Ireland; secret societies from Italy, whose gospel is murder and brigandage; nihilists from Russia and socialists from Germany, driven forth almost at the point of the bayonet by their own governments," have found an asylum in this country. Add to these a large number of "prodigal sons," wards of charitable institutions, and ex-lawbreakers, and we have a goodly army of individuals hating laws of every description, and constituting hotbeds of iniquity.

Their influence is seen in all the great riots in this country, from the draft riots of 1863 in New York city—when no American dared to display the colors of his country without risking his person and property—to the anarchistic outbreaks in Chicago and the Italian troubles in New Orleans. They hate the Church as much as they hate the State. There is the creed of Johann Most—that "the Church is bad, thoroughly bad: a bulwark of privilege, in Europe of dynasties, here of plutocrats."

Penal statistics show that, excluding those of unknown parentage, the foreign element constitutes 56.81 per cent of the prison population of the country. Three

fifths of all the paupers supported in the almshouses are either foreign born or their immediate descendants. While wise and well-enforced legislation will do a great deal to decrease the numbers and the influence of this undesirable class of foreigners, the Church must cooperate in the redemption of the slum, and especially the children of the slum. President Cleveland once said, "No matter what I may do, no matter what Congress may do, the only power that can raise the Indian is the power of Christianity."

But does not this wholesome doctrine apply to the benighted and depraved of every nationality? Much has been done and will be done by the application of sane and adaptable methods of reform, but along with these reforms, and along with beneficent legislation must go the Gospel of Jesus Christ. "The remedy for social discontent and dynamite bombs," says Professor Ely, "is Christianity as taught in the New Testament."

How hard this field is to cultivate only those brave souls know who have faithfully labored in our large cities. Possessing none of the enchantment which distance lends to mission work in far Cathay it is nevertheless a field of the greatest importance to the future welfare of our social structure.

Of course all mission work among foreigners requires outlay of missionary funds. The ecclesiastical systems of the Old World have not educated the people to free-will offerings. Many, perhaps the most, immigrants are poor in the things of this world, and many are not sufficiently interested at first to voluntarily support a mission.

It is also necessary that the work be carried on, in the majority of instances, in the tongue of the people desired to be reached. Only one who has been a stranger in a strange land can appreciate Goethe's exclamation, "O, sweet voice! Most welcome sound of mother tongue in a foreign world."

How it has thrilled thousands of immigrants to be met at the port of New York by a copy of the New Testament in their own tongue!

"Tis said that the exile who chanced to hear
In the land of the stranger his own native
tongue,
Or some strain that in childhood delighted his ear,
Tho' he listen with rapture, yet weeps o'er the
song."

If it is a part of the missionary work of the Church to send religious teachers and literature to foreign lands, it must be equally a part of that duty to supply the foreigner away from home with the same blessing. Seldom, if ever, will a believer be edified, or a sinner converted where the service is in an unknown tongue. "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?"

Likewise, if the Christian minister utter not by the tongue words easy to be understood, how shall it be known what is spoken? It matters not how eloquent the preaching or how attractive the service, the English-speaking churches cannot gain the attention of men and women who neither understand the one nor comprehend the other. The Church can well afford, in this matter, to follow the example of the children of darkness, who see to it that *their* ideas are presented to these people in a way to be easily understood.

There are naturally many details in the carrying on of this work which must be accommodated to the environment. Dr. S. P. Cadman has said that in missionary work among the poor and foreign element of New York city "the Protestant clergy often found that ordinary church methods, which are more or less successful in other great centers, did not furnish the desired results here."

The Olivet Memorial Church of the New York City Mission, which is situated in a German population, has the entire work of the church divided into two parts—the English and the German. It carries on institutional church work and has also Armenian services. Some missions have duplex services in English and Italian, one has quadruplex—English, German, Chinese, and Jewish.

The University Settlement, of which the Epworth League House of Boston is a striking example, and the Deaconesses, of whom the Secretary of the City Charities Organization of New York says, "They are the best workers among the masses," are all to be, and even are now, factors in the accomplishment of this great work. In rural districts and smaller communities, where foreign peoples abound, the problem of method is of course not so troublesome.

Already the churches are beginning to harvest the fruits of past labors among the foreigners. Around the altars of Metho-

Methodism to-day flock thousands of sons and daughters of foreign-speaking Methodists.

If anyone should doubt the value of this branch of Methodist endeavor, his doubts must surely disappear by a personal investigation. Speaking in sixteen different languages in this country Methodism is endeavoring to solve the problem of the foreigner. The work among the Chinese and Japanese on the Pacific coast, where the Methodist and Presbyterian missions exposed and destroyed one of the blackest slave markets in the world; the Bohemian work, with its churches in Chicago, Cleveland, and other centers; the Spanish, Portuguese, French, and Italian work of the Eastern States; the hundreds of German, Swedish, Norwegian, and Danish societies all over the land are a part of Methodism's contribution to this matter.

And as we listen to the songs of praise rising from the redeemed multitude "in a magnificent symphony upward to the throne of God," and hear them, in their own tongues, speak of the wonderful work of God, we must feel that the sums appropriated and the efforts directed in the domestic missions among foreigners have been wisely invested.

But there has also been an indirect result. The successful Methodism of Germany, Switzerland, Sweden, Norway, Denmark, and Finland were founded by natives of those countries converted in missions in this country. Men converted in the Italian missions of Philadelphia, Chicago, and Boston

have organized Methodist societies in their native towns in Italy, and Portuguese converts from New Bedford, Mass., have been successful workers in the West Indies.

The salvation of the foreigner is worth every effort which the Church can put forth. While the Old World has sent us much that has been worthless it has sent us much that has been valuable. The brawn of the German and the Scandinavian has felled the Northern forests and developed the Western prairie. In the hour of the country's need the foreigner has stood loyally by her side. One third of the Northern force in the civil war were foreign born, while many more were of foreign parentage, and in our latest war, that with Spain and its heritage in the Philippines, the man with the foreign name has been everywhere in evidence. In civil life we find him filling positions of great honor and responsibility, his sons and daughters filling the universities and schools. Happy the Church which, recognizing its opportunity, has sought to win them for Christ.

For many years the largest per capita contribution to missions in Methodism has come from the German and Scandinavian Methodists.

They are worthy of all our efforts to save, for Christ has died for them. His final orders to his followers for all times come down through the ages: "Go ye, therefore, and teach all nations; and lo, I am with you always, even unto the end of the world."

Concord, Mass.

CIRCUIT RIDING IN CHINA.

BY REV. EDWARD JAMES.

IT has been said that circuit riding is almost no more in America. Not so in China. Here it is in its early stages, and is attended by most of the vicissitudes and adventures, the picturesqueness, charm, and unexpectedness of early New England or Western times. Of course everything is deeply modified by the peculiar surroundings.

The first thought suggested by "circuit riding" is mode of travel, which in America was almost invariably horseback. Astride a reliable animal, the preacher traveled the highways or bridle-paths, with a few books in his saddlebags, and often improved his time reading while riding.

Along the Yang-tse we travel much by houseboats, of which our mission has three. Many stations are on canals, or small streams, back a few miles from the river bank; but some are many miles inland. The principal modes of circuit riding are by boat, donkey, chair, or on foot. In addition we occasionally travel by wheelbarrow, water buffalo, or jinrickisha. Compared with horseback travel all these modes are slow, some inexpressibly so.

Eliminating the time element, which, depending on the wind, is uncertain, travel by houseboat is comfortable. We take a Chinese teacher, or writer, a good supply of books, both English and Chinese, with a

few hundreds of copies, or portions, of Scriptures and tracts for sale and free distribution. The pantry must also be supplied.

Most stations are near enough so that one day's travel will take us from one to another; but sometimes we fail. Not infrequently we travel by night and preach by day. Arriving at a station by boat, we may have several other stations to visit overland. Then the donkeys are requisitioned. Such unprepossessing creatures; and such hard, unshapely saddles (if indeed we have any saddles at all). I went over my beast's head no less than three times in one day's ride.

Overland travel is usually very laborious, owing to roads and mode of conveyance. By chair, because of the incessant joggle, it is next to impossible to read; by donkey it is out of the question. Donkey riding is often positively dangerous. Country roads are mostly raised footpaths between rice or wheat fields, or the narrow ridge of a dike, or canal bank, with water and mud on one or both sides. In wet weather such roads are almost impassable, though too frequently we have no alternative. The writer has more than once reached his destination bedaubed with mud.

At this season—spring—country travel is most delightful. My heart was filled with pleasure on a recent trip. Ten days earlier I had been caught in a belated three-days' snowstorm, and had "eaten much bitterness." Now nature was smiling; the air was balmy and redolent with the perfume of a hundred varieties of flowers. Alas, we have few songsters in these parts; but, where the hunter seldom comes, rice birds, wild pigeons, and pheasants abound.

What a relief to get out of the dirt and din of crowded city streets into the country open and free. Wooded hills and flowery dells relieve the landscape as we ride mile after mile, now threading our narrow way 'twixt rice or wheat fields, now on the king's highway. One's heart bounds joyously in response to the challenge of awakening nature, and I could not refrain from quoting to myself, "Man made the city, God made the country," even though it be China.

In one day I rode donkey and walked thirty-five miles and preached twice, one spell on the street, next in a tea house in another town. Sometimes we preach in three

different places in one day. We try to arrange circuits so that each native helper will have two or more places to serve. Some have four or six places.

In this way the Gospel is carried to remotest villages. Generally speaking, country people are better material to work on than their too sophisticated city cousins. More moral fiber, more of "the flesh," but less of "the world and devil."

Nevertheless, the work done in cities, in our hospitals, schools, and chapels, powerfully affects the problem of the country. Hospitals are big guns to demolish prejudice. Schools are not yet so far-reaching; but in not a few towns and villages do we find families represented by a son or daughter in one of our schools. The city street chapel is quite a problem, but we are more and more convinced of its vast utility. Often have we met people in remote country places who first heard the true doctrine in a city chapel.

Country itinerating gives unexcelled opportunities for understanding the people. One needs a large and flexible vocabulary and a discriminating ear. He cannot pretend to speak all the patois heard, but if he speak good mandarin he can be universally understood along the Yang-tse and the adjacent country.

How many primitive and curious customs one sees, too, in the country. Not long since I met with two such, which, though you perhaps have already heard of, I had not seen before. Two pigs were feeding out of a stone trough, and on an adjacent block was placed a bundle of incense so that the smoke was blown over the animals. Inquiry elicited the reply that this would insure the pigs being healthy, fat, and weighty.

At another place I saw a rude little coffin in a desolate place, suspended, like a kettle, from three poles tied to form a tripod. The parents had lost several children in succession. It was supposed to be the same spirit returning with each child, to remain a few days, only to depart leaving the parents desolate, in punishment for previous sins. With its body given to such unhonored treatment, it is hoped that this spirit will not again trouble this unfavored home.

O Lord, let the light of thy truth, of thy Gospel's loving message, illumine this darkness.

Nanking, China.

SUPPORT OF MISSIONS BY HOME CHURCHES.

BY SAMUEL B. CAPEN, PRESIDENT OF AMERICAN BOARD.

(An Address made at the Ecumenical Conference.)

DURING the past few years there has been in this country and in England, under some of our missionary boards, a growing tendency for the stronger churches at home to have their own representatives upon the foreign field. Some have challenged the reason for the plan, and have prophesied that it would not be permanent. There is a necessity for large gifts for missionary work which cannot be attached to any special field. Nor ought a group of home churches to be allowed the entire care of a station on the foreign field. Other churches might have one of their own number at, or other interest in, this particular station, and would therefore seriously and reasonably object to being deprived of some share in the support of that field. An unusual and often unhealthy climate, and the great pressure of work, often make it necessary for the missionary, either for his own sake or for that of his wife, to return home for rest. The church then feels disturbed because its representative is away on a furlough, and hesitates about paying the salary. It still remains true that there is a work to be done by individual churches in assuming the support of individual missionaries.

One of the greatest needs of the present hour is to enlarge the gifts of our churches. We no longer ask for more men, for they are offering themselves in large numbers. What we need and what we pray for now is the money that shall enable us to send the men in through the open doors to the work which presses to be done.

How, then, shall we enlarge the gifts? I reply, by increasing the number of the givers. We are all painfully aware of the fact that only a portion of our church members are really and thoroughly interested in foreign missions. We want to reach those who are indifferent, and one of the best ways to do this is to make this work more personal by giving the individual churches their own specific and definite work. It will accomplish this in four ways:

First. It makes the missionary problem seem more capable of solution. It is no answer to say that this is unreasonable, and that, in the light of what has already been accomplished, they ought to have more faith. We have an illustration of the old

maxim "divide and conquer." The last few years many men in our churches who have hitherto held aloof from foreign missionary work have been touched by this consideration and are beginning to be interested and to show their interest by their gifts.

Second. It will reduce the waste of money. A pastor of one of our strongest churches, whose gifts to foreign missions have been very small, told me recently that the men in his church gave away a great deal of money, but they liked to give it to things they could see.

Third. The indifferent are reached by this individual church plan of work, because they become interested in some person who, in a very definite and real sense, is their representative at the front. This personal touch is the strong bond that will lead men to sacrifice almost everything in their devotion.

Livingstone went to Africa. But his regular work excited very little interest until he plunged far into the interior. Then the world became interested in him as a man. Stanley followed and the world followed Stanley, until as a result we have the wonderful story of the Central African Mission. In a similar way, the individual church is to have its heart go out in love to some man or woman who is fighting the battle for it. Letters are to go back and forth: once in a few years the missionary will come back to the home church. Little gifts for special objects will be sent out, and the personal bond will grow stronger and stronger.

We have not begun to use in our churches as we ought the enthusiasm which can be kindled by love for some brave brother or sister who, against odds, is fighting our battles for us. A pastor wrote me recently that the agent of a children's society came to his church, bringing with him a little one who needed a home, and this, he says, "touched my people to a measure of practical sympathy more than I have been able to do for any missionary enterprise during my three years of ministry." Why? Because the people saw and felt that here was a real need.

Fourth. The indifferent are to be reached by this new plan of a definite responsibility, because they will become more intelligent.

Ignorance in our churches is the mother of much of the present indifference. What many in our churches need is not more appeals, but more facts. When our churches become interested in some missionary at the front, they are going to study the field where he is placed. They will know the conditions of the people, what they believe, how they live, what the gains and losses are. We shall have an increasing number of intelligent Christians, and they will become interested not only in the missionary, but in the field which he is occupying as their field. As they eagerly read papers, magazine articles, and books which tell of Hawaii, Puerto Rico, and the Philippines, so they will have a new interest in every word of intelligence that comes from the parish abroad.

I give you an illustration which proves the truth of that for which I have been arguing. It is of a church in a neighborhood where the church-going habit is greatly neglected. The church itself was started a few years ago as a mission enterprise and almost all its members are poor. Its gifts

a year ago for the American Board were but \$70, but last autumn a young lady who had grown up in the church gave herself to the foreign missionary work. At once, out of love to her, these people in their poverty subscribed the whole \$500 needed for her support.

In developing the new plan of "Individual Churches" supporting "Individual Missionaries," intelligence will take the place of ignorance, and interest will conquer indifference. The plan ought not to be despised even if it were only a wise method of providing more money for saving men who need Christ, and the education and civilization which Christ always brings. But it is a plan which will permanently educate the church, young and old, in the grandest work of the century. Give to churches, as far as possible, some definite parish in heathendom; let the wealthier churches not only give to the general fund, but also have a foreign pastor besides, and soon darkness will everywhere disappear in the light of the cross.

A MISSIONARY'S SUGGESTIONS ABOUT MISSIONARY INTEREST.

BY ROBERT CASE BEEBE, M.D., OF CHINA.

WHILE visiting different churches in this country, I have been impressed with the fact that missionary interest, as a rule,



R. C. BEEBE.

is commensurate with the missionary information possessed. The missionary interest and information possessed by some of our preachers is marvelous for its infinitesimal character, while the real interest and knowledge of mission problems and work that others have is extremely gratifying.

One loses a great deal who does not take in the world-wide reach of Christ's commission to his Church and that the live church

will not only *begin* at Jerusalem, but will go into every nation with prayer and effort.

It is sad to find so many churches, when missions are spoken of, harking back to our duty of beginning at Jerusalem, when their roll of membership looks as if they would never get a good start in any such beginning as Christ contemplated.

I believe the fault largely to be with the pastor. It is his duty to be alive to the interests of the church and be informed as to the work it is doing. It is his duty to do his utmost to interest his people in efforts to save sinners and bring this lost world back to Christ. Missions mean revivals, the salvation of souls, and the hastening of Christ's kingdom.

What cause can be of more importance? And yet when one speaks of foreign missions there is some peculiar subtilty of the human intellect that causes the word *foreign* to overshadow every other thought to such an extent that the cause seems to be something foreign to personal interest or responsibility.

On the other hand there are pastors who are themselves interested and desire to in-

terest their people, and to these I wish to offer a suggestion.

To secure the interest of the membership of a church they must become informed regarding mission work, and if we can interest them while we are giving them the requisite information we are pretty sure of accomplishing our purpose of securing a fairly permanent and desirable interest in missions. I say desirable, for the only desirable interest is an intelligent interest. Enthusiastic spasms of interest are not desirable, as they are dissipating and demoralizing.

I would suggest, then, a continuous campaign with a program including the whole year, not so obtrusive as to cause opposition, but aggressive enough to bring before your people the whole parish of the Methodist Church and the work going on in it.

First, a Missionary Committee should be appointed with an earnest, intelligent young man or young woman as its chairman. This committee is to be the pastor's right hand in the work, and, as they strive to interest the church, they themselves, like the pastor, will become greatly interested and will carry the work and interest over into the term of a succeeding pastor and thus secure continuance. The lines of work should cover a study of all our mission fields and an acquaintance with all the work being done, and some idea of the *personnel* of each station. To this end some money must be invested so as to secure dividends for the Missionary Society. Maps can be secured at a moderate price that will show the world and mission stations distinctly. No church should be without these maps, for everyone, and particularly church members, should have a ready acquaintance with geography to keep up with the age and the progress of missions.

On one Sunday evening of each month the pastor should preach a *geographical sermon*; that is, present a popular discourse that is evangelical in its character and directs the interests of the congregations to some country where we have missions located.

How this can be made extremely interesting and instructive will occur to your mind without further suggestions. Then the prayer meeting of that week should be devoted to one or more of our missions located in the country which was the subject of the previous Sunday night's service.

The maps can here be used in a very interesting and profitable way. The Mission-

ary Committee should assist the pastor in bringing out the peculiarities of the field under study—the difficulties encountered there, items of encouragement, the kind of work being done there, whether educational, medical, street chapel, or itinerating, the membership of the native church, something about the missionaries stationed there, etc.

The committee can also assist the pastor in collecting missionary literature and in getting various ones to present the items of information at the meeting.

This committee or the pastor should commence a series of letters to *all* the missions of our Church asking for a postal card of items of interest from the one addressed. The name and address of all our foreign missionaries are published regularly in the *GOSPEL IN ALL LANDS*.

These letters will soon begin to bring in material right from the field that will add zest to the meetings and make the cause of missions seem more real and closer to the church than ever before. I advise the use of postal cards for replies (foreign postal cards costing two cents) because the busiest missionary can comply with such a request and the items received will be terse and interesting.

In addition, the committee should keep on the lookout for missionaries at home on leave, and get one, as opportunity offers, to visit their church and tell about the work on the mission field. Speaking as one of them, I feel sure that missionaries are very glad to do all they can to increase missionary interest and information in the church, asking only that they be not expected to incur the expense of travel and entertainment.

I have by no means mentioned all the possibilities of such a systematic course of study in missions, but perhaps enough to be suggestive of something more and better than depending on an annual missionary sermon or a yearly attempt to arouse enthusiasm up to a point of giving so as to secure the missionary apportionment. The missionary contributions of a church should not come through great urging and effort, but freely, easily, gladly, and regularly.

Lest it seem that I have made the foreign work unduly prominent I wish to point out that in contributing to our Missionary Society we contribute to home missions as well as foreign, and our home mission work should have a place in the program of the year as well as the foreign field.

MEN NEEDED IN FOREIGN MISSIONS.

BY ROBERT E. SPEER.

TWO wrong replies are constantly given to the question, "What kind of men are needed in the foreign mission field?" One is that any kind of man will do, and that good men should not "throw their lives away on the heathen." I have heard of theological professors even urging upon men of special power the superior need for them at home. The other is that none but intellectual giants can cope with the subtle philosophies and the keen minds of the East.

The right answer is that men are wanted who have the qualities of spiritual leadership. Among these qualities are good sense, open and comprehensive judgment, some measure of personal power, that tenderness of sympathy which may be called by many names, and a deep and true and prayerful life. Good sense is needed to show a man the course of action needed to secure an end, and the moments to strike; but so many new elements enter into the determination of such questions in a strange, new land, that men are needed who can see conditions and understand them, penetrate through situations, unraveling their tangles, and lay out constructive lines of procedure.

Men are wanted who have something within which of necessity leaps out to influence others. Feeble men who never led or influenced anyone at home are probably destitute of the power of personality which would enable them to influence or lead men abroad. Men between whose judgment and will there are no relations are probably unfit. The needed man is he of the positive opinion, deliberately formed, steadily and unwaveringly pursued and expressed in consecutive action. At the same time a man may be all this, and yet cold and unattractive. There is a tenderness of heart which is sister to a humble spirit like Christ's, and which yet is a very empress over men and makes its possessor a leader, while it robs leadership of its perils. But all these perils disappear, and personal power is magnified indefinitely by a life of single devotion and deep prayerfulness.

The best that the Church has at home is not too good for the foreign mission field. There is room there for all human talents. The opportunity for general human service in science, philanthropy, political study, and

all the branches of human interest and helpfulness; the need of men who can furnish the most powerful sympathetic ties between East and West, at a time when diplomacy and commerce are irritating and alienating; the establishment, organization, and direction of great national churches which are to surpass in membership all the present churches of the West; the intricacy and incalculable importance of the problems thus arising; the very existence of Christianity on its present foundations, challenged as to its exclusive claims by the ethnic religions—these are but a few of the reasons for the demand on the part of the mission field for the best the Church has.

On the other hand, it needs ever to be remembered that human history is not the product of the schools and the scholars, but of the lowly, the common man as well—of the man who knows the heart of man and can speak to it. And we easily exaggerate in our thoughts the superb reasoning qualities and the keen metaphysical power of the heathen. The average American is far more intelligent, better informed, keener in argument than the average Asiatic. Moreover, any Westerner is supported in Asia or Africa by the prestige of the West; though not a specially able man, he is treated as in some sense the representative of the West. The very position, moreover, with its responsibilities and new problems, and his representative capacity, act on him as military discipline on a soldier, and make of him a sharper and more reliant man.

Furthermore, we easily err in imagining that this world runs by reasoned argument and persuasion. It is not so with us. It is less so in the East, where custom rules life. As Pascal has said: "We must not mistake ourselves; we have as much that is automatic in us as intellectual, and hence it comes that the instrument by which persuasion is brought about is not demonstration alone. How few things are demonstrated! Proofs can only convince the mind; custom makes our strongest proofs and those which we hold most firmly; it sways the automaton which draws the unconscious intellect after it. Who has demonstrated that there will be a to-morrow, or that we shall die; yet what is more universally believed? It is, then, custom that con-

vinces us of it; custom that makes so many men Christians; custom that makes them Turks, heathen, artisans, soldiers." And the man who knows himself, and whose mind is clear, his heart kind, and his will strong, and who loves Christ, and is willing to go, will find a place awaiting him abroad—a place, too, greater than any he is at all likely to find at home.

A happy spirit and pluck, rather enjoying hardship, are two good qualities in a missionary. Coleridge Pattison wanted for his work "bright, cheerful, happy fellows." There is much to discourage. The air is full of despondency and hopelessness, the results of heathenism. And there are un-

doubted hardships—the necessity of absence from home, discomforts in itinerating work, constant contact with the putrid life of non-Christian lands. Men who are blue of disposition, and who instinctively run rather than fight, will have an uncomfortable time.

But the needed thing is that a man should be Christ's—surrendered to him, passionately devoted to him, subject to his mind. That is the supreme qualification, and the man who has not this may be able to do many things, but he will not be such a missionary as a man of humbler gifts who yet has this greatest gift of all.—*New York Observer*.

GODLY JAPAN.

NOT Godly, but godly. Some time ago in conversation with a young man, I asked him what he expected became of his friends and ancestors when they died. He promptly replied that they became gods. I asked him what these gods ever did in the world. Did they create the earth and sky and sun and stars, etc.? No, they did none of these things. Did they ever save a man from sin or help to purify his life? No. Then I said, "Do you expect to be a god when you die?" He replied that he certainly did. Such, I think, is the candid utterance of the average, typical Japanese mind. Thank God, we had the pleasure of leading this particular young man to Christ and baptizing him.

Japan claims eight millions of gods. Everything, from the emperor in his palace to the mice in the peasant's cottage, are in the catalogue of gods. We speak of enlightened Japan, and yet the emperor is a firm devotee of Shintoism: worships dead soldiers and heroes and ancestors: has several wives: supports heathen temples: and has no regard for God's laws. The Japanese count as a national glory what I count as a national shame—that the emperors' line has never been broken from the first emperor, about B. C. 600, to the present time. Each succeeding emperor has been the son of the preceding one. Why is this a shame? Because it was only maintained by *adhering to polygamy*. There are several newspapers in Japan printed in English and controlled by Japanese. These papers always capitalize the personal pronouns when speaking of the

emperor. Thus they deify him and he never objects to it.

If I didn't believe I were in God's line I wouldn't live in Japan for \$10,000 a year. There's too much god here. It's an eyesore, and a heart scarecrow, and a spiritual emetic, and an instigation to disgust, and a barrier to civilization, and a friend of shame, and a cloud on the mind. The novelty of heathendom lasts about twenty-four hours, when it gives place to heart-aches and soul-shrugs.

You look at Mt. Fuji and you see a god; you look at the sun and you see a god; you look at the horses, foxes, birds, fishes, and you see gods. There are gods on the god shelf in every house; there are gods by the wayside; gods in the temples; gods in the graves; a god in every animal, and a new god with every funeral. There is a god to attend you while you eat; another while you sleep; another while you steal; another to sanction your adultery; another to help you cheat in business; another to heal your sore eyes and feet; another to save your children. There are devil gods, and rice field gods, and scolding-wife gods, and fortune gods. A god in the kitchen, a judge of hell, a woman god, a god to lead you to paradise.

The other day I visited a Buddhist temple and behind the temple was an artificial pond in which there were many fish. In the middle of the pond stood a stone god, and when I asked the priest why the god was there, he replied that the god spoke to the fishes occasionally, and thus enabled them to grow and live.

A few months ago a thief broke into a house in Nagoya and stole several articles, and the next morning those articles were found up in a tree away outside of the city. The priests reported that the stealing had been done by a certain god that was noted for tricks. When we were building our cottages here, one of the contractors told me he would worship me if I would make him an extra payment at a certain time. Brother U. G. Murphy, while preaching in one of his chapels, was worshipped by an old woman and was obliged to stop her. Take a few pennies and go to the stores along the street, and you can buy a pocketful of gods. Leave your order with the carpenter or stone mason, and he will make you any kind of a god you want.

One moment you feel like taking a sledge and smashing every idol you see; the next moment you feel like throwing your arms

around everyone you meet and telling him of Christ, whether you can speak his tongue or not; the next moment you feel like flying away to America or to some mountain cave where such heathen sights will cease to worry; the next moment you feel like raging in press and pulpit at the barbarism about you; the next moment you feel like standing on a street corner and preaching till you drop in your tracks; the next moment you feel like battling away till your latest breath, and trust Christ for results; you might as well come to this conclusion in the first place, for you will surely be driven to this or insanity. But you cannot dam up your flood of thought. Your conclusion is no sooner reached than you are at it again, going over the old rigmarole. Poor, heathen godly, godless Japan; glutted with gods and starving for God.—*Rev. T. A. Cairns, in Methodist Recorder.*

METHODISM AND RELIGION IN THE PHILIPPINES.

BY BISHOP FRANK W. WARNE, D.D.

IN company with Bishop Thoburn, on March 5, 1900, I sailed into the beautiful Manila Bay, over the same course as did Admiral Dewey on that memorable morning when he destroyed the Spanish fleet, and a number of the wrecked ships were seen as we passed. Bishop Thoburn remained five days, and left me there to work for three weeks. I have thought that a brief statement of the beginning of our work there would be of interest.

Bishop Thoburn first arrived in Manila March 6, 1899. He found there a Mr. A. W. Prautch, a local preacher, and his wife, who were destined to have a large place in the beginning of Methodism in Manila. Bishop Thoburn preached in a Filipino theater two Sundays to audiences of about sixty in number, and \$120 (Mexican) were given in the collections. The Bishop is said to have been at his best, and prophesied concerning the establishment of the kingdom of Christ in Manila and the Philippine Islands. Regular Sabbath services have been continued from that date. Most of the Sabbath services from March to July, 1899, were taken by Chaplain Stull, of the Montana regiment, after which date he returned to America.

MRS. PRAUTCH'S INSTITUTE.

Bishop Thoburn, when first in Manila, appointed Mrs. Prautch to open an institute for soldiers and sailors, on the same general lines of such institutions in India, that is, a place where soldiers and sailors may have temperance drinks; meals, games, lodging, and general social enjoyments, free from the temptations of the saloon, and in which daily religious services are held. It took from March to the end of May to find a suitable building; but on

June 1, 1899, a centrally located institute was opened, in which there is a hall that comfortably seats 150 persons. A Committee of Management was formed, on which were such representative men as Oscar F. Williams, the American consul; Captain Plummer, of New York, who gave a donation of \$500; Captain Hartford, British consul; Martin Levering, an American lawyer; Chaplain Stull; Mr. D. M. Carmon, a prominent business man in Manila, and others.

Before describing the religious work done in this institute, may I mention two patriotic celebrations emanating from this center? The suggestion came from Mr. Prautch, and on May 30, Decoration Day, 1899, the graves of 150 of our American soldiers were decorated at "Battery Knoll." It is said 4,000 persons were present, and the first American flags ever prepared in the Philippine Islands were printed for this occasion. The institute is now decorated with flags. This should make the institute historic and dear to the American people.

THE FIRST FOURTH OF JULY.

It is also noteworthy that the first formal celebration of the Fourth of July in the Philippines was held in our Soldiers' Institute, Manila. The place was crowded. The Hon. Charles Denly, of the Peace Commission, was in the chair, and orations were delivered by Judge Earley, of Arizona, and Oscar F. Williams. The latter is said to have been an address of rare merit on the value of temperance, the high moral qualifications necessary for good citizenship, and our duty to the Philippine Islands. The American flags prepared in Manila were in evidence everywhere, and the celebration was a memorable one.

One would feel as though this place should be purchased and owned by the Methodist Church. Who will move toward its purchase? Thirty thousand dollars will purchase it, and it has an excellent location in the center of what is to be the great city of the Philippine Islands.

The first Sunday in June the services were transferred from the theater to the institute, and soon an evening service was added and a Christian Endeavor Society formed. The organization, it is said, was made "Christian Endeavor" because other than Methodists joined it and joined in the work. On the evenings that I attended there were 25 and 30 present. The services were taken by Mr. Prautch and friends, and chaplains whose services he could secure.

Rev. J. C. Goodrich, one of our well-known young ministers, came to Manila about October as Secretary of the American Bible Society, and took charge of the Sunday morning service in the institute up to the time of the arrival of Rev. Thomas H. Martin, who arrived in Manila toward the end of March, 1900, and became pastor of the English Church. The services of Rev. J. C. Goodrich have been much appreciated, and it will be a great strength to our work and to the general cause of Protestantism to have him in Manila as agent of the American Bible Society. Rev. C. A. Owens was in Manila for about eight months. He worked for the soldiers, preaching for the Sixth Artillery and in the hall of the Young Men's Christian Association, also helping the army chaplains, and returned to America.

SPANISH WORK.

About the middle of June Mr. Prautch put an advertisement in the Manila Spanish papers for a Spanish service to be held in the institute on Sunday afternoon. About twelve persons attended. Chaplain Stull played the piano, Spanish hymn sheets had been printed, and the address was made through an interpreter. The work of the interpreter was very unsatisfactory, but the workers struggled on, and in four Sundays the attendance had risen to thirty. The second Sunday in July the interpreter did not come.

There was present in the audience a Filipino, D. Paulino Zamora, who was asked to speak. D. Paulino Zamora some sixteen years before had secured a copy of a Spanish Bible from a ship captain, which he studied carefully, and when it was known that he possessed a Bible, through the instigation of the Spanish priests, he was arrested, and, without a trial, sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. D. Paulino Zamora on that memorable second Sunday in July spoke for a short time, and then asked his son, Nicholas Zamora, B.A., to speak. Nicholas was a graduate of the Roman Catholic College of Manila, but because of the constant correspondence with his father he, too, had studied the Bible and had imbibed the Protestant faith and principles. The son proved to be a speaker of no mean order, and from that time he took the regular services in the institute. The

congregation grew, his fame spread; and soon invitations began to come for him to speak in other parts of the city.

When I reached Manila with Bishop Thoburn I found Nicholas Zamora holding services in seven different places, with an average weekly attendance of about six hundred. The service in the institute has an attendance of about one hundred. In a village adjoining Manila Nicholas was invited to preach in a large house, which, with the use of the piano, is given free. The presidente (mayor) and vice presidente and nearly all the village officials attend, and the congregation averages about two hundred. In another part of the city a small native house was opened for preaching, but it was soon found to be too small. The congregation adjourned to the courtyard, and two hundred others there hear the Gospel from his lips. Nicholas Zamora witnesses to a renewal of his own heart and spirit, through faith in Christ, without the intervention of the priest. He says, "Since I began to preach the Gospel I have felt that the virtue of the Holy Spirit is always in me, and I have never forgotten to pray to God before preaching, begging the presence of the Holy Spirit, and always I have felt his influence." This was the condition in which we found the work in Manila on our arrival.

A Quarterly Conference was organized and the whole situation carefully discussed, and the necessary recommendations were made for the ordination of Nicholas Zamora as deacon. Bishop Thoburn cabled to America, secured the necessary Annual Conference action, received his reply, and on Saturday, March 10, in the Soldiers' Institute, on the very spot where he preached his first sermon, Bishop Thoburn ordained him a deacon in the Methodist Episcopal Church. At the close of the ordination service the father of Nicholas embraced Bishop Thoburn, wept tears of joy, and the noble man who had stood alone for Protestantism for sixteen years, and had suffered banishment, saw his own son receive ordination to the ministry as the first one from among the Filipino people. (The Roman Catholics did not take the Filipino people into their monastic orders.) It was one of the most pathetic, inspiring, and I believe will be one of the most historic scenes I have ever witnessed.

MARRIAGES OF NATIVES.

In addition to the attendance at the preaching services about one hundred couples have been married by us. At one of the marriages which I performed I had a long talk with the bride, who came from one of the best families, and I asked her why she chose to have a Protestant marriage. She said, "I have decided to leave the Roman Catholic Church and become a Protestant." This I take to be what it means in all other cases. I talked with another well-to-do Filipino woman who came to inquire the way of salvation. She had a relative in our school in Singapore, a boy who had written her about the Protestant religion. She had become interested, came to inquire the way of life, and, as we talked and explained the promises, she entered into a conscious

experience of sins forgiven. Arrangements were made for her baptism, and before I left Manila I saw her baptized and received on probation into our Church. Time and space would fail me to tell of all the interesting instances and indications of the opening for our Church which I saw in Manila. But the field, in a way which I think has not before been known in the history of missions, is white unto the harvest.

During my brief stay in Manila I had the great privilege of organizing the first Quarterly Conference, first Official Board, first Methodist class meeting, and the first Sunday school on the Philippine Islands, and also of holding the first series of united evangelistic services, and the joy of seeing about sixty conversions and a great quickening among professed Christians from America.

There are now in Manila churches in three languages, with members and probationers as follows: English Church, 50; Filipino Church, 200; and a Chinese Church, with about 5 members. The Woman's Foreign Missionary Society have four ladies just beginning work in Manila. Miss Wisner and Miss Cody are opening a school. Dr. Norton will assist in the school and do medical and evangelistic work among the people, and Mrs. Moots will do evangelistic work among the soldiers, and visit the hospitals, making the Soldiers' Institute her headquarters. The present pressing needs are: (a) An experienced missionary who knows the Spanish language, to superintend the work and train the workers and preachers. (b) A school for boys and young men. (c) A publishing house. The people in large numbers are able to read, but there is no Protestant literature to be had. The Bible is selling at the rate of about one thousand copies a month. This demand for workers is equally imperative on several of the islands. Truly now, since we have taken these islands, we should give the people the privilege of enjoying the many blessings of Protestant Christianity, and it is my belief that many thousands are ready to turn from the false teachings of a degenerate Romanism and gladly receive the life-giving Gospel as taught by the Saviour and his apostles.

THE FRIARS.

"Death to the friars!" is a popular sentiment in the Philippine Islands. On the 23d of January of this year, a public reception was given in Manila to Archbishop Chapelle, at which General Otis was present. The bishop had made it known that he had come with authority from the pope in the interest of the friars, and was reported to have said he was "openly predisposed to favor them," and that no friar was to leave the islands without his consent. Immediately after the archbishop had made his speech at his public reception, the cry of "Death to the friars!" was raised. It passed out of the building into the street, where many hundreds of Filipino people were assembled, and they took up the cry, and there was wild excitement in the streets of Manila that night.

That this cry represents the feeling of the populace

is evidenced by the fact that hundreds of the friars fled from the islands when the Americans took possession, and by the further fact that those who remained dare not go out over the islands among the people but reside in Manila, where the American army protects life. These friars are monastic orders of priests who have, for about three centuries, under Spanish rule, controlled the Church throughout the islands, and also the state to a large degree. The people lay upon the friars the blame for the deplorable condition of the islands. Two Spanish papers in Manila have expressed the popular sentiment of the people toward the friars. A few quotations will reveal the state of popular indignation. The *La Patria* contained the following:

REVOLUTION OF 1896.

"A river of blood flows between the Filipino people and the monastic order. . . . How can the people be reconciled to those who have amassed fortunes by deceiving the good faith of our ancestors and by bringing about the death of our great men? . . . In fact, with those who, by this mischief, brought about the revolution of 1896?" *The Grito del Pueblo*, another paper, published a memorial sent to Archbishop Chapelle, and largely signed by representative citizens "who unanimously protest against the pretension of such individuals who by their hateful behavior have caused to a great extent the revolution. . . . The best policy of the American government, especially at the present juncture, would be not to admit of the friars remaining here." Editorially, this paper says: "Those who intend to reestablish the friars in the parishes here need have no doubt that, as Cicero invoked the sword of justice and the jury of the gods upon all traitors, so would the provoked people invoke a justice of their own, if a new tyranny of their hated enemies is imposed upon them."

Immorality, covetousness, and interference with the government are the special charges made by the people against the friars. If I name one incident under each charge, as heard from the people, it will be sufficient to explain the popular and intense hatred for the friars. I heard it reported that when in a home a beautiful daughter had grown, and she was coveted by the parish friar, he could accomplish his purpose by simply reporting that the young lady's father was a "dangerous character," and the father would be deported from the islands for life and the daughter and the estate would become the possession of the friar. Similar incidents were told me of the manner in which a prospective bride would come into the possession of the parish friar, and the prospective bridegroom be summarily deported, or otherwise disposed of. Is it to be wondered at that people who have such cause for hatred toward the friars should wish them dead or out of the islands?

COVETOUSNESS OF THE FRIARS.

The covetousness of the friars creates and fosters the enmity of the people. They accuse them of buying up their rice at a low rate, when it is abundant, and of selling it back to them at an exorbitant price

when it is scarce. Their charges for marriages are said to be so great that often the poor cannot pay them, and they consequently live as though they were married when they are not. Masses and prayers for the dead are made exceedingly expensive. A curious case was reported to a Manila paper, in which one Fernando Mareno has filed a suit against the friars for \$6,000, the whole of which the friars had taken for praying the soul of the father out of purgatory. The complainant wants proof that the soul is out of purgatory or the property restored. It is thought it will be difficult to produce proof in open court that the soul of the father has had a passport out of purgatory. The case is said to be exciting a great deal of interest, as many similar cases may find their way into the courts. I refer to this incident here simply to show the exorbitant charges made by the friars.

In the Paco cemetery, in a suburb of Manila, fees are charged by the year for a grave, and when friends are no longer able to pay, the coffin is taken out and opened and the skeleton thrown on the "bone pile." Visitors may see the dogs munching the bones of newly disinterred skeletons. Would it not be surprising if the friars were not hated by the people?

The friars' interference with government is well portrayed in a fine oil painting by an eminent Spanish artist, which is reported to be even now hanging in one of the public offices of Manila. It represents the governor-general in the act of signing some decree, when through a private door behind his desk there enters a monk, who touches the governor-general on the shoulder, making him pause in the act of writing and look around apprehensively. It is a positively speaking picture—one can almost hear the monk say, "No, señor, no puede." It gives at a glance the whole miserable history of the Philippine Islands. The policy of the friars will not change under American rule. The fact that they own such enormous properties in the islands will make the friars one of the most complicated questions in our administration. One would get the impression, after being almost a month in Manila, that it is the greatest and most intricate problem before our government. It will doubtless be felt and feared by politicians to whom American ballots may be more dreadful than Filipino bullets.

HATRED FOR THE FRIARS.

This hatred for the friars opens the way in a marvelous manner for the Protestant Churches in the Philippine Islands. The people are religious, but disgusted with the Roman Catholic Church, and tens of thousands are ready to be taught the way of salvation as it was taught by the Master and the Apostles. The people are buying the Bible at the rate of about one thousand copies a month, and when one remembers that it has been excluded and treated as a dangerous book for about three centuries—that those who in any way secured a copy were banished or poisoned—it is evident that the people are searching for the truth. About six hundred persons weekly wait upon the ministry of one

of their own people who has learned the way of life, who was ordained deacon by Bishop Thoburn, and who is now one of our ministers. There is an open door before the Protestant Churches of America in the possession of the Philippine Islands. There should at once be established a strong Protestant force of missionaries in several of the islands. If the Protestant Churches of America were to be aroused to evangelize the people of those wonderful islands, as the nation has been aroused in the conquering and colonizing of them, what is here suggested as the urgent need of the hour would speedily be accomplished. God grant that it may be done, and that right early.

P. S.—Since writing the above I have, on ship-board, made the acquaintance of a British civilian who has lived many years in Hongkong, and who, for distinguished service, has been knighted by the British government. I learned that he, in his official capacity, had been intimately associated with the Philippine Islands, and had accurate information about the charges against the friars. I asked the privilege of reading to him the above, for the purpose of getting his criticism and suggestions, to which he cheerfully consented. He listened to me carefully, and when I had finished, said: "It is every word true, and if you had strengthened your article tenfold you would not have exaggerated the horrible immoralities, extortions, and interference of the friars in these islands for generations past." He further expressed it as his opinion that "in no country on the face of the globe, at any time in the history of Rome, had there been worse immoralities and crimes perpetrated in the name of religion than by the friars in the Philippine Islands," and further said that, "as to political interference, the Archbishop of Manila had repeatedly trampled on the Spanish flag in the presence of the governor-general to show the superiority of the Church over the state, and that if any governor-general dared to disobey the Church, the Church had power to cause his removal." I replied: "I have reached the conclusion that the American government would do just the right thing if they were to expel the Spanish friars from the islands, and (excepting property used for the churches and schools) confiscate the great estates which are now held by the friars which they have acquired by robbing the people, and on easy terms restore them to the people of the islands." He replied: "You have reached a righteous and wise conclusion, and if I were President of the United States I would do it, and trust to God and the verdict of history for my justification."—*Daily Christian Advocate.*

"We bring our hearts to Jesus
To have them freed from sin,
His precious blood will cleanse them,
His spirit dwell within;
Then ready for his service,
We can go forth with prayer,
To do the work he gives us
And serve him anywhere."

THE GENERAL CONFERENCE AND MISSIONS.

Proposed Consolidation of Benevolent Societies.

ON May 7 Dr. A. B. Leonard presented the following resolution: "Resolved, That a Committee on Missions be instructed to consider and report upon the practicability of uniting the Freedmen's Aid and Southern Education Society and the Church Extension Society or either of them, with the Home Department of the Missionary Society, into one society to be known as the Home Missionary Society of the Methodist Episcopal Church. (Signed) A. B.

among them great property interests and important legal questions; therefore

"Resolved, That a commission shall be appointed by the bishops which shall consist of three bishops, six laymen, and six ministers, which commission shall consider the question of consolidation of the benevolent societies of the Church, and shall make a plan for consolidation, if it shall be found practicable, and publish such plan in the Church papers at least one year before the meeting of the next General Conference, and report to the next General Conference."



BISHOP PARKER.

Leonard, J. P. Porter, W. R. Warnock, R. W. Burns."

The resolution was referred to the Committee on Missions, Committee on Freedmen's Aid and Southern Education Society, and the Committee on Church Extension, and these three committees were authorized to appoint a joint committee of conference consisting of five from each committee, and the Committee of Fifteen were instructed to report to the General Conference.

The Committee of Fifteen reported as follows on May 11, and their report was adopted:

"Whereas, There is a considerable degree of interest in the Church in the question of consolidation of our connectional benevolent societies; and

"Whereas, There are certain very important matters in connection with any consolidation which might be effected, which ought to be carefully considered,

Two Additional Missionary Bishops for Southern Asia.

TWO missionary bishops for Southern Asia were elected on May 21, and consecrated May 27. They were Rev. Edwin Wallace Parker, D.D., and Rev. Francis Wesley Warne, D.D., both of our India Missions.

The *Daily Christian Advocate*, in its issue of May 22, said:

"It was done, it was quickly done, it was well done. Would that all our work could be as expeditious and as satisfactory.

"Congratulations to Doctors Parker and Warne. May their lives be lengthened for years of honorable service in the great India Empire! May there be such an extension and strengthening of our cause there, such an accession of converts, such numbers cultured and uplifted in mental and spiritual life, such added enthusiasm to all preachers and laymen, that the seal of the Spirit may evidently be upon the action of the Conference.

"Congratulations to Bishop Thoburn on the realization of the intense prayer of his heart. Congratulations to India, our Conferences there, all our leaders and members! Congratulations to the General Conference! Congratulations to our world-wide Methodism at home and abroad!"

BISHOP PARKER.

Bishop Parker was born at St. Johnsbury, Vt., January 21, 1833. He was educated at the Newbury Seminary, and at the Biblical Institute, Concord, N. H. He was married to Miss Lois Stiles Lee and with her sailed for India, April 14, 1859, arriving in India August 21, 1859. Since that time he has been intimately associated with the success of our India Missions, always a safe, devoted, honored, and loved leader.

BISHOP WARNE.

Bishop Warne was born in Ontario, Canada, December 31, 1854. He was educated at Georgetown Academy and Albert College, Belleville, Canada. He joined the Methodist Church of Canada in 1868, and was ordained by Bishop Carman in 1874. Beginning

with 1878, he was for three years a missionary in Manitoba. The following three years he was at Garrett Biblical Institute, and then was pastor in the Rock River Conference three years. He sailed for India with his family December 30, 1887, where for thirteen years he has been pastor of the English Church at Calcutta, and a portion of the time presiding elder of the Calcutta District of the Bengal-Burma Conference. He has also been for the past six years the General Secretary of the Epworth League for India. His past life is the prophecy of great usefulness in his new position.

Reports of the Committee on Missions.

(The following reports were made by the Committee to the General Conference, but we believe formal action was taken only on Reports 3 and 9 which were adopted. The provisions of Report 11 were presented and adopted through another committee. They are here given to show the opinion of a very large committee on the subjects.)

1. The Sunday school superintendent shall report to the Quarterly Conference the amount raised by the Sunday school for missions during the quarter.

2. A Central Mission Conference in Japan may be organized during the next quadrennium under the provisions of Paragraph 87 of the Discipline.

3. The mission field hitherto known as "India and Malaysia" shall hereafter be designated "Southern Asia."

4. Approving the principle of union and cooperation in theological training work among the Methodist bodies laboring in Japan, we hereby request the Board of Managers of our Missionary Society to confer with the Missionary Boards of the several Methodist bodies working in Japan, and to do all that may seem practicable to bring about so desirable an end on such a basis as may be mutually agreed upon.

5. Our Conferences in Japan are hereby empowered, with the approval of the bishop in charge, to take such steps as may be necessary at any time during the quadrennium to secure recognition before the law as a religious denomination.

6. In regard to omitting the valuation of church property, in fixing the basis of missionary apportionments, we consider action unnecessary.

7. No action is needed or expedient at this time in regard to the establishment of a regular system of pensions for missionaries broken in health and for the families of such as have died in the service, but we earnestly desire that the liberal action of the Board of Managers in special cases continue.

8. As to the employment of a more extended agency for the collection of funds and the diffusion of information, your Committee is of the opinion that the authority to appoint special agents is already vested in the Board of Managers of the Mis-

sionary Society, and that no amendment to the Constitution, giving additional powers, is necessary.

9. We recommend that Paragraph 354 of the Discipline be amended by substituting the word "may" for the word "shall" so that it will read "The Bishop having Episcopal supervision of the same may appoint a member of the mission as superintendent, etc.," and Paragraph 355 be amended and recast so that it will read "The bishop having episcopal supervision of a mission shall annually designate a time at which all of the members of the mission, and also the native preachers employed as supplies or helpers in the mission, shall come to-



BISHOP WARNE.

gether for the purpose of holding an annual meeting, said meeting possessing in all ecclesiastical matters the functions and privileges of a District Conference, and also transacting such other business as may be assigned by the Board or grow out of the local interests of the work. In the absence of a Bishop or superintendent, the annual meeting shall choose its presiding officer in the manner provided for District Conferences in such cases."

10. As the Committee of Fifteen has reported that it is impossible to consolidate the benevolent societies at present; and as a commission has been ordered to consider the matter during the coming quadrennium, we simply record our judgment in favor of a division of the Missionary Society into two societies, one having charge of the home work and the other of the foreign, but we do not deem it

wise or possible to formulate any specific plan at this General Conference.

11. We recommend the amendment of Article IV of the Constitution of the Missionary Society by striking out "three corresponding secretaries" and inserting the words "one corresponding secretary and one assistant corresponding secretary" so that the whole clause shall read, "There shall be one corresponding secretary and one assistant corresponding secretary elected by the General Conference."

12. In response to the memorial of the Japan Conference asking for lay representation in that body, it is our opinion that it is clearly contrary to the Constitution that lay delegates should be members of an Annual Conference. Nevertheless we deem the introduction of advisory lay associates into the Japan Conference to consider certain questions of an administrative nature as not incompatible with our law and usage, and we recommend that the Japan Conference be permitted so to do.

13. We recommend that the Woman's Home Missionary Society have full power to change its constitution as it may see fit, by its own action, except in such particulars as are regulated by the provisions of the Discipline.

14. In surveying the report of the General Missionary Committee we have noted with great pleasure the increased missionary interest on the part of our people, evidenced by the fact that, in spite of the serious financial and industrial depression felt during the past quadrennium, the receipts of the Society was larger than in any previous period of the same length in our history.

We have observed with gratitude, also, the enlarged sphere of missionary effort, embracing some of the former possessions of Spain. We are persuaded that this expansion is providential, and must result in large accessions to the kingdom of our Lord.

We record our high appreciation of the wise and prudent management of our Missionary Society, together with the zeal and faithfulness of the missionary secretaries, and heartily approve the report of the General Missionary Committee as printed in the quadrennial hand-book.

15. We recommend the plan of printing and circulating free, in all languages, Bible booklets, of small and convenient size, and we extend to Dr. A. W. Rudisill, Superintendent of the Methodist Episcopal Publishing Home, Madras, India, our encouragement in this far-reaching work, on which he has entered with such good results and prospects.

16. No action seems advisable on the part of the General Conference at the present time in regard to the following memorials:

- (1) For the establishment of a mission in Cuba.
- (2) For the strengthening of the work in the Southern Conferences.
- (3) For arranging about the debt on the mission property in Peking.
- (4) For defining the membership and powers of an annual meeting of a foreign mission.
- (5) For more systematic employment of missionaries on furlough.

(6) For the formation of ~~One-Half-Cent-a-Week~~ Missionary Leagues.

(7) For certain changes in the Discipline concerning the raising of funds by the Woman's Foreign Missionary Society.

Enabling Acts for Missions and Conferences.

ENABLING acts were adopted permitting the Black Hills Conference to be organized into a Mission; permitting the Burma District of the Bengal-Burma Conference to be organized into a Mission Conference; permitting the Central China Mission to be divided into two Missions, one retaining the old name, the other to be called the Kiangsi Mission; permitting the Congo Mission Conference to set off the Missions in Portuguese East Africa and Mashonaland under the name of the East Central Africa Mission, and to call the portion left the West Central Africa Mission; permitting the Finland and St. Petersburg Mission to be organized into a Mission Conference; permitting the Japanese work on the Pacific slope and in the Hawaiian Islands to be organized into the Pacific Japanese Mission; permitting the Malaysia Mission Conference to be organized into an Annual Conference; permitting the North Montana Mission to be organized into an Annual Conference or return to the Montana Conference; permitting the Utah Mission to be organized into a Conference; permitting the organization of the Kalispell Mission, being the mission work in Flathead County.

District Members of the General Missionary Committee for the Next Quadrennium.

- I. Rev. W. W. Ogier, East Maine.
- II. Rev. Henry A. Monroe, Delaware.
- III. Rev. W. D. Marsh, Northern New York.
- IV. Rev. Reuben C. Smith, Erie.
- V. Rev. J. C. Arbuckle, Ohio.
- VI. Rev. R. H. Robb, Georgia.
- VII. Rev. P. J. Maveety, Michigan.
- VIII. Rev. H. G. Jackson, Rock River.
- IX. Rev. Nels E. Simonsen, Norwegian and Danish.
- X. Rev. George W. Isham, Nebraska.
- XI. Rev. H. J. Coker, South Kansas.
- XII. Rev. W. H. Nelson, Central Alabama.
- XIII. Rev. Henry Lemcke, Chicago German.
- XIV. Rev. John Parsons, Oregon.

Rev. H. G. Jackson and Rev. Henry Lemcke were members of the Committee during the last quadrennium.

Members of the Board of Managers.

THE membership remains the same except that Rev. Benjamin C. Conner, of Harrisburg, Pa., takes the place of Rev. Thomas H. Burch, deceased, and Mr. Reed Benedict, of Staten Island, takes the place of Dr. H. K. Carroll, elected Assistant Missionary Secretary.

Corresponding Secretaries for the Missionary Society.

IT was decided to change the constitution of the Missionary Society, which provides for three Missionary Secretaries, and have but one General Corresponding Secretary and one Assistant Corresponding Secretary, both elected by the General Conference.

Rev. Adna B. Leonard, D.D., who has been Corresponding Secretary for twelve years, was elected General Corresponding Secretary for the next quadrennium.

Henry King Carroll, LL.D., who has been a member of the Board of Managers eight years, and for many years one of the editors of the *New York Independent*, was elected Assistant Corresponding Secretary for the next quadrennium.

Three Speeches Favoring One General Secretary for the Missionary Society.

EX-GOVERNOR R. E. PATTISON said: "There is no change in the official force of any of the societies. There is a change in position. Instead of having two secretaries there is one secretary, who shall be the executive head, and one assistant secretary. There is no reduction in the appropriation of the Society. This change is not made in the interest of economy. It is altogether in the direction of administration and efficiency. The whole purpose of the committee was to give such amendments in the administration of the several benevolences as to concentrate the power and give head, force, and efficiency in the direction of its management. There can be added from time to time just as many secretaries as is necessary to conduct the work. In no way is the force to be impaired. But this General Conference is to decide whether in the administration of its offices it shall not pursue the usual course in business life and have a place where responsibility can be fixed, and a directing head."

Rev. P. J. Maveety, D.D., said: "I am very glad that at last the General Conference has come squarely to confront one of the great questions that is being discussed in the Church, and that we have an opportunity to say whether or no we are in favor of a practical and effective means of consolidation and economy in the management of the great benevolent enterprises of the Church. The question of consolidation has been put off for four years; but I venture to say that if this action of to-day is taken, the Church will not feel the necessity of consolidation. One of the principal reasons for consolidation is the feeling in the Church that the expenses of management are too large. This is an age of consolidation. Every great business enterprise is cutting down its expenses of management to the lowest possible point; and when you undertake to cut down the expense of management of the great enterprises of the Church, somebody gets up and calls out 'peanut politics' or 'peanut business.' But if these men had to go before the Church in the charges and on the districts to secure the money

that runs these great institutions, they would know that most of this money is secured by peanut collections; and the men and women, the pastors and presiding elders, who are urged by these great benevolent corporations to gather in the last cent, have a right to say to these great business corporations, 'You must take care of the last cent.' The great railway and the great express companies, the large steamboat companies, of our country, are all managed by one head; and most of these enterprises are larger by far than any of our great religious corporations. Now I say that it will be better for the Church to pay one man a large and abundant salary and make him responsible for the great business of these religious corporations, and then elect other men at lesser salaries for assistants where assistance is needed. I venture to say that there is scarcely anybody on this Conference floor but that will agree to this statement, that the field work of these great corporations that is now done by these numerous secretaries could be done practically as well by men engaged by the Church at from \$1,500 to \$2,500 a year."

Rev. J. M. Buckley, D.D., said: "Originally there was one secretary to the Missionary Society with full power. It may strike some members of the General Conference with surprise to know that that truly great missionary secretary, William L. Harris, who, perhaps, has had but one superior, the inimitable, persuasive, magnetic, magical Durbin, was never a corresponding secretary. He has been spoken of on many occasions as a very celebrated corresponding secretary. He never had the position. He was the first assistant secretary, and for a time there was a second assistant secretary, and they balloted so long in the General Conference for that second assistant secretary that Dr. Curry arose and moved the indefinite postponement of that case, which would be a happy precedent if we got too tired with regard to the election of bishops or anybody else. Now, I have to say that up to 1872, for twelve years, William L. Harris was the first assistant secretary. Dr. Durbin declined in mental force and vigor, and in 1872 had been for some little time unable to do much. Harris had gradually come to be, while technically first assistant, the man in all matters of management. Now, the General Conference of 1872 elected eight bishops, but I have to say to you that there were several candidates for bishop at that time that were in some respects fully equal to those that were elected, and of these, two were among the most popular men in the whole Methodist denomination--Dr. Thomas M. Eddy and Dr. Robert L. Dashiell. The third of these men was Dr. John M. Reid, a man of very remarkable fortune in the evolution of Methodist officialism, as well as of the most extended experience. Now, these three men were all candidates for the episcopal office and had an extraordinary number of votes; they were also men whom the whole Church believed to be competent to fill any of our offices. The consequence of which was, as William L. Harris was elected bishop, and John P. Durbin was retired and made missionary secretary emeritus, that the condition of

the Missionary Society was extremely precarious. Consequently, at that time the General Conference elected three coordinate corresponding secretaries. Now, I am prepared to state that a large number of persons, including at least one of them, supposed a great mistake was made in giving the body three coordinate heads. The fact in the case is that Napoleon Bonaparte had a maxim upon which he carried out his most extraordinary campaigns until fate, combined with various peculiar circumstances, destroyed him, and that was that one bad general was better than two good ones with equal authority. Now, here we have the question. My experience as a member of the Board of Managers in New York runneth back to a point so far that among the clergy when one died not long ago I found myself second in the order. I pray that my immediate predecessor may live for some years. I wish him to stay there if they are going to publish this thing in the order of time. But my experience there convinces me that it is not wise to have coordinate secretaries. Who shall say where the meed of praise shall be bestowed? Who shall be able to decide to what mind the particular glory of an achievement shall be given? Who shall prevent a person, who, perhaps, did the least, from claiming, 'I did great things.' "

Episcopal Residences in Europe and China.

AN episcopal residence was established at Zurich, Switzerland, for the benefit of the European Conferences and Missions, with the request that the resident bishop take episcopal supervision in Europe during the quadrennium. Bishop Vincent was assigned to Zurich.

An episcopal residence was established at Shanghai, China, for the Conferences and Missions of China, Japan, and Korea, with the request that the resident bishop take episcopal supervision during the quadrennium. Bishop Moore was assigned to Shanghai.

Treasurers of the Missionary Society.

REV. HOMER EATON, D.D., was reelected Treasurer of the Missionary Society; office, 150 Fifth Avenue, New York.

Rev. Henry C. Jennings, D.D., was elected Assistant Treasurer of the Missionary Society; office, 220 West Fourth Street, Cincinnati, O.

Notes on General Conference Proceedings.

REPORTS of Committee on Revisals was adopted, providing that the Central Conference of India may meet once in four years instead of once in two years; also doing away with the provision of the Discipline which requires each pastor to report his missionary money in open Conference.

The Committee on Temporal Economy in report No. 7 provided for arbitration of all bequests where any questions from ambiguity of wills arise between the Missionary Society and the Woman's Home Mis-

sionary Society, each society to select two members and the four to select a fifth. It is not probable that the report was acted upon, but the plan will probably be adopted by the two societies.

The salaries of Missionary Bishops are hereafter to be estimated by the Board of Managers instead of by the Book Committee.

A resolution was adopted requiring that the General Superintendents who have charge of the work in the foreign mission fields present quadrennial reports to the General Conference similar to those made by the Missionary Bishops.

The two new General Superintendents elected will be members of the Board of Managers and of the General Missionary Committee, and will have much to do with the mission work of the Church. Bishop Moore, for many years a pastor of leading churches, president of a seminary, chancellor of a university, and editor for ten years of the *Western Christian Advocate*, has been well known to the Church, and everywhere beloved and honored. Bishop Hamilton, as pastor, and for eight years as Secretary of the Freedmen's Aid and Southern Education Society, has wrought with great diligence and success. We rejoice that such worthy men have been given these positions.

Bishop Moore in his farewell words to the readers of the *Western Christian Advocate* says: "My wife and daughter Marion will accompany me to China. My youngest son, Julian, will follow later. China, Korea, and Japan will be my field of labor for four years. It is my appointment, as well as my choice. I go gladly, praying God to give me wisdom and strength to cheer and help our noble missionaries in that far-off field, and with them to win new trophies for the Master's cause. The attention of civilization is focalizing upon China. Possibly I shall be permitted to participate in the impending changes, in which, far beyond what appears or is admitted, our own country is vitally concerned. If so, patriotism as well as piety will have a willing servant in me."

"Whatever may be said with regard to the general proceedings, no more impressive scene could possibly be imagined than that presented when the first ballot was about to be taken on the election of bishops. The vast audience felt the strange solemnity of the proceedings. The slightest word of the presiding bishop was eagerly listened to. No one could fail to recognize the importance of the duty now to be performed. A sacred obligation rested upon each delegate, for to elect a bishop means a great deal to the spiritual life of the Church. When the preliminaries had been arranged, Bishop Joyce, who presided, was requested by a vote of the Conference to lead in prayer, and a more devout, appropriate, or befitting prayer it would hardly be possible to imagine. For the time everything was forgotten save that the Conference was face to face with God asking his special help at this important hour. Such a prayer could not fail of response. The divine Spirit was manifestly present. And lo, amid a hush that was as beautiful as it was solemn, the General Conference entered upon the serious responsibility which the Church had put upon it."—*Stylus*.

Visit of Two Distinguished Missionary Workers of India to America.

BY REV. W. RAJU.

IT is with very great pleasure that I write for publication in the GOSPEL IN ALL LANDS a few lines regarding the visit to America of Miss Grace Stephens, Superintendent of the Methodist Episcopal Zenana Mission and Deaconess Home, Madras, and her worthy colleague and companion, Sister Sooboonagam Ammal, whose conversion and baptism, a few years ago, had caused such stir and commotion as to induce orthodox Hindus and Brahmans to wage a fierce war against Christianity and its representative men and women in this part of spiritually benighted India.

Sister Sooboonagam Ammal is the daughter of the late Mr. Venkataramana Punthulu Garu, M.A.M.L., who rose to the position of subordinate judge, and who was, for several years, an examiner in connection with the Madras University. He was a high-caste Brahman; and no wonder when the daughter of such a distinguished and cultured gentleman, belonging to the priestly class became a Christian, threats were hurled against her. The thunders of social excommunication could not frighten her and prevent her from avowing her faith in Christ openly and publicly. Brahman orthodoxy stood aghast at first. It tried, for a number of weeks before her baptism, to persuade Sister Sooboonagam Ammal not to become an *outcast* by becoming a follower of Christ. She was persecuted and subjected to all sorts of indignities. But she was fearless. She cast herself upon the sinner's Friend. She has had unbounded confidence in his sure and gracious promises. She gave up, and that willingly and cheerfully, her kith and kin, and even fortune.

She knows that to suffer with Christ is not to suffer. She praises God all the more for the grace and goodness toward her. She is always cheerful, and describes her peace and happiness in the Lord to all those who come in contact with her. She walks with holy consistency in the way of truth. She is a humble worker in Christ's vineyard, and a staunch and useful member of the Methodist Episcopal Tamil Church at Vepery, Madras, of which I am pastor. O, how we miss her! We have no doubt whatever that our Christian brethren and sisters in America will give her a warm reception. Our converted Brahman sister goes from here with messages to be delivered to the American Christian public.

Now with regard to Miss Grace Stephens, the representative in Madras of the Woman's Foreign Missionary Society, much need not be said, as she is already known either by name or repute to many in your country. Miss Stephens has been, during the last fourteen years, in regular correspondence with the leading members of her society in America.

She is a notable figure in the Methodist circle in Madras. She is a great soul winner. She is a perfect mistress in the art of directing her converts to

live the Christian life. She knows how to guide the followers of Christ into channels of usefulness. She knows how to fight the good fight of faith and to lead Christians into deeds of holy daring for Christ and his Gospel. Her Christian life is full and complete because God governs her heart.

No wonder that her walk and work and warfare are a success. She has been faithfully and prayerfully laboring for the salvation of a great mass of the sons and daughters of this great city. She is equally popular with high and low, with the raggedest of the slums and with all the intermediate grades. Toiled and strained as she usually was, beyond endurance, it is, we think, a most happy relief to enjoy, for a while, rest and quiet. She presents right Christian principles, the truest kindness, and the most winning manners.

It is not only to the high-caste Hindu and Brahman zenana men and women that her deepest feelings are drawn. It is the poor, especially the suffering poor, that moves every fiber of her warm, sympathetic, Christian heart. As a Christian worker she is incomparable. Many a heart is changed and many a life transformed under her faithful and earnest appeals. Neither in public nor in private does she forget that she is a preacher of the Gospel.

Bishop C. D. Foss, LL.D., wrote in the March (1898) number of *The Woman's Missionary Friend*:

"A sincere admirer and true lover of the Woman's Foreign Missionary Society from its earliest infancy, I knew very well before I came to India that these sentiments would be intensified when I should observe its work in this vast empire. And so they have been. It would delight the heart of any American Christian woman to see their work here in Madras.

"Miss Grace Stephens, who has charge of the work in Madras, is, by divine right and glad human consent, undisputed queen in her realm, which includes an orphanage, six schools, and an extensive zenana visitation. On our first morning in Madras she invited Dr. Goucher and myself to her too crowded home to meet her fellow-workers and scholars from each of the schools. Girls and little boys were there from homes of poverty so wretched that an American cannot imagine the depth and degradation of it. There came also high-caste girls, brilliant in silks of all colors, and fairly ablaze with jewelry on their noses, ears, wrists, arms, ankles, feet, and toes."

The workers and scholars connected with the zenana mission, orphanage, and schools of the Woman's Foreign Missionary Society, the members of the Methodist Episcopal English and Tamil Churches, and the Epworth League—all these presented farewell addresses to Miss Grace Stephens on the eve of her departure to America.

Vepery, Madras.

SPEAK to me by name, O Master,

Let me *know* it is to me;

Speak, that I may follow faster.

With a step more firm and free,

Where the Shepherd leads the flock,

In the shadow of the Rock.

THE MISSIONARY PULPIT.

The Reinforcement of Personality.

BY REV. JAMES W. BASHFORD, D.D.

"But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1. 12, 13.

THERE are three elements entering into personality. The first element is humanity, which differentiates us from the animals and identifies us with the human species. The mark of humanity is freedom. The second element is individuality. It is this which differentiates us from every other human being and constitutes our peculiar qualities. The marks of individuality are the peculiar talents of intellect and sensibility with which God has endowed us. The third element of personality is divinity. I used this word with hesitation, because it does not quite express my meaning. Nevertheless it is the best word which I can find. Jesus had no hesitancy in calling us children of God; in teaching us to call God our Father; in declaring that the Scripture in calling those persons gods to whom the word of God came could not be broken.

I am sure that we regard the coming of God into the human soul as a fleeting possession, whereas the Holy Spirit may become a permanent endowment of human nature. Any scientific construction of the doctrine that man is a free being, any clear recognition that character is the highest part of personality, and that personality is an achievement and not an endowment, must recognize that our natural birth is only a half birth, that it is not in the proper sense the birth of the soul at all, that generation must be completed by regeneration and sanctification, that the New Testament reveals a new humanity.

The New Testament is the farthest removed from pantheism. It does not teach that we are to be lost in God, but upon the contrary the New Testament strains language in its attempt to tell how God is to be incarnated in us. It is at this point that we may expect the reinforcement of personality.

John sums up this peculiar privilege in the phrase "Becoming children of God." He mentions two methods by which this is to be achieved, namely, "believing on his name," and "receiving him." John sometimes sums up the methods of becoming a child of God by the one word "faith." There is not a single case, however, recorded in the New Testament in which one becomes a child of God or receives the special gift of the Holy Spirit without the use of prayer. Hence, faith and prayer are probably synonymous with "believing on his name" and "receiving him."

Faith is spoken of as the substance of things hoped for, as the evidence of things not seen. Moses is said to have endured by faith, that is, by seeing him who is invisible. In a word, "faith" or "believing on his name," is such a vision of spiritual realities as leads the soul to let go of this world and lay

hold of God. Faith is the bridge by which the soul crosses from its finite to infinite possessions. God starts our souls on their eternal careers in this world.

We are first rooted in the earth through our senses. But we are like trees sown in the nursery or seeds sown in the hothouse. No large growth is possible unless we can stand transplanting. Our danger comes from the domination of the senses and the failure of faith. The purpose of God that we shall use the world as our starting point, but presently roots ourselves in eternal realities, shows the folly of worldliness. The world is a good nursery for souls, but a poor orchard. It is a camping place, but not a home.

Lyman Abbott says: "It is a universal law of life that the lower serve the higher. It is only in the process of death that the higher sinks back into the lower. The organic world uses the materials of the inorganic in building up its structures. The elements of the mineral kingdom are turned into vegetables. The ox eats grass, and the grass becomes ox, not the ox grass."

The worldling says, "The world is mine, and I am determined to possess it." "Yes," says Paul, "all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come—all are yours."

But the chief end of man is to form his character, to achieve his personality; hence, the world must build up manhood, not manhood sink into worldliness. To estimate what a man is worth by the dollars with which he is intrusted is to turn the standard of living upside down. Money is to be turned into manhood, not manhood into money.

The submerging of the spiritual in the material is as clear proof of death as the sinking of the vegetable back into the mineral kingdom. If we had a true philosophy of love on the one side and of selfishness upon the other, we should know the arts of building and of destroying personalities. I do not know why it is so, but in serving self the soul deceives itself and becomes a slave of the devil. In serving God, if I may use the phrase, the soul conquers God and makes its own character Godlike. The philosophy of love once mastered and applied, the race will achieve the new humanity.

The necessity for us to live by faith explains the discipline of life. God cuts off the material and the temporal that we may live in the spiritual and the eternal.

But what does John mean by prayer and by receiving Christ? He means something more than letting go of this world. They relate to that supreme act of the will by which the soul empties itself of self and opens itself to God. It involves a stretching of our finite capacities until our souls can be "filled with all the fullness of God."

Our prayers are usually short and easy, and our struggles long and hard. This is because we reverse the divine method. Even Jacob could give many of us a lesson in praying. His wrestling with God un-

til his hip was out of joint and the tendons shrank indicate the complete crippling and the final decay of Jacob's greedy, grasping, worldly nature through that long night of wrestling with the angel of the Lord.

Again, Christ teaches us how to pray. In that desperate struggle in the wilderness he fought out once for all the battle between absolute obedience to God on the one side, and a self-centered life upon the other side. The transformation of the baptism by the Spirit into a permanent part of Christ's divinity could not take place without the settlement of this question. The strongest proof of the strength of Christ's humanity or will power is shown in the fact that this question was never raised again. His own account of his last struggle with the devil is summed up in the phrase "Satan cometh and findeth nothing in me."

Upon the other hand the weakness of our personality is seen in nothing more clearly than in the fact that after our conversion, and even after we have dreamed of sanctification, our lives become self-centered again. We again beg God to change his plans for us, whereas Christ's prayer ended with the phrase "Not my will but thine be done." Receiving Christ is the supreme act of our humanity, and it is the beginning of the creation of our personality. Christ's battles were always fought and won within his own soul, and he was always victor in the world. We, upon the contrary, enter the battles of life with our souls half girdled, and we suffer constant defeat. One night, Jesus sent his disciples across the lake in a boat, and spent most of the night wrestling with God upon the mountain. Toward morning, when the storm broke upon the disciples, Jesus walked so calmly across the rolling billows that the sea caught his majestic peace without even the word of command.

Before the resurrection of Lazarus, Jesus' spiritual state was so tense that it is described by the phrase groaning in spirit, and the Greek word indicates intense turmoil and even anger. But a few minutes later he is comforting the sisters and speaking the word which even the dead man heard.

So Christ agonized in the garden until he sweat drops of blood. A little later he faced Pilate and rejection by his nation with peaceful silence, and met the torments of his crucifiers pounding nails through hands and feet with the murmur, "Father, forgive them; they know not what they do."

His last prayer for himself on the cross is so heart-rending that exegesis stands amazed, and has never sounded the depths of "Why hast thou forsaken me?" But a little later Christ faced death and hell with their awful terrors by committing his soul to God as trustfully as a child falls to sleep in its mother's arms.

The inward struggle is the key to the outward victories. Prayer is the secret of the inflowing of God; but it is a secret which most of us have not yet learned. It is soul travail. It is the finite stretching itself to its infinite capacities. It is such an emptying of the soul of self that God flows in as naturally as air flows into a vacuum.

God's Ownership.

BY REV. C. H. PARKHURST, D.D.

"Ye are not your own."—1 Cor. 6. 19.

IT is a great thing to be owned, it is a great thing to feel that we are owned. Coming into the consciousness of being owned is a good deal of what we mean by becoming a Christian. It is the direct opposite of a sense of self. Selfishness says, I am mine; piety says, I am God's. Sense of self puts a man upon building up his own little kingdom. Piety puts a man upon attaching himself to God's kingdom. Property need not keep a man out of the kingdom of heaven: *sense* of property always keeps a man out of the kingdom of heaven.

The trouble with the rich young man whom Christ told to sell what he had and give the proceeds of sale to the poor was not that he had a good deal of property, but that he had the feeling that he owned it. He supposed he belonged to himself, and therefore that his goods belonged to him too.

There is a good deal of sound religion in the old-fashioned admonition "to give ourselves to God;" that is, to acknowledge the property he has in us. It is exacting but it cuts deeply into the marrow of religious reality. The natural, and I should say the prevailing, sense is that we are our own, or at any rate considerably our own.

And it is the subservient and not the majestic attitude that makes greatness. We grow more by being owned than by owning, more by serving than by ruling. There is hardly one of St. Paul's epistles that he does not introduce by calling himself a bond slave of Jesus Christ, or in some other way indicating his subject relation to him. That was one of the means by which Paul was able to become great, that his thought was not upon greatness but upon Christ and upon his bond-servant dependency upon him.

Paul was not *abject*, but he had a soul-producing sense of being *subject*, and found by losing. In common matters the best way to find a thing is to hunt for it. In uncommon matters the best way to find a thing is to throw it away. And still more than that, it was Christ who said, "It is my meat to do the will of him that sent me;" that is to say, sense of being owned is what feeds me.

Be Strong!

BY MALTBIE D. BABCOCK, D.D.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Mrs. Kasie Thomas McCartney.

KASIE THOMAS, daughter of Thomas Thomas and Katherine Thomas, was born at Girard, O., May 12, 1869. She was educated in the public schools at Girard, and, being the eldest in a large family, she sacrificed her longing for higher education in order that she might ease the burdens of her mother at home.

She was married to James H. McCartney, M.D., July 30, 1890, and sailed for China with her husband August 25, 1890, arriving in Chungking, West China, November 30, full of joy and hope for the future, and glad to enter upon her missionary life. She became a diligent student of the Chinese language, being anxious to tell the women the wondrous story of Christ's love.

A little boy, Roy, was born in 1891, and in 1894 little Ethel came, bringing increased joy to the mother's heart. Her health became very poor, but she never spoke of returning to the home land, and when approached on the subject always replied that she would rather die than return to America, and she wished to live that she might labor for the Chinese and care for her children.

She took great delight in teaching music to the Chinese, and before her death had the pleasure of seeing and hearing two of her pupils play the organ for church services.

In the latter part of 1894 her health was so poor that it was found necessary to take her away from Chungking, and her husband started with her for America, but at Ichang, on January 4, 1895, she entered into the eternal rest. The body was taken back to Chungking and placed in the Christian cemetery overlooking the myriads of graves of those who never heard the Gospel.

The West China Mission at its meeting in April, 1895, adopted the following tribute to her memory:

"Mrs. McCartney's long continued, severe illness of much suffering was borne with a sweet patience always, and a thoughtful gratitude to those who had the care of her. Speaking of her as we knew her it is with unfeigned truth that we say we all loved her. She won us by what she was, by unselfishness and thoughtfulness of others even when her own pain was forcing itself upon her. There was an aroma about her life that cannot be explained nor understood except by those who knew it, and to them it was apparent and appreciated. There was a tender womanliness in her bearing and acts. Love given met with love speedily returned. Those who knew her best loved her most, the sign of her real worth.

"Her good-bye to Chungking as she was carried

away on her dying bed was most touching. We shall never forget the last words that came in the low, weak voice, 'God bless you for what you have done.' It seemed to come direct from God through human lips and made us feel one hundredfold more service would not have merited such a flood of blessing. When she reached Ichang it was seen that she was too weak to go farther. Home was nearer than America. With husband, little ones and friends about her she wasted away. She saw their faces, heard their voices, but now sees the King in his beauty."

Rev. Carroll Summerfield Long, A.M., Ph.D.

CARROLL S. LONG was born at Athens, Tenn., January 3, 1850. His father, Rev. William R. Long, has been for many years a member of the Holston Conference of the Methodist Episcopal Church. His early surroundings and education brought him very near the Saviour. In May, 1858, he was received on probation into the Methodist Episcopal Church, and on January 2, 1859, one day before he was nine years old, he was received into full membership.

In 1868 he entered the East Tennessee Wesleyan University (now Grant Memorial University) at Athens, Tenn., where he pursued the regular collegiate course for two years; he then engaged in teaching for two years, during which time he read a course of medicine with a view of making the practice of medicine his life-work, but God had

other plans for him. In 1872 he yielded to the conviction that he ought to enter the ministry, and on June 22 of that year he was licensed to preach. He again entered the university, and in May, 1875, completed the scientific course.

In October, 1875, he was admitted on trial into the Holston Conference and stationed at Asheville, N. C., where he served for four years as pastor of the church, and two of these years as president of Candler College. In the spring of 1878 he passed an examination in the classics at the university and received the degree of A.B., which was followed by A.M. three years later.

He was married to Miss Flora Smith, a daughter of Rev. William C. Smith of the Northern New York Conference, June 3, 1879.

In August, 1879, the trustees of Powells Valley Seminary at Well Spring, Tenn., elected him principal of that institution, but he resigned after five months to accept an appointment as missionary to Japan, and sailed with his wife from San Francisco, February 28, 1880.



He arrived in Japan March 20, and was appointed to educational work at Nagasaki. He immediately commenced the study of the Japanese language and pursued it with such energy that in less than thirteen months after his arrival he preached his first sermon in the native language. Of this effort his native teacher said, "The articulation and pronunciation were as good as a native's, and the discourse was well understood by all who heard it."

At a farewell meeting held at Athens, Tenn., before his departure from the United States, the widow of his former pastor, Dr. N. E. Cobleigh, gave him two dollars as a parting gift which he used as a nucleus of a fund he afterward raised, largely by private solicitation, for building Cobleigh Seminary at Nagasaki, which has been of great value to our mission ever since its opening with 12 pupils in October, 1881.

Mr. Long remained five years at Nagasaki. The first two years were spent in study and in teaching in Cobleigh Seminary, and not content with teaching the Japanese during the day he taught a large class of Chinese in the evening. In the spring of 1882 Rev. J. C. Davison, Presiding Elder of the Nagasaki District, returned to the United States for a much needed furlough, and Mr. Long took his place, thus adding to his duties the work of a presiding elder. This he welcomed as giving him the desired opportunity to preach the Gospel in the more remote cities and towns.

He was deeply conscientious and labored far beyond his strength. The deep degradation of even cultured heathenism appealed strongly to his sympathy. The people for whom he labored appreciated his efforts, and many of them after his death said of him, "He died for Japan."

He was greatly distressed by the inadequacy of the means for the demands of the work, especially when frequently urged by the people to send a preacher to places where they had never heard the Gospel and wished to hear it, but there was no one to send.

He believed in the honesty and sincerity of others, and when some persons who came to him for instruction afterward proved themselves unworthy it greatly grieved him.

In the spring of 1885, broken down in health, he returned to the United States where he remained two years, spending much of the time in speaking for missions, and especially about his much loved Japan.

In May, 1886, his *alma mater* conferred upon him the degree of Doctor of Philosophy on examination.

In 1887 he returned to Japan and was appointed Presiding Elder of Nagoya District. He was abundant in labors, holding discussions and lecturing upon Christianity, opening new places for Christian worship, and giving special attention to establishing

Christianity in the large and important city of Nagoya.

Through his efforts a school for girls was opened in Nagoya, in October, 1888, which has accomplished much good and is known under the name of *Seiryu Jo Gakko*.

A church building was needed, and Dr. Long began the enterprise, and it was completed and dedicated October 13, 1889. Dr. Long wrote of the dedication: "The church was filled to its utmost capacity, at least five hundred persons being present. Four persons were baptized and more than two hundred partook of the sacrament of the Lord's Supper. It was a grand day for Christianity. All rejoiced over the successful completion and dedication, to the one supreme God, of the first Christian church to be erected in this great city of nearly two hundred thousand inhabitants and more than five hundred pagan shrines and temples. The church lot contains a little more than a half acre and cost \$2,680. It is a corner

lot beautifully and centrally located. The main audience room is 40x70 feet, and there is an infant class room and a pastor's study. The cost of the building was \$2,400, of which the native church contributed \$1,200."

Rev. D. S. Spencer afterward wrote as follows: "Dr. Long was of large, generous heart, and gave himself unreservedly to the work of a missionary. Possibly he was open to the charge of doing too much, a charge which could be successfully lodged against more than one missionary. Both the church and missionary residence at Nagoya may be said to be his creation. Full of enthusiasm, and capable of communica-

ting his enthusiasm to others, he set in motion the work of the Church in the great Owari valley, containing, as it does, about three and one half millions."

On July 17, 1890, much broken in health he sailed with his family from Japan for the United States, and died at the home of a friend, Rev. J. D. Robertson, in Asheville, N. C., September 4, 1890.

When the news of his death reached Japan, the faithful men and women who had labored with him in building up the church in Nagoya met and held a touching service in his memory. One year from the day of his death they met again to talk together of the friend who had gone from them and to pray for his family. He will long be remembered and honored in Japan for his loving devotion to Christ and to and for those for whom Christ died.

MASTER, speak ! and make me ready,
When thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for thee ;
Master, speak, O speak to me !



MISSIONARY CONCERT.

Program.

SCRIPTURE READING.—Phil. 2. 1-11.

SINGING.—Methodist Hymnal, Hymn 603.

Go, labor on; spend and be spent,
Thy joy to do the Father's will.

PRAYER.—For workers in the Home Mission field and the people among whom they labor.

SINGING.—Methodist Hymnal, Hymn 607.

Hark, the voice of Jesus calling,
"Who will go and work to-day?"

ADDRESS ON Home Missions.

SINGING.—Methodist Hymnal, Hymn 933.

Our country's voice is pleading,
Ye men of God, arise!

COLLECTION.

REFERENCES.—"Missions at Home and Abroad," being addresses made at the Columbian Congress.

American Missionary Hymn.

O God Supreme, who dost the world sustain,
Who madest all, and nought hast made in vain,
Who holdest all the nations in thy hand,
In thee we trust, and pray thee, bless our land.

From eastern dawn has beamed the Gospel light,
To cheer, illumine, and endue with might;
Still more and more its gracious realm extend,
While glad hosannas to thy throne ascend.

O Sun of Righteousness, thy healing give,
That all the earth may look to thee and live;
That all the peoples, gathered here, may know
The health and peace that from thy presence flow.

May many tongues acquire one language here,
To tell thy glory, and promote thy fear;
Thy Spirit's voice be in the message heard,
And every heart receive the living Word.

Grant us the fruitage of the heavenly birth,
Thy kingdom come, thy will be done on earth;
O'er mighty river, and from sea to sea,
Let all be one in loyalty to thee.

—F. W. Bartlett, in *Spirit of Missions*.

Home Missions.

MISSIONS for the benefit of those who come here from other lands are important. Many thousands arrive every year. They come from the British Isles, Holland, Germany, France, and northern Europe, and these are generally of a superior class, and learn to know and love our civil and social institutions. But among the immigrants are "Jews from Russia, Italians from the Sicilies, Bohemians, many of whom are of the baser sort, Poles, long taught to dislike every kind of regularly constituted government, Hungarians, looked upon as revolutionists, Greeks and Bulgarians who have had the best elements of their nature stamped out by the iron heel of Turkey, British trade unionists, French socialists, Austrian nihilists, German anarchists, and idol worshipers from China, India, and the Islands of the Sea." These need to be brought into subjection to the Gospel of Christ not only for their own sake but also for the sake of the nation.

Missions for the benefit of the Indians are needed. Some mission work is being done among them, but much more can and should be done. It is a hard field. Defrauded and robbed by government officials, they often turn from the missionaries who come from those they consider as their oppressors. Many of them still practice the savage rites and believe in the superstitions of the past.

The masses in our large cities appeal to us. There are large sections in our cities where the degradation is appalling, and where crime runs riot. Children who have never heard the name of Christ except as connected with an oath. Men and women who have been the victims of circumstances and the apt pupils of vice from their infancy.

The sparsely settled portions of country in all parts of the nation prevent a frequent presentation of the claims of Christianity, and a churchless community is a menace to morals and good government. Missionaries here must be largely supported by the followers of Christ who live elsewhere.

We must not forget the needs of the Freedmen of the South. They are well supplied with preachers and teachers, but many of these are not fitted either in character or education to be leaders in righteousness or knowledge, and for years to come the field for mission work among them will be white for the harvest. Home Missions should rest as a heavy weight upon the conscience, liberality, and heart of those who call themselves followers of Christ.

The Spirit of Missions.

MISSIONS belong to the very nature and genius of Christianity. They are not an artificial addition, not something tacked on; but they belong to Christianity in its very temper, genius, spirit, and essence. Every form and figure is employed to teach us this truth. Light must shine, life must propagate life, seed must bring forth harvest, a spring must bring forth a stream. Christianity is light, is the life, is the seed, is the spring; missions are the life, the propagation, the harvest, the stream. Just as sure as you begin with duty you will find your way to delight. There is a constant ascent on the part of the true child of God to a higher and higher level. In the old fable of the birds made without wings they were told to take up their wings and bear them. At first the pinions seemed heavy as lead, but as the birds folded them over their hearts their wings grew fast, and that which once they bore now bears them. Begin by doing your duty, and God ends by making it your delight. I am saved by Christ in order to save; I have been taught by Christ in order to teach; I have been enabled to get in order to give; and, in God's reckoning, all life is lost which does not communicate and propagate life.—A. T. Pierson.

"SIN worketh; let me work too.
Sin undoeth; let me do.
Busy as sin my work I'll ply
Till I rest in the rest of eternity."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

A Hospital's Call to You.

BY ROBERT C. BEEBE, M.D.

AMONG the different agencies used by the Church to make known the Gospel of Christ none present a better field than the mission hospital, and nowhere can the character of Christ be better exemplified. As an evangelistic field it is far superior to the street chapel, as it gathers to its dispensary waiting room a larger crowd of more receptive hearers, and from a wider range of territory. In this field it is also superior to the day school, as its influence is brought to bear on a much larger number of people and in a more effective way. In the same field it is superior to the itinerating evangelist, as instead of going to audiences whose good will must be gained, audiences whose good will is assured come daily to the hospital. And these audiences are made up of people from a wider section than the itinerating evangelist usually reaches.

But all this work is further and more efficiently conducted through the teaching and influences of the wards. Here, under the power of kindness and love, having such care and attention as they never receive outside of their own families, and often such as they have never known anywhere else, their hearts are touched and inclined to receive the Gospel thus commended to them, and often with the healing that comes to their bodies they learn of the Great Physician who does for them far more and greater than any man can do.

Very few realize what a grand opportunity a hospital in China presents for special and continuous work on lines of greatest usefulness.

At the Nanking Hospital twenty dollars will afford board, bedding, and care to a poor suffering Chinaman for one year. Think for a moment what this means. Outside of the opportunity to preach Christ, it means a year's service in relieving suffering among the painstricken, despairing poor, bringing joy and health and hope to those who, without your help, must end their lives in pain, sorrow, and despair, giving food, shelter, and comfort for a year to some who but for your help would suffer and starve and die.

Five hundred dollars will endow a bed in perpetuity and the work continue from year to year. You can thus start an agency that will go on in its beneficent work after you rest from your labors.

As a part of the great Twentieth Century Offering for the world's betterment the Nanking Hospital seeks \$20,000 as an endowment for forty beds in its wards.

Where can you find a better investment of the money the Lord has allowed you, for a short time, to control? Where can you do more to relieve the sorrow and suffering of your fellow-men, and at the same time bring to them an everlasting joy?

Will you not endow one bed? If you are not able to endow one bed in perpetuity will you not assume its support for a year or a number of years?

If willing, please send your contributions to the corresponding secretaries of the Missionary Society, 150 Fifth Avenue, New York city, stating that it is for the Nanking Hospital, or send it to the writer at the same address.

Jottings from China.

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

YESTERDAY I returned from holding quarterly meetings at Hok-ing Dong and Bo-ding Haeng, our two circuits within the walls of Foochow city, and it occurs to me that some of the things I saw and heard would be interesting to your readers.

On my way through the city I passed near the district magistrate's yamen, or official premises, where a man recently suffered a lingering, horrible death from starvation for eloping with another man's wife. The culprit was compelled to stand on tiptoe in an upright cage the top of which fitted like a collar around his neck, so that part of his weight rested on his chin. Food and drink were strictly prohibited to him under severe penalties and in the course of four days and nights his wretched spirit took its flight. I remember one instance in which the victim, who was guilty of starting a lottery, survived nearly a week. The woman in this recent case was more fortunate than her paramour, as her husband required her to commit suicide by eating opium, instead of insisting on a more cruel death.

The two quarterly meetings alluded to were to me seasons of special encouragement. The East Street work (Hok-ing Dong), has for many years—perhaps always—been a hard field. The leading church is on a busy thoroughfare in the midst of a dense population, numbering many literary men, whose residences are back from the main street. As a rule these gentry are proud as Lucifer and disdain everything foreign and Christian.

When I joined the Foochow Mission, seventeen years ago, I used to attend the East Street Church quite frequently, as I have done occasionally since, and I have seldom seen more than a dozen persons present. Last Sunday I had a congregation of about two hundred. A larger part of it was made up of students from Rev. G. S. Miner's "Special Gift Day Schools"—a form of effort that is doubtless reaching as many people as all other departments of our work combined.

Bo-ding Haeng, or West Gate Circuit, is a comparatively new work and has not grown very rapidly, but the congregation last Sunday was so large that all sorts of benches had to be brought in to seat the hearers, a large proportion of whom were Brother Miner's teachers and pupils. I am sorry to add that one of his teachers had recently died of Bubonic plague, which is prevalent in the city and suburbs.

Both love feasts were seasons of refreshing from the presence of the Lord. I was especially pleased at the number of women who participated, as this fact showed that the faithful labors of the two

Bible women—one on each circuit—are bearing fruit. At the close of each love feast several persons were baptized, 10 in all being received into full membership.

The forenoon sermon was on 2 Cor. 5. 17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The text of the afternoon was 1 John 4. 16, "God is love; and he that dwelleth in love dwelleth in God, and God in him." If any readers of this article doubt whether the Chinese can learn to appreciate the deep and precious truths of the Gospel, I wish they could have been present and heard the testimonies at the love feast and have seen the attentive listeners when the word was being unfolded. Surely the Gospel is the power of God unto salvation to everyone that believeth—Jew, or Greek, or Chinese.

An examination for the first literary degree—corresponding to our A.B.—had just been held in the city. Several thousand candidates had presented themselves, but the number upon whom the degree could be conferred this time was fixed at 80. Monday forenoon the successful candidates were everywhere in evidence. While passing through the city and through the suburbs to our "Mission Compound," about three miles from the South Gate, I constantly met or overtook the new degree men who rode in beautifully decorated sedans being escorted by a trumpeter whose shrill blast heralded the coming of an embryo great man. A card bearer also walked ahead of the sedan and handed out red slips containing the graduate's name, new title, etc. Still another carried an elegant silk banner on which were characters of gold foil announcing his grade among the successful candidates.

Leaving the main route to visit one of our chapels, I passed through a small village across whose main street was a sort of triumphal arch made of beautiful red silk and containing the name and titles of one of the residents who had just succeeded in winning a degree. This hamlet had no wall through which to make a breach for their victor's entrance, as was done in the Olympic games, but the people seemed to vie with each other in honoring their fellow villager, and the place wore a gay and festive aspect.

As is well known, every aspirant to official position throughout this empire must pass through the portal of literary examinations, which are a remarkable feature of Chinese policy. This system of examinations is very ancient and has taken such a complete hold on the ambitions of the people that the possession of a literary degree, and then a higher, and yet a higher seems to be the prize for which the whole nation is contending. A degree is not only an honorable distinction, but it secures for its possessor certain privileges and exemptions and is a passport to possible official appointment. While the examination mill periodically turns out a new batch of candidates for office there is always an immense number of them for whom no immediate employment can be found. Besides these, a large number of men are always temporarily out of office. All these together

form an army of expectants, who are found in or near every provincial capital waiting for something to turn up and, in the meantime, performing all sorts of service for the governor. In the ranks of these *litterati* are found the chief literary assailants of foreign missionaries. These are the men who now and then circulate slanderous placards and pamphlets in order to foment riots and, if possible, massacres of missionaries and native Christians. These, in fact, are the real rulers of China, for few, if any of the lower grades of officials, such as the district magistrates, dare to disregard their wishes, as I happen to know just now in a case at Siang-gong-ing on the Hokchiang District. Local ruffians have for some time been maltreating the native Christians and the preacher at that place. By request the district magistrate sent his runners to post up proclamations prohibiting the lawless proceedings of the vagabonds. But as fast as the proclamations were put up crowds tore them down and finally drove the runners away. I have strong evidence that a graduate of the second degree, or M.A., is at the bottom of the trouble. The common people seldom dare to make any disturbance unless they know they are backed by one or more degree men.

As already stated the Bubonic plague is prevalent in the city and in the suburbs and various precautionary measures are being employed. For instance, groups of Buddhist and Taoist priests are seen here and there going through their incantations. I also saw men wearing around their necks triangles composed of three long knives also cangues—or collars made of boards. These are implements of punishments for thieves, and vagabonds, and are voluntarily worn by innocent men as a species of penance for the purpose of propitiating the angry demons and the mysterious powers of darkness around them.

Strange to say the cangues and triangles worn to avert sickness and disaster are mere toys in comparison to the real ones. Indeed, nearly everything pertaining to the gods and to their worship is false or counterfeit, and this fact, of course, has a direct bearing on every form of pagan civilization. Walker in his *Philosophy of the Plan of Salvation* shows how inevitably the worshiper becomes transformed into the moral image of the being or object worshiped. The Psalmist (135. 18) says of the idols of the heathen: "They that make them are like unto them, so is everyone that trusteth in them." St. Paul in 2 Cor. 3. 18 shows the effect of worshiping the living and true God, "But we all with unveiled face beholding as in a mirror the glory of the Lord are being transferred from glory to glory." So it is that millions of transformed lives in Europe and America are daily proving and illustrating the "good and acceptable will of God." How sublime and encouraging is the assurance that this heaven of the Gospel, this mighty transforming power, is manifesting itself among "China's Millions," according to the working whereby God is able to subdue all things unto himself.

Foochow, April 24, 1900.

South Japan Mission Conference.

BY REV. H. B. JOHNSON.

THE South Japan Mission Conference of the Methodist Episcopal Church met for its second session in the Deshima Church, Nagasaki, Thursday, May 3, 1900. In the absence of a bishop J. C. Davison, the senior missionary and the organizer of our work in South Japan, presided under instructions of Bishop Cranston. An excellent spirit prevailed from first to last, the business was conducted with dispatch, the reports were very encouraging, and all returned to the work full of hope. No changes were made among the missionaries and as few as possible among the Japanese.

The following is a summary of the statistics:

	1899.	1900.	Gain.
Members of Conference.....	14	14	
Conference Probationers.....	4	4	
Missionaries W. F. M. S.....	8	7	
Church Members.....	703	765	62
Probationers.....	295	323	28
Adults Baptized.....	71	138	67
Children ".....	22	49	27
Sunday schools.....	26	34	8
" scholars.....	1,602	1,715	113
Pastoral Support..... yen.	669 yen	987 yen	288
Current Expenses.....	229 "	317 "	88
Sunday School Expenses.....	75 "	99 "	24
Regular Benevolences.....	122 "	176 "	54
Other ".....	109 "	238 "	118
Paid for B't'd'g and Improv. "	1,350 "	574 "	
" on Old Indebtedness .. "	107 "	146 "	39

The gains in pastoral support are worthy of note. Two years ago, when the Japan Conference was divided, this territory was giving yen 51.50 per month. Last year the same churches gave yen 80.71. They have now promised yen 98.06 for the year to come.

Notes on Missionaries, Missions, Etc.

Rev. Charles Bishop sailed from Japan March 23, returning to the United States on furlough. His family has been in the United States for four years, and he has been for twenty-one years in the Mission.

Mrs. E. R. Fulkerson and four children sailed from Japan April 17, returning to the United States. They are at Howard, Kan.

Rev. Milton S. Vail, of the Japan Mission, is slowly improving. He is at the sanitarium at Saint Helena, Cal.

Rev. Julius Soper, D.D., sailed from Japan March 31, returning to the United States.

Rev. W. F. Harrington and family sailed from New York June 5, returning to Chile.

Bishop Vincent sailed from New York June 9 for Europe, to begin the holding of the Annual Conferences and Missions in Europe. He will reside at Zurich, Switzerland.

Rev. Wm. Burt, D.D., of our Italy Mission, sailed from New York June 9, returning to Italy. His address will be 38 via Firenze, Rome, Italy.

Rev. Thomas Hardin Burch, D.D., for seventeen years a member of the Board of Managers of the Missionary Society, died in New York city May 27.

Rev. C. D. Morris, missionary to Korea, sailed from New York June 2. He will visit relatives in Ireland, and expects to arrive in Korea about September 15.

Rev. Joseph Beech, who left New York October 4, 1899, for China, arrived in Chungking, West China, January 25, 1900. The last five hundred miles occupied five weeks.

Rev. H. H. Lowry, D.D., of the North China Mission, came to the United States to attend the General Conference. His address is 5173 Hester Street, Philadelphia, Pa.

Rev. Frederick Brown and wife, of Tientsin, China, have been bereaved by the death of their eldest daughter, Ruth Ella, who died on April 12.

Rev. J. E. Banks has returned from Singapore. His address is Knoxville, Ia.

Mrs. W. B. Scranton, of the Korea Mission, who has been in Switzerland for nearly two years, has returned to the United States, and is at West Hartford, Conn.

Miss Nettie Wilbur, who was connected with the Chile Mission for five years and returned to the United States last winter, is at Lost Nation, Ia.

Rev. George C. Cobb, formerly of the Korea Mission, is supplying the Methodist church at Lincolnwood, Neb.

Rev. George B. Benedict, formerly of the Chile Mission, is Principal of the United States Model School and Superintendent of the other city schools at San Juan, Puerto Rico.

Mrs. Nathan Sites, formerly of the Foochow Mission, is residing with her son-in-law, Rev. F. F. Brown, Schenectady, N. Y.

Mrs. Almeda Ruth Spencer, wife of Dr. J. O. Spencer, died in Brooklyn, N. Y., May 14.

Rev. J. O. Spencer, Ph. D., of the Japan Mission, has been elected President of Claverack College, at Hudson, N. Y.

The family of Rev. D. S. Spencer, of Japan, has returned to the United States, and will reside in Bloomsburg, Pa.

Rev. E. H. Greeley and Mrs. Anna J. Arndt, our missionaries in Southeast Africa, were married March 16, 1900, at Umtali, Rhodesia.

Rev. J. G. Cleveland, of the Japan Mission, now in the United States, expects to return to Japan this month.

Rev. F. L. Neeld, D.D., has been appointed Presiding Elder of the Bareilly District, North India Conference, to take the place of Bishop Parker. He will return to India in September.

Professor T. H. Martin and Rev. J. L. McLaughlin have been stationed in Manila, Philippine Islands, in charge of our Missions there.

Rev. T. B. Wood, D.D., of Peru, arrived in New York June 19.

The Japan Annual Conference was held at Aoyama, Tokyo, Japan, March 20-27, Rev. G. F. Draper presiding by appointment of Bishop Cranston. Rev. Julius Soper, D.D., was elected clerical delegate, and Dr. M. Takagi lay delegate to the General Conference. None of the appointments of the missionaries were changed. Self-support was reported

as making steady headway. Rev. D. S. Spencer reports: "A great and blessed change is coming over the native ministry. There is a deeper consecration, loftier aim, a clearer comprehension of the work of the ministry, and a more determined spirit to conquer in the name of Jesus. Two great difficulties confronted the cabinet this year in supplying the work—lack of qualified men and lack of money. Never was the question more serious. Scores of doors are open to us, and we cannot enter them because we have not the money. Our missionaries also are overloaded, and no help is in sight to relieve those on the verge of breaking."

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers met in regular session June 19, 1900, Bishop Foss presiding. Devotional exercises were conducted by Dr. J. F. Goucher.

Leave of absence was granted Dr. S. L. Baldwin, recording secretary, until October 1, 1900.

It was decided to elect an assistant secretary of the Missionary Society whose duties should be to promote the interests of the Missionary Society by visiting and addressing Annual Conferences in their sessions and Missionary Anniversaries; by attending and addressing preachers' meetings, District Conferences, and other Conferences and assemblies; preaching for pastors on missionary occasions; addressing Sunday schools, and in all other suitable ways. He shall also discharge such other duties as from time to time may be assigned to him by the Board of Managers, and shall report to the Board in writing at least once a month. He shall reside in the city of Chicago, unless otherwise ordered by the Board of Managers. Rev. W. F. Oldham, D.D., of Columbus, O., was unanimously elected assistant secretary.

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

The outgoing of Miss Estella C. Long, of Albion, Mich., to South America to take charge of the Boys' High School at Montevideo, Uruguay, was approved, her salary to be paid from the income of the school, and her outgoing paid from the appropriation to South America.

The redistribution of the appropriation to South America was approved, except the part that applies to the stations in Rio Grande do Sul, Brazil, which are to be transferred to another church.

A furlough of three months was given Rev. John W. Butler, D.D., of the Mexico Mission.

Repairs on mission property in Mexico City were approved, not to cost over \$100.

The offer of Rev. F. B. Owen, of the Hinghua Mission Conference, was accepted. He offered that if the Board would send out a young man as an assistant to help him on his district he would provide for the outgoing expenses, and guarantee his support for the rest of the year 1900, also for the year 1901, and in case of his own death his salary should go to his assistant for the remainder of the period.

Miss Hilda E. Sorsa, of Helsingfors, Finland, was accepted as nurse for Wuhu Hospital, China, friends in Finland, paying her outgoing expenses and contributing annually from 500 to 600 francs toward her support.

The furlough of Rev. W. C. Longden, of North China, was extended through August, 1900.

An appropriation was made to repair Tsunhua Chapel, in North China.

The redistribution of the appropriation to North China was approved.

Dr. Julius Soper, of Japan, was given permission to remain in the United States until September, and the outgoing expenses of Mrs. Soper, returning to Japan, were authorized.

Provision was made for the return to the United States from Japan of two children of Rev. W. S. Worden.

An appropriation was made for benefit of church property in Hakodate, Japan, and to close the accounts of the Japan Mission to January 1, 1900.

Approval was given to the sending of two sons of Rev. D. S. Spencer, of Japan, to the State Normal School at Bloomsburg, Pa.

Permission was given Rev. H. G. Appenzeller to return with his family from Korea to the United States in the fall.

Rev. D. A. Bunker, was elected treasurer of the Korea Mission, to take the place of Rev. H. G. Appenzeller on his leaving on furlough.

Provision was made for the return of Dr. H. C. Sherman and family from Korea, and it was recommended that a man be sent to Korea to engage in evangelistic work in place of Dr. Sherman.

The redistribution of the appropriation to the Korea Mission was approved.

Permission was given to the Korea Mission to erect a new church in Seoul in the compound in which the hospital is situated.

Approval was given to the selecting and sending out of a man qualified to take the position of foreman of the composing room in the printing office at Santiago, Chile.

Authority was given the Finance Committee of the Chile Mission to sell the parsonage in Coquimbo and build or purchase in a better locality, provided the Missionary Society is not involved in any additional expense.

Bishop Vincent was appointed to represent the Missionary Society at the Jubilee Anniversary of the Germany Mission to be held in Berlin in July, 1900.

The outgoing expenses of Rev. F. L. Neeld and family returning to India in September were authorized and to be charged to the appropriations for 1901 to Southern Asia.

Permission was given Dr. B. F. West to return from Malaysia next year.

Provision was made for repairs of school building at Naini Tal, India.

The outgoing to India of Rev. Frank Sherman Ditto and wife was authorized, provided they pass a satisfactory examination before the Committee on Nominations and General Reference.

The furlough of Rev. W. W. Bruere, of India, was extended until November.

Rev. J. L. McLaughlin was appointed treasurer for the Philippine Mission.

The appointment and outgoing of twelve young men for work in Southern Asia was authorized. They must be willing to go on half pay, which is to be provided on the field, doing half missionary work during the first four years, meanwhile employing the balance of the time in learning the language of the people. They must remain unmarried four years, during which time they will be considered on trial, and at the end of the time, if they prove efficient, will be put on the roll and pay of the regular missionaries, and if not efficient their return expenses to the United States will be paid.

The Corresponding Secretary was requested to correspond with the Board of Church Extension, and report at the next meeting of the Board what assistance it will give toward purchasing mission property at San Juan, Puerto Rico.

Dr. T. B. Wood, of Peru, addressed the Board for fifteen minutes, reporting what had been accomplished toward securing religious liberty in Ecuador, Bolivia, Peru, and Chile, and thanks were given him for his report.

Bishop Warne addressed the Board for five minutes on the Mission in Manila, especially as to the need of a church building, and the question of securing Mission property in Manila was referred to the Committee on Southern Asia.

The thanks of the Board were given to the United States Government for promise to take active steps for the protection of our missionaries in China.

The sympathy of the Board was extended to our missionaries who are in peril from the rebellion or revolution in China.

Mr. Andrew K. Shiebler, of Grace Methodist Episcopal Church, Brooklyn, was elected a member of the Board in place of Mr. John French, deceased.

Rev. Charles D. Morris was approved for appointment to Korea.

Permission was given to the Chinese Sunday school to use the Board room on Sunday afternoons, at the pleasure of the Board.

The Board approved the transfer of its mission work and property in the State of Rio Grande do Sul, Brazil, to the Methodist Episcopal Church, South, said Church having agreed to reimburse the Missionary Society for the actual cash outlay made in the appropriations for the purchase of property.

The following officers of the Society and Board were elected: *President*—Bishop Merrill; *Vice Presidents*—Bishops Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallaleu, Fowler, Vincent, FitzGerald, Joyce, Goodsell, McCabe, Cranston, Moore, Hamilton; A. K. Sanford, J. H. Taft, G. G. Reynolds, G. J. Ferry, J. S. McLean, J. F. Rusling, J. M. King, J. M. Buckley, Alden Speare, Charles Scott; *Recording Secretary*—S. L. Baldwin.

The following standing committees were elected:

Africa. A. K. Sanford, A. Fowler, C. S. Harrower, B. M. Adams, H. A. Monroe, Herbert Welch, R. W. P. Goff, Archer Brown.

South America and Mexico. J. S. McLean, A. Longacre, C. C. Corbin, J. M. King, S. P. Hammond, H. Welch, G. C. Batcheller, C. S. Wing, A. Speare.

China. J. H. Taft, S. F. Upham, P. A. Welch, G. P. Mains, A. H. Tuttle, W. V. Kelley, J. L. Hurlbut, Reed Benedict.

Europe. H. A. Buttz, J. R. Day, A. H. De Haven, J. M. Buckley, Geo. Abele, G. P. Mains, A. H. Tuttle, G. P. Eckman.

Southern Asia. J. F. Goucher, E. B. Tuttle, W. H. Falconer, B. M. Adams, J. M. Cornell, C. R. Barnes, J. O. Wilson, G. P. Eckman.

Japan and Korea. E. S. Tipple, John Beattie, F. M. North, J. F. Goucher, W. F. Anderson, J. R. Curran, R. B. Kelly, J. B. Faulks.

Self-supporting Missions. J. S. McLean, A. Fowler, R. Grant, A. K. Sanford, J. L. Hurlbut, R. B. Kelly, Reed Benedict.

Domestic Missions. S. O. Benton, S. W. Gehrett, W. V. Kelley, S. W. Thomas, C. S. Wing, J. R. Curran, W. McDonald, Wm. J. Stitt, C. R. Barnes, B. C. Conner.

Finance. E. L. Dobbins, J. H. Taft, G. J. Ferry, Wm. Hoyt, J. S. Huyler, J. S. McLean, E. B. Tuttle, Alden Speare, J. E. Andrus.

Lands and Legacies. G. G. Reynolds, L. Skidmore, Alden Speare, P. A. Welch, Wm. Hoyt, Charles Scott, J. F. Rusling, S. Baldwin, G. F. Secor.

Publications. J. M. King, J. M. Buckley, J. F. Goucher, A. Longacre, A. K. Sanford, J. B. Graw, John Beattie, W. V. Kelley.

Woman's Mission Work. C. S. Harrower, J. R. Day, E. S. Tipple, H. W. Knight, H. Welch, G. P. Mains, L. Skidmore, J. O. Wilson.

Estimates. J. M. Buckley, J. S. McLean, S. F. Upham, G. J. Ferry, J. S. Huyler, J. L. Hurlbut, W. J. Stitt.

Nominations and General Reference. The Chairmen of the other committees.

Apportionments. J. F. Goucher, J. M. Buckley, C. S. Harrower, F. M. North, J. B. Faulks.

Audits at New York. E. B. Tuttle, A. K. Sanford, W. H. Falconer, C. S. Harrower, John Beattie, E. S. Tipple, F. M. North, J. O. Wilson.

Audits at Cincinnati. Edward Dymond, R. H. Rust, A. J. Nast, James N. Gamble.

The following were approved for appointment under the Woman's Foreign Missionary Society: Miss Luella G. Rigby, Miss Grace Stickwell, Miss Mary A. Cody, Miss Ida Ellis, Miss Charlotte T. Holman, Miss Ethel M. Estey, Miss Florence Plumb.

Drs. F. M. North, E. S. Tipple, and Andrew Longacre were appointed a committee to prepare a memoir of Thomas H. Burch, who died May 27.

Several appropriations were made for the benefit of the foreign missions, and \$515 for fourteen of the domestic missions.

THE General Conference did not have time to act upon all the reports of the Committee on Missions. It is probable every report would have been adopted had they been presented for vote. They will be found on page 319.

GENERAL NOTES AND COMMENTS.

Secretary Baldwin.

DR. S. L. BALDWIN still continues to improve in health though very slowly. His physician says that after his recovery he will be in better health than before the present attack. The Board has given him a three months' vacation which will be partly used in a sea voyage. We expect his return to the Mission Rooms in full vigor by October 1.

Request of Missionary Society.

THE Missionary Society wishes to speak to all the pastors and official members of the Church through the pages of *GOSPEL IN ALL LANDS* and ask for their subscriptions. The price of the magazine has been made so very low that everyone can afford to take it. Where is there a pastor who cannot afford fifty cents a year for it? Will you cooperate with us?

Mistakes and Delays.

MANY complaints have been received during the past year of mistakes in direction and delays in reception of *GOSPEL IN ALL LANDS*. It is believed that the change of management will remedy these defects. The Board of Managers of the Missionary Society meet on the third Tuesday of each month and the editor finishes his work on the last pages on the Thursday following. The magazine should be printed, bound, and mailed to all subscribers by the last of the following week.

Famine in India.

THE famine in India has never been more severe or extended over a larger territory. Many of our native Christians have been among the sufferers. Our missionaries in West and Northwest India have been obliged to devote a large portion of their time in superintending relief measures. Help is greatly needed. Contributions of money sent to our Mission Rooms will be forwarded without delay or charge. The great necessity of the people appeal strongly both to our humanity and Christianity.

Danger in North China.

THE rebellion, conflicts, and war cloud in North China have brought much injury to our missions in the destruction of property, the persecution and killing of native Christians, and the withdrawal of our

missionaries from some of the stations. So far we know the lives of the missionaries of our Missionary Society have been spared. The riots and persecutions of the past have resulted in an advance in our mission work. Out of the present turmoil a strife will probably come greater and better facilities for the pushing forward of Christ's kingdom.

Episcopal Supervision.

THE General Conference made provision for better Episcopal supervision of our foreign missions for the next four years. Bishop Vincent will reside in Europe and have oversight of the European Conferences and Missions. Bishop Moore will oversee and direct the work in China, Korea, and Japan, and his ready and skilled pen will keep the Church at home informed as to the needs and opportunities of his great diocese. Bishops Parker and Warne will be very helpful collaborators with Bishop Thoburn in Southern Asia. No better appointments for these great fields could be made, and we expect increased prosperity in all of our Missions.



A. B. LEONARD, D.D.,
Secretary of the Missionary Society.

Welcome.

WE bid glad welcome to Dr. A. B. Leonard, who has returned from General Conference to enter upon his thirteenth year and fourth quadrennium as Missionary Secretary. No secretary has ever been more devoted or efficient. The large vote by which he was returned

was a well-merited tribute for past service and present ability. He is well qualified for his enlarged responsibilities as chief secretary.

We also gladly welcome Dr. H. K. Carroll who comes as Assistant Missionary Secretary, and who is well equipped for the position. With large experience as a student of and writer on religious and missionary subjects, and with a spirit consecrated to his work he will render great service.

The Collections.

THE new quadrennium commences in the midst of the missionary year. The Spring Conferences generally made some advance in their collections. What will the Fall Conferences do? The foreign Missions are pleading that they shall receive more than enough to sustain the work as it is. They wish to push ahead. This will require increased appropriations, and this in turn necessitates increased con-

contributions. Will not every pastor see if he can obtain a larger collection than last year? Cannot a plan be adopted which will ask a contribution from every member of the church and congregation? The general Missionary Committee in November cannot make appropriations larger than the amount of the collections of the previous year.

Historical Note.

THE editor enters this month upon his twenty-first year of service on this magazine. The GOSPEL IN ALL LANDS was commenced as an undenominational missionary magazine in February, 1880, and the numbers of February, March, April, and May were issued. There was no June number. Commencing with July, 1880, the present editor became the editor and publisher, and continued as such for five years. The magazine was sold to the Missionary Society of the Methodist Episcopal Church early in 1885, and since May, 1885, has been the property of the Missionary Society, presenting its work and claims. Previous to 1892 it was quarto in size, and since January, 1892, has been octavo. The magazine was published by the Missionary Society from May, 1885, to January, 1889, and by the Methodist Book Concern from January, 1889, to July, 1900. Commencing with July, 1900, the Missionary Society resumed charge of its publication and business management. It will continue helpful to all persons interested in missions, and especially to pastors. We ask that pastors aid the Society by forwarding the money for their own subscriptions, and by soliciting the subscriptions of others.



H. K. CARROLL, LL.D.,
Asst. Secretary of the Missionary Society.

A Call for Missionaries.

TWELVE unmarried young men are needed as missionaries on trial in Southern Asia and the Philippines. They should be educated and consecrated; willing to work for a bare support, and ready for a four years' probation. The Missionary Society sent out eleven young men last year on this principle, and they proved so efficient the Society is encouraged to repeat the experiment. Who will volunteer? Applications can be made to Dr. A. B. Leonard, Secretary of the Missionary Society, at 150 Fifth Ave., New York.

Protection for Missionaries in China.

BY H. K. CARROLL, LL.D.

F. A. HENRY, of Washington, D. C., writes to one of the New York dailies to express the hope that our government will turn a deaf ear to

those who are "clamoring" for protection to the missionaries in China. He says:

"It should be generally understood that missionaries to the heathen take their lives in their hands, and any Church or religious body that embarks in missionary enterprise does so at its own risk. People who by their own action antagonize a foreign government are not entitled to claim from their own government protection in such action to the extent of embroiling it with the foreign power."

Missionaries in China have all the rights of human beings, and American missionaries all the rights of citizens of the United States. It should be understood that missionaries are in China by consent of the Chinese government, which by its edicts has commanded that they be protected everywhere. They have the same rights on Chinese soil as other foreigners. Their errand is as legitimate as that of those who go to buy, or sell, or to engage in any enterprise of pleasure or profit. They do not ask any more protection than other American citizens, and they take all necessary risks. The rising of the "Boxers" is not specially against the missionaries, certainly not the Protestant missionaries, but against all foreigners.

They are killing native Christians because they believe, or profess to believe, that they have been inoculated with foreign political ideas by the missionaries. It is not true that missionaries antagonize the government or political institutions of China. They go there to preach the Gospel and to engage in educational and medical work. If they were political emissaries, the government of China would not put them in positions of power and trust. Dr. Martin has for years been at the head of the Imperial University at Peking, and Dr. Martin went out as a missionary. Others have been trusted in a similar manner.

The insurrection of the "Boxers" has not been fomented by the missionaries, as Mr. Henry's words imply. The missionaries happen to be foreigners; but there are many other foreigners in the empire, and the outbreak is not against the religion taught by the missionaries, but against the political, social, and industrial ideas for which all foreigners are supposed to stand.

The charge which Mr. Henry brings is a libel, and his suggestion that the missionaries, their wives and children, be left by our government at the mercy of a mob is inhuman. Why should merchants and tourists and other Americans be protected in China and the missionaries and their families be abandoned? The idea is abhorrent to the sense of humanity.

Prosecution of Missionary Work.

BY H. K. CARROLL, LL.D.

DURING the sessions of the great Ecumenical Missionary Conference in this city one of the daily papers published a communication from a former United States minister to China, indicating the writer's belief that the basis of missions had been gradually changing in the last twenty-five years, and that this was the last great Missionary Conference that would ever be held. If it was the last of the series, it is very comforting to know that it was also the greatest. No one who saw the immense throngs in Carnegie Hall, not only in the evenings, but during business hours in the mornings and afternoons, could have any doubt that the subject of missions was a very attractive one.

Some years ago a cry was raised that the preaching of a certain doctrine would result in "cutting the nerve of missions." That doctrine has had its day, and is now well-nigh forgotten; but the cause of missions is as much upon the hearts of the Christian people of the world as it ever was, and there is no sign to indicate that the nerve of missions has in any way been injured.

It is an important fact for men who study the conditions in mission lands and the duty of the Church to evangelize the world, that the Christian governments of the world are taking possession of the countries and peoples of the world. Within a very short time it is quite probable that Christian rule will be extended over all peoples and all countries. The partition of China is impending, and the fate of the Ottoman Empire may be decided at any moment in the council of the Christian powers of Europe. Africa has been appropriated by these same powers, and there is little left in any quarter of the globe which is not under the direct control or influence of Christian government. If the Church, whose aim it has been to reach non-Christian peoples in advance of Christian commerce and Christian government, does not continue on the alert, it will surely fall behind secular enterprises.

No intelligent man believes that the best government on earth, even though it be Christian in character, can do for heathen and Mohammedan peoples what is necessary to be done in order that Christian civilization may be implanted. It needs the missionary with the words of the Gospel to bring men and women into right relations with the Creator and Saviour of the world. This is the first thing. After the knowledge of the Gospel of Christ has been given and received all other good things may be added.

It is in part due to the efforts of the Churches in missionary work that those countries which were so long closed to foreign commerce and foreign intercourse were finally opened. Now everywhere the doors are open to missionary endeavor. One cannot doubt that it is by God's providence that they have been opened through the efforts of a Church awakened to its obligation to preach the Gospel of Christ to all creatures.

It is no time to halt when results are multiplying to prove that the hand of the Lord is in the

work, and when fields ready for the harvest abound on every hand. There are a hundred reasons now for prosecuting with great energy the missionary work, where one could have been given fifty years ago. Improved means of intercourse have brought all peoples closer together. Migration has caused an intermingling of those different races, tongues, and tribes. Our own country is a conglomeration of races. We have the heathen at our own door, in a sense different from that in which the term has so long been used by those who do not believe in foreign missions. We must care for those who are citizens of our own country, or who are soon to become such, and we can best do that by endeavoring to reach them also in their own home lands. The work which spreads out before the Church is constantly becoming more complicated and more extensive. The very life of Christianity now depends upon the energy which can be put forth in the evangelization of the world.

The Brahman Priesthood.

The Hindu, of Madras, an influential native paper, and the organ of orthodox Hinduism, is honest enough to say of the present Brahman priesthood: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing girl, who insults Deity by her existence, to the pining child widow, whose every tear and every hair of whose head shall stand up against everyone who shall tolerate it, in the day of judgment." Of the endowed temples and shrines it says: "The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice."

Recommended Books.

Self-supporting Churches, and How to Plant Them, is written by W. H. Wheeler, to illustrate the Life and Teachings of Rev. C. H. Wheeler, D.D., for 40 years a missionary in Turkey. It is the desire of all missionary societies that the native churches in the foreign missions become self-supporting as soon as possible, but in most cases the possibility does not seem near at hand. How best to obtain the result may be aided by a study of plans that have proved successful, and the work of Dr. Wheeler in this direction is very suggestive. As one of the means used he would permit the church to largely manage its own affairs, and he attaches much importance to giving every member of the church some special work. They were taught the proper use of money, and that if twenty families were to give one twentieth of their incomes to support a pastor, his support would be as good as the average of his members. Of course self-support can much more readily be secured in some countries than in others. We urge missionaries and those interested in the progress of missions to carefully study the book. It is sent by mail for \$1, by the Better Way Publishing Company, Grinnell, Ia., or by Miss Emily C. Wheeler, Auburndale, Mass.

GOSPEL IN ALL LANDS.

AUGUST, 1900.

MISSION WORK IN OUDH DISTRICT, NORTH INDIA CONFERENCE.

BY REV. W. A. MANSELL.

OUDH is a fertile and populous province in India, lying between Nepal on the north and that portion of the Ganges which extends from Farrukhabad to within a few miles of Allahabad. It is one of the earliest seats of Indian civilization. Ayodhiya was the capital of the ancient kingdom of Kosala, famous in the Ramayan, India's greatest epic. Kosala was also famous as the early seat of Buddhism.

Moghul empire. The governors, however, soon became independent of the emperor at Delhi, and reigned as independent nawabs and afterward kings recognized by the British government.

The last king, for his gross incompetency and mismanagement of the state, was, after repeated warnings and vain efforts to effect his reform, finally deposed, and in 1856 Oudh was annexed as a British state. The nobility



HINDUSTANI METHODIST CHURCH AT LUCKNOW.

The ancient capital, Ayodhiya, which was in remote antiquity one of the largest and most magnificent of Indian cities, is now known only by heaps of ruins almost buried in the jungle, and all that remains of it are some half buried ruins in several localities, concerning the identity of which the scholars and antiquarians are by no means agreed.

After remaining for centuries under the rule of several succeeding dynasties of Hindu kings, Oudh became, in the middle of the eighteenth century, a province of the

retained their hereditary titles and lands, and since the mutiny the province has steadily advanced in prosperity. The nobles of Oudh are now among the staunchest supporters of the British reign.

The area of Oudh is about twenty-four thousand square miles, its population is over eleven and a half millions, being 480 to the square mile—one of the most densely populated districts in the world. Of the inhabitants, although the great majority are Hindus—the Mohammedans, having long been the ruling class, exercise an authority

and influence all out of proportion to their small numbers. The proud arrogance of the Mohammedans, as well as the complacent in-

Lucknow, the capital of the old kingdom, is still a city of some magnificence. It has some remains of its former grandeur, although the general impression is of decaying splendor. The most imposing buildings are royal tombs or old palaces, kept in repair by the British government, and in many cases used as public offices.

William Butler visited Lucknow in 1857, before the mutiny, for the purpose of seeing what could be done toward establishing a Methodist Mission there; but the outbreak of the mutiny prevented any steps being then taken—and it was not until the war cloud had passed that work was really opened. One of the first missionaries



difference of the Hindus, make Oudh a hard field for missionary effort, and the visible results in this field have never been as great as in neighboring districts. The classes which are so accessible in Rohilkund seem here to be of an entirely different temper, and with the exception of one or two circuits bordering on Rohilkund, where the same circumstances exist, large communities have not been gathered in. Still there is much room for encouragement, and progress, although slow, has been fairly constant and sure.

The extent of the presiding elders' district of Oudh has greatly varied. Originally it consisted only of Lucknow and a few neighboring outstations, and was called the Lucknow District. Then it began to expand, was called the Oudh District, and comprised at one time not only the province of Oudh but extended as far as Allahabad and Agra. Then again Conferences were divided and the district was reduced to the limits of the province. Again a native presiding elders' district was cut off in the civil divisions, Gonda and Bahraich, and this year another presiding elders' field has been set apart.

Brother Tupper now has Hardoi, Shahabad, Unao for his district, while Barabanki, Rae Bareli, Lucknow, Sitapur, and Kheri still remain under the designation of the Oudh District. This is still a fair sized territory, being nearly two hundred miles long and about fifty wide, with a population of almost five millions.

appointed to this station, Brother Downey, met an early death, and his grave thus from almost the beginning consecrated Lucknow for our mission and church.

When Dr. Butler first arrived in that famous city he desired to visit the principal street in which the famous wares of Luck-



ENGLISH METHODIST CHURCH AT LUCKNOW.

now were to be seen, but he was told that it would be at the risk of his life or personal safety if he went without an official armed

escort. This he managed to secure from the superintendent of police, and so, riding upon an elephant with an armed escort before and behind, he visited in broad daylight the chief bazaar of the city.

Half a century has not passed since that day, but what changes have been wrought! A profligate and dissolute Mohammedan court has given place to the just sway of a Christian government. Lives and property are as safe in Lucknow as in London. I have often, at night, and in perfect assurance of safety, walked alone and unarmed in the very street which Dr. Butler found unsafe without an armed escort.

without receiving any help from the Missionary Society—the money being raised by special gifts in India and abroad—many of the members of the church having given an entire month's salary for the building, and some having given even two.

This is a practical illustration of what self-support may accomplish in India, and is a good example, too, for our churches in America. Would that all our churches would support a missionary in the field in addition to their own pastor, and equal or exceed the amount of their pastor's salary in their benevolent collections. It must be borne in mind, however, that our Christians



CHRISTIAN STUDENTS AT LUCKNOW.

Then there were almost no native Christians—now there is a large and prosperous native Christian community with native Christians in all branches of the government service. One of the best magistrates in Lucknow is a native Christian, educated at our own mission school, and an officer in our Epworth League.

We have now in Lucknow a large native Methodist church with a membership of more than five hundred. They pay their own pastor's salary, pay all the running expenses of the church and Sunday school, and support in addition a native preacher in the district. They pay annually in benevolent collections an amount larger than their pastor's salary—who is one of the best paid men in the Conference. The church in which they worship is an ornament to the city and to our denomination. It was built

in the country, who form the great mass of our membership, are not able to make as good a showing as the Lucknow church, and yet they are doing what they can.

The regular income of our average members in the country district is but four rupees, or \$1.30 a month—many do not receive even that. It cannot be expected that from this small sum they can spare much for the support of the Gospel. And yet they are doing what they can. All our people are being taught to give *something*, and from these smallest contributions something tangible is being accomplished.

There is not a circuit in the Oudh District where there are not from two to four teachers or preachers supported by these contributions from the people. It is only in the cities where our native Christians are in better circumstances that we can have really

self-supporting churches. For many years yet our already existing Church must continue to receive help from home, while all advance movements, of course, must be supported by the home Church. For these the doors are open on every hand, and the opportunities are boundless. The victories for Christ on the foreign field seem almost to be only limited by the faith and gifts of the Church at home.

But I must return to our work at Lucknow. In addition to our Hindustani church we have an English church for the large English and Eurasian community which is always to be found in railroad and garrison towns. This has always been an important

175 hands. Printing is done in four languages, large editions of tracts, religious books, Sunday school papers, and lesson leaves being continuously published.

The stores in front of the Publishing House are rented for the Press endowment.

Work is carried on at thirteen centers in the Lucknow circuit. Bazaar preaching regularly conducted, pastoral visiting, seeking out and instructing inquirers, teaching school, holding meetings for Christians, and in every way trying to advance the kingdom of Christ; this constitutes the regular work of our missionaries and preachers in Lucknow, and it is, I can assure your readers, an inspiring and encouraging work.



METHODIST PUBLISHING HOUSE BLOCK AT LUCKNOW.

church. Here originated the famous Dasehra meetings where so many conversions have taken place which have helped to extend evangelical Christianity over the land. It was here that Dennis Osborne was converted, and Louis Ingram, whose Christian labors in England and whose extensive work on his own estates in India have brought so many others into the kingdom.

We have an extensive educational work also in Lucknow, comprising two colleges (one for men and one for women) teaching to the B.A., standard, two high schools, ten branch schools for boys and eight branch schools for girls, enrolling in all 906 pupils. We have 38 Sunday schools with 1,700 scholars. We have a Deaconess Home, a Home for Homeless Women, and an extensive zenana work for women. There is a large Mission Press with improved machinery operating five large presses and employing

Besides Lucknow we have circuits named Barabanki, Rae Bareli, Sitapur, Lakhimpur, Sidhauri, and Malihabad.

Barabanki is the headquarters of a large civil district adjoining Lucknow. There are here many large towns and a prosperous farming community. We have had several promising openings in this circuit. We have a good church building erected by Dr. Reid at Barabanki, a growing Christian community, and a promising boys' school. We greatly need a house for the preacher, but up to this time have not been able to arrange for it.

Rae Bareli was formerly an American missionary's appointment, but since the policy of retrenchment had to be adopted no missionary could be sent there, and the mission house has been rented. It is an important city, the head of a populous civil district. There is here a good mission

house, a neat little church, and a fine church and school in the main street of the city, erected by William Butler, besides small houses at various points for teachers and preachers. There are several centers where growing Christian communities are found, and a very encouraging work among a large community of forest rangers who are found only in Rae Bareli. A missionary ought to be stationed here at this important center, lying half way between

sonage for the native pastor. There is a very encouraging work in the country districts about Sitapur, with constant conversions from the farming community.

Lakhimpur is one of our oldest circuits and has had a varying history. It was here that the Christian colony of Wesleypur was established in the early days of our mission—a colony which was destined to failure because of the noxious climate. The name yet survives, and with the gradual ex-



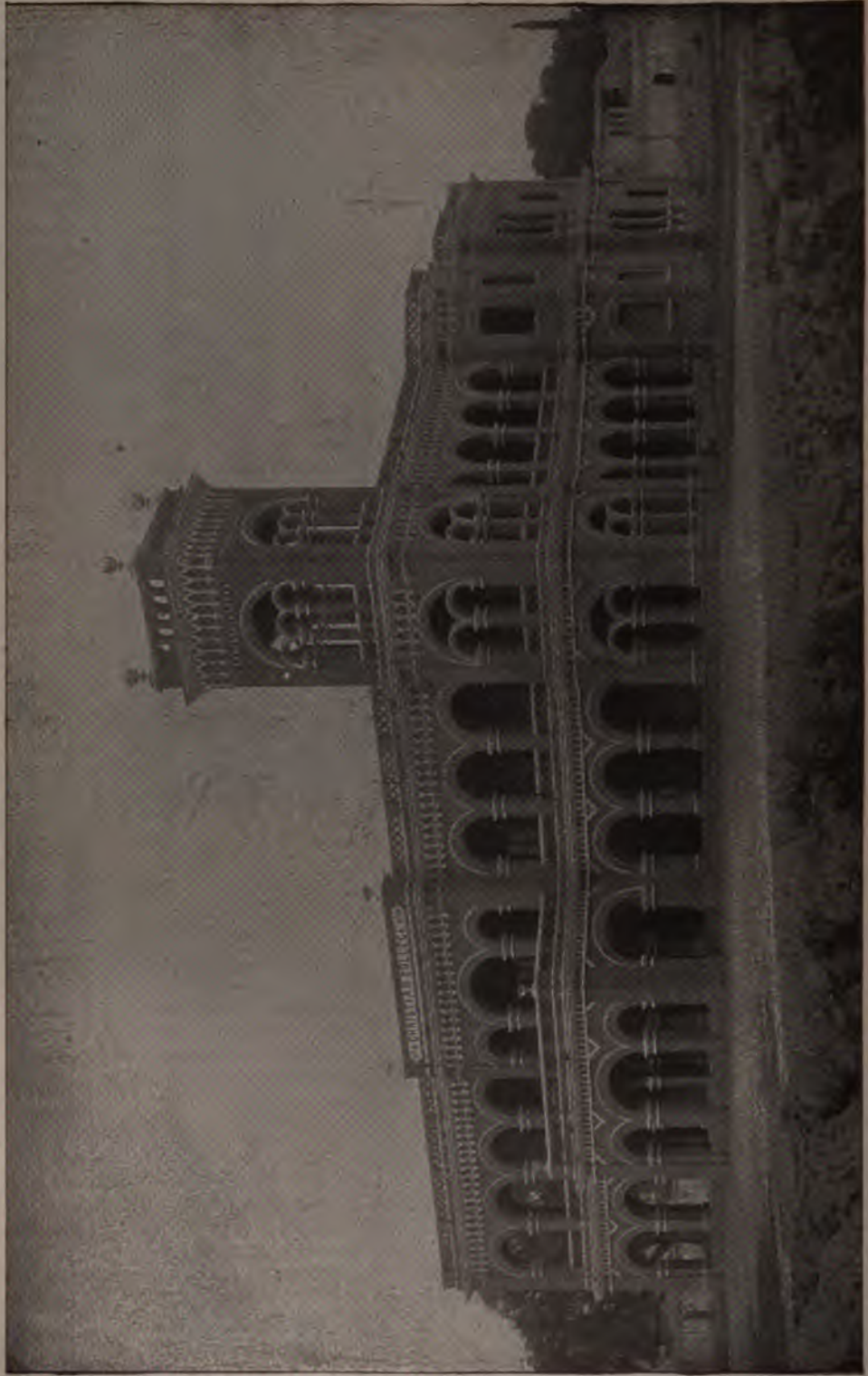
HINDUSTANI METHODIST CHURCH AT SITAPUR.

Lucknow and Benares. When may our vacant missionary stations again be occupied, and new and inviting fields be also opened? How long must we continue to struggle and strive with stationary or diminishing appropriations only to hold the positions already won? When will an advance be ordered?

Sitapur has for two years been the presiding elder's headquarters. It is not the natural center of the district, but here again a missionary had died whose place could not be filled by a new missionary, and his work was provided for by moving the presiding elder from Lucknow, and combining two districts and two men's work. Here we have two good schools, one for boys and one for girls, with excellent boarding arrangements for both, good mission property for both societies, a native church in the center of the city, a neat English chapel in the military cantonments, and a comfortable par-

tension of the drainage of the moist jungles in this region the little hamlet of Wesleypur may yet become a flourishing Christian town. We have a good nucleus for a growing church at Lakhimpur, and a beautiful chapel, the Learned chapel, built by H. J. Learned, Esq., of Massachusetts. There is a school, an extensive zenana work, and a number of outstations well manned and with hopeful prospects.

The other circuits are somewhat smaller and newer than the ones described above, but all are good centers of work, and the outlook is everywhere encouraging. Special efforts have been put forth at particular points where the indications seemed favorable for special classes such as the *chamars* or leather workers, and *Lal Begis*, or sweepers. These two classes are both outcastes—and not allowed to worship in orthodox Hindu temples or to in any way associate with the caste Hindus. They have



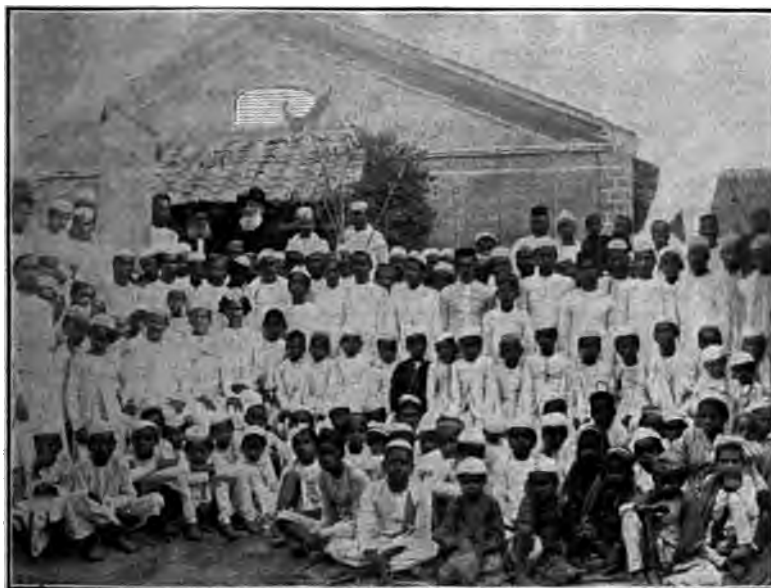
REID CHRISTIAN COLLEGE AT LUCKNOW.

religious observances and traditions of their own.

The latter of the two classes get their name from the veneration which they pay to *Lal Beg*, their patron saint, worshipping him and making offerings to him just as to any deity. These classes are very numerous in Oudh, but our success in getting accessions in large numbers from these communities has not been marked. Our conversions have been rather more general, and our best openings have been among simple farming communities where middle class Hindus have been represented as well as the out-castes.

about the town. The peculiar merit of visiting these shrines is obtained only when the circuit is made on foot, and from early morning till late at night you can see a constant stream of worshipers, men, women, and children, who are making the weary circuit, *giving an offering* at each shrine in the hope that they will obtain some merit. They call this *Pai Karam* or foot devotion.

We take up our stations at various places along the line of march and tell the weary travelers that the true God wants devotion of the heart rather than this meaningless body service. They listen eagerly, and some, we believe, take the message home. I have met



BRANCH SCHOOL AT LUCKNOW.

There are in Oudh several famous annual *melas* or religious fairs which are always attended by vast crowds of Hindu worshipers. Here we find an important field of labor. We usually aim to attend these *melas* in considerable force, setting up a camp in a neighboring grove from which as a center we go forth and maintain during the fair almost continuous preaching at several centers. In this way immense numbers are reached with the Gospel message, and thousands receive and take to their homes the tracts that are distributed.

One of these fairs is held at Misrick, near Sitapur, where a famous devotee is supposed to have sanctified by his relics a number of shrines in a circuit of several miles

more than one true inquirer who first received the message at such a *mela*.

How we long for the time when this burdensome and degrading idolatrous system will be exchanged for our own dear religion of life and light. If you could see the long line of devotees slowly proceeding to the monkey temple in Lucknow by measuring their length along the sandy road—knowing that many of them for scores, and some for hundreds of miles had been marking off the distance, lying prone on the ground, marking the point where their finger-tips reach, then rising and putting their feet in the marks and repeating over and again the exhausting ordeal until they well nigh faint by the way—if you could see this you

would get a picture of the degradation of idolatry such as you would not forget. Truly this is a terrible way to win the favor of a god, and he only a hideous caricature of a monkey.

I remember on one occasion seeing a man who had come thus for many weary days rise and try to reach the point his fingers had marked. He fell to the ground fainting and exhausted. The crowd passed on jeering, and kicking him aside. They would have trampled him to death had not some native Christians come to his help and, dragging him aside, washed and revived him and gave him refreshment and drink, bringing into

beautiful contrast the light of Christianity with the darkness of heathenism.

Idolatry is always selfish, cruel, and degrading, but light is dawning on India's darkness. The people are beginning to see the folly of their old faiths. Christian education and Christian living are beginning to bear their fruits with the simple preaching of the Gospel of the kingdom, and the day of India's redemption is drawing nearer. More than two thousand happy Christians are singing their hymns of praise for deliverance in our own churches in Oudh, and the triumphs of this generation are limited only by the faith of the Church of Christ.

HINDUISM AS IT IS IN INDIA.

BY REV. J. P. HAYTHORNTHWAITE OF ALLAHABAD.

HINDUISM—what is it? Is it a religion at all? It has no fixed belief and possesses no missionary spirit. Sir Alfred Lyall, who is no mean authority on Indian subjects, and cannot be said to be unduly biased in favor of Christianity, says: "The Hindu religion is a religious chaos. It is like a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."

There are, however, various positive aspects amid much that is negative and inexplicable. These, which are eight in number, we will now consider in detail, as they are suggested by the letters forming the word H-i-n-d-u-i-s-m.

I. Hinduism is an *historical* religion. It can boast of great antiquity, and of a civilization of a high order at a time when European nations were in their infancy or were yet unborn. Tennyson says:

The past shall always wear a glory from its being far.

This fact has begotten a spirit of false patriotism which indulges in extravagant praise of ancient India, and in an undue depreciation of Western civilization and progress. As an illustration of this, Professor Max Müller says of the late Dayanand Sarasvati, "By the most incredible interpretation he succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science—for example, railways and steamboats—were alluded to in the Vedas." Those who would decry the work of foreign missions in India

ought to remember that Hinduism is the growth of centuries, and they ought not to be so unreasonable as to expect that a religion which has grown with the natural life and become entwined with the habits and customs of the people, can be uprooted after a century of missionary effort, especially when we remember how insignificant the number of missionaries, when compared with the teeming millions among whom they labor, has ever been.

The Christian missionary, however, cannot allow the orthodox Hindu to speak of our religion as being of comparatively modern date. Christianity did not begin with Christ; Christianity is the natural sequence and matured development of that system of theistic Judaism which reaches back into the farthest past of which any record remains. Judaism was a preparation for Christianity, and in the two we see the grandeur and the completeness of the revelation of God the Father, and his sovereign remedy for man's sin and restoration in Jesus Christ. If there be any virtue in antiquity, a religion which is as old as the sin of man, and is the only one which aims at world-wide salvation, will ere long assert its supremacy over all others, and claim a universal allegiance.

II. Hinduism is an *idolatrous* religion. Educated Hindus deny this, and would persuade us that idols are merely helps to worship, or the media through which the Universal God is acknowledged. That this is not the case is evident from the fact that there is a special ceremony, called the *Pran pratishtha*, whereby any image in wood or

stone ceases to be wood or stone, and is henceforth said to be endowed with deity and to become an object of worship itself. That idolatry of the grossest kind abounds in India is patent to the most casual observer. This idolatry is of two kinds, namely, of objects inanimate and objects animate.

1. *Inanimate*.—A native of India has told us that the Hindu pantheon consists of three hundred and thirty millions of idols and idolatrous symbols. In the sacred city of Benares alone there are two thousand temples and half a million of idols. In every town and village and roadside throughout the length and breadth of India are idols, the objects of veneration and worship. How unspeakably childish and degrading is the daily routine of temple services such as I have seen in the large temples of southern India, in Madura and Tinnevely! At the first appearance of dawn, bells are rung to arouse the deity from his slumbers, then follows his bath, and *chhotá házri* [little breakfast], and at stated intervals other meals. During the afternoon, while the god enjoys his siesta for four hours, silence reigns throughout the temple precincts. At 4 p. m. he is aroused by strains of discordant music. A large elephant, generally the finest in the neighborhood, and reserved exclusively for temple use, is slowly led round; and so this religious pantomime goes on. We only smile and are amused when little children prattle to one another about their dolls, and represent them as living personages, and entertain each other in pretty make-believe with tea and cake; but it is unspeakably sad when we see and know that this kind of Hindu pantomime is not make-believe, but the best religion with which vast multitudes in India are acquainted.

2. *Animate*.—It is pitiable also to think of our fellow-men bowing down to the brute beasts that perish, yet animal worship is largely prevalent in India. The motives seem to be chiefly two—*fear* or *usefulness*. Serpents, monkeys, elephants, certain kinds of birds, and, above all else, the cow, are among the most common of such objects. The Hindu seems ready to worship everything and anything; how great then is our responsibility if we neglect to point our fellow-men in India to the great Creator of all things animate and inanimate, our Father in heaven, and the only one worthy of the worship and adoration of his creatures.

III. Hinduism is a *necromantic* religion, that is, it is a vast system of foolish and degrading superstitions. A well-known Indian statesman, Rajah Sir Madava Row, has said, "The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted, or self-accepted, or self-created, and therefore avoidable, evils, than the Hindu Community!" The prevailing superstitions may be thus classified:

1. *Astrological*.—In Hindu family life the astrologer occupied an honored position. He may be a very ignorant man, and previous prognostications may have proved false, yet few of the educated have the courage to repudiate his authority. Nothing of any importance in any position or relation of life can be undertaken without his sanction. Before a child is born its sex and future career are confidently foretold: upon its birth the horoscope is written, and so on through life. What is the cause of India's poverty? Various reasons are freely given, but few in India are ready to acknowledge that it is *astrological superstition* which paralyzes commercial enterprise, by declaring so many days in the Hindu calendar to be unlucky, and in other ways impeding that freedom of action and prompt decision without which business success is impossible.

2. *Ominous*.—Not less baneful in its effects is the belief in omens. For example, in undertaking a journey, or in the transaction of business, to meet a Brahman is considered lucky, but to meet a widow is unlucky. Far worse, however, than the material loss or failure that may result from inauspicious omens, is the effect of such beliefs upon the mind. How degrading to think that the Great Director of the universe reveals his purposes to soulless brutes like lizards and dogs and birds, while his creatures who are endowed with reason and intelligence are left in ignorance and doubt.

3. *Religious*.—Of these is an apparently endless variety. Perhaps the most prevalent is that of thinking that by outward washing of the body in certain rivers in India spiritual purity may be obtained. In 1893 a great *mela* was held in Allahabad; more than a million of earnest Hindus assembled for a week along the banks of the Ganges, at the point of junction with the Jumna, to take advantage of so favorable

an opportunity for spiritual purification. Of this class of superstitions are pilgrimages, penances, tortures, asceticism, etc.

One sad feature of the Hindu religion is that in Hindu worship there is no moral teaching, though much that is excellent may be found in Hindu literature. The indirect inference from this fact is that a man may cheat and lie and live as he pleases, but so long as he performs his religious ceremonies in the prescribed manner, and spends some hours of the day in meditation he is a holy man. So, too, on public occasions, the chief essential in Hindu festivals seems to consist in drumming and shouting, the dragging of the idol-car by noisy crowds, in dancing and riot—there is nothing which teaches, or even implies, that the great end of true religion ought to be the purification of the heart and the practice of a holy life.

IV. Hinduism is a *demoralizing* religion. This brings me to the most serious of the many changes which may be brought against Hinduism as a religion, and which must condemn it in the estimation of all right-thinking people. "A tree is known by its fruits," and if one of the fruits of Hinduism is immorality, this fact ought to be quite sufficient to depose Hinduism from any place within the pale of tolerated religions. Neutrality in religious matters is our government's policy. It is a noble one, and one which could only be conceived by a Christian civilization—as no civilization of a less perfect character would ever admit that the principle of "doing unto others as we would that others should do to us" ought to be applied so as to embrace matters of faith. If, however, religious neutrality means that it is the duty of the State to uphold an immoral religion as zealously and tenaciously as one that is self-evidently pure and elevating, such a policy becomes an outrage to the best instincts of human nature, and degenerates into a piece of mere statecraft for the promotion of worldly ends unworthy of our country and those splendid traditions which have made it great.

Hinduism is grossly demoralizing—

1. *In principle.*—Cicero tells us, "Summa religionis est imitari quem colis," that is, the highest test of a religion is the imitation of the object worshiped. There are various Hindu proverbs to the same effect: "As is the worshiped, so is the worshiper." The reasoning is sound. A spring cannot rise

above the level of the fountain-head. Of all the gods of Hindu polytheism, Krishna, one of the incarnations of Vishnu, is the most popular and the most shameless. In the Mahabhārata his various exploits—lying, thieving, and immoral gallantries—are held up to admiration. With such examples of how the gods lived, can we be surprised that the standard of opinion regarding falsehood, dishonesty, and impurity is so low in India?

2. *In its effects, and the practices it maintains.*—We see the effects of Hinduism in the character of the various temples. In none do we see that which elevates and appeals to the spiritual nature of man, while in some the engraved or sculptured obscenity is of a nature that may not be described. According to the penal code of India any public exhibition of obscenity is liable to fine and imprisonment, but immediately after this statement we read: "This section does not extend to any representation sculptured, engraved, painted, or otherwise represented on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose."

We see from this that, according to the law of India, public exhibitions of obscenity which are legally and morally wrong in themselves, and worthy of punishment under ordinary circumstances, are acknowledged to be religiously right! Can that which is morally wrong ever be right? Is it not high time the conscience of right-thinking persons be appealed to, to arouse itself and sweep away such false and pernicious sophistry? Have we not here a call to the Church to demand that such immoral exceptions to the penal code be rescinded, on the ground that if religion requires what is morally wrong, such religion is unjustifiable, and is self-evidently no religion at all that is worthy of the consideration of any section of civilized humanity.

But further, it is well known that in connection with every temple of any importance there are worse moral evils than those which merely meet the eye; that there is a system of profligacy which is sanctioned alike by the Hindu religion and by the British government. Attempts have been made on the part of government to put an end to this disgraceful state of things, but so far they have been successful. The dancing girls of Orissa, in a memorial to the lieutenant governor of Bengal, said that they "are

greatly needed in *pujas* and the auspicious performances, and the entertainment of them is closely connected with the management of temples and shrines, from which it is evident that their existence is so related to the Hindu religion that its ceremonies cannot be fully performed without them."

This foul system, we see, is no accidental growth, but an essential part of the religion itself. In the name alike of morality, of religion, and of humanity, can such a condition of things be allowed to continue? Is there no Lord William Bentinck in these days among our rulers who has the courage to say that India shall be governed by England's conscience on this question? If not, there is a duty devolving upon every earnest-minded man and woman, whether European or otherwise, and more especially upon everyone who professes Christianity, that of uniting for the common purpose of creating a healthy public opinion upon this grave evil, and thus bringing such pressure to bear upon those who represent the government of India, that Hinduism, at any rate in this respect, may be reformed and purified.

This feature of the Hindu religion was a prominent one in the pagan worship of ancient Greece. The late Bishop Lightfoot, writing on the subject, uses the following indignant words, which may well be applied to the present condition of things in India: "Imagine, if you can, this licensed shamelessness, this consecrated profligacy carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word, and not raising one finger to put it down." Let us hope the day is not far distant when in the name of humanity, if not of morality and religion, this blot upon the fair fame of British administration in India may be removed.

V. Hinduism is an *unreasonable* religion. India is proud of her philosophies, yet to a European mind they abound in paradox and most unreasoning absurdities. What is Hinduism as a philosophical system? Dr. Murray Mitchel says: "As to belief, Hinduism of to-day includes a quasimonotheism, pantheism, polytheism, polydemonism, and atheism, or at least agnosticism." How any single religion can belong at the same time to systems so widely divergent, and so entirely opposed to each other, affords an in-

stance of these startling paradoxes which are so frequently met with in studying this subject. Educated Hindus are apt to assume that the Vedas teach a pure monotheism. But this is not strictly true.

The best that can be said of the Vedas is, in the words of Professor Max Müller: "There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology like the blue sky that is hidden by passing clouds. The later sacred books, the Upanishads, the Shástras, the Code of Manu, and the Puránas, as well as the two great epic poems, the Ramáyana and the Mahabhárata, reveal how gradually the religion of India degenerated into the grossest polytheism."

Perhaps the best way of describing the religious condition of India is to say that popular Hinduism is polytheistic, and that philosophic Hinduism is pantheistic. Professor Flint says, "It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism that the Hindu people worship."

(1) *What is Pantheism?*—Pantheism denies the personality of God, that is, that he is a free, holy, and loving intelligence. Pantheism represents our consciousness of freedom and sense of responsibility as illusions. Pantheism maintains that all individual existences are merely manifestations of the great Almighty God, and that all our deeds, whether good or bad, are *his* actions. "And yet, while all is God and God is all, there is no god who can hear us or understand us—no god to love us or care for us—no god able or willing to help us." The heart of man craves after a living, personal Father, to be loved and worshiped, and in every country where pantheism has prevailed it has failed miserably as a religion, because it does not meet this instinctive need of the human heart.

(2) *What is Polytheism?*—It is a belief in more gods than one. This is *unreasonable*; a man cannot serve many masters. He can offer an undivided allegiance to a deity whom he perceives to be worthy of his love and trust. He cannot distribute his affections among many gods; he can only reasonably and rightly serve one. It is *unscientific*. The more nature is studied, the more it becomes apparent that the universe

is a single, self-consistent whole—a vast unity in which nothing is isolated or independent. The idea of the world being governed by various deities, presiding over different departments of nature, and even at times warring against each other, is a view which the reason of man refuses to entertain in this scientific age. It is *insufficient*. As there can be only one Infinite One, it follows that all the gods of polytheism are finite. The mind of man is finite, but it can never be satisfied with any object of worship which it perceives to be finite. Man aspires after the infinite, and cannot rest in a religion which presents to the finite only the finite. He craves an infinite object, he desires to offer a boundless devotion: he seeks an absolute blessedness.

VI. Hinduism is an *ignorant* religion. Hinduism claims to include not merely religious knowledge, but *all* knowledge within its sacred books. A few illustrations of the absurd puerilities of so-called Hindu science will show how ridiculous this claim is:

1. *Puranic Astronomy.*—Two large serpents or dragons, called Rahu and Ketu, having stolen some portion of the water of immortality, which had been obtained by the gods by churning the Milk Sea, were reported to Vishnu by the Sun and Moon, who had beheld the theft. Rahu and Ketu are now planets, and they take revenge upon the sun and moon from time to time by swallowing them for a while, and thus eclipses are caused.

2. *Puranic Physiography.*—The earth rests upon a thousand-headed snake, called Ananta, the snake upon a tortoise, and the tortoise upon eight elephants. When the snake grows weary with his burden and moves a head or two the earth trembles, and thus earthquakes happen.

3. *Puranic Geography.*—In the center of the earth there is a golden mountain called Meru; its height is 672,000 miles. Along its slopes are trees growing which attain a height of 8,800 miles, and produce fruit which in size resembles an elephant. Around Mount Meru are seven island continents, which are surrounded in turn by seas of salt water, treacle, wine, clarified butter, curds, milk, and fresh water.

Such illustrations as these are sufficient to explain the condition of ignorance and decadence in which India has continued for centuries in the past. Since the advent of

the British Rāj, however, a brighter day has begun to dawn upon this benighted country. Western education has been freely introduced, and presented almost gratuitously to all who have cared to avail themselves of its advantages. Each year thousands of graduates pass from the various Indian universities. For the most part they have achieved their success at the cost of their faith. Their belief in the Purānas, with their false science and fabulous absurdities, has been forever shattered.

It is at this point that the necessity for mission colleges appears. Hindu science is false, but all science is not. As there is a true geography, so there is a true religion. On this point state educational institutions, however, must remain silent. From this point of view, state policy seems a cruel one. Year by year thousands are deprived of any true faith in Hinduism, and are sent adrift into life without any religious principle beyond that of abstract morality, or any aspiration beyond the desire of worldly advantage. Sir Charles Elliott, speaking at Simla in 1890, said: "Government can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go no farther, and there its influence stops.

"Consider for a moment what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its color and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the divinely perfect life. It is here that the missionary steps in to supplement the work of the official. If we look back on our life and consider what a difference it would have made to us if those influences had been removed, we shall easily see how important a supplement that is, and it is for this reason that I make bold to say that if missions did not exist it would be our duty to invent them."

In our Christian colleges similar secular subjects are taught as at government institutions, but in addition the Bible is a daily text-book. What are the special objects of such colleges?

(1) *To reach high-caste Hindus*, who are generally untouched by other methods of missionary work. In mission colleges such students sometimes remain for years, during the most impressionable period of life, under

daily Scripture instruction and in daily contact with Christian teachers. It is true that among such students baptisms are much less frequent than among the lower and outcast classes, but we must remember that Hindu society is an organism, and that high-caste Hindus must not be considered merely "as so many souls, but as the *brains* of the organism, possessing an enormous and disproportionate influence over the other members." When the thinking and influential classes of Hindus begin to accept Christianity we may be sure the conversion of India is well-nigh accomplished. Perhaps one reason why Christianity has not made greater progress in the past is because missionaries have been so busy gathering in the poor and outcast that the higher classes, and their claims upon Christianity, have been overlooked.

(2) *To counteract, as far as possible, the disastrous effects of a purely secular education.*—Man everywhere is a religious being, and especially so in India. He has a soul, as well as body and mind, and therefore any system of education which on principle must ignore the noblest part of human nature is self-evidently defective. Such a system is disastrous to the *individual*. Every Hindu is brought up under religious conditions which affect every department of his life. This very religiousness makes it the more imperative that his systematic education in secular knowledge should not be incompatible with an education in religious knowledge.

If the old faith must be abandoned under the pressure of Western education, hand-in-hand with the new enlightenment in secular knowledge, there ought to be a place for a new religion which will satisfy his spiritual nature. This would be true education. This, too, is the only right presentation of Western education, since all that is great and good in Western thought and literature owes its source and inspiration to the religion of Jesus Christ. Mission colleges cannot do much to counteract these deplorable yet inevitable shipwrecks of faith, but they can do something. Their very existence is a protest against such an emasculated presentation of Western education, and a standing witness to the fact that education may be imparted upon a moral and religious basis, to the enlightenment of heart and conscience. Conversions to the Christian faith may for the present be few, but if

Christian colleges can impart a higher sense of duty, if they can purify the prevailing moral tone, if they can present a new *ideal* of life and character, their existence is fully justified.

Such a system is disastrous to the *nation*. India is rapidly changing. Great forces are at work, which are shaping the India of the future. No one can contemplate what that future may be without considerable apprehension. If India is not to be Christian, atheism, and of the worst kind, seems inevitable. Can nothing be done to stem the tide? Now is the time for action. Soon the transition period will be ended, and the character of the nation will be determined for good or evil. Shall the most religious country become the most godless, or shall Christianity yet achieve its highest triumph?

(3) *To educate the rapidly-growing Indian Church.*—Few seem to realize how rapidly the Indian Christian community is increasing. In the Northwest Provinces and Oudh there are 4,120 Christian students on the roll of schools and colleges. From these students are to be gathered the preachers and teachers of the future; others will enter the public and other services, and thus Christianity will begin to permeate the various classes of Hindu society. It becomes our duty, therefore, to see that the rising Indian Christian community be so well educated that by their intelligence, character, and influence they may be in a position to take up the work which awaits them. In this direction lies the great hope of the future evangelization of the people of India.

VII. Hinduism is a *sacerdotal* religion. Many writers say Hinduism is not the right name for the religion of India, as the term in no way connotes the essential principle of that religion. A more appropriate name is *Brahmanism*, since all Hindus are Brahmanists. Many educated Hindus will deny the various points which have already been presented, namely, (1) that they are idolaters, as they never attend the temples or do *pujah* to idols; (2) that they have any belief in necromantic charms, or in any of the common superstitions of the people; (3) that they are immoral, as they never indulge in any of the demoralizing rites which are sanctioned by the Hindu religion; (4) that their religious belief is unreasonable, since they are neither pantheists nor polytheists, but *theists*; (5) that they are ignorant, since

they have abandoned all the foolish conclusions of Puranic text-books, and have graduated in Western science and learning. Such men will tell us that all these features of Hinduism may exist among illiterate Hindus, but they are of the nature of "non-essentials."

Strictly speaking, there are only two "essential" principles in Hinduism, namely, (1) Veneration for the Brahman priesthood; (2) the observance of the caste regulations, which Brahmans have invented.

Brahmanism is a comparatively modern development of Hinduism. No sanction can be found for it in the Vedas. Professor Max Müller says, "There is no law to sanction the blasphemous pretensions of a priesthood to divine honors, or the degradation of any human being to a state below the animal." Many educated Hindus acknowledged this, and are earnestly desirous of purifying their religion by casting off all that has not Vedantic authority. Theoretically, such men repudiate Brahmanism and caste, but in practice they habitually follow the customs of their country. A sad but common experience in India is to find earnest, enlightened men who readily admit the malign influence of Brahmanism and its want of authority, yet weakly acquiesce in all its foolish and cruel demands.

Yes, Brahmanism is an essential and universal principle of Hinduism. Sir John Strachey remarks: "This universal acceptance of Brahmans and the recognition of their divine right to be fed by the rest of the community is the one link between the countless shapes of Hinduism; this, to the majority of Hindus, constitutes in practice the chief part of their religion." A Brahman may be illiterate, or openly immoral, yet by virtue of his order and birth he can command the worship and veneration of the once-born, who may be his superiors in character, learning, and wealth. He will invariably be addressed with the titles of divinity or of highest earthly honor. The Padma Purāna says, "He who carries in his body a drop of water in which a Brahman's toe has been washed gets all his sins immediately destroyed." How degrading are such ideas! How repulsive is the thought of man rendering to his fellow-man that reverence which is due to God!

This sacerdotal despotism, however, has existed for centuries, and to-day maintains its ascendancy over millions in India. In

January, 1894, an instance of this was seen in Travancore. It seems that the original founders of the royal house of Travancore were Sudras; so whenever a young maharajah ascends the throne he is required to perform two costly ceremonies in order that he may take rank as a Brahman.

The first of these ceremonies is known as the *Thulapurusha Danam*, which consists in the maharajah entering a pair of scales against an equal weight of gold coins, which are afterward distributed among the Brahmans, who flock from all parts of Southern India for the occasion. This ceremony takes place in the Central Pagoda at Trevandum and lasts a week, during which time the Brahmans are feasted. The second ceremony is known as the *Hirannya Gharbham*, and constitutes the process known as "going through the golden cow." A large golden vessel is constructed, ten feet in height and eight in circumference, and half filled with water, mixed with the various products of the cow. This unsavory admixture having been duly consecrated by certain Brahmanical rites, the maharajah enters the vessel by means of a specially constructed ornamental ladder. The cover is then put on, and the maharajah immerses himself five times in the contained liquid, while the Brahmans keep up a chanted accompaniment of prayers and Vedic hymns. After being thus hidden from sight for about ten minutes the maharajah emerges from the vessel and prostrates himself before the image of the deity of the kings of Travancore. The chief priest now places the crown of Travancore on the maharajah's head, after which he is considered to have rendered himself holy by having passed through the golden cow.

An instance like this is sufficient proof that the power of Brahman sacerdotalism is by no means dead in India. Its influence, however, as a moral or spiritual force, is undoubtedly on the wane. Brahmans nowadays never teach the people. Their chief duty seems to consist in the enforcement of the payment of religious dues, and of a slavish recognition of their order.

VIII. Hinduism is a *mechanical* religion. Hinduism is responsible for "the greatest barriers to mental and material progress the world has ever seen;" that is, for the paralyzing system of *caste*, which degrades humanity into a hopeless mechanism. Two thousand years ago India was an enlight-

ened and advanced nation. In literature, art, and science, no Western nation could compare. With the invention and growth of the caste system, however, a retrograde period in India's national history was inaugurated. This two thousand years has been the most stirring and eventful period the world has seen; but all the while India has been wrapped in a fatal sleep. Not a new thought has been conceived or a new departure made. It is not too much to say that, intellectually, caste has been the curse of India. During this period India has sunk lower and lower in the scale of nations, ever oppressed and downtrodden by each successive invader, ever the helpless prey of other nations—because of the unchangeability of the caste system which had paralyzed every section of society, and rendered national action and life impossible.

What is caste in India? It is not merely a social distinction as in European nations, but is derived from *birth* alone. A man is inevitably doomed by his religion to remain in the position and occupation to which he has been born. Every motive for self-improvement and social advancement is removed. All individual liberty is crushed. Man is a bondsman to the system to which he belongs, and must remain so to the end of his life. It may be granted that the Indian caste system possesses some advantages. It promotes a stationary semi-civilization; it binds together men of the same class; it promotes cleanliness, and it is a check in certain directions on moral conduct. But these are far more than counter-balanced by its pernicious effects.

The following are the heads of a lecture by Pandit Siva Nath Sastri on "Caste," namely:

- (1) It has produced disunion and discord.
- (2) It has made honest manual labor contemptible in this country.
- (3) It has checked internal and external commerce.
- (4) It has brought on physical degeneracy by confining marriage within narrow circles.
- (5) It has been a source of conservatism in everything.
- (6) It has suppressed the development of individuality and independence of character.
- (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, etc.
- (8) It has successfully restrained the growth and development of national worth,

while allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied those opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

(9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Another witness who has left his mark on Hindu thought, namely, Keshub Chunder Sen, says, in *An Appeal to Young India*: "That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. As a system of absurd social distinctions it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience and an insult to humanity, and all our moral ideas and sentiments rise to execrate it and to demand its immediate extermination. It is an audacious and sacrilegious violation of God's law of human brotherhood. It sets up a Brahmanical order as the very vicegerents of the deity, and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven." Such words as these reveal to us how strongly some of India's most enlightened sons have felt on this subject. Let us hope that the spread of education, and the various moral and spiritual influences now at work in India, may eventually break down this gigantic slavery, and that the day may soon come when liberty, progress, and social brotherhood may be as visible in India as elsewhere.

Our brief survey of these eight aspects of popular Hinduism is now complete.

We have seen that Hinduism is—

I. *Historical*—and that in the vagueness of a remote antiquity lies a good deal of its influence over the conservative and uncritical oriental mind.

II. *Idolatrous*—and that the variety of objects of worship, animate and inanimate, is almost incredible, and beyond any parallel in history.

III. *Necromantic*—to an extent that embraces the smallest detail of daily life, and involves every human relation and occasion in a superstitious environment.

IV. *Demoralizing*—in principle and effect, so much so that public obscenity, for reli-

gious purposes, requires the authority of a special clause in the Indian Penal Code for its existence and protection; and a gigantic system of religious prostitution has to be tolerated by the British government because of an abuse of what is called "religious neutrality."

V. *Unreasonable*—inasmuch as Hinduism includes pantheism, polytheism, and a quasi-monotheism, as well as other systems equally irreconcilable with each other.

VI. *Ignorant*—since fables and legends, as taught in various sacred books, are the foundation of all Hindu science and knowledge.

VII. *Sacerdotal*—since all Hindus submit to the despotism of the Brahmanic priesthood, although this order is without Vedic authority.

VIII. *Mechanical*—inasmuch as the all-powerful caste system degrades humanity into a hopeless mechanism.

It might be thought that a religion which is so self-evidently weak, and which compares so unfavorably with other religions of more civilized countries, would be one which would easily yield to the missionary zeal and moral power of the greatest religions of the world. As a matter of history, the exact contrary is what has happened. Hinduism has already come into conflict with and successfully overcome or assimilated, two of the greatest missionary systems, namely, Buddhism and Mohammedanism.

(1) *Buddhism*, which, like Christianity, is a religion of humanity, had its origin in India. For centuries it exercised a potent influence in India, and to-day can boast of its millions of adherents. But not in India! There is no Buddhism in India, the land of its birth! It has become assimilated into the Hindu system, without, however, retaining that morality which was its strength and distinctive feature.

(2) The next great missionary religion with which Hinduism had to contend was *Mohammedanism*. With all its defects this religion presented a strong monotheism and denounced idolatry as the greatest of sins. Previous to its advent into India, Mohammedanism had been universally successful in subduing other religions to itself. At first its progress was slow, but after the adoption of the sword as a means of conversion, it spread with lightning speed over North Africa and Persia. But in India it received its first check. For six hundred years it

was the religion of the conquerors of India, but it never became the religion of India. As the Rev. J. Robson of Ajmere says, "Hinduism has vanquished it by the sheer force of inertia." Mohammedanism in India is a nonproselytizing religion, and has therefore become effete. The best it has been able to effect is to settle down alongside of Hinduism in a kind of armed truce, which, as has been frequently seen of late, may break forth into bloody riot.

We see the influence of Hinduism upon Mohammedanism in the caste system which prevails among Mohammedans in many places. But when we examine the Hinduism of to-day we see that it is no weaker, but on the contrary more corrupt, immoral, and intolerant by the contact. Especially do we see the malign influence of Mohammedanism upon Hinduism in the *pardah* system and general degradation of India's women.

(3) But now there comes upon the field another religion, that of *Jesus Christ!* Will the Trident which has overcome the Crescent yield before the Cross? It may be premature to predict, as barely one hundred years have elapsed since Christianity entered the lists. Signs, however, are not wanting that Hinduism is giving way. Mighty Christian forces are being put forth in various directions, apart from the work of the Christian missionary and preacher. Let all who love the Lord Jesus Christ, and would obey his last command, arouse themselves to the work, and Christianity shall triumph in India as elsewhere. "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."—*Church Missionary Intelligencer*.

The Free Seat and Pledge System.

To pledge, or not to pledge—that is the question.
Whether 'tis nobler in a man to take
The Gospel free and let another foot the bill,
Or sign a pledge and pay toward the church expenses!
To give, to pay—ay, there's the rub—to pay,
When on the free-pew plan a man may have
A sitting free, and take the Gospel, too.
As though he paid, and none be aught the wiser,
Save the society's committee, who—
Most honorable men—can keep a secret!
"To err is human," and human, too, to buy
At cheapest rate. I'll take the Gospel so!
For others do the same—a common rule!
I'm wise: I'll wait, not work; I'll pray, not pay,
And let the other fellows foot the bills—
And so with me the Gospel's free, you see!

—D. B., in *St. Andrew's Cross*.

REFORMED HINDUISM.

BY REV. JESSE W. BROOKS, PH.D., D.D.

IN the field of comparative religion there is to-day no more interesting study than that of Reformed Hinduism. The irenic spirit manifested by Mozoomdar and Nagarkar at the Parliament of Religions won the respect and admiration of most of those who listened to their addresses. It is indeed doubtful if any of our visitors at the parliament exerted more influence upon the popular religious thought of America than did these apostles of Reformed Hinduism. Indeed, efforts are being made to organize societies here to maintain and extend the work of these Indian reformers; and, if we mistake not, there is a popular notion abroad, at least in certain quarters, that this reform is broad, economical, and practicable, while that instituted and carried on under the supervision of our Christian foreign missionaries is narrow, expensive, and unpractical. At all events, those who are carried away in sympathy with the leaders of the Somajes are not likely to continue very long lavishing sympathy, much less money, upon our foreign missionary enterprise.

The features of this movement should be understood by all who are interested in the extension of our missionary work in India; its most vital principles should be discovered, and a careful estimate made of its worth as a regenerating force for saving India from the corrupting and degrading influences of idolatry. The praise which has been lavished upon these reformers, or Brahmos, recently, is not new. As long ago as 1870 W. H. Fremantle, in an elaborate article in the *Contemporary Review*, referred to the Brahmo-Somaj as "the nucleus of the Church of Christ in India," and enthusiastically declared of its leaders: "Few persons, I think, can listen to their words without feeling their own Christian life strengthened by their simple and sincere estimate of Christ and his teachings."

Ever since Mohun Roy founded the first Somaj, in 1828, Christian scholars have watched the movement, usually with sympathy and frequently with expressions of enthusiastic admiration. That Brahmoism has been a blessing in opposing popular idolatry and in promoting social reforms no one can deny. That it has, however, "the essential Christ" is a matter of grave doubt; and to say that it is a John the Baptist going be-

fore and preparing the way for the Christ, as many seem to think, would be about as true as to say that New England Unitarianism was the precursor of Evangelical American Christianity.

Roy taught monotheism and aimed to show his countrymen the folly of idolatry. He aimed to establish a universal religion, a church in which the followers of all religions might unite in the worship of the supreme and infinite God, in whom he assumed they all believed. He called himself "a follower of Christ," "a believer in him as the Son of God;" yet the Upanishads rather than the New Testament became the scriptures of his Somaj; and he professed to base his system upon the early Aryan faith, alleging that idolatry was contrary to the practice of their Aryan ancestors and to the teaching of their ancient books and authorities. For a time he exerted much influence; and upon his visit to England, in 1831, he was welcomed by multitudes of Christians, not only as a great reformer, but as a Christian brother. After leaving India, however, his influence there waned. His countrymen seem to have lost confidence in his sincerity; and, upon deciding to remain in England, he gained the credit, in the words of one of his own countrymen, of "being all things to all men—a Hindu among the Hindus, a Mussulman among the Mussulmans, and a Christian among the Christians."

Roy was succeeded by Yagore, who was the real father of the so-called "Revived Aryanism" of to-day. He claimed to get his light exclusively from the Hindu scriptures. His aim was to discover the primitive religion. He employed learned pundits to explore the Vedas, in order, as it was claimed, to lead back the Hindus to the primitive worship of their Aryan forefathers. The ancient religious and social institutions were to be revived and the glory of the past to be restored.

Just here it is fitting that we recall the words of the author of *Modern Hinduism*: "The aim of the leaders of these sects has professedly been to lead back the Hindus to the primitive worship of their Aryan forefathers, although it is evident to all unprejudiced students of their doctrines that it is in many respects the teaching of the Vedas very

largely modified by the Christian Scriptures that is prevailing among them."

The third name and the greatest to be noted among the Hindu reformers is that of Keshub Chunder Sen, who founded the Progressive Somaj. "Religious unification" was his one great idea. His teaching became popular not only in India, but to some extent in England and America. Many of us recall the enthusiasm with which his message was greeted on this side the Atlantic, and the applause which was bestowed upon his eloquent addresses, so full of philanthropic and missionary spirit. The "Fatherhood of God" and the "Brotherhood of Man" were his two great doctrines; and to establish a national Church in India, where the Mohammedan, the Hindu, and the Christian could unite, was his great ambition—to harmonize the precepts and principles of all religions.

Mr. Mozoomdar is the true successor of Mr. Sen, when he says of the teachings and precepts of all religions, including Hinduism and Mohammedanism, Buddhism and Zoroastrianism, Judaism and Christianity, "the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and doctrines, and makes them into one system, and that is its religion."

With such confidence, it is no wonder that he enthusiastically exclaims: "Here is the ideal of the Brahmo-Somaj, whose religion is the harmony of all religions and whose congregation is the brotherhood of all nations." Mr. Sen had declared, "Our position is not that truths are to be found in all religions, but that all religions are true."

Sen proclaimed himself a follower of Christ and manifested great reverence for him in his addresses; yet it is evident that his Christ, like Mozoomdar's, was an "Oriental Christ," in the making up of whose personality the fiction of imagination played no less a part than the facts of history. "It was not," says Mozoomdar, "a bodily Christ, . . . a character, spirit, a holy, sacrificed, exalted self whom I recognize as the true Son of God. . . . Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, as a sympathetic consolation, an unpurchased treasure to which I was freely invited." This may be beautiful poetry to the oriental mind, but it is bald mysticism to the occidental.

The Arya Somaj founded by Dayananda Saraswati is one of the most interesting

developments of this general movement, as well as the best example of modern revived Aryanism.

The effort of this Somaj is to substitute what is believed to be the ancient religion of India for the modern corruption and idolatry, and to discover, by what has been called "original methods of interpretation," in the ancient religion of India, all the blessings of modern Christian civilization. This Somaj, while exceedingly hostile to Christian propagandism, is yet closer to Christianity, in its attitude toward reforms, than any of the earlier Somajes; but we should not lose sight of the fact, as expressed by one of our most scholarly missionaries, that "while modern Aryanism is in some sense an ally of Christian civilization, still it is more or less an intrenchment of essential Hinduism. The more nearly it counterfeits the truth of God and shuns disgusting rites, the more plausible does it become."

It is difficult to estimate the strength of the different branches of these Hindu reformers. Twelve years ago there were reported 173 Somajes, with 1,500 enrolled members and about 8,000 adherents.

The recent claims of the Brahmo apostles would seem to indicate a very rapid growth, and it is true that the adherents of the various Somajes belong mostly to the educated classes, their influence being thus out of all proportion to their numbers; yet in a letter which the writer received less than three years ago from our veteran missionary, Jared W. Scudder, he says of the entire movement, "I do not think it has gained any ground in the past ten years;" and of the claims made at Chicago by Mozoomdar and Nagarkar, regarding their "bright and glorious past" and their "ancient glory and greatness," Dr. Scudder modestly adds, "They draw largely upon their imagination for their alleged facts."

It is evident from the census returns that many of the members of the Somajes are counted simply as Hindus; and it is doubtful if the Brahmos and Aryas are ever popularly regarded as more than Hindu sects.

Mr. Mozoomdar's utterances at the Parliament of Religions seemed jubilantly hopeful of success, yet five years earlier he complained, through his official organ, *The Interpreter*: "We cannot hide from ourselves the fact that our beloved Church is in a course of steady decline, that the interests of spiritual life in the Brahmo-Somaj as a

whole show a fearful tendency to relaxation; this, to our regret, we find becomes more and more true."

There is much in this entire movement that is hopeful; but the effort to utilize Christian ethics and Christian civilization, and to pass them off under Vedic names, cannot prove permanently successful. The work of these Indian reformers is, however, not only interesting from the standpoint of comparative religion, but to the Christian philanthropist it is one of the hopeful signs of the times. It proves that the thoughtful Hindu will be satisfied with nothing short of the fruits of Christian civilization; and the reforms which he has so heartily espoused demonstrate India's need of the Gospel of Christ, which alone, in the history of the world, has proved efficient in bringing about such reforms as the Aryas and Brahmos are pleading for.

The effort to get these products from a revived Aryanism is like the labored effort of the child in lading his Christmas tree with fruit. This oriental tree has been made very beautiful, as we have seen it pictured by Mozoomdar and Nagarkar, and its fruit appears to be abundant; but the tree lacks life and vitality, and the fruit which it seems to be bearing is found to be simply suspended

from its branches after first being plucked from the living tree of Christian civilization, the tree which is vital with the life-giving power of Christian faith. And while we may rejoice in the fruit displayed by these Indian reformers, it should be remembered that long before the time of Saraswati, or Sen, or even Roy, our Christian missionaries to India were planting and cultivating the tree which alone has the vitality and power to produce such fruit, and their work still abides in power.

Instead, then, of relaxing our efforts along the line of foreign missionary endeavor, because of the boasted claims of these modern apostles and their affected disparagement of missions, we ought rather to pursue our work with redoubled energy; for the beautiful fruit of Indian reform is simply the product of the seed carried by Martyn, Carey, and Duff, and cultivated by the noble army of their successors. This very movement is the best of evidence that the work of the missionaries has already undermined and honeycombed the fabric of Hindu superstition, and we have every reason to hope that the continued prosecution of the work of the Gospel in India will result in the ultimate and early demolition of the entire structure of Hinduism.—*Homiletic Review.*

INDIA'S UNACKNOWLEDGED MOVEMENT TOWARD CHRIST.

(A Paper read at the Bangalore Missionary Conference.)

BY REV. W. W. HOLDSWORTH, M.A.

WE are face to face to-day with what is called "a revival of Hinduism." How far the name is deserved we shall consider later on, but there is no question that men regard the stirring within them of new hopes and aspirations, the product or the gift of their own systems; they claim vehemently that they are indigenous, and indignantly repudiate the suggestion that they are due to the influence of Christian teaching; their indignation leads them to assert with some amount of triumph that on the contrary Christianity has wholly failed in India, and that at the very moment when the rejection of Christianity by India is complete, Hinduism begins to attract and charm the nations of the East and West; Mrs. Besant is claimed as a notable convert, and the reception of Swami Vivekananda in America heralds the fuller triumph of the immediate future.

The missionary has had a long, exhausting day; a prolonged and irritating discussion in the preaching hall has been followed by the reception of the news that some member of the church has fallen into sin. He comes home utterly dejected, and reads in some Hindu newspaper the vaunts of some juvenile journalist and patriot, and he is half inclined to believe that the vague and vapid boasting may be substantiated. It is certainly easy to be pessimistic in India. And yet this pessimism is most unreasonable. The probability is that by the time our missionary has recovered from physical fatigue, and has remembered that he is here on a divinely appointed mission, his pessimism will have vanished, and he will recall that the living Christ who sent him "will not fail nor be discouraged until he hath set righteousness in the earth."

But though the confidence of the Christian

will ever rest finally upon the eternity of the divine purpose, we contend that there is far more than this which is calculated to stimulate and encourage. The numerical growth of the Christian Church ought not to be ignored. Our attention has frequently been called to the indisputable fact that the Christian community in Southern India has increased by a considerable percentage more than the population during the last ten years, and the probability is that we shall record an even greater proportional increase by the time the next census is taken.

There are those who measure the growth of the kingdom of God by such statistics, but while even these have ground for rejoicing, there is far greater cause for thankfulness in those who remember that there are in spiritual life things which "the world's coarse thumb and finger fail to plumb," and that now, as in the olden time, the kingdom cometh not with observation.

Reference might be made, too, to the *unseen* movement in India toward Christ. It will never be safe for us to build very much on secret discipleship; the fact that it is secret must always make this an insecure basis for argument, but on the other hand we should be very foolish if we ignored the indications that we perceive sometimes of God's secret working in the hearts of men.

Underneath all this enthusiasm that waxes eloquent over a "revival of Hinduism," in spite of all the angry or scornful, the implied or explicit, rejection of Christ in word, there is a distinct and increasing movement Christward. When the wind is off the shore the incoming tide can scarce be recognized in the surface waves that fret and foam and seem to set away from land, but no surface fretting stays for a moment that inevitable flow, and when the winds have fallen the full tide remains "at its priestlike task of cold ablution round earth's human shores."

But how can we talk of an advance toward Christ when opposition to Christ is so marked to-day? Undoubtedly the great feature in the surface life of India to-day is opposition. But it is in this very opposition that we may find the indications of movement. For it is by no means the simple thing that some think it: it calls for analysis; we ought to study it. There is very little doubt that the opposition of some is due to political feeling. With these religion as religion

counts for very little, but the presence of the Englishman in India to them is an irritation; his political or civic preferment is in their eyes a rankling injustice.

It is not to be wondered at that the recognized religion of the Englishman shares in the jealous resentment felt against the foreigner and the conqueror. We may remind them over and over again that religion is the relation of the individual to his God. We may claim a thousand times that Christianity is Asiatic and not European, but they still account for their feeling by saying, "It is a foreign religion and we have got our own."

It is clear that opposition from these need not distress or even detain us. It is opposition not to the Christian religion but to the government of India to-day; the resentment is political and not religious.

Then there is the opposition of those whose livelihood and well being depends upon the maintenance of the *status quo*. A general acceptance of Christianity would mean ruin to thousands upon thousands. That which is set for the rise is set also for the fall of many. The priest in the temple, the family purohita, the astrologer, the religious mendicant, the indolent Brahman who lives on the doles of those who expect to win heaven by the feeding of such—all these will oppose, with an earnestness prompted merely by the instinct of self-preservation, any attempt to lead men out of the bondage of superstitious feeling; and if such opposition increases to-day its increase is significant. It is certain that it will greatly increase.

When those who live by the superstitions of the crowd realize that the hope of their gains is gone, then we may expect the death flurry of Hinduism to take place, and the Christian Church will advance to her pre-eminence in India through such opposition and persecution as we have not yet seen. Such opposition is a clear knowledge that Christianity imperils the craft of many by its success, and he is certainly a shortsighted warrior who looks upon such opposition as anything other than an indication that the end of the long struggle is at least in sight.

There is a certain amount of opposition to be found among those who are intensely disappointed in the failure of their own systems. A bitter recognition of their own loss of spiritual light and of power to guide

is by no means infrequently found in the writings of Hindus, and it is not unnatural that with such recognition there should go a distinct impatience with the claims and offers of Christianity. There is no pride so intolerant as the pride of the religious man who is disappointed in his religion. The bitterness of its failure makes the very sweetness of another distasteful.

But this chafing of the wounded spirit, smitten that it may be healed, should fill us with a thankful recognition of the work of Him who reveals our emptiness that we may seek his fullness, and with a passionate desire to help these proud but needy men.

Last of all there is the opposition of those who are impatient of external aid as they set themselves to put their own house in order. Reform, both social and religious, is happily an increasing feature in the Hinduism of these days. Immorality, countenanced if not sanctioned by the Hindu religion, finds its proper condemnation to-day among Hindus; social tyrannies are denounced for the first time by those who have been their willing victims, and if these men in their national pride and vanity claim to be allowed to work out their own salvation and are impatient of any suggestion that they should turn to Christ for help, we shall not be unduly distressed.

We know that it is one thing for them to condemn and to denounce, but it is quite another thing to create or even reconstruct a new and worthier life, and far from turning away from these in disappointment, we shall rather come the closer to them in sympathy, so that when their inevitable disappointment comes they may find close beside them, in the loving ministry of the Church, the patiently waiting Christ.

There may be a small remnant of those who, with a clear understanding both of Hinduism and Christianity, oppose our work, and so deserve the name of opponents, but I contend that by far the greater part of the so-called opposition that we find in India contains elements which are in themselves indications of the movement of a proud people toward Jesus Christ.

These indications become clearer still when we turn to consider the new features in the social and intellectual life of the India of to-day. I have already referred to those efforts toward reform which may be found all over India. It is true that these are too often so inadequate, so half-hearted, so in-

sincere, that the cynic may easily use them to point his bitter words, but the fact remains that with the coming of Christ to this land there has been born an impatience of social tyrannies before accepted as of divine ordinance, a new and often pitiful, often passionate protest against social wrongs inflicted upon weak and ignorant women, and a strange moral sensitiveness, a demand that the immoral shall no longer form, as it has done in the past, an essential part of things sacred, an admission that the nautch girl is not a qualified minister of sacred things, and that the temple car is often obscene. All this is contemporaneous with Christian effort in this land, and it should not be difficult to say which is cause and which effect.

Of course, the Hindu puts this new moral sense down to education, but he only postpones an inevitable conclusion by doing so; for education has happily been largely Christian; and even a study of English literature, pervaded as it is with the Christian ethic, creates that "psychological atmosphere" which is so important a factor in creating the mental and emotional life of a people.

Some years ago it was my privilege to meet one of the most intelligent, thoughtful, and serious of Hindu reformers. In the course of a long and most agreeable conversation, I ventured to ask him how he looked at those recorded incidents in the life of Krishna which, whether allegorical or actual fact, cannot but shock the feelings of all pure-minded men. His answer was: "Any incident described in the Hindu Scriptures which seems to me to be lower, or less than the Christian, I reject as apocryphal." This is certainly a new law in textual criticism, and would play havoc, if strictly applied, with many a record, but if in thought, as well as in morals, Christianity is to be the standard, unacknowledged as yet perhaps, yet positive and unalterable, we may well thank God, and wait until self-reverence, self-knowledge, and self-control enable the Hindu to see clearly the factors of his new life and "yield all blessing to the name of Him who made them current coin."

He who has "in least things an under sense of greatest" may see in all the weakness, the uncertainty, the confusion, and the strife of this age of transition, the unacknowledged movement of the most religious people in the world toward Christ.

When we consider the change in religious thought the approach of India to Christ is still more evident. The conception of those truths which form the very basis and groundwork of both religion and morality is clearer to-day than it was before, and it is distinctly a Christian conception. India has its crores of idols, but idolatry is, by the advanced, now barely tolerated as a necessary element in the life of women and children, and, generally, of those who may be passing through a stage of imperfect enlightenment.

Polytheism can scarcely be said now to be the religion of educated India, and any assertion to this effect is invariably met with an angry protest of, "The missionary is abusing us; that is not our religion; we believe in one God just as much as he does."

But this change, again, is certainly contemporaneous with the presence and influence of Christianity in India, and we may well rejoice at that higher conception of truth which makes that intolerable to-day which was generally accepted only a few years ago. Hindus still contend for pantheism, but all their language and all their clearest and best thought is the very opposite of pantheistic, and is only possible by reason of the strange power possessed by the Hindu mind of entertaining mutually contradictory ideas at the same moment. Pantheism knows nothing of the personality or fatherhood of God.

Yet it is by no means uncommon to find Hindus claiming, often with angry vehemence, that these great ideas are axioms in their thought as well as in ours. Hindu journalists and orators wax eloquent on the subject of the brotherhood of man, until one might almost forget that there is such a thing as caste in India. That these great ideas should have taken possession of the Hindu mind is no small thing; the leap in thought is immense, and is distinctly toward Jesus Christ. For I need scarcely call attention to the fact that there can be neither religion nor morality until man is convinced of at least two truths, and these are the personality of God and the brotherhood of man.

Of course it is evident enough that these men are doing what has been done before—reading into non-Christian mythology and literature the truths that have charmed them and won their allegiance; but these truths are the teaching of Christ, and our

regret over their inconsistent and foredoomed effort should never prevent our seeing that it is the teaching of Jesus which attracts them, and if they try to claim these as their own and to weave them into their tissue of fantastic mythologies, we shall remember that this was precisely what was done by the Greeks of the Alexandrian age, and that it seems to be a necessary stage in the religious development of a people at once intellectual and proud.

And we may conclude that this so-called revival of Hinduism is rather the leavening of Hinduism by the Christian spirit. It is more than probable that the result of all this will be a presentation of Christian truth in Hindu form of expression which no intelligent Christian will regret. He who thinks his own expression of Christianity the final one, and he who tries to force the thought of those who belong to other races through the tortuous channels which his creed has worn for itself in other lands and under alien conditions of life is doomed to disappointment, for "God fulfills himself in many ways." Rather let us turn for heart and hope to the sight of a great and wonderful people seeking, under the influence of the Christian ethic, to purge its life from moral evil. "Master," said the disciples, "we saw one casting out devils in thy name and we forbade him, because he followeth not with us." "Forbid him not," said the Master, "for he that is not against you is for you."

Let us never allow the inadequacy of the present effort, the insufficiency of the present change to keep out of our vision the fuller triumph that the coming days will yield. Let the optimism of Christ possess us, for in the days when the few feeble fishermen of his following returned to speak of works of healing that they accomplished in his name, he saw in that comparatively small effect the fuller overthrow of the powers of evil—saw Satan fall as lightning from heaven.

Allow me, by way of a practical conclusion to this paper, to insist upon what should be a sufficiently obvious duty—that all Christian workers come as close as is possible in interest and sympathy to those men. It is very easy and very common to sneer at the "educated Hindu," to wax eloquent or sarcastic over his many weaknesses, and to express one's personal preference for Brahman or Pariah. But Christ died for the Brahman as truly as he did for the Pariah, and if one looks below the surface of the life of to-day

in India it seems not unlikely that the more notable victories of Christ will be won among those so-called opponents of Christianity.

No: let us rather enter into all their life; let us seek to give impulse and definiteness to their efforts toward social reform and, as far as we can, inform even their political struggles with the fairness and unselfish-

ness of Jesus Christ. Let us see to it that we have a clear conception and a firm grasp of the essentials of Christian discipleship, and then let us identify ourselves with all their life that they may never miss in us an impulse toward the true goal of every man's life. And, above all, let the patience of hope lead us into the forbearance and long-suffering of God.—*Work and Workers.*

EASTER MONDAY IN A SYRIAN GREEK CHURCH.

BY MRS. SARAH F. HOWIE.

EASTER is known in Syria as *Aied el kebir* ("The Great Feast"), and is looked forward to with joyful expectancy by young and old, not so much because it is replete with blessed associations and fills the heart with joy in the assurance of life beyond the grave, as that it is the end of a long fast, which, punctiliously observed by a superstitious and poverty-stricken people, leaves them with a very limited choice of diet, and because most people make a supreme effort to appear in some new finery, which they take great pleasure in displaying.

On Easter Monday I happened to be in a neighboring village, and after breakfast was told, "You must stay to see the procession in the church." Nothing loath, and a little curious, I waited.

Soon the big bell in the belfry rang out in unmistakable tones, "Put on your clothes! put on your clothes!" and all the maidens took their brand-new dresses off the pegs in the best room, where they had been hanging in sight of envious or admiring friends, and with fluttering hearts attired themselves in their festal robes.

Very soon from all quarters streams of bright pink, blue, or white began to appear among the light-green foliage of the mulberry trees which clad the terraces between the village and the church, which was situated on a somewhat isolated piece of ground with a group of immense oak trees in front which give their name to the village—"The Fountain of the Oak."

In a little while quite a congregation had assembled in the open space in front of the church, and, since there were no reserved pews or comfortable seats, we urged the church-goer to enter, to make a rendezvous of the giant trees.

Although it was the first of May, it was very chilly, and I was glad to get to the

There were only a few people assembled, the majority of the people being still outside. An old man at the reading desk was muttering something in an audible voice, but nobody seemed conscious that the service had begun. The priest had just commenced to robe.

His garments, neatly folded on the altar before him, were taken by him severally, reverently blessed, kissed, and donned. The priest is a somewhat stout man, but very angular in his movements, and the way he jerked his head through the aperture of his robe, adjusted it on his shoulders, and squeezed his belt round his waist made one a little afraid that he had outgrown his priestly attire. However, he arranged his toilet in a very matter-of-fact way and then commenced business. At the sound of his voice the church filled and the chanting was taken up by volunteer laymen who like to hear their own voices, and think they can sing.

One little boy about nine, with a very squeaky voice, was apparently being trained by his father, beside whom he stood, to make all the inflections, trills, and quaverings that belong to that peculiar style of chant, and we had all the varieties of *Kyrie eleison* that the musical faculty of the place could invent.

In the middle of the church was a square stand on the top of which a handkerchief was spread and four round loaves, *korbas*, were placed, surmounted by a slender candlestick in which five little tapers were stuck ready for lighting. On a lower stage a tray of broken pieces of bread was in readiness for distribution.

Seven candles were lit from the beginning of the church, and as the service went on they began to grow impatient to light the tapers. Was not that their great de-

light? had they not come to walk around with lighted candles, although it was broad daylight?

A little boy attempted to light the candles that surmounted the *korbau*, but he could not reach it, so a man took his taper from him and, after plentifully sprinkling the uppermost loaf with dripping wax or tallow, succeeded in illuminating the candelabra.

The priest then came, and swinging his censer with great vigor at the four sides of the stand, blessed the loaves and brake the uppermost, while a man shortly after handed the tray containing the small pieces to the individual members of the congregation.

Then the longed-for moment came and the children, with lighted tapers, followed the priest round the church; but the best part of it all was to happen outside, they thought, and with joyful steps they followed their *khouri* to the door.

Alas! a strong wind had risen, and one by one the tapers were extinguished to the great disgust and dismay of the bearers as they sallied forth into the open air. However, the wind was not going to put an end to the proceedings.

The priest stood in the doorway, with the Gospel in his hand, and the expectant faces

of the crowd were turned toward him from under the hanging foliage of the spreading oaks. He commenced to chant the Gospel in Arabic; then a boy on a low roof close at hand took it up in English, and another boy from a fork in the oak repeated it in French, while a third boy gave it in Greek. I am sure the whole thing was Greek to the multitude who have introduced this departure from the old ways to satisfy their vanity in acquiring foreign tongues.

The wind was bitterly cold, and a grim smile of satisfaction lit up the countenance of the priest whenever the portion was finished which indicated the time to "move on," and the procession proceeded to the next corner of the church, where a further portion was read. At length the circuit had been made, and the people were dismissed with the benediction, when most of them returned to their homes to spend the day by keeping the *aied* in giving or receiving calls, offering the accustomed sweets, pipes, and coffee, without which the visit would be incomplete, and after paying our salaams to many of our acquaintances we returned to our own village, which lies *vis-a-vis* on the other side of the valley.

Shweir, Mt. Lebanon, Syria.

THE BEARING OF FOREIGN MISSIONS ON THE HOME CHURCH LIFE.

LET us begin with an illustration. A missionary with the double qualification, medical and clerical, faces a poor native of India. The native is of low caste, that is number one; he is unlearned, that is number two; he is filled with suspicion, that is number three; he is also sick, that is number four. The missionary is there to bring to that soul the knowledge of God and Christ—to give him the Gospel. He is there to save. How is he to do it? Before very long the missionary finds out that to do this he must be prepared to help the man in every way, and he sets about doing it. He heals his sickness, he starts teaching him, he combats his superstition, he sets new ideas of the nature of man before him.

We have not said that the native was a sinner. This was the main idea which brought the missionary to India; and he finds himself giving his strength and time to one or more of the four points enumerated—to what may be called side issues. Very real side issues they are. The missionary never

estimates the time given to these as wasted. He feels he is there to help, and the sphere of help is widened to include the physical and mental along with the moral and spiritual. The helps given are tabulated in our reports as handmaids to the Gospel. The scope of the Gospel embraces them all.

The missionary ceases to become a missionary professionally; he becomes a servant of Christ and a servant of all. He annexes tracts of country in the temperance and purity regions, and holds himself ready to oppose any legislation which would do scant justice to his Lord's righteousness. He is, or ought to be, a Christian Imperialist, intolerant of any and every other form of imperialism which does not make Christ King. He is a veritable literalist in making the world his field.

His inspiration is to save sinners and destroy sin and its works. His difficulty is the tendency to destroy the sinner in this war against sin. When he preaches, denun-

ciations of sin are echoed by his Mohammedan hearers, descriptions of the wrath of God are sweet morsels to their palate, but the shadow falls on their faces when he denounces the religion which applauds the *ghazi*—the slayer of the infidel and sinner, and the religion which abandons the low caste. "The Saviour lives but to bless," is the watchword. The Gospel's heart is the saving of mankind.

So the missionary becomes a helper, and the Gospel problem in his experience becomes lawfully wedded to every social and economic one. He dare not shrink back. All this, what outcome? This, that in his ideal the home and foreign work of the Church cease to be separate. He does not aspire to be a politician; he sees, though, that Christianity touches all; and in a land where the touch of Christianity has but barely come in contact with the life and laws of the people, he understands the vital need of the spirit of Christianity to change and cleanse.

We have thus tried to sketch the bearing of mission work in the foreign field on the missionary himself. But the missionary is simply an amoeboid protrusion of the central protoplasm. The arm is put forth and gathers, and in its gathering that which is absorbed by the arm is taken in to the center, there to act and react.

Thus we are prepared to see what is held to be the case, that a healthy Church is a mission Church; a giving Church is a getting Church; increased spiritual life the dower of aggressiveness; fidelity to Christ's command the sure way to Zion's prosperity. Do missions pay? In spiritual returns, certainly, is the reply. This is held to have been proved experimentally in the history of the Church.

Now the argument of the reactive power of foreign missions, which we have just noted, has been employed in an illegitimate sphere. Its true sphere is not in mission apologetics to non-Christians, or nominal Christians, nor even to cold Christians. One can apprehend great risks in stirring up a Church to action on this foundation. For the spiritual advance, the earned increments of inward blessedness which follow in the wake of mission boldness and are the portion of the true in heart, are among those subtle spiritual riches which cannot be catalogued by the clerical customs officer. The precise time when this spiritual

sheaf is garnered is only known to the possessor, and the secret of its possession comes as the lightning flash. We say what we do know, and can tell others what is in store for them. But quite as positively can we affirm that it is a dangerous argument by which to attempt to revive the missionary cause. "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money!" Is joy in the Holy Ghost the return for espousing the mission cause? It is a *quid pro quo* we seek?

The paradoxes of the spiritual life are against us. "This I give you," saith the Lord, "to suffer for Me, to lay your life's blood in Africa, to beat your strength against twisted Hinduism, to earn the scorn and hate of the Islamite, to sow in tears." For these are a portion of the returns sent back from the mission field in return for our money. In place of joy and rejoicing we have sorrow and tears.

The fact is, the espousal of the foreign mission cause will not by itself add to the spiritual life of a Church, to the growth of the individual Christian life, the units which make the Church, unless something else be present. Nay, on the other hand, we can conceive it possible that the spiritual life within the Church may suffer loss. It may lead to self-deception, to a spirit akin to that of the self-satisfied Pharisee. We may think that now we have done our duty, and what remains is for the rest of the Churches and the world to come into line with us. The nobility of sending the Gospel to thankless heathen captivates our judgment. The things that are seen and external may weaken the things that are unseen and internal. Quantity is extolled at the expense of quality.

Do not let us, as Christians, ignore a searching examination of the foundations of our attitude to the mission cause, nor let us fear to readjust them if needful. Some may enter on missions much as many a one signs a temperance pledge; and of these, deserters from the ranks will not be found wanting. Foreign missions is part of our faith, and the injunction to examine ourselves extends to it.

What missionary experience does for the missionary, that also will it accomplish for the Church's home life: it deepens its spirit and purifies its vision, it sets such terms as save, uplift, purify, above all others as the

objects of its mission on earth, and the saving of the sinner with the destruction of sin and its works as the work to which Christ has called it. And in attempting this it finds that, like its representative in the foreign field, it has to help man in all the social and economic problems which beset him. The papers have been lately full of

the phrase the "white man's burden;" when the Church humbly goes forward to its work in the foreign field, taking up *Christ's burden, because it is his*, then shall she learn of all the treasures of wisdom and knowledge and joy and power that are hid in him.—*William Huntly, in Missionary Record.*

MEN NEEDED IN HOME MISSION FIELDS.

BY REV. JOHN DIXON, D.D.

THE answer to the question, What kind of men are needed in home mission fields? is at once easy and difficult. Part of the answer, and the most important part of it is that the best men are needed in home mission fields. Nowhere does mediocrity more conspicuously or certainly fail than in the work of home missions. That the best men are needed for this branch of the Lord's work is not the opinion of all Christians, or even all trainers of young men for the Christian ministry. This is a serious error which is disappearing as the Church more fully enters into the spirit of missions and better understands the nature and needs of the work. Wherever the minister goes there is the same Gospel to preach and the same sort of sinners to be reached and won to it. The circumstances and surroundings in the home mission field are usually different from that of the older settled parts of the country. This makes it harder for the missionary, but appeals to the best and noblest in him, and so easily wins the service of the minister who is most consecrated to the Master.

Our theological seminaries and the Church should be careful to avoid the mistake that wealth, culture, and refinement either pave the way for the Gospel or make the sinner to be in less need of it; that ignorance, poverty, and uncouthness make a sinner more in need of the Gospel or more disposed to accept it. It is a mistake to suppose that it requires less brains, truth, or grace to reach and save the Samaritan woman than it does Nicodemus, or that the Lord was in a nobler or more worthy calling in preaching to the one than to the other. Yet there is a difference between preaching to a well-appointed city or country church and preaching in halls, schoolhouses, huts, or over saloons, as some of our home missionaries do. Not all men called to the ministry have the gifts

and requirements necessary to pioneer work. While some may "stay by the stuff," and others go into easy quarters, yet others are summoned to the front. That is not only the post of difficulty and danger, but of honor and reward.

We note, then, some of the requirements for a home missionary: He ought to be a man of good health and of robust constitution. The hardships, privations, exposure, and hard work to which he is certain to be subjected, make it important that he should be physically strong. To ride thirty or fifty miles every week over poor roads, fording swollen streams, or digging one's way through a blinding snowstorm, very quickly tells upon a constitution even of iron.

Then he should be a man of scholarship and ability. Not that he may quote Hebrew and Greek, or talk of Socrates and Plato, or deal in metaphysics or dabble in science. He ought to know his Bible thoroughly, and be able to form his own opinions after a careful, intelligent, and prayerful study of the text of Scripture. He should be able to tell what he has thus learned in a clear and convincing way. His gifts of oratory may not be such as to make him eloquent, but he must know how to talk, and talk so as to interest and hold people. The writer once asked an Oregon missionary who had addressed an Eastern congregation: "Well, how did you get along?" He said: "I do not know whether I pleased or displeased them. Nobody talked back and everyone was so polite that no one left the meeting." Many an Eastern minister succeeds in the East who would be an utter failure as a home missionary.

To assume that because a man lives near the Rocky Mountains he cannot appreciate and does not need the best any man can give, is simply to write oneself down as provincial. The Rev. Dr. L. Hall Young

tells of his Bible class among the miners in Alaska, that there were more college students among them than in almost any Eastern congregation, and that several of them came to the class with their Greek Testaments.

He should be a thoroughly consecrated man. There is small earthly reward for the home missionary. The Church as yet fails to esteem and honor her mission. She has made progress in that matter as regards foreign missions, and this is reason for deepest gratitude. But as for home missions there is nothing that the Church offers which makes any appeal to the "flesh," either as regards money or honor. Usually the accessions to the Church are few and the congregations are always small. Sometimes indeed there are large gatherings which crown the labors and gladden the heart of the missionary. There indeed he has souls for his hire. There are often serious discouragements to which the pastor of a large and prosperous church is an utter stranger. The forces of evil are often open, strong, and determined. The lack of a controlling public opinion in favor of religion and church-going makes his work all the harder. All these things call for a fully consecrated man, who is content to find both his joy and reward in the fellowship and benediction of his Master.

He ought to be a spiritually minded man. He should have the genuine article and plenty of it. Professionalism is at a discount. Formality is intolerable. In communities where churches are many and strong it is possible for a time and even for a long time to maintain a church by other attractions than a pure Gospel, and to have a semblance of life and vigor which are not spiritual. Not so with a home missionary church. The only attractive power is the Cross of Christ. The Gospel must be lived as well as preached, and also brought into direct and personal contact with individuals. It is abundantly manifest that it is only as the Holy Spirit accompanies the divine truth clearly, confidently, and constantly put that there is any hope of victory over the world, the flesh, and the devil.

Then last of all home mission work appeals to the heroic in a man. It is not the small, weak, easily discouraged man who has any call to this great work. The missionary is not to be pitied or patronized. Least of all may he pity himself, and think

of himself as either a martyr to circumstances or as condescending to his work. Men of heroic spirit are needed. It is pioneer work, in many instances both difficult and dangerous. The sacrifices which are necessary can be cheerfully borne only as one is brave, and feels that the love of Christ constrains him. None of these things come to the front in the ordinary pastorate. Christ is most honored in the life, and service, and sacrifice of the true missionary. In the economy of redemption it is the place of highest honor and greatest reward. Such follow most closely in the footsteps of the great Missionary who pleased not himself but made himself of no reputation, but took upon him the form of a servant. Their work proves their commission.

But will not these things discourage many a young minister from offering himself as a home missionary? Yes, if he looks upon the ministry as a means of getting on in the world, but no, if, being called of God, the love of Christ constrains him to give himself without reserve to a life of self-denial, sacrifice, and even suffering. Thus it is that missionaries, though the poorest paid and having the least of earthly ease, comfort, and reward, are yet among the happiest as well as the best of men. They endure as seeing him who is invisible, and their reward will be exceedingly great.—*New York Observer*.

Social Reform in India.

AT a recent meeting of the legislative assembly of the Madras Presidency, a law was adopted which will make a great breach in the family system which now dominates the Hindus. It enacts that every Hindu shall have the right of private property in everything that he earns in any position which he has attained in consequence of special education (for example, as doctor or advocate), even though his education has been defrayed out of the common family purse. It was a Brahman who brought forward this proposal; it was strongly opposed by some, although on the whole the educated Hindus were in favor of it. However it may be received at first, it is likely to initiate most important changes, and the most striking thing about it is that it is a measure of social reform proposed on Hindu initiative, and touching a point which, perhaps more than anything else, has been fatal to the development of personality and character among the Hindus. The common family life leaves little scope for individual responsibility or personal initiative. It is, therefore, with the greatest interest that we as missionaries watch a change in this direction.—*Nordisk Missionstidskrift*.

Rev. Andrew Murray Milne.

ANDREW M. MILNE was born at Gilkhorn, New Deer, in Aberdeenshire, Scotland, August 12, 1838. At the age of thirteen he became an apprentice in a dry goods store, and continued in a commercial line of life some seven years. He was awakened in a meeting of the Young Men's Christian Association in London, and, after some months of anxiety, found rest in believing.



A lecture he heard in Exeter Hall, by Dr. Smith, of Poplar, on the missionary labors of Dr. Livingstone in Africa, was felt to be God's call to give himself to his work wherever he might send him. He offered himself to the London Missionary Society, but was not accepted. In 1859 the hand of God manifestly opened the way for his being employed in the Aberdeen City Mission. While so employed he had the opportunity of attending the Moral Philosophy Class in the Aberdeen University as also the lectures on "Systematic Theology" in the Divinity Hall of the Free Church of Scotland. Later he was employed as a town missionary by a merchant in Greenock, who afterward decided to go to South America and wished Mr. Milne to accompany him, as, among his other schemes that were not realized, he planned to do Christian work among the Indians of the Pampas.

Mr. Milne arrived in Argentina August 5, 1862. About a year after he was sent up the Paraná River to superintend the shipment of a cargo of native produce. He took with him some tracts and Scripture portions in Spanish and was astonished to find them so highly appreciated by Roman Catholics, after the experience that he had had with their coreligionists in other places. Having a good deal of time on his hands, he at different times retired to the woods, and prayed God to send his word to that people so ready to receive it.

Soon after his arrival in Buenos Ayres he joined himself with the Methodist Episcopal Church instead of the state branch of the Presbyterian Church that exists here, simply because he found more spiritual life in it.

On his return to the city of Buenos Ayres from his trip to the interior he recounted to Dr. Wm. Goodfellow, Superintendent of the Methodist Episcopal Mission, his experiences while absent in the Province of Entre Rios, who said to him, "How would you like to be permanently employed in Bible selling?" At that time he had just received a letter from Dr. Holdich, of the American Bible Society, asking if in Argentina there would be any room for the American Bible Society to work.

Mr. Milne was ready for such a work and Dr. Goodfellow answered Dr. Holdich that there was room, and that he had right on the ground the man for the work.

The outcome of this was that at the monthly meeting, February, 1864, Mr. Milne was appointed agent of the American Bible Society for the republics of the River Plata, which position he has continued to hold until the present day. Soon after he was licensed as an exhorter, and still later a local preacher. He was elected to deacon's orders, under the missionary rule, by the Austin Conference, which met at Fort Worth, Tex., November 19, 1881, and was ordained by Bishop Harris in Buenos Ayres, February 12, 1882. Being away on a Bible distribution journey round the South American Continent, on the occasion of Bishop Fowler's visit to the Mission in 1886, he was not ordained to elder's orders until the visit of Bishop Walden in September, 1889. At the present time his field as Bible agent embraces Argentina, Uruguay, Paraguay, Bolivia, and the Pacific Coast of South America. He was married to Miss Harriet Leggat, December 31, 1864, Dr. Goodfellow officiating.

The Pastor's Relation to the Missionary Work of the Epworth League.

BY A. B. LEONARD, D.D.

FIRST of all the pastor must himself be well informed on the subject of missions and thoroughly imbued with the missionary spirit. The literature of missions is already extensive and is rapidly increasing. It includes a wide range of subjects, among which may be named ethnology, sociology, philology, biography, and history. Also, methods of missionary effort along evangelistic, educational, and philanthropic lines. The pastor who is thoroughly conversant with the literature of missions will be an enthusiastic advocate of the cause. The spirit of missions will breathe in his prayers, find a voice in his sermons, and electrify the very atmosphere of his daily life. No matter what his pulpit theme may be, the missionary spirit, which is the spirit of the Master, will scintillate and flame in his words and inspire his hearers with an intense desire to save lost men the world around.

Such a pastor cannot be confined within the limits of the local charge he is appointed to serve. His pulpit stands at the center, but his parish is bounded by the uttermost parts of the earth. Having a passion for souls, he will draw the young people of his Epworth League to himself as the

magnet draws the steel, and without any apparent effort he will enlist them in the great cause that so completely possesses his own heart and inspires his life. Having infused into the League by the help of the Holy Spirit his own zeal, the pastor may easily avail himself of the cooperation of all its members in carrying out his plans.

1. He will see to it that a library is provided upon the shelves of which will be found the latest and best books and periodicals upon the subject of missions.

2. At least once a month his League will hold a meeting in which all phases of the missionary question as they relate to the home and the foreign fields will in due course be considered. These meetings will be open to all the members of the church and congregation, and so become a source of information to the entire community.

3. The members of the League will carry their enthusiasm into the regular church prayer meeting, and when the monthly missionary concert or prayer meeting comes round they will make it fairly blaze with missionary fervor.

4. The members of the League will be either officers, teachers, or scholars in the Sunday school, and will see to it that the school is organized into a missionary society, and once a month at least an interesting and instructive program will be given, which will be attractive to many members of the church and congregation.

5. The League will cooperate with the pastor in making the annual missionary day in the congregation the great occasion of the Conference year. Here the year's work in the interest of the world's evangelization will culminate. Every member of the church and congregation will have a chance to give, and will be glad to have the opportunity. Persons necessarily absent will be called upon by committees of the League and requested to make their contributions. Thus the pastor, by gathering round him the members of his League and infusing into them his own missionary spirit, will set in motion influences that will permeate his entire parish, increasing not only the sum contributed for the cause of missions, but also the contributions to all other benevolent causes as well, and also the spirituality and aggressiveness of the entire membership of his church.—*Epcworth Herald*.

Discovery of a New Tribe in West Africa.

THE agent of the Basle Missionary Society, which has several stations among the Bakoko people in the South Cameroons, has recently undertaken a journey which has brought him into contact with the Bati, a tribe hitherto unknown, living in the interior. After a toilsome march of four days through primeval forest and treacherous swamp he reached the tribe, and was hospitably received by the chief.

The Bati are an intelligent, vigorous, handsome tribe, with remarkably bright eyes, and noses less flat and broad than most other tribes, and as they gathered round him in numbers as soon as his arrival had been made known by means of a drum, he

had a good opportunity of studying their faces. Both men and women wear their hair long and skillfully plaited. Leaf aprons form the only dress for women, while men wear either European shawls or native ones made from the bark of trees, and very durable.

Many of the women paint the body all over with white clay or powdered red wood, which gives them a very ugly, even uncanny, appearance; and by way of ornament, those of rank among them wear round the neck a massive brass collar weighing about five pounds, of native manufacture.

In former years the tribe dwelt farther inland, but, like all the interior tribes, they have been moving nearer to the coast—a fact to be borne in mind for future operations. Various paintings, rudely executed, were found on the walls of the chief's hut, and as for music, the chief is very fond of his guitar, which he plays with remarkable precision.

In response to his inquiry about their worship, the visitor was taken to the sanctuary of their fetish, which consists of two large animal figures, leopard and serpent, rudely carved out of the trunk of a tree. On a stated day in the year the fetish is carried into the village and presented to the assembled people, whereupon the ceremony of initiating their young men into the mysteries of their worship takes place, the sign being an incision of the skin visible for life, to which certain privileges are attached.

In the evening the stranger was invited to witness a dance, which was entertaining enough for a while, but he was sorely grieved to see that spirits were surreptitiously handed round. Before the people dispersed he gave them a Gospel address; and, though he found the return march most exhausting, he felt amply compensated for what he had undergone by the value of his discovery.—*Chronicle of the London Missionary Society*.

A Missionary Prayer.

THOU Light and Desire of all nations, watch over thy messengers both by land and sea. Prosper the endeavors of all thy servants to spread thy Gospel among heathen nations. Accompany the word of their testimony concerning thy atonement with demonstration of the Spirit and of power. Bless our, and all other Christian congregations gathered from among the heathen. Keep them as the apple of thine eye. Have mercy on thy ancient covenant people, the Jews; deliver them from their blindness, and bring all nations to the saving knowledge of thee. Give to thy people open doors to preach the Gospel, and set them to thy praise on earth. Hear us, gracious Lord and God. Amen.—*Moravian Liturgy*.

ETERNAL Father, God of Love,
Now hear us from thy throne above;
Stretch forth thy hand, let mercy flow,
And save thy Hindu children now.
O, hear us in the hour of need,
Do thou the starving millions feed.

THE MISSIONARY PULPIT.

Spiritual Judgment.

BY REV. C. W. MILLARD, D.D.

He that is spiritual judgeth all things.—1 Cor. 2. 15.

WHEN years ago Herbert Spencer declared, as the only rational conclusion of logic and philosophy, that the Infinite was "unknowable, that as every thought involves relation, difference, likeness, the Unconditioned, as presenting none of these, is trebly unthinkable," many a great knight of orthodoxy pulled down his visor, balanced his lance, dug his spurs into his zeal, and flew into the arena to crush the daring heretic. But what Spencer said was true. He had already said, "As knowledge cannot monopolize consciousness, it must always continue possible for the mind to dwell upon that which transcends knowledge." It was only Spencer's way of uttering, only human philosophy's way of declaring again, what Paul, combining spiritual truth with spiritual words, had said so much better centuries ago, "The natural man cannot know the things of the Spirit of God"—things which eye saw not, and ear heard not, and which entered not into the heart of man!

With the fleshly man, the soul man, or natural man, the carnal man, the inferior type of men on one side, there comes into view Paul's princely man, the spiritual man. Paul says that among men he is the perfect type of man.

He is not onesided or disproportionate. As the intellectual man knows that the efficiency and power of his mental activities are favorably affected by healthful conditions of the body, so the spiritual man knows that his spiritual aims are better realized by good physical condition and thorough intellectual training, provided always that he is ever under the control of the Spirit. He is preeminently spiritual. He is nowhere of purpose a weakling. He is not unsymmetrical. He develops into the full-grown man, into the measure of the stature of the fullness of Christ. Led by the Spirit of God, he discerns the deep things of God!

The spiritual man is not a man living only in a part of his nature which we call spiritual. The very language here seems fitted to emphasize the fact. "He that is spiritual." We have known men so completely under the domination of gross sensualism that they were wholly animalized; others who had so concentrated themselves on certain lines of mental convergence that we could as truthfully say they were wholly intellectualized. Both conditions are those of inferiority.

Man is only truly whole, full statured, and full empowered when he is spiritualized. I may change the figure to impress the thought. I go into a power house. All is dark. I grope about. I find some furnaces burning brightly enough, but disconnected with drum, wheel, or armature, or at best with only partial connection. Those burning furnaces do not explain to me the meaning of the elaborate machinery. Presently I notice the increasing swing and rhythm of mighty motion. Nothing yet, however,

explains these fine and varied appointments about me. After a while I notice a low, red flame appearing in the cups near the engines. I begin to catch some faint idea that there is a power here capable of lighting up the darkness. Yet there is such poor connection, such imperfect insulation that I could not even guess what it all means. Presently the electrician comes in. He finds the loose screws, the broken wires in the battery, the defective joints. A few minutes of the master's work, and lo, what a transformation! The whole place is flooded with light. The mighty energy leaps forth from that room to illuminate a city. The securing and the pouring out of electricity explains, and is the only thing that explains a power house. So whatever powers man may have or exhibit there is only one power which explains his whole manhood. It is the power from on high, the power of the Holy Spirit.

"With thee is the fountain of life: in thy light shall we see light" (Psa. 36. 9). In him is life, and the life is the light of men. In order, then, to become spiritual we do not need to hunt through our natures to find our spiritual faculty and develop it, but rather turn with all our wills to God, and welcome his Spirit, seeking to enter and control our being.

The only standpoint whence we can look out over the whole field of things which come within the field of judgment is the spiritual standpoint. As we are spiritual, we are more and more perfected in our ability to form right estimates of all things demanding decision on our part.

This does not mean that good men always concerning everything form wiser decisions than bad men. But it does mean that, other things being equal, the spiritual man will form a wiser estimate of the value of things than the unspiritual man. His decision will be more wise, more profitable to himself, and more helpful to all who follow his guidance.

It does not mean that a consecrated ignoramus can decide concerning questions of culture as well as a learned man. But it does imply that no matter how ignorant a man may be of vast stores of knowledge, yet concerning the practical questions of life and conduct presented to him he is more capable of making a wise decision within the range of his information than the most learned man without spirituality.

The words of that great German exegete, Meyer, are suggestive, "To everything that comes before (the spiritual man) he can assign the right estimate in virtue of his power of judgment, enlightened and upheld by the Holy Spirit." Then he goes on to show in a most interesting way how often Paul himself displayed this judging ability, "and that, too, in matters not connected with doctrine under situations the most varied!"

I think I am incapable of assuming that a large body of biblical critics are working to-day without spiritual illumination. But there are some who are so nervous, so quick with hot derisive words, so un-

generous, and so careless in utterance as to produce the impression of having a spirituality strangled by pugnacity.

I am, however, not unmindful of the fact that there are noble men with reverent spiritual attitude studying these questions and uttering only the most calm and conscientious decisions. I believe they will be led by the Spirit to such solutions of problems presented as shall enrich our spiritual heritage.

Dr. Driver has declared that "criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament." He would doubtless say the same concerning the New Testament. We thank him for the statement and meet it with another still more true: Criticism in no hands can banish or destroy the inspiration of our sacred Scriptures.

The decisive word in biblical criticism cannot come from any kind of intellectualism that is not baptized by the Holy Spirit. That is true whether it be the intellectualism of the scientist, the historian, or the literary critic. There will always be a fatal defect in any large conclusion emanating from any source below that of thorough spiritual-mindedness. It is the spiritual man that shall at last judge all these things.

The spiritual consciousness is more present and operative than we often think, or at least seem to think. For while we speak of the spiritual man as the man who exalts the spiritual to its supreme, its rightful position, still we do well to remember that all men have spiritual capacity as truly as they have mental capacity or physical capacity. The intellectual man is not the man who is especially gifted with an intellect. Other men have that in common with him. He is the man who recognizes the demands and responsibilities of his intellectual nature and rises to meet them. So the spiritual man is not he who has his advantage over his unspiritual fellow-man in the possession of a spiritual nature, but in the recognition of that nature and in conformity with its exalted and exalting laws.

The spiritual nature makes itself felt more or less in the consciousness of all men. It is that which underlies the whole history of religion as the student of comparative religion comes to discern.

Anthropologists are now agreed that there are no races destitute of all idea of religion. That spiritual faculty, whether dulled in sensitiveness and dimmed in vision, or elevated, trained to sublimest powers and achievements, has ever been one of the most mighty factors of history. Coextensive almost with the consciousness has been the conviction, more or less strong, that the only right position of the religious nature was that of supremacy. While the religious nature is not to be confused with the spiritual consciousness, it demonstrates the existence of that consciousness.

The plain man knows that he does not need to be a scholar, a disciplined exegete, an accomplished historian, a master of science, nor skilled in literary criticism, to secure a convincing demonstration of the truth and inspiration of the Holy Scriptures. The plain man knows that when he is in the dark

place the one convincing, overwhelming demonstration of the light is the light itself coming to him. A thousand imitation lanterns may be brought to him; he may be entertained, instructed, or confused by scientific theories of optics, but he cannot be deceived as to whether he sees when the light comes. So the spiritual faculty in man, conscious of darkness without the Gospel, becomes conscious of light when once the spirit is opened to the illumination of the Gospel. The plain man cries out, "Whereas I was blind, now I see."

We are not dependent on the shade more or less of probability in support of theories formulated by human intellect. All things are servants to my spiritual nature. I have something better than any word from human lips, I have something better than the best of all books. I have the Spirit of God. I have the irrefutable demonstration which carried everything before it when the sacred canon had not yet been determined. I have the evidence to which the missionary appeals to-day with marvelous success, the illumination which always casts convincing light on the sacred page. I can have the spirit to which Jesus Christ appealed when he said, "He that loveth the truth heareth my voice." I can have the possession of which John spoke—"Ye have an unction from the Holy One, and ye know all things."

The spiritual man stands at the summit of wisdom and privilege. At the moment of his greatest dependence he is most independent. His whole being under control of his spiritual nature, his spiritual nature completely subordinate to the Spirit of God, he has the mind of Christ, who alone can judge him. Paul exemplified this wonderfully in his own life. Men say he was simply a man of strong powers, a man with indomitable will, who would not brook opposition. They do him a great wrong. He is no haughty autocrat, riding roughshod over opposition, and forcing his teaching on men. No, Paul makes his appeal to the spiritual nature awakened, enlightened, dominant, and it responds to him.

In this year of grace, I remember that in a sodden century, when men were attacking truth from all sides, and with eager intellect, brave men, great men, were found to reply. Yet they replied on such exclusively intellectual planes that we hardly know whether they with their analogies and teleologies were for us or against us.

Then it was that a true son of culture arose, who never despised the body nor flouted the intellect, but who had the supreme wisdom to see, the spiritual genius to make his age at last see, that the irrefutable evidence which never can be set aside, the evidence that never even trembles in the stormy tempest, is the demonstration wrought out in the spiritual nature when the Spirit witnesses with our spirits that we are the children of God. Whether John Wesley sent the tears plowing through the grime on the cheeks of Cornish miners or strengthened the faith of rapt Fletcher, he revealed to his, and every time since, the foundation of God which standeth sure, having this seal, The Lord knoweth them that are his, and, Let everyone that nameth the name of Christ depart from iniquity.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Judson Dwight Collins.

JUDSON DWIGHT COLLINS was born in Ross, Wayne County, N. Y., February 12, 1822. His parents, Alpheus and Elizabeth Collins, were members of the Methodist Episcopal Church, and their house a home for the itinerant preachers. He early manifested a taste for learning and was studious in his habits.

In 1831 his parents emigrated to Michigan and settled in the town of Pittsfield, Washtenaw County. Here he improved his opportunities for study, and when an academy was opened in Ann Arbor, three and a half miles from his home, he attended it, walking the distance morning and evening. When the first class was organized in Michigan University he was prepared to enter it and graduated from the university in July, 1845.

He joined the Methodist Episcopal Church when fourteen years of age, and during his academy and university career exhibited the life and devotion of an earnest Christian. He sought opportunities for doing good to others and his abilities were recognized in his being appointed Sunday school teacher, class leader, steward, and local preacher. Immediately after his graduation he was employed as Professor of Natural and Moral Science in the Wesleyan Seminary at Albion and for one year labored there, giving the highest satisfaction to patrons and pupils.

But he felt that he was called to the ministry and the mission field, and in September, 1846, was received on trial in the Michigan Conference and appointed junior preacher on Tompkins circuit, with the understanding that he would be released from the charge if appointed as a missionary, having several months previous to the meeting of the Conference made application to be sent as a missionary to China.

In his journal, under date of June 22, 1846, was written the following: "Read in the *Missionary Advocate* that it had been determined to send two missionaries to China. I have long desired and expected to go to that field of labor. My name is before the Missionary Committee and the public, yet I do not know whether I shall be sent. I feel to leave all in the hands of God. If there are others who would better serve the Church of Christ in that region I pray that they may be sent. Yet I long to be on that soil, learning the language of the Chinese and preaching to them the unsearchable riches of the Gospel of Christ. In the meantime I pray for more grace rightly to discharge my duties here."

Rev. Dr. Hinman writes: "I was with him when he heard of the arrival of a letter in a distant village. It was dark, and the village was distant. He could hardly stay to take a piece of bread ere he was on his way for his commission. Before the morning

sunlight he had it in his hand. He opened it, and sure enough there was China! The big tear stood in his eye. His heart swelled with emotion, and on his knees he thanked God he was a missionary to China."

On March 3, 1847, he took leave of his friends at home and started for China. At Rochester, N. Y., he met his colleague, Rev. Moses White, and with Mr. White and wife on April 15 sailed from Boston, arriving in Foochow, China, September 6, 1847. On the voyage he preached to the sailors as opportunity offered, and formed classes for Bible study.

On arriving at Foochow the missionaries selected a residence on an island in the river Min, about three miles from the walled city. In his journal Mr. Collins wrote:

"September 20, 1847.—To-day I commenced the study of Chinese under a teacher. I read the Bible in the Greek and Hebrew before breakfast, and study Chinese during the day. I write or do miscellaneous work in the evening. This afternoon I walked into the country and distributed a few tracts, which the people seemed anxious to possess."

"October 14, 1847.—I have hired a house, a part of a heathen temple, being one of a collection of temples inside the city.—I gave \$96, with the stipulation that the idols, which are large, and covered with gold, one of which has 18 hands, are not to be removed. I intended to build a wall in front of

the idols, but the priest objected, as he wished to perform his heathenish ceremonies before the idols. For \$5 he agreed to turn the front ones around and permit me to ceil up before them. The proposition did not please me. I proposed that if I could have a permanent lease of the premises I would give \$30 to take the idols away. This was finally acceded to." Afterward, on account of much opposition, it was found necessary to give up the house.

On February 28, 1848, a school was organized consisting of eight boys, and on the Sunday following a Sunday school was opened. He writes: "March 4, 1848.—To-day it has been my privilege to attend a Sunday school. I had appointed half-past nine as the time for the children to come, but most of them were present by eight o'clock. The observation of the day was to be a new era in their lives, and with no proper notions of its sanctity they were far more boisterous and noisy than was proper. By gently rebuking them, and placing a trusty person over them, they were in a good degree kept in order. At the time appointed I went in company with Brother White to the schoolroom. All were quiet. We sang in Chinese the long meter doxology. The Lord's Prayer was then read in Chinese and explained; and, all kneeling down, Brother White led our devotions in the use of the Lord's Prayer in English. The second chapter of St. Matthew's gospel



was then read and explained, the boys being frequently questioned individually in regard to their understanding of it. They seemed interested through the entire exercises. We closed at eleven o'clock with singing and the Lord's Prayer. At one o'clock I again met the boys, and after the opening service, much as in the morning, I spent the time upon the ten commandments." The school increased in numbers, and the scholars seemed interested in the new doctrine.

In April, 1848, the mission was reinforced by the arrival of Rev. Henry Hickok and wife, and Rev. R. S. Maclay, Mr. Hickok becoming the superintendent of the mission.

Mr. Collins made good progress in acquiring the Chinese language, and an open building on the south side of the river was selected as a place for the distribution of tracts, and for preaching. Mr. Collins wrote:

"August 30, 1848.—I went with a trembling heart to my meeting place, having a few tracts in my hand. On reaching the place the people came around me begging for books. I asked them to listen, and they were silent, hearing me speak in the Chinese tongue. I spoke for some time to them of some of the great principles of our religion earnestly, and I think intelligently. I left an appointment for this day week. O that the Lord may bless the beginning of my evangelical labors in China."

Mr. Collins made several excursions into the surrounding country, sometimes reaching distant villages, with a view of becoming better acquainted with the physical aspects of the country and the characteristics of the people, and preaching Jesus to gathered crowds, or talking about Jesus with individuals. He met with some opposition but generally was received kindly. He gives an illustration of the manner in which he frequently engaged in evangelical work by the following:

"Near the center of the city is a great building, the upper story of which is inclosed in one great room; the lower story is left quite open in front and rear. There I have several times gone before to declare my message, as a company is readily assembled there to hear. At one end are several tables and seats where tea is made and sold and drank. Today I walked up to one of the tables, and took a seat opposite a respectable-looking person who was sipping his tea, and asked for a cup for myself, and began conversation with my neighbor. With the inquisitiveness common among Chinese, he asked me how long I had been in the country, my age, where my house was, and whether I was engaged in trade. I answered briefly all his questions.

"He then asked me if I bought and sold opium. I answered no; and added some remarks upon the wickedness and injury of using that drug, which elicited applause from the people who had gathered around. He then asked me how I was able to live. I told him that my friends supported me. He then wished to know why I remained there. I replied that I was there to declare the doctrines of Jesus, and asked him if he was acquainted with them.

"I then went on to gratify the interest which he

and others manifested, and I felt great liberty in preaching Jesus and the resurrection to from 50 to 100 persons from my tea-bench. I took a swallow or two of tea, paid about half a cent, and after distributing a few tracts left the place, receiving several invitations to come again and sit, and drink tea, and converse."

In 1849 Mr. Hickok, superintendent of the mission, was obliged to return to the United States on account of his health, and in 1850 Mr. Collins became the superintendent. On May 7 Mr. Collins wrote as follows to Bishop Morris:

"Your letter, dated December 5, 1849, appointing me to the superintendency of this mission, was received on the 2d instant. Did I not believe that such is the interest of God's people in the evangelization of China that I should have the benefit of their fervent prayers that his blessing and guidance shall be granted me in the discharge of the duties of this office, I could not go forward in it. Assured of this, and looking to the Lord for strength and grace as my day shall be, and trusting in him to supply the abilities which by nature and habit I do not have, I enter humbly upon the work."

The health of Mr. Collins had been enervated and undermined by the climate, and in 1849 he made a health voyage to Ningpo and Shanghai, being absent two months. During most of the year 1850 he was in poor health. He continued to grow weaker, and his physician urged his return to the United States. He continued to toil on, anxious to remain in China if possible, but finally became convinced that he must leave. On April 23, 1851, he sailed from Foochow, China, and reached California July 15, and sailed from San Francisco July 31 for New York *via* Panama; arrived in New York September 4, and at home at Lyndon, Mich., September 12, so wasted and wan that friends did not recognize him. In his journal he says: "Our folks weep at sight of me. Hardly knew me."

He hoped to recover his health and strength, and to give many years to work in his loved China, but this was not permitted. He had the best medical attendance, and the tenderest care of loved ones, and there were days when he seemed to be better. He gave occasionally some talks at missionary meetings, but he grew gradually weaker, enduring much suffering with patient resignation, and lived only eight months after reaching home. He died at his home in Lyndon May 13, 1852, in the thirtieth year of his age.

He was buried in his family cemetery in Lyndon, Mich., and the place is marked with a neat marble slab on which is inscribed as follows:

"Rev.

Judson D. Collins,

Member of the first mission of the Methodist Episcopal Church in China.

Born Feb. 12, 1823.

Died May 15, 1852.

"'He being dead, yet speaketh. Christ shall be magnified in my body, whether by life or by death. For me to live is Christ, and to die is gain.' (Paul.)"

Rev. S. L. Ramsdell, who was then junior preacher

on the Unadilla Circuit, writes: "About two o'clock in the afternoon at his home the services were held, conducted by Rev. George Smith, Presiding Elder of Ann Arbor District. Brother Smith's sermon was written out in full and read, a very unusual thing for a Methodist minister to do in those days. The ministers sang at the close,

"O thou God of my salvation,
My Redeemer from all sin."

I was young in Methodism and had never heard the hymn before, and it was sung as only Methodist ministers in those days could sing, in the spirit and with power. When they came to the last verse,

"Angels now are hovering round us,
Unperceived amid the throng,"

it seemed as though the presence of the heavenly Host was in actual touch with our hearts."

A Visit to the Grave of Judson D. Collins.

BY REV. B. L. MCELROY, PH.D.

WHILE enjoying a brief vacation last summer at one of the beautiful lakes so abundant in southern Michigan, we worshiped on Sabbath in the little country church near by. It so happened that the pastor had set apart that day for taking his missionary collection. As is the custom, he prefaced the collection with an earnest address on Christian missions, pleading with his people to be loyal in their support because of the large number of devoted missionaries who had gone forth from their immediate neighborhood. He spoke of several, and in the course of his remarks said, "Collins rests over in Lyndon, by the lake."

The bare mention of Collins awakened an immediate interest, for his is a name honorably connected with the early missionary annals of our Church. Upon inquiry it was found that a journey of perhaps half a day would bring us to his grave, and the determination was at once taken to make the visit.

From boyhood days the offer of Collins to go before the mast and work his way to China had been known and his name had ever been invested with the charm of heroism. We set out on the first opportunity.

The drive was beautiful, skirting many small lakes, and then over a high and rolling country to the "Collin's plains" road, which led us soon to the home of his parents, from whose manifold comforts he had gone forth in 1847, and whither he had returned in 1851 to die. The extent of his self-sacrifice could be more fully appreciated when standing at the very door of that fine country home and noting the charming scenes amid which he was reared.

The family cemetery, where his ashes are urned, is but a short distance from the house and is reached by driving through a thriving orchard. In the southeast corner of this well-kept yard, by the side of his brother, Rev. Walter D. Collins, for fourteen years a missionary to the Indians in Texas, his

grave is found, marked by a modest slab bearing name, date of birth, and death.

Immediately in front of his grave is that of his brother, Rev. W. H. Collins, of the Michigan Conference, while still farther to the west, at the entrance to the grounds, are the graves of the worthy parents, Alpheus and Betsy Collins. The slab over the grave of the latter contains these words:

"Blessed are the dead who die in the Lord,"

and as one reflects how that pious mother had given two missionaries and a minister to the Church in the persons of her three noble sons, the appropriateness of the quotation is recognized.

Along with White, Collins entered China at a time when Christian work was embarrassed by every manner of difficulty. That was "the early seed-time," and yet so great was their devotion and so wise their methods that signs of an ample harvest were beginning to show when his health began to be seriously impaired.

Perhaps there never was a gentler and kinder man than Collins. While we cannot but regret that he carried his scruples to such extremes, it is impossible not to admire the spirit of the man. He was unwilling to be carried, as is the custom of oriental countries, upon the shoulders of his fellow-men. Most likely this scruple cost him his life. Having sustained a severe attack of typhus, he had rallied, and was in a fair way of permanent recovery, when his long journeys afoot brought on dysentery, so fatal among our early workers in China. The attack was most stubborn, and finally, as the only remaining hope, he was sent homeward by his brethren.

He reached California in July, 1851, and arrived at his beautiful Michigan home in September, "so wan and wasted that his parents could scarcely recognize him." His health was shattered and his days numbered, yet, so long as he could do so, he went among the churches, speaking in the interest of missions—the subject most upon his heart. He was brave and cheerful ever, and made a hard fight for his life, but "when his physician informed him there was no longer hope he received the word with a calm submission."

On the 13th of May his terrible sufferings came to an end, for then he died at the early age of thirty, after a service of something over four years in opening the work of the Methodist Episcopal Church in China.

His own brother thus describes him: "In stature, slightly above the medium height, inclined to be spare, light hair, blue eyes, a ruddy, pleasant countenance. His mind was clear and philosophical inturn."

For these days his accomplishments were unusual: he was a graduate in the first class of the University of Michigan, widely read, and a successful instructor in what has grown to be Albion College.

Judson Collins was all of a hero and a saint. Nowhere is his memory more fragrant than here among his old home-friends who knew him best.

Ann Arbor, Mich.

MISSIONARY CONCERT.

Program.

SCRIPTURE READING: Eph. 4. 1-16.

SINGING: Methodist Hymnal, Hymn 601:

"Take up thy cross," the Saviour said,
"If thou wouldst my disciple be."

PRAYER: For imperiled missionaries in China; for families of massacred native Christians in China; for new Bishop for Eastern Asia; for new Missionary Bishops of Southern Asia; for an increase of missionary interest and zeal everywhere.

SINGING: Methodist Hymnal, Hymn 565:

Work for the night is coming,
Work through the morning hours.

ADDRESS ON Value of Organized Classes for Study of Missions.

SINGING: Methodist Hymnal, Hymn 607:

Hark the voice of Jesus calling,
Who will go and work to-day.

COLLECTION.

Missionary Classes.

ONE ambition of the missionary pastor is to get his people to studying missions. Missionary information is the taproot of missionary activity. The missionary class strikes more fundamentally at the life of the church than even the missionary meeting, for it is the constantly recurring attention and study which most certainly begets the life-molding conviction. The missionary meeting is largely dependent upon the class, also, for its continued success. The class is the fountain from which the missionary pastor draws the water to supply his church.

Usually a few very practical difficulties lie in the way of the pastor as he attempts to enlist the older members of his flock in such study. Lack of time, lack of interest, lack of systematic habits of study, all these and many other obstacles will be presented in the average church member. The pastor's chief hope in the matter of establishing systematic study lies in his young people. They have time, and their interest and zeal is more easily aroused. Nor, when his young people have become thoroughly aroused, will he be surprised to find the older members coming into his class.

Concerning the leadership of such a class it will be a healthy stimulus to some young man or woman in the congregation to be chosen as leader, if one can be found who possesses the qualities of a student, who can plan work for others, who will hold the interest of the class, and who is willing, for the sake of doing this great thing for the Lord, to devote time and study to the work. Otherwise it is better for the pastor himself, even at a heavy personal sacrifice, to take charge of the class. He can develop a leader for the class from among its members, as time goes by.

Two methods may be used in conducting the class. In the recitation method a lesson is assigned before-

hand and prepared by each member of the class. At the meeting they are expected to recite on the assigned lesson. In the topical method, topics are assigned to the members; each works up his own topic, and comes prepared on that alone. The best plan is probably a combination, in varying parts, of these two methods. Whatever plan is adopted, it should be borne in mind that continual poor preparation means the death of interest. Every member should make it a point of conscience to be thoroughly prepared. It is a class for *study*, and not for conversation merely.

In order to stimulate the interest, members may be made responsible for conducting some public missionary meeting, such as the monthly missionary meeting of the young people's society or a regular evening service of the church. Preparation for such meetings will awaken greater enthusiasm in the members of the class.

It is often possible and advisable to form more than one such class in a single church. Several pastors have successfully organized as many as ten classes in the one church. A circle of ten or twelve meeting at some private house is better than one twice that size. If the class is too large, it should be divided, and a second leader be chosen.

Whatever course is undertaken, or plan adopted, the leader should realize that much depends upon him to awaken and maintain the interest in the work. He has a grave responsibility before his Lord. He should give himself constantly to the study of methods and means, in the spirit of prayer. While he should more thoroughly prepare each lesson than any member of his class, yet he is most a leader who gets the most work out of the class. It is the class which is to recite, not the leader.

The missionary pastor, as he stands at the threshold of the introduction of missionary study, is gazing through a door of mighty opportunity, and of tremendous possibility for the kingdom of our Lord. May he be anointed with faith to see his privilege and discharge his great responsibility!

OUTLINE STUDIES ON THE APOSTOLIC CHURCH.

STUDY I. THE MISSION OF THE CHURCH.

1. *What Was This Mission?*

(1) Testifying to that which they knew to be true, —(a) regarding the life, death, and resurrection of Christ; (b) Regarding the work of the Holy Spirit. (2) Building up a Church of which Christ was the Head. (3) Preparing and sending out further witnesses.

2. *To Whom Was This Intrusted?*

(1) To original witnesses of Christ. (2) To the early converts. (3) To the church at Jerusalem. (4) To other churches. (Study mission of the church at Antioch.) (5) Not to unbelievers or selfish followers. (6) Not even to the angels of heaven.

3. *For Whom Was the Mission Given?*

(1) For the lost sheep of the house of Israel. It showed (a) that Jesus of Nazareth was the Messiah; (b) that Christ is a mightier justifier than Moses.

(2) To Gentiles in all lands. (a) It declared one God, a loving and forgiving Father, revealed through his Son, Jesus Christ the Redeemer. (b) It emphasized a spiritual, instead of a carnal worship.

4. *When Was the Mission to be Carried on?*

(1) As soon as the power of the Holy Spirit was received. (2) When the Holy Spirit opened the way. (3) As long as men or nations remain unevangelized. (4) Until Christ comes to judgment.

Personal Question.—If this work was gladly undertaken by eleven men to whom Christ gave his commission, is there reason for 116,000,000 Christians fearing that they cannot accomplish the evangelization of the world?

STUDY II. THE THEME IN THE PREACHING OF THE CHURCH.

1. *The Theme of the Founder of the Church.*

(1) Find all the express declarations of what Christ's theme was, and, if possible, a concise statement of it which will include all. (2) What is his theme in the Sermon on the Mount? (3) Is his theme a new one? (4) What is the theme of the message he sent to be preached among all nations?

2. *The Theme of the Members of the Church.*

(1) In general—(a) What were the Twelve commissioned to preach? (b) What were the Seventy told to herald? (c) What general commissions were given to all the disciples as to their theme? (d) What qualified the disciples to preach on this theme? (e) What did the disciples actually preach? How does the resurrection bear upon the kingdom? (f) Does the world still need the preaching of this theme? (2) Peter's theme: Study his theme in the sermon at Pentecost, on Solomon's porch, before the high priest, before Cornelius, and in his epistles. (3) Phillip's theme: From the account of his work in three fields discover his great theme. (4) Paul's theme: Find it in his preaching and teaching. Look for it in his work at Damascus, Antioch of Pisidia, Thessalonica, Mars' Hill, Ephesus, Rome; also search for it in his epistles.

Personal Question.—In view of the fact that I know what Christ's theme was, what should my daily theme be? Have I the personal experience which qualifies me to witness for Christ? Can I testify to that I do not know? Am I winning souls to Christ now, as I present this theme? Will this present experience fit me to testify to Christ in foreign lands?

STUDY III. THE MISSIONARIES OF THE CHURCH.

1. *The Men Who Were Called.*

(1) What natural characteristics had they? (2) What spiritual qualifications? (a) In knowledge of Christ. (b) In possession of the Spirit of God. (3) What experience in Christian work before being sent out?

2. *The Manner of Their Call.*

(1) Divine. How were they called by the Spirit? (2) Human. How were they commissioned by the Church?

3. *The Spirit in Which They Worked.*

(1) Give instance of: (a) Their eagerness to preach Christ; (b) Their love for the souls of prejudiced and unsaved people; (c) Their absolute obedience to the

"Heavenly Vision." (2) Collect further proofs of their Christlike spirit.

4. *Paul a Typical Apostolic Missionary.*

(1) What earthly ambitions did he renounce? (2) What appreciation had he of the value of Christ's life and death as a basis for missionary work? (3) What example is there in the way in which he held his life? (4) What adaptation had he in presenting the Gospel to persons who held different religious views?

Personal Questions.—What endowment had apostolic missionaries that we cannot claim for the work to which God has called us? What supernatural qualification had every apostolic missionary which is at times overlooked in our own preparation?

STUDY IV. THE METHODS OF THE CHURCH.

These are considered as the methods of the missionaries who represented the Church abroad, rather than the methods of the Church at home.

1. *In Entering New Territory.*

(1) How were the missionaries sent out by the home Church? (2) How supported? (3) What was their policy in regard to capitals and largest cities? (4) How were they directed into communities where they labored? (5) What discriminations were made between Jew and Gentile? (6) Note instances—(a) Of preaching, in synagogues, public places, private houses, etc.; (b) Of healing and other miracles.

2. *In Organization of New Churches.*

(1) Who always served as a nucleus for the new Christian Church? (2) Note examples of methods used in work at Corinth, Ephesus, and Thessalonica. (3) Note length of time spent in places where churches were organized. (4) What instructions were given: (a) For practical Christian living? (b) For conduct of meetings? (c) For maintenance of Church universal? (5) What provisions were made for supervision of churches?

3. *In Development of Local Workers.*

(1) Preparation of workers. (a) By Holy Spirit. (b) By counsel of other Christians. (2) What was done to unite Jews and Gentiles in a common Christian Church? (3) What division was made of spiritual and secular labors? (4) What part had women in the work of the Church? (a) In public worship. (b) In other ministrations.

STUDY V. THE TRIALS OF THE CHURCH.

1. *External Trials.*

(1) Persecution. (a) Causes. Find reasons for the persecutions, in the nature of the Gospel itself, in the character of those who preached it, and in the life and business relations of those to whom it was preached. Verify each reason by a Scripture proof text. (b) Effects. Make two columns in your notebook, one for "discouraging effects" and the other for "encouraging effects." Then go through the Book of Acts, studying each persecution recorded, and after discovering the discouraging and encouraging aspects, indicate them in two columns, one over against the other. For example—

Discouraging:	Encouraging:
Church scattered, Acts 8.1.	Word preached, Acts 8.4

(2) Famine. Study the famine referred to in the eleventh chapter of Acts and find what providential influence it had on the Church.

2. *Internal Trials.*

(1) Dissensions regarding doctrine and practice. Study such dissensions as appear in Acts 15, Rom. 14, and 1 Cor. 6, and notice how they were dealt with. (2) Difficulties in church polity. Find out how such difficulties as those recorded in Acts 6, 1 Cor. 1, and 1 Cor. 11 were overcome. (3) Inconsistent church members. Notice the peculiar intensity of this trial and the stern way in which hypocrisy was rebuked. Study Acts 5, 1 Cor. 5, 2 Cor. 6, 2 Cor. 11, etc.

Personal Questions.—If I am to expect persecution in my work of spreading the Gospel, in what spirit should I meet it? If I have had trials in my life, have I profited by them? Am I bringing any new trial on the Church to-day by living an inconsistent life?

STUDY VI. THE SUCCESSES OF THE CHURCH.

1. *Nations Evangelized.*

(1) What was the apostolic idea of evangelization? (a) What did it mean? (b) Was it, or was it not, regarded as the chief work of the Church? (c) Did its demands rest upon all Christians?

(2) To what extent was the world evangelized in apostolic times? (a) Territorially? (b) Racially?

2. *Converts Gained.*

(1) Their number. (2) The ranks of society from which they came. (3) Their character as Christians.

3. *Churches Established.*

(1) In what cities were churches established? Notice their geographical positions. (2) Did these churches become evangelizing centers?

Personal Questions.—What constitutes a truly successful Christian? Am I one?

STUDY VII. THE PRAYER-LIFE OF THE CHURCH.

1. *Its Predominance.*

(1) In the inception of the Church. (a) The ten days of antecedent prayer. (b) The selection of a twelfth apostle in prayer. (c) The mighty result—The outpouring of the Spirit.

(2) In the extension of the Church. (a) How was better organization promoted through prayer? (b) Trace the prayer-cause of the wonderful growth in the number of converts. (c) Show how the movement to evangelize the Gentiles was born in prayer. (d) Mark the place of prayer in the establishing and nourishing of churches.

(3) In the leadership of the Church. (a) Find at least three instances in which leaders were chosen in prayer. (b) Show how much the leaders themselves were men of prayer, for example, Peter, James, Paul, etc.

(4) In the membership of the church. (a) Show how prayer was considered to be an essential part of the life of every convert. (b) Notice the way in which the Christians united in special petitions at different times for special help from God.

2. *Its Characteristics.* Discover the different characteristics of the prayer-life of these early Christians, quoting the proof text in each instance; for ex-

ample, earnestness, importunity, steadfastness, faith, joyfulness, thankfulness, for others, "of one accord," etc.

Personal Questions.—Is my prayer-life a predominant part of my life? Are there any characteristics of my prayer-life which I am ashamed of? What characteristics ought to be developed? How may this be done?

STUDY VIII. THE POWER OF THE CHURCH—THE HOLY SPIRIT.

1. *The Church's Need of the Power.*

(1) Seen from Christ's estimate of the disciples' need. (2) Seen from the task which they had before them. (3) Shown by the contrast between their weakness before, and their strength after, receiving the power.

2. *The Promises Which the Church Could Claim.*

(1) Old Testament promises and prophecies. (2) John's prophecy. (3) Christ's own promises.

3. *The Way the Power was Obtained.*

(1) Christ's directions as to the way to secure the Holy Spirit. (2) The way in which the power was actually obtained.

4. *The Effects of the Baptism of the Spirit on the Workers.*—Verify by Scripture passages the following effects, and discover others:

(1) Power in speech. (2) Boldness. (3) Wisdom. (4) Power to overcome sin. (5) Assurance of sonship. (6) Knowledge of God's word. (7) Power in prayer. (8) Spiritual might.

5. *The Effects of the Baptism of the Spirit on the Work of the Disciples.*—Prove the following:

(1) Deep conviction of sin. (2) Many conversions.

Personal Questions.—Do we stand in any special need of the Holy Spirit's power? What promises can we claim for securing this power? How may we obtain the Holy Spirit? Will it make any great difference in our lives whether we have him or not? —*Rev. J. E. Adams, in the Missionary Pastor.*

The Epworth League and Systematic Study of Missions.

BY HARLAN P. BEACH.

ASSUMING that among the 1,750,000 of the Epworthians there are hundreds or even thousands desirous to know more about God's great work among unevangelized nations than can be learned through occasional missionary meetings, or the exceedingly rare missionary reading circle, the following suggestions are made looking toward the satisfaction of that desire.

All who propose to enter this inner group of earnest seekers after fuller knowledge should count the cost involved in the words, "systematic study of missions." The student of algebra or philosophy who should appear at the first class session burning with enthusiasm for the subject, but who came to the next one having only glanced over the lesson, and who failed to appear at the following sessions altogether, could not be called either systematic or studious. Studying missions successfully requires fixedness of attention, persistence, and a sufficient

amount of time, just as truly as does the mastery of any high school or college topic.

The systematic study of so broad a theme demands, moreover, the efforts of the learner for a long enough time to cover more than a single brief text-book. At the very least the leading aspects of foreign missions should be gone over by every class, and this may require some years; thus, each "Cycle of Mission Study," as published by the Student Volunteer Movement, extends over four years, with 88 studies per cycle.

Again we say, count the cost before launching on this enterprise, and do not consider it a junketing expedition or a summer holiday. It involves consecrated grit and a deep-seated enthusiasm that cannot be killed by local fads, fashionable parties, and winter snows.

There are surely enough members of the League who are willing to pay this price, and who desire to know about possible methods. These will vary with the character of the class formed, the desires of the leader, and the literature available for class use, but some general statements may prove suggestive. The reader is referred for fuller details to the excellent book by Messrs. Cooper and Brockman, *The Missionary Spoke of the Epworth Wheel*.

1. A class is essential to success. Individual students miss the enthusiasm and mutual helpfulness of a group of like-minded persons. However, do not sacrifice to the desire for a large class the careful enrollment of only those who may be depended upon to study and to attend faithfully. Half a dozen who are dead in earnest will accomplish far more in mission study than fifty come-as-they-please, study-when-it-is-interesting members.

2. The leader is only second in importance to a select company of class members. Every large League chapter has some one—the pastor's wife, perhaps a high school teacher, a young woman of leisure, enthusiastic about missions—who will consent to undertake the leadership. Sufficient leisure for preparation, ability to keep a class interested, an aversion for ruts, and magnetism enough to weld the members together, are more important qualifications for leadership than profound knowledge and unusual gifts for teaching.

3. Experience shows that even a superlative leader and a studious and faithful class cannot do successful mission study unless provided with a suitable text-book. Mastery of the details of the life of David Livingstone or the marvelous work of Bishop Thoburn in India without books is as impossible as proficiency in physics with only an occasional lecture or a peep for five minutes into a borrowed volume on that science. Every member of the class should have a text-book in actual possession, or at his convenient service.

4. The time and place for meeting must be carefully considered by classes aiming at success. The League chapter room is ideal for mission study work—if it is bright and cheerful, provided with a black-board, etc. The private parlor of a member, if conveniently located and if refreshments are not a concomitant, is an excellent substitute; only let

the meeting place be constant, and not changing from session to session. Weekly or fortnightly gatherings at an hour most free from local engagements are surer of maintaining continued interest than monthly meetings.

5. Willing cooperation is the keystone of every strong mission-study arch. Permitting the leader to do all the work will cause the class to degenerate into listless lecture goers. Every member should feel that presence at the sessions is a duty owed to fellow-members, and that a more or less perfect mastery of the text-book is essential to success. In the class all should feel that suggestions, questions, bright and pertinent comments, as well as ready replies to questions asked by the leader, and crisp and telling reports on outside readings, are the fuel for missionary enthusiasm, furnishing the motive power for resulting missionary action.

6. It goes without saying that the highest values cannot be derived from this work if the practical religious significance of the study is forgotten. It is God's work that is being studied, and it should be done in a prayerful spirit, and with a view to furthering his kingdom in the Church and in the world.

The select few in the class should prepare themselves to be a missionary leaven in the League. A wide-awake missionary hour, at which the brightest, strongest, and most moving facts learned in the class, forcefully presented by its members, may be made an event in the somewhat monotonous course of League meetings. The camel's nose having been welcomed, the missionary idea in its entirety may be permitted to enter the chapter room and the Church as well.

A new-fashioned dynamic missionary program may take the place of antiquated plans, and missionary reading and literature, a larger study class, enthusiastic missionary giving, eloquent pulpit utterances, and a pervasive atmosphere of missionary prayer may follow in the train of this little group of faithful students of missions who have, in silence and persistence, laid strong foundations for a symmetrical and beautiful superstructure. This is not a chimerical scheme, as experience has proven.

How many chapters are willing to prayerfully consider this important matter, and give it a faithful and patient trial? An affirmative decision will cause our ascended Lord to say, as in the days of his flesh, "I beheld Satan as lightning falling from heaven." The Epworth League is thus vitally related to that prophecy for the fulfillment of which "the whole creation groaneth and travaileth in pain together until now."—*Epworth Herald*.

Home Work for Missions.

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|--------------|-------------|
| 1. THINKING. | 3. PRAYING. |
| 2. READING. | 4. TALKING. |
| 5. GIVING. | |

"HENCEFORTH" in Christ I learn to grow,
A settled rest begin to know;
From craft and sleight of men secure,
My confidence is tried and sure.

What is an Ideal Missionary Society?

NEGATIVELY, it is not one with a large membership with an attendance of four or five at each meeting, once a month. It is not one that is sustained or kept up by something to eat at each session, and is hardly kept alive at that. It is not the society that is half-hearted and has its interest divided between missions, either home or foreign, and some other line of work, whatever that may be. It is not the society whose members forget the time of meeting, and do not attend. It is not the society that does not take the missionary magazines, and ignorance abounds, and the meeting is given over to gossip. Who of us would wish to belong to such a society as has been mentioned? Let us take a glimpse at the ideal missionary society, which seems to be more satisfactory and encouraging, and it is better fitted for doing work for the Master.

The ideal society is well organized and officered, with a president that presides at every meeting, or sees that some one else is present to take charge in her absence, which of course is unavoidable. The secretary is just as faithful in being present, and keeping the minutes correctly, and in making out and sending reports promptly that are asked of her, even if it is a little trouble. The ideal society's treasurer fills her place by keeping strict account of all the moneys paid, by collecting all dues, and sending regularly and promptly contributions to the Missionary Society's treasurer, stating clearly where the money is from and what it is for.

The individuals constituting the ideal society are all devoted Christian workers, whether the number be large or small, for I can conceive of an ideal society with but a small membership. The meetings are conducted in a devout, earnest spirit, a portion of time being spent in devotional exercises, a part given to giving and gaining information concerning missions and missionaries, and a part devoted to transaction of business. Every member remembers the time of meeting, and plans for it and is ready and willing to take part in it, and is well posted on the topic, for each one is a subscriber to the missionary magazines, and reads the same and is well informed in regard to missionaries and mission work, and remembers the workers and their work daily at the throne of grace.

The society is interested in, gives to, and works for both home and foreign missions, and does not leave one or the other to be cared for by some other society, and is very much given to liberality. I will go so far as to say that every member gives at least one tenth of her income to benevolence whenever it is practicable. The ideal society does not lie by in summer to keep cool and comfortable, but holds meetings, studying all the topics of the year.

Who of us belong to the ideal society? Cannot we make ours one? At least so far as we are individually concerned, being ourselves ideal members, which, of course, make the ideal society. Let us strive for the ideal in ourselves and others, which is our duty as well as our privilege.—*Sarah H. McCoy, in Herald and Presbyter.*

A Missionary Parable.

THE heavenly Gardener walked abroad,
And looked at his garden fair;
He noted the skill with which each was kept,
He noted the flowers rare;
He saw that the paths were neatly swept,
And the weeds expelled with care.

And the workers each with the other vied
In making his pot the best,
There were numbers of workers side by side,
All toiling with equal zest,
Deeming they were with conscious pride
Fulfilling their Lord's behest.

The Master smiled with a gracious mien
On each of his workers there,
When lo! he beheld a different scene—
A land of great promise rare,
Stretching far beyond; but no tender green,
Yet covered its surface bare.

And there in the deep horizon lay,
Unnoticed by any eye,
That barren plain in the shadow gray,
Neglected, lone, and dry;
For the busy workers day by day
Had heedlessly passed it by.

Then the heavenly Gardener turned once more
To the gardens so neat and fair,
And said to the workers bending o'er
The flowers so wondrous rare,
"Do ye not see that barren moor;
Why are none toiling there?"

"Your care of these gardens I commend,
But mine is the whole estate;
Yet a corner shall ye agree to tend,
And neglect that land so great,
While all your energies here ye bend,
Ye have left that to its fate."

And his servants lifted up their eyes
From the plots they had called their own,
As they heard their Master's call, "Arise!
Go forth to that land so lone."
And their hearts were filled with a sad surprise
At the fields that they might have sown.

The Missionary Ax in India.

ONE day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahman said, "Look at those men and see what they are doing."

"They are preaching to us," replied the people.

"True. What has the sahib in his hand?"

"The New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the Gospel ax, into which a European handle has been put. If you come to-day, you will find them cutting; if you come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at

our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily with the Gospel ax in their hand; they look at the tree and the tree looks at them. But it is helpless. The Gospel ax is applied daily, and although the tree is large and strong, it must give way at last."

"True," replied the missionary; "but many a poor handle gets worn out, and many a one breaks; and it takes a long time until a new one is obtained from Europe, and until that handle is prepared and shaped."

"Ah," he answered, "if that were all, it would be well enough, and the tree would have respite; but what is the real case? No sooner does a handle find it can no longer swing the ax than it says: 'What am I to do now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No, indeed!' He walks up to the tree, looks at it, and says, 'But here is a fine branch cut out of which a handle might be made.'

"Up goes the ax, down comes the branch; it is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches."

The First Missionary to Europe.

BY REV. GEORGE S. DAVIS, D.D.

WHERE Cydnus, laughing, marches to the sea,
There played a youth with others, glad and free,
In whom the Christian cause was soon to find
A tower of strength, a consecrated mind.
A trade he learned, keeping the Jewish rule;
Next, thorough training in Gamallel's school;
Then three years with God, his sole adviser.
Mind enriched, and heart and head the wiser;
This man of letters and Hebrew learning,
To Damascus Christians now returning,
Began that fearless and far-famed career
That marked him, as the world's most Christian seer.
Assistant pastor first at Antioch,
With Barnabas and his increasing flock
He spent a year, then journeyed to the west,
Led by the Holy Spirit, who knew best.
When north and eastward impulse moved him strong,
The Holy Spirit gently whispered, "Wrong,"
Until in Troas, by the Ægean's shore,
Near by the ships and where the tempests roar,
He had a dream: A man from Macedon
Stood near his bed; his eyes were fixed upon
Him. "Come," said he, "beyond the sea and spread
The truths of Him now risen from the dead."
To Somothrace their vessel sailed away,
Reaching Neapolis the following day;
And having safely crossed a treacherous main,
They passed to Philip's city on the plain.
A company of Jews did there reside,
Whose place of worship by the river side
Afforded them a place for praise and prayer,
The first in Europe that is known, was there.
Here the first home embraced the new belief;
Here the first Christians gave St. Paul relief;
Here were the first to leave the common strife;
Here names were written "in the Book of Life."

But Philippi to-day in sad ruins lies:
From distant minarets the mollah cries
"There is no God but God:" yet Christ as Lord
From every dale and hill shall be adored.

The Gospel in Africa.

BY REV. JAMES COOTE, M.A.

ON Africa the light has shone!—Curst land
Of ebon skins and darkest moral gloom,
Of fever swamps and burning desert sand,
Lions and serpents and the dread Simoom!

The home of witchcraft and of fetich rite,
Where cruel superstition most prevails,
And ghoulish priests of demon-gods delight,
In scenes of blood and hapless sorrow wails!

Land of the slave! Since Ham's unfilial mirth,
Ill-starred and fateful, earned a father's curse,
"Servant of servants unto all the earth"
Her hapless lot has been, than death e'en worse!

Of old she saved alive the righteous seed,
But afterwhile afflicted them full sore,
Four hundred years, till God avenged the deed,
On Pharaoh's host strewn lifeless on the shore.

Stern retribution! God is ever just
Against his foes the vengeful sword to wield;
While such as keep his truth and in him trust
Aye find in him a refuge and a shield.

Long years thereafter, to the banks of Nile
The wondrous babe they brought and safely hid
From Herod's wrath, to rest and grow and smile
'Neath kindly shade of Sphinx and pyramid.

Behold when, later, 'neath the accursed tree
Falls fainting the o'er-weary Son of God,
"Simon called Niger," Afric-born, 'tis he
Bends willing shoulder to the grievous load!

And thus a service renders which, I ween,
Could the archangels 'round the throne have given,
On starry pinions they, in dazzling sheen,
Would bear swift succor from the highest heaven.

Poor Africa! How great has been her wrong,
Bound, helpless, bleeding all the darksome years!
"Has God forgot? How long, O Lord, how long?"
Plaintive she wailed in voice surcharged with tears.

No! God has not forgot his hapless child,
Made of one blood with all his family;
To her he calls o'er sea and desert wild,
"Arise and shine, my light is come to thee!"

And Ethiopia hears the joyful sounds;
Though stolid long beneath oppression's rod,
Up from her chains and woe blithesome she bounds,
And stretches out her bleeding hands to God.

Thrice blessed day when came the saintly band,
Moffat, Cox, Livingstone, and Shaw, and when
Came later William Taylor—"burning brand"—
And Hartzell long-beloved of swart-hued men.

Like Paul they toiled with hands and told the while
The grand old story still so strangely sweet;
And legion devils were cast out, the vile
And fierce sat down transformed at Jesus' feet.

And now from Guardaful to far Cape Verde,
From Cape to Cairo—all the wild domain—
The tribes are crying for the Living Word:
Let not God's people hear them cry in vain!
Lawrence, N. Y.

WHAT would'st thou have me to do, Lord?
Show me my task for to-day,
Lowly or high, as thou wilt, Lord!—
Only give strength to obey.
Neither an hour nor a lifetime
Dare I plan out at my will;
That is my King's part—and mine is—
Simply his plans to fulfill.

TIDINGS FROM MISSION FIELDS.

A Visit to the Anglo-Chinese College at Foochow.

CHINAMEN who can speak English are not very rare in Foochow, but if, meeting an English-speaking Foochow man, one asks him where he has learned our language, his answer is nearly certain to be, "At Mr. Smyth's Anglo-Chinese College," or at another college in the city.

I heard this college mentioned so frequently that my curiosity was aroused, and I was much pleased when asked to go to see it. We stopped at Mr. Smyth's house on the way, for it is in the same compound, and when the bell began, Mrs. Smyth walked with us down the wide path, past the tennis lawns, to the large house, which I had thought was the only building of the college. I was greatly astonished when I heard that here were only class rooms, and that in two other big houses behind were dormitories, dining rooms, and more class rooms.

Standing in the veranda we watch through the open French window the roll call of the boys. They sat row beyond row, almost every boy clad in the usual blue cotton, and, being scholars, their coats were long enough to reach their ankles, for the long coat is the badge of

THE LITERARY CLASS

in China. Each boy in turn said his number in English, and absentees were noted in the register by Mr. Smyth, as he stood at a table facing the boys. To keep a list of the Chinese names of all the boys would be a very tiresome business, and so this expedient is adopted instead. I cannot say that the numbers were all pronounced exactly as an Englishman would pronounce, but considering that the sounds of R, of F, and of Th are absent from this dialect, and that these sounds are therefore quite new to the boys, they spoke wonderfully well. They could not manage the final "y" very well; it was generally "twentee," "thirtee," etc.

Each class went off to a different room. We followed one class up stairs, in company with the lady who was to teach it, Miss Bosworth. There were between 20 and 30 boys, varying a good deal in size and age. Some I should judge to be over twenty, and probably not a few were husbands and fathers. The boy whom I know best at the Anglo-Chinese College is twenty-two, and he has a wife and two daughters, the eldest child being nearly three years old. I learned that all the boys spend half the day at English lessons, and half in studying the Chinese classics with native teachers. The classes which do English in the morning do Chinese in the afternoon, and *vice versa*. There are altogether 12 teachers. Five of these are American missionaries, three are Chinese who teach English subjects, and four are Chinese who teach Chinese books.

I was taken afterward to see the dining room, a large room divided by two rows of pillars. There were a number of tables, and near each a paper was pasted up, with the names of the boys who sat at it, the name of the head boy, who is

RESPONSIBLE FOR THE GOOD BEHAVIOR

of the rest, being at the top. On tables at the end were piles of bowls, and stacks of chopsticks. The Americans have nothing to do with the food arrangements; the cooks provide the food, and sell it to the boys. We passed through the kitchen, where several men were busy, and went on to see the bath-rooms, a row of wooden cubicles with a big bath in each. Every boy has to take a bath once a week, which is a wonderful thing for the Chinese, who are not devotees of the tub by any means. If the face and hands are wiped with a cloth wrung out in hot water, that is the most that can be expected!

I was told that there are 273 boys in the school, of whom 74 are day boys, and the rest boarders. Not all belong to Foochow; some are Cantonese and Amoy, but not very many. Miss Bosworth said that these boys soon picked up the Foochow dialect, and that some of the Amoy boys were among the cleverest of their pupils.

We afterward went up stairs, but we did not succeed in seeing the dormitories, as, with true Chinese caution, every boy had securely locked his door with a native lock, and taken away the key. I heard that in each room three boys slept; they have, I suppose, the usual hard rattan beds, and each his "mieng puoi" or quilt. These quilts are made of blue calico, or of gay-flowered print, and stuffed with the coarse native cotton wool. In summer this cotton wool is taken out, and the cover is used without it. Their pillows are of wood, very like a small log of wood painted red and varnished.

Breakfast is at seven in the morning, dinner at twelve, and supper at five. If they are hungry in the evening they have cake in their own rooms; and they surely must get hungry again between five and ten if they are at all like English boys. I saw quite enough to be convinced of the great importance of this work. The fact that one of the new buildings of the college was erected by

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of the Chinese themselves, is a proof of how highly the institution is valued by them. And if, as many seem to think, the present government of China is already beginning to totter to its fall, it is very probable that, in changes which must take place, the men of Western education will come to the fore, and, in such a case, who can estimate the value of the work which this college has done, and is now doing?

Opinions may differ as to the amount of time which it is right for a missionary to give to secular teaching, but I believe it to be a fact that all who have taken the eight years' course, and have graduated, have become Christians. How great a proportion become evangelists among their heathen fellow-countrymen I do not know; but if they do not all undertake the work which missionaries naturally think the highest and most important, it is certain that those who take the full course generally leave the college well-educated and Christian men, with

minds to a great extent freed from the prejudices and superstitions which are the bar to all progress in China.—*M. Faithfull-Davies, in London Christian.*

Christian Work of the Anglo-Chinese College.

BY PROFESSOR BEN H. MARSH.

YOU are all acquainted with the work that Mr. Miner is carrying on in his day schools. You know how little attention is paid by the Chinese to useful education. You have heard what wonderful memories the Chinese have. How a Chinese student is not considered very far advanced unless he can repeat word for word the hundreds of pages found in the Four Books and the Five Classics. But have you heard much about the work of the Anglo-Chinese College at Foochow?

The boys who are attending the day schools must finish the course there and then spend a few years in a more advanced school before they can enter the preparatory department of the Anglo-Chinese College. Here they must spend eight years of earnest work in order to receive a diploma from the institution. The positions held by graduates indicate what kind of training the boys receive during their course. Five of them are interpreters for foreign consuls, not to speak of the many important positions held by others. Many former students held responsible positions in the customs, post office, and other lines of government and private business.

There is one question in the minds of nearly everyone who helps to carry on mission work. What is being accomplished in leading men to Christ? This is the important question. You will be glad to know that many are persuaded to accept Christ as their Saviour while attending the Anglo-Chinese College. In March, when the present term opened, some of the students and Chinese teachers thought that there ought to be a revival in the college. For a time they talked about it among themselves and with the members of the faculty, then came to the president, Mr. Simester, and asked if they might begin a series of meetings. To the missionary teacher the most satisfactory result of the college work is to see the students earnest in their Christian lives and seeking to lead others to Christ. It seemed best to the teachers not to take the meetings out of the students' hands but to help in every way possible while the students themselves went ahead with the work.

Two former students who are now preachers were asked to lead the first two meetings. They showed the great sinfulness of man and then held up Christ as *the* Saviour and the *only* Saviour. Every student present saw his need and all those who were not Christians began to desire pardon for their sins. In the second meeting a number of boys stood and expressed their desire to be Christians. In every meeting after that some one decided for Christ until at the end of two weeks 60 boys had accepted Christ as their Saviour. A large proportion of these students come from heathen homes. Their parents, brothers, and sisters worship idols. In many cases

they find strong opposition, but nearly all of the 60 have stood firm for six weeks, and we are praying God to keep them faithful. For some of the students to be Christians means to leave home forever.

Since the series of meetings closed the work of evangelization has been going on. In this time 10 boys have given their hearts to God. The religious interest of the college has continued, if the meetings have not. On every Tuesday evening the converts meet together for mutual helpfulness and spiritual uplift. Many of the boys have united with the church on probation.

Before the meetings began, to us who are seeking by chapel service, Bible classes, Sunday school classes, religious meetings, and in other ways, to bring all of our 300 students to Christ, it sometimes seemed as though a very large share of our efforts were lost. After seeing such a revival as this, however, we take new courage and go on cheerfully with our daily round of duties, realizing more fully than ever before that much of the seed that has been sown has fallen upon good soil and is bringing forth precious fruit. The fruit is precious indeed because after finishing their school work, these boys are going out to fill responsible positions, where they will have a strong influence upon those with whom they are associated. We are working and praying, and ask your prayers also that the Anglo-Chinese College may always be used of God not only to train boys mentally, but that it may always keep before its students "Christ and him crucified."

A Revival in the Foochow Anglo-Chinese College.

THE last ten days of March witnessed a revival in the Methodist Episcopal Anglo-Chinese College at Foochow, China, which in the estimation of so cautious a man as the Rev. L. Loyd, of the Church Missionary Society, is probably without a parallel in the history of missionary effort in the empire of China. During these memorable days 68 students, many of them from wealthy and influential families, stood up to express their desire and purpose henceforth to live Christian lives.

Never before in the history of mission work in China have so many students in one institution at one time sought salvation. Underlying this wonderful uprising of young men to give their lives to Christ there has also been a far-reaching work of grace carried on in the hearts and lives of professing Christian students. The story of this work of God cannot fail to be of interest to the many young men at home who are continually praying for the spiritual awakening of these Asiatic lands.

Last autumn the Anglo-Chinese College of Foochow opened its doors under most auspicious circumstances. Although the *coup d'état* of the empress dowager a year previous had thrown a cloud over the country, and had turned many who had the desire to be progressive from the pursuit of Western learning, yet 289 students, the majority of whom came from the official classes, entered the Anglo-

Chinese College with a determination to do hard work. Of these but 75 were professing Christians; many of the remaining 214, though willing to study in an institution in charge of missionaries, were quite fixed in their purpose not to allow themselves to become contaminated with the "foreign doctrine." Cliques and bands were even formed with the avowed purpose of mutually strengthening their members against the influences of Christianity, and of encouraging loyalty to Confucianism.

Early in the fall term Acting-president Simester organized a Sunday afternoon Gospel meeting. He soon found, however, that the non-Christian students were not willing to attend such a meeting. The meeting was therefore turned into a Bible Training Class to teach personal work. Thirty or more young men attended the class regularly. As the fundamental truths of Christianity were studied a growing sense of responsibility toward the unsaved was very evident. Much hand-to-hand work for souls was done.

At the opening of the second semester in March the members of this class came to President Simester asking him to begin a series of revival meetings. After thoroughly satisfying himself that these young men were in earnest, and were willing to undergo personal sacrifice in order to help in the personal work that would need to be done in case such meetings were undertaken, President Simester consented to the opening of a campaign. Ten evening meetings were held, led for the most part by capable Chinese students and graduates of the college.

From the very beginning the power of the Holy Spirit was manifest. Night after night men under a deep sense of conviction rose and expressed their desire to enter the happy life.

There is Mr. Dieu of the freshman class; his home is in Amoy; his father a very wealthy man and strongly opposed to Christianity; yet the son, realizing the opposition and persecution that he must face, calmly rises to say that he wishes to take his stand on the Lord's side. The father has since consented to his son's becoming a Christian.

Here is a classmate of his, Mr. Uong, who has not only the unenviable reputation of being a bad boy, but has been one of the leading ones to ridicule Christianity; he is twenty-three or twenty-four years of age; he steps forth to publicly announce that henceforth he desires to live for the One whom he has for so long ridiculed.

There is a bright sophomore, the favorite of all his teachers; a young man who never consciously would break a rule of the college; he has thought that to live a good moral life was sufficient; but Mr. Hu's parents and friends are all bitterly opposed to Christianity; in his own home there will be nothing to help him living the Christian life; but, despite all the circumstances, he feels sure that to gain Christ is better than to live in comfort and peace with his earthly loved ones.

Another freshman, Mr. Lau, rises; he is the leader of the Cantonese clique which has always used its influence against Christianity; he is a man who despises sham; through the personal influence of one

young man—his rival in the classroom—he takes the stand; after the meeting his fellow Cantonese throng him and ridicule him and threaten him; for three days he holds out against their opposition, but finally yields to their influence; pray for him that he may yet see his duty clear and take his place beside the Lord's servants. This Cantonese is the only one of 68 who has yet gone back; 67 still stand true to their holy purposes. They represent all classes in college. What greater privilege for us than to hold these 67 men up by our prayers? It will be hard for them to stand true to their confession—harder than most of us know. Who will help them, having done all, to stand?—*D. W. Lyon, in Intercollegian.*

Our Work among the Pariahs in South India.

BY REV. K. R. GOPALAH AIYAR.

THE Kodambakam Circuit of the Methodist Episcopal Mission in South India comprises two caste Hindu and three non-caste Pariah villages, with a population aggregating nearly five thousand souls. We entered the field in 1895, when our dear brother, A. H. Baker, was the presiding elder. This place was then enveloped in total darkness, and there was not a single Christian.

The Lord Jesus Christ, who sent us here to win souls for his crown, soon provided us with kind friends, through whose mediation we purchased our present mission property—a garden measuring a little over an acre, with a small house in the center, and a well built with bricks. In this compound we subsequently put up a small school building which can seat fifty people, and which serves us as our church. Our membership numbers about fifty, including women and children, who live in four different villages.

We have one day school and two night schools for the children and the young men of the much oppressed and depressed classes of Pariahs. This class is more or less slavish to the caste Hindus, who believe that God made the low-caste Pariahs to be trodden under feet by the high-caste people.

The Pariahs are very, very poor, and their chief occupation is tilling the soil. The Hindus let the paddy lands on lease to the Pariahs. The latter cultivate the lands with their own seed, and at the harvest time give half of produce to the landlord and take for themselves the other half and the straw.

When the paddy harvest is finished the Pariahs sow melons, vegetables, and raggi in the fields. When Pariahs become Christians the Hindus take away the lands from the converts, and as the mission owns no lands, the poor converts are left without work.

In some cases the caste Hindus become so enraged when they see a Pariah becoming a Christian that they concoct criminal cases against the convert, procure false evidence, engage able lawyers, and ultimately send the poor Pariah to the jail, or make him pay a large fine, all for his having become a disciple of the Lord Jesus Christ.

The Free Church Mission and the Wesleyan Mission, working among the same class of people near

Madras, own lands themselves, and lease them to converts, who cultivate the lands and give half of the produce to the Mission. I have now nearly fifty families of Pariahs, who would be baptized any day, provided we distribute labor for them, when the Hindus take away their lands, and they are left penniless.

Our converts are mostly ignorant, but subsequent to their conversion two have become our own mission helpers, while others have received a fair education, both religious and secular.

Kodambakam has achieved a notoriety for toddy, an intoxicating juice obtained from the palmyra and coconut trees, but I am thankful that all our converts have now become total abstainers. We have street preaching, and four Sunday schools, which are attended by 150 heathen children. Our inquirers are many, and the outlook generally is most favorable. God is leading us marvelously, and what we need is more funds to take in more laborers for the harvest.

If our mission, too, can find its way to become landowners, then I have no doubt that our present congregation will at once increase tenfold. May the Lord hasten the day and supply us with the necessary funds to our lands. I solicit the prayers of your readers to our splendid work among the Pariahs in the suburbs of Madras.

May 31, 1900.

Notes from the Angola Mission.

MISS HILDA LARSEN writes to Bishop Hartzell, from Quessua, Angola, West Africa, January 26, 1900, as follows:

"We are keeping quite well in body, and doing our best to make this little mountain mission a light-house for God amid so much dense heathen darkness and gloom. Being, as you know, the farthest inland mission station, we are more isolated than any of the other missionaries, and farther removed from any form of civilization, so that were it not for the assurance that we are just where God would have us we might be very lonesome; but with this one thought to cheer us on, and our work to keep us busy, we go on, rejoicing that he has given us a little corner in which to labor for the coming of his kingdom.

"Though we cannot tell of great triumphs, yet we do see very perceptible changes in the people round about us, the village people especially, and during these rainy months, when we cannot visit them because the narrow footpaths overflow with mud and water, they come to us, and we thus have opportunities of sowing some of the precious seed.

"The attendance at Sabbath services has been far better than we dared to expect; and we so long for a plain little chapel in which to hold our Sabbath services and school during the week; a substantial but very, very plain one will be best in keeping with all the surroundings here, for no white man or woman ever comes up here, save the missionaries, and they very seldom. I don't want to tire you about this chapel, but just to remind you that we feel the

need of it more and more every day. Mr. and Mrs. Mead have returned and are looking well and strong.

"Owing to the heavy rains and scarcity of carriers, we have had but very little copper (the currency of the country) for some time, but we have suffered very little inconvenience, for the natives have let us have all the corn, beans, peanuts, or juba for a piece of paper, as they call it (a promissory note), always replying, 'O, we are not afraid! the missionaries won't cheat us; they are our friends.'

"We learn through Mrs. Crandon, of the Woman's Foreign Missionary Society, that a Miss Mechlesen is waiting to be sent to Africa, and that she will probably be sent to Quessua; I conclude that means I am to have a vacation this year, for which I rejoice greatly, for, though I have been kept very well, especially this year, I am very tired—so tired that at times it seems as if I can't go on much longer. As you know, my two years' stay on the Congo was not very conducive to health and strength, and I cannot help feeling that God's work in Africa will make more progress by far if the workers every five years have a change not only of climate, but come in touch with civilization as well as get rested in mind and body.

"Our work is especially wearing; we have no vacations while in the country, to speak of, no means of recreation; it means constant plodding; to be sure, much of it is 'the daily round, the common task,' but only those who have lived in Africa's trying clime can fully realize what it means; yet, much as I feel the need of rest, I could not think of going unless some one comes to take my place, for this is far more isolated a place for one woman to stay alone, even for a short time.

"Only last week we had quite a scare by having stones thrown through the transom into the girls' room. We took the girls all up stairs and had them make their beds on the dining-room floor; but no sooner were the lights out again when the stones came thick and fast into that room; no one was hurt, and we succeeded in getting them all safely lodged in Miss Zentmire's room, really the only safe place, and Miss Zentmire came into my room.

"Next night they came again, and the men from down the hill, as we term it, that is, our Christian men, came to our assistance; they with guns, and Miss Zentmire and I with each a hatchet, hunted all around but found no one; however, we have not been disturbed since. I think perhaps they only wanted to give us a scare; probably they wanted to see how brave the white women really were."

A Note from Nanking.

REV. EDWARD JAMES writes from Nanking, China: "During the four weeks of my recent country trip, I had a variety of experiences. Some days necessitated an overcoat and fire in the cabin of the boat; some days forced us to lightest clothing. Some days were wet and the roads impassable, some days the dust nearly choked us. These rounds include several Quarterly Conferences with many adjacent preaching places. We preached and sold books at 13 different towns. Our helpers were all at their posts, and it was gratifying to see the zeal and faithfulness of some of them. Everywhere the people are willing to hear the Gospel story. On this round I baptized 11 children and 17 adults."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session July 17, 1900, Bishop Andrews presiding (Bishop Ninde presiding a portion of the time). Religious services were conducted by Rev. A. K. Sanford, D.D.

Andrew K. Shiebler, newly elected member of the Board, was introduced.

Secretary Leonard read several cablegrams that had been received relating to our missionaries in North China.

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

Provision was made for the return on furlough of Miss Rachel Mair and Miss Arms from Liberia, Miss Hilda Larson from Angola, and Mrs. F. D. Game-well from China.

The Treasurer of the Missionary Society was authorized to give Rev. J. W. Price power of attorney to transfer the mission property belonging to the Society in Rio Grande do Sul, Brazil, to the Methodist Episcopal Church, South.

An appropriation of \$275 was made toward repairs to mission property in Mexico City.

The outgoing expenses of a single man to assist Brother Owen, of the Hinghua Conference, were authorized.

An appropriation of \$300 was made to purchase cottage and ground four miles from Hinghua, China, belonging to Rev. W. N. Brewster, with the understanding that the Board at any time within five years will deed the property back to Mr. Brewster on payment of \$300.

The furlough of Dr. Geo. B. Smyth of the Foochow Conference was extended six months.

The proposition for the purchase of land and erection of a memorial hospital in Peking, China, made by Dr. N. S. Hopkins, was approved. It provides that the project be taken up by trustees, of whom three shall be members of the Finance Committee of the North China Conference, and three shall be E. H. Hopkins, L. D. Baker, and H. C. Coleman, the brother, brother-in-law, and friend of Dr. Hopkins. These trustees shall administer all funds for the said memorial hospital, the Missionary Society to select the physician or physicians to carry on the work, and appropriate each year an amount sufficient to pay the salaries of the physicians and the current expenses of the work. The donors are to undertake the purchase of the property and the erection of the building. A large and commodious hospital, dispensary, and chapel will thus be placed at the disposal of the Mission on condition that the Mission undertakes to carry on work in it, and not open any work in opposition to it, or to the prejudice of it in Peking. It is desired that Dr. Hopkins shall undertake the supervision of the whole project and be the physician in charge.

It was ordered that a medical missionary be selected and sent to Tsunhua to take the place of Dr. Hopkins.

The outgoing of Miss Kate E. Kaufman to China to become the teacher of the children of missionaries in Foochow was approved, her salary to be provided on the field.

On motion it was ordered that until the present troubles in China are over, or the Board otherwise directs, no missionary be sent or returned to China, except by the vote of the Corresponding Secretary and a majority of the members belonging to the Committee on China.

On motion it was ordered that if in the judgment of the Corresponding Secretary and the Committee on China it be considered necessary for their safety to call home our missionaries in China, or have them go to Japan, they have authority to order this, and the Treasurer is authorized to pay the necessary expenses.

The application for a grant toward a building for the Gospel Society at Yokohama, Japan, was referred to the General Missionary Committee.

The proposition to sell the mission property in Wonsan, Korea, to the Methodist Episcopal Church, South, was approved provided the terms be satisfactory to the finance committees of the two missions, and meet the approval of the Mission Boards of both Churches.

The consideration of the proposition of the Japan Mission in reference to building a house in Sendai was deferred until the next meeting of the Board.

The outgoing to Chile of Rev. George Edgar Allen was authorized subject to examination by the Committee on Nominations and General Reference.

Permission was given Miss Kinsman and Miss Fisher, teachers in the Chile Mission, to enter upon educational work in Ecuador, and the selection and outgoing of new teachers to take their places was authorized. It was given as the judgment of the Board that Rev. B. O. Campbell should return to Chile on the expiration of his furlough.

It was ordered that the account books of the Bulgaria Mission be sent to the Mission Rooms for examination and adjustment.

Power of attorney was given Rev. J. W. Robinson of the North India Conference to sell a certain piece of property in Khairabad, fifty miles north of Lucknow.

The outgoing of a missionary to take the place of Rev. T. M. Hudson of the Bombay Conference, who died in June, and of a missionary to take the place of Rev. Wm. H. Stephens in Bombay, whose health has failed, were authorized.

It was ordered that outgoing expenses to India of Frank S. Ditto be charged to Northwest India Conference appropriation for 1901.

The report of the Committee on Domestic Missions was adopted. It recommended the appropriation of \$795 to 15 missions, and recommended purchase of property in San Juan, Puerto Rico.

The report of S. Earl Taylor, field secretary,

showing work done and proposed for summer and early fall was approved.

Miss Alice J. Hammond and Mrs. Esther K. Pak, M.D., were approved for appointment as missionaries of the Woman's Foreign Missionary Society.

The resignation of Mr. Read Benedict as member of the Board of Managers was accepted, and Mr. Charles Gibson, of Albany, N. Y., was elected to fill the vacancy.

Rev. Harry Russel Caldwell, Milton Ross Charles, M.D., and Rev. Frederick G. Henke were approved for appointment to China, provided they pass the medical examination.

The subject of approving the Constitution of the "Twentieth Century Missionary League" with headquarters at Chicago, for the purpose of securing contributions for missionary purposes in foreign fields, was referred to the next meeting of the Board.

The plan for the establishment of an undenominational Christian university in Japan, adopted by the representatives of several missionary secretaries at a meeting held in New York city, was presented to the Board, and it was ordered that it be referred to a special committee of five to be appointed by the Board.

The Board authorized concurrence and cooperation in the plan proposed in the following resolution adopted by the Ecumenical Missionary Conference:

"Resolved, That it be the sense of this meeting, composed of missionaries and representatives of Missionary Boards and Societies in Europe and America, that the Executive Committee of the Ecumenical Conference in New York, and the Corresponding Committees in London, Germany, and Scandinavia should be requested to consider the question of appointing an International Committee, who by correspondence or conference, or both, shall deal with certain practical questions of cooperative work in mission fields, and shall make known the results of their deliberations to the Societies which have been represented in this Conference."

Missionaries for Southern Asia.

THE Missionary Board of our Church has authorized a call for twelve volunteers for missionary service in Southern Asia. A similar call was issued last year, and met with a prompt response. The terms proposed under the present call are the same as those laid down last year. The candidates must be unmarried young men, who consent to remain single at least four years. They will receive only half salary, but, with a view to giving them leisure for acquiring a new language, they will only be expected to do half work. If it is found at any time that, owing to failure in health or inability to learn a new language or any other unforeseen cause, the candidate cannot do the work of a missionary, he will be released from his obligation, without any imputation upon his personal or ministerial character.

Arrangements will be made for the candidates to live with mission families, or other provision will be made to provide them with comfortable homes.

During the four years of their engagement the candidates will be expected to do a limited amount of preaching in English or teaching in mission schools.

At the end of the four years all the approved candidates will be eligible to admission to the status of full missionaries, with all the rights and privileges of such.

Candidates are requested to apply to Dr. A. B. Leonard at the Mission Rooms, New York, or to Bishop J. M. Thoburn at Lake Bluff, Ill.

Notes on Missionaries, Missions, Etc.

Bishop Parker expects to sail next month, returning to India. He is to preside over the Bombay Conference in December and over the North India and Northwest India Conferences in January.

Dr. Charles W. Drees and wife sailed from New York the first week in July, returning to Puerto Rico. He was accompanied by Rev. A. H. Lambert and wife and Miss S. P. White, who will be workers in the Methodist Mission. Mr. Lambert has been engaged in the Wesleyan Missions in Jamaica, and his wife is a native of Puerto Rico. Miss White will have charge of the deaconess work on the island under the direction of the Woman's Home Missionary Society.

Rev. T. M. Hudson, of the Bombay Conference, India, died June 27, 1900, of cholera. He joined the Methodist Church in India, and was a devoted and successful missionary.

Rev. J. F. Newman reports from China: "Our school at Kiukiang opened with fifty-five boys, and most of them are large. The majority of those enrolled are from fifteen to twenty-five years of age. There is a good spirit prevailing among the students, and they are doing good work in the class room. Four have already joined the Church on probation this term."

Dr. Mansell writes from Multan, India, May 29: "Panjab and all Mussoorie District Methodists are thankful for the new bishops for India and for the improved health of Bishop and Mrs. Thoburn. Several villages of Christians on Lahore Circuit say they have now given up idolatry entirely. About two hundred have been baptized in my district this year. This is a desolate-looking part of India at this season. Not a blade of grass or grain is to be seen through large sections."

The *Malaysia Message* for May says: "Kuala Lumpur, the capital of the federated Malay States, is a clean, new city, with bright prospects in the future. There is a neat new Methodist Episcopal church here, which was dedicated in March, in which a Tamil and a Chinese congregation worship. There has never been an English congregation, as there was no suitable place to worship, but now the time is ripe for it; good people are waiting for the opportunity. Since W. T. Kensett left for his well deserved and needed rest there is no minister to take his place. Rev. S. Abraham is doing faithful work among the Tamil people, but we need an all-round, educated, earnest, consecrated minister, and we need him at once."

Rev. W. F. Oldham, D.D., Assistant Secretary.

THE Board of Managers of the Missionary Society at the meeting in June elected unanimously Rev. William F. Oldham, D.D., an Assistant Secretary of the Missionary Society. Dr. Oldham has accepted the election and will enter upon the duties of the office in September.

He was born in India of English and Irish de-



scent. His early education was in India, and coming to the United States he entered and was graduated from the Ohio Wesleyan University. He was a missionary in Singapore from the spring of 1884 to the fall of 1889, establishing there the Anglo-Chinese school, which has been very successful, being self-supporting, with over four hundred pupils. His health made it necessary for him to resign his work there.

Since his return to the United States he has filled leading pastorates and given many lectures and addresses on missions. He is now pastor of the Broad Street Methodist Church in Columbus, O. The Society is to be congratulated on his acceptance of the office, in which his whole time will be given to increasing the knowledge and interest of the Church in missions.

Dr. Oldham wrote to Dr. Leonard June 28: "I gratefully appreciate the confidence in me expressed by such an election, and though I leave my great and kind church with reluctance, I feel I cannot and must not refuse a call to serve in the line of my own life preparation. I ask you to communicate to the Board of Managers my acceptance of their offer with hearty thanks. I shall serve to the extent of my ability and strength, and trust I may be used of him who is the God of the whole earth."

Our Mission in Puerto Rico.

BY H. K. CARROLL, LL.D.

What is the Methodist Episcopal Church doing for Puerto Rico?

IT is beginning a work which in time, we hope, will spread over the entire island. We have a superintendent, Dr. C. W. Drees, who is thoroughly familiar

with Spanish-American mission enterprise, having served in our Mexico and South American fields; we have, in addition, already on the ground doing evangelistic work for the summer, Secretary Leonard's son and John Vollmer, both students; we also have Brother Lambert, who speaks Spanish, and who sailed July 7 for Puerto Rico with Dr. Drees.

Work in Spanish has already been begun in San Juan, in Arecibo, a considerable town and port on the north shore west of San Juan, and in Loisa, a smaller town to the east of the capital. Our plans are to obtain a valuable property in the center of San Juan for work among the Spanish-speaking people; to continue meetings in English in a tented place for Americans; to carry on Sunday schools, and to enter upon educational and medical work as soon as the means are provided. Of course, Sunday schools for the children are an indispensable part of the plan.

It should be borne in mind that the vast bulk of the population of Puerto Rico—nearly a million souls—consists of peons or peasants. These do not live in towns or villages in any considerable numbers, but are widely scattered over the rural regions. They have had no church privileges hitherto. They need the help that we can give them.

The Catholic churches are found only in cities and towns, and Spanish priests have taken little trouble to reach the agricultural toilers and their families. The distant parishioners must go to the priest whenever any Church rite is needed. The priest has not been accustomed to look up his parishioner, particularly his poor parishioner, whether he be near or far. Nor was the so-called public school system devised for his benefit.

They are a neglected people, and our plan is to endeavor to reach them and do something for them by the circuit system. Good saddle ponies can be had cheap, and a circuit rider can go from place to place preaching to the peasants and their families wherever they can be gathered together. We can obtain the missionaries if we have the money.

Medical work is very much needed. A leading physician of Puerto Rico says that hardly one out of a hundred of those who die have medical attendance at or near death. They are too poor to pay for it, and the doctors provided by the municipalities are very uncertain. If free, prompt, and efficient medical help can be provided it will unquestionably be a great boon to the poor peasants. This ought to be a part of our mission, but we cannot undertake it, unless special funds are secured.

The General Committee appropriated \$6,000 last fall, which is needed for the general work. In addition a conditional appropriation of \$5,000 was made. Of this about \$1,000 has been raised. The additional \$4,000 will be needed for the purchase of property in San Juan.

We should have much more money if we are to do what we can do and ought to do in Puerto Rico—money for Spanish books and hymn books, for organs for Sunday school and church service, for medical and educational work, and for the establishment of a circuit system. Who will help us?

Our Next Number on China.

ON account of the deep interest everyone is now feeling in China, our next number will be devoted largely to that country, and we shall give the latest and most complete information obtainable as to the Chinese, and Protestant missions among them.

Our Missionaries in Peking.

REPORTS have been received through Chinese sources that the legation walls at Peking have been battered down and all the foreigners killed. If so, it is probable that among them were our missionaries—Rev. F. D. Gamewell and wife, Rev. W. F. Walker and wife, Rev. Geo. R. Davis, Geo. D. N. Lowry, M.D., and Mrs. Edward Lowry. We go to press July 19 without the confirmation of the tidings. We have some reason to doubt their truth. We can only pray and wait.

Missionary Missions.

"MISSIONARY MISSIONS" are meetings held in any church or any community for from one to seven days to study and give information on the subject of missions. They can be readily organized by Conference or field secretaries and can be made of great value to the cause of missions. No collection need to be taken at the time, but the result will be seen when the annual or quarterly collections are made.

Our Missionaries in China.

BY MARGARET E. SANGSTER.

FORGET them not, O Christ, who stand
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Be thou in every faithful breast,
Be peace and happiness and rest.
Exalt them over every fear,
In peril come thyself more near.
Let heaven above their pathway pour
A radiance from its open door.
Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde.
Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.
Thine is the work they strive to do,
Their foes so many, they so few.
Yet thou art with them, and thy name
Forever lives, is aye the same.
Thy conquering name, O Lord, we pray,
Quench not its light in blood to-day.
Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land.

—*The Congregationalist.*

Clothing for Sufferers in India.

MRS. JENNETTE G. HAUSER, at Delaware, O., formerly a missionary in India, is collecting clothing for needy people in India. The transportation is free to India. Bishop Parker writes to Mrs. Hauser:

"I am very glad that you are collecting clothes and other material for the many sufferers from the famine in India. The season will soon change and

great suffering must come to these people from want of clothing, hence, all sent will prove a very great blessing. A box of clothing will reach India without fail in about thirty days, and will be giving comfort to the poor within one week more. It will cost nothing to distribute this, and I know that it will reach the most needy poor, and also what aid and comfort is afforded by it. The clothing is usually sent to missionaries, who always give personal attention to the care of those needy people, which insures against all cheating. I hope that you may be very successful and be greatly blessed in aiding our poor people from this end of the line."

The New Testament in Korean.

BY REV. H. G. APPENZELLER.

WE have at last, after ten years of work, a complete translation of the whole New Testament into the Korean language. It was my privilege yesterday (May 8), for I so esteem it, to place a copy on the pulpit and one on the altar table of the church here in Seoul. I had some pleasure in the announcement that henceforth in reading from the New Testament, these books were to be used and these only; this for the especial benefit of our local preachers and others whose devotion to the Chinese blinds them to the merits of their own beautiful language.

This New Testament is the work of a Board of Translators composed of five of the oldest missionaries. At first, in 1890, the board consisted of but two men, but later, in 1893, was raised to five, and these men did the work.

There is an interest in this book on the part of our Korean Christians that is gratifying. At the service yesterday the remark was made that applicants for church membership would henceforth be expected to have a New Testament at least, and know something about it. "Please, sir," said a small boy in our school who is a probationer, "what is the price of the book?"

On the way home from the church a colporteur overtook me. He was the man who, several years ago, when the Americans were making the railroad between Seoul and Chemulpo, and with their usual indifference to the observance of the Sabbath, dismissed everybody who would not work on that day, took his dismissal on Saturday night as boss of a gang of ten coolies, returned on Monday morning and took his place as cooly at reduced pay. He kept this up for some time. He asked where the Testament could be bought, explaining later that "when he saw the whole book was translated and bound he was so happy he did not know what to do." I did not have any copies to sell, but he went away the next day with a book for which he paid more than a day's wages.

We are happy to have this New Testament, and we are sure a new impetus to the study of the book will be the direct and immediate result. This will develop into more spiritual life and greater zeal for the salvation of souls.

The American Bible Society has an honorable share in this great work.

GOSPEL IN ALL LANDS.

SEPTEMBER, 1900.

THE CITY OF PEKING, CHINA.

THE present city of Peking dates back only to Kublai Khan, the Mongol conqueror, 1279 A. D. The old capital of the Golden Tartar dynasty, which he captured, was situated a little southwest of the present city and was a large and prosperous place, connected by canal with the Hun River, four miles distant. Kublai Khan was told by one of his "earth doctors," or geomancers, that bad luck was associated with the old capital and he must build a new city if he wished to retain the empire. It did not take this autocratic monarch long to make his decision. The old city was immediately demolished and a new city erected. The name was changed from Chung Tu (middle capital) to Peking (northern capital).

This city was originally larger than at present by several Chinese li to the north and east, as will hereafter be noted. The presiding star over the city is Venus, and geomantically considered the situation is perfect. It has mountains to the north to ward off evil influences from that direction, and to the east there is the protection of the sea; and on the west there are also high mountains, but to the south there is open the cheering vista of plains teeming with

millions of people and fertile fields covered with fruits and grains for the support of men. Their historians rightly say, "The Black Dragon and the White Tiger unite in their support of this favored locality."

We do not need to read Marco Polo to learn that Cambaluc, the city of the Great

Khan, was a magnificent capital, judged by whatever standard we wish. Perhaps no city of the world at that date was laid out on a more extensive scale. Its walls were pierced by 16 gates (there are only 14 regular gates now), and were nearly forty miles in circumference. At present the entire circuit, including the southern city, is about



MANCHUS.

twenty-eight miles. The moats were filled with clear water from the Black Dragon and other perennial springs bursting from the base of the northern mountains, the same springs supplying the emperor's table at the present day.

The first emperor of the Ming, who drove out the invading Mongols, 1350 A. D., transferred the capital to Nanking, on the Great River, where it remained for several decades, but his nephew, the third emperor, Yung Lo, carried back the imperial seal to Peking. In the year 1404 the emperor

Yung Lo thought the city as erected by the Mongols was on too large a scale, so he elided a mile or more of the walls on the north and a less distance on the east. The remains of the old walls can be seen at the present day. The streets had been built originally from sixty to a hundred feet wide, so Yung Lo constructed covered sewers by the side of the roads and cleaned and beautified the city in many ways. For himself this emperor built a tomb, the most magnificent and enduring among all the tombs of the Ming emperors.

THE SOUTHERN CITY.

As the city was occupied by the Mongols for nearly two centuries, the Chinese had

they were, and from that day to this have added nothing to them nor beautified them in any wise. Peking consists practically of four cities. There is the southern, or Chinese, city, with a population estimated at half a million people. These people are merchants from all parts of the empire, transient visitors and expectant officials, some of them waiting for an interview with the emperor. Most of the wholesale business of the capital is done here. The Board of Trade, which settles the price of silver and grain, is located here.

Here are found, also, the Temple of Heaven, the most ancient of Chinese altars, also the altar to the god of agriculture and the seasons. These are immense inclosures and



VIEW OF PART OF EMPEROR'S PALACE.

been obliged to content themselves with a residence in the south suburb. This Chinese emperor, Yung Lo, thought that now the Mongols being expelled, these people in the south suburb, being Chinese, should become an integral part of the city and enjoy all its advantages. So he inclosed it with a substantial wall, pierced by four gates. This is the origin of the two cities, northern and southern, or Chinese and Tartar, which distinction obtains at the present day.

THE MANCHU DYNASTY.

When the Manchus swept down from the north and overthrew the reigning dynasty, in 1644, they left the cities remaining as

occupy a good portion of the entire space of the city. The railroad station is about three miles outside the south gate of this city.

The northern or Tartar city is fifteen miles in circumference, with three gates on the south side, and two gates on the east, north, and west sides. No wholesale business or manufacturing is done in this city, the stores being for the convenience of the Tartar population, who are the retainers of the emperor, and most of whom receive a monthly stipend from the palace. The emperor's civil list for Peking alone is \$150,000 per month. Here are the dukes, princes, viscounts, etc., connected with the emperor

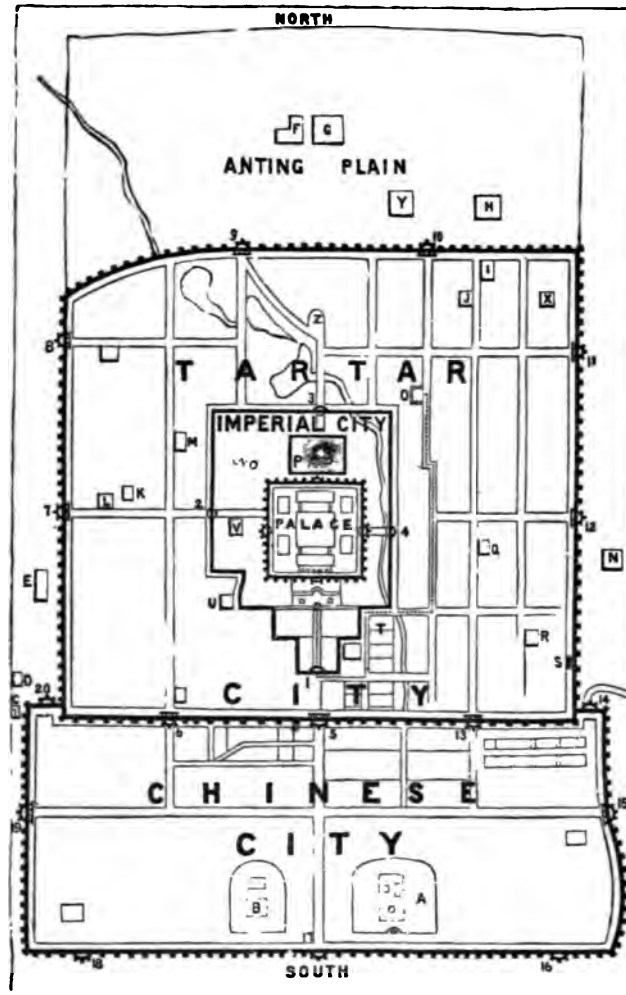
or some of his predecessors. There are also Mongol nobles receiving their monthly allowances to keep them from making trouble. Here is the largest Lamasery in the empire, with 1,500 shaven-pated priests. Near this is the great Temple to Confucius, also the celebrated Hall of the Classics, with the rows of stone tablets on which are engraven the texts of the sacred books. Twelve hundred temples of all varieties and 23 Mohammedan mosques are found in this city.

It is, withal, a strictly oriental city; filth and offal abound; the gutters are fountains of malaria. The city has few attractions, but grows interesting with acquaintance and well repays study.

A plan of Peking accompanies this. The scale of the plan permits only a few of the wider streets to be indicated. The letters indicate: A—Temple of Heaven. B—Temple of Agriculture. C—Buddhist Monastery. D—Tauist Temple. E—Temple of the Moon. F, G, H, I—Lama Temples. J—Confucian Temple and Hall of the Classics. K—Imperial Confucian Temple. L, M, N—Buddhist Temples. O—Bride's Palace. P—Artificial Hill of Coal. Q—Mission of London Missionary Society. R—Examination Hall. S—Observatory. T—Quarter of the Foreign Legations. U—Mohammedan Mosque. V—French Ecclesiastical Mission. W—Pagoda. X, Y—Russian Mission and Cemetery. Z—Drum Tower. 1, 2, 3, 4, Gates of the Imperial City; 5, 6, 7, 8, 9, 10, 11, 12, 13, Gates of the Tartar City; 14, 15, 16, 17, 18, 19, 20, Gates of the Chinese City.

In the center of the Tartar city, about four miles in circumference, surrounded by a high, thick wall crowned with yellow tiles, is the imperial city, entered by four gates, called, respectively, Front and Rear Gates, East and West Flowery Gates. Within this city are supposed to dwell the relatives of the imperial family and the im-

mediate retainers of the emperor, perhaps 50,000 in number. In the northeast portion of this city is located the new Imperial University, in buildings formerly erected as a residence for a princess, daughter of the emperor Tao Kuang, at the beginning of this century.



PLAN OF PEKING.

Inside the west gate is found the Roman Catholic Cathedral, a fine building in a large area, with gardens, theological school, an orphanage with 500 children, and a museum. These grounds were given in exchange for the old cathedral presented by Kang Hsi, 1710, much nearer to the palace grounds, hence more distasteful to the empress-dowager who now March,



A STREET IN THE CITY OF PEKING.

1900) holds the reins of power in Peking. The Catholics agreed to the transfer, but not till they had secured a satisfactory location and a bonus of \$300,000. Finally, to expedite their movements, indeed, to persuade them to keep their agreements, an extra \$20,000 had to be given. There may be some historical reasons for the empress-dowager's determined hatred of foreigners.

THE FORBIDDEN CITY.

Inside the imperial city, surrounded by a wide moat filled with clear water from springs at the western hills, is the forbidden city, the residence of the emperor, his concubines, and the 2,000 eunuchs who wait upon them. The city is divided into two parts. The part to the north includes the coal hill, or prospect hill, said to be filled with coal for use in case of a siege. It is an artificial hill, surmounted by cool pavilions, and adorned with trees, on one of which the last emperor of the Ming hung himself after stabbing to death his only daughter. This city is about one and one half miles in circumference, and is carefully guarded by innumerable soldiers who lounge and gamble in the guard houses.

The eunuchs wait upon the emperor, care for his kitchen, his stables, his storehouses, carry his person when he wishes an airing in his sedan chair, or lead his horse when he rides, row his boat in summer, and in winter pull him on the ice, comfortably protected in his beautiful, silk-lined sleigh carriage, made in Berlin and costing \$5,000. He has a miniature railroad, presented by the French government, two miles long, and his palace is (at least was) lighted by electricity. His audiences with his minister of state are held before daylight each morning, and old and feeble officials are obliged to be stirring by two o'clock in the morning, and however dark and muddy the roads, make their way to the cold hall in which they are received.

FOREIGN INTERCOURSE.

The first intelligent account given of Peking to Western nations was written by Marco Polo, the Venetian traveler and friend of Kublai Khan, who reached Peking (Cambaluc) in A. D. 1280, and remained seventeen years. The Nestorians were here at that time, and he mentions two churches of that order. No traces of them can be discovered at the present time.

Roman Catholic missions did not arrive

till the close of the seventeenth century, and for a hundred and twenty-five years, or till the year of Yung Cheng, A. D. 1724, they had magnificent opportunities to spread the faith. They used these opportunities largely for ecclesiastical and political purposes and brought on themselves their deserved expulsion, in 1724, under the third emperor of the Manchu dynasty. Their rights and privileges were restored at the beginning of the new era, A. D. 1840, but they have never recovered their former influence and prestige.

A mission of the Greek Church has been in Peking over two hundred years, but is not allowed to propagate the faith, being tolerated here for the ostensible purpose of caring for the spiritual interests of the descendants of Russian prisoners taken by the Chinese on the fall of Albazin, on the Amoor River. By natural growth this mission has now a large following and a fine property. During the last century the Russian government was allowed the residence of a minister in Peking on the condition of the *kotow*, or prostration in presence of the emperor. No other government has ever granted this degrading reverence, and they waited till 1887, when the vexed "audience question" was settled, and foreign ministers were allowed to stand on presenting their credentials to the emperor.

The first American minister to reach Peking (1859) was Mr. Ward, but he remained only a brief time and did not accomplish the object of his visit. Subsequent ministers have been ex-Governor Lowe, Mr. Avery, George F. Seward, J. B. Young, J. B. Angell, LL.D., Colonel Charles Denby, and Major E. H. Conger, the present incumbent. Dr. S. Wells Williams was the honored secretary of legation for many years, and many people were disappointed that he was not made minister. The allied forces (English, 10,000 men; French, 7,000 men) occupied Peking in 1860, after taking the Taku forts and fighting their way northward step by step for a hundred and forty miles. From that war followed the opening of 19 treaty ports, and Peking became the residence of the ministers of foreign powers, though not open for business with foreigners.

MISSION WORK IN PEKING.

Dr. Lockhart, of the London Mission, followed the troops to Peking and did some

medical work for the Chinese, but it was not till 1864 that regular work was inaugurated, and then almost simultaneously by three organizations, the London Society, the American Presbyterians, and the American Board. The pioneers of these missions were, respectively, Joseph Edkins, D.D., W. A. P. Martin, D.D., and Henry Blodget, D.D. The American Methodist Mission began work in 1869 and has been very pros-

perous. Besides these four missions there are operating in Peking the Church of England Mission, Bishop Scott in charge, an independent mission in charge of Miss Douw, of Albany, N.Y., and the Russian Ecclesiastical Mission. There are also four large Roman Catholic churches, with a large following, doubtless larger than that of all the others put together.—*W. S. Ament, D.D., in Missionary Herald.*

THE ANCESTRAL TABLET IN CHINA.

THE use of the ancestral tablet in China is universal. It is found in the palace of the emperor, in the mansions of the rich and great, and in the hovels of the poor. Temples or halls are erected, in which separate clans treasure up the ancestral tablets of their several families, and pay them the accustomed worship. The readers of the *New York Observer* may not be without interest in a few words relating to the history, form, consecration, and uses of this singular device of the Chinese, the ancestral tablet.

The origin of the tablet and the time of its first use are buried in obscurity. No mention of the ancestral tablet is made in the Book of History, the earliest authentic record of Chinese affairs, or in the Book of Odes, which also belongs to the earliest times. Yet the commentators upon the speech at Kan, B. C. 2194, quote Confucius as saying that the emperor, in his tours of inspection, took with him the tablets of his ancestors, and they infer that at this time also the tablets were taken by King Chi in his war against the Prince of Hu. If this be correct, the ancestral tablets must have been in use from the beginnings of Chinese history. Traditionary accounts assign it to the latter part of the Chow dynasty, B. C. 1122 to 255, or to the Han dynasty, B. C. 206 to A. D. 25. Thus this custom of worshipping the ancestral tablet is of high antiquity, and pervades the history of China.

As to the form and size of the ancestral tablet there are differences in the same locality, as there are also in regard to the wood of which it is made, and the costliness of its adornment. The height varies from eight to fifteen inches, and the width from two to four inches. It consists of three pieces of wood, two of which are upright, while the third serves as a pedestal for the

two. These two upright pieces are carefully fitted into each other, so that they seem to form one whole and stand as one tablet, though divided in the middle.

The inscription in front, before which the worshiper prostrates himself, gives the name, the age, and the honors of the deceased, and lower down on the side, the name of the son who erects the tablet, and who is the chief worshiper. The honors referred to are public offices conferred by the imperial government. It is hardly necessary to state that in most cases no such honors were received, and the empty titles are only a pleasing illusion to the filial descendants. The important words are the last three, *chih shên wei*, which end the inscription. These words have been rendered, "the seat or throne of the spirit" of the deceased ancestor.

The inscription on the inside, which is invisible, and forms as it were the adytum of the tablet, gives the surname, name, style, and order of birth among the children of the family of the deceased, with the additional words *chih shên chu*, which may be rendered, "the lodging place of the spirit" of the deceased, or "the place in which his spirit bears rule, or exercises lordship."

The writing of these inscriptions is regarded as a matter of great dignity and importance. A member of the National Academy is invited to perform this office, or, in case of the common people, a literary graduate of the second degree, if possible, so that the act may seem to be invested with imperial authority. When written, however, there are two of the characters, *chu* on the inside, and *wei* on the outside, of the tablet, which are purposely left unfinished, being without the final dot on the top of each. To impose these dots is the great ceremony in the consecration of the tablet,

which is thus vivified and made an object of worship.

A mandarin of higher grade is invited to be present on the day of the funeral rites to perform this important act. He comes as invested with the authority of the emperor, who being the "Son of Heaven," and bearing rule by the decree of heaven, is at the head of the national worship, and directs what gods are to be and what gods are not to be worshiped, who also deifies and appoints to a place in the national cult those whom he judges worthy of this honor. Thus, in a small way, that bears some semblance to the appointment of the national gods, the ancestors of the common people are all made gods, objects of worship. If only the rich and titled officers can secure a high magistrate to impose the dots upon the tablets, the same thing is accomplished among the lower classes by inviting a literary graduate who acts as chief in the ceremony.

Together with the mandarin who is to consecrate the tablet, four other magistrates of lesser rank are invited to be present to assist in the ceremony. These all are received in an outer court or hall, a little removed from the apartment in which is the coffin. In this room a small vacant space in front of the coffin is reserved for the worship of the dead. Beyond this space is placed a square table, covered with a red cloth, upon which are two pencils and two inkstones, the one with red and the other with black ink. A chair covered with a red cloth is placed before the table for the use of the mandarin who is to consecrate the tablet.

At the appointed time, all being now ready, the chief mourner, the eldest son, steps out into the hall and kneels before the mandarin, making three prostrations to the ground, thus inviting him to come forward and perform the ceremony. The master of ceremonies now cries out with a loud voice, "Will the distinguished guest please occupy the seat of honor?" The mandarin then advances and takes his place between the chair and the table, the four mandarins of lesser grade also taking their places, two on one side, two on the other side of the table, the five all in a standing posture.

The master of ceremonies then cries out, "Bring out the tablet and place it on the table." Immediately the chief mourner brings forward the casket containing the tablet, holding it in both hands reverentially, and presents it in a kneeling posture to the assistant magistrates, one of whom receives and places it on the table. The master of ceremonies again cries out, "Open the casket." The box containing the tablet



WORSHIP OF ANCESTRAL TABLET.

is then opened. "Let the tablet be taken from the casket." The tablet is taken out and laid upon the table. He cries again, "Separate parts of the tablet." The two parts are now separated and laid before the chief magistrate, who is to impose the dot.

The supreme moment having now arrived, the master of ceremonies cries out, "Hand up the vermilion pencil." One of the subordinates then hands the pencil to his chief. The master of ceremonies, now addressing himself to the chief, says, "May it please our distinguished guest to turn toward the east, and receive the breath of

life, *shéng chí*." The chief magistrate, with the vermilion pencil in his hand, then turns toward the east, as in obedience to the command, and after this emits a slight breath upon the tip of his pencil. The master of ceremonies now cries out, "Impose the red dot." The chief magistrate, still standing with his pencil in his hand, first bows to the four inferior magistrates standing by the sides of the table, as if he were unworthy to perform this act, and then imposes the red dot, first on the inside of the tablet, to complete the character *chü*, lord, and afterward upon the outside, to complete the character *wei*, seat or throne. The red dots are thus imposed.

Again the cry comes, "Remove the vermilion pencil and bring the pencil with black ink." This is done as before in the case of the red ink. The master of ceremonies then cries, "Cover the red dots with black." The chief mandarin, with his pencil in hand, again bows as before in a humble manner to the four standing at the sides of the table, and imposes the dot of black ink, first upon the red dot on the inner surface, then upon the red dot on the outer surface of the tablet, thus covering both with black as required. After this the cry comes, "Remove the pencil of black ink," and the pencil is taken away and laid upon the table. "Take up the tablet." The tablet is taken up from the table. "Unite the tablet." The two parts are now joined together. "Place the tablet in the casket." The tablet is now returned to the casket, and the casket is closed.

The consecration of the tablet is now finished. The master of ceremonies then cries, "Please return the tablet to its proper place." The filial son, the chief mourner, now comes forward and takes the tablet in both hands from one of the attendant mandarins and reverentially places it upon a small table in front of the coffin. Then the mandarin who has imposed the dots upon the tablet comes forward with his four associates, and while all are kneeling on a mat before the tablet, pours out three chalices of wine as a libation, after which the five prostrate themselves before the tablet three times, bringing the head to the ground each time. They then retire, their duties being accomplished.

The tablet thus consecrated is carried out the next day upon a pavilion, richly adorned with hangings of silk, to the cemetery, its place in the funeral procession being some

distance in front of the catafalque. At evening it is brought back to the home of the eldest son. There incense is burned before it morning and evening, and the customary offerings are made during the three years of mourning. When these are ended the tablet is removed to the ancestral hall of the family, and is there worshiped with the other tablets, at the usual times, and with the customary libations and offerings. The ordinary times of worship are the first, third, and fifteenth days of the first month, the festival called Ching Ming, which occurs about the sixth of April, the festivals on the fifth day of the fifth month, the fifteenth day of the seventh month, the fifteenth day of the eighth month, the first day of the tenth month, and the last day of the year; also the anniversary of the death of the father and of the grandfather. Besides these specified times of worship, incense is burned before the tablet, morning and evening, each day of the year.

Such is the ancestral tablet in its consecration and uses. Among the common people there is less of ceremony and less expenditure of money. The customs also vary among the same classes of people in different parts of the empire, but the essential things are the same. There is a kind of incorporation of the spirit in the tablet as its visible home where it receives offerings and prayers, and where it manifests its good will, or its displeasure. This is implied throughout in the preparation and uses of the tablet.

It is worthy of note also that in the imperial cult heaven, or *shangti*, earth, the sun, the moon, the stars, wind, clouds, thunder, rain, etc., are all worshiped by tablets, before which the worshiper prostrates himself. It would be interesting to know what ceremonies are used in the consecration of these tablets.

The question as to whether the ancestral tablet is probably a fetich, as some German writer has asserted, or is not, belongs rather to those who study the various religions from a scientific point of view. It is sufficient for the Christian to know that tablet worship is idolatry, and inconsistent with the Christian faith.

Idolatry in the widest use of the word covers, not only the worship of idols strictly so-called, but also the worship of anything which is not God. It embraces what is forbidden in the first commandment, "Thou

shalt have no other gods before me," as well as what is forbidden in the second. A very large, perhaps the largest, part of the idolatry of China is idolatry without the worship of images. Such is the worship of the frame of nature, and its various parts, as above stated. Such is the worship of ancestors. Were no tablets used, or were images used in place of tablets, the case would

be the same. Whether those worshiped are benefactors in the natural order of family life, or renowned heroes, statesmen, warriors, scholars, inventors of useful arts, whether worshiped with tablets or images or without either, Christianity knows but one law, "Thou shalt love the Lord thy God, and him only shalt thou serve."—*H. B., in N. Y. Observer.*

LITERARY EXAMINATIONS IN CHINA.

LITERATURE from early ages has been highly regarded in China. Literary men have become the privileged class, while literature and the characters in which it is written have been deified. It is considered a work of merit to pick up any portions of paper from places where they might be stepped upon or in any wise become defiled, and religiously burn them. An aged scholar once informed me, with great concern, that he had seen portions of foreign newspaper being soiled, and asked if it was not wrong. He regarded the printed matter as divine, and was considerably surprised when told it merely contained men's thoughts and was to be used or destroyed in any way one saw fit. "Why!" he said, "is it not God?"

Men who can thus write divine things are lifted above the common people, and are styled the *Kung Min*, that is, the meritorious people, and are accorded great privileges. Thus a literary graduate may present himself and be received by an official, while a common person cannot enter the official residence except as he is summoned to the hall of judgment, and then he must kneel while in the officer's presence.

The *literati* naturally become proud from their position among their own people, and, moreover, they are proud because they regard China and the Chinese learning as the sum of all good. Because of their pride the *literati* form the greatest obstacle to the spread of the Gospel. They are full, so to speak, having no need of anything else. They reason, Is not China the center of the earth, and all the other nations barbarians on the outskirts? Has not China Confucian teachings and other writings? What can she possibly need besides, or what can barbarians bring her? Thus attempts at conversion to Christ are often regarded as insolent.

But notwithstanding its regard for learn-

ing, China is still a very ignorant country. The percentage of those who can read and write is very small. A consensus of opinion among a number of native teachers and scholars showed that, taking the country through, about five per cent could read a little and about two per cent would be able to pick up an ordinary book and read it intelligently. The extent of education at best is only to know the Chinese classics and a little Chinese history. Even those who have high degrees and high-sounding titles do not know the first principles of geography, astronomy, chemistry, or any of the natural sciences, with the exception of the few who in recent years have gained a smattering of Western science.

The Chinese labor under difficulties in getting an education. There are no public schools. A few people in a village will club together, it may be, and hire a teacher to instruct their boys. The girls are regarded of no account. The teacher is hired for a year, and often holds school in the idol temple. Every boy studies aloud, at the top of his voice, and recites with his back to the teacher. If the people are in moderate circumstances they may retain the teacher until their boys are in their "teens." Then, if any want to continue further, they must study alone, with the occasional help of some literary friend or some hired aid.

There are no colleges or universities such as we have, where men go through a certain prescribed course. They have public examinations, where all aspirants may compete for a degree. For the first, or lowest degree, these examinations are held in every prefectural city, about twice in every three years. The competitors enter the examination hall at night and come out some time next day. Before entering they are all supposed to worship before a shrine, in order to obtain aid in the examinations.

Each competitor is given a subject on which to write an essay, and is also required to write a poem. A fixed number may receive degrees. Those who write the best essays, that is best elaborated and having the most jingle, according to Chinese ideas, may receive a degree, until the number of degrees to be bestowed is exhausted. The rest have to wait for the next examination, when they may compete again.

The successful candidate in this examination is accorded the degree of *Sin-tsai*, which we, by courtesy, call B.A., because it is the first degree, and not because it is of the grade of our Bachelor of Arts. The holder of this degree does not necessarily, and usually does not, know anything beyond the Chinese classics, probably never having heard the names of the countries of the earth, much less knowing where they are. Often he has the common geographical notions of the country, such as dividing the kingdoms of the

world into a country of pigmies, a country of amazons, a country where the faces are half white and half black, a country where the people have a hole through the breast so that a pole can be run through, and thus be carried when they desire to travel, etc.

It does not necessarily imply that the successful competitor is a real student in the Chinese classics. It may happen that a subject is given out with which he is familiar, and he will write a successful essay, while if any other subject were proposed he would have failed. Or it may be that by bribery he has been able to get some one else to write the essay for him, and he has

merely copied it. Sometimes even the degree is purchased outright for a given sum. All manner of stories are current regarding the methods used to obtain degrees.

The recipient of a degree has numerous fees to give. The amount of money spent in complimentary fees and in feasting sometimes causes great embarrassment later in life, since a poor man must borrow the money, hoping that in the remaining years of life he may pay it back. First, after obtaining a degree the man must pay his respects (worship) to the literary

chancellor awarding the degree, then to certain ones of inferior grade, then to his relatives, friends, etc. For each degree there is a distinct regalia in which the man robes himself to make his calls. In calling he is preceded by a man carrying his card. He follows immediately after, and salutes his host with a low bow, clear to the ground. The host bows low at the same time, ostensibly to lift him up,

as a protest that he himself is not worthy to receive such honor. This bowing is repeated twice or thrice, and then the host generally offers some light refreshment.

A little later the literary man prepares a feast, to which he sends out invitations written on red paper and inclosed in large red envelopes. Every guest that has been invited is supposed to make an offering or present of money according as he is rated financially.

There are five degrees which may be obtained. After the first is received a government office may be had if the holder has sufficient money. The higher the degree



— CHINESE STUDENT.

obtained the higher the office, and the less money required. Still, the use of plenty of money will bring the men of lower degree into office, while a man holding a higher degree may have to wait a goodly length of time if he does not use money. The first degree is obtained in the resident's own prefecture, and entitles the holder to wear a blue button on his hat. The second degree is obtained at the capitals of the several provinces, while the third, fourth, and fifth degrees are obtained at Peking, the capital of the empire.

The officials wear different colored buttons on their hats, according to their grade: a white button by the literary chancellor,

crystal buttons by prefects and tao tai, blue buttons by provincial judges, etc., and red buttons by viceroys and the emperor. The examinations, with the degrees, lead up to the highest honors and offices, which the government has to bestow.

Often, when the hundred and thousands of candidates are gathered for the examinations, Christian missionaries have found an excellent opportunity for distributing a better literature than the Chinese have, telling of Him who is the Way, the Truth, and the Life. May these scholars soon learn that fear of the Lord which is the beginning of wisdom. Rev. G. Milton Gardner, in *Missionary Herald*.

AIDS TO THE SPREAD OF THE GOSPEL IN CHINA.

BY REV. FONG DE GI.

Translated by Julia Bonafield.

FIRST, *There is less opposition than formerly.* A change has taken place in the attitude of both officials and people. Not only have the laws against Christianity been revoked, but laws protecting Christianity have been enacted. Many of the officials are sincerely trying to enforce these laws. The people knowing the attitude of their officials do not dare to prosecute as in former years. To be sure there are still many cases of churches being destroyed and missionaries and native Christians being killed, but careful investigation shows that this is usually done by enemies of the government, who simply make Christianity an excuse for raising disturbances, hoping to bring about a change in the government. Often the friendly attitude of the officials is owing to the weakness of the government, which creates a desire to prevent trouble with the nations from which the Christians have come, but in other cases it is owing to a better understanding of Christianity.

Second, *There is better understanding of the aim of Christianity.* The Chinese, whether officials or people, are now believed that the missionaries are not here in order to get possession of the land for political purposes. Now they regard their work as something which is profitable during times of famine, pestilence, and other such times, and not their own gain. They are now more work of the missionaries, and are more sympathetic of the Chinese as having a better knowledge of women. The work was to be done

at first as no other work, and almost all the persecutions of Christians have arisen on account of the work among the women. But now no other work is more esteemed by those who are awake and interested in their country's welfare.

Third, *The business of the Chinese people.* The Chinese are noted for their shrewdness and forethought, and this is an aid to the spread of the Gospel. A nation is not so easily swayed by a bad thing for once as a good year will soon stand for a good thing when the latter is the result of the former. The benefits of the Gospel, instead of the Christians, are usually seen in the stability of the country. Christianity is not a religion which is to be shaken and destroyed. It is a religion which men appreciate more than other religions, and as the Chinese are so shrewd and watchful, they will be more likely to appreciate the Gospel than other religions. The Chinese are now more sympathetic of the missionaries, and are more sympathetic of the Chinese as having a better knowledge of women. The work was to be done

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Christianity. Confucius has nothing to say of the future life, but man has inner eyes by which he knows there is a future life, so when Buddhism was introduced the people were quick to accept, because it appealed to their consciences.

Fifth, *Cheaper books an aid to the spread of Christianity.* There are many good books in the Chinese language against making offerings at graves, necromancy, idols, lucky days, divination, and physiognomy, which if read would do away with much superstition, but the cost of such books puts them out of the reach of the mass of the people; but now, with better facilities for printing, books have become cheaper, and thus become a mighty aid to the spread of Christianity. As newspapers increase and steamboats and railroads take the place of the slow thirty-mile-a-day sedan, the dissemination of these books will be greatly stimulated. Then Christianity is spreading all over the empire, and books, more useful and more helpful and cheaper than anything the Chinese possessed before the coming of Christianity and, best of all, the Bible, the source of all true knowledge, are being placed in the reach of everyone who can read.

Sixth, *Books written against Christianity an aid to the spread of the Gospel.* Books

written against the Christian religion by the Chinese have caused many of their readers to examine the Bible, and in so doing many have been led to accept its teachings who otherwise would not have done so.

Seventh, *The weakness of the government an aid to Christianity.* True patriots cannot but be troubled for their country's welfare, and while anxious to learn the cause of her weakness they can no longer shut their eyes to the fact that their idols are not helping them. They find that Confucius's maxims are not bringing prosperity to their nation. When the Yellow River breaks its bounds or some other calamity occurs and the people are commanded to worship a certain idol there is a smile of contempt; and the government is losing its hold on the people as far as being able to control them through fear of the idols. One of China's greatest men, himself an idolator, says that the source of the strength of foreign countries must be in the Bible. These and many other agencies are opening the door for the Gospel in China, opening it so wide that no man can close it. Should this door not be immediately entered by the Christian missionary and the country claimed for Christ and his kingdom, for which the way is being so wondrously prepared?

China, November, 1899.

AWAKENING CHINA.

1. *The Country.*—China is not known abroad as a land of beautiful scenery, yet everywhere one finds himself in the midst of unparalleled magnificence. Mountains and rivers to the right and to the left; majestic mountains, alps beyond alps that pierce the sky, and matchless rivers, both on a scale that awakens wonder in one familiar even with the glories of Switzerland, or the largest waters of the Western hemisphere. The fertility of the land, the picturesqueness of the scenery were a constant source of surprise and wonder.

2. *The Inhabitants.* Every word true to facts will here seem exaggerated. In the south of China, the people, compared with those in the north, are pigmies. In the northern provinces they are physically of noble proportions and dignified bearing, in height ranging often between five feet ten inches and six feet four inches, with a proportionate weight often of two hundred or

more pounds. The people are thrifty, industrious, virile, capable of deeds of rule and of war. Their defeat by the Japanese was due to the lack of leadership, equipment, and training. Give them leaders and they will match the strength and skill of any nation. Their history is not all back of them. They are a peace-loving race, devoted to agriculture and trade.

Never was there a land in which children are so much in evidence. They are a most interesting part of the population. They are not stunted and puny, but eager and full of lusty energy, and with promise for the future. Their mirthfulness is a disclosure. In China, people laugh and smile, and joke and have fun. They are splendid material on which the Gospel can work. Poverty and ignorance are indeed everywhere prevalent, but, viewed in the light of its possibilities, no race on earth has inherently larger promise for the future.

3. *Missionary Work.*—The Gospel has a deep-seated hold, through its splendid schools and churches. Morrison's initial work was of slow and late fruitage. During the last twenty years development has been rapid. In 1890, the membership of the churches was 40,000; to-day it is doubtless 100,000, and is doubling every five years. The great massacre in Foochow was the beginning of a new era. A revival broke out after that dire event which has been practically continuous ever since. They do not need to be sought. In inland villages, never yet visited by missionary or teacher, believers are often numerous, with money already raised in hopes of securing coveted Christian instruction. Some churches are already self-supporting. The Chinese are a practical people, and propose from the first to provide as far as they are able for their teachers and preachers, and the cost of their Christian institutions.

4. *Schools.*—These are an integral and vital part of the missionary work. No mission can live and do its work without its school. The great body of the preaching must be done by native preachers. Hence the need of schools. They are centers of lively evan-

gelistic work. The young men in these schools are tall, grave, strong. It is a comfort to the eye to look on them.

5. *The Missionaries.*—Their deeds are beyond praise. They are studious, laborious, prudent in devotion and ability; the peers of any men living. It is a common thing for missionaries to give a tenth, and sometimes a double tenth. They would strip themselves of everything rather than have their work fail or perish.

6. *The Political Outlook for China.*—The impression that China is to be speedily cut to pieces is premature. What shall be the future of China is the most intense question before the world. The influence of the United States was never so much felt there as to-day. It ought to be felt more and more. Why have we as a people been made free and great unless it be to aid the world to the enjoyment of the same blessings. Providence has opened the way for America to take a new place in the progress of the race. All through China may be felt the impact of new forces, the thrill of new life, the evidence of coming change and progress.—*D. W. Pratt, in N. Y. Observer.*

REASONS FOR THE WAR IN CHINA.

THERE is war in China. Why? Because China is human. We have all had our wars—some of us keep them going all the time. China is taking its turn. But while human nature is the general cause of war, there are particular causes. What are the particular causes of China's war?

First, taxes, the special cause of most wars. Taxes caused the English revolution, which ended in Cromwell; the French revolution, which ended in Napoleon; the American revolution, which ended in Washington and the republic; the Philippine revolution against Spain, and nearly all other revolutions.

Chung Chi Tung, Viceroy of Hunan and Hupeh, is one of the most friendly and enlightened of the provincial governors of China. When Lord Charles Beresford asked him why he feared disturbances in his province, which is one of the most prosperous in the empire, and disaster for his country, he replied that the people had got it into their heads that they were taxed in order to pay foreigners, and that this had kindled the

latent feeling of hostility to foreigners. The tax which excited this feeling was used to pay interest on the loans made by European bankers to meet the indemnity assessed by Japan, and other indemnities so freely assessed by the powers on small pretext.

The people of China, like other people, feel some aversion to digging, plowing, sowing, and sweating in order to support the man who clips coupons in a dingy counting room in Berlin, Frankfort, or Paris. But of course the man of business would say that the Chinese brought the trouble on themselves—that if they had kept out of the war with Japan there would have been no penal debt, or, being in, if they had fought better and whipped the plucky little people across the channel, they could have been creditor instead of debtor. However, the war with Japan seems now to have been the beginning of the end in more ways than one. And the disposition of each hungry power to stir up trouble and assess more indemnity, to make more bonds and more taxes, has greatly aggravated the untoward situation.

But the dislike of foreigners is more than a dislike of taxes. It is an old grudge. It began some three hundred years ago. Before that time the Chinese were friendly to outsiders. Then came the Spaniard and the Portuguese, and the attitude of the people changed. The Chinese would have been a queer people if they had not hated the Spaniard. With his trail of fire and blood he left deep-seated enmity wherever he went. But all foreigners were not Spaniards, and this is where the Chinese made something of a mistake. They did not draw the line at the right place.

And yet it takes love to excite love, and the world has not been loving to China. How have we treated the Chinese? How do we treat them? Read the article by Ho Yow, Chinese Consul General to the United States, in the *June Forum*. He tells us that a Chinese merchant in a Western town goes back to his mother country for a visit. He returns to our shores, he is stopped at San Francisco, thrown into what is called a Detention Loft, while his certificate of former residence is forwarded to some official at his place of business. It is a dirty, miserable hole, and here he is often kept for weeks and months, while officials are dawdling over his case, or pigeonhole his papers. "In this prison," says Ho Yow, "are held for long periods Chinese gentlemen worth hundreds of thousands of dollars; men of vast interests, tea merchants, scholars, bankers, and others. They are subjected to indignities of exquisite refinement, while their pecuniary loss is beyond computation." We have also treated their workingmen riotously, mobbed them, knocked them on the head, and all that.

Now it must be admitted that when these unfortunate pioneers to America go back and tell their story to their fellow-countrymen, it is not likely to start a wave of affection over the land. England also would not have to look far into the history of the past to find some reasons for the failure of the Chinese to love her dearly. Nobody has loved the Chinese but the missionaries. All other interest in China is measured by and made up of cold dollars and cents. Yet, sad to say, the missionaries are made victims of the antipathy which the selfishness and sins of others have aroused.

Nevertheless, the Chinese ought to love us all, because we are so superior and their brothers!

But there is more the matter with China than dislike of foreigners. The Celestial Empire is like the old Roman state when Caesar crossed the Rubicon. Its vitals are in a bad way. It is extremely sick. Its whole officialdom is corrupt from top to bottom. In fact, the bottom is out. Spread the municipal government of a big American city over the two million square miles of China, and still you hardly have a parallel case. Our aldermen, tax assessors, franchise grabbers, political bosses, and boodlers could go to China and learn something. The bespangled, embroidered, and gold-laced celestial official could tell them of ways and means which they have not yet discovered, of tricks which they have not known.

To begin with, the system of government is so arranged as to make official speculation little short of a necessity. The salary of a high mandarin of cabinet rank is only \$250 per year. His emoluments may bring this up to \$1,000 or \$1,200. With this he must maintain his position, his retinue, his staff, secretaries, advisers, etc., besides entertaining his guests and colleagues. There is only one way in which it can be done, and that is by boodling. A viceroy of a province receives from \$5,000 to \$6,000, but he must support his whole official household, body guards, cabinet, and everybody around him. Nothing less than from \$50,000 to \$75,000 will do it. Where is he to get it? Wherever he can. The result is that of the taxes collected seventy or eighty per cent stick to the fingers of the officials; and of the appropriations made for government purposes about the same proportion goes the same way.

Hence the government is utterly inefficient. Levying taxes is a good deal like dipping water out of a stream with a strainer. There is not sufficient money for anything. War vessels cannot be built, armies cannot be organized and equipped; forts cannot be manned; credit cannot be maintained. China is helpless, a swarming people with no ability for national affairs except to get into trouble.

The government is virtually without an army or national police force. The military function has been left largely to the provinces and their viceroys. This accounts for some of the peculiar features of the present struggle. It has been painfully apparent that the national army was not effective. There was not enough of an army to be

effective. China has too much "states rights" doctrines. Too much is left to the provinces. There was no Hamilton to brood over the formation of the state. The Chinese gods are said to have done the presiding on that interesting occasion; and heathen gods are notoriously inefficient and unreliable.

What the Chinese government needs, therefore, is reform. In all its disease-stricken body, in every shivering limb, aching joint, and twitching muscle, it needs a remedy. But who is to reform it? Where is the remedy to come from? A delegation of Hong Kong merchants said to Lord Beresford: "Without reformation the administration of the Chinese empire will

speedily become impossible; partition will become inevitable. It is also clear that without external aid or pressure China is unable to effect her own regeneration. For reasons of personal gain and aggrandizement those who hold high office, those who constitute her ruling class do not desire reform; while those in humble life, constituting the masses, wish reform, but are powerless to attain it."

Such is the unhappy condition of China, desperately hostile to foreigners, but wretchedly weak and helpless in herself, her uprising against the foreigner making the disaster she most dreads all the more certain. --*Grapho, in The Advance.*

IS THE CHINAMAN WORTH SAVING?

BY CHARLES EDWARD LOCKE, D.D.

CHINA has a continuous authentic history for forty centuries. The first real character in Chinese history was the emperor Yu, who ruled 2204 B. C. The Chinese are supposed to be the descendants of Shem, the eldest son of Noah. They settled on the banks of the Yellow River and established a kingdom coeval with Babylonia and Egypt and before Abraham came out of Chaldea. They were a flourishing people before Nineveh or Thebes or Troy was founded, before Israel was enslaved in Egypt, or Nebuchadnezzar destroyed Jerusalem, or Alexander wept for other worlds to conquer.

China has endured while all the great empires of the past arose and fell. While mighty and opulent and cultured nations have decayed, China has successfully resisted and defied disintegration and death. Like the obelisk at On it stands out in its majestic loneliness, the pride and the puzzle of the ages. The storms which have dismantled other nations have seemed but to add fiber and endurance to the Celestial Empire. Their unique history has been disturbed by more than a score of dynasties and by countless revolutions, and yet this strange people include to-day nearly one third of the earth's population.

Instead of a people almost extinct, overcome by decrepitude of age, they have appalled the civilized world with their cruel military operations, and have presented to the occidental nations a problem for solution which will tax the wisdom and courage and patience of all Christian statesmen.

The world is now in one of the greatest crises of history; a mighty epoch is being turned. Shall the Caucasian be dominated by the yellow race? Shall the Mongolian be exterminated? What is the imminent duty of Christian nations? Is the Chinaman worth saving? and countless other questions are upon the lips of the reverent student of events.

I wish to present some reasons why the Christian nations should assist in putting down the present insurrection; why China should be protected in its integral rights and national personality, and to show what are the possibilities of transforming the Flowery Kingdom into a great stronghold of the Christian religion. The present cruel uprising is Christianity's opportunity to so manifest the spirit of our Lord as that an entrance shall be opened into China which will do more for the civilizing of that people than all the grasping schemes of avaricious nations to divide this long-lived empire.

The Chinaman is worth saving because of the geographical position of the country and the exhaustless resources. China is fourteen hundred miles square and has a coastline of twenty-five hundred miles. The climate is very much like our own. There are broad rivers, lofty mountains and valleys of extraordinary fertility. There is vast mineral wealth. Beside iron, gold, silver, and copper, there are immense coal fields, all of which lie almost undisturbed, waiting for the coming of the higher civilization which will some day

adorn this drowsy nation. China lies partially in the temperate zone where the greatest nations have developed and where the possibilities of power and permanency are assured.

They have been great builders. It is a thousand years since the Grand Canal was constructed: a great inland river, nearly a thousand miles in length, built at great cost and labor. It reaches from Tientsin on the north to Hangehow on the south, and in one place is cut through the mountains. There is also the more familiar great wall, which protects the northern boundary for a distance of fifteen hundred miles. An ordinary people would not undertake and maintain enterprises of such colossal proportions.

They are an industrious people, always busy, quiet, and peaceable, and are among the most courteous and successful merchants of India, Malaysia, and Japan, as well as on the Pacific coast of our own country. The Hong Kong and Shanghai Bank, which is the great financial institution of the Orient, capitalized by English wealth, prefers the Chinaman as financier, and even in Japan the bank force is brought over from China. Whatever lethargy characterizes the country as a government, the typical Chinaman is a shrewd, active, successful toiler. The Chinaman invented printing and gunpowder; first used the magnetic needle; made the first porcelain, and to-day manufactures the finest silk in the world and makes the most beautiful embroidery.

They are an educated people. All candidates for official position—which is said to be the universal ambition of all citizens—must pass difficult examinations. Of course their standards of education are low; their astronomy is picturesquely mingled with astrology and all their science is pathetically behind the studies of the West. They scorn the foreigners as barbarians, and in their supreme vanity decline to receive the demonstrations of science familiar to us.

But they have what they call their classics; they have interesting theories of political economy and standards of ethics. With all of these things the average citizen must be familiar. They regard themselves as a nation of scholars. They are, indeed, up to the disastrous limitations with which they have unknowingly embarrassed their progress, a studious people, with the habit of study. And the Chinese who have accepted

the opportunity of a Western education have developed remarkable mental efficiency. They are just ready, as a nation, for the educational advantages of Europe and America. Two grandsons of Li Hung Chang are being educated in this country.

The permanency and stability of China astonish the world. The foundation of government is the patriarchal idea. The emperor is the father and the people are his children. This theory of government has been unchanged in four thousand years. They are a vain, self-centered people, with great love for their country and corresponding contempt for all the outside world. Thus isolated they have been conservative and unique. They adore the past and defend their ancient customs and institutions, ever defying what they regard the demon of progress. But these very qualities promise much for the future of the empire, as conservatism is always an element of strength and permanence.

They are a reverential people. They can hardly be said to be a very religious people. Their religion consists in rites and ceremonies rather than in doctrines and principles. The basis of government and society seems to be the fifth commandment—filial devotion. Obedience to parents and respect for old age are everywhere persistently inculcated and practiced. Herein lies the secret of whatever of virtue and permanency may be found among Chinese. When a man reaches eighty years of age his name is reported to the emperor, and a yellow robe is presented to himself as a mark of imperial respect on the presumption that his life must have been virtuous or it would not have been prolonged. Ancestral worship is universal. All bow at the shrine of the past, and everything new is heresy. Confucianism, Buddhism, and Taoism, which are respectively ethical, metaphysical, and materialistic, furnish the basis of the moral and religious life of the people. There is much in these systems which is admirable and helpful. The people have a strong religious nature, as appears in their superstitious practices, in their festival days, in their regard for the dead, and in the little shrines in the homes where tapers are ever burning. I argue, therefore, that they are worth saving and bringing to the feet of the true God, whose children they are, and whom he will redeem through his Son with an everlasting salvation.

All that China needs to make it a progressive and useful nation is Christianity with its Christ and his institutions. They are a more promising people than were our ancestors in Britain before their conversion to Christianity through the preaching of Augustine and the graceful influence of Queen Bertha, the wife of Ethelbert. They have won their right by venerable age to everything which occidental nations can do for them. Confucianism with its negative virtues and Buddhism with its intangible mysteries have been tried and found wanting. May China not be the nation which is to be born in a day? There is a tradition that the apostle Thomas carried the Gospel first to China. As early as 1288 Pope Nicholas sent missionaries to China. This century, commencing with Morrison and Milne, has seen much earnest labor in behalf of the Chinese, and with gratifying results.

There is a God in heaven who has not forgotten the Chinaman. Far back about the year 60 A. D. it is recorded that a company of Chinese envoys started westward to learn about a Messiah whom they had heard had appeared under Western skies. As they passed the borders of India they encountered a company of Buddhist priests, who persuaded them that it was Buddha of whom they had learned and whom they sought. Thus was Buddhism introduced into China, and Christianity was prevented. Perhaps the Celestial Empire was not ready—the fullness of time for it had not come.

But they were not to be omitted from the constituency of the cross. Hopefully does the rapt and optimistic prophet Isaiah tell of the days when the Gentiles shall hear the Gospel: "Listen, O isles, unto me; and hearken ye people from afar." "Go forth; to them that are in darkness show yourselves; . . . and these from the land of Sinim." Scriptural philologists agree that Sinim refers to China.

It is, therefore, the duty of Christian America and Christian Europe to adopt such methods in dealing with the Chinese as shall make the entrance of Christianity more easy and speedy; and we will fail in the greatest opportunity afforded to the Church since Pentecost if China should be dismembered, its people destroyed, its provinces despoiled, and its national life ruined.

In an interview which a Methodist bishop had with Li Hung Chang, three or four years ago, the distinguished viceroy said, "Say to the American people for me, to send over more men for the schools and the hospitals, and I hope to be in position both to aid them and protect them."

Progressive China wants the institutions of Christianity. In this bloody crisis, the spirit of the Christ manifested toward a nation victimized by a vicious alien queen may gather at the shrine of the cross millions of people who will become faithful worshipers of that God whose name is Love! Buffalo, N. Y., July 28, 1900.

CHINA—ITS RULERS AND PRESENT CONDITION.

THE origin of the name "China" is uncertain. It is supposed by some to be a corruption of Tsin, who was a ruler of China two hundred years B. C. It is believed that the word "Sinim," found in the Bible, refers to China. The Persians called the country "Cathay," the Russians "Kitai," Spain called it "Seres," from silk, its famous product. The Chinese call their country *Chung Kwok*, "The Middle Kingdom," believing China to be the center of the whole earth.

The Chinese probably came from the region southeast of the Caspian Sea and entered China about twenty-five hundred years B. C., carrying with them the knowledge of writing and astronomy, and gradually obtained control over the aborigines who were possessed of a much lower civilization.

The country was at times divided into two and even three independent governments, but for more than sixteen hundred years has been under one government, though among the rulers there has been a frequent change of dynasties. The present dynasty has held control for two hundred and fifty-six years.

The present rulers are Manchus. Professor Douglas writes of them: "The present Manchu rulers of China are descendants of the Kin Tartars, and had their original home in the valley of the Hurka, a river in Sungaria. Under a succession of able leaders the tribe gained power and territory, and as time went on even reached the point of carrying on a not altogether unsuccessful guerilla warfare with the Ming rulers of China. In an evil moment, being hardly

pressed by rebels in the south, the Chinese patched up a peace with the Manchus, and went so far as to invite their assistance against the southern rebels. With alacrity the Manchus responded to the call and vanquished the common enemy. But when re-



EMPEROR OF CHINA.

quested to withdraw again across the frontier they refused, and ended by placing the ninth son of their sovereign, Teen-ming, on the throne of Peking. The dynasty thus founded was styled the Ts'ing, or 'Pure' dynasty, and the title adopted by the first emperor of the line was Shun-che. The present sovereign is named Tsai-teen."

Mr. J. Scott Keltie writes: "Tsai-teen was born August 2, 1871. He was the son of Prince Ch'un, seventh brother of the emperor Hien Feng, and succeeded to the throne by proclamation at the death of Emperor T'ung-chi, January 22, 1875.

"The present sovereign, reigning under the style of Kwangsu, is the ninth emperor of the Manchu dynasty of Ts'ing, which overthrew the native dynasty of Ming in the year 1644. There exists no law of hereditary succession to the throne, but it is left to each sovereign to appoint his successor from among the members of his family of a younger generation than his own. The late emperor, dying suddenly in the eighteenth year of his age, did not designate a successor, and it was in consequence of arrangements directed by the empress dowager, Tszahi (born November 17, 1834), widow of the emperor Hien Feng, predecessor and

father of T'ung-chi, in concert with Prince Ch'un, that the infant son of the latter was made the nominal occupant of the throne.

"Having become of age the young emperor nominally assumed government in March, 1887. He was married February 26, 1889, to Yehhonala, and undertook the full control at the same time, but on September 22, 1898, an imperial edict was issued, announcing that the emperor had resigned power to the empress dowager, who has since retained the direction of affairs. On January 24, 1900, it was declared that Kuk Wei, whose official name is Pu Tsing, a lad fourteen years of age, and the son of Prince Tuan, was heir to the throne." The emperor is reputed to be of feeble physique and incapable of wielding the authority which belongs to him.

The laws of the empire are laid down in the "Collected Regulations of the Ts'ing dynasty," which declare the government of the state to be based upon that of the family. While the emperor is understood to be an absolute monarch, yet his power is more or less restricted by the will of his advisers and relatives.

"The central administration of the empire is in the hands of a cabinet, a 'grand secretariat' or privy council, and six bureaus or departments. The cabinet, or Kiun Ki Chu, is a small body, with only four or five members, at the head of which is usually the leading man of the ruling family. It meets daily and considers important matters of state. The larger council, or Niu Koh, has four grand secretaries, each of whom has two assistants, ten learned men or advisers, and a large staff of clerks. To it all petitions and edicts are submitted, through it all orders are authenticated by the imperial seal, and much miscellaneous business is transacted.

"The six administrative bureaus are the civil office, the revenue office, the bureau of rites, the war office, the bureau of punishments, and the bureau of public works. The duties of these will be understood in general from their names. The bureau of punishments, together with the board of censors and a court of review, has entire charge of the judicial business of the empire and constitutes in fact a supreme court. The bureau of rites is an important one in view of the prominence assigned to ceremonies in the Chinese official, social, and religious systems. There is in addition to

these bureaus a colonial office, the Li Fan Yuen, which has charge of matters concerning the imperial dependencies, such as Mongolia, Tibet, and Chinese Turkestan. It was this office which was the means of communication between foreign nations and the emperor previous to 1860, when the Tsungli Yamen was established for that purpose.

"The Han Lu Yuen is a college of learned men who supervise the language used in all official documents, have charge of examinations for the civil service, and prepare the official history of each reign after the death or abdication of an emperor. It is a very large body, whose duties are regarded in China as exceedingly important.

"The provincial administration of China proper—the eighteen provinces—is in the hands of eight viceroys and three governors. The provinces of Chihli and Sz-chuan have each a viceroy, while thirteen other provinces are ruled by six viceroys. The governors rule minor provinces. Each governor or viceroy is responsible for practically everything that goes on in his province or provinces—not only the administration of justice and execution of the laws, but the supervision of the municipalities, of education, of the



EMPERESS DOWAGER.

militia, and many other branches of the public service. The imperial government has but an imperfect acquaintance with or control over affairs in the provinces under ordinary conditions. This fact explains the delay in getting before the authorities at

Peking the cases of outrages inflicted upon foreigners in the provinces."

Dr. W. A. P. Martin wrote of the empress dowager of China in 1896: "Among the empresses of China there are few to compare with the dowager Tszeih, who, after a re-



PRINCE TUAN.

gency of nearly thirty years, is still the greatest power behind the throne. A Manchu, and born of a noble house (the slave-girl story is a fiction), she was carefully educated—an advantage which in China falls to few of her sex, even of the noblest families. Becoming a secondary wife to the emperor Hien-Feng, she had the happiness to present him with an heir to the throne. To signalize his joy he raised her to the rank of empress, his childless consort retaining a nominal precedence and occupying a palace on the east, while to her was assigned, by way of distinction, a palace on the west. In the regency which on Hien-Feng's death the two ladies exercised in the name of their son she was the ruling spirit, as also in the second regency during the minority of her nephew, the present emperor. Since the death of the eastern dowager in 1880, the western has been more conspicuously absolute, though not really more powerful than she was before. Her feet are of the natural size. Her full name is *Tszeih Toanyu Kangi Chaoyu Chuangcheng Shokung Chinkien Chungsih.*"

Li Hung Chang is the most noted of the men who for the last thirty years have been

influential in the government of China. He was born in 1822 in an interior province, his father being a landed proprietor with mandarin rank. He took his first degree at an early age. He is over six feet in height and has Persian rather than Chinese features. "He is a man who under any circumstances must have come to the front, because in early manhood he distinguished himself as a scholar, winning in his native province of Anhui the degrees of bachelor and master, and in the metropolitan examinations the doctorate in letters, followed by the supreme distinction of a membership in the Imperial Academy, but had he depended on letters alone his promotion would have been less rapid. Fortune favored him by calling him to participate in the war against the Taiping rebels in 1860." He has negotiated many treaties with foreign governments and has been called the "Tallyrand" of China. In 1896 and 1897 he made a tour through Europe and the United States. For over twenty years he was viceroy of the Metropolitan Province of Chihli. He has been a friend of progress and to-day is probably the richest and most powerful man in China.

Prince Tuan, father of the heir apparent to the throne in China, is the fifth son of the emperor Tao Kuang, who died in 1850, and is related to the present emperor who was the son of Prince Ch'ung, the seventh son of the emperor Tao Kuang. He is about forty-five years of age and has spent most of his time in the mountains west and north of Peking destroying robber bands. He is said to be antiforeign in sentiment, and to desire the extermination of all the foreigners in China. It is reported that in June last he got himself elected President of the Tsungli Yamen or Council of Ministerial

Board for Foreign Affairs and soon afterward seized the reins of government and proclaimed himself dictator.

The following table gives area and population of the Chinese Empire according to the latest estimates:

	Area in Sq. Miles.	Population.
China Proper.....	1,336,841	386,000,000
Manchuria.....	362,310	7,500,000
Mongolia.....	1,388,000	2,000,000
Tibet.....	651,500	6,000,000
Sungaria.....	147,950	600,000
East Turkestan.....	431,800	580,000
Total.....	4,218,401	402,680,000

In 1899 there were reported in China 17,193 foreigners, of whom 2,335 were American and 5,562 British.

The great races in the empire are the Chinese, the Mongol, and the Manchu. These differ considerably in their physical character, although much mixture has taken place. The Manchu are closely allied to the Japanese and American Indians in appearance. The predominating color of the skin of the Chinese is yellow, but brown and sometimes a maroon tint occur. The face is broad and flat, cheek bones projecting, oblique eyes, scanty beard, and stature above that of Malay, but below that of European. The Manchus are larger

than the Chinese and more capable of improvement. The Mongols are short, and swarthy, and not as well educated as the Manchus or Chinese.

Reform in China.

THE missionaries in China have exerted a powerful influence not only upon the moral, but also upon the mental character of many, especially upon those who were educated in the mission schools and colleges, awakening a desire to acquire the best that Western education could give them. Some of these continued their studies



LI HUNG CHANG.

in Europe and America. During the past few years books on government, geography, history, physiology, astronomy, and medicine have been translated and published, and have been eagerly bought and studied.

These better educated young men began to think and talk about a China which should imitate the recent rapid progress of Japan. They loved their country and sought its redemption. The influence reached even the palace, and the young emperor secured the latest books and carefully engaged in the study of foreign affairs and in the formation of plans for the welfare of his people modeled upon those in use by Western nations. He read the New Testament and some have believed that he became a convert to Christianity.

In 1898 the emperor issued a number of edicts, startling in their character because of the great changes they were calculated to introduce. These have been summarized by Prof. Isaac Taylor Headland, of Peking University, as follows:

1. The establishment of a university at Peking.
2. The sending of Imperial Clansmen to foreign countries to study the forms and conditions of European and American government.
3. The encouragement of art, science, and modern agriculture.
4. The emperor expressed himself as willing to hear the objections of the conservatives to progress and reform.
5. Abolished the literary essay as a prominent part of the governmental examinations.
6. Censured those who attempted to delay the establishment of the Peking Imperial University.
7. Urged that the Lee-Han railway should be carried on with more vigor and expedition.
8. Advised the adoption of Western arms and drill for all Tartar troops.
9. Ordered the establishment of agricultural schools in the provinces to teach the farmers improved methods of agriculture.
10. Ordered the introduction of patent and copyright laws.
11. The Board of War and the Foreign Office were ordered to report on reform of the military examinations.
12. Special rewards were offered to inventors and authors.
13. The officials were ordered to encourage trade and assist merchants.

14. School boards were ordered established in every city in the empire.

15. A Bureau of Mines and Railroads was established.

16. Journalists were encouraged to write on all political subjects.

17. Naval academies and training ships were ordered.

18. The ministers and provincial authorities were called upon to assist the emperor in his work of reform.

19. Schools were ordered in connection with all the Chinese legations in foreign countries for the benefit of the children of Chinese in those countries.

20. Commercial bureaus were ordered in Shanghai for the encouragement of trade.

21. Six utterly useless boards in Peking were abolished.

22. The right to memorialize the throne by sealed memorials was granted to all who desired to do so.

23. Two presidents and four vice presidents of the Board of Rites were dismissed for disobeying the emperor's orders that memorials should be presented unto him unopened.

24. The governorships of Hupeh, Kuangtung, and Yunnan were abolished as being a useless expense to the country.

25. Schools for instruction in the preparation of tea and silk were ordered established.

26. The slow courier posts were abolished in favor of the Imperial Customs Post.

27. A system of budgets as in Western countries was approved.

Professor Headland adds to the summary the following comments in *The Outlook* of June 30, 1900:

"There is not one of the decrees that would not have been a most useful move for the Chinese government to make; and if the emperor had been allowed to proceed, putting into operation all of them, as he did some, China would at present be close upon the heels of Japan in the adoption of Western ideas.

"It must not be supposed that these were simply decrees and that nothing was accomplished. The Peking and Nanking Universities are in operation, not as unrestricted as they might have been had the emperor been allowed to proceed in his own way, but still they are active and living. The Imperial Customs Post is about as good as the postal system of any other country. The Bureau of Mines is employing Western engineers

and making an effort to open up the country.

"Normal academies are in operation, and a host of young men are still quietly going on with their studies both in China and in other countries, hoping that the time will come when the knowledge they are now acquiring may be used in the development of the country they love as ardently and patriotically as we love ours. Indeed, it is one characteristic of these young reformers that they developed patriotism which is akin to that of the West.

"The extent of this reform movement it is not easy to estimate, and what will be the result is not easy to predict. It was this movement that opened up the intensely anti-foreign province of Hapeh, and transformed it into a province where railroads are to be built connecting the north with the south. It is opening up the great mining province of Shansi and the lumber region of Manchuria. It is starting railroads which will be the great thoroughfares from north to south and the great lines of trade for the whole empire.

"That a large proportion of the people understand that foreign countries are constantly talking about the division of China is evident from the fact that, in the first place, the Chinese are the greatest gossips in the world, and in the absence of the newspapers everyone is a reporter; and, in the second place, there are newspapers published in all the ports which are circulated throughout a large part of the empire.

"The result of the present uprising and foreign implications it is impossible to predict. It may be one of two things: First, the empire may be divided, which is very unlikely. Russia has indicated no desire to have it divided; all she wants is a controlling influence in the north. Great Britain, America, Japan, and Germany have no desire for a division, and so, as I think, there is no probability of division. The second thing that might happen is the overthrow of the conservative party and the empress dowager, and the restoring to power of the conservative party under some able leader, which is a consummation devoutly to be wished."

The effort made by the emperor of China to carry out the reforms he desired to make in the government resulted in his virtual deposition, the assuming of power by the empress dowager, and the putting to death

of many of those who were advocates of reform.

Foreign Control in China.

A WAR between Great Britain and China, in 1841 and 1842, resulted in a treaty, made in 1842, by which the island of Hong Kong was ceded by China to Great Britain; an indemnity of \$21,000,000 was paid, and the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to British trade and residence. The following year a treaty was signed which gave all foreigners the same rights at treaty ports as the British had been given. Several other ports were opened in 1858.

The island of Formosa was ceded by China to Japan in 1895.

In November, 1897, the Germans seized the Port of Kia-Chau, on the east coast of the province of Shantung, and in January, 1898, obtained from the Chinese a ninety-nine years' lease of the town, harbor, and district.

By agreement with the Chinese government, dated March 27, 1898, Russia is in possession of Port Arthur and Talienwan, and their adjacent territories and waters, on lease for a term of twenty-five years, which may be extended by agreement. Within the territories and waters leased Russia has sole military and naval control, and may build forts and barracks as she desires. Port Arthur is closed to all vessels except Russian and Chinese men-of-war. Part of Talienwan harbor is reserved exclusively for Russian and Chinese men-of-war, but the remainder is freely open to merchant vessels of all countries.

For such period as Russia may hold Port Arthur, Great Britain is, by agreement with China, April 2, 1898, to hold Wei-Hai-Wei in the province of Shantung. For defensive purposes Great Britain has, in addition, obtained a ninety-nine years' lease of territory on the mainland, opposite the island of Hong Kong.

To compensate for these advantages given to the Germans, Russians, and British, the Chinese government granted to the French, in April, 1898, a ninety-nine years' lease of the Bay of Kwang-Chau-Wan, on the coast of the Lien-Chau peninsula, opposite the island of Hainan. In November, 1899, China conceded to France the possession of two islands commanding the entrance to the bay.

Cause of the Present War in China.

THE present outbreak against foreigners in China has resulted largely from the action of foreign governments during the past three years, and it is believed it has been encouraged by the government.

Rev. Henry Kingman, for many years a missionary of the American Board in China, writes as follows:

"The intense feeling that animates the present crusade against Western civilization is not chiefly due either to the missionaries' religion or to the missionaries themselves. In general the Protestant missionaries live on terms of much friendliness with the local population. There have, unfortunately, been occasions of exasperation rising from the openly avowed methods of the Roman Catholic Church, but these local grievances are quite insufficient to account for the deadly earnestness of the purpose of the Boxers and of the government at Peking to exterminate the foreigners. For this there are four chief causes:

"First, the hereditary hatred and contempt—shared till a late date by Japan—for outlanders and all things outlandish.

"Second, the constant circulation, for more than a hundred years, of the vilest slanders against them, accusing them of kidnapping, murder, and unmentionable crimes. This circulation was carried on early in the century by the government itself, through official proclamations, and later through the millions of tracts showered like snowflakes over the eighteen provinces by both officials and literati.

"Third, the fear of foreign despoilment of their country. Not so much such despoilments as those at Formosa and Kiao-chow, but the draining away of the country's wealth through the various aggressions of commerce. The first reason is reasonable, the second is the essence of unreason and the fruit of ignorance. The fortunes that foreigners have reaped from China— all the magnificence of Shanghai and Hong Kong—are supposed to have been reaped at the country's expense, rather than to its enormous enrichment.

"Fourth, hatred of foreigners is but the instinct of self-preservation for the present Manchu government under the empress dowager. That government rests upon the corruption and official abuse that the unhappy emperor was seeking to curtail. Reform is the deadly enemy of such corruption,

and the foreign spirit is the very spirit of reform. Extermination of the foreigners is the only hope of such a régime as that of the last two years under the empress dowager."

Rev. Charles T. Gammon, representative of the American Bible Society in Tientsin, wrote in May last as follows: "Never probably in the history of the empire was the imperial government composed of such ignorant, greedy, antiprogressive men. One by one the empress dowager has replaced men of even slight intelligence or faint ambition by believers in her own evil policy, or whose greed for wealth or title led them to support her. These men have sold their loyalty (?) for the rank and power she had to offer, while she, intelligent in some ways, shrewd, but blind to the future, has thought to support her position and further her designs by the freehanded bestowal of rank and title upon evil men, whose only desire is to line their pockets as rapidly as possible, forgetting, or not knowing, that every man thus bought replaced one who must be degraded and turned to hatred. For every friend she has purchased she has made at least two enemies, and as for her future good she has no greater enemies than her friends. The degraded officials who have made way for men of her own choosing have, it is true, lost their rank, but not their influence among the people, and much may be expected from their efforts. The dowager has not been content to surround the throne with men "after her own heart," but, throughout the whole empire, by a slow but certain process, has filled almost every influential post with men after her own stamp."

Bishop S. M. Merrill writes: "There is reason to fear that substantial ground exists for the belief that the conduct of some missionaries in China has been very objectionable and well calculated to arouse the enmity and the patriotic hostility of the people against them. There are missionaries and missionaries. The missionaries who represent the evangelical Churches, preach the simple Gospel of salvation through the sacrifice of the incarnate Saviour, and teach the people the way of life, do not by such methods excite the wrath of those with whom they labor, nor the opposition of the rulers who learn of their methods and their teaching. But there are others who make a widely different im-

pression. They represent a great Church, with imposing ceremonies, with distinctive dress, with high ideas of official dignity and authority, and make demands for such honors and reverence and obedience as become those who are entitled to rule. In many instances their arrogance and assumptions are such as to arouse the suspicion that they aim at nothing less than the establishment of a foreign government over their followers, if not over the entire community where they set themselves up as lords and princes."

Bishop Earl Cranston, who has lately returned from China, writes: "The present troubles in China are not to be laid at the door of Protestant missions. It is very important that this be understood. To be sure, missions are not welcomed by the leaders, nor as yet appreciated by the masses; but there is at nearly every principal station a respectable and growing element whose prejudices have been so far neutralized that they concede the unselfishness of the missionaries and the value of their work among the people. The truth of this observation finds ready confirmation even in the words of the irreconcilables who profess to regard the soft words and kindly deeds of the missionaries as only the ruse by which the 'robber-Christian' nations seek to find footing on Chinese soil, and unfortunately there has been too much in the conduct of some of the European powers tending to justify this inference.

"Among the irritating causes that are ever operative to intensify natural antipathy is the undisguised contempt of the foreigner for everything Chinese. This, manifested not only in words freely spoken everywhere, but in the utterances of the English press of Shanghai, and often in acts of violence toward defenseless natives who happen to offend the lordly invader, must have its evil fruitage.

"Still more seriously aggravating, with all classes, are the compulsory concessions—the franchises for railroads and other Western enterprises, secured by threats or bribery or both—everyone of which is hateful to the people because in these their superstitions are involved. Vital to every neighborhood is that mysterious something that goes under the name of *Feng Shui*, or its equivalent, and which includes not only fortuitous coordinations of topography and physical environment, but has also to do with the

will, air, evil spirits, the great invisible dragon, etc., in imaginary relations that are as complex as they are undefinable. To their ever-apprehensive minds the process of excavation in mining or railroad building disturbs the conditions that have been found at least bearable, and opens the way for every conceivable disaster—to say nothing of the horror bred by such demoniacal innovations! More than that, any device which threatens to take labor from the masses of an overpopulated country must provoke their bitter hostility. Enough by way of accounting for the situation.

"How to deal with it? That is not my problem. If it were, and the power also mine, I would restore the reform emperor, give him good advisers—conservatively progressive—hold the empire together, and so put the well-disposed, industrious, temperate millions of China in the way of working out a glorious destiny under the inspiration of fair treatment and Christian teaching."

The Boxers.

THE present war in China was commenced by the action of a secret society called the Boxers. Professedly acting in the interest of the government and the protection of the Manchu dynasty against the foreigners, its acts of rapine and murder made it something to be feared by the government which both sided with it and opposed it. How much the government has been responsible for their conduct is not now known.

Rev. J. H. Laughlin, a Presbyterian missionary in China, writes of the Boxers: "Who are the 'Great Sword Society,' and whence came they? They are the same who are now in our American papers called 'Boxers.' The former name is that which they have given themselves, the latter has been given to them probably by outsiders, who were led to it by their practice of fencing and other gymnastic exercises, including the beating of the breast with bricks and incantations by which they claim to make themselves proof against sword and bullet. Their rites are as follows:

"First, they put the fingers of each hand one over the other, as the children do in the game, 'Flock of Geese.'

"Second, they make obeisance toward the southwest.

"Third, they in prayer beseech the kind

offices of Buddha, the three grades of genii, and other gods.

"Fourth, a repetition of the above three.

"Fifth, they fall, or are laid, on their backs, in a sort of trance.

"Sixth, after a time they flop over and get up.

"Seventh, they exercise with lance, sword, or war-club.

"Eighth, they burn certain kinds of paper, mix the ashes with tea, and drink them.

"In parts of the provinces of Shantung, Honan, and Chihli is an area which for a thousand years has been notorious for the banditti numbered among its inhabitants. Their days they spend in their various homes, scattered about through many villages and towns; their nights are spent in rapine and murder. Summoned together by a given signal, as, for example, a gunshot, they, in bands from ten to twenty or more, make raids upon the rich. Garrisons of troops are numerous throughout the infested region, but the protection thus afforded the people is quite inadequate. As soon as a farmer or merchant begins to get ahead in the world, he is in danger of a visit from the banditti.

"Against these robbers, the Great Sword Society, or Boxers, was originally organized. It was composed of well-to-do people, joined together for the purpose of self-protection, the members coming together as needed and resisting the raids of the banditti. It was thus a society of eminent respectability. It was too popular, however, for its own good. New members crowded into it with such rapidity that its power soon transcended that of the local officials. Then it became an attractive place to people who had reason to fear the officials. To it, as a city of refuge, fled the violators of the law. Thus its complexion early changed. Its respectability took flight, and it gradually transformed itself into a band of plunderers and murderers, as bad as the people against whom the organization was originally formed. It was a secret society, too, which created suspicion, as in the case of nearly all the secret societies in China, that its members were plotting the overthrow of the government, which as is well known, is not Chinese, but Manchu.

"Accordingly, the government, many years ago, issued edicts prohibiting its existence. When, in spite of the proscription, the members became too conspicuous, gov-

ernment troops were from time to time sent against them, and they for the time subsided into quietness. That was the attitude of the government toward the organization till about two years ago.

"Meanwhile a feud had sprung up between this society and the Roman Catholic Church in China. Of the origin of the feud I have no positive information. Most likely, as has been suggested to me by a Chinese who was pretty familiar with the situation, it arose between individuals. One man, we may suppose, owed another man money (an easily supposable case in China). The debtor procrastinates (also easily supposable). The creditor finally, in sheer desperation, enters the Roman Church in order to get its help in forcing the debtor, through the courts, to pay his dues. (For it is a well understood thing in China that the Romanist priests regularly pursue the policy of helping their members in their lawsuits, and that their power, through consuls and minister, is very great; and generally they are successful in winning their cases in the Chinese courts.) The debtor, in turn, hearing of his opponent's act, makes himself safe by entering the Great Sword Society. The feud thus begun, has spread. Repeated perhaps in other cases, it has grown until the two societies are thoroughly permeated by it. The time came when the Great Sword Society proceeded to active violence."

The Boxers have posted a large number of inflammatory appeals against foreigners. Dr. J. R. Hykes, of Shanghai, has forwarded a translation of one of them which reads:

SACRED EDICT.

Issued by the Lord of Wealth and Happiness.

The Catholic and Protestant religions being insolent to the gods and extinguishing sanctity, and rendering no obedience to Buddhism and enraging both heaven and earth, the rain clouds now no longer visit us, but 8,000,000 spirit soldiers will descend from heaven and sweep the empire clean of all foreigners.

Then will the gentle showers once more water our lands, and when the tread of soldiers and the clash of steel are heard, heralding woes to all our people, then the Buddhists' Patriotic League of Boxers will be able to protect the empire and bring peace to all its people.

Hasten then to spread this doctrine far and wide; for, if you gain one adherent of the faith, your own person will be absolved from all future misfortune. If you gain five adherents to the faith, your whole family will be absolved from all evils; and if you gain ten adherents to the faith, your whole village will be absolved from all calamities. Those who gain

to offer help to the cause shall be decapitated; for, until all the foreigners have been exterminated, the race can never visit us.

Mr. William W. Rockhill, a former secretary of legation at Peking, and who sailed for China last month on a special mission from the United States government, writing of the present difficulties, says: "The Chinese government at the present day is as well able to deal with an insurrection within its borders as at any time within the last fifty years, and evidence of this is found in the summary manner in which it dealt with the Mohammedan insurrection which four or five years ago spread over the greater part

of northwestern China. It is only in cases of antifeign riots that the Chinese government becomes unable to act. This is fresh proof, if such were necessary, that pressure by the foreign powers on China is, and will remain, absolutely necessary for securing to us the rights which we have acquired in the country. The pressure must be in every case so strong that China cannot escape the strict and honest performance of all her duties. If such a course can be pursued for a term of years, it is believed that a new era for foreigners may dawn in China; if not, new guarantees will, without a doubt, promptly be required by the powers."

RELIGION OF THE CHINESE.

THE Chinese are said to have three religions—Confucianism, Taoism, and Buddhism. The Chinese describe themselves as having three sects—*Joo Keou*, the sect of scholars; *Fuh Keou*, the sect of Buddha; and *Tau Keou*, the sect of Taou.

The sect of scholars is generally called Confucianism, and has its root in the worship of Shangte, a deity associated with the earliest Chinese history. Confucius said but little about him. He stands back of all other worship, some strange mysterious power or person with whom the people generally have but little to do, and his worship is confined chiefly to the emperor.

Writing of the worship of Shangte, Professor Robert K. Douglas says: "The most magnificent temple in the Chinese empire is the Temple of Heaven, at Peking, where the highest object of Chinese worship is adored with the purest rites. The emperor, as representative of the empire, alone worships at this sacred shrine, where no trace of idolatry finds a place. Thrice a year he proceeds in state to this azure-tiled holy place, as well as on other special occasions. The evening before the day of sacrifice he goes in an elegant sedan chair, accompanied by his princes and ministers, to the Palace of Fasting adjoining the temple, and there spends the night in meditation. At dawn of day he ascends the Altar of Heaven, which consists of three round marble terraces, and which is reached by twenty-seven steps. Here he prostrates himself before the tablet of Shangte, and, having presented the sacrifices prescribed in the rituals, he offers up a prayer, in which he humbles himself before

the deity, and beseeches him to bestow his blessings on the land."

It has been said that the worship of Shangte is confined to the emperor, and that the part of the people is to "reverence their parents, love their brothers, obey their rulers, be content with the knowledge placed within their reach, to live peaceably with their neighbors, and to pay their taxes."

But Dr. Arthur H. Smith, for twenty years a missionary in China, says: "It is often supposed that the emperor is the only individual in the empire who has the prerogative of worshipping heaven. The very singular and interesting ceremonies which are performed in the Temple of Heaven by the emperor in person are no doubt unique. But it would be news to the people as a whole that they do not and must not worship heaven and earth each for themselves. The houses often have a small shrine in the front wall facing the south, and in some regions this is called the shrine to heaven and earth. Multitudes of Chinese will testify that the only act of religious worship which they ever perform (aside from ancestral rites) is a prostration and an offering to heaven and earth on the first and fifteenth of each moon, or, as in some cases, on the beginning of each new year. No prayer is uttered, and after a time the offering is removed, and, as in other cases, eaten.

"What is it that at such times the people worship? Sometimes they affirm that the object of worship is 'heaven and earth.' Sometimes they say it is 'heaven,' and again they call it 'the old man in the sky.'

The latter term often leads to the impression that the Chinese do have a real perception of a personal deity. But when it is ascertained that this supposed 'person' is frequently matched by another called 'grandmother earth,' the value of the inference is open to serious question. The man who has been worshipping heaven, upon being pressed to know what he means by 'heaven' will frequently reply that it is the blue expanse above. His worship is therefore in harmony with that of him who worships the powers of nature either individually or collectively. He is a pantheist. This lack of a definite sense of personality is a fatal flaw in the Chinese worship of 'heaven.' The polytheism and pantheism of the lower classes of China are matched in the upper classes by what appears to be pure atheism."

Confucianism.

Confucius, whose Chinese name is *Kung-futse*, was born about 550 B. C. His father was a statesman, and he devoted himself to the study of moral and political subjects. He was not the author of the system known by his name, but the editor and compiler of maxims and teachings, many of which had been in existence for centuries. His great purpose in his writings was to establish sound government in the family, community, and nation.

Dr. George Matheson says: "In the time of Confucius there was everywhere observed a form of religious worship. There were public sacrifices; private prayers addressed either to the Supreme Being, or to the ancestral dead; rituals and rules for their performance. Confucius said: There are many things above the power of human comprehension, beyond the grasp of human intelligence; follow those things which are within the reach of that intelligence. You cannot figure to yourself the nature of God; you cannot certainly know that there is any point of contact between his nature and yours; and in the absence of such knowledge the efficacy of your prayers and of your sacrifices must ever be an open question. But there is a region lying at the door which he who will may enter, and which is itself the entrance into the heavenly kingdom—a region within the reach of the most humble intellectual powers, and capable of being trodden by the simplest minds. That region is the world of duty; this is the

door by which a man must enter into the kingdom of heaven. What you have called in the past the observance of religion is in reality but an exercise of imagination: it may represent a truth or it may not—we cannot tell. But morality, the doing of that which is right, the performance of the plain and practical duties of the day and hour—this is the road which is open to every man, and which will lead every man that follows it to the highest goal."

There is much in Confucianism concerning the relations of man to man that is excellent, but as a system of religion or a substitute for religion it is very defective. Dr. Ernst Faber specifies twenty-four points in which it is defective or erroneous:

"1. Confucianism recognizes no relation to a living God.

"2. There is no distinction made between the human soul and the body, nor is there any clear definition of man either from a physical or from a physiological point of view.

"3. There is no explanation given why it is that some men are born as saints, and others as ordinary mortals.

"4. All men are said to possess the disposition and strength necessary for the attainment of moral perfection, but the contrast with the actual state remains unexplained.

"5. There is wanting in Confucianism a decided and serious tone in its treatment of the doctrine of sin, for, with the exception of moral retribution in social life, it mentions no punishment for sin.

"6. Confucianism is generally devoid of a deeper insight into sin and evil.

"7. Confucianism finds it therefore impossible to explain death.

"8. Confucianism knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself.

"9. Prayer and its ethical power find no place in the system of Confucius.

"10. Though confidence is indeed frequently insisted upon, its presupposition, truthfulness in speaking, is never practically urged, but rather the reverse.

"11. Polygamy is presupposed and tolerated.

"12. Polytheism is sanctioned.

"13. Fortune-telling, choosing of days, omens, dreams, and other illusions are believed in.

"14. Ethics are confounded with external ceremonies, and a precise, despotic, political form.

"15. The position which Confucius assumed toward ancient institutions is a capricious one.

"16. The assertion that certain musical melodies influence the morals of the people is ridiculous.

"17. The influence of mere good example is exaggerated, and Confucius himself proves it most of all.

"18. In Confucianism the system of social life is tyranny. Women are slaves. Children have no rights in relation to their parents, while subjects are placed in the position of children with regard to their superiors.

"19. Filial piety is exaggerated into deification of parents.

"20. The net result of Confucius' system, as drawn by himself, is the worship of genius, that is, the deification of man.

"21. There is, with the exception of ancestral worship, which is void of any true ethical value, no clear conception of the dogma of immortality.

"22. All rewards are expected in this world, so that egotism is unconsciously fostered, and if not avarice at least ambition.

"23. The whole system of Confucianism offers no comfort to ordinary mortals, either in life or in death.

"24. The history of China shows that Confucianism is incapable of effecting for the people a new birth to a higher life and noble efforts, and Confucianism is now in practical life quite allied with Shamanistic and Buddhist ideas and practices."

Dr. B. C. Henry, in his work *The Cross and the Dragon*, says:

"Confucianism is mentioned as one of the three great sects prevailing in China, and its name, Yu-Kiao, is often translated 'The Religion of the Learned.' The system is not distinctively religious in the proper acceptance of the term, and furthermore is not confined to the educated classes. It 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. As to the religious sentiments of the sage himself no definite clue is given in his writings. While he appeals to heaven, and seems to admit the existence of a Power above that takes cognizance of human ac-

tions, he is significantly silent on all that pertains to death and the future. He confines himself to the region of the knowable, humanly speaking, and appears to have been an agnostic of the modern type. When one of his pupils asked him about death, and what followed, his evasive reply was, 'Imperfectly acquainted with life, what can we know of death?'

"The practical teachings of Confucianism are summed up in the five relations and the five virtues. The five relations enumerated are those existing between the prince and his minister, the father and son, the husband and wife, elder and younger brothers, and friends. The duties pertaining to each are elaborately set forth, and impressed with many amplifications. The five virtues are given as humanity, righteousness, propriety, knowledge, and fidelity. A briefer summary of these is sometimes given, namely, knowledge, humanity, and valor.

"Although, in its original form, it was to a great extent a worship of genius, yet in its present form Confucianism discourages genius and originality, and frowns upon all independent thought.

"Confucianism is not necessarily or wholly the enemy of Christianity. Many of its precepts are congenial to the principles of the Gospel; but certain phases, or rather accidents, of the original system have come to be prominent characteristics, in the line of which it has assumed a decidedly anti-Christian form.

"The chief of these is ancestral worship, which, handed down from the remote past, Confucius accepted, and gave directions for its performance. This system has developed to alarming proportions, and the name of the great sage is inseparably connected with it. It now forms one of the leading articles in the creed of the modern Confucianist, and places him at once in open antagonism to the Gospel. The reverence due to the sage himself has been carried to the extreme of worship, so that in every country seat, as well as every larger city, is found a temple to his honor, where his tablet is set up, with those of his seventy-two disciples on either side, and regular worship paid at stated periods. Each successful candidate in the examinations must repair to the temple of Confucius and offer worship and thanksgiving to the sage.

"There are in China 1,560 Confucian temples, in which the annual offerings of pigs,

sheep, deer, etc., amount to the number of 60,000, besides 27,000 pieces of silk presented. In every school, of whatever grade, his tablet is an important object, and each pupil, as he enters, must bow in worship to this prince of letters.

"The mass of Chinese *literati* are atheists, materialists, or, at best, agnostics. Wrapped in the mantle of their literary exclusiveness, they ridicule the worship of idols, even while going through the services as a matter of form. The lack of power in the system is shown in the fact that its most enthusiastic supporters are sunk in debasing practices, and that, with all its lofty precepts, it has not been able to lift the people into a state of practical purity of life, though it has, no doubt, kept them from sinking altogether into the mire of sensuality and pollution."

Taoism.

TAOISM takes its name from *Tao*, meaning "Reason," or "Truth," or "The Way." The seeds of Taoism are found in the ancient manual called *Tao-te-king*, its author being Laotze, a philosopher who was contemporary with Confucius. He was the royal librarian, and did not try to found a religious sect but taught a system of philosophy. This system has been greatly changed since it was taught by him. It has degenerated into a system of divinations, incantation, and demon worship.

"By its geomancy and necromancy, Taoism does more than any other religion in China to foster the spirit of superstition, and terror of ghosts and goblins; it encourages gambling, by constantly consulting the gods for good luck, by means of an appeal to chance. The finding of lucky days for all kinds of transactions, especially for marriages and funerals, is the most lucrative of priestly functions, as they are the most frequent for demanding money."

Dr. B. C. Henry says of Taoism: "In its original form it was a philosophical system of no mean pretension. Its ground principle was materialism; it proclaimed the eternity of matter, and, teaching the spontaneous origin of the world, shut out all divine agency for the creation of the universe. It professed to be in search of the pure and the true, and set forth in some instances noble conceptions of higher existence. But Taoism has been changed and

modified, passing through many grades of transformation until it is now the exponent of the grossest and most dangerous superstitions among the people.

"Taoism is now a system of idolatry. The images that fill its temples are usually smaller than those in Buddhist halls. They have their Trinity of the 'Three Pure Ones' occupying the most prominent place, and another group called the 'Three Rulers,' of Heaven, Earth, and Sea, said to have been three brothers, who, for their remarkable gifts, were raised to this dignity. Nearly all their gods are deified heroes or hermits who have attained immortality. Dragons play a prominent part in Chinese mythology, and so high are their conceptions of these creatures that their name is used to set forth the superiority and dignity of the emperor, who is seated on the dragon throne, and on the national flag, which is of imperial yellow, appears the dragon in blue, the protecting genius of the empire. Taoism has been a favorite with the rulers of China and its forms have been adopted in the state worship.

"Taoism is responsible for the gross superstitions and belief in malevolent spirits that prevail throughout the country. It has filled the air with fairies, spirits, 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's charms against malign influences. In case of an epidemic or any wide-spread 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.

"History presents but few contrasts more striking than that between ancient and modern Taoism. It is truly a descent from the sublime to the ridiculous; from the heights of speculative philosophy to puerile attempts to shut up imps in jars, or ward off disease by a fantastic charm on the door. It has done more to rivet the chains of superstition than any other system, while it appeals to the credulous side of man, substantiating every marvelous tale by a host of legends and traditions.

"Besides the distinctive deities of Taoism and Buddhism, there are many others worshipped, some of them the most widely popular. Taoism has taken most of them under its patronage. They are chiefly deified heroes, worshiped locally at first, and gradually becoming popular throughout the land. Of these Kwan-Kung, the god of war, is the most widely known. He was a celebrated character about the third century. He has been elevated from time to time, until he now holds the position of military patron to the whole empire. On account of his courage, ability, and power to overcome all opponents, he is set up as the patron deity of many shops and guilds, and is the deity chiefly worshiped by the Chinese in America.

"Toti, the earth god, and his wife are the most common objects of worship all over the land. Their little squat images, set in small shrines, are seen by the doorways, at the entrance to streets and villages, by the roadside, and in the hills. They preside over the ground, and must be propitiated to secure luck in any particular locality. They are the least in dignity, but their universality gives them prominence and secures constant worshipers.

"In shops the favorite deity is Tsoi-Shan, the god of wealth. Sometimes an image or picture is enshrined, but more frequently the name of the god is placed over the altar, the idea being that all benefits to be derived from the gods center in wealth, and the inscription on the little shrine at the doorway will be, 'May the earth god lead the god of wealth into the shop.'"

Buddhism.

BUDDHISM was founded in India by Shakyamuni Gautama Buddha who was born about 624 B. C. He gave the following ten commandments: 1. Do not take life. 2. Do not steal. 3. Do not commit adultery. 4. Do not lie. 5. Do not drink. 6. Do not slander priests and nuns. 7. Do not praise self. 8. Do not be stingy. 9. Do not get angry. 10. Do not abuse the three precious ones (Buddha, the Law, and the Church). Buddhism was introduced into China 61 A. D.

Salvation through meritorious actions and the doctrine of transmigration are the leading teachings of Buddhism. The wheel of the law turns in this world and the wheel of

transmigration in hades. In this wheel there are six ranks—insects, fish, birds, animals, poor men, and mandarins. It is not necessary to go in order through the six paths, but one may go from the highest to the lowest, and from the lowest to the highest.

Dr. H. C. Dubose, a missionary in China, says: "Buddhism teaches that there is a state of action and reaction between this world and hades, a system of rewards bestowed, and vengeance taken. A wicked man returns as a beast, but if the beast is killed his sins are atoned for and the account settled, and he may the next time be a man. The common saying is, If I am a hog and you a man, and you kill me, in the next life you will be a hog and I a man, and I will kill you.

"Metempsychosis is the faith of every man, woman, and child in China; all believe that they individually have in a previous existence been here upon this earth. They see many honest men poor, and the wicked rich, and they believe that happiness and misery in this life are the result of good or bad deeds in a previous existence. The greatest hope of a woman is that next time she may be a man; of a poor man that he may be born rich; of the wealthy that in a coming age they may be mandarins.

"Even the gods and goddesses are bound to the wheel of transmigration. As heaven offered no safe abode for men or gods, Buddha sought some estate which would be permanent and enduring; that estate is Nirvana, the doctrine of Buddha's old age when his experience was ripe. It is to get outside of the wheel of life and death, so entering Nirvana one escapes transmigration. It is the repose of the soul, a passionless condition of body and spirit, an absolute rest obtained by the absorption of the soul into itself. If the Chinese equivalents can be relied on, Nirvana means entire destruction.

"Buddhism as a religion consists not so much in the life of its founder and in its doctrinal tenets as it does in its temple worship which supplies the craving of the heart for a medium by which to express its reverence for the higher powers. The temples are crowded with idols and they are found everywhere. Some gods are of stone, others are of wood, clay, and bronze. There are images, pictures, and tablets. There are white gods, black gods, yellow gods, and red gods. The smallest are an inch in

height, and the tallest fifty feet. A god can be purchased for half a cent, and another will cost a thousand dollars. Some have mild and others hideous faces."

Dr. Joseph Eddins writing of Buddhism says: "It is maintained by appealing to mankind to pass their lives in the practice of devotional duties, and enjoins the daily worship of fictitious but powerful divinities. It utters a persistent protest against every form of worldliness. A devotional life in the service of Buddha is represented as infinitely superior to a life spent in social duties and in the pursuit of secular aims. Education in Buddhism embraces metaphysical teaching. It puts forward permanently the abstruse propositions of Hindu idealism which amuse and elevate in a certain way, but are without practical bearing on ordinary human interests."

Dr. J. Dyer Ball writes: "The Buddhism in China of the first few centuries of the Christian era was a vigorous immigrant, fresh and lusty with life and ready to attempt great things. A very different thing to the emasculated descendant that now occupies the land with its drones of priests who are ignorant, low, and immoral. The belief in the transmigration of souls; the desire for the merit of good works in charity bestowed on priests, and gifts to large monasteries, as well as the superstitious beliefs in charms and masses for the dead, faith in the worship of the Goddess of Mercy, and a trust in the efficacy of other gods—all these may be looked upon as the strong supports of Buddhism in China at the present time."

Blending of Chinese Religions.

No very clearly defined line separates the three great sects in China, but the religion of China is a medley of all three of them. "Confucianism has provided the moral basis on which the national character of the Chinese rests, and Buddhism and Taoism have supplied the supernatural elements wanting in that system. All three of them had their beginning, or, better, organization, about the same time, Confucius, Laotsze, and Buddha being contemporary with each other in the sixth century before Christ.

Dr. Arthur H. Smith writes: "Any Chinese who wants the services of a Buddhist priest, and who can afford to pay for them, will hire the priest, and thus be a 'Buddhist.'

If he wants a Taoist priest, he will in like manner call him, and this makes him a 'Taoist.' It is of no consequence to the Chinese which of the two he employs, and he will not improbably call them both at once, and thus be a Buddhist and a Taoist. Thus the same individual is at once a Confucianist, a Buddhist, and a Taoist, with no sense of incongruity. Buddhism swallowed Taoism, Taoism swallowed Confucianism, but at last the latter swallowed both Buddhism and Taoism together, and thus the three religions are one.

"In the 'Halls of the Three Religions' the images of Confucius, of Buddha, and of Laotsze are displayed in close harmony. The post of honor is in the center, and this we should expect to be conceded to Confucius, or if not to him, then to Laotsze, but in nearly all cases it has been settled in favor of Buddha, albeit a foreigner.

"Another significant result of the union of all beliefs in China is the debasement of man's moral nature to the lowest level found in any of the creeds. All the lofty maxims of Confucianism have been wholly ineffective in guarding the Confucianists from fear of the goblins and devils which figure so largely in Taoism."

Dr. W. A. P. Martin writes: "The state religion of China is not Confucianism, though founded on it. To the worship of heaven it adds the worship of nature in its chief material forms, such as the earth, sun, moon, and stars, mountains, and rivers. To the cultus of ancestors it not only adds that of heroes, but expands itself so as to take in many of the divinities of Taoism and Buddhism, thus forming a compound of the three religions. Logically the three are irreconcilable, the Taoist being materialism, the Buddhist idealism, and the Confucian essentially ethical. Yet the people, like the state, make of them a unity by swallowing portions of each. In ordinary their lives are regulated by Confucian forms, in sickness they call in Taoist priests to exorcise evil spirits, and at funerals they have Buddhist priests to say masses for the repose of the soul."

Dr. James Johnston says: "A large number of the Chinese worship impartially according to the rites of Buddhism and Taoism, or, if they can afford the expense, they seek the benefit of the services of both. Indeed, at all great functions, it is the common practice to perform the appropriate ceremo-

nies of all the three religions of China. The ceremonial of Confucianism is too scanty and colorless for a sensuous and ignorant people; they crave for some more outward and sensational forms than are provided by the state religion, which has neither priests nor prayers for the people; so they call in the priests of Buddha, and, if they can afford it, the Taoist priests, and between them, by means of crackers, music, and gay vestments,

they give them sound and show enough for their money. This practice of calling in one religious service after another, or all at once, is a painful proof of the unsatisfactoriness of each and of all for the real wants of the poor worshiper; they tell of an unsatisfied craving of the soul, a thirst and hunger of the empty, aching heart, which the old religions of China, and the borrowed religion from India cannot fill."

THE LANGUAGE AND LITERATURE OF CHINA.

CHINESE writers declare that Ts'ang Hieh, a minister of the emperor Hwang-te, invented writing about 2650 B. C. As the Chinese colonies separated themselves more and more from the headquarters of their race, dialects sprung up which materially modified the language. In the seventh century B. C. an attempt was made to adopt a uniform system of writing, but it was not successful.

The characters in the language are numerous, numbering, it is said, 50,000, but the sounds they represent are comparatively few. "The various dialects differ in the number of vocables they possess; but the richest, that of Canton, contains only about seven hundred sounds. It follows, therefore, that frequently a number of objects and ideas are expressed by the voice by the same sound, though when written on paper they are each represented by a distinct and appropriate character. The confusion with which such a system is fraught is mitigated somewhat by the constant use in conversation of double words, in some cases bearing the same, or nearly the same, meaning, and in others, being made up, when the word used expresses a noun substantive, by combination with a classifying word pointing generally to the leading characteristic of the object."

Dr. J. Dyer Ball says that the language of China may be divided as follows:

"1. The ancient style in which the classics are written: sententious, concise, vague, and often unintelligible without explanation.

"2. The literary style: more diffuse, and consequently more intelligible. It is poetry written as prose. The essays written by candidates at the literary examinations are composed in this style.

"3. The business style which is plain enough to be intelligible. It is prose with

but little of the poetry element. It is in general use for commercial purposes, legal documents, official and business correspondence, while governmental, statistical, and legal works are written in it.

"4. The colloquial or the spoken languages. They differ in different parts of the country, and are divided into numerous dialects. A knowledge of Chinese, as spoken, only places one on the threshold of learning to read Chinese books. The difference between the colloquial and the book style may be likened to the difference between a common English book and some highly scientific or technical work, so bristling with scientific terms, or technical expressions, or mathematical formulæ that it would be incomprehensible, except to one who had been educated for years, and had made such a subject a speciality."

Dr. W. A. P. Martin writing of the language of China says: "The spoken language of China is divided into a babel of dialects; those of the north and west forming one group, based on the Mandarin or court dialect; while those of the southeast differ as widely as do the languages of southwestern Europe. As French and Spanish took shape under the influence of the original speech of Celt and Vandal, so these dialects point back to aboriginal tribes absorbed by the more civilized Chinese. This conjecture is borne out by the fact of a marked difference in physiognomy, for example, between the high cheek bones at Foochow and the oval faces seen at Ningpo. One or two words may suffice to show the extent of these dialectic variations. Man is in Peking *jin*; in Shantung, *yin*; at Shanghai, *nieng*; at Ningpo, *ning*; at Foochow, *long*; at Canton, *yan*. Tide is in Peking, *ch'ao*; at Shanghai, *dzaw*; at Ningpo, *dziao*; at Swatow, *tie*."

The Chinese classics are comprised chiefly of nine books, and these form the basis of Chinese literature. Dr. W. A. P. Martin writes of these as follows:

"Five of the books relate to pre-Confucian times, that is, prior to the sixth century B. C. Four contain the personal teachings of Confucius and his disciples. They recognize, under the names of *Shangte* and *Tiep*, a supreme power, who presides over the destinies of men and dispenses rewards and punishments; but they do not inculcate the worship of that august being. He is consequently forgotten by the people, and his place is usurped by idols. Yet so pure are the moral teachings of these ancient writings that no nation, with one exception, ever received from antiquity a more precious heritage. There is nothing in them to offend the most delicate sense of propriety.

"1. The 'Book of History' consists of fragments treating of the first three dynasties; and, prior to the first (B. C. 2000), of a golden age, in which the throne was not strictly hereditary, but the prize of merit—good kings passing over their own offspring to adopt worthier successors.

"2. The 'Book of Changes,' supposed to date from 2800 B. C., is esteemed an abyss of wisdom so profound that no foreigner (and, some would add, no Chinese) can hope to understand it. Without professing to understand it, I have no hesitation in saying that, under the guise of science, it is an absurd system of divination, and that it has done more than any other book to impose on the Chinese mind the fetters of obstructive superstition. It is to-day the text-book of fortune tellers of every description, as it was four thousand years ago.

"3. The 'Book of Odes' is an anthology of primitive poetry, which had its origin from 600 to 1100 B. C. Invaluable as a picture of life and manners, there is little in it to suggest the fire and fancy of the Greek muse, and nothing resembling the sublime poetry of the Hebrews. Confucius said to his son 'You should read the "Book of Odes" and you will learn the names of many birds, beasts, and vegetables.'

"4. The 'Annals of Lu,' was compiled by Confucius and charmingly amplified by his disciple Tso. This work is the recognized model for historic composition.

"5. The 'Book of Rites' is a collection of court etiquette, social usages, and religious ritual, which has had a great influence in

molding the manners of the Chinese people. It has made them the most ceremonious nation on earth.

"6. The 'Analects,' or Sayings of Confucius, which form the most important part of the book, are so wise and good that many of them have passed into the current language in the form of proverbs. The sage's most remarkable utterance is a negative statement of the golden rule.

"7. The 'Great Study' contains instructions for rulers how to accomplish the 'renovation of their people.' They are taught to begin by 'renewing themselves' after the example of a good emperor who inscribed on his wash basin the words, 'Daily renew thyself.' With such precepts and examples, is it not strange that social regeneration is the last thing desired by the Chinese?

"8. The 'Just Mean,' is a theory of virtue, as the mean between extremes of excess and defect—eloquently set forth by the sage's grandson, for whom the sage himself serves as a perfect model.

"9. The 'Discourses of Mencius' are teachings of the St. Paul of the Confucian school, who, born a hundred and eighty years later than Confucius, revived his doctrines and gave them currency. He preached the principles of his master with the zeal of an apostle, and rebuked vice in high places with the courage of a Hebrew prophet.

"Building on this fair foundation, the Chinese have, in the course of twenty-three centuries erected a magnificent structure. Its leading sections are:

"1. Histories vast in extent and containing an unparalleled wealth of recorded facts. India has nothing to compare with them.

"2. Philosophers, acute, and daring in speculation, but by no means scientific in method.

"3. Poets, nearly all of the lyric order, some of whom may challenge comparison with those of Greece or Rome.

"4. Novelists, who developed the modern novel a thousand years before its appearance in our horizon."

THE system of Chinese education has many defects, but Dr. H. H. Lowry, of Peking University, affirms that "it has produced a race with intellectual abilities of a very high order." Adopting Western education, their advance would be very great. But this would bring great peril unless closely associated with Christianity.

PATIIETIC PHASES OF THE PRESENT BOXER TROUBLES.

BY PROF. ISAAC TAYLOR HEADLAND.

RECENT letters received from Peking give us faint indications of what the conditions were there at the beginning of the present troubles. A letter from Miss Jennie Evans, from Tung Chou, told how the members of the mission there spent a good part of the night in prayer, a large part of their solicitude being for the Chinese Christians. Only those who have seen their large college building, equipped with reading room and library, chemical laboratory and apparatus for all kinds of experiments, with a hundred or more bright, intelligent students, can appreciate what she meant.

Add to that their theological school, and their growing country work, together with their medical work and their numerous Christian families in Tung Chou, and our conception becomes more clear; but when we realize that a part of the members of the mission are shut up in the city and another part about one mile outside of the wall, and that both in the city and out there are families of little children, the fate of whom even to the present time we know nothing, their solicitude becomes ours, and we wish we could go over and help them.

A second letter came from Mrs. Inglis, telling us how the Boxers were drilling in the city of Peking, and that the government was doing nothing to prevent it, and they were innocently going on with their work not knowing what a volcano they were working on.

Still another letter came from Mrs. Reid, in which she told how they sat up all one night, their babe in their arms, and a cart in waiting, ready to flee if the angry mob began to gather in their vicinity; and in another letter, which came from another party, we were told that Miss Douw's mission spent the night in the same way. This lady has given up all the pleasures of living in the home land, among her friends, with the comforts which that implies, and with her own private fortune supports herself, her work, and three or four assistants, together with her native workers.

Again word came from Mrs. C. H. Fenn, in the same mission with Mrs. Inglis, telling us of practically the same condition, and that she and the children were not willing to leave the hot, dirty city for the summer until her husband could go with them. She

told us also that Mrs. Katharine Lowry was to come over from the Methodist mission to spend a few days with her.

And in a letter from Mrs. Lowry herself we learned that her husband was away from the city and was not expected home for a month, and we learned further that, when the trouble came, the young wife was shut up in the city while her husband was shut out in Tientsin.

In a letter from Mrs. King we learned that she had gone with Mrs. George Lowry to spend the summer at Tsunhua, neither of them were well, and some of their children were also ill. Both of their husbands were left in Peking. And by telegram later we learned that when they were compelled to leave Tsunhua Mrs. Lowry had taken her three children to Nagasaki, and Mrs. King to Chefoo, and in her letter Mrs. King said, "You may be thankful that your family are all together, and that thus you may live or die."

These are a few glimpses we have had at Peking at the time of the beginning of the trouble. What has happened since we cannot tell. We know that many native Christians have been massacred, but we trust that the foreign workers are still safe. Whether, however, so many of them could live cooped up in the British Legation during these hot summer months, when it is almost impossible to exist when one has a comfortable house outside the city, it is impossible to say.

Sarnia, Can., July 27, 1900.

REV. GEORGE R. DAVIS wrote from Peking June 12: "All of our churches south of here have been wiped out—up to the very city gates. Every few hours some one turns up with the story of the destruction of their homes and families. We are hoping for the best, but are prepared for the worst. Some of us have been out here a long time. My wife and the Master has no further use for us. If so, in my case, then a long, loving farewell to all my friends in this and the home land. Asbury Church has been changed into a fort, difficult to take by direct assault. The situation is very much strained. We hear of changes in the Foreign Office which would be no good to us. We can stand off mobs of thieves or Boxers, but not the Chinese soldiers if they are turned loose on us. The heat is intense. I am not troubled, knowing we are in God's hands, though surrounded by treacherous men, high and low."

PROTESTANT MISSIONS IN CHINA.

CHRISTIANITY was early introduced into China. Tradition gives to St. Thomas the honor of having first preached the Gospel to the Chinese. Nestorian missionaries arrived as early as 505 A. D., and in the following century went to the capital. A tablet was found at Singanfu, in the province of Shensi, in the year 1625. It was 10 feet long and 6 feet broad, having on the upper part a large cross engraved. After some remarks on the facts connected with Christianity it gives the following facts:

In A. D. 635, during the reign of the second emperor of the Tang dynasty, Olopun, after a long journey, arrived at the capital, and was received with honor by the emperor. With self-denying zeal he came on his difficult and dangerous journey. In the ninth year of the emperor he reached the city and was conducted to the palace. The emperor found that Olopun was thoroughly acquainted with truth and uprightness, and gave him a special command to make it widely known. Under the reign of Taitsung and his successors, Olopun and his fellow-laborers were prospered in their work. Under Kautsung, A. D. 678, the illustrious religion spread itself in every direction and temples rose in a hundred cities.

These Nestorian Christians were afterward cruelly persecuted and many were killed.

When Marco Polo traveled in China, A. D. 1280, he found there Christians of the Nestorian creed but of no other Christian faith. The Roman Catholics made special efforts to introduce their faith in the thirteenth, seventeenth, and eighteenth centuries, and have had a large number of adherents, though often persecuted. Over one million native converts were reported about ten years ago.

Rev. Robert Morrison, D.D., the first Protestant missionary to China, was born in Scotland in 1782, was appointed a missionary to China under the direction of the London Missionary Society in 1807. He sailed in January, 1808, for China *via* America. He remained in the United States twenty days, and received letters of introduction to Mr. Carrington, American consul at Canton. He landed at Macao, a few miles below Canton, on September 4, but was soon ordered away by the Portuguese governor of the colony, through the jealousy of the Roman Catholics.

He then went to Canton, where his letter to Mr. Carrington gave him some assistance. He there adopted the Chinese costume, and

studied the language day and night. In 1809 he received the appointment of translator and interpreter to the East India Company, as assistant to Sir George Staunton, which position he held until his death, twenty-five years later. His time was largely engrossed in his translations and in his services as interpreter for the East India Company, but he found time, to some extent, to preach the Gospel to the Chinese. His literary labors were very important. He constructed a Chinese grammar, prepared a dictionary of the Chinese language, and a version of the New Testament, and, aided by Rev. William Milne, who arrived in 1813, a version of the Old Testament, and these have been of great value to mission work.

Only representatives of the London Missionary Society were working for the Chinese during the twenty years following 1807, and the ordained missionaries were Robert Morrison, William Milne, W. H. Medhurst, John Slater, John Ince, Samuel Milton, Robert Fleming, James Humphreys, Daniel Collu, Samuel Kidd, John Smith, Jacob Tomlin, and Samuel Dyer. These labored at Canton, Malacca, Batavia, and Singapore, and some of them remained but one year.

When the treaty was made in 1842, opening five Chinese cities to mission effort, 60 male missionaries, most of them married, had labored on the borders of China in study and preaching and preparation for the time when they might have better access to the people. Among these were Rev. David Abeel and S. Wells William, LL.D., of the American Board, and Rev. William Dean, of the American Baptist Board, noted for their long and faithful labors.

In August, 1842, a treaty between China and Great Britain ceded Hong Kong and opened the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them for trade and mission work, and missions were soon established in all of these cities.

In 1860 ten new ports were opened, and in 1861 a treaty made between China and the United States contained the following provision:

The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do

good and to do no harm to any one, they will have others do to them. Hereafter, no one will openly oppress and teach these districts and will be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Christian convert, who, according to these terms, peacefully teaches and practices the principles of Christianity, shall in no case be interfered with or molested.

A treaty with England contained similar privileges, and the edicts of the Chinese government since issued have been in harmony with the treaty. Missaries and native Christians have since suffered persecution and death, and mission property has been destroyed, but the government has shown a disposition to be true to its pledges.

Dr. Morrison baptized the first Protestant convert in 1814. In 1842 there were 10,000 converts. These had increased in 1870 to

350,000. In 1875 there were reported 2,000. In 1879 there were 13,005. In 1886 these had grown to 26,000. The growth since then has been very rapid, the number reported at the close of 1893 being 80,882, with some missions not reporting for a later year than 1896. It was believed that in May, 1900, the communicants numbered 100,000, and many of these during June and July of this year have received the martyr's crown.

About one half of all the converts were connected with the American Missions, and about one fourth belonged to the Methodist Episcopal Church. There were about 2,500 foreign missionaries, male and female, but during the riots and war of the past two months several of the missionaries have been murdered, and many have been obliged to seek safety in the coast cities and in Japan.

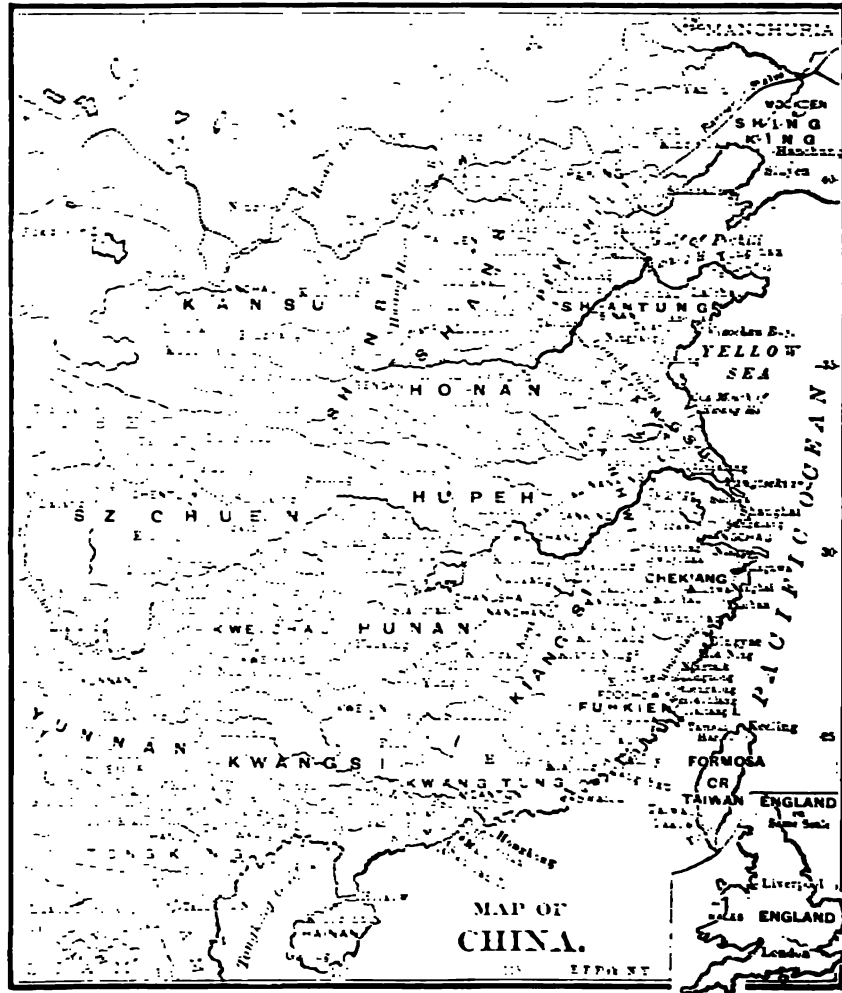


Table of China Protestant Missions in 1898.

NAME OF SOCIETY.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of those who are Male Physicians.	Number of those who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Outstations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board	1830	36	11	42	23	12	4	112	329	15	116	3,740	122	2,276	19	686
2 American Baptist Missionary Union	1834	24	7	32	15	5	1	78	135	14	77	2,238	34	573	1	8
3 Protestant Episcopal Board	1835	14	3	16	4	3	...	31	97	5	45	1,134	54	1,239	1	337
4 Presbyterian Board (North)	1838	58	18	68	40	16	9	184	527	19	304	8,317	201	2,490	11	685
5 Reformed Church in America	1842	5	...	4	8	1	...	17	45	3	38	1,304	15	264	8	265
6 Methodist Episcopal Church	1847	41	9	48	54	12	12	152	695	15	180	20,326	474	6,623	22	1,206
7 Seventh-Day Baptist	1847	1	...	1	2	...	1	4	5	1	1	55	2	58	2	32
8 Southern Baptist Convention	1847	15	...	15	10	2	...	40	43	10	50	1,499	31	816	...	...
9 Methodist Episcopal Church, South	1848	13	1	12	18	2	2	44	62	6	18	751	58	1,310	6	352
10 Presbyterian Church (South)	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	...
11 Woman's Union Missionary Society	1869	...	...	18	...	5	1	18	...	1	...	...	6	...	1	...
12 Presbyterian Church, Canada	1871	9	2	5	2	2	1	18	13	2	4	9	...	...	...	...
13 American Bible Society	1876	1	5	...	...	...	...	6	87	4	...	...	...	...	...	...
14 Foreign Christian Missionary Soc'y	1886	9	2	10	3	1	2	24	8	5	6	204	7	113	2	48
15 Christian and Missionary Alliance	1888	5	53	28	35	1	...	121	...	34	1	...	...	...	...	...
16 United Brethren in Christ	1889	3	3	1	3	1	2	10	18	1	1	19	4	148	...	...
17 Swedish-American Mission †	1890	3	...	2	...	...	...	5	...	1	...	...	...	...	...	...
18 American Friends' Board	1891	1	...	6	...	...	...	6	7	1	2	50	6	1.0	...	...
19 Methodist Church of Canada	1891	6	...	...	3	...	...	6	...	2	...	10	...	...	...	...
20 Gospel Baptist Mission †	1892	8	...	3	1	...	...	12	...	...	...	...	...	...	...	...
21 Y. M. C. A. in Foreign Lands	1895	...	3	3	...	...	...	6	...	3	...	...	...	...	...	...
22 Reformed Presbyterians	1896	2	...	2	...	...	...	4	...	1	...	...	...	...	...	...
23 Cumberland Presbyterians	1897	1	1	1	...	1	...	3	...	1	...	...	...	...	...	...
Totals of American Societies.....		276	126	310	256	68	43	967	2,124	155	849	40,027	1,032	16,310	74	3,819
24 London Missionary Society	1807	45	3	36	24	12	3	108	291	16	140	7,097	117	2,530	...	...
25 British Bible Society	1836	4	11	12	...	...	...	27	270	10	...	...	...	...	...	...
26 Female Education Society	1837	...	...	6	...	...	...	6	16	2	8	...	17	400	...	...
27 Church Missionary Society	1845	40	23	43	60	12	...	166	510	26	8	4,911	250	3,823	6	62
28 English Presbyterians	1847	12	6	12	18	7	1	48	112	7	122	3,790	1	174	5	44
29 Wesleyan Missionary Society †	1852	...	13	...	3	1	...	30	129	18	37	...	31	896	4	...
30 Baptist Missionary Society	1859	20	...	18	7	1	...	51	188	6	287	4,088	...	1,128	...	...
31 Methodist New Connection	1860	7	...	7	...	...	...	14	92	6	94	2,125	37	489	2	41
32 Scotch United Presbyterian	1862	10	4	12	10	5	4	36	138	4	63	5,183	55	652	...	...
33 Scotch Bible Society	1863	1	8	7	...	...	...	16	170	6	...	...	...	...	...	...
34 Soc'y for Propagation of the Gospel	1863	8	4	...	5	...	1	17	7	6	...	400	14	...	...	...
35 Methodist Free Church †	1864	4	...	...	3	2	...	9	63	2	49	936	5	77	1	18
36 Irish Presbyterians	1867	8	4	7	4	4	1	23	105	7	49	911	11	127	...	...
37 Church of Scotland	1878	2	1	3	3	1	...	9	12	1	3	110	3	150	...	...
38 Zenana Missionary Society	1884	...	...	37	...	1	37	25	11	...	...	...	2	...	...	...
39 Bible Christians †	1885	7	...	4	3	1	...	14	4	3	2	28	2	70	...	...
40 Friends' Foreign Missionary Ass'n	1886	...	6	5	3	...	...	14	7	2	3	5	2	162	...	...
Totals of British Societies.....		174	85	166	183	50	12	625	2,159	133	866	29,644	547	10,678	18	165
41 Basel Missionary Society	1847	21	2	13	...	1	...	36	127	13	49	3,000	47	1,121	2	55
42 Rhensish Missionary Society	1847	9	2	6	2	2	...	19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society ‡	1856	...	1	1	4	...	...	6	...	1	...	...	...	...	...	...
44 Berlin Missionary Society †	1882	4	2	...	...	...	...	6	50	5	29	479	18	270	5	81
45 Gen. Evan. Prot. Miss. Ass'n †	1885	3	...	...	...	...	...	3	...	1	...	...	...	...	...	...
46 Swedish Mission †	1887	1	8	6	14	2	...	29	14	4	...	60	4	...	...	...
47 Congregational Church of Sweden †	1890	8	...	1	4	...	...	13	...	2	...	9	3	82	...	...
48 German China Alliance †	1891	...	9	2	5	...	...	16	4	6	3	45	...	...	...	...
49 Norwegian Lutheran	1891	1	4	1	2	...	...	8	...	3	2	25	3	...	...	...
50 Danish Missionary Society	1892	5	...	2	2	...	...	9	...	3	...	4	...	...	...	...
Totals of Continental Societies.....		52	28	32	33	5	...	145	205	43	91	3,997	79	1,539	9	144
51 China Inland Mission	1865	30	296	176	274	16	1	776	605	149	169	7,147	114	1,589	3	137
52 Chinese Blind Mission §	1887	1	...	1	...	...	...	2	...	1	...	...	...	...	1	20
53 Diffusion of Christian Knowledge	1887	1	...	1	...	...	...	2	...	1	...	...	...	...	...	...
54 International Institute	1897	1	1	1	...	...	...	3	...	1	...	...	...	...	...	...
Totals of International Societies...		33	297	179	274	16	1	783	605	152	169	7,147	114	1,589	4	157
Net totals of all Societies.....		527	519	675	724	136	56	2,461	5,071	470	1,969	80,682	1,766	30,046	105	4,285

* Totals correct, though not fully explained. † These societies associated with China Inland Mission. ‡ Statistics from *China Mission Handbook*, 1895. § Dean Yahl's *Missions to the Heathen*, 1897. ¶ Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.—*Missionary Herald*.

METHODIST EPISCOPAL MISSIONS IN CHINA.

At the twenty-seventh anniversary of the Missionary Society of the Methodist Episcopal Church held in New York city May 18, 1846, speeches were made in favor of establishing a Mission in China, and pledges toward the support were given. The General Missionary Committee two days afterward decided in favor of the Mission and appropriated \$3,000 for the traveling expenses and support for one year of two missionaries for China. The first missionaries appointed were Rev. Judson Dwight Collins and Rev. Moses C. White and wife, who sailed from Boston April 15, 1847. They arrived at Foochow, China, September 6, 1847.

They settled in the suburbs of Foochow, on Middle Island, in the River Min, and devoted themselves to the study of the language and the distribution of tracts and portions of the Scriptures. They also opened schools. They were reinforced in 1848 by Rev. Henry Hickok and wife, and Rev. Robert S. Maclay, and these were followed in 1850 by Miss Henrietta Sperry; in 1851 by Rev. Isaac W. Wiley and wife, Rev. James Colder and wife, and Miss M. Seely; in 1855 by Rev. Erastus Wentworth and wife, Rev. Otis Gibson and wife. Mrs. White died in 1848, Mrs. Wiley died in 1853, Mrs. Wentworth died in 1855. Miss Sperry married Rev. R. S. Maclay in 1850, and Miss Seely married Rev. M. C. White in 1851. Mr. and Mrs. Hickok returned after a service of one year. Mr. Collins returned in 1851 and died the following year. Dr. White and wife, Dr. Wiley and Mr. Colder and wife returned in 1854. The only missionaries left at the close of ten years were Rev. R. S. Maclay and wife, Rev. E. Wentworth, and Rev. Otis Gibson and wife.

During the ten years there had been no baptisms, though there had been much of earnest and faithful effort.

On Sunday, July 14, 1857, there was the first baptism. The convert was named Ting Ang, a tradesman, and he was baptized by Mr. Maclay. On October 18 following, his wife and two of his children were baptized. During the year there were thirteen adults and three infants baptized.

The first church was erected in 1855 and dedicated on August 3. The title carved over the door was *Ching Sing Tong*, meaning Church of the True God. The following

year another church known as *Tienang*. — "Heavenly Rest" was erected; the Chinese part dedicated October 18, 1856, and the English dedicated December 28, 1856.

During the second decade, 1857-1867, reinforcements were, in 1859, Rev. S. L. Baldwin and wife, Miss Beulah Woolston, Miss Sarah H. Woolston, Miss Phebe E. Pott, Rev. C. R. Martin and wife; in 1861, Rev. Nathan Sites and wife, Rev. S. L. Binckley and wife; in 1862, Mrs. Ettie E. Baldwin, Rev. Virgil C. Hart and wife, Rev. L. Wheeler and wife, Rev. E. S. Todd and wife, Rev. H. H. Lowry and wife. Mrs. Nettie Baldwin died in 1861. Rev. C. R. Martin died in 1864, other missionaries returned home, and in 1867 the missionary force consisted of Dr. R. S. Maclay and wife, Rev. S. L. Baldwin and wife, Miss Beulah Woolston, Miss Sarah H. Woolston, Rev. Nathan Sites and wife, Rev. V. C. Hart and wife, Rev. E. S. Todd and wife, Rev. H. H. Lowry and wife.

In 1859 a female school was opened. A building was soon erected, and the school met with considerable success under the management of the Misses Woolston. It has continued under various names until the present.

The first Annual Meeting of the Mission was held in 1862. The statistics reported a total native membership of 87, and 11 Chinese helpers. During the previous year there had been 20 adults and 12 infants baptized. Additions were made each year following, but the year closing the decade, 1867, was the best. It was a revival year. "The native helpers were never more energetic or evangelistic, and the full force of zealous missionaries gave to the work with the divine blessing a grand impulse. The harvest was seen in 551 members reported in other advances of the Mission."

In 1867 mission work was commenced in the city of Kiukiang, which has since developed into the Central China Mission, and in 1869 work was commenced in Peking, which has grown into the North China Conference.

In 1869 Bishop Kingsley divided the work in China into three Missions. Dr. R. S. Maclay was appointed Superintendent of the Foochow Mission; Rev. V. C. Hart, Superintendent of the Central China Mission, with headquarters at Kiukiang; Rev. L. N.

Wheeler, Superintendent of the North China Mission, with headquarters at Peking. Seven of the native helpers were ordained deacons and four of the same persons elders. These were the first ordinations of natives in the Mission.

In 1877 the Foochow Mission was organized into an Annual Conference. Bishop Wiley who presided, wrote as follows:

There was nothing that so impressed me with the reality, strength, and permanence of our work here as the men whom it has pleased God to give us as native preachers. There are now 30 of them in the Conference. At the head stands the five presiding elders, staid, thoughtful, pious, experienced men. Behind these are the five newly-made elders, younger men, yet fine looking, educated, in the Chinese sense; pious, earnest, devoted to their work. Behind these again are the five deacons, another class, which will be fully qualified by a few years of experience to come forward to leadership. Then behind these are 15 probationers, all having had experience in preaching and all promising men; and then, behind these, I see a class of bright, pious, hopeful young men, students in our theological school, who are hastening to take their places in this young Conference; and then, outside of all these, about thirty or forty local preachers of fair ability, whom we are using as supplies.

The West China Mission was commenced in 1881 with Chungking as its central station.

The Hinghua Mission was a part of the Foochow Mission until 1896, when it was organized as the Hinghua Mission Conference.

There are now in China the Foochow Conference, Hinghua Mission Conference, North China Conference, Central China Mission, and the West China Mission. These reported in 1899:

Foreign male missionaries.....	53
Wives of missionaries.....	47
Unmarried lady missionaries.....	4
Missionaries of Woman's Foreign Missionary Society.....	60
Native ordained preachers.....	137
Native unordained preachers.....	162
Native teachers.....	75
Local preachers and other helpers.....	483
Members.....	12,183
Probationers.....	12,750
Theological schools.....	2
Theological students.....	32
High schools and colleges.....	22
Pupils in high schools, etc.....	710
Other day schools.....	349
Scholars in day schools.....	6,827
Sunday schools.....	362
Sunday school scholars.....	14,421
Churches and chapels.....	227

Estimated value of churches, etc.....	\$155,639
Parsonages or homes.....	84
Estimated value of parsonages, etc.....	\$154,830
Estimated value of hospitals, orphanages, schools, etc.....	\$152,965
Total value of Mission property.....	\$462,734

In 1899:

Adults baptized.....	2,322
Children baptized.....	1,426
Collected for Missionary Society.....	\$1,143
Collected for other benevolent societies.....	\$463
Collected for self-support.....	\$6,826
Collected for church building.....	\$8,532
Collected for other local purposes.....	\$3,291

From the last Annual Report the following brief extracts are made from reports of presiding elders and superintendents.

FOOCHOW CONFERENCE.

Foochow District.—"There has been a steady growth in spiritual life among preachers and members." "More and more the people are seeking the old paths and praying for the fullness of the Spirit that they may live and witness for Christ." "On several charges there has been a decided advance in self-support and benevolence." "The day schools have prospered." "The Anglo-Chinese College takes rank among the forces at work for the overthrow of superstition and conservatism and the inauguration of a new era." "Our publishing work still enlarges and spreads its Christianizing influence among all classes. There is an increasing demand for our books even among the unsaved." "The work of the Woman's Foreign Missionary Society was never in a more prosperous condition."

Mingchiang District.—"There has been an advance in all the collections and in members." "Seventy women have been baptized and received into the Church, being twice as many as last year." "During the trials and hard times the preachers have not complained, but all have been faithful and diligent."

Hokchiang and Haitang Districts.—"During the past year the condition of affairs on these districts has shown some improvement, especially as regards the spiritual status of our members." "Special help has made it possible to carry on all departments of our Mission work."

HINGHUA.

"The Boys' Boarding School has made the most advance of our educational work. Western science has been introduced, industrial work established, and a very marked improvement is noticed in the character and conduct of the boys." The advance in the cost of living, without corresponding increase of salaries, has put great hardship upon many of our native workers." "The falling off in the contributions to the Home Missionary Society is slight, notwithstanding the hard times in general and the great typhoon." "The losses by death among our members by the bubonic plague has been very heavy."

"We have had the most serious cases of persecution we have ever experienced, and protection seems impossible. We get as good, or better, protection than the heathen people in their troubles, but that is very little." "The work of the year has been chiefly one of internal growth and cultivation. With our present limited force of workers, and with our old methods, we cannot do much more than hold our own in numbers." "We report a decrease of 63 members and 90 probationers. There has been a wholesome weeding out of unworthy members, and the tone of the church is distinctly improved."

"We are employing enough preachers to shepherd double the number of members if they could read their Bibles and other Christian books. We have been making strenuous efforts this year to convince preachers and people of this fact, and have made considerable progress in introducing the Romanized method of reading. Recently we have begun working a new method that bids fair to do much in this line. A good brother in America has been sending us money to help build chapels. This money we have arranged to use in the places where the people need a church and are able to read the Romanized, a small sum being allowed for the church building for each member who passes a creditable examination in reading. In several places the people have gone to work eagerly to learn. A reading church will become a spiritual church."

CENTRAL CHINA.

"This year has been one of expansion, and we have been obliged to establish a new central station at Nanchang. Two or three other large cities will soon demand our presence, as the work is growing around them." "We point with considerable satisfaction to the increased interest in self-perpetuating power among our churches." "There is imperative need of more woman's work." "The educational branch of our work has been maintained in its usual vigor. The Biblical School has been transferred from Nanking to Kiukiang." "The increasing interest in the medical department of our work has made itself felt to such an extent that a fourth hospital, according to the most modern plans, is being built. It is located at Kiukiang and situated on a high and healthy spot."

"The attendance upon Nanking University has not been as great during the past year as during 1898. The reduction in numbers is largely due to the empress dowager's *coup d'état*, although the stricter requirements of the school are also partly responsible for the decrease, but the quality of our students has been improved. There has not been a large number of conversions among the students, yet the religious work has been of a very satisfactory nature. The pupils have grown in the knowledge of the Scriptures, and among the Christian boys there has been a very decided quickening of the spiritual life. The graduating class of the present year consisted of four excellent young men, all of whom have been retained as teachers in the academy. At the commencement of the new year a large

number will be advanced from the academy into the college."

"On the Nanchang District it has been a year of building and repairing chapels and parsonages. No district in the Mission is in better shape for carrying on evangelistic work or has better homes for its preachers, and all this accomplished, as far as native parsonages are concerned, without the aid of the Missionary Society. The chapels have also practically been built by the native Christians. We have no preachers supported by selling patent medicines, idols, or little shoes. We take public collections in all our congregations every Sunday, and monthly subscriptions from every member. In point of liberality these native Christians have nothing to lose alongside of the best on earth. We have work in twelve counties having a population of 7,000,000, with 36 preaching places, which could be doubled in twelve months if we could only supply preachers. A fine brick church and parsonage have been built in Nanchang. The church is an ornament to the city and will accommodate five hundred people. We have this year licensed four young men of great promise. The list of probationers has been largely increased. In 1896 we had 35 members and 111 probationers, with no contributions and no property. In 1899 we have 402 members and 1,662 probationers, with contributions for all purposes amounting to \$6,358, and property valued at \$15,000."

NORTH CHINA.

Peking District.—"All classes of people have been greatly disturbed because of political conditions, and our congregations have fallen off. The only marked prosperity on the district have been in connection with the Asbury and Feng-chen chapels in Peking. The school work in Peking is in a flourishing condition. In Peking University there is an increasing number of students from well-to-do and official families who are able to pay their own way. There are 150 students, including 12 in the theological department and 4 in the College of Medicine. The greatest need to-day in Peking is a suitable place for the hospital and dispensary work in the northern city."

Tientsin District.—"We are now in new and commodious buildings about the center of the city of Chinghsien, with crowds of people all around to whom we may preach the Gospel without hindrance. Many inquirers have presented themselves. Tientsin West City has had a flourishing year, with considerable signs of spiritual life. The Tientsin Intermediate School for Chinese Boys has had a prosperous year, and our buildings are overcrowded. One native minister has been wholly supported without Mission funds, while others receive but little from the Missionary Society."

Lanchow District.—"The year, begun in the midst of political disturbances and scant harvests, has been rich in numerical and financial results. There have been 167 baptisms. The collections for missions and self-support almost equal those of the preceding year, and the amounts collected for purchase and repair of chapel property and for educational

work are largely in advance. The boarding school at Lanchou has had 30 boys in attendance and would be self-supporting if we had \$500 to make needed improvements. Seven day schools are in operation and are nearly self-supporting. The members are increasing in knowledge and character as well as in numbers."

Shanhaiquan District.—"The year began with many rumors and threats, and in some places severe persecutions, but there has been an advance over the preceding year. There were 228 adults and 32 children baptized. There is a small increase of probationers though most of the old names have been dropped. The greatest need is more and better chapels."

Tsunhua District.—"The year has been one of unrest and rumor. In spite of these disturbances God's work has advanced. The two boarding schools, one for boys and one for girls, have been filled to their utmost capacity. The medical work has been seriously affected by outside rumors. Evangelistic work has had a fair measure of success. There have been accessions at all points and an increase of 127 in membership. Our chapels are getting too small in several places."

Shantung District.—"The disturbed condition of the country has been unfavorable to our work. Much lawlessness has existed and some serious outrages have occurred. The heavy rain injured the crops in many parts, and in 31 counties the overflow of the Yellow River destroyed everything. The members are growing in the grace of giving, but not rapidly."

WEST CHINA.

"We have suffered much from disturbances during the year, arising from riots and the operations of bandits, but the year ends in quietness. Work is carried on in nine walled cities as stations or outstations. The net increase in members and probationers is about 14 per cent, and the increase in contributions the same. The educational work has made a good advance, and, during the year several day schools and 130 pupils have been added. The medical work at Chentu shows a good increase. Excellent mission property has been acquired at Sailing, but the purchase was not legally recognized without trouble, delay, heavy expense, and manifest official antipathy. The premises when first purchased were unsuited and inadequate, but have been since remodeled, and the public services held there during the latter half of the year were attended by from fifty to one hundred persons, and the few we have to give responded well to our appeal for self-support."

The Hinghua Mission Afflicted.

BY REV. F. OHLINGER.

A LITTLE over a year ago the lovely daughter and then the faithful wife of Au Del-chin (Yong Daih-chen) fell victims to the terrible bubonic plague here at Antau, China. Yong (Au) is the son-in-law of the great pioneer Ling Ching-ting (whose history is well known to readers of our missionary

literature) and is the oldest preacher now on the effective list of the Hinghua Conference.

In view of his family circumstances and of his precarious health his oldest son Teng-huah was appointed teacher in the biblical school, where he might assume many of the burdens that had often proved too heavy for our afflicted brother. Owing to lack of funds our biblical school was closed at the beginning of this year and both father and son re-entered the regular work of the ministry on the writer's district.

Early in May the leading layman, a local preacher, on Teng-huah's charge* died of the plague; also another local preacher on the adjoining charge who had been known as a liberal and conscientious contributor to Church purposes for many years. Teng-huah plead for the appointment of an assistant (his circuit comprising three places of worship) in lieu of the valuable helper he had lost by the death of the local preacher. We had neither the men nor the funds to make the appointment.

Sunday, May 27, the writer arrived early at the Gang-kau chapel and offered to take the services for the day. Teng-huah seemed pleasantly surprised and said he would go to one of the country appointments. On leaving he apologized, saying, "The host should not leave when there is a guest present."

He returned soon after twelve o'clock and apparently discounting the foreigner's luncheon of bread and butter set to work and prepared a bowl of rice vermicelli and seaweed. He then attended the afternoon service, conducted by a promising young exhorter. On Monday he went on the street to make the ordinary purchases for the table and was overtaken by a heavy thunderstorm.

He hastily sought shelter at the side of a house and in doing so struck his foot against a dead rat, causing a swarm of flies to rise toward his face. He hastened home and took the only medicine that has thus far seemed effectual in plague cases in this region. In forty-eight hours he was a corpse.

What shall we say to the bereaved father? Can he bear up under these repeated blows? Teng-huah was a dutiful son and, all things considered, the most promising young man of this Conference. He had distanced all his fellow-students in his studies, and was ordained deacon at our last session. In his manner he greatly resembled his grandfather Ling Ching-ting.

His only child having died last summer he leaves his wife, his invalid father, three brothers, five sisters, and an unusually large circle of relatives and friends to mourn his early and unexpected death.

Our Hinghua Conference has been passing through deep water these past eighteen months. And yet there is an encouraging fact to be considered. Formerly such afflictions emptied our chapels and caused many to return to their idols; now our people are influenced for good and show all the more diligence in spiritual affairs.

Antau, June 4, 1900.

*Gang-kau, where our bishops and other friends take dinner the last day of the journey from Foochow to Hinghua.

MISSIONARY CONCERT.

Program.

READING SCRIPTURE.—Psa. 96. 1-13.

SINGING.—Methodist Hymnal, Hymn 63.

Come, ye that love the Saviour's name,
And joy to make it known.

PRAYER.—For the people of China; native Christians; native workers; missionaries.

SINGING.—Methodist Hymnal, Hymn 925.

Though now the nations sit beneath
The darkness of o'erspreading death.

QUESTIONS ON CHINA.—1. Population. 2. Characteristics. 3. Government. 4. Religions. 5. Protestant Missions before 1850. 6. Protestant Missions since 1850. 7. Rebellion and War in 1900. 8. The Future of China.

SINGING.—Methodist Hymnal, Hymn 942.

Who but thou, almighty Spirit,
Can the heathen world reclaim?

COLLECTION.

REFERENCES.—*Village Life in China*, by A. H. Smith; *Chinese Characteristics*, by A. H. Smith; *A Cycle of Cathay*, by W. A. P. Martin; *The Break-up of China*, by Lord Charles Beresford; *Glances at China*, by G. Reid; *Dragon, Image, and Demon*, by H. C. Dubose; *The Cross and the Dragon*, by B. C. Henry; *China*, by Professor Douglas; *China and Its People*, by W. H. Withrow; *Things Chinese*, by J. Dyer Ball; *A Corner in Cathay*, by Adele M. Fielde; *Social Life of the Chinese*, by J. Doolittle; *The Religions of China*, by J. Legge; *The Foreigner in China*, by L. N. Wheeler; *Life Among the Chinese*, by R. S. Maclay.

The Chinese and Their Customs.

MARRIAGE.

THE first form of marriage in China was by capture. Now there are carefully defined rites connected with it, and much ceremony. Early marriages are encouraged. "To die without leaving behind a son to perform the burial rites, and to offer up the fixed periodical sacrifices at the tomb, is one of the most direful fates that can overtake a Chinaman, and he seeks to avoid it by an early marriage."

Frequently the bridegroom never sees his bride until the wedding night. "The first formal overture is made by a go-between, who, having received a commission from the parents of the young man, proceeds to the house of the lady and makes a formal proposal on behalf of the would-be bridegroom's parents. If the young lady's father approves the proposed alliance, the suitor sends the lady some presents. The parents next exchange documents, which set forth the hour, day, month, and year when the young people were born, and the maiden names of their mothers. Astrologers are then called in to cast horoscopes, and if these are favorable the engagement is formally entered into.

"If things go smoothly the bridegroom's father writes a formal letter of agreement to the lady's

father, accompanied by presents, consisting in some cases of sweetmeats and a live pig, and in others of a goose and gander, which are regarded as emblems of conjugal fidelity. At the same time the bridegroom prepares two large cards, on which are written the particulars of the engagement. On the outer side of the one which he keeps is pasted a paper dragon, and on the outside of the other, which is sent to the lady, appears a phoenix. Each card is adorned with two pieces of red silk.

"Following on the exchange of these cards, presents, varying according to the rank and fortune of the suitor, are vicariously presented by him to the lady. Recourse is then again had to astrologers to fix a fortunate day for the final ceremony, on the evening of which the bridegroom's best man proceeds to the house of the lady and conducts her to her future home in a red sedan chair, accompanied by musicians who enliven the procession with wedding airs. At the door of the house the bride alights from her sedan, and is lifted over a pan of burning charcoal, or a red-hot coultel, laid on the threshold by two 'women of luck,' whose husbands and children must be living.

"In the reception room the bridegroom awaits his bride on a raised dais, at the foot of which she humbly prostrates herself. He then descends to her level, and, removing her veil, gazes on her face for the first time. Without exchanging a word they seat themselves side by side, and each tries to sit on a part of the dress of the other, it being considered that the one who succeeds in so doing will rule in the household. This trial of skill over, the pair proceed to the hall, and there, before the family altar, worship heaven, and earth, and their ancestors. They then go to dinner in their apartment, through the open door of which the guests scrutinize and make their remarks on the appearance and demeanor of the bride. This ordeal is the more trying to her since etiquette forbids her to eat anything—a prohibition which is not shared by the bridegroom, who enjoys the dainties provided as his appetite may suggest. The attendants next hand to each in turn a cup of wine, and, having exchanged pledges, the wedding ceremonies come to an end.

"In some parts of the country it is customary for the bride to sit up late into the night answering riddles which are propounded to her by the guests; in other parts it is usual for her to show herself for a time in the hall, whither her husband does not accompany her, as it is contrary to etiquette for a husband and wife ever to appear together in public. For the same reason she goes to pay the customary visit to her parents on the third day after the wedding alone, and for the rest of her wedded life she enjoys the society of her husband only in the privacy of her apartments.

"The lawgivers, accepting the general view of the inferiority of women, which is sufficiently indicated by the fact that they are marketable commodities, have provided that a husband may divorce his wife for anyone of the following seven faults: 1. Diso-

bedience to father-in-law or mother-in-law. 2. Barrenness. 3. Lewdness. 4. Jealousy. 5. Leprosy. 6. Garrulousness. 7. Stealing. On the other hand no offense, of whatever kind, on the part of the husband, gives a woman any right to claim a divorce from him."—*R. K. Douglas.*

CHILDREN.

The welcome that a Chinese infant receives, and the rites attending its growth, depend upon its sex and the social condition of its parents. Boys are desired much more than girls.

The relative position of the two sexes at their start in life is shown by the following quotation from the Chinese classics :

Sons shall be his, on couches lulled to rest,
The little ones, enrobed, with scepters play ;
Their infant cries are loud as stern behest ;
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed ;
The rest, as princes, in our states shall sway.

And daughters also to him shall be born.
They shall be placed upon the ground to sleep ;
Their playthings, tiles ; their dress, the simplest worn ;
Their part alike from good and ill to keep.
And ne'er their parent's hearts to cause to mourn ;
To cook the food, and spirit-malt to keep.

For a month the Chinese baby is nameless, and its name is altered from that of "Baby," or "Love," to something more distinctive. This is the milk name. On going to school he receives his "book name." On his marriage he receives his "great name." On taking a degree, or on entering official life, he receives his "official name."

"On his first birthday, if the child be a boy, he is seated in a large sieve, in which are placed round him a set of money scales, a pair of shears, a foot measure, a brass mirror, a pencil, ink, paper, ink slab, a book or two, an abacus, and other implements and ornaments ; and the assembled friends watch to see which object he first handles, in order to gain an indication of his future career. The brightest hopes are entertained of his scholarship should he take up a book or pencil. To see him handle the money scales is the next ambition of his parents, and the probability is that devices are not wanting to direct his attention to the objects which it is particularly desired he should touch."

School life begins at the age of six for boys, and astrologers are consulted as to the day for beginning. On presenting himself at the school the boy prostrates himself before the shrine of Confucius and burns incense to him. The study is confined to memorizing, and the pupil is expected to learn the book so thoroughly that he can repeat the whole of any passage whose central words are mentioned to him. Composition, which is regarded as the real test of scholarship, is begun at an early age. All honors await the successful scholar.

DRESS.

The Chinese wear nothing that is tight-fitting, and make considerable difference between summer and winter clothing. A poor man wears in summer a loose-fitting pair of cotton trousers and a loose jacket, and in winter wears quilted cotton clothes. The wealthier classes wear silk or linen in the summer, and woolen, or fur, garments in the winter.

The mandarins and military officers are distinguished by badges on their robes, or buttons on their caps.

The dress of the women bears a resemblance to the attire of the men. They wear a loose-fitting tunic which reaches below the knee, and trousers which are drawn in at the ankle after the bloomer fashion. The mode of wearing the hair varies in nearly every province.

The binding of the feet in childhood, in order that the women may have small feet, is a custom that results in much suffering and inability to attend to the proper duties of life. Many are unable to walk and are dependent on their sedan chairs, and sometimes even on the backs of their attendants, when they wish to move from place to place. The picture on this page contrasts the length of a foot of a Chinese woman with that of a man's shoe and a coffee cup.

The men shave the forepart of the head and wear



FOOT OF A CHINESE WOMAN.

the plaited queue. This custom was imposed by the first emperor of the present dynasty about two hundred and fifty years ago, and was intended as a badge of conquest. The barber's trade is a large and flourishing one.

Mr. Chester Holcombe says: "The queue is not only the badge or mark of a Chinese ; it is the sign of Chinese manhood. It is only when the boy reaches the age of fourteen years that he is formally invested with it. When the country was conquered by its present rulers, a decree was issued that all good subjects of the new emperor should shave the head and wear a queue. This aroused intense excitement and bitter opposition. To wear a queue was regarded as degrading, and as a mark of slavery to a foreign tyrant. Mobs and riots occurred, and for a long time there was trouble. The emperor issued a further decree, in which he forbade persons

convicted of serious crimes to wear the queue, and in which he required his officers to cut off the queues of all such persons and not to allow them to shave their heads. Thus he made the queue a mark of respectability, and his new subjects were soon as anxious to adopt it as they had been determined in their opposition. To this day in China, and among the Chinese, a full head of hair, and the absence of a queue is the badge of a criminal."

CHARACTERISTICS.

Rev. Arthur H. Smith, for twenty-two years a missionary in China, has written a book of over three hundred pages entitled *Chinese Characteristics*, and the following are extracts from it:

To offer a person a handsome present is to "give him face." If the gift be from an individual it should be accepted only in part. To be accused of a fault is to "lose face," and the fact must be denied, no matter what the evidence, in order to save face. We have heard of a Chinese magistrate who, as a special favor, was allowed to be beheaded in his robes of office in order to save his face.

The Chinese are very economical. The diet of the people is extremely simple. There is very little waste in the preparation of Chinese food, and everything is made to do as much duty as possible. The dress of the Chinese is planned to save time, strength, and material.

The Chinese are very polite. The rules of ceremony, we are reminded in the classics, are 300, and the rules of behavior 3,000. The Chinese have contrived to make their ceremonies, as they have made their education, an instinct rather than an acquirement.

The Chinese have but little regard for time. It is difficult to teach them the importance of celerity and promptness.

The Chinese are free from the quality of accuracy, and they do not understand what it is. They have also a talent for misunderstanding. All Chinese are gifted with an instinct for taking advantage of misunderstandings. The talent for indirection is very common. It is impossible from merely hearing what a Chinese says to tell what he means.

There is much intellectual turbidity. A person of an ordinary mind is unable to entertain an idea, and then pass it on to another in its original shape. Chinese education does not fit its possessors to grasp a subject in a comprehensive and practical manner.

The Chinese have a contempt for foreigners. They think our style of dress greatly inferior to their own. Foreign ignorance of the Chinese language and Chinese customs is a fertile occasion for a feeling of superiority on the part of the Chinese. Inability to conform to Chinese ideas and ideals in ceremony, as well as in what we consider more important matters, causes the Chinese to feel a thinly disguised contempt for a race whom they think will not and cannot be made to understand "propriety."

The Chinese are exceedingly conservative. An in-

vasion of their customs is an invasion of the regions which are most sacred. A long established usage is a tyranny. Of the countless individuals who conform to the custom, not one is at all concerned with the origin or the reason of the acts. His business is to conform, and he conforms. The conservative instinct leads the Chinese to attach undue importance to precedent.

There seems to be a great indifference to comfort and convenience. This is exhibited in their dress, houses, habits.

Physical vitality is an important characteristic. This is seen in the reproductive power of the Chinese race, its adaptation to different circumstances, its longevity, and its recuperative power.

The Chinese are patient and persevering. In their staying qualities they excel the world. It is related of the late General U. S. Grant, that on his return from his trip around the globe he was asked what was the most remarkable thing that he saw. He replied at once that the most extraordinary sight which he anywhere beheld was the spectacle of a petty Chinese dealer by his keen competition driving out a Jew.

The Chinese are a nation of fatalists. Their cheerfulness is intimately connected with their contentedness of mind. An illustration of their cheerfulness is to be found in their sociability. It is in time of sickness that the innate cheerfulness of the Chinese disposition shows to most advantage.

Filial piety is a characteristic everywhere seen. In the popular apprehension, the real basis of the virtue of filial conduct is felt to be gratitude. Filial piety consists largely in compliance with the wishes of parents, and in furnishing them with what they need and what they want. The true root of the Chinese practice of filial piety is a mixture of fear and self-love. A common saying is "Trees are raised for shade, children are reared for old age."

The Chinese place the term "benevolence" at the head of a list of fine virtues, and they exhibit a certain kind of benevolence, but it is without the heart. They practice a certain amount of benevolence, but they are conspicuous for a deficiency of sympathy.

There is a mutual responsibility and a respect for law. The father is responsible for his son as long as life lasts, and the son is responsible for his father's debts. The elder brother has a definite responsibility for the younger brother, and the head of the family is responsible for the whole family or clan. There is a mutual responsibility of neighbors for neighbors. Responsibility for the character, behavior, and debts of those whom they recommend or introduce is a social obligation of recognized force.

There is much of mutual suspicion. There are said to be two reasons why people do not trust one another: first, because they do not know one another, and second, because they do. The Chinese think that they have each of these reasons for mistrust, and they act accordingly. There is also the absence of sincerity. The ordinary speech of the Chinese is so full of insincerity, which yet does not rise to the dignity of falsehood, that it is very diffi-

cult to learn the truth in almost any case. There is wealth enough in China to develop the resources of the empire if there were but the confidence, without which timid capital will not emerge from its hiding-place. There is learning enough in China for all its needs. There is no lack of talent of every description. But without mutual confidence, based upon real sincerity of purpose, all these are insufficient for the regeneration of the empire.

The Tsungli Yamen.

DR. W. A. P. MARTIN writes: "The Tsungli Yamen is a new tribunal in China called into existence to meet the necessities of intercourse with foreign nations. Among the six boards there was no portfolio of foreign affairs; the nearest approach to it was a colonial office called *Lifanyuen*. To that office all foreign affairs had been referred—all Western nations who had sent embassies being inscribed on its books as tributaries. When they came as conquerors and stipulated for intercourse on equal terms a new vessel was required to hold the new wine of equality and fraternity. The Tsungli Yamen was invented. It was, however, an evolution from the colonial office. The second syllable, *li*, which signifies control, serves to connect it with the latter in a way characteristic of Chinese conservatism and soothing to Chinese pride. Launched in 1861, on a small scale, with three ministers under the presidency of Prince Kung, it expanded until it now counts in ordinary eight or nine ministers and as many under-secretaries, or chiefs of bureaus. Under these, again, are an army of assistants exclusive of scribes. These ministers comprise most of the heads of the six boards, and always two members of the imperial cabinet. They have daily access to the throne, and, collectively, form the most powerful tribunal in the empire, issuing orders to viceroys, and able at the same time to enforce them if they choose to do so. The emperor always complies with their request when they assure him that there is no other way out of a difficulty."

Dictionary of Some Chinese Words.

- Cash*, about one fortieth of a cent.
Catty, a Chinese pound, equal to one and one third pounds avoirdupois.
Compradore, chief Chinese employee in a foreign firm.
Dragon, the emblem of imperial power in China.
Fan-Kwei, Chinese name for foreigner; literally, "foreign devil."
Feng-shui, a system in use for determining the best site for buildings.
Futai, governor of a province.
Hsiang, a village.
Hsien, a district.
Kang, a raised platform of brick, used as a bed and heated by a fire under it in winter.
Kiang, a river.
Kiao, a sect.

Kotow, striking the head on the ground in homage or worship.

Li, a measure of length, about one third of a mile.

Manchus, natives of Manchuria, leaders of whom are the rulers of China.

Mandarins, civil and military officials.

Pagoda, a towerlike structure several stories high.

Squeeze, a forced contribution.

Tael, one and a third ounces of silver in weight, or about 70 cents.

Taotai, an officer of the third rank.

Tsungli Yamen, foreign office of the government, which controls intercourse with foreign nations.

Yamen, office and residence of a Chinese official.

Ye Ho Chuan, a secret society generally known as the Boxers. The words mean "Righteousness, Harmony, and Fists."

An Evening-in-China Entertainment.

DECORATE the room with Chinese things—fans, lanterns, and especially banners and umbrellas. Very pretty transparencies which are quite Chinese can be made by making a light frame and covering it with some very thin white paper; cut grotesque figures of animals, Chinese dragons, etc., from thin colored papers, and paste them carefully on the white paper. Brush the white surface over with a coat of oil to make it transparent. They are very much used for transoms and windows.

When a guest arrives a great hand shaking takes place. (Chinese shake their own hands by placing one on top of the other and moving both up and down.)

PROGRAM.

Exhibit a Chinese woman's shoe. Talk, "Foot-binding in China."

Exhibit a pair of chopsticks. Talk, "Chinese Manners and Customs."

Exhibit a Chinese book. Talk, "Chinese Language and Literature."

Exhibit an idol. Talk, "The Religions of China."

Intersperse with music and other appropriate selections.

If desired, refreshments may be served on small tables as follows:

Use no tablecloth, spoons, or plates. If real chopsticks cannot be obtained, make some by splitting up a cane fishing pole. In China fancy dishes are served first, substantial ones last.

First Course.—Tea (see directions below); preserved ginger, cut in small pieces; dates; lady's fingers, made long and narrow; doughnuts the size and shape of a peanut with the shell on.

Second Course.—Rice cooked without salt, and with the grain as little broken as possible.

When the guests come to the tables they should find on them four saucers, one filled with dates, one with lady's fingers, one with ginger, and one with doughnuts. Serve the tea immediately. The guests have no plates; they eat from the common dish.

When the first course is finished carry out the tea-cups only (let the sweetmeats remain) and bring in

a small bowl of rice for each guest. Serve the tea in tiny cups, putting the tea leaves into the cups at the table, and pour boiling water over them from a small Chinese teapot. Milk and sugar are never used, but sugar is sometimes offered to foreigners.

Nothing must be touched with the fingers at the table; everything must be taken with chopsticks. The chopsticks must not go into the mouth; the food must be tossed in. When all are seated at the table a great bowing begins; each bows many times to the other with clasped hands. Then all begin to drink at once, and drink very fast.—*Fuel for Missionary Fires.*

Questions on China.

(The answers will be found in the different articles in this number.)

WHAT different names have been given to China?
 What do the Chinese call their country?
 How is China governed?
 Who are the present rulers?
 What is the Tsungli Yamen?
 How long has the present dynasty existed?
 What reform movements were started in 1898?
 What was the result?
 What portions of China are under the control of foreign governments?
 What caused the war in China in 1900?
 Who are the Boxers?
 Who are the most influential persons in the Chinese government?
 What is the population of China?
 Why are early marriages deemed necessary?
 How is marriage brought about?
 What are the names called that are given a Chinese boy and man?
 What ceremony is used on first birthday of a Chinese boy?
 When does school life begin for a boy?
 What ceremonies are connected with his commencing school life?
 What does he study, and how?
 What is the extent of Chinese education?
 What do the Chinese wear?
 How do the men arrange their hair?
 Why is the hair thus worn?
 What is done to the girls to produce small feet?
 What are the leading characteristics of the Chinese?
 What three religions have the Chinese?
 What is the worship of Shangte?
 Who was Confucius?
 What did he seek to do for the Chinese?
 In what important points is Confucianism deficient as a religion?
 What worship is intimately connected with Confucianism?
 What is the ancestral tablet?
 How is it consecrated?
 Who was the author of Taoism?
 What was Taoism originally?
 What is it now?

What is it responsible for?
 What are its principal gods?
 When was Buddhism founded, and by whom?
 When was it introduced into China?
 What are its leading tenets?
 How do the three religions of China blend in practice?

When was Christianity introduced into China?
 What remarkable tablet was found in 1625?
 What has been the work of the Roman Catholics?
 Who was the first Protestant missionary to China?
 What did he accomplish?
 How many missionaries were sent to China previous to 1842?
 Where did they labor?
 What gave missions access to China in 1842?
 What did the treaty of 1861 provide?
 When was the first Protestant convert baptized in China?

How many communicants were there in 1842?
 How many in 1853?
 How many in 1865?
 How many in 1876?
 How many in 1898?
 Why are the Chinese worth saving?

METHODIST EPISCOPAL MISSIONS.

When did the Methodist Episcopal Church send its first missionaries to China?
 Who were the missionaries during the first twenty years?
 Where was the mission commenced?
 When was the first baptism?
 When was the first church erected?
 When was the first Annual Meeting held, and what statistics were reported?
 When was mission work commenced in Central China?
 When in North China?
 When in West China?
 How many missions are there now?
 How many foreign missionaries?
 How many members and probationers?
 How many Sunday school scholars?
 How much money was contributed last year?
 What is the outlook?

WRITING from China, one of the missionaries said: "I would go out itinerating this week, but the Dragon-boat Festival, a national holiday, is in full blast in this part of the empire, and in the North the Boxers are tearing up the railroads and persecuting the native Christians. One of the Dragon-boats was in sight yesterday on the river. It was a rowboat in the shape of a great yellow dragon. It had two dozen rowers, who kept pretty good time to the beating of a hideous gong, while a man in the prow and a woman in the stern went through fantastic gyrations, accompanying themselves with heathenish yells. All this is in memory of some Chinese worthy who cast off the burdens of life by seeking a watery grave, and the hideous ceremonies are to honor his deed and worship his spirit."

GENERAL NOTES AND COMMENTS.

Latest Tidings from Our China Missions.

WHEN we go to press eighteen persons, who are missionaries of our Society, or of the Woman's Foreign Missionary Society, or are children of our missionaries, are shut up in Peking and are in great danger.

Our missionaries in Central China and West China have been ordered to Shanghai for safety. Those connected with the Central China, Foochow, and Hinghua Missions are now in Shanghai or Japan. Those in West China must travel in peril for weeks before they can reach Shanghai.

Most of our China missionaries will probably find refuge in Japan until they can resume their labors. They are anxiously awaiting the arrival of Bishop Moore, looking to him for direction.

Most of the Mission property in North China Mission has been destroyed, and many of the native converts have been put to death.

Pray for our missionaries and our converts in China.

**Bishop Moore of Eastern Asia.**

BISHOP DAVID H. MOORE, D.D., was born near Athens, O., in 1837, graduated from the Ohio University in 1860, and the same year entered the Ohio Conference of the Methodist Episcopal Church. During the civil war he enlisted in the United States army as a private and rose from that position to captain, major, and lieutenant colonel. After the war he was pastor of Trinity Church in Cincinnati and President of Wesleyan Female College in the same city. For several years he was Chancellor of the University of Denver. For eleven years, commencing with 1880, he was editor of the *Western Christian Advocate*. At the General Confer-

ence in May, 1900, he was elected and consecrated bishop, and Shanghai, China, was made his episcopal residence for the quadrennium. He is in charge of the Methodist Episcopal Missions in China, Japan, and Korea. He expects to reach Shanghai by the last of the present month.

Information about China.

WE intend that the GOSPEL IN ALL LANDS for this month and next shall be found valuable for reading and reference in respect to China. All of our space this month has been given to China, and several articles written for this number have been crowded out, but will appear next month. Among them will be "Developments and Value of Mission Work in China," by Rev. W. C. Longden; "Native Chinese Christians in Times of Disturbance," by Rev. Q. A. Myers; "Development and Outlook of the Mission Work in West China," by J. H. McCartney, M.D. We have also in type articles on "Chinese Courts," "Buddhism Contrasted with Christianity," and incidents and stories that illustrate Chinese life.

Results of the Present War with China.

BY PROF. ISAAC TAYLOR HEADLAND.

IT is evident that the past year and a half of government by the Conservative party in China has been a signal failure. Had the emperor and the Liberal party been allowed to proceed in the way they were going, China would have been well on her way to a healthy reform. What the results of the war will be politically it is difficult to say. What ought to happen is that the Powers require that the emperor be enthroned, the Liberal party put in power, and China made to adopt reform measures.

The war will be the seed of progress, and a stimulus to the Christian Church. When the Chinese have time to think what they have done against the foreigners and Christians, a large number of them will be ashamed of their conduct, and many drawn toward the Church. Persecution will never destroy Christianity among a people who have as much character as the Chinese. For a while those who have given up their allegiance to Christ will be intimidated, but eventually they will return, and many others with them. The Church will fare better than the government.

DR. H. H. LOWRY, of the North China Mission, writes: "When these dark days are over we shall find the dawning of the new China for which so many have been praying and waiting. The position of foreigners will be better understood, their rights securely protected, and many hindrances to progress will disappear. Colleges, hospitals, and churches will multiply, the Gospel leaven will permeate all classes of society, and in future generations China will take her place among the great Christian nations of the world."



Prince Ching of China.

PRINCE CHING has been for many years a member of the Tsungli Yamen, and prominent among the Liberal leaders of China. The reports which have been recently received indicate that he has been the constant and vigorous opponent of Prince Tuan and the Boxers and has been supplying the legations in Peking with provisions during the recent siege.

Notes on Missionaries, Missions, Etc.

DR. S. L. BALDWIN is regaining his strength at Hyannisport, Mass. He is expected at the Mission Rooms the last of this month.

On July 12, at Sarnia, Ont., Canada, a son was born to Prof. I. T. Headland and wife of the North China Mission.

Rev. E. C. Fulkerson, Ph.D., of the South Japan Mission, has been obliged to return to the United States on account of his health. His address will be Howard, Kan.

Rev. J. G. Cleveland, wife, and four of their children sailed from San Francisco July 10, returning to Japan. Earl F., the eldest son, was left in the United States to complete his education.

Rev. Charles W. Gordon, Mrs. Mary W. Shuett, and Miss Susan Collins, of the Angola Mission, arrived in New York August 1 on furlough.

Rev. Joseph Vital, who has been in charge of the

Italian Mission in New Orleans, has been transferred to New York and stationed at the Italian Mission, 63 Park Street.

Mrs. J. C. Davison, of the Japan Mission, is residing at No. 2 Eppert Street, East Orange, N. J.

Dr. and Mrs. J. F. Thomson, of the South America Mission, expect to sail from New York September 5, returning to Montevideo, Uruguay.

Rev. F. C. Ditto and wife sailed from New York for India August 4. They go to teach in the school at Mussoorie.

Rev. A. L. Buckwalter and wife, of the East Central Africa Mission, have returned to the United States on account of the health of Mrs. Buckwalter.

Rev. T. B. Wood, D.D., of our Peru Mission, sailed from New York July 31, returning to South America. He was accompanied by Rev. W. T. Robinson and Rev. C. M. Griffith, formerly of the Chili Mission, who will enter upon educational work in Ecuador in the employ of the Ecuadorian government.

The following missionaries connected with the North China Mission arrived in San Francisco from China August 6: Rev. James H. Pyke and wife, Dr. N. S. Hopkins and wife, Rev. J. F. Hayner and wife, Mrs. George D. N. Lowry, Mrs. H. E. King.

Miss Kinsman and Miss Fisher, teachers in our Chile Mission, have resigned to enter upon educational work under the government of Ecuador.

Bishop Parker and wife, Dr. T. S. Johnson, and Dr. F. L. Neeld expect to sail from New York September 19, returning to India. Dr. Neeld takes the place of Bishop Parker as Presiding Elder of the Bareilly District.

Dr. Walter S. Lambuth, Secretary of the Missionary Society of the Southern Methodist Church, visited the missions of his Church in China last winter, and on his return brought with him two Chinese youths aged seventeen and twenty years, who are to be educated in the United States, and, as soon as prepared, enter Vanderbilt University. Dr. Lambuth says they are grandsons of Li Hung Chang and nephews of the ex-chancellor of the Imperial University, recent tutor of the emperor. They say that the Boxer uprising in China is largely a battle of the poor against the rich.

Bishop Joyce writes of the new China: "The new China is made up of such Chinamen as have imbibed the spirit of the new order of things, who believe in the best things that can be obtained from Western nations in education, in methods of commerce, in railroads, in architecture, in forms of dress, in the doctrines and teachings and refinements and transforming power of the Christian religion. This new China does not include great numbers of people, but those who do constitute it are among the brainiest men of the empire. Hence the conflict to-day is a clash between the old China and the new, or, in other words, it is a contest between heathen civilization and Christian civilization; and whether now or at some later time it will nevertheless have to be decided in the near future which shall rule this world, a Christian civilization or a heathen civilization."

GOSPEL IN ALL LANDS.

OCTOBER, 1900.

MISSION WORK ON THE HARDOI DISTRICT IN INDIA.

BY REV. W. A. MANSELL.

THE Hardoi District, North India Conference of the Methodist Episcopal Church, of which Rev. Samuel Tupper is the presiding elder, comprises the civil districts of Hardoi and Unao, both adjoining Lucknow. These two civil districts contain a population of 2,000,000, a prosperous farming community of the province of Oude. The three chief circuits, Hardoi, Unao, and Shahabad, have long been occupied as centers of work by our mission, and some of our best native pastors have served as preachers in charge on these circuits.

Our mission is well established here, having a good location for a church and a good parsonage property. The church building itself has for several years been too small for the needs of the congregation assembling there. The girls and boys of the two schools have to be packed in like sheep about the altar railing, and the doors and windows are crowded about with listeners anxious to gain an entrance but unable to do so.

A new church building for Hardoi is a real necessity, and would be a most fitting and



METHODIST CHAPEL AT HARDOI.

The greatest advance in Hardoi and Shahabad has been under the direction of Brother Tupper, whose earnest efforts and executive ability mark him out as a natural leader of men. For a long time it has been acknowledged that Brother Tupper was destined for the position of a presiding elder, and it was eminently fitting that he should be first placed in charge of the work that he had helped to develop when it became necessary to again divide the Oude District.

Hardoi, the headquarters of the new district, is a pleasant town with a healthful

worthy memorial for some one disposed to erect a suitable chapel. A thousand or fifteen hundred dollars would put up a commodious and substantial structure which would suffice for the needs at Hardoi for some time to come and would be a great help to our work there. The people have already made a beginning to collect what they can and have about two hundred rupees in hand. If they collect \$500 on the circuit they will do nobly considering their circumstances.

There are in Hardoi two excellent schools, one for boys and one for girls, besides a

training school for teachers. These schools are a part of the system of Holmes' schools established in this district. They are supported by Mr. and Mrs. John G. Holmes of Pittsburg, and comprise a number of small schools in the small stations, both for boys and girls, where children are taken from the very beginning and taught the principles of an education along with the cardinal points of the Christian religion.

As the children in these smaller primary schools progress the most promising ones are selected and sent to Hardoi, the boys to the boys' mission school and the girls to the Woman's Foreign Missionary Society board-

The girls' school, under the management of the Woman's Foreign Missionary Society, but at which Holme's scholarship girls also study, has been fortunate in getting into new quarters this year. The girls, numbering 60, have up to this time been crowded into dark and narrow closets and verandas or wherever a corner could be found. But recently a new and very desirable site has been procured, and two new dormitories with out-buildings have been erected, and the girls are very happy in getting into their comfortable and healthy quarters.

The Christian community about Hardoi and in the neighboring stations consists



METHODIST MISSION SCHOOL AT UNAO.

ing school, where they are supported by Holmes' scholarships.

Teachers are also trained here for the smaller schools, and a body of workers right from the field is brought up and developed. This has always been one of the secrets of the success of Methodist missions in North India—that we select and train our own workers from the very field in which we are working. We rarely engage workers who have come to us from other missions, but are constantly besieged by other missions on all sides of us to let some of our workers go and serve in other fields.

It is difficult to estimate the importance of these schools as an evangelizing agency. All over our mission field among our best and brightest converts and workers are those who have come to us as the result of this school system.

mainly of small farmers and farm laborers. There is a small company of *fakirs* or devotees who with their leader have become Christians. They owned their land rent and tax free from the government by virtue of their being religious mendicants. Their leader has been permitted to retain his ground on the same conditions since his conversion to Christianity because he is still a religious teacher though of another faith.

Shahabad, near Hardoi, is also the center of a very encouraging and growing work. The Christians in this circuit are largely *Lal Begis*, and in their susceptibility to Christian teaching the inhabitants of large sections of this circuit partake in marked degree of the characteristics of the people of the adjoining districts of Bareilly and Rohilkund.

For a long time we were sadly in need of a preacher's house and a church building in

this important center, but about three years ago it happened that a wealthy Hindu, owning a very desirable property in the best part of the city for our work, desired to sell the property to get some ready cash for a wedding ceremony. Finding this a rare opportunity we decided, after prayer and consultation, to purchase it at once, although we had no means in hand, and to make an appeal for help. The appeal was made and almost immediately responded to, and we felt that divine approval rested on the plan. Now a commodious chapel stands upon the ground, as well as a comfortable house for the preacher in charge and additional quarters for his helpers.

cisely the same Scripture lessons that our Christian boys are expected to learn. The Scripture exercises which I have heard recited by Christian and non-Christian boys in this school I have never heard equaled in any school in India or America.

We were greatly encouraged on one occasion to hear of the baptism of a Hindustani young man, in Natal, South Africa, who said he first learned of Christ years before in the mission school at Unao and formed then a determination to become a Christian when he could. How true it is that one soweth and another reapeth.

The Hardoi District was one of the most severely afflicted sections in all India dur-



METHODIST MISSION HOUSE AT UNAO.

This work in its more rapid development being new, we are still in need of more chapels and buildings in various centers—a need which we have faith to believe will ere long be met in some way.

Unao, on the banks of the Ganges near Cawnpore, is a large and populous civil district and has long been one of our mission stations. We have here an interesting work. The mission house, situated on the principal corner of the city, contains the preacher's house, quarters for the boys and girls who constitute the nucleus of a little Christian school, and rooms for prayer and class meetings. A schoolhouse and church is situated a few blocks away in which we have a successful city school.

Although the non-Christians are greatly superior in point of numbers they learn pre-

ing the famine of 1896-97. Indeed, the first intimation we had of the existence of famine was the startling news that numbers of poor people in Hardoi were throwing themselves on the railway tracks before approaching trains to try to avoid death by starvation.

Through timely and generous contributions from America we were able to do much toward alleviating distress, and had the satisfaction of saving very many starving children from death or a worse fate. In our schools at Hardoi and Unao some of the brightest and happiest Christians to be found to-day are from the number of those saved from starvation. For months during the famine our mission houses at Hardoi, Shahabad, and Unao were the centers of distribution for the American grain sent

for famine relief, standing examples of practical Christianity.

Such is a brief account of this new, compact, well organized, and promising district. The preachers are well equipped and capable, the various interests evangelistic and educational are well looked after, the Christian community is hopeful and pro-

gressive, and the outlook is truly promising. Brother Tupper and his associates need our encouragement and prayers, and will occasionally need our help in other practical ways. May they at all times have all the help they need, both divine and human, that they may bring in an abundant harvest and that right speedily.

DEVELOPMENTS AND VALUE OF MISSION WORK IN CHINA.

BY REV. W. C. LONGDEN.

THE land of China is broad in acres, rich in natural resources, densely populated, and possesses the oldest civilization extant. In the literature of this ancient people is the legend of a deified monkey, Sun Wu K'ung, whose somersaults extended over 108,000 li (about 36,000 miles). None could restrain this wonderful activity until Buddha caught the monkey, placed him in his palm, and—he has been quiet ever since. The legend well describes the paralysis which, from various causes, has fallen upon their national life and institutions, so that for centuries they have contributed nothing to the progress and uplift of the human family.

Recently, however, that land has come into touch with the rest of the world, and the nations realize that wonderful possibilities lie in its development. Some friction is being encountered but no more than has always been encountered in adjusting to each other peoples of diverse civilizations. The friction will be overcome, the adjustment accomplished, and then we shall find that a valuable addition has been added to the heritage of the race.

If we seek the causes that have brought the Eastern world into touch with the progressive West we shall find that the missionary of the cross has been the pioneer to lead the way and open the doors.

In 1834 a superintendent of British trade in China was appointed. The object was to have on the spot an accredited representative of the English government, who should confer with Chinese officials to the end that trade carried on between Chinese and British subjects might be confined to legitimate channels under just regulations. That superintendent could not gain access to any superior official; even his letters to the governor of Canton Province were contemptuously returned to him because he refused to write them in the form of a petition.

It required the war of 1842 to alter this situation; even that war sufficed to open only five Chinese ports to Western commerce, but the missionary has gone freely into all parts of the empire. God has opened the doors and sustained his messengers who have entered them. Where the missionary has gone, souls have been converted and prejudice has been allayed. The people have come to understand the foreigner better, and large numbers have sought and are still seeking freer intercourse with the West.

Only two years ago the city of Nanking was opened to commercial intercourse with the world under customs' regulations, but missionaries of the Presbyterian Church were there twenty-five years ago, and the mission of the Methodist Episcopal Church was established there sixteen years ago. Missions of other Churches have followed. The Gospel has been preached to constantly growing audiences; day schools and high schools for boys and girls have been established and have steadily grown in favor with all classes; hospitals have been opened, our own hospital alone dispensing medicine to as many as 30,000 (counting return patients) in one year.

The effect of this work upon the exclusive, and generally contemptuous class, has been truly wonderful.

For example, in the spring of 1884 the writer, in company with other missionaries, tried to visit the examination halls in Nanking. We were insulted, hustled, and hooted at; finally the crowd began throwing stones, and we sought refuge in hasty flight. In the summer of 1885 the road to one of our preaching appointments led past these same halls, and we were frequently pelted with sun-baked clay balls shot from a bow—missiles that might have produced unpleasant results but for the protection of a strong umbrella with double cover.

In the autumn of 1894 the missionary body of Nanking attempted to distribute Scriptures to the students gathered at the triennial examination; the effort was resented by the students and met with resistance from the roughs. Some of the books were destroyed, and the distributors found it expedient to retire.

In 1897 the effort was repeated. This time the officer in command of the guards received us in his tent, serving tea. He gave orders to the guard that we should not be molested in distributing books anywhere outside the main entrance to the hall. About 26,000 students were present, and 19,000 packages (our entire stock), containing Scriptures and tracts, were presented. In some instances the books were refused, but for the most part they were received with a cordial expression of thanks.

This change in public sentiment was simultaneously taking place in other parts of the country, and about that time it transpired that in many places in the lower grades of examination the examiners were requiring the students to write upon themes taken from the Bible.

Furthermore, the emperor having seen the copy of the New Testament presented to the empress dowager by the Christian women of China, intimated that he would like a copy—the style of binding unimportant. For years he had been in touch with the educational work of the mission body in Peking. These influences, quickened by China's defeat in the Japanese war, culminated in the reform edicts of two years ago. No wonder the ultra-conservative, reactionary party were alarmed.

The empress dowager grasped the reins of government, and heroic measures were adopted. The activity of the leaping Sun Wu K'ung (monkey god) must again be paralyzed at any cost. Will he be quieted this time? We venture to think not.

The Christian religion is allied with the noblest, most energetic activities of the race, and no reactionary party will be able more than temporarily to check its advance.

The advance of Christian civilization is coincident with the spread of the knowledge of Christian truth, and Christian missions have produced a body of sincere disciples of Christ who are to be the salt of the new China that is just at hand.

An incident will serve to show the influence and power of a humble believer, as it

also serves to show some of the difficulties experienced by Chinese converts, and their steadfast endurance in trial.

Near the city of Tai Ping Fu lives a Mr. Hwang, who some years ago was converted and joined our Church. He belonged to a clan which, if not wealthy, had at least a reasonable amount of this world's goods. A member in good standing is entitled to, and will receive, assistance from the clan in case of misfortune or need, but one who incurs the displeasure of the clan will, if he fails to appease them, have his name stricken from the records, and, though starving in the street, no clansman would lift a finger to help.

Mr. Hwang's conversion displeased his clan. Misfortunes also came; his crop of silk worms failed, on which depended much of his support. The clansmen were sure it was a judgment. Next his house burned—a clear evidence that the god of fire was punishing his apostacy. Lastly his adopted son (for he had no son of his own) sickened and died. From the Chinese standpoint the loss of an only son means more than the usual loneliness and pain of bereavement, for the bereaved one will have no one to perform for him the rites of ancestral worship when he shall have passed into the spirit world, and so it transpires that any Chinese debarred from having a son of his own usually adopts one.

The convert remained steadfast to his belief in Christ, and his fortunes changed. The Christians from other places contributed work and material and built him another house; the following year his silk-worm crop was unusually good, and—most wonderful of all—during the year a son was born to the family.

These events produced a profound impression in the neighborhood, and from that time opposition and distrust were replaced by a marked friendliness to the Christian faith.

Two years ago I stood beside a noted grave. There is no doubt but that the remains of Confucius were placed there about twenty-three hundred and seventy-seven years ago. This grave, nearly twenty-four centuries old, is the pivotal point in the lives of nearly one third the human race. Confucius turned the hearts of the children to the fathers so completely that their thought has crystallized round the ancients, and to-day the sum of their national ideals

cluster around this man, and their holy of holies is his tomb. An inclosure fourteen miles in circumference surrounds it, and everyone in the empire who bears the family name of Confucius is entitled at his death to be brought to that sacred place and buried at the expense of the state, while the leading member of the family living near the grave is master of ceremonies in the most magnificent of the many temples consecrated to the worship of the sage.

This worship principally consists in the offering of a sacrificial feast before the shrine of Confucius and in chanting a laudatory hymn, of which the following lines are a fair sample: "Confucius, Confucius, how great is Confucius;" "Ah! how wonderful the Great Perfection." During the rendering of this hymn, which has 192 Chinese words, the harlequins assume 384 different positions amid the exhilarating strains of music from 15 instruments.

Just here is an important divergent point between the Confucian and Christian sys-

tems. The Chinese revere a lifeless ideal, and their holiest aspirations cluster about a grave; we look toward a risen, living Lord, who is beckoning us away from the domain of the dead, and who endues every faithful disciple with the power of an endless life.

We think with satisfaction of the many thousand Chinese converts who have fallen asleep in the new faith and now share the glory of their risen Lord, and we think with mingled feelings of the thousands who to-day are suffering the loss of worldly goods and even of life itself because they have preferred the living faith to the dead one. But their death is not in vain, the work of the past decades is not to be undone. The present crisis will pass, and out from among the wreck of hoary human institutions the infant Church of the living Christ in China will come forth purified by its trials, ready to assume the responsible work awaiting it in the new order which has come to 400,000,000 people.

SUCCESS OF PROTESTANT MISSIONS IN CHINA.

BY REV. H. H. LOWRY, D.D.

ANYONE familiar with the inner life of the Chinese people must be frequently startled by some new illustration of a depth of moral degeneration before inconceivable. How has the whole civilized world been horrified at some of the reported atrocities committed during the present uprising! Such is civilization without Christianity. The Chinese may not be worse than other peoples without the Gospel, and in fact in many respects they are greatly superior, but they have had peculiarly favorable conditions for successfully testing the possible development of character under human systems of philosophy and religion. If Confucianism and ancestral worship, which are of Chinese origin and growth, are capable of reforming men's lives and inspiring them with the highest ideals and attainments in righteousness, they have had in China the best conceivable opportunity, and the result is the nation as we see it to-day—a lamentable failure. Pride, conceit, and a supreme self-satisfaction are the natural product of such an environment.

Into such a field as this Protestant missionaries entered. The total Protestant membership before the present rebellion

and persecution was estimated to be over 100,000. This practically represents the work of the last forty years, though the number of members enrolled indicates but a small part of the success achieved.

Much of the most successful and important work done cannot be presented in tabulated form. The Bible has been translated, not only into the classic language read all over the empire, but into many of the local dialects, and millions of copies are in the hands of the people. Hymn books and tracts of various kinds have been published, and a vast Christian literature is beginning to find entrance to the reading public, besides the very large number of scientific and educational works which have been put into circulation. Mission presses have been running night and day, sending forth millions of pages to carry the truth everywhere. Hospitals and dispensaries have been established where hundreds of thousands of the suffering are annually treated without money and without price, illustrating the charity and beneficence of Christianity. Schools have been opened, some of them colleges of high grade, where the treasures of Western learning may be received under

Christian instruction. Churches, with all known evangelistic agencies, have been established in the great strategic centers, and native evangelists and colporteurs have penetrated the most distant cities and villages, carrying the printed page and giving their personal testimony to the power of Jesus to forgive sin. In this way the whole empire has been honeycombed and permeated by Christian truth from Canton to the great wall, and from the ocean to the borders of Tibet.

Medical missions have had remarkable success in China. Many superstitions have been exploded and much prejudice has been removed by the practice of medical missionaries. Some of the marvelous and successful operations performed by foreign surgeons have impressed the Chinese with the superiority of Western surgery. Often wealthy Chinese officials will welcome and contribute to the support of a hospital or dispensary when they have no sympathy with evangelistic work.

Wu Ting Fang, Chinese ambassador to the United States, is reported to have referred in a speech made in Philadelphia to the success of a medical missionary and its effects. He said that "Li Hung Chang's wife became very ill, and her complaint was so serious and complicated as to baffle the skill of all Chinese physicians and resist all the methods of treatment known to Chinese science. As a last resort, Dr. Howard, a medical missionary under the auspices of the Methodist Episcopal Church, was called in to see the distinguished patient. Under her skillful treatment Lady Li's condition began to improve. It was not long before she completely recovered from her sickness. The viceroy felt so grateful for the recovery of his wife that he founded a memorial hospital and placed it under the sole charge of Dr. Howard. Some time after this Dr. Howard was dispatched by the viceroy all the way from Tientsin to the south of China, a distance of nearly a thousand miles, to attend his mother in her last illness."

Medical missionaries have been not only influential in breaking down prejudice, but have been instrumental in leading many souls to the Great Physician. Many are the instances where persons who have found Christ in a mission hospital have been the means of establishing a church in a distant village or city. The impression of Christian love and sympathy made upon the hundreds

of thousands annually treated by medical missionaries must be of incalculable effect in preparing the way for the coming of the kingdom in China.

We give some illustrations of the power of the Gospel in China.

Chen Wie-ping is a young Chinese, a graduate of the Peking University, and with fine ability and a good command of English. He is the native pastor of Asbury Church in Peking, and receives \$8 a month for his services, though he could secure ten times as much by entering secular employment. When appointed to his present charge he said to the committee that was discussing how much salary they would be able to pay him: "If two years before my graduation you had offered me \$100 a month, I would not have accepted it, for I had determined to enter upon a business life. When I was converted I gave myself to Christ and his work, and now I intend to preach the Gospel no matter what salary I receive, or whether I receive nothing at all."

His brother, Chen Wie-cheng, is employed as a teacher of English in the Peking University at a salary of \$10 a month. He was asked by Li Hung Chang to teach his two grandsons two hours a day, for which he would pay him \$25 per month. In accepting the position he stipulated that he would not teach on the Sabbath, as he was a Christian and did not work on that day. At the end of each month he brought the entire amount received and gave it to the University to assist needy students in securing an education.

Can any intelligent man with Christian sympathies affirm that these young men, and many others who are doing similar work with equal personal loss, do not distinguish between superstition and Christianity?

The Missionary Call.

HARK, the bugle call of God!
Down the ages sounding,
"Go ye, and proclaim abroad,
News of grace abounding!"

Let the sacred heralds go,
Through the vales and mountains;
Steady streams of treasure flow
From the golden fountains!

Tell the news! Tell the news!
Let the farthest nation
Hear the sound, the world around,
Tidings of salvation!

—A. T. Pierson, D.D.

A COOLY CHURCH IN CHINA.

BY REV. EDWARD JAMES.

A "COOLY CHURCH" is somewhat like, but not exactly equivalent to a "laboring man's church." A high official visiting this field years ago said, "Work among the coolies and you will have a cooly church." True, but not all the truth. It is suggestive of many problems of missionary work. Of all the Chinese professing Christianity a large proportion is of the cooly level of society; that is, aside from the veriest beggars and ruffians, they are, as individuals, the least influential, least responsible, least respected people in the empire. What we propose saying is not to be taken as disparaging these people, or reflecting on efforts for their reclamation and salvation.

CAUSES.

Several conditions combine to produce a "cooly church."

1. The poor are the largest part of society in general.

2. Their status is such that they welcome anything which promises relief, without inquiring very closely into its source or nature. With all our optimism we must admit that many come to the church with no higher motive than this.

3. Having neither learning, position, nor means they are not afraid of losing anything; are not so intellectually proud as to scorn assistance from the odious foreigner; and are not so grounded in any other religious system.

4. Feeling the pinch of poverty, the bitterness of life, the burden of supporting phalanxes of helpless gods and armies of praying priests, they would fain escape the whole catalogue and secure assistance and protection, even from the "foreign devil."

5. They are more open-minded, and open-hearted than the self-sufficient *literati* and merchants, hence are more likely to receive the seed "in good ground."

DISADVANTAGES.

There are several, and far-reaching.

1. With a membership so poor, even with the cheapest kind of native pastors and evangelists, self-support is a long way off. It is a big thing for some of these people to give 25 cents a year. Some give more; but if we could average \$1 gold a year, from all

the members and probationers, it would be quite a relief. The average preacher gets about \$6 per month; the teacher, \$3; gate-man, \$1.25; light, 75 cents (all figures in gold). How many members are necessary to support this. And how long until they can build chapels and schoolhouses?

2. The ignorance of this membership, and the teaching adapted to it, repel the more intelligent. True, as per Western notions, there is no knowledge in Chinese learning; nevertheless the Chinese man-of-letters is supremely proud, and disdains free association with the "common herd." The mandarin version of the Scriptures is distasteful to him simply because it is too easily understood; he must needs have a classic style. But ignoring the *ultras*, there is a marked dislike among the *literati* of association with the unlearned.

3. Many of this class come only for "loaves and fishes." They hope to be employed in some way as servants, colporteurs, gatekeepers, etc. Or they have some other ax to grind, a suit at law, an unpleasant neighbor to be "squelched," a large following of relatives, a little interest to be protected, etc.

ADVANTAGES.

China is not alone in this respect. Is it not true, also, in India, Japan, Africa, that the lowest are first reached? Is it not true in Europe and America that the large mass of Christians are those who toil for daily bread? Was it not true of Judea? And out of this Christ's Church has grown.

1. The mass can best be dealt with by working from the bottom upward. Beginning with those now ready a foundation is more easily laid for the future Church which shall include all. One soul being of equal value with another it would seem wise to labor for those who respond.

2. Christianity has opportunity to prove its divine foundation by giving hope to the hopeless, raising the fallen, rousing the good in man, dignifying life, vivifying the dead, regenerating the whole native.

3. When converts from the lower classes become numerous enough, they powerfully affect the higher, and practically compel recognition.

4. The higher are constantly reinforced from the lower.

REMARKS.

We know of no facts or figures which make work among "higher classes" more promising than work among lower classes. Villains, knaves, and scoundrels are in no less proportion. There is a positive danger in exclusive work among well-to-do. The

literati are the least promising of all, though not a few of China's "book readers" secretly believe the Gospel. Even among those enjoying the advantages of years of training in Christian schools the proportion of apostates is as large as among countryfolk, and of "rice Christians" decidedly larger.

NATIVE CHINESE CHRISTIANS IN TIMES OF DISTURBANCE.

BY REV. QUINCY A. MYERS.

AT the present time the eyes of the civilized world are turned upon China. Many people, in all lands, are talking of the official representatives of the various governments, of the merchants and of the missionaries now residing in the Celestial Empire. But few take time, however, to consider the circumstances of the native Christian.

Of course, when the great daily papers report the wholesale slaughter of a thousand Chinese converts and comment on the fact that other thousands have been rendered homeless by a pitiless mob, the public takes a passing interest and indignantly resents the barbarities of the "heathen Chinese." But those faithful men and women who have "left all to follow Christ" deserve more at the hands of the home Church than a passing sigh of sentiment breathed out at the announcement of a great slaughter.

When a Chinese becomes a Christian he oftentimes incurs the displeasure of his entire family or his clan. In a thousand little ways, in ways hard to understand, he suffers persecution. Things that torture him are thought out and in every conceivable way his own people seek to drive him from the true course of duty.

The tongue is indeed a small thing, but, under the control of a heathen clan, and when directed against one who has left the traditions and practices of the ancients to become a Christian, it becomes a very powerful weapon, and its sting is hard to bear. Many fall by it. Others remain faithful and bear the ills attendant upon the Christian life in the Christlike spirit rather than return to the ways of darkness.

But the Church at large knows but little of the difficulties of living a Christian life in a heathen land. Few ever pray for the native convert. The poor fellow staggers on in his weakness. His persecutors are persistent. His everyday life is hard. He re-

ceives no notice, however, until many hundreds are involved with him.

Then the papers fairly blaze with information, with indignation, and with pity. The pastors pray fervently in the midst of their Sunday morning congregations. Devout people everywhere awaken to the awfulness of things, and great thoughts try to find an outlet. The same quality of disturbance has been in existence for years. But quantity was also required. Then the nations start. Then the Churches awake.

With the awakening queer things happen. Strange words are spoken. Devout Christians meet the returned foreign missionary. They desire to introduce a subject that will interest him. They ask questions. Herewith are some samples: "Are you not glad you are out of China now?" "You got out of it just in time, didn't you?" "Have your colleagues in the work there left their station for a port of safety?"

Such questions as these are asked daily. But, with very rare exceptions, the conditions and outlook, as they relate to the native convert, are never inquired into.

People seem to think it a strange thing that a missionary becomes attached to the people among whom he labors, that their trials become his trials, and their persecutions his persecutions. When great disturbances arise the native convert must bear his full share of the trouble.

People at home seem to wonder that the missionary does not fly at the first blast of the storm. They do not think that by such an action he dishonors his faith, his Church, and his work, and, worst of all, he leaves the poor native to brave the tempest alone.

"BEHOLD us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!"

THE DEVELOPMENT AND OUTLOOK OF OUR WEST CHINA MISSION.

BY JAMES H. MCCARTNEY, M.D.

THROUGH the faith of that man of God and firm believer in foreign missions, Dr. Goucher of Baltimore, the West China Mission had its beginning. He had a prophet's vision when he foresaw the possibilities of West China as a mission field. It is the connecting link between central China, Tibet, and India on the west and southwest. His princely gift of \$5,000 a year for three years made it possible for the Missionary Society to begin work in this, one of the most promising fields in the unevangelized world.

The first city occupied by our missionaries was Chungking, with a population of 350,000, situated on the Yangtse River eighteen hundred miles west of Shanghai, and fifteen hundred miles farther inland than our most inland station then opened in China.

In about three years' time the little mission was destroyed by a riot which came near being the deathblow to missionary work in this part of China, and for several years following the riot very little interest seemed to be manifested by the Church at home in mission work in this most needy field.

The Mission was reopened the following year by Rev. Spencer Lewis, returned, and Rev. H. O. Cady, a new missionary, and, as far as Chungking is concerned, has enjoyed (with exception of occasional scares) uninterrupted prosperity ever since.

On account of the very few missionary workers the Mission was unable to commence work in any new stations until 1891, when Chentu, the capital of the province, was opened to missionary work by our Church. Chentu has a population of at least 500,000, situated in the most fertile and populous plain in all China, northwest of Chungking three hundred miles. In 1895 the work was broken up by a riot, the missionaries driven out and their homes destroyed, but the following year Rev. H. O. Cady reopened the work which has since gone on prosperously.

The next city occupied by our Mission was Suiling Hsien, situated midway between Chungking and Chentu on one of the two routes between the two cities. This place, on account of no foreign worker being available, was supplied by a native helper for

several years. The work in the beginning seemed to be very prosperous, but on account of lack of tact on the part of the native helper the interest soon diminished.

Last year Brother J. O. Curnow succeeded in buying a place and erected the first foreign house, into which he moved his family. He reports the work encouraging but much in need of additional help. The Mission very greatly needs sufficient money to erect a chapel and dispensary at this place. Twenty-five hundred dollars would be sufficient to meet the demands.

The next city opened was Hocheo, between Chungking and Suiling, sixty miles west of Chungking. This work was opened by two native local preachers, one of which was a graduate in medicine. The work was as successfully opened and worked by these, our native brethren, as a foreign missionary possibly could have done. They had day schools, Sunday chapel, street chapel, dispensary, and hospital. Within the first year our native medical evangelist had over ten thousand visits to the dispensary, treated over one hundred in-patients, and this without one cent of help from the Missionary Society.

This most prosperous work was unhappily broken up by a riot in a little over one year's time, but has since been reopened and promises much for the future.

Kien Cheo and Tsi Cheo, two large and important cities, as well as several smaller places on the main road between Chungking and Chentu, are occupied by native workers of the Mission who have had great success in soul-winning.

Kiang Peh is the last city opened and will go down in history as the most antiforeign city in West China. It was in this city Methodism, as well as Protestantism, gave her first martyr, Tang Hsi I. Through his death the city was opened. The Methodist Church now owns property here with a resident native missionary. They have a street chapel, Sunday chapel, boys' school, and dispensary with bright prospects for the future.

Until the present outbreak the work in our West China Mission was in a most prosperous condition, with urgent requests for new workers to occupy the open fields already ripe for the harvest. There are between three and four hundred communicants in

our churches and hundreds of boys and girls in our day schools. The high school at Chungking under the principalship of Rev. W. E. Manley is doing an excellent work. Its first class of three boys to graduate have all become teachers in the day schools.

The medical work in Chungking has become self-supporting; that is, the foreign practice of the physicians, together with fees received from Chinese patients, more than support the running expenses of the work. The work in Chungking has outgrown its accommodation, and we are hoping to enlarge our present hospital within the next twelve months.

Chentu is greatly in need of hospital accommodations with which they would be able to do a very much larger work in that very important center.

During the last seventeen months of my stay in China over forty-four thousand visits were made to our dispensaries in Chungking and Chentu, and over one thousand patients were treated in the wards of the hospital.

Since the present outbreak of hostilities in China we are fearful of serious consequences to our friends in West China. May the whole Church earnestly unite in prayer for the protection of our foreign workers and native converts in this isolated field.

BUDDHISM CONTRASTED WITH CHRISTIANITY.

THE characteristic of the Christian Bible is that it claims to be a supernatural revelation. On the other hand, the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy capable of elevating anyone who hears it to heavenly abodes in future existence. In illustration I may advert to a legend current in Ceylon, that once on a time 500 bats lived in a cave where two monks daily recited the Buddha's law. These bats gained such merit by simply hearing the sound of the words that, when they died, they were all reborn as men, and ultimately as gods.

Then, as to the words themselves, contrast the severe and dignified style of the Bible narrative, its brevity, perspicuity, vigor, and sublimity, its trueness to nature, and inimitable pathos, with the feeble utterances, the tedious diffuseness, and, I might say, "the inane twaddle" and childish repetitions of the greater portions of the Tripitaka.

But, again, I am sure to hear the admirers of Buddhism say, "Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has self-sacrifice as its keynote?" Well, be it so; I admit that he related of himself that, on a particular occasion, in one of his previous births, he plucked out his own eyes, and that on another he cut off his own head as a sacrifice for the good of others; and that again, on a third occasion, he cut his own body to pieces to redeem a dove from a hawk. Yet note the vast distinction

between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness; Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self. In the one, the true self is elevated and intensified. In the other, the true self is annihilated by the practice of a false form of nonselfishness, which has for its real object, not the good of others, but the annihilation of the ego, the utter destruction of the illusion of personal individuality.

Furthermore, observe the following contrasts in the doctrines which each bequeathed to his followers:

According to Christianity: Fight and overcome the world.

According to Buddhism: Shun the world and withdraw from it.

According to Christianity: Expect a new earth when the present earth is destroyed; a world renewed and perfected; a purified world in which righteousness is to dwell forever.

According to Buddhism: Expect a never-ending succession of evil worlds forever coming into existence, developing, decaying, perishing, and reviving, and all equally full of everlasting misery, disappointment, illusion, change, and transmutation.

According to Christianity: Bodily existence is subject to only one transformation.

According to Buddhism, the bodily existence is continued in six conditions, through countless bodies of men, animals, demons, ghosts, and dwellers in various hells and heavens; and that, too, without any progressive development, but in a constant

jumble of metamorphoses and transmutations.

Christianity teaches that a life in heaven can never be followed by a fall to a lower state.

Buddhism teaches that a life in a higher heaven may be succeeded by a life in a lower heaven, or even by a life on earth, or in one of the hells.

According to Christianity, the body of man may be the abode of the Holy Spirit of God.

According to Buddhism, the body, whether of men or of higher beings, can never be the abode of anything but of evil.

According to Christianity: Present your bodies as living sacrifices, holy, acceptable to God, and expect a change to glorified bodies hereafter.

According to Buddhism: Look to final deliverance from all bodily life, present and to come, as the greatest of all blessings, highest of all boons, and loftiest of all aims.

According to Christianity, a man's body can never be changed into the body of a beast, or bird, or insect, or loathsome vermin.

According to Buddhism a man, or even a god, may become an animal of any kind, and even the most loathsome vermin may again become a man or a god.

According to Christianity: Stray not from God's ways; offend not against his holy laws.

According to Buddhism: Stray not from the eightfold path of the perfect man, and offend not against yourself and the law of the perfect man.

According to Christianity: Work the works of God while it is day.

According to Buddhism: Beware of action, as causing rebirth, and aim at inaction, indifference, and apathy, as the highest of all states.

Then note other contrasts.

According to the Christian Bible: Regulate and sanctify the heart, desires, and affections.

According to the Buddhist: Suppress and destroy them utterly if you wish for true sanctification.

Christianity teaches that, in the highest form, love is intensified.

Buddhism teaches that, in the highest state of existence, all love is extinguished.

According to Christianity: Go and earn your own bread, support yourself and your

family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed.

Nay, more; Christ himself honored a wedding with his presence, and took up little children in his arms and blessed them.

Buddhism, on the other hand, says: Avoid married life; shun it as if it were "a burning pit of live coals;" or, having entered on it, abandon wife, children, and home, and go about as celibate monks, engaging in nothing but meditation and recitation of the Buddha's law—that is to say, if you aim at the highest degree of sanctification.

And then comes the important contrast that in the one system we have a teaching gratifying to the pride of man, and flattering to his intellect; while in the other we have a teaching humbling to his pride and distasteful to his intellect. For Christianity tells us that we must become as little children, and that when we have done all that we can, we are still unprofitable servants. Whereas Buddhism teaches that every man is saved by his own works, and by his own merits only.

Fitly, indeed, do the rags worn by the monks of the true Buddhism symbolize the miserable patchwork of its own self-righteousness.

Not that Christianity ignores the necessity for good works; on the contrary, no other system insists on a lofty morality so strongly; but never as the meritorious instrument of salvation—only as a thank offering, only as the outcome and evidence of faith.

Lastly, we must advert again to the most momentous, the most essential, of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most sacred of all possessions. Life, it seems to say, is no dream, no illusion. "Life is real, life is earnest." Life is the most precious of all God's gifts. Nay, it affirms of God himself that he is the highest example of intense life, of intense personality—the great "I am that I am"—and teaches us that we are to thirst for a continuance of personal life as a gift from him; nay, more, that we are to thirst for the living God himself, and for conformity to his likeness; while Buddhism sets forth, as the highest of all aims, the utter extinction of the illusion of personal identity—the utter annihilation of the ego—of all existence in any form whatever, and proclaims as the

only true creed the ultimate resolution of everything into nothing, of every entity into pure nonentity.

What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist.

It seems a mere absurdity to ask, Whom shall we choose as our guide, our hope, our salvation, "the Light of Asia," or "the

Light of the World?" The Buddha or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in the last hour—the book that tells us of the dead, the extinct, the death-giving Buddha, or the book that reveals to us the living, the eternal, the life-giving Christ?—*Sr Monier Monier-Williams, in Buddhism.*

CHINESE COURTS.

THE Chinese judicial system is probably the oldest in the world. It is simple, and bears evidence of careful effort to protect suitors from extortion or injustice. Numerous checks, such as appeals to higher courts, in serious cases, are provided. In certain courts no fees or expenses of any sort are allowed. The meanest Chinese beggar may, by taking the prescribed steps, be certain, in theory, that his cause will come before his imperial majesty, and judgment be entered by nothing less august and final than the "Vermilion Pencil."

Yet the practical workings of Chinese courts of law show that bribery, extortion, and cruel injustice are not merely possible, but easy under the most elaborate system.

The foreign observer in a Chinese court of law marks first its total unlikeness to anything in Western lands. The only person seated is the magistrate. Prisoners and witnesses are on their hands and knees. Officers of the court and all spectators are required to stand.

There is no such thing as a jury, and lawyers are not admitted. No oath is administered to either party, nor to any witness. The Chinese act on the theory that if a man will lie in any case, no oath will make him truthful. In fact, no Chinese magistrate expects either party or any witness to tell the exact truth.

This is to be got at, first, by examining all parties separately, and in case the evidence is conflicting, by shrewd cross-questions; second, by confronting witnesses whose stories fail to agree, making each repeat his words in the presence of the other, and judging by their countenances and other signs which is telling the truth.

When these modes fail, the magistrate is allowed to have the parties and witnesses beaten in order to extort the facts.

It is not uncommon for a judge to pause in the midst of his questions, and order the witness to be beaten across the mouth with a switch of bamboo until the blood runs. Then, after warning that worse is to come if he persists in his untruths, the examination goes on.

Great and dangerous latitude is given to Chinese magistrates as to the means which they may employ to extort the truth from parties and witnesses. They may cause a witness to kneel on chains, or be suspended by the thumbs, or to be long confined with little or nothing to eat. Other tortures still more severe are made use of.

Great stress is laid upon the importance of inducing an accused prisoner to confess. Often the prisoner, more dead than alive, confesses to a crime which he never committed in order to get a little respite from cruelty.

I saw three men accused of theft and urged to confession in the following manner: Each man's arms were brought behind his back and lashed together at the wrists. A rope was then fastened to this lashing, the other end thrown over the limb of a tree, and the men in this manner hoisted up and allowed to hang for three hours, in a blazing sun.

When let down they were insensible. Their arms were dislocated at the shoulder and frightfully swollen. Brought to consciousness, they renewed their denial of guilt, but on being prepared for a renewal of the torture, they were as eager to confess as at first to deny.

It must not, however, be inferred that such horrible scenes are the rule in Chinese courts. I believe them to be exceptional, and that humane men are common among Chinese judges. But while such practices are possible, no foreign government can

allow its people resident in China to be amenable to Chinese justice. Hence each government holds there, under what is called the extra-territorial system, its own courts of justice for its own people.

The rule that prisoners and witnesses must remain on their hands and knees in court has given rise to one or two awkward and yet amusing scenes in my experience. In the winter of 1873 two American residents of Peking became involved in a difficulty with a Chinese contractor, who, having secured in advance a considerable sum of money, refused to complete a building according to agreement. After correspondence between the United States Legation and the Chinese government, the affair was referred to the arbitration of a Secretary of the Chinese Foreign Office and myself.

The contractor and the two Americans having been summoned, a grave question arose as to the position to be taken by these parties when in court. As the entire procedure was informal, I proposed that they should come in and sit down, but my Chinese colleague was horrified at the suggestion.

He insisted that the Chinaman should get on his hands and knees, and as all parties ought to receive the same treatment, of course the Americans must get upon their hands and knees, too. Where was the dignity of the court if suppliants before it could swagger into its presence and be treated as its equals?

He would be laughed and scorned into retirement if he allowed a Chinaman to sit in court. And if the Americans were allowed to sit down he should refuse to go on with the case!

Fancy me being asked to require two American missionaries, both my seniors, to go on their hands and knees before me! I told the Chinese official that no such custom was known in America, where the worst criminal was only required to stand before his judges, and that I would never give such an order, which would at any rate be scouted by the missionaries.

After a long and heated discussion it was arranged that the Chinese contractor should follow Chinese custom and that the Americans should stand.

A similar, but more serious case, arose at Foochow, in August, 1877. It became my duty, in conjunction with the chief justice of the Supreme Court of the province, to examine a large number of Chinese witnesses

in a case of bribery. Near the close of the trial it became important to examine a Chinese subject who was an officer in the United States Consulate, and held a letter of appointment issued by the Secretary of State.

In this peculiar position he was not amenable to Chinese law, except by our consent, and could only be summoned by me. I volunteered to produce him, but only on condition that he should be treated like an American witness. This was distinctly agreed to, and the next day the witness came.

As soon as he presented himself the chief justice called out, "Get down on your hands and knees."

"I beg your pardon," said I, "but this witness was not to be required to kneel."

"I don't care anything about that," replied the chief justice. "He is a Chinese, and must obey Chinese law. Kneel down."

"You are violating a positive promise," said I. "The witness shall not kneel."

"Kneel down," said the justice.

"Stand up," said I.

"Get down on your knees!" screamed the justice.

"Leave the room," said I.

The poor, bewildered witness obeyed me, and fairly ran from the room. Much sharp talk followed, the upshot being that the Chinese official apologized, whereupon the witness was recalled and examined standing.

The only sufferers were some thirty ignorant fishermen, all innocent of crime, so far as the evidence showed. Yet they had been thrown into a fearful hole, beaten, tortured, and starved for weeks before they were brought into court. They all bore marks of dreadful suffering. Two were dead before the court was held.

One of those fishermen was brought like a log by four men, who tried to prop him up on his hands and knees; but he was so nearly dead that he fell over on his face, and was finally examined while lying at full length on the paved floor. He could speak only in a whisper, and but a word or two at a time.

During the examination I noticed him feebly fumbling in the bosom of his ragged coat, and presently the end of a bit of folded paper showed itself between his fingers. An attendant of the chief justice sprang at once to seize it, but my servant

was quicker. The paper proved to be a petition to the United States official for help and protection.

It detailed a record of hideous torture,

from the effects of which seven innocent men died, though no crime was proved against them.—*Chester Holcombe, in Youth's Companion.*

THE VALUE OF MISSION SCHOOLS.

THERE is no department of foreign mission work that has been more misunderstood than the educational; yet in every mission to the races of the East that are less tractable toward the Gospel, none has brought so many souls to Christ. The question may arise, What is it that constitutes some races tractable and some comparatively untractable in relation to the Gospel? It is somewhat puzzling to the uninitiated to hear, in some cases, of people coming by whole villages and communities to the missionary and placing themselves under Christian instruction, and in other cases, in the same country, to hear of missionaries laboring faithfully for years, and gathering converts only by units. To the student of missions from afar there is something inexplicable in this; he is conscious of being face to face with a problem that he wants the key to unlock. But to the practical missionary there is no difficulty at all in understanding the meaning of it.

If we would understand this question, we must bear in mind that to the average oriental—the Hindu of caste, the Mohammedan, the Buddhist; that is to say, to the vast majority of the people in the East—the preaching of the Gospel is of no concern, and is never likely, in their view, to be of any interest to them. The oriental, of whatever creed he is, has a philosophy that accounts in its own way, to his entire satisfaction, for all the phenomena around him, and he has a religion that makes provision for all the needs of which he is conscious. He requires neither religious guidance nor help of any kind from the missionary, so far as he is aware, and he has, therefore, no motive for placing himself under Christian instruction. This is why Christian mission work is so hard and comparatively slow in gaining converts among some oriental races.

But there are other races and tribes, perhaps, alongside of those above mentioned, or in their very midst, whose social and industrial condition affords them every inducement to place themselves under the guidance and instruction of the missionary.

They are poor, unlettered, uncivilized, degraded, and they know it. They want a powerful friend who can effectually help them out of this miserable condition, and the missionary is the most likely, perhaps the only, person to do this for them. Such were the Fijians and other South Sea Islanders, and many of the tribes of South Africa.

Sometimes the low estate of these degraded peoples constitutes them an easy prey to the rapacity of the privileged classes above them, who oppress them without mercy, and exploit them to their own advantage. Such is the case with the Pariahs of Madras and Arcot, the outcasts of Tinnevely and Travancore, the Karens of Burma; and such was the case, before the emancipation, with the Negroes of the West Indies.

Where these conditions prevail the missionary needs but to offer the Gospel, and the despised and oppressed gladly accept it, partly for its own sake, and partly for the material and social salvation and uplifting that come with it. If this motive is somewhat mixed, we missionaries never think of blaming them for it, for they know no better. We no more think of rejecting those who come at first with mixed motives than our Lord thought of spurning the woman of Samaria when she said concerning the "living water," "Sir, give me this water that I thirst not, neither come hither to draw."

It will be seen at once, then, that in presenting the Gospel to the heathen there are two well-marked types that it has to deal with—those who have reasons of their own, and that they can appreciate for giving it a willing ear, and those who have none. It is in the latter case, when the problem is to reach the great mass of the people of India who are satisfied with their religion and their circumstances, and who have no desire for the Gospel, that special means must be used to awaken this desire. And what method could be more reasonable and suitable than that which profoundly stirs the heathen mind at an age when it is capable of new ideas, and brings the young face to face

with Christ? This is, in brief, the case for educational mission work, and if our methods are not sufficiently elastic to include this, we have practically no message for the vast majority of the people of India, or what comes to the same thing, no means of getting our message heard.

But the objection has been heard in another form. "Why should there be mission schools? Let the missionaries attend to their proper business of preaching the Gospel and leave Christian educational work to others." It is here tacitly assumed that if missionaries do not take up the work of Christian education there are others who can do so, and will. But everyone who knows the East is well aware that if missionaries do not undertake it, Christian education has no chance in a heathen land. If there were no mission schools the alternative would be between government schools, where the attitude toward all religions is, and must be, neutral, and where there is a studied avoidance of all religious teaching; or else heathen schools, where, of course, the influence is intensely anti-Christian. Hence, if there is to be any Christian education, mission schools are a necessity.

As a matter of experience, missionaries find, too, that they cannot afford to be without schools, and thus forego the honored and influential place which is always accorded throughout the East to him who is an instructor of the young. I do not know anything more impressive and significant of all that is best and most influential in mission work than a scene like the following, which has occurred many times in my own experience, and in that of many another missionary, and which is, in fact, one of the most prominent signs of the times:

A respectable native appears at the missionary's door in company with his son. The father is a man whose path in life would never intersect that of the missionary, in all probability, but for the educational work of the mission; and he represents the great majority of the Hindu race.

"I have come to place my son in your school, and I wish you to instruct him."

"You are aware that our school is a mission school; do you wish him to be taught the Christian religion?"

"Yes; I have no objection to his learning it."

"But you are not a Christian yourself."

"No; I am a Hindu; I am too old to

change my faith; but I like the instruction you give the boys, and the behavior you teach them. I think your religion must be a good one, and I wish my son to learn the Christian religion, together with other useful knowledge."

To the thoughtful mind such a conversation as this is significant of much. It is a typical incident, and carries its own moral. Unless it can be shown that our mission is only to the lonely and the outcast, and that the vast majority who constitute the main framework of the oriental nations are outside our legitimate sphere of influence, it will be impossible to deny to educational mission work its place among the well-tryed missionary methods that bear the stamp of the divine approval.

Whatever preconceived notions a young missionary may hold on the subject of missionary education before entering upon his work, actual contact with the work soon shows him its true value.

I landed in Ceylon many years ago for the first time. The first place I entered was the customhouse. There an official, a native gentleman, said: "I understand you are going to take charge of the Central School in Jaffna. I received my education there, and I owe my present position to the help I received from the missionaries. If at any time I can be of any service to you I shall be happy to render it."

Going on board the colonial steamer, to go to Jaffna, I met a lawyer, a native gentleman, who said, "I was educated at the Central School in Jaffna; I owe my present position to the work of the mission, and I feel a debt of gratitude I can never repay."

These testimonies, which I heard immediately on landing in the island, and before I reached my destination, were oft repeated; wherever one went it was the same; and the conviction has grown in my mind from that day to this, as the result of accumulated experience of the working of our mission schools, that no kind of mission work could possibly yield better or more enduring results among the classes constituting the great bulk of the Hindu race than educational mission work.

"But," says the objector, "some of these native gentlemen who enjoy the advantage of the mission schools do not become Christians." That is true; many of the pupils do not go the full length and make confession of Christ. But that is a difficulty by no

means confined to this particular form of mission work; it besets all. It is our misfortune that we have not yet discovered any infallible missionary method warranted to succeed in every case, nor have our critics discovered one for us. But it is clear to those best acquainted with the mission that our schools in the East do a work of priceless value, which no other method could so well accomplish.—*Rev. W. R. Winston, in Work and Workers.*

Evangelical Christianity in Northern Europe.

IN traveling in Northern Europe I have been more impressed by the similarities of Christian belief, life, labor, and experience in that extensive region with those of religion in England and America than by the differences. God is one, the Bible is one, the Christian spirit is one; and hence, with certain natural and almost necessary variations, the products arising from these deep universal roots are alike. Thus the marked progress which we have seen of late years in the development of Christian agencies, spiritual life, and ecclesiastical liberty in our home lands is plainly discernible in Germany, Denmark, Sweden, and Finland.

During the last few months I have addressed series of meetings in the capitals of all these countries, as well as in St. Petersburg in Russia, and several of the leading cities in the Baltic provinces, and have been impressed everywhere with the recent progress of the work of God. In Germany there is going forward a marked spiritual revival, and hundreds of meetings for Christian fellowship and simple Gospel preaching are being held outside the walls of the stately conservative Lutheran churches all over the country, while

ANNUAL CONFERENCES OF CHRISTIANS

of all denominations have been established for the cultivation of brotherly fellowship, the deepening of spiritual life and knowledge, and the widening of missionary interest.

In Denmark within the last twenty years no fewer than 400 halls for Gospel preaching and Christian fellowship have been erected by the Inner Mission. Though connected with the Lutheran State Church, this Inner Mission permits lay preaching in its halls, and associates with it the services of the most evangelical and earnest of the Danish clergy. The importance of this movement is very great, as it extends to every part of Denmark. In Sweden and Norway the number of evangelical Nonconformist churches has greatly increased within the last quarter of a century, and the beneficial effect of their example upon the established church is evident in the higher tone of its ministry and in the multiplication of Sunday schools and other Christian agencies.

In Finland, whose population of 2,000,000 is spread over a country considerably larger than England,

FREE GOSPEL HALLS

have been erected in the principal centers, where the Word of Life is proclaimed from week to week to large congregations. Many of the best and most widely-known hymns in England and America have been translated into German, Danish, Swedish, Norwegian, Finnish, and Russian, and are sung by tens of thousands to the tunes with which we are familiar. The convictions and feelings which seek the same expression in all these lands must be the same in their fundamental features. How long will it be before we cease to be national in our ecclesiastical sympathies, and become cosmopolitan? The Christian, as such, is of no nation, tribe, or tongue. The Church of God throughout all the world is one and indivisible, let men call its branches and members by what names they please.

After holding daily evangelistic meetings from the middle of February to the middle of March in Berlin and Copenhagen, with the help of Count Bernstorff as a translator, Count Pulker, Count Moltke, and other Christian workers, I proceeded to St. Petersburg, where I was the guest of the Princess Lieven and her excellent sister, the Princess Gargarin, during the month of my stay. Meetings were held every day, and often twice or thrice a day for various classes. These meetings were often crowded, and the word was received with joy, to the edification and salvation of souls.

There is much more of spiritual life in Russia than people in England imagine; for, owing to the restrictive and repressive measures which hinder evangelization and Christian worship among native Russians outside the Greek Church, a veil of silence has to be drawn over the movement in actual progress. I doubt whether there is any European country for which prayer is more needed than Russia; the population is so vast, being at least 120,000,000; the superstitions are so gross, the ignorance of its lower classes so great, the general religious spirit so strong, the bondage of the Church so considerable, and the strength of conviction and moral courage and devotion of the numerous converts to the simple Gospel of the New Testament are so remarkable, and without parallel in other parts of Europe, that prayer for its people has a wider, a more ready, and more hopeful sphere, and is more likely to produce far reaching results of spiritual blessing than similar supplications for any other population in Christendom.—*H. G. Guinness, in The Christian.*

THEY will hear it! They will hear it!
Peoples that in darkness lie
Call to us for God's salvation,
Love's own message, ere they die.
Messengers of grace! proclaim
All the glories of his name!

Powers of darkness bind the people
In a fierce and cruel thrall,
Let the angel of thy presence
Bring deliverance to all!
Break, O Lord, the bonds of sin,
Let thy rule of love begin.

The Chinese Dragon and Phoenix.

THE dragon holds a remarkable position in the history and government of China. It also enjoys an ominous eminence in the affections of the Chinese people. It is frequently represented as the greatest benefactor of mankind. It is the dragon which causes the clouds to form and the rain to fall. The Chinese delight in praising its wonderful properties and powers. It is the venerated symbol of good.

The five-clawed dragon is an emblem of imperial power. The people may not use or make a representation of it except by special permission of the emperor. Some reason that, as the emperor personates the empire, the dragon may with propriety be considered as the Chinese national coat of arms. Others style it the patron god—the protecting deity of the empire.

The emperor appropriates to himself the use of the true dragon, the one which has five claws on each of its four feet. On his dress of state is embroidered a likeness of the dragon. His throne is styled the "dragon's seat." His bedstead is the "dragon's bedstead." His countenance is the "dragon's face." His eyes are the "dragon's eyes." His beard is the "dragon's beard." The pencil with which he writes is called the "dragon's pencil." His body is the "dragon's body." Williams, in his *Middle Kingdom*, quaintly remarks: "The old dragon, it might be almost said, has coiled himself around the emperor of China, one of the greatest upholders of his power in the world, and contrived to get himself worshiped through him by one third of the human race."

The true dragon, it is affirmed, never renders itself visible to mortal vision wholly at once. If its head is seen its tail is obscured or hidden. If it exposes its tail to the eyes of man it is careful to keep its head out of sight. It is always accompanied by, or partially enshrouded in, clouds when it becomes visible in any of its parts. Waterspouts are believed by some Chinese to be occasioned by the ascent and descent of the dragon. Fishermen and residents on the borders of the ocean are reported to catch occasional glimpses of the dragon ascending from the water and descending to it.

It is represented as having scales, and without ears. From its forehead two horns project upward. Its organ of hearing seems to be located in these horns, for it is asserted that it hears through them. It is regarded as the king of fishes.

In times of drought the bestower of rain, the dragon is oftentimes the object of prayer, both on the part of the emperor and the people, for a supply of the needed element. The Chinese say that in Peking there is a large temple dedicated to the worship of the dragon, and within the precincts of the temple grounds is a certain well. On the mouth of this well is laid a large flat stone, having the image of the dragon engraved on its under side. This stone, as the story goes, has been removed only once for a long period, for fear that the anger of the dragon will be excited, and result in dire calamity to

the people of the surrounding country. In the beginning of the reign of the great-grandfather of the present emperor occurred a severe and protracted drought in Peking. The emperor made many supplications to the dragon for rain, but in vain. The rain monarch did not deign to answer the humble petitions of the Son of Heaven. At length the emperor, in anger, dared to lift the stone from the mouth of the well, when water immediately fell in torrents from the heavens. At the end of three days the emperor returned thanks for the rain, and requested its cessation; but it continued to pour down. On the sixth day he again expressed his gratitude, yet it continued to rain in torrents without intermission. On the ninth day the emperor, becoming alarmed at the consequences of his daring act, confessed humbly to the dragon his sin in opening the well. This appeased the anger of the rain-king, his majesty the five-clawed dragon, and the rain instantly ceased.

Proclamations emanating directly from the emperor, and published on yellow paper, sometimes have the likenesses of two dragons facing each other, and grasping or playing with a pearl, of which the dragon is believed to be very fond. The bills of the government bank, opened at Fuchau some six or seven years ago by special permission of the emperor, had representations of the five-clawed dragon on the margin. The boats used by the emperor personally when making excursions and taking recreation in former days on the beautiful lakes in the vicinity of his summer palace, it is said, had their bows carved in imitation of the dragon's head.

While the emperor appropriates the five-clawed to his own use, the officials and the people may, and do under some circumstances, use a representation of the *four-clawed* dragon. For example, certain officers of the government, from the first to the fourth rank inclusive, have the four-clawed dragon embroidered on their court or official robes. On the ancestral tablets belonging to them they may have the same engraved.

One of the doors of the examination hall, where candidates for the second literary degree meet to compete together, is called the "dragon's door;" and the successful candidates or competitors for this degree are said to "leap" or ascend the "dragon's door." Directly in front of the entrance to the main hall in the great Confucian temple of this place is a very large inclined stone of superior quality, on which is engraved an image of the dragon's face and head. A certain kind of boats, made principally of bamboo and paper, twenty or thirty feet long, which, having been paraded through the streets of this city in idol processions at various times during the summer months, are burnt by the side of the Min, have their bows made with a hideous likeness of the dragon's head with a gaping mouth. The boats used at the celebration of the dragon festival in the fifth Chinese month have similar bows.

During the first Chinese month a cloth image of the dragon, constructed on a framework of bamboo, is exhibited at theaters in the night time and paraded in the public streets, being moved and worked by

men. It is represented as pursuing a large pearl or ball, which is carried a little in advance of it, the whole being lighted with candles. This is a popular sport, and is called *playing with the dragon lantern*. Some paper charms have pictures of the dragon.

While the emperor is represented by the dragon, the empress is represented by the phenix. Some say that this bird has entered China only twice, and that these visits were made during the lives of eminent men who flourished more than three thousand years ago. The common people dare not use its supposed likeness to promote their private purposes, except on certain occasions and under certain circumstances, in accordance with established customs.

For example, a sort of large tapers or candles, used at marriage festivals, have pictures on them representing the dragon and the phenix. Certain kinds of round cakes, used as presents to the relatives and friends of the bride, made at the expense of the bridegroom a short time before their marriage, and which may be regarded as *wedding cakes*, have representations of these two fabulous animals made on them. The papers drawn up on the occasion of the betrothal of a boy and a girl in this section have also pictures of the dragon and the phenix. The document drawn up by the boy's parents, and kept by the girl's parents as evidence of the betrothal, has a picture of a dragon, while the document drawn up by the parents of the girl, and kept by the parents of the boy, has a representation of the phenix.

Common custom in regard to these, and perhaps other occasions, has made the use of the picture of the four-clawed dragon and the phenix, either together or separately, allowable and lawful. But should anyone have the presumption to use the likeness of either dragon or phenix in a manner not in accordance with established custom, to promote his private ends, he would soon, doubtless, have abundant occasion to regret the attempt.

An incident occurred in this place several years ago illustrating this remark. A certain banker adopted as his device on the margin of his bank notes the image of the phenix. As soon as these notes were issued the servants or runners of some of the mandarins demanded of him a sum of money, which he refused to give them, deeming it exorbitant. On the matter coming to the knowledge of the mandarins they took or countenanced measures which resulted in extorting a large sum of money from the banker, and finally in his ruin. His crime or fault was simply that of using on the border of his bills the likeness of the phenix, which was regarded as a *trespass on the prerogative of the empress*. In other words, he was guilty of endeavoring to employ for his personal benefit, and in the prosecution of his private business, that which is appropriated to indicate or symbolize the spouse of the emperor.

—*Social Life of the Chinese*, by Rev. J. Doolittle.

“To give is to live,” sang the muse;
To scatter yields increase all know;
To sow is to reap, to unwisely refuse
Is to fall a crop ever to grow.

China's Relation to Great Britain and the United States.

THE people of the Celestial Empire have never since the accession of the Manchus, in 1664, ceased to regard the white races as “foreign devils,” as “outer barbarians,” and to look upon our officials at Peking or the treaty ports as the “barbarian eyes” which were spying out the fatness of the land for the white man's profit at the yellow man's expense. At first, when the trade of Europe with China was mainly carried on through the East India Company, the Chinese mandarin regarded the white trader with contempt, and as a suppliant for favors which were granted in response to petitions, and mainly because some good Chinamen who produced tea and raw silk also profited by the unseemly relations. But no official intercourse was held with the white barbarians. The company of the native merchants selected for the purpose furnished the channel of communication between the foreigners, who were graciously permitted to dwell at the factory outside of Canton, and the noble who was governor of the province.

After the East India Company retired, in 1834, the British government sent its own superintendent of trade. The story of Lord Napier's appearance at the gates of Canton reveals the attitude of China to the rest of the world. The viceroy representing the emperor, who, in turn, was devoutly regarded as vicegerent on earth, had always looked upon the king of Great Britain and on the rulers of all the nations of the earth as his subjects. No communication had ever been made by an Englishman to the political powers of China except by petition. No foreign officer was permitted to enter the gates of Canton except on invitation of the authorities. When Lord Napier, therefore, went directly to Canton, and sent in to the governor a letter instead of a petition, a letter placing himself upon a footing of equality with the governor and his king, therefore upon a footing of equality with the sacred emperor at Peking, the indignation of the Chinese was so great that the opium war was nearly anticipated.

The history of the opium war and of the events which led up to it is not merely a narration of breaches of good faith and violations of the laws of China by the English. The effort of the Chinese government to prevent the introduction of opium from British India was doubtless sincere. The emperor Tankuang and some of the chiefs of state deplored the ravages which the drug was making among the lower classes, and dreaded its effects on the empire. Many of the provincial officials, however, connived at the illicit trade which was carried on, not alone by English smugglers, but by the law-breakers of other nations, and by the Chinese themselves. So universal was the traffic, and so impotent the law of exclusion, that many of the most intelligent of the Chinese *literati* strongly advised the licensing and official supervision of the trade. The powers at Peking, however, were for prohibition, and their rage at the seeming protection by Great Britain of the noxious commerce was intense.

But underneath this immediate cause of anger lay the dislike and fear of the "foreign devil," who had appeared first, cunningly, as a suppliant, and then, impudently, as a pretended equal. His conduct in fostering and protecting the smugglers of opium was but an instance of his contempt for the laws of China, and a proof of his purpose to destroy her people. This fear of the "outer barbarian" had been carefully nurtured by the *literati*, who had led the people to believe that these mysterious whites coming from far-distant lands, in strange vessels, over thousands of miles of water, were truly devils. And then, as now, it was the firm conviction of the ignorant lower classes that one of the chief objects of the visits of these devils, after their vulgar appetite for gain had been satiated, was to kill Chinese babies for their eyes and hearts, which furnished medicine to the white people.

The opium war was precipitated by the English support of opium smuggling, but it was really the first clash of the white man with the yellow man, and of Western and Christian civilization with Chinese prejudices and isolation. When the opium war was over, in the summer of 1842, China was beaten and humiliated. Five ports were thrown open to the trade of England, and Hong Kong was ceded to her. Thereafter, so far as British officials were concerned, they were to treat with Chinese officials of corresponding rank, not by petition, but by letter—in other words, as equals. The notion that the king of England was the subject of the emperor of Peking had been rudely demolished.

Now the United States enters upon the scene in the Orient. Her ships had visited Chinese ports, and some American merchants lived in the favored foreign community of the factory outside of Canton, but our government was almost beyond the horizon of the Chinese imagination, and, while our fellow-citizens had participated to some extent in the illicit opium trade, we had sent no "barbarian eye" to China to make demands upon her government and to assert the equality of the President with the emperor, or that of his spokesman with the Tsungli Yamen.

Soon after the news of the British treaty of Nanking reached Washington, President Tyler appointed Caleb Cushing as minister to China for the purpose of negotiating a treaty by which the United States might obtain for herself, by peaceable means, the privileges which had been gained by Great Britain through war. President Tyler wrote to the accomplished Tankuang very much as he would have addressed an Indian chief. His view of the Eastern "barbarian" was very like the mandarin view of the Western savage. The President spoke in the child-language common in negotiations with the children of the Great Spirit, whom we were persuading to go to the rich lands warmed by the setting sun. On the whole, however, the letter was probably reassuring because of its timely assertion that "we shall not take the part of evil doers. We shall not uphold them that break the laws." At any rate, Caleb Cushing was very well received, although he was not permitted to obey the instruction to see the

emperor in person, and soon negotiated the treaty of Wanghia, which bears the date 1844, and was of greater international importance and of infinitely larger value to Christendom than the British treaty of Nanking, for it marked the beginning of outwardly friendly intercourse between the government of China and the United States, which endured until the breaking out of the Boxer rebellion, although it naturally suffered from the enactment and administration of our exclusion laws.

The treaty not only obtained for this country the trade and residence privileges which had been obtained by England, and established a tariff, but secured also, as England and Portugal had already, the right of *ex-territoriality* for American citizens accused of crime against Chinese laws. The equality of United States officers with Chinese officers of like rank was also recognized in the treaty.

Trade with China, under certain limitations as to ports, and trading in China were now open. Christendom had gained a foothold by war, and the United States had improved its own position by taking the first step in a policy which seemed at last to place it on a footing rather more friendly than that held by other nations. At least this was the self-satisfying conviction of most American citizens some twenty-five years afterward when Mr. Burlingame was appointed the negotiator of new treaties with this country and the Western powers of Europe. This feeling, however, has been largely illusory.

The Chinese have been hostile to the Western and Christian world ever since the accession of the Manchu dynasty, in 1644. Some rays of enlightenment have penetrated the obstinate oriental mind through the efforts of the missionaries and missionary teachers, and much has been learned by the officials who have represented the emperor at Western courts and at Washington. We know that there are among the official class men who are eager to take advantage at least of the gains of Christian civilization. Li Hung Chang is one of them. The present Chinese minister at Washington is another.

The successful negotiations of the American, Belgian, British, and Russian railway concessions furnish proof of the fact that among Chinese officials are many men who are alive to the material advantages to China of the adoption of American and European methods of transportation and intercommunication. The work of enlightenment followed the opening-up of the treaty ports of China in 1842 to 1844, but especially was it stimulated by the Tientsin treaties of 1858 negotiated by Lord Elgin, and on our part by William B. Reed, then our minister to China.

So far as the masses of China are concerned, white men, or "foreign devils," have always remained objects of fear and hatred. The signing of the treaty of Wanghia was followed, in Canton, by native assaults upon Americans, and there has never been a moment in the history of China when white men have been perfectly safe from the assaults of the populace. Moreover, the official class itself continued to manifest hostility to the foreigners

who had humiliated the empire. Their traditions, centuries old, could not be overcome in a moment. Their confirmed belief that the white men threatened their very religion, and sought to impart a new philosophy opposed to the teaching of Confucius, could not be changed by a mere peace compact. Many of them declined to read the treaties with the United States, Great Britain, and France, and it was very difficult to secure the enforcement of their provisions by Chinese officials. Indeed, the three treaties intensified for a time the hostility of the Chinamen to the "foreign devils."

The Taiping rebellion was a revolt against the weaker rule which had succeeded Tankuang's, and was a wonderful uprising of religious fanatics, followers of Hung. During this rebellion, which lasted from 1850 to 1867, arose a second war, which resulted in treaties still more largely extending the privileges which were granted to certain European nations and the United States in China. This war broke out at Canton in 1856, and was doubtless as unjust a war as England ever waged. As it progressed France took part in it, and because the barrier forts fired on American boats Commodore Armstrong sent in Captain A. H. Foote, who bombarded and destroyed the forts. President Buchanan thought that this attack was a sufficient punishment for the killing of an American sailor and for the insult to the American flag. Minister Reed desired him to unite with Great Britain and France in their hostilities on China, but Mr. Cass, Secretary of State, informed Mr. Reed that the proposition "to unite with the English and French in their hostile movements" to compel the Chinese government to fulfill its treaty obligations was inadmissible without the consent of Congress. In truth, Mr. Buchanan had no idea of making war on China, or of allying this government with the powers that were at war with her. The bombardment and capture of the barrier forts by Captain Foote was the only passage at arms between American and Chinese forces until the Ninth Infantry of our army fought the other day under the walls of Tientsin, for Commodore Tatnall's exploit was confined to the towing of British boats.

The contest with England was provoked by the refusal of the Chinese authorities to recognize the laws of their opponents as entitled to any respect whatever. It was again an exhibition of their pride, of their exclusiveness, of their unwillingness to have their isolation broken in upon, and of their hatred and fear of the "foreign devil."

When, in 1858, Lord Elgin entered upon his task as negotiator, he again encountered the Chinese spirit, which probably deserves to be called the Manchu spirit, since it was greatly intensified by the accession of the Manchu dynasty. The dull and stupid policy had led to the opium war and to the war of 1856, and at the end of each war China was forced to open the door a little wider for the admission of the Christian commercial nations which were demanding that China should become part of the world, that her prejudices should give way to enlightenment, and that her people should not only freely exchange their products for those of other

nations, but that she should at least permit the learning and religion of the West to be offered to her. The more obstinate she was the more persistent were the unwelcome intruders, and the European powers met with her refusal to hold intercourse with them. One of the most fearful thoughts to the Chinese *litterati* was that of the possible invasion of the emperor's privacy. To the Chinese mind the very suggestion that a "foreign devil" might possibly hold conversation with the sacred emperor was horrifying.

Lord Elgin and the French had the cooperation of the Americans and Russians in negotiating the treaty of 1858, but it was a friendly and not a hostile negotiation so far as China was concerned, and once more the United States gained her object without war. For the bombardment and destruction of the barrier forts was never regarded by the Chinese as an act of war, but merely as the performance of a necessary police duty for the punishment of the men who had fired upon American boats and killed an American sailor.

By the treaty of 1858, known as the treaty of Tientsin, Peking was opened to the official visits of the ministers of the Western powers, personal official interviews were granted, and the Chinese government recognized "the principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches . . . as teaching men to do good, and to do to others as they would have others do to them." The articles of the treaty continued: "Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons, whether citizens of the United States or Chinese converts, who, according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." Liberty to travel was also granted by the treaty.

In view of what had been accomplished, President Buchanan declared, in his message of 1860: "The friendly and peaceful policy pursued by the government of the United States toward the empire of China has produced the most satisfactory results." Following the signing of the treaties of Tientsin was the war which resulted so disastrously to China, and so severely hurt Chinese pride by reason of the destruction of the emperor's summer palace and the grand entry of the envoys into Peking. The wretched cooly trade, another outrageous deception of the Chinese in order to satisfy the greed of the Western powers, was at the bottom of this war, and, here again, the attitude of the then American minister, Mr. Ward, was in pleasant contrast to that of his colleagues of the diplomatic corps. The just position of the United States on the subject of the cooly trade and on that of the inherent right of immigration, expressed in the statute of Congress in the Burlingame treaty of 1868, certainly increased the friendly feeling of China toward this country.

This friendship for us, however, has been confined to a small and intelligent class. It is very far from being universal. The most important of our admirers, if the sentiment toward us can really be

said to be warm enough to be called admiration, are those who are eager that the benefits of our material civilization may be enjoyed by China. It may be said, however, that our abstention from war in China has been of great advantage to our influence, although it is also true that, with the exception of what gains were made by us through the Burlingame mission, our foothold in China has been made for us by the wars waged against the empire by European Powers, and especially by Great Britain.

Our advantage, however, is necessarily of the slightest in a country where the ruling dynasty and the masses of the people still regard us as dangerous "foreign devils," and therefore decline to differentiate us from those who have actually carried on war against their country, and who have broken down the walls of custom, prejudice, and exclusiveness with their guns.

Notwithstanding all the treaties that have been made—notwithstanding the enlightenment slowly spreading through the empire by the peaceful work of the legations, by the teachings of the missionaries, by the intercourse between the natives and Western travelers, by the enterprise of merchants and railroad and telegraph syndicates; notwithstanding the growing desire of the clever-minded of the upper classes for European and American methods of transportation and communication; notwithstanding the growth of commerce between China and the Western world—notwithstanding the birth and development of the reform party under Kang-Yu-Wei and the partial conversion of the emperor from Manchu conservatism—the oppression, the expulsion, and the massacre of Christian missionaries and other foreigners have gone on, sometimes under the walls of Peking itself, until now the revolt against the "foreign devil" has resulted in the fearful conditions that surrounded our legations and missionaries in June, July, and August, and which possibly threatens the most direful war that Christianity has ever witnessed.

Chinese exclusiveness is once more in arms, in its most terrible and terrifying array, and, although there is now a germ of reform at the very heart of the empire, the question is whether it will not be stamped out of existence by this energetic uprising of barbarism. It is certain, of course, that barbarous and stupid custom will again go down before the civilization of the West, and when that happens, this country, because of her peaceful traditions in the East, because of the efficient work of Mr. Hay for the open door, ought to have a commanding voice in the establishment of the new relations that will follow.—*Henry Loomis Nelson, in The Outlook.*

The Awakening of China.

FOR over twenty centuries China has been asleep: in truth, it has never awakened. It has had but the semblance of life; scarcely that. It is called an empire; it is not; it is a conglomerate. Its people possess an ethical system, but no religion; their language does not even contain a word equivalent to Greek *Theos*, the Latin *Deus*, the German

Gott, the French *Dieu*, the English *God*. They are without faith in the future, without even desire for a future; they have always lived looking backward; their only worship, the worship of ancestors; their only reverence, reverence for the past. They are therefore without progress, growth, development; without even aspiration, which is desire for progress. The Chinaman's characteristic is not despair, which is hopeless aspiration; nor contentment, which is restrained aspiration; but self-satisfaction, which is absence of aspiration.

Without religion, without progress, without aspiration, these people are without civilization. The conflict between the West and the East, between Europe and China, is not a conflict of civilizations; it is a misnomer to call it so. A people who discovered the compass and are without commerce, discovered gunpowder and are without arms, discovered movable type and are without a press; a people whose best means of locomotion has been the wheelbarrow, and who have suffered in consequence frequent and devastating famines in a land of plenty; a people with coal fields in a single province adequate to supply the world with coal for twenty centuries, but without mines because disturbance of the ground might disturb the subterranean dragons, cannot be termed civilized.

Neither are the Chinese barbarians. They occupy a middle ground between the civilized and the barbaric people of the globe; they are embodied conservatism; for twenty centuries they have lived in a state of arrested development, well satisfied so to live. It is indeed claimed that they have an elaborate system of education. That depends upon what is meant by education. A schooling which ignores the needs of the present and the possibilities of the future, which teaches to memorize but not to think, which leaves the student ignorant of geography, astronomy, chemistry, engineering—in a word, the world he lives in, the laws which govern it, and the men who inhabit it—and which measures education by a capacity to use words which ordinary men do not understand, we do not call education.

And now China is awakening from her long sleep. Christian missions have done something by gentle means to arouse aspiration in a few of her people; the transformation of Japan has excited in others that emulation which is akin to aspiration; the war with Japan and its results have given a rude shock to China's self-conceit and made her rub her eyes. Just at this juncture an emperor, with a quick mind but not a strong will, has arisen to foster reforming and progressive elements in this great unorganized population. Under that influence China has granted concessions to foreigners to build railroads and open mines; and railroads and mines have disturbed the torpid self-satisfaction of a more than mediæval ignorance and superstition. China is beginning to awake.

Such a process of awaking is always a troublesome one. The response of such a community, like that of a lazy man, is always, "A little more slumber, a little more folding of the hands to sleep." The habits of twenty centuries are not easily laid

side: innate, inherited conservatism resists the awaking. Long-nourished hate for the "foreign devils" comes to reinforce this aggressive conservatism; self-conceit is augmented by the suggestion that anything can be learned from outside barbarians. That which in the Chinese answers to religion—reverence for ancestors and superstitious dread of supernatural dragons—adds bitterness to the race hatred. The most corrupt officialdom in the world takes fire at the suggestion that its verbal

Ages, life is confused, contradictory, tumultuous. There is every range of thought and feeling, from the too eager desire for immediate reform by the progressive to the first stolid and then fanatic resistance by the passionate traditionalist.

The nineteenth century after Christ and the twentieth century before Christ, and all the centuries between, are contemporaneous in China to-day, and in tumultuous disorder.

The duty of America is plain. She is a Christian



MANCHU LADY.

CHINESE LADY.

right to plunder an overtaxed and long-suffering people is to be interfered with. Imagine the conservatism of the French peasant, the Latin prejudice against the Anglo-Saxon cult, the superstitious rancor of the mediæval Spanish priesthood, and the bureaucratic intolerance of the Russian officeholders all combined to resist a threatened change, and we get a faint conception of the forces in China leagued together against civilization.

This is the phenomenon which confronts us in the land across the Pacific Ocean—a people awaking from a torpor of twenty centuries. Such a people do not all wake together. In such a crisis, as in the awakening of Europe from the torpor of the Middle

nation; by which we do not mean that she has a state religion, or possesses a formal creed; by which we do mean that she is and ought to be actuated in her policy by that spirit of justice and humanity which is not Pagan, nor Mohammedan, but distinctively Christian. This defines for her the course of action to be pursued, and the spirit in which she should pursue it. She should be inspired, not by animosity toward China, but by sympathy with the better elements in China struggling toward a larger life. She should not impute to the entire people the inhumanities of even so great a portion of them, nor repress China's nascent aspirations by treating her as actuated only by savage traditionalism, nor share in any attempt—

if any attempt is made—to partition her into spheres of influence, industrial or political.

There are real reform elements in the heterogeneous population of China, and America should give to those elements sympathy, fellowship, support; should endeavor to promote the spirit of liberty and progress; should recognize the undeveloped Chinese nationality, and endeavor to develop and to strengthen it; in brief, should make war, not against China, but against old China on behalf of new China.

America's first duty is to protect Americans in China, if it is in our power to do so; but protect them, not from the Chinese, but from some Chinese. Our second is to give our moral support to those Chinese in whom the spirit of aspiration has been awakened, and who wish for their nation a future better than her past. And in all, it is our duty to be the friend, not the enemy, of China—helping her to pass, by a transition as peaceful as possible, from the political, social, and industrial conditions of the twentieth century before Christ to those of the nineteenth century after Christ.

Such a transformation of a nation is an event unparalleled in the history of the human race; of more than political or commercial significance; of possibly greater religious significance than any since the conversion of the Roman Empire under Constantine. The problem of the methods to be pursued by America in such an hour may well puzzle our wisest statesmen; but the spirit which has apparently thus far actuated them ought to have prompt and earnest reinforcement by the American people, regardless of religious creed or party affiliation.—*The Outlook*.

Strange Scenes in Chinese Worship.

IT is amazing how blinded people will become under the influence of sin and superstition. Years ago Dr. J. W. Lambuth, the veteran missionary of our China mission; on a tour through the interior, came to a village on the shore of the Great Lake, where a hideous idol, with scarcely any of its original features left, stood in the market place. It was, in fact, only the stump of an idol, and was a mere apology for a god. His hands and his feet were gone. His head was off, or had been, and the villagers had dug a hole in the body where the neck should have been and stuck the head in the hole, making a monstrosity of what was already bad enough. The body was full of holes, as if it had gone through a siege of leprosy.

The missionary called the people around him and began to talk with them about their god. He said it was the most repulsive-looking object he had ever seen. How could they think of worshiping such a creature? An old woman laughed and explained that they were sorry for him, having pulled him out of the river. He had been a sort of "godsend" to their village, and they were bound to take care of him. Heaven had sent him, and how could they shirk the responsibility?

"But," said the missionary, "he has no clothes."

"No," replied the woman. "Not yet, for we are too poor; but we will fix him up by and by, build a

house for him, and see that he does not want for anything."

The preacher then tried to show them the utter foolishness of such worship, and pointed to the Father who created both them and the tree out of which their god was made. They were intensely interested, but replied, "This is what we have been taught; we know no better." It was true, for their fathers had worshiped after this fashion, and their mothers had offered wine and rice to such dumb idols. Could they be expected to do any better?

Walking on a little farther, the old missionary came across two Buddhist priests. Here was the secret of much of the superstition which enslaved the people. They professed to be examples of virtue and self-denial, but upon close inquiry he found they indulged in wine and could not read. They finally acknowledged that they were following the priestcraft as a business. The people gave them rice to eat, and for that consideration they in turn gave their services. Blind teachers of the blind.

Those who are blessed with intelligent Christian teachers can hardly realize the significance of such a blessing.

Shall we go a little deeper into the mummery of these priests? Picture a large temple. Eight Buddhist priests, arrayed in long robes of scarlet and yellow, stand before a shrine. An idol thirty feet high, almost concealed by the cloud of smoke and incense, sits on a throne of lotus leaves and sacred lilies. Now the priests kneel. Now they prostrate themselves until their heads touch the floor. They are saying their prayers, but all you can make out is the name of Buddha repeated again and again. The very prayer the heathen offered in the time of our Lord when he warned his disciples against vain repetitions.

But what is the blowing of horns and the beating of gongs for? To wake the God up in case he is asleep, or to keep him awake if he is not. Instead of a gong, the Japanese clap their hands or pull a rope to the end of which is attached a bell.

A little boy comes in. He is dressed in white. He is in mourning for his dead father. His family is wealthy, for several servants bring in tables laden with rice, wine, fruits, cakes, and flowers. The little fellow bows low to the floor, offers these refreshments to the god, and expects him in return to care for his father in the other world. The servants then bring ghost money, which, representing silver, is supposed, when burned, to turn into real money in heaven. Upon inquiry, a bystander says the spirit of the dead man is not yet out of purgatory, but they expect it to be delivered at any moment. When the boy or his guardian promises all the money the priests demand the spirit will be immediately released. Then the son goes on his way rejoicing, and the lucky priests retire to their inner apartments, where they demolish the rice, cakes, and fruit, and, finishing with the wine, have general jollification.

May God help us to send the light into all the dark places!—*Daisy Kelley Lambuth, in Children's Visitor*.

The Antiforeign Spirit in Manchuria.

IN connection with the present outbreak in China, the Rev. Dr. Roas of Moukden, who is in Scotland at present, has written as follows:

"For a considerable number of years past there has existed in Manchuria a sect called *Tsai li*, which can be translated either the 'Sect of Reason' or the 'Esoteric Sect.' Its distinctive tenets are prohibitive, the most important being total abstinence from all alcoholic drinks and tobacco and opium. The sect and we have for years been on friendly terms, and many of them have become members of the Christian Church.

"After the unhappy relapse in Peking, several members of the imperial family resident in Moukden joined this sect, and at once attained to headship and influence. These men are amenable to no law save their own will, as their imperial blood places them above all delegated authority. Hence they are by no means desirable citizens. This immunity from jurisdiction they exercised through the *Tsai li* in raising up persecution against our Christians in many country districts. They have nothing to say derogatory to Christianity; they, indeed, are ready with unstinted praise for Christian ethics. But they intensely hate the foreigner who has shamed their country.

"There was a determined scheme of operations designed and carried out, first to prevent accessions to the Christian Church, and then to recall by any possible means to their ancient customs the natives who had 'joined the foreigner' by becoming converts. They were influenced by exactly the same motives, and maintained the same political position, contemporaneously, adopted by the 'Boxers' in Shantung.

"A few of our people they beat with staves to insensibility, one at least was given up for dead. Many of our Christians had ropes tied to their waists, by which they were suspended to the beam of a house or the branch of a tree. While thus suspended swords were brought, and the men threatened with certain death if they did not abjure the foreign religion. But these, before they swooned away in agony, declared that die they might, but abjure their religion—never. Bystanders interfered in most cases, and had the men cut down, becoming surety for them if they had been guilty of any misdemeanor, and if the *Li* sect determined for any reason to prosecute them.

"Our usual weapon of patient endurance was tried till matters became so serious and the mischief so widespread that I appealed to the viceroy for the protection of those who were persecuted simply on account of their religion. The imperial leaders of the sect, however, eluded or defied the edicts of the viceroy for several months. But at last the viceroy compelled the magisterial authorities to secure the apprehension of the actual perpetrators of the outrages, and in this way peace was restored, for we sought peace and deprecated vengeance. We were more anxious to see them changed to followers of Christ than punished.

"The persecution then ceased, and there has been general quietness, the measure taken by the viceroy having shown the *Li* sect that their assumption of illegal authority would not be tolerated. Motives similar to the *Li* sect have impelled the 'Boxers' to their mischievous action; but Shantung was unfortunate in having as ruler a keen antiforeigner, who took no step to cure the evil while yet of small dimensions. Whether the immunity and publicity given to the conduct of the 'Boxers' will cause a recrudescence of the *Li* animosity in Manchuria is a problem which at present we cannot forecast."—*Missionary Record*.

The Future of China.

BY R. S. MACLAY, D.D.

THE racial purity of her blood betokens length of days and a prosperous future for China. As a people the Chinese have always dwelt apart. They have never intermingled with other nations; have not, to any appreciable extent, intermarried with inferior peoples by whom they have been surrounded, and with most of whom they have maintained amicable relations and business connections. Their blood, unmixed, retains the vitality and strength of youth—as vigorous apparently today as it was in the most brilliant period of their history. In this regard there is only one other nation that will bear comparison with them; and from the glorious future of that people the prophetic veil has not yet been lifted.

China possesses, moreover, powerful bonds of cohesion. The transition from the patriarchal and Jewish to the Christian dispensation was attended by birth-throes that shook society to its foundations; and even the political regeneration of a great nation cannot always be effected without extreme peril and suffering. In the instance of China, however, unity of race, homogeneity of character and civilization, a common written language and literature, together with uniform institutes of morality, social customs, industrial pursuits, and business methods give ample assurance that the empire can withstand all disintegrating tendencies, and meet the demand of the present age.

China's sources of strength, recuperation, and growth are equal to any emergency that is likely to arise. Her strategic position, maritime advantages, extensive territory, unbroken by natural barriers of a formidable nature, her contiguous colonial possessions, her rivers and other interior waterways, her fertile soil, capable of almost indefinite increase of productive power and extension of area by the introduction of scientific methods of cultivation, her undeveloped mineral wealth, the loyal and conservative character of her people, the advanced type of her civilization, her capacity for self-government, together with her adaptation to manufactures, commerce, agriculture, and other industrial pursuits, ought, it would seem, to be a sufficient guaranty that she is competent to assume the responsibilities and perform the functions of a great nation.

INCIDENT AND NARRATIVE.

The Old Tinker and the Schoolgirls.

ABOUT two years ago a traveling tinker came into our school grounds at Foochow to see if he could pick up a job. A pewter teapot needed attention, so down he sat with his bellows and little charcoal stove to mend it. A group of girls gathered round him, and some of the elder ones, who often try to sow a seed here and there, said to the old man, "*I bah* [Uncle], do you know God's doctrine? We will tell you a little about it."

He listened quietly, and then looking up said: "There are *such* a number of women in my house. Would you ask the *Kuniong* [lady missionary] to come and tell them? My house is a long distance from here, but I will follow the *Kuniong's* chair and tell the coolies where to go."

I was sitting at my desk surrounded with work, weary after the day's teaching, feeling it almost impossible to get through all I had to do, when a knock (about the fifth during the last few minutes) came at my door.

"*Deli*" ("Come in"), I said, and a dear, bright girl entered.

"O, *Kuniong*! There is an old man in the garden, and he does so want you to go to his house and teach the women the doctrine."

"Does he? Tell me all about him. When does he want me to go? Where does he live?"

"He wants you to go to-morrow. He says he will stay near here to-night, and come round quite early for you in the morning."

Visions of work which would have to be put on one side arose before me, but difficult as it was at that moment to promise to go, who could dare say "No?" When God's voice calls, no one but he knows what the results of obeying it may be.

"Very well, tell him I will go, and take our old Bible woman with me."

When we reached the place we found many branches of the family living in the same house, which was a very large one, though the inhabitants were poor. The center court soon filled with people, and I and my helper prayed for the right words. The crowd listened long, many standing all the time, and we were much pressed to go again.

Not many weeks after, the old tinker's wife found her way to our school and said she would like to come and worship on Sundays. We told her the days of the moon upon which Sundays would fall, and she promised to come, though we did not think she would be in time for service, as she had so far to come. But the next Sunday there she was, in good time, her face beaming. She had started at the first streaks of dawn.

For many weeks she and her husband came regularly. The girls helped to teach her the Lord's Prayer and "Jesus loves me" after the service, and when she earnestly wished for baptism she was admitted into a class for preparation, and shortly after was baptized. Soon after she brought her sister-in-law to service, and the latter has been

baptized to-day. The old man is still most regular in his attendance on Sundays; his sister-in-law's brother is beginning to be interested and anxious to give up his trade, which is connected with idol worship; and a little girl from their village is now applying for admittance into our boarding school.

How true it is that sowing "the seed of the kingdom" we know not whether shall prosper, either this or that, or how it ought to spur one on, not only "in the morning" to sow diligently, but also "in the evening" not to "withhold our hand."—*Miss Lambert, in Avake.*

Two Little Useful Feet in China.

SALT water is not good for plants, but little Sin T'su really couldn't help dropping a few tears on the thrifty young vegetables as she moved along among the green rows, pulling weed after weed.

She was so disappointed because Grandmother Kun Lon had made her stay away from the mission school that morning.

Sin T'su didn't want to miss a single day at that dear school. It had been the opening of a beautiful new life to her. The little Chinese girl had learned not only habits of neatness and industry, but the love, joy, and peace that come through a knowledge of the blessed Saviour were beginning to brighten her life.

On this day there was to be a little feast at the mission because it was the birthday of one of the pupils, and the kind teacher always remembered such occasions. But, instead of enjoying the festival, Sin T'su had to stay at home and pull out those tiresome weeds, for Grandmother Kun Lon, who was a "vegetable garden woman," was getting too old and stiff to do much weeding. When Kun Lon hobbled out on her little stumps of feet, of which she was as proud as she was of her fine garden, and got down on her knees, it was with difficulty and many distressing groans that she got up again.

"So I have set Sin T'su at work weeding," snarled the old woman, as she leaned over the bamboo fence and gossiped with Pak, the Korean laundress, who, with an old green coat tied on with the collar over her head and the sleeves around her neck, was going, with her wooden paddles in her hand, down to the river bank to beat out her washing.

"Yes," Kun Lon continued, "I told the girl that she must *bide* at home to-day. 'Tis well! This gadding about to the foreigners' school is putting strange notions into her head. Would you believe it, Pak, the child actually cried the other day because I would not give up chewing betel-nut!" and the old Chinese woman's brown-stained lips parted in a scornful smile, revealing stumps of teeth blackened and decayed by the habit of which she spoke. "I told her it was no harm? that in my old home in the Island of Hainan my mother and grandmother both chewed the betel, and they were women well thought of."

"I see that Sin T'su hasn't her feet unbound like

sionary even, if we could only see him. This is a pretty good violin, too, if it isn't very shiny. I think Mr. Sherwood will let me have it instead. Anyway, I'll ask him."

Mr. Sherwood was a member of Silence Morey's father's church. He had retired from his business—the sale and repairing of musical instruments—and it was now carried on by his sons. When it had come to him that little Silence Morey wanted to take violin lessons he was so pleased that he had lent her a second-hand violin, promising a new one for her very own when she could play her first "piece" for him without a mistake. And now she was almost sure that she could do it, but here was that other thing to think of! No wonder that she looked sober!

The time came, a week or two later, when Silence followed her father through Mr. Sherwood's fine store, full of banjos, mandolins, violins, etc., into the private office of the firm. Mr. Sherwood was alone, a fine looking old gentleman with courtly manners and a pleasant face. The little girl plucked up courage as he smiled at her. She walked promptly up to the case which her father had laid across a chair and began unwrapping the violin. Mr. Sherwood nodded approval to Dr. Morey. "She's business," he said, in an undertone. "She thinks only of what she has to do. All ready," he added, nodding reassuringly at Silence. She did not hesitate or tremble, but in the direct, earnest way characteristic of her, put her instrument in order, took position carefully, and began to play.

It was only a simple little song, but Silence played it with all her heart. Mr. Sherwood glanced down at the golden braids which kept the curls in order, noted the well-curved wrist, the even tones, and nodded more emphatically than before. The last note was brought out with just a perceptible flourish, and then the small performer looked up eagerly for the verdict. "Bravo!" exclaimed Mr. Sherwood, heartily. "Good position, firm touch, true tones. The new violin is hers, and she has fairly earned it."

Mr. Sherwood was rising from his chair, and Silence's heart gave a quick bound. It was now or never. She took hold of his sleeve in her earnestness.

"O, will you please"—she began, stammering a little, "would you just as soon give me the money instead? I mean," she added, hastily, "the money that the new one would cost more than the old one—and let me keep this one instead. I want it for something else."

"Silence!" exclaimed her father, in astonishment. "What do you mean, child?"

Silence flushed and glanced from one gentleman to the other. Mr. Sherwood looked at her kindly.

"Something else!" he repeated. "What is it? A doll or a new dress?"

Silence looked just a bit scornful. "I'll tell you," she said, and tell them she did, all about the lady's talk and the long time she had been thinking of it since. "I thought, maybe," she said, with her eyes on the floor, "that you would give me \$5 and let

me use the old violin instead. Would that be too much? I'd really like to send it to the China lady *eggs-actly* as well."

Mr. Sherwood coughed a little and went into an inner room. When he came out it was with the "dearest" little violin in his hand. It was "shiny," and the wood was shaded dark and light. The bow had trimmings of mother-of-pearl, and a little solid gold.

"There, my dear," said the gentleman, "this is the violin I meant for you. It's worth \$10 more than the old one. Don't you think you had better change your mind and take it?"

Silence was speechless for a minute, while her resolution wavered. She took up the instrument and looked it over carefully. Then she laid it down and said steadily: "No, thank you, I haven't changed my mind. I think it's lovely, but the old one will do, and I should be so glad to send the five dollars!"

The two gentlemen exchanged glances. Then Mr. Sherwood went to his desk and wrote something on a slip of paper. This he handed to Silence, bowing as if she had been a queen.

"There, little missionary," he said, "that's a check for \$10, which I give you in place of the violin I owe you. Keep the old one and welcome, and maybe some time I'll set you another task."

Silence clasped her hand over the precious check, her eyes shining. "O, papa," she exclaimed, "now I can give dollars instead of cents—and I think the Lord will call all this at once 'generous,' don't you?" Then she added, reflectively: "Somehow, I am as happy as I can be. I expected to feel dreadfully, but I seem to be filled up with a great big gladness. It's queer, for the lady from China never said a word about that!"—*Mary E. Albright, in Mission Dayspring.*

Missionary Hymn.

BY SARA GERALDINA STOCK.

"A CRY as of pain,
Again and again,

Is borne o'er the deserts and wide-spreading main:
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing.

It comes unto me;
It comes unto thee;

O what—O what shall the answer be?

O! hark to the call;

It comes unto all

Whom Jesus hath rescued from sin's deadly thrall:
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish.

It comes unto me;
It comes unto thee;

O what—O what shall the answer be?

"It comes to the soul

That Christ hath made whole,

The heart that is longing his name to extol.

It comes with a chorus or pitiful wailing,

It comes with a plea which is strong and prevailing;

"For Christ's sake" to me;

For Christ's sake to thee;

O what—O what shall the answer be?

THE MISSIONARY PULPIT.

The Constraining Love of Christ.

"The love of Christ constraineth us."—2 Cor. 5. 14.

IT is not enough that we look forward to doing good, promoting knowledge, religion, and the happiness of ourselves and our fellow-men and then be governed in this by fitful changing motives. This would leave all vague and uncertain. We must have a fixed center. There must be one definite object and one supreme motive. That object to the Christian must and ought to be the glory of Christ, and the love of Christ the constraining power. Heart-force is the only motive force. Love impels. What we love to do, that we do well. To know is not all; it is only half. Knowledge is the cannon ball; love is the smokeless powder. Knowledge penetrates and directs, but love is the propelling expansive force. Nothing can take the place of love. God loved, and the heavens and the earth were made. God loved, and redemption came.

Now this grand man Paul tells us out of his inspiration and out of his experience that there is no motive for a really sweet, and clean, and useful, and holy life—a life that is expanding and growing in all that is worth while—like the love of Christ. "The love of Christ constraineth us."

But, mark you, Paul doesn't mean by this—certainly not primarily nor with any emphasis—our love to Christ, but Christ's love to us, which is a wholly different thing. The wonderful love of Jesus, whose "height, and depth, and length and breadth," says he, "passeth knowledge."

This is a stupendous distinction. Were it our love to Christ we might well despair of finding in it a sufficient motive for a really Christian, that is, a Christlike life. But it is his great love to us which is the never-falling fountain to sustain, and cheer, and nerve our souls; which burns, "as the sun shineth in his strength," with steady blaze to illumine and gladden our pathway; and in which we are to find the motive power constraining us to follow after him in every good word and work.

There is something wonderfully suggestive in this word "constraineth." Its idea is to hold together, to link one with another, to hold fast, inclose, shut up, and so to constrain or compel. It shuts us up to act with and like Christ. His love lays hold of us, binds us to him. It envelops and surrounds us. It is our atmosphere. It is the circle and sphere of our life.

Not that Christ's love is the immediate and always conscious motive of every action to the Christian, but that to him all motives lie in the sphere of that love, and by reason of that love. Christ's infinite love to us underlies and includes all other Christian motive. Outside the sphere of that love the Christian finds none. For this love takes hold of him, possesses all his faculties, thoughts, affections, and powers. It masters and controls him. It elevates, fills with courage, confidence, patience, and power. It helps him to do and to bear.

Now, there are at least three things to which this

love of Christ will constrain the Christian; to which it binds him in ceaseless obligation. It will compel us to love Christ. How can we know of that unspeakable love wherewith he loves, loved us in all our extremity and need, loved us even unto death, that ours might be pardon, and hope, and peace, and joy, and life, eternal life, and be indifferent to such love? It would be inhuman; it would be colossal ingratitude.

Every true, earnest soul who apprehends Christ's love, loves Christ. His love awakens our love, just as the heat of the sun begets warmth in that on which it shines. His love is the source, our love is the echo; his love is the call, our love is the answer. It is his death that saves us. It is his blood that is an atonement for our sins. It is his resurrection that gives us hope and life beyond the grave. We love him who so loved us. As Xavier exclaims in his immortal hymn:

"Then why, O blessed Jesus Christ,
Should I not love thee well,
—as thyself hast loved me,
O ever-loving Lord!"

We will be compelled to love all other men for Christ's sake, because he died for them as well as for us. They are dear to his heart—his heart of love—as much as were we. We cannot believe that he loved us and not love them. It made Paul the missionary. Whenever he looked a man in the face, Paul said, "I owe that man the Gospel."

Hence this love of Christ, realized and felt in our hearts, will constrain us to spread the Gospel. To spread the Gospel, by ourselves living it, by ourselves telling it, by ourselves sending it. This salvation must be preached and taught.

And tell me, is it possible for any man to be a Christian himself, to know the love of Christ for him, and be doing nothing to make other men know Christ's love, too? John Newton kept written on his study desk ever before him, the words, "Since God saved John Newton, I can despair of no other man." And as Dr. Howard Crosby used to say, "When will New York city be evangelized? I'll tell you—When every Christian becomes an evangelist."

He who knows the value of the soul may speak of its value to his neighbor or companion. Every man of ordinary abilities, who knows and feels the love of Christ, may give profitable religious instruction to the youth and children.

What opportunities for this are afforded in the Church to-day, in the Sabbath schools, in the missionary bands and young people's societies! The promotion of piety in the hearts of others, the spread of the Gospel, and the glory of Christ, should form a distinct part in the daily plans and provisions of every Christian. When this spirit shall have become universal in the Church, then Christ's heart shall be made glad and earth's desert rejoice and blossom as the rose.—*W. T. Kruse, in Presbyterian.*

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Mrs. Emily Trussell Humphrey.

EMILY JANE TRUSSELL was born in Nicholville, St. Lawrence County, N. Y., February 17, 1833. Her father was James Trussell, a son of Captain Trussell, who was a man of prominence in that section of the country, and for many years agent for Mr. Pierpont, who originally owned most of the land in that part of the country.

The Trussell homestead was very attractive, and was located about a mile to the east of the village of Nicholville, in the town of Lawrence.

Emily's father died while comparatively a young man, leaving a wife and four children, of whom she was the eldest. She was educated in the schools of her native town, which were of an unusually high grade for that period, under the careful direction and aid of her mother, who had been a teacher; thus she became well fitted for the important work in which she was to be engaged.

She was married in Stockholm, N. Y., August 21, 1850, to Mr. James L. Humphrey, who in the following spring entered the Methodist ministry in the Black River Conference, and successively filled the appointments of Hopkinton and North Lawrence, Norfolk, Fort Covington, and Malone.

While in Malone they were appointed missionaries to India, sailing from Boston June 1, 1857, and landing in Calcutta September 20, where they were detained several months on account of the mutiny and the war that followed. Their appointments while in India were Bareilly, Budaon, Shahjahanpur, Moradabad, and Naini Tal.

Mrs. Humphrey devoted herself with great enthusiasm from the first to the study of the Hindustani language, and was a great help to her husband in his effort to master it.

She labored untiringly in her efforts to improve the condition of the women of India, and especially to teach them the way of salvation through Christ. She was naturally frail, and suffered much from the exhausting climate. When unable to sit up she would lie upon her couch with her books and direct the studies of the women and girls around her while she was translating hymns or some book she thought would be useful to the native Christians. She translated many of our standard hymns, which have ever since been sung in the worship of the Hindustani Church.

She won the prize offered by Sir William Muir, Governor of the Northwest Provinces, for the best book for native Christians explanatory of Christian doctrine and duties. She also won a prize from the Tract Society, and wrote many articles for the vernacular papers and magazines.

She wrote for home readers *Six Years in India*, *Gems of India*, and *Herah, a Story of the Mutiny*.

She was a most enthusiastic student of Indian history, and found much to love among those for whose welfare she gladly labored.

Writing from Shahjahanpur, November 21, 1861, she said: "Soon after I returned from Naini Tal I commenced a girls' school, in which were some twelve pupils, including the native preachers' and servants' girls and three or four young Sikh women. I did not pay anyone for attending, but during one hour each day I had them sew on garments for the orphan boys, and paid them according to their work. The girls improved fast in sewing. The first hour of the school was always deeply interesting. The women and elder girls sat on low cane seats on one side, and the younger girls on a rug on the other, forming a three-quarters circle around me. The lesson was

always something about the life of the Saviour, but often, through their numerous and curious questions, extended back to the deluge and forward to the resurrection day. After this we all joined in singing a simple hymn, and in learning two or three others. Then we all knelt in prayer, and in conclusion all joined in repeating our Lord's Prayer. My school hours, from six o'clock till nine A. M., were the happiest of the day, and I had the satisfaction of seeing the pupils improve very much."

Mrs. Humphrey wrote from Moradabad, February 8, 1864: "Our relations with the people are most pleasant. There are

frequent visitors and inquirers who seem almost ready to embrace Christianity. The natives seem to regard us as their friends, and come to us often for advice and sympathy in their troubles. The school is in a high state of efficiency and prosperity."

The health of Mrs. Humphrey made it necessary that she and her husband leave India, and they left for the United States in February, 1865, but she continued to feel a deep interest in those for whom she had been laboring in India. During her last week on earth, while suffering much pain, she translated a beautiful hymn into one of the languages of India and sent it to her dear friend, Mrs. Parker, and since then it has often been sung by the native Christians of India.

She died in Earlville, N. Y., January 29, 1894, where Dr. Humphrey was pastor at the time. Her husband writes of her last days as follows: "She had been suffering for some days with severe neuralgic pains in her head, and on the Sunday before she died she did not feel able to attend church. After I came in from the evening service we talked over our life in India. I spoke to her of the affection of our people for her,



of the goodness of everybody to us, of our happiness in our work and in each other. She woke about five o'clock Monday morning suffering from a severe pain in her head, became unconscious in a few moments, and in about thirty minutes ceased to live here. She was a devoted servant of the Lord Jesus, excelled as a scholar and an artist, and delighted in working for others. She was a faithful and devoted missionary, and for more than forty years was a loving and helpful minister's wife."

Rev. John David Brown.

JOHN D. BROWN was born November 8, 1834, in Kishacoquillas Valley, Mifflin County, Pa., his parents being members of the Presbyterian Church. By the death of his father when he was but eight years of age he was thrown upon his own resources. He pursued his studies at Tuscarora Academy and Jefferson College. Believing that he was called to the ministry he entered the East Baltimore Conference in March, 1859, and was sent to Birmingham Circuit, and in 1860 to the Phillipsburg Circuit.

In his boyhood days he read a little Sunday school library book called *Little Henry and His Bear*. This gave him a desire to help others, and especially to point heathen people to Christ. After he had entered the ministry he heard Dr. R. S. Maclay lecture on China, and soon after this offered himself as a missionary, expecting to be sent to China, but was appointed to India. He was married June 11, 1861, to Miss Sue M. Rahm, at Warriorsmark, Pa., by the Rev. George Guyer, and sailed August 17 for India to engage in mission work.

He arrived in India, after a five months' voyage, and, applying himself diligently, in about a year he acquired the native language so that he could preach in it, and pursuing his studies he became very proficient, translating into the native language several works of value, among which were *Church Polity*, by Bishop Morris; *Evidences of Christianity*, *Whirlpool of Intemperance*, and wrote for the natives *Attractive Narratives*, *David the Giant Killer*, *Enquirer After the Truth*, and also prepared a number of picture books for the children.

For eight years he labored, first in Moradabad, and afterward in Shahjahanpur, Sitapur, and Bareilly. In Shahjahanpur he had the principal care of a large school for boys and built a preaching house in the bazar. Writing from Shahjahanpur to the Mission Rooms, February, 1873, he said: "I have as much work as I can possibly do. Several schools, male and female, out-stations manned by native helpers, city chapel, etc., to manage. Am preaching nearly every day in the city; hope next week to go among the villages. My predecessor planned enough for

ten men, and I am, by God's help, trying to carry out his plans. Our Conference (held in Bareilly January 16-22) was one of the most spiritual I ever attended. Our hearts were greatly refreshed while communing with one another, and with Christ, our dear Master. We hope for great things this year."

He returned to the United States in the spring of 1870, on account of the health of his wife, and, after spending a year in representing the mission work of India among the churches, he was appointed to the First Methodist Church in Carlisle, Pa., but at the close of one year, the health of his wife being restored, in 1872, he again sailed for India.

He was appointed first to Shahjahanpur and afterward to Bareilly. For four years he gave full proof of his ministry in earnest preaching and in translating. A friend thus enumerates his duties in Bareilly: "Class and prayer meetings in Hindustani; English preaching in the schools in the city and suburbs; Bazar preaching every night; accounts kept for station and schools; three bungalows to keep in repair and rent for the benefit of the Mission; the Khaira Bujhara schools, twenty miles distant, to supervise; teaching a class in the Discipline in the theological school; translation of the lesson papers for the Sunday schools. All this in addition to the Sunday work."



Stricken with paralysis in 1876, he was obliged to return to the United States and for nearly two years, though in very poor health, he did what he could for missions in preaching and talking about them, but the end came suddenly in Harrisburg, Pa., on Sunday, February 17, 1878.

On Wednesday evening previous he preached his last sermon from the text "Who then can be saved?" Matt. 19. 25. On Saturday evening he read Luke 13. 22-36 for family worship, and prayed very earnestly for missions. He retired to rest and slept, but in an hour he awoke ill, and by three o'clock he was with the Lord. He had often prayed that when his work was done he might be taken suddenly away, and his prayer was answered. He left no dying testimony. His life was a witness to his salvation through Christ. The funeral services were held at the Ridge Avenue Methodist Church in Harrisburg on Wednesday, February 20, and an immense congregation including thirty ministers were in attendance.

He left a wife and three children. Four children were born in India, but one of them preceded him to the better land. His widow resides at 1809 North Third Street, Harrisburg, Pa.

The Board of Managers of the Missionary Society adopted resolutions recording their testimony to his usefulness, and sympathy with his family, and said of him: "By his uprightness of life, his patient industry, his untiring zeal, and his varied accomplishments, he became unusually efficient as a minister

and missionary; preaching with accuracy and fluency in the vernacular of the country; teaching and superintending in our educational institutions with skill and judgment; rendering translations of valuable books and other publications, and by his genial bearing endearing himself to his fellow-workers, and to the missionary authorities at home."

Dr. T. J. Scott, a fellow-missionary in India, wrote of him: "He was a studious missionary. During a term of more than twelve years of active service he never ceased to study the vernacular and those subjects immediately connected with his work. He steadily improved till his command of the Hindustani was the admiration of all. He was a preaching missionary. A good and even eloquent use of the language, with a clear ringing voice, was united to a tireless spirit of preaching in the city, village, bazar, and home. He was a painstaking missionary. Varied in labor, he was careful in detail. His careful, painstaking habit was an inspiration to the careless, indolent helper, and a reproof to many a missionary who had his hand on less work. He was a many-sided missionary. He was a good preacher in the vernacular or English, a good teacher, school organizer, and Sunday school worker, good in the preparation of vernacular literature, a model itinerator, an economical trusty builder. He was a practical missionary, seldom indulging in theories. He was an enthusiastic missionary. His confidence in the native converts, and in the success of mission work increased with increase of years. All his talk, and study, and writing was of mission work, and when in the United States his talks and speeches were an inspiration in many a missionary meeting."

The Business of Missions.

THE enthronement of Jesus Christ in the heart of humanity is the aim of mission work.

A good measure of success has been achieved. Missions have been vindicated by the results, which show what are the possibilities of the future. Mission work has raised many of the people of non-Christian lands to a higher plane of intelligence and self-respect. It has produced stalwart, robust, heroic Christian character—men and women like Joseph Neesima, Bishop Crowther, James Kekela, Pundita Ramabai, and Miss Singh, who are conscientious, consistent, liberal, self-sacrificing, and who possess the missionary spirit.

Japan testified to the success of missions in producing character when, providing for the administration of Formosa, the missionaries were asked to recommend Christian Japanese for government appointments. For positions of trust which furnish opportunities to shape the nation's political future. China turns from her corrupt officials to men engaged in mission work, whose moral character commands respect. The converted pariahs of Hyderabad, India, are men of character. A railway being in course of construction, advances of money were made to the men employed. But from the security demanded of the others Christian converts were ex-

empted, the Mohammedan contractor explaining that their religion was sufficient guaranty.

As an outcome of mission work society has been transformed, the home has been created, hospitals for the poor and suffering have been established, and the foundations of a true medical science have been laid. Races that were narrow and provincial now have a broader outlook, and are being fitted to do their share of the world's work.

A century of experiences has resulted in a clear apprehension of the true principles of mission work, and has developed commonsense, practical methods.

Mission work cannot succeed completely until the whole Church is more thoroughly informed. Indifference and prejudice and opposition have their root in ignorance. Information brings interest.

The work will succeed when the intelligent Church enters into a truer sympathy with him who commanded the world's evangelization, when it is universally recognized that every human being has a right to the Gospel of Jesus Christ.

Only a small proportion of the Church is now engaged in the work. Success will come when the Church makes mission work its business, when the man or woman who cannot go sends or joins in sending a substitute, when the local church supports one pastor at home and one on the foreign or home mission field. When it is everywhere acknowledged that the supreme work of the Church is to carry the light and blessing of the Gospel wherever human beings are found, when missionaries abroad have the cordial sympathy, the earnest prayers, and hearty cooperation of the Church at home, the enterprise will be grandly successful. Missionaries will then be regarded not as the mere agents of the Church, but as a part of the body of Christ.

Success will be hastened by the adoption of proportionate and systematic giving. The Christians of Macedonia abounded in the grace of liberality because they "first gave their own selves unto the Lord."

The successful missionary follows that true principle enunciated by Bishop John Selwyn, "Not so much to try to convert natives as to train and fill with his own spirit natives who will convert their own people." He seeks to plant self-supporting, self-governing, self-propagating churches. To each of the great ~~missionary agents—the evangelistic~~, the educational, the literary, the medical, and the industrial, he gives its true place and value.

He to whom all power is given, who accompanied the first missionaries, working with them, is the leader of mission work to-day. His presence and power are the assurance of ultimate success.—A. B. Robinson, in *Christian Endeavor World*.

THERE comes a wail of anguish
Across the ocean wave;
It pleads for help, O Christians,
Poor dying souls to save;
Those far-off heathen nations
Who sit in darkest night,
Now stretch their hands imploring,
And cry to us for light.

MISSIONARY CONCERT.

Program.

READING SCRIPTURE.

SINGING: Methodist Hymnal, Hymn 6:

Come, thou almighty King,
Help us thy name to sing.

PRAYER: For our missionaries in China and the native converts they have gathered, and that they may be nobly helped and sustained by the sympathy, prayer, and money of the Church at home.

SINGING: Methodist Hymnal, Hymn 926:

Comfort, ye ministers of grace,
Comfort the people of your Lord.

ADDRESS: Mission Work in China—Its Beginnings, Successes, Difficulties, Outlook.

SINGING: Methodist Hymnal, Hymn 937:

Hasten, Lord, the glorious time
When, beneath Messiah's sway.

COLLECTION.

REFERENCE: GOSPEL IN ALL LANDS for September and October.

Missionary Work in China.

A LITTLE investigation will show that the missionaries who go to China may be divided into two classes of regular and irregular. The regular missionary is generally a man of good common sense, sent out by a well-established board, a gentleman and a scholar, whom the Chinese quickly learn to respect. He settles down to his work, learns the language and the customs of the people, and establishes churches, schools, and hospitals which the Chinese can appreciate. The irregular missionary is a sort of crank—a missionary tramp—with little education, but with a vast amount of conceit instead. He is sent out perhaps by a small Christian denomination or church, and is half-paid or even self-supporting. He is so profoundly impressed with the importance of his task that he is absolutely deaf to considerations of human prudence or political precaution. Before he has been long in the country he finds himself involved in serious riots or other difficulties, and makes a passionate appeal to his consul for protection.

Many people among us are led to say we should reform the millions of ignorant and vicious citizens in our own land before commencing operations on the heathen Chinese. The Chinese also will point with scorn to the crowds of debauched American and other sailors who get leave to go on shore when their ships are in Chinese ports, and run in drunken riot among the harmless natives in a manner that is disgusting in the extreme. Even the well-to-do merchants and other representatives of our Western lands, when in China, too often live anything but moral lives, so that the Chinese are led to cry shame upon them. "Attend to your own people first," they say, "and when you have lifted them up to the standard you preach to us we will gladly listen to your words."

The Chinese officials do not hate the average regu-

lar missionary as a man; but they dislike his teaching. The missionary's pure and upright life as an example for the Chinese people is a continual and unmistakable object lesson to the officials, making manifest by contrast their own cruel, grasping, evil lives. The corrupt official is better pleased with the depraved European or American merchant than he is with the missionary. He feels that the merchants, and he have much in common—are "birds of a feather." In theory, the Chinese classics hold that the officials are to be "like parents to the people." It is therefore their duty to aid and instruct the people on all points of morality and doctrine. This duty they not only do not perform themselves, but they very strenuously object to the sensible self-denying missionary when he comes unasked to perform it for them. The more the "stupid common people," as they are called, can be kept in ignorance, the more easily can they be governed. Hence the attempt of the missionary to uplift them is a conspiracy against one of the strongholds of officialdom. The misrepresentations of the object and the work of missionaries, and the many evil things attributed to them, as well as the riots stirred up by the officials, ending in the occasional murder of the more aggressive missionaries, are mostly due to this cause.

Much of the difficulty that Christian missionaries have experienced in getting access to the hearts of the people is doubtless to be attributed to unwise or mistaken methods in the early days of the missions. On the one hand, converts were spoiled because too much was done for them. They were made to feel entirely dependent. Well-furnished churches and chapels were given to them, high salaries were paid to their native pastors. Besides an excellent free education and board and lodging for their children were provided in the mission schools. On the other hand, the evangelistic teachings of the missionaries were antagonistic and destructive, not recognizing in any way the many good features in the religious beliefs and practices of the Chinese. Even now many Christians try to exterminate every vestige of the time-honored teachings and practices of Confucius, Lao-tze and Buddha, cutting them away root and branch, to make way for the proper planting of Christianity.

Now, these good missionaries overlook the fact that Christianity does not go to China to destroy the existing religions; but as Christ came to fulfill the desire of the Jewish prophets, so Christianity seeks the fulfillment of all the better aspirations of the Chinese sages and religious teachers.

To regard any of these oriental religious systems as wholly false is now coming to be considered as a mistake of the past. As we grow into juster views and discriminations, we are beginning to see that all the great historic religions of the world are only the products of seeking after God. As the same sun shone on China that shone on Judea, so it was the same Spirit of God that moved the Chinese prophets and sages to write down what they believed God had

inspired. Are we not told that "Jesus Christ is the true light that lighteth every man that cometh into the world," and that "in every nation he that feareth God and worketh righteousness is accepted of him?" The Jews erroneously supposed they had the monopoly of the kingdom of God and the Spirit of God. Many Christians have imitated them in teaching that the Spirit of God can exist only in the Christian Church. To suppose that the Chinese worthies were in any manner led by the same Spirit would be considered as rank blasphemy. This has been the tendency of many missionaries. They have not seen that all truth is divine, whether inside or outside of the Christian Church.

All that is good in the ethics of Confucius with regard to benevolence, righteousness, true religion, knowledge, filial piety, and integrity of character are parts of Christianity. Some of the purest utterances of Taoism and Buddhism are also parts of Christianity. History records noble and Christlike deeds performed by the followers of these religions. Should not the missionary therefore recognize and acknowledge all that is good among the Chinese beliefs and religious practices? Should he not make of them a foundation upon which the higher precepts of the Gospel of Christ should stand? Should he not remember that in God's great plan for the education of the world the different nations are not all in the same class? There are nations in the kindergarten stage that believe theirs is the best system; but the more advanced classes want something better, while the higher students have still greater wants and higher ideals which must be satisfied. Is not the sacred literature of each nation like a mirror which reflects with more or less clearness the mind of God in proportion to its own purity and perfection? We have, therefore, to shift our standpoint from that of having the monopoly of truth to that of only possessing higher privileges than our Chinese brethren. With these privileges comes a higher responsibility, and a tender concern for those who are in the more elementary stages of learning. Is it not in this spirit that the Chinese must be approached and asked to give up in their religious practices or beliefs what can be shown conclusively to be erroneous or inconsistent with the higher light and claims of Christianity?

Missionaries acknowledge that they have met with many a heathen Chinaman whose whole life of kindness, honesty, industry, and self-denial would do credit to the most exemplary Christian. Is it not possible to say that such Chinamen are very near the kingdom of heaven, if not already in it? Even here in California, compare the sober, hard-working Chinese shop-keeper, laundryman, vegetable man, or domestic servant with the average white man of the same class. Is not the comparison in many cases in favor of the heathen Chinaman?

To preach "hell-fire and brimstone" to such a race of people and to extend it to their ancestors and friends, as some unwise missionaries in China have done, is only to stir up needless animosity among the better and thinking part of the nation. It is to close up the avenues to hearts that otherwise

might easily have opened to receive the higher blessings of Christianity. Fortunately, the Protestant missionaries who preach and insist on such extreme doctrines are now few and far between. It is to be hoped they will soon disappear entirely.

At present there are nearly a thousand American missionaries in China, representing the different Protestant Churches of the United States. They follow actively their various branches of the work in the different provinces of the empire. Many of them, in intellectual and spiritual gifts, are far above the average of our home workers. In their doings with the natives they prove to be influenced by the highest principles of good-will and humanity as well as by Christian charity. They are men and women of whom America may well feel proud.

The home of the missionary is a center of light for all the surrounding districts. The children of the mission schools and colleges see the home life of the missionary families, learn the meaning of the stars and stripes on the national flag, understand their feeling of patriotism in its highest sense, and delight to learn the history of the country that has sent them so much help from purely philanthropic motives. It is the spirit of patriotism that the Chinese need next to the spirit of Christianity; and it is the American missionary who is eminently qualified to teach it to them even in the face of the corrupt government of China.

Some who criticize the labors of missionaries depend only upon bare statistics. They reckon up the number of mission stations and Church members with the number of years of work and take these as the measure of usefulness. Such people do not realize the difficulties of the situation, which makes the results beyond the reach of arithmetical computation. The religious beliefs, the customs and prejudices of the Chinese are entrenched behind centuries upon centuries of superstition.

It must be remembered that China is the most ancient empire in the world. Before the Jews became a nation, say twenty-five centuries before Christ, China's civilization had already reached a high standard. Her wealthy inhabitants wore silks and satins while the Israelites were in Egypt, and long centuries before Greece and Rome were thought of. Her ethics, her laws and administration of government have come down almost unchanged through all those thousands of years. As far back as history goes the Chinese were governed by almost the same form of paternal or patriarchal government that has stood unshaken amid the rise and fall of Western empires, and is still as influential in its strength and vigor. It is this antiquity which the Chinese fall back upon with so much pride that stands in the way of their accepting anything so modern as Christianity.

But in the consideration of the difficulties the missionary has to encounter there is not only the antiquity, but also the enormous size of the nation and the extent of the country. Out of a total 5,000,000 square miles, the eighteen provinces, or China proper, contain 1,500,000 of square miles. In the middle of China is one of the greatest and most densely populated plains in the world, through

which flow th: Yellow River and the Yang-tse. This one plain supports a population of 175,000,000, or nearly three times as many people as inhabit the United States. The emperor of China rules over one tenth of the surface of the habitable globe and one fourth of the population of our planet. Both the land and the people are not only immense and overwhelming, but strange, unique, and without analogy. The methods used for preaching the Gospel in our own lands or among uncivilized races have to be modified greatly, if not entirely changed, when applied to the civilization of China. The mass to be moved is enormous, and the power applied must be great in proportion.

Added to this difficulty of the size of the nation there is the complexity of the language. The old saying that "the devil invented the Chinese characters to keep Christians out of China" appears to have some show of reason when we find that in place of a Chinese alphabet there are tens of thousands of formidable hieroglyphics or pictorial characters, and that each constitutes a separate monosyllabic word. Furthermore, this written language is to be seen and not heard, to be read and not spoken. Then there is the official or court language used in the northern and central provinces, with hundreds of different dialects spoken south of the Yang-tse. The missionary there has therefore to learn the local dialect, the court language, and the written or classical language before he can preach, read the translations of the Scriptures, and carry on oral or written intercourse with all the different classes of natives he meets. This alone is the work almost of a lifetime.

But when the missionary has overcome these difficulties, which few succeed in doing beyond a certain limited extent, his task is only just begun. He has to learn all that the ordinary Chinese know from their classical and other books and teachers, in order to meet them on their own ground. Then he must begin to attack the sentiments the Chinaman holds most dear, and which are hallowed by the earliest associations and parental love. These ancestral teachings and examples, with their methods of religious worship, are deeply imbedded in his inmost heart. Yet the missionary has to ask him to give up many or most of them, and accept untried foreign dogmas and methods in their place.

Is it any wonder that the conservative principle in Chinese human nature rebels, and that the Chinaman naturally is opposed to all missionary propagandism? It is almost impossible to realize the immense sacrifice a Chinese, even of the lower class, has to make when in the face of the opposition and the contempt of his family, his kinsmen, his whole clan, and his friends, he determines to become a sincere Christian and to follow the teachings of uncouth-looking strangers from far-off lands who are popularly known as "foreign devils!"

Another serious difficulty the missionary has to contend with is the complicated form of the religion of the Chinese. Instead of one system of doctrines and teachings there are three great and separate religions, dwelling side by side and with little if any friction or want of harmony. Although radically

different in their origin, characteristics, and general aims, each seems to be a complement of the other. A Chinaman may select and follow as much of all three as he pleases without being inconsistent. The missionary has therefore to study all three religions in their history, doctrines, and practical influence upon the heart and everyday life of the people before he can hope to meet them on their own ground and answer all their objections to Christianity. He has three separate citadels to attack instead of one.

The writings of Confucius are the source whence the officials and *literati* derive their theories of government and social duties. The ethics of Confucius pervade and influence every phase of Chinese life. The doctrines taught by their "most holy sage" are cited as the infallible criterion of uprightness and integrity in public and private life, and were disseminated several centuries before the coming of Christ. They were not original with Confucius, but rather the teachings of the ancient kings and sages, who flourished in the far-off golden age of China, when the evils of bad government were unknown, and when the Chinese seem to have recognized and worshiped the true God. Confucius confessed to be only a reformer, a transmitter, and not the author of a new religion. But it is almost impossible to estimate the enormous hold this system, with its time-honored classics, now has upon the educated and thinking men of China. Its teachings are of a high moral order, yet they are as much disregarded in everyday affairs as Christ's teachings are disregarded among ourselves. The Chinese know what is right, but fail utterly to practice it.

Then there is Taoism, the second form of religious faith and practice, originating with the philosopher Lao-tsze in the century when the Jews returned from Babylon. Its ancient classic, the *Tao-teh-king*, comes nearer to the philosophy of our Old Testament teachings than any other book in the world. Had this system remained in its original purity it would have served as an excellent basis for Christianity. Unfortunately, the Taoists went astray hunting for the philosopher's stone, the elixir of immortality, with other vague conceptions, and then fell into the grossest superstitions and demonolatry. The evil influences of modern Taoism upon Chinese society is tremendous, and it is a greater foe to the Christian missionary than Confucianism.

These two great religions, Confucianism and Taoism, did not satisfy the longings of the soul of the Chinaman, nor did they afford comfort or solace in the many troubles and sorrows of life. To supply this want Buddhism came from India some time before the birth of Christ, but it was not till shortly after that event that the emperor Ming-ti had his wonderful dream, and as a result sent messengers to India to invite the Buddhist teachers. After experiencing many vicissitudes, Buddhism became firmly established. The worship of Amida Buddha with the "Goddess of Mercy" became prevalent, while temples and monasteries, priests and nuns, were soon to be found everywhere. The western paradise, the Buddhist hells, the transmigration of souls, the vegetarian diet, the doctrines of Karma and

Nirvana and the worship of the goddess Kwan-yin, who has power to save and to bestow sons upon her votaries, are all so firmly engrafted on the ordinary Chinese mind that it seems impossible that they should be modified, much less effaced by the teachings of Christianity. Yet the missionary is expected to go forward boldly to attack this giant also, in the name of the Lord, and armed only with his sling and his stone!

As if all these difficulties were not sufficient, Buddhism had hardly settled down harmoniously with its two sister religions when Mohammedanism entered the empire, pushing its way into imperial notice with great effect, and contesting with its monotheistic doctrine against the corrupt religious practices that had grown up in the other three religions. It came to stay in spite of numberless persecutions and rebellions in which millions of Mohammedans have been put to death. Most of the Moslem Chinese now occupy a very strong position in the whole of Northwest China. Others are scattered over the face of the empire, many of them being rich and enjoying official positions. Although opposed to the main features of Christianity, the Mohammedan faith is not entirely without its advantages to the work of the Christian missionary. The denunciation of all idolatry, the worship of the true God, the observance of the Mohammedan Sabbath, and the teaching of certain theological terms are all aids to Christian preaching. On the whole, however, most missionaries who have come in contact with Mohammedans would much rather work in places where they are not to be found.

Perhaps the greatest difficulty of all is ancestral worship, which may be called the national religion, which will die the hardest. Space, however, will not permit of further remarks on the many obstacles that the Christian missionary has to overcome. Neither is it possible to enter upon the difficulties arising from a climate and soil to which the American physical constitution is unsuited. A great many missionaries break down after a few months', or a year's trial at the longest. Also the deadening effect upon the spiritual and intellectual faculties produced by long residence among the heathen Chinese militates against the success of the missionary, making it hard for him to be, as the apostle says, "Instant in season and out of season."

The present distressed and unsettled state of China makes the people look for help and enlightenment to the missionaries in a way they have never done before. Fifty-three separate organizations are at work, having a total of about 2,500 missionaries, besides whom are over 5,000 native pastors and assistants. The Protestant converts now number nearly 100,000, while nearly 40,000 scholars are under instruction in mission schools and colleges. Auxiliary societies are continually being added, such as Bible societies, tract societies, educational societies, mission printing offices, Young Men's and Young Women's Christian Associations, Christian Endeavor Societies, and others, all of which are vigorously pushing forward on their special lines the great cause whose watchword is, "The Christianization of China."

All these facts and figures are full of encouragement and hope. The mission hospitals, however, appear to impress the Chinese most with the disinterestedness and efficiency of missionary work. It is said that Li Hung Chang once remarked, "We Chinese think we can take care of our souls well enough; but it is evident you can take care of our bodies better than we can; so send us medical missionaries, as many as you like." This sentiment is now shared generally by all intelligent Chinese. They may not understand our religious systems, but on seeing the results of the medical work, they cannot fail to admire the philanthropy which establishes dispensaries and hospitals to do good to the bodies of suffering humanity, in the name and imitation of Christ.

In the three branches of religion, education, and medicine, who can deny that the Christian missionaries have not already conferred benefits upon the Chinese beyond all calculation? But they have done more. They have helped to awaken China from her lethargy, and to start her stagnant ideas into motion. Our civil engineers are surveying the vast territory of China for projected railways; but they are being aided by information furnished by the pioneer missionaries. Our merchants are closely following the missionary routes to open up lucrative trade. The flag of commerce always follows close behind the banner of the cross, and he who would check the bearer of that banner necessarily injures the interests of the flag of commerce. From the emperor downward the tocsin begins to be "reform," and when reform really occurs, will not much of the credit belong to the faithful laborers now at work in the various branches of missionary enterprise?—*Prof. John Fryer, in Ainslee's Magazine.*

Missionaries Who Have Been Connected with the China Missions of the Methodist Episcopal Missionary Society.

(Present Missionaries in *Italics*.)

Arrived in China.	Names.	Left China.
1847	Rev. Judson D. Collins.....	April 23, 1851
1847	Rev. Moses C. White.....	December, 1852
1847	Mrs. Jane I. White.....	died May 25, 1848
1848	Rev. Henry Hickok.....	1849
1848	Mrs. E. G. Hickok.....	1849
1848	Rev. Robert S. Maclay.....	1872
1850	Mrs. Henrietta Sperry Maclay.....	1872
1851	Rev. Isaac W. Wiley, M.D.....	1854
1851	Mrs. F. J. Wiley.....	died November 3, 1853
1851	Rev. James Colder.....	1854
1851	Mrs. E. C. Colder.....	1854
1851	Mrs. Mary Seely White.....	December, 1852
1855	Rev. Erastus Wentworth.....	1862
1855	Mrs. Anna L. Wentworth, died	October 2, 1855
1855	Rev. Otis Gibson.....	1865
1855	Mrs. Eliza C. Gibson.....	1865
1859	Rev. S. L. Baldwin.....	1890
1859	Mrs. Nettie M. Baldwin.....	died March 16, 1861
1859	Miss Beulah Woolston.....	resigned 1871
1859	Miss Sarah E. Woolston.....	resigned 1871
1859	Miss Phebe E. Potter (Mrs. Wentworth).....	1862
1859	Rev. Carlos R. Martin.....	died September 6, 1864
1859	Mrs. Mary Martin.....	1865
1861	Rev. Nathan Sites.....	died February 10, 1895
1861	Mrs. S. Moore Sites.....	1865
1862	Rev. S. L. Binkley.....	1864

Missionaries Who Have Been Connected with the China Missions. 469

Arrived in China.	Names.	Left China.	Arrived in China.	Names.	Left China.
1862	Mrs. E. C. Binkley.....	1864	1886	Mrs. Rachel G. Stuart.	
1862	Mrs. Esther J. Baldwin.....	1880	1886	Rev. Edward S. Little.....	resigned 1900
1865	Rev. L. N. Wheeler.....	1884	1886	Mrs. Carrie B. Little.....	resigned 1900
1865	Mrs. Mary B. Wheeler.....	1884	1886	Mrs. Hattie C. Wilcox.	
1866	Rev. V. C. Hart.....	resigned 1888	1886	Rev. Frederick Brown.	
1866	Mrs. J. Addie Hart.....	resigned 1888	1886	Mrs. Agnes B. Brown.	
1867	Rev. Elbert S. Todd.....	1869	1886	Rev. H. Olin Cady.	
1867	Mrs. Emma S. Todd.....	1869	1886	N. S. Hopkins, M.D.	
1867	Rev. Hiram H. Lowry.		1886	Mrs. Fannie H. Hopkins.	
1867	Mrs. Parthie N. Lowry.		1886	Rev. J. J. Banbury.....	1897
1870	Rev. Franklin Ohltinger.		1886	Mrs. Cecilia H. Banbury.....	died May 25, 1888
1870	Rev. Nathan J. Plumb.....	died July 11, 1899	1887	W. H. Curtiss, M.D.....	1899
1870	Rev. John Ing.....	1874	1887	Mrs. Florence D. Curtiss.....	died Jan. 10, 1894
1870	Mrs. Lucy Ing.....	1874	1887	Rev. John C. Ferguson.....	resigned 1897
1870	Rev. Henry H. Hall.....	1876	1887	Mrs. Mary W. Ferguson.....	resigned 1897
1870	Rev. George R. Davis.		1887	Rev. William H. Lacy.	
1870	Rev. Leander W. Pilcher.....	died Nov. 24, 1893	1887	Mrs. Emma Nind Lacy.	
1873	Rev. Benjamin E. Edgell.....	1876	1887	Rev. Don W. Nichols.	
1873	Mrs. Hannah D. Edgell.....	1876	1887	Mrs. Ruth C. Nichols.	
1873	Rev. Andrew Stritmatter.....	died Nov. 22, 1880	1887	Miss Vesta O. Greer.....	1890
1873	Rev. John R. Hykes.....	resigned 1893	1888	Rev. Timothy Donohue.....	1890
1873	Rev. Albert J. Cook.....	1879	1888	Mrs. T. Donohue.....	1890
1873	Rev. S. D. Harris.....	1875	1888	James J. Gregory, M.D.....	1896
1873	Mrs. Tillie L. Harris.....	1875	1888	Mrs. J. J. Gregory.....	died August 16, 1896
1873	Rev. Wilbur F. Walker.		1888	Mrs. Anna B. Banbury.....	1897
1873	Mrs. Mary M. Walker.		1889	Ernest R. Jellison, M.D.	
1873	Rev. James H. Pyke.		1889	Mrs. Rosa R. Jellison.	
1873	Mrs. Anabel G. Pyke.		1889	Rev. Amzi C. Wright.....	1899
1873	Mrs. Julia Walling Plumb.		1889	Mrs. Sallie L. Wright.....	died August 10, 1895
1873	Mrs. H. H. Hall.....	1876	1889	Miss Hattie E. Davis.....	1896
1874	Mrs. Maria Brown Davis.		1889	Rev. Stacy A. Smith.....	1892
1874	Rev. D. W. Chandler.....	1882	1889	D. E. Osborne, M.D.....	1891
1874	Mrs. Mary S. Chandler.....	1882	1889	Mrs. D. E. Osborne.....	1891
1875	W. E. Tarbell, M.D.....	1876	1890	Rev. W. N. Brewster.	
1875	Mrs. W. E. Tarbell.....	1876	1890	Mrs. Elizabeth F. Brewster.	
1876	Mrs. Bertha S. Ohltinger.		1890	Miss Eva J. McBurnie.....	1891
1876	Mrs. Mary G. Pilcher.....	1894	1890	Thomas R. Jones, M.D.....	1892
1877	Rev. William G. Benton.....	1878	1890	Mrs. Stella B. Jones, M.D.....	1892
1877	Mrs. Lucinda Combs Stritmatter.....	1880	1890	Rev. Isaac T. Headland.	
1879	Rev. Benjamin Bagnall.....	1882	1890	Mrs. Anor E. Headland.....	died December 2, 1890
1880	Rev. Marcus L. Taft.		1890	J. H. McCartney, M.D.	
1880	Rev. Thomas C. Carter.....	1882	1890	Mrs. Kasie T. McCartney.....	died Jan. 4, 1895
1880	Mrs. Maggie B. Carter.....	1882	1890	Rev. Leslie Stevens.....	died July 26, 1894
1880	Rev. Oscar W. Willits.....	1890	1890	Mrs. Minnie P. Stevens.....	1894
1880	Mrs. Caroline M. Willits.....	1890	1891	Miss Clara Collier.....	resigned 1895
1880	Mrs. Rebecca M. Hykes.....	1893	1891	Miss Laura C. Hanslik.	
1881	Rev. Frank D. Gamewell.		1891	H. L. Canright, M.D.	
1881	Rev. Spencer Lewis.		1891	Mrs. Margaret M. Canright.	
1881	Mrs. Esther B. Lewis.		1892	Rev. Charles O. Kepler.....	1894
1881	Rev. C. F. Kupfer.		1892	Mrs. C. O. Kepler.....	1894
1881	Mrs. Lydia K. Kupfer.		1892	Rev. George S. Miner.	
1881	Rev. Myron C. Wilcox.		1892	Mrs. Mary K. Miner.	
1881	Mrs. Jessie W. Wilcox.....	died August 27, 1882	1892	Rev. Robert L. McNab.....	1894
1882	Rev. George B. Smyth.		1892	Mrs. Sattie C. McNab.....	1894
1882	John L. Taylor, M.D.....	1883	1892	Miss Sarah M. Bosworth.	
1882	Mrs. J. L. Taylor.....	1883	1892	Julian F. Scott, M.D.....	died May 28, 1896
1882	Mrs. Mary Porter Gamewell.		1892	Rev. LaCleda Barrow.....	died July 24, 1894
1882	Rev. George W. Woodall.....	1887	1892	Mrs. Mary Barrow.....	1894
1882	Mrs. Sarah R. Woodall.....	1887	1893	Miss Martha I. Casterton.....	1895
1882	Rev. James H. Worley.		1893	Rev. Ralph O. Irish.....	1897
1882	Mrs. Imogene F. Worley.		1893	Mrs. Lucina G. Irish.....	1897
1882	Rev. Thomas H. Worley.....	1884	1893	Rev. George W. Verity.	
1882	Mrs. Alsa C. Worley.....	1884	1893	Mrs. Frances W. Verity.	
1882	Rev. William T. Hobart.		1893	Rev. James F. Hayner.	
1882	Mrs. Emily H. Hobart.		1893	Mrs. Mabel S. Hayner.	
1882	Mrs. Emily K. Taft.		1893	Rev. Quincy A. Myers.	
1883	Rev. James Jackson.....	resigned 1900	1893	Mrs. Cora L. Myers.	
1883	Mrs. Jane R. Jackson.....	resigned 1900	1893	Rev. W. E. Mauly.	
1883	George B. Crews, M.D.....	1889	1893	Mrs. Florence B. Mauly.	
1883	Mrs. Katherine T. Crews.....	1889	1893	Rev. Jacob F. Pat.	
1883	Rev. Wilbur C. Longden.		1893	Mrs. Emily M. Peat.	
1883	Mrs. Gertrude K. Longden.		1894	Mrs. Mariam S. Headland, M.D.	
1884	Robert C. Beebe, M.D.		1894	George D. N. Lowry, M.D.	
1884	Mrs. Harriet L. Beebe.		1894	Mrs. Cora C. Lowry.	
1884	Mrs. Alice H. Smyth.		1894	Rev. Harry E. King.	
1884	Rev. Joel A. Smith.....	1885	1894	Mrs. H. E. King.	
1884	Mrs. Florence L. Smith.....	died December 12, 1884	1894	Miss Alice Terrell.	
1886	Rev. John Walley.....	died August 14, 1894	1894	Mrs. Hattie Y. Cady.	
1886	Mrs. Louise Walley.		1894	Mrs. Lillian Hale Scott.....	1896
1886	Rev. George A. Stuart, M.D.		1894	Rev. J. O. Curnow.	

Arrived in China.	Names.	Left China.
1894	Mrs. Mary E. Curnow.	
1895	Rev. Thomas B. Owen.	
1895	Rev. Jesse F. Newman.	
1895	Mrs. Lucy W. Newman.	
1895	Edgerton H. Hart, M.D.	
1895	Mrs. Rose M. Hart.	
1895	Mrs. Lulu H. Curtiss.	
1896	Rev. W. P. MacVey	1897
1896	Mrs. Ida MacVey	1897
1896	Rev. William A. Main.	
1896	Mrs. Emma Main.	
1896	Rev. James Simster.	
1896	Mrs. Winifred S. Simster.	
1896	Wilbur F. Wilson.	
1896	Rev. Edward James.	
1896	Mrs. Mary L. James.	
1896	Miss Effie L. Abbott.	
1896	Miss Mary F. Wilson	1899
1896	Mrs. Hattie K. Wright	1899
1896	Mrs. Sarah K. McCurtney.	
1896	Frank M. Woolsey, M.D.	1898
1896	Mrs. Hattie E. Woolsey	1898
1897	James E. Skinner, M.D.	
1897	Mrs. Susan L. Skinner, M.D.	
1897	Rev. Arthur J. Bowen.	
1897	Mrs. Nora J. Bowen.	
1898	Rev. Robert E. Maclean.	
1898	Mrs. Effie P. Maclean.	
1898	Rev. Harry F. Rowe.	
1898	Mrs. H. F. Rowe.	
1898	Ben H. Marsh.	
1899	Rev. E. B. Caldwell.	
1899	Mrs. E. B. Caldwell.	
1899	Rev. Fred L. Guthrie.	
1899	Rev. Osman F. Hall, M.D.	
1899	Rev. Joseph Beech.	
1900	J. Victor Martin.	
1900	Mrs. B. H. Marsh.	

NOTES.

Miss Beulah Woolston and Miss Sarah E. Woolston resigned in 1871 to enter the work of the Woman's Foreign Missionary Society. They returned to the United States in 1885.

Miss Phebe E. Potter was married to Rev. E. Wentworth a few months after her arrival in China.

Rev. V. C. Hart, who resigned in 1888, has since been in the Canada Methodist Mission in China.

Rev. J. R. Hykes resigned in 1893 to become agent for China of the American Bible Society.

Rev. J. C. Ferguson resigned in 1897 to become the president of a government college in Shanghai.

Miss Clara Collier resigned in 1895 to enter the work of the Woman's Foreign Missionary Society.

Rev. Henry Bagnall, Rev. John Walley, Rev. Frederick Brown, Rev. George W. Verity, Rev. J. O. Curnow, and Dr. E. H. Hart had been engaged in mission work in China prior to the date given, which shows when they commenced work in the Methodist Episcopal Mission.

The First Methodist Convert in China.

BY REV. R. S. MACLAY, D.D.

ON Sunday, July 14, 1857, we baptized the first convert in connection with the Methodist Episcopal Mission in China. His name was *Ting Ang*. He was forty-seven years of age, and had a wife and five children. His home was within a few minutes' walk of the viceroy's palace in the city of Foochow. He stated that about two years before his conversion he

began to drop in at our longtau chapel to hear what the foreigner had to say. This happened as he was passing in and out of the city on business, and it seems that he was interested in what he heard. He obtained some of our books and perused them. Subsequently he began to call in at our boys' day school in the ward where we live, and not long afterward the teacher of the boys' school brought him to our Sunday morning service in the Tienang church.

This was our first acquaintance with the man, and we at once invited him to attend the weekly inquiry meeting which we had just established on Friday afternoon. He continued to attend the inquiry meeting, and we were much pleased with his deportment. He was not familiar with the written character, and could not read very well, but he at once commenced to learn the Commandments and Apostles' Creed, and soon he was able to read and explain them quite correctly. We instructed him carefully in the doctrine of Christianity, and he expressed his fixed purpose to live according to its principles. He commenced private and family prayer and frequently spoke of the delight he felt in the service of God.

One day Brother Gibson and I called to see him at his house. Our visit was unexpected to him, but he received us very cordially. On entering the house we were pleased to notice on the table a number of Christian books, which, it was evident, he had been reading. We looked in vain for any traces of idolatry, and we felt thankful that from at least one house in Foochow the idols had been cast out. Some six weeks before our visit the man had brought out and given to us all his household gods, and one object of the present call was to ascertain whether he had really cast away his idols. Our examination fully satisfied Brother Gibson and myself on this point.

We conversed with his family, and found that they understood and approved of the course he intended to pursue. After conversing some time I read a part of the fifth chapter of Matthew's gospel and prayed with them. It was not without emotion that I thus offered prayer, for the first time, in a Chinese house, within the walls of the proud city, and that, too, almost under the shadow of the viceroy's palace.

The man continued to attend our meeting, gave us every evidence of a sincere determination to lead a Christian life, and, after a rigid examination, our mission decided he was a proper subject for baptism.

The ordinance was administered in the Tienang church, in the presence of the congregation, at the afternoon service. After suitable introductory remarks, explanatory of the nature both of baptism and the Lord's Supper, the candidate was requested to stand up and repeat, in an audible voice, the Commandments and the Baptismal Covenant. I then explained them, sentence by sentence, the candidate audibly expressing his cordial belief in them, and his determination faithfully to keep and obey them.

I then proceeded to baptize him, sprinkling the water on his head, while he knelt at the altar. After his baptism, he united in the celebration of the Lord's Supper with the members of our mission and the Rev. Mr. McCaw, of the Church of England mission, who was present on the occasion.

Work for Little Children.

BY ALICE MAY DOUGLAS.

WHAT must the little children do
Who never heard of God,
Who in their heathen lands ne'er learned
To love their Christ and Lord?

Who never read his blessed book,
Who never sang his praise,
To whom no Sabbath ever came,
That blessed day of days?

O let us send these little ones
God's own inspired word.
Then shall their prayers and songs of praise
Within his courts be heard.

India and Its Famine.

BY MRS. ADELIN F. WEBB.

[A poem composed for Mildred Webb, eleven years old, to recite on Children's Day in the Englishtown, N. J., Methodist Church. Mildred was born in India, where Mr. and Mrs. Webb labored as Methodist Episcopal missionaries for several years.]

O roses, sweet roses! What memories ye bring,
Of a land far over the sea,
A land where the flowers continually spring,
And the birdies sing happy and free
From New Year till Christmas; for no winter's gloom
Comes to drive them away from their own native home.

Such a land was dear India, when God sent me there,
A small, helpless babe to my loved mamma's care.
The fields clad in verdure, the meadows in green,
And the fine mango groves, and tall palms could be seen;
The spice-laden breezes fanned softly my face,
And in winter how radiant with sunshine the days.

So mild were the winters, that often I stayed
Out-of-doors with my ayah at play,
Under trees that afforded as beautiful shade
As yours here on a bright summer day.
So mild were the winters, so pleasant the rains,
So lovely the landscapes and gay,
So gorgeous the sunsets, so fertile the plains,
So lavish was nature's display,
So freely the soft tropic waters there flowed,
So bounteous the blessings that heaven bestowed.

But right in the midst of this glorious display
Of abundance and beauty around,
Of harvest fields teeming in golden array,
Of granaries full—to be found,
There were masses of people who never had known
Of even one full meal a day;
O'erdriven, hunger stricken, half clothed, they had grown
To be phantoms—gaunt creatures of clay.

I am speaking of days of plenteous supply,
In which these poor villagers lived
With food insufficient, while yet to them nigh,
In such want as you'd scarce have conceived.
Yet this was their normal condition, e'en then,
By some sorry fate it would seem,
While the earth round them blushing and smiling
again,
Rejoiced in one long summer's dream.

But now that same earth is enshrouded in gloom,
With never a leaf or a flower;
The heavens as brass refuse to send down
The refreshing and life-giving shower.

Alas, for the already half-nourished ones!
Alas, for the laboring poor!
Alas, too, for India's more fortunate sons!
Who ne'er suffered from hunger before.

Famine, guant famine, to right and to left
Disease and disaster abound.
The baked earth lies barren, the land is bereft
Of the cattle which once might be found
In herds, grazing peacefully over the land—
O God! has thy vengeance come down
On Ind's pagan soil? On Moslem's high hand
Dost thou now in thy majesty frown?

But now for the story I've come here to tell—
God help me to tell it with power!
Of deep anguish and suffering which surely should
fill

Every heart with compassion this hour.
In a small crowded village, on a once
Fertile plain, a humble family had lived,
Depending upon the kind providence
Of the gods in whom they believed.

Ere light in the mornings and till late every night
They had labored week in and week out.
No Sabbaths they knew, no restful delight
Of church, for encompassed about
By dense superstition, no comforting gleam
Upon those dark lives any radiance could stream.

Of home and home comforts but little they knew,
Their dwelling-place naught but a hut
With four bare mud walls, life's necessities few,
And of luxuries dared they have thought?
While four little mouths had need to be fed,
And four little children were asking for bread.

But home's home for all that, be it ever so lowly;
And hearts human will cling to their own native
soil;
Will cling to old customs, adopt new ones but
slowly,
And thus in the sweat of their brow they will toil
For years, ere they'll seek a more prosperous place;
And thus was it ever with India's poor race.

And so this poor family struggled along,
For naught but one coarse meal a day;
Poor, half clothed and dejected, oppressed and for-
lorn,
While landholders would grudgingly pay
The scant, hard-earned wages, of six cents or less,
Just sufficient to keep them from dire distress.

But O! the climax is reached at last,
The long dreaded famine has come!
The family have eaten their final repast
And now are awaiting their doom.
Slowly, ah slowly! the hours go by,
Slowly, aye surely! they know they must die.

They look out at the prospect, the heavens are brass!
Vegetation and fruit there is none.
They dig the baked earth for some roots, but alas!
All hope of relief is now gone.
The poor little children so piteously cry,
"O papa! O mamma! give us bread or we die."

O, the heart-break and anguish of that piercing cry
To those sorrowing parents' breasts;
Their little ones starving and ready to die,
And no power to meet their requests.
O! think of it, parents; what if they were yours?
Your baby, your darling, exhausted and dying,
Gazing at you—so hungrily! wailing so piteously!
Stretching out bony fingers, now gasping and sigh-
ing!

While you, yourself hungry, can only sit crying,
For there're no other means you can use
To rescue your darlings from hunger's keen know-
ings.
God open earth's granaries or send heaven's dews!

So the hours roll on, yes, wearily on,
For the death angel hovers at last
O'er the two-year-old cherub, the life of the home,
And the paths of his hunger are past.
No more lisping accents are asking for bread—
The bright-eyed little baby toddler is dead!

From a hut to a palace, from a fast to a feast!
The kind Shepherd his lamb to him calls,
No hunger, no thirst, no sun, and no heat
Shall light on those heavenly halls
Of banquet and song, for the Lamb is the light,
And shall guide the small footsteps by springs of
delight.

Now the family, heartbroken and stricken with woe,
Sell everything that they possess;
The blankets, brass utensils, pick, and the hoe,
To save them from further distress;
Then the roof off their heads for fodder is sold,
And the rest of my story now quickly is told.

The father takes leave of his family and starts
On a journey—he scarcely knows where,
In some more productive and prosperous parts
Of India a place to prepare
For the dear ones at home—home? ah no, never-
more!
That home's broken up by "the wolf at the door."

A skeleton walking, he slowly departs
With strength scarcely to drag himself on
Through parched jungles and fields, for relief from
the marts,

Hope of water and food have all gone.
Exhausted and dying he falls by the way,
And, gasping, he lies 'neath the sun's scorching ray,
With eyes staring aghast, while vultures swoop down
To tear him to pieces ere his spirit has flown;
While jackals and dogs still he's holding at bay,
Make a scene all too dark for words to portray.

Now the mother, half fainting, with strength scarce
to speak,
Bids her boy and girl wait her return;
And clasping her babe in her arms, frail and weak,
Departs slowly in order to learn
Of the fate of her husband; but on t'ward night
She dies not far off. In the dusky twilight
Some villagers happening to pass by that way
Hear the growling of dogs, and their footsteps they
stay

A moment, when lo! to their horror they see
The corpse of a mother lying under a tree,
With babe clasped to her bosom in deathly embrace,
Of which dogs have already torn part of the face.

You shudder and sicken? Indeed, so you ought!
For, dear friends, such sad sights are not merely in
thought,
Or in fiction's weird fancies; but from over the sea
The Lord sends a message to you and to me.

How solemn the call!
D'you hear it? Will you heed it? Give us bread,
give us bread!
Our father, our mother, our loved ones are dead,
And we two are all
That is left of that family of which you have heard—
A brother and sister! Your God sent us word—
That his ministers here would care for our souls.
And now we are housed, and the great ocean rolls
'Twixt us and the friends whose kind gifts saved
our lives;
And we've heard of your Jesus, and our spirit re-
vives.

Bless God for the message! This glad Children's
Day
'Tis wafted to us from a land far away;

From the land of the Vedas, pomegranate and palm,
To this land highly flavored with sweet Christian
psalm.

O! think of that message, dear friends, now, and
give
Of your substance and prayers, that those orphans
may live—

That those missionaries noble may have wherewithal
To feed and to clothe, and lift up them that fall;
To "rescue the perishing, care for the dying,"
And answer the sufferer's call!

Loving Work and Its Reward.

BY MISS CORA A. THOMAS.

THEY were building a cathedral
In the old and classic town;
There gathered from all quarters
Were the masters of renown
Working at the wondrous windows—
Windows stately in design,
Through which, o'er the inner grandeur
Multicolored lights should shine.

And it chanced that as the masters
Wrought intently day by day,
Carelessly they tossed the fragments
Of the bright hued glass away.
Few to note their latent splendor,
Few to feel their hidden flame—
All so busy were the workers,
Working for reward of fame.

But one day the master workman
Saw the fragments with surprise,
And a look of poignant sorrow
Fell across his earnest eyes.
One there was—a poor apprentice—
Loved the master well and true,
Saw the look and read its meaning
And a fond hope sprang anew.

He had loved with rare devotion,
He had hungered long to share
In the quiet praises given
To the workmen gathered there.
Ah! if he might form a window
That the master would approve!
Some might toil with greater deftness—
None should toil with greater love.

He would fashion him a window
For a dark, neglected spot
Which he knew, and which the other
Busy workers had forgot.
Half he feared his own presumption
As he daily wrought and planned,
Using but rejected fragments—
Would the master understand?

Came a day when all was finished,
Vaulted roof and lofty spires,
And the marvelous windows flashing—
Radiant with a hundred fires.
And O, wondrous! floods of splendor
Swept the altar wave on wave,
From a miracle of beauty
In the center of the nave.

Lifted high where all could see it
By the master's own command,
Was the window planned and fashioned
By the lowly workman's hand.
And, throughout the vast cathedral
None so fair below, above,
As the one of many fragments
Made by willing hands for love.
Halstead, Kan.

TIDINGS FROM MISSION FIELDS.

The Last Passengers from Peking to Tientsin.

BY REV. FREDERICK BROWN.

ON May 30 most of the members of the North China Conference Methodist Episcopal Mission assembled in Peking. Eight of us traveled by the train. Passing Fêngtai we were first made to realize the strength of the Boxer movement by the sight of the shells of buildings, carriages, etc., all having been destroyed a few days previously. Our train reached Machiapu, the terminus, where hundreds of soldiers were encamped, many coming round us and making insulting remarks. A carter came up and grabbed my bag while I followed him to the cart, expecting that the remainder of our party were going into the city in closed carts; but not so; I saw them glide along on the electric car, and at the end of the journey get into rickshas, while I stuck to the cart with "lien-tsze" down. On my way after them I noticed the stir caused by their passage through the streets, and I heard many uncomplimentary remarks made. Arriving at the compound, I was chaffed for not keeping with the party, but owing to the spirit and appearance of the people I felt justified in my action.

Our Conference lasted till the evening of June 3; but long before that time some of the native preachers had asked to be excused, to go to their homes where things were looking bad. In each case leave was granted.

On June 4 a party of three ladies and four gentlemen left the compound in Peking for Tientsin. As we passed the legations we noticed crowds of soldiers lounging round the gates, and, on arrival at the Ch'ien-mên gate a scamp of a fellow snapped his fingers at the mouth of Dr. Hopkins's cart, saying, "Ni-mên-ch'u-pu-liao"—"You cannot get away now." We took no notice of this, but went on and passed through the Yungting gate; this time, however, everybody in Chinese carts traveled with closed "lien-tsze" (curtains in front of cart). We had not gone far toward Machiapu when one of the men told us that the bridge was burnt at Huangtsun and the train could not go. The Rev. J. H. Pyke insisted that we go and see for ourselves, which we did.

On arrival at the station we entered the foreign waiting room, which was a beautiful unfurnished double-story place. The station master informed us that there was no train, and that Mr. Currie had gone down on an engine to inspect the line. Personally, I was afraid we would have trouble if we attempted to return to the city and, therefore, I determined to try all possible means of escape. By this time our party had been joined by two other gentlemen who had been sight-seeing in Peking. I asked permission of the station master to telegraph to the foreign inspector at Fêngtai, which was granted, and in a short time the following message had gone forward: "There are three ladies and eight gentlemen waiting here. Is there any possible chance of our getting to Tientsin to-day?" All agree if we had attempted to enter the city we should

have been murdered. The foreign inspector was with Mr. Currie inspecting the line, but the message got into the hand of a native guard of some standing, who was probably anxious to get to the Tientsin end, and he put off at once to Machiapu with an engine and a few carriages.

On its arrival the station master informed us: "I cannot promise to get you to Tientsin. We may land you over the burning bridges, among the Boxers, or may bring you back." Having decided to risk the matter, especially as each man was well armed, we started off very slowly and went down cautiously to the south side of Fêngtai, when we heard a loud whistling and stopped. We had met the up-train from Tientsin, and thus knew the bridges were not very badly burned. Mr. Currie then told us—Rev. J. Pyke, Rev. J. Hayner, Mr. Martin, Rev. F. Brown, Dr. Stevenson, Miss Croucher, Miss Glover—to proceed, while he took the train to Fêngtai, and then, with Mr. Barber, he must have followed us on the engine to Tientsin.

We arrived at Huangtsun and saw the shell of what the day before had been a nice station. The bridge was burned, but not seriously; there was not a soldier to be seen. We did not stop, but rushed through at great speed. I noticed the signal post was partly burned and kaoliang stalks were scattered round, while on one side were some deep cuts as of a sword or chopper.

We arrived at Anting in due time to find the platform crowded with General Nieh's soldiers from Huangtsun. They were going as hard as they could south. While the train stopped we questioned some of the soldiers, who gave us very sensational reports of the attack, and how the bullets would not find billets, etc. Our way to Tientsin was without interest, except for the number of soldiers on the station platforms. On arrival at Tientsin all was stir and bustle. Many friends were anxiously awaiting us, and were glad to see us, especially as the telegraph wires had been cut already, and that night every station and bridge on the line was burnt and the rails torn up. We were grateful indeed for our escape.

My family being at Peitaiho under doctor's orders, I was advised to proceed thither at once and bring them into Tientsin. Accordingly, Dr. Hopkins, the Rev. J. Hayner, and I went to the railway station. On the platform we saw two soldiers catch a black dog. One took hold of his ears, while the other held his tail. A third man took his sword, and gave a heavy blow on the dog's neck, while a fourth held a basin to catch the blood. This was then sprinkled round the platform. Various are the explanations given of this peculiar proceeding.

We entered the train with the captain of the *Itis*, who has recently been severely wounded. Nothing unusual occurred, but we saw a large number of troops on their way to Tientsin. Many of my friends blamed me for not taking my family into Tientsin. Dr. Hopkins went to Tsunhua, 120 li from Tongshan. In a few days he received an urgent message to come

into Tientsin, but he preferred to go to Peitaiho, while Mr. Hayner took his family into Tientsin.

On the 18th of June, the bluejackets were withdrawn from Tongshan and came to Peitaiho, where a council of war was held, and all ladies and children were ordered on board H. M. S. *Humber*. The day before embarking, many efforts were made to hire junks for carrying the heavy boxes, but not a man would hire to us. The secret came out afterward that the Linyi magistrate *had given strict orders that none of the fishermen should help us in any way*, or their lives would be in danger—a plan to keep us till the soldiers came from Shan-hai-Kuan. On the morning of the 19th, when we really needed the junks, I sent a note to Major Parsons, telling him of the affair, and immediately a guard came down, and with fixed bayonets, took all the junks we needed. In due course we boarded the gunboat, which took us to Taku, 75 all told, mostly Americans. At Taku the American admiral sent for all citizens of the United States to go and partake of his hospitality on the flagship. They were eventually landed in Chefoo by a United States gunboat, while the Britishers were put upon the steamship *Yiksang*.

Italian Mission in Switzerland.

BY WILLIAM BURT, D.D.

IN all the principal centers of French and German Switzerland there are many Italians. At Zurich, for instance, there are no less than 10,000; at Lausanne, about 6,000; and an equal number at Geneva. They are mostly stone masons, bricklayers, carpenters, and day laborers, who have come over the Alps from Northern Italy to find work in this busy and prosperous little republic. Some of them are desperate characters, refugees from the Italian police authorities.

Nearly all the building of houses, hotels, and railroads in Switzerland is done by these Italians. Many come here and work during the summer and return to Italy for the winter, while quite a number have already established their homes here.

Many years ago our Church saw the importance of evangelizing these Italians, who can be more easily reached under the more favorable circumstances which this country affords. The opportunity was not only to do good to these particular individuals, but also through them to evangelize Italy.

One of our greatest hopes for success in Italy is the work that is being done for the Italians in Switzerland, Austria, South America, and the United States. All this work is bound to contribute to the evangelization of Italy.

The work we are doing here meets with the hearty approval and cordial support of Christians of the National and Free Churches of Switzerland. Because of this work, there is a growing esteem among these Christian people for the Methodist Episcopal Church. Through the help of these friends our work, at first confined to Geneva, has been extended to many other places.

The Lausanne Circuit now embraces Vevey, Montreux, Morges, Chalon, and other smaller villages.

The Neuchâtel Circuit includes Chaux-de-Fonds, Loch, St. Blaise, Travers, and other places.

During the summer our ministers go where there are large gangs of men employed and distribute tracts and talk with the men, and during the noon hour preach to them the word of life.

This work has been productive of much good, though the priests say of much evil. Some of the most desperate characters have been converted, and are now testifying of the power of Jesus to save.

The Romish priests have always opposed us in this work by all the means in their power. Lately, a priest, who has been here and has seen what is being done, wrote an open letter to the Bishop of Cremona, calling upon him to come to the rescue before it shall be too late, otherwise he says all Northern Italy will become Protestant through these Italian workmen who abandon Catholicism in Switzerland.

This letter attracted the attention of the pope himself, who has just issued a circular addressed to the bishops of Italy, asking them to cooperate in providing priests, schools, and churches for these emigrants, and stop this inroad of heresy. War has been declared.

If we had the means they have, what an immense good we could do, for we, too, need churches and schools. We are doing the best we can with what we have, and the Lord is richly blessing our efforts. "It is not by might nor by power, but by my Spirit, saith the Lord."

Our Rajputana Kitchens.

BY J. E. SCOTT, PH.D., D.D.

ONE way of helping the starving people of Rajputana, India, is to give them cooked food to be eaten on the spot. We have several kitchens at which hundreds of our Christian poor, especially, get one good meal a day. Such a kitchen may be seen at Tilania, a village on the railway between Ajmere and Phalera. This place was selected because it is the center of a large Christian population, and we aim to save our own people first of all.

I rented and fitted up an abandoned cotton press with a square courtyard, inclosed by a stone wall, and convenient outhouses, and a large gate in front, and having bought an immense copper dinner-pot with a capacity of at least six bushels of food, we were ready to begin operations.

But everything must be done in an orderly manner. Many more came clamoring for food than we could possibly feed. To begin with, 50 of the worst cases—emaciated men, feeble women, starving children—were picked out and enrolled, and a ticket of admission was given to each, and they were told to present themselves at 9 A. M. each day. Afterward this number was increased to 100, then to 175, and then to 200.

When the food was ready—a sort of mush made of wheat—the poor people were admitted, one at a time, through the gate, each one showing a ticket, and seated in rows on the ground of the courtyard. Each one brought some kind of a vessel in which to receive his share of the food—an earthen saucer, a

broken piece of crockery, a plate made of leaves, or even part of the not-very-clean dress spread out, or the end of a *chudder*.

Then a short service was held—of praise and thanksgiving for the food; of prayer for God's blessing upon the donors and upon the kitchen; of exhortation to trust in him who fed the multitude—and food, a pound to each adult and to children a quantity proportionately smaller, was served from large tin plates by men equipped with ladles, and after a special grace said by each over his food, not a sound was heard save the quiet, blessed, pathetic sound of a company of starving people eating mush with their fingers.

At places like these we aim to get the food directly into the locality where it will do the most good. If any of the kind donors of famine money were to visit our Rajputana kitchens they would be convinced that there is no misappropriation of the precious money.

In connection with our kitchens we have grain shops, where those who can buy can get grain at a much cheaper rate than elsewhere; and also we have opened industrial work, and the poor people are making cloth, shoes, blankets, etc. Hundreds of children are being cared for in our Rajputana orphanages, and, if we can get land, and money for buildings, we are planning to take in hundreds more. This is a blessed work, but a work which would not be possible were it not for the kind friends who support it by their gifts of money and their constant prayers.

Mission Notes from Inhambane.

REV. E. H. RICHARDS writes to Bishop Hartzell from Inhambane, Southeast Africa, June 31, 1900: "I have just completed a round of the stations, married 3 couples, baptized 6 adults and 1 infant, and examined all the schools. Our numbers are, Makodweni, 19 members and 56 probationers; Kambini, 13 members, 43 probationers; Gikuki, 8 members, 20 probationers.

"Our Wesleyan brethren in Natal make great use of the ticket system of giving, and just before each communion a member is examined as to his standing, etc., and if he has paid his dues he is given a ticket which is shown at the communion service. If he has no ticket all know that he is in arrears, but not holding the ticket does not exclude him from the table. Public opinion and race customs are so strong among these people that they are compelled to be in the 'fashion,' and as this 'fashion' is for their good I have adopted it here.

"At Gikuki everyone of our believers has pledged to give either one cent or two cents every Sunday, and I have agreed to double whatever they raise. The other places have also done well.

"We have had, during the past year, 60 pupils in our boarding schools, at five places. These were all fed by the mission, but, exclusive of Gikuki and Kambini, they housed and fed themselves. The native teachers put much of their own salary into clothing and housing their pupils.

"This year I have taken mission funds to supply the same number of pupils at each of the stations as for last year, except at Kambini, where we plan for only six at present, and to outfit each station with a house and the \$2.50 tax which the government assesses, also a large iron pot, 6 mats, 1 lamp, 1 case of kerosene, 1 box of soap, 2 iron buckets. For each female pupil per year we give 2 dresses (denham), each boy cloth for 2 shirts, with needles, thread, etc., to make them up.

"Ten boys at Daroti only receive their food for this year. Their brethren in the school have shirts and blanket, while they have only the native 'G. string,' a cloth 4 inches wide and 2 feet long, which is scant clothing and worse bedding. I have promised them nothing else for this year, but I hope I may receive instructions, and the cash to furnish them with shirts and blankets ere the year closes.

"I know of no people anywhere who have tried more earnestly to help their brethren than our native teachers, who have found their own land, built their own homes, gathered in their own pupils, and expending for them the larger portion of their own salary, which is never above \$2.50 per month.

"Our man, Muti, is proving a great help to us. He has refused the offer of \$100 each for some seven of his female relatives, and his own people are crying out against him for it. He is in debt for his wife. I wish you could send \$100 for this man and let me build him a neat little iron house, with a table, a bed, and two chairs. He deserves it."

Methodist Mission in Pegu, Burma.

BY REV. ALBERT T. LEONARD.

I LIVE in Pegu, the capital, formerly, of the Burmese kingdom. The work of the Methodist Episcopal Church among the Burmese was begun not eight years ago. I myself am new to the field, having come here just a year and four months ago, and this is what I have learned from information and personal experience of this interesting people.

I. Their religion is Buddhism. And when I say that, more than six millions, or 90 per cent of the inhabitants, profess this faith, you will understand it has a very firm hold of the people. But just what Buddhism is, very few of its professors can intelligently say. According to the book, the founder was a Hindu, he lived and taught and died in India about 500 B. C.

Do you ask what it is he taught? Briefly, There is no God. All things exist from the beginning. The notion that you are a "conscious being" is itself a delusion. "Sin, sorrow, disease, decay, and death are inseparable from existence." Therefore give yourself to "good deeds, and kindnesses, and meditation;" finally, you will—perhaps, after many, very many incarnations—attain to nirvana; that is, you will go out like a candle, puffed out by a breath. Alas! for the hopelessness of this religion!

II. Their worship consists in going to the pagoda, a solid masonry pyramid, surmounted with an umbrella-shaped cap of brass and overlaid with gold-leaf. Around this cap are hung a number of small

bells, which wafted by every passing breeze, give out a tinkling sound not unpleasant to the ear. At the base of this pagoda and around it are usually a number of stone, wood, or brass images of the Buddha; it is before one or the other of these that the devout Burman kneels with his offering of flowers and candles.

But you ask, What is he doing, praying? No. To whom should he pray; there is no God. Is he asking for forgiveness? No. How can he when he knows there is no forgiveness but stern retribution, which will make him a cat, rat, snake, centipede, or scorpion presently, according to the evil he has done in this life. Does he mourn for his sins? No. Why should he; he cannot avert the penalty, what's the use?



METHODIST SCHOOL HOUSE IN PEGU.

What then does he do kneeling there? Well, he is professedly meditating, but really repeating some of the precepts formulated by lord Buddha; for example, "Nothing is lasting; all things decay; there is an end to everything," etc.; or if he is sad, he repeats the formula, and meditates upon "the vileness of the body, and the horrors of disease and corruption, and that everything causes grief," etc.

He then goes away feeling he has done something that ought to have been done; but being done, it has not made him; or his condition any different from what it was before.

III. Their general conduct leaves the impression that they are a happy people, and why not under such a system? Let us eat, drink, and be merry, for to-morrow I may be turned into a cat and lack food, or a hog and be eaten by my neighbor! They have no caste and are not prejudiced against the Christian teacher. They simply wonder why it is that we are so earnest about the soul and the hereafter; this world is a good enough place while we are in it; we do not know what is ahead; we have plenty of rice to eat, why trouble about a future that no one knows anything about?

IV. Our work among these people has not been altogether discouraging. My plan is to go out to a village, and sit in a house, while the inmates, who are very hospitable, are preparing some boiled rice for

the teacher. Meanwhile one and another from adjoining houses come in and without any ceremony, sit down and begin to ask questions, such as, Where do you come from? What is your occupation? What salary do you receive? etc.

Now the "crux" is to turn the attention to religion, in an ordinary way. This I usually do by remarking on their well-fed appearance, and saying I supposed they knew that the great good God, he it is who gives them these blessings, and that they were no doubt thankful to him. I then pass on to tell, this is our God, the Christian's God. He is looking for us to be thankful. Do they know him?

As a rule I get a respectful hearing. But they will usually conclude by saying, "Teacher, what you say is very much like what lord Buddha has said."

Our hope is in teaching the young people who will come to our schools.

It requires time and acquaintance with the thoughts of the people, and an intelligent grasp of the popular belief, with the ability to meet and refute the doctrines and teachings of Buddha. On the other hand, the exaltation of the teaching and life of the Christ himself, both by precept and example, is a prime necessity.

Thus far our labor has not been in vain, for within the month past 49 have received Christian baptism, and more await the coming of the "teacher" to baptize them. Our greatest need of course is, to send teachers who shall live among and preach daily to these people, and teach them the way of the Lord more perfectly.

V. My school for Christian boys has now 13 pupils in all; most of these are supported by their friends, but about one third are entirely dependent on me. You may wish to know just what will support a boy in Burma. Two dollars will keep a boy, \$7 will keep a preacher teacher (single man), and \$10 will keep a married man for a month in food and clothes. At the present time I am in dire need of two pastor-teachers, not only to preach to the heathen, but to shepherd those whom the Lord has already given to us.

In conclusion let me say if this little account is of any interest to you, and you would like to hear further from me, please write, in question form; that is, pack your letters full of questions regarding the things, or phases of work or life or habits you wish to be informed upon.

Pegu, Burma.

Utah Methodist Episcopal Mission.

BY REV. J. D. GILLILAN.

UTAH will continue to be a field for active missionary operation so long as July 24—Pioneer Day—is six times as great as July 4. Just so long as this is true, Utah is greater than the Union, and the religion of the Utah people superior to all other forms.

Mormonism has never forgiven the government of the United States for sending troops within her borders in 1848 and for continuing them to this day. Mormonism has never forgiven the Christian

Churches for sending missionaries among them to teach them morals and manners. Not quite so unprogressive as the Chinese, but quite as stubbornly refusing outside ideas, the people of the Wasatch Mountains have arrayed themselves face to face with and against the best the dying century can offer. They constantly cry out, "We have the best possible—we need no helps nor hints."

Christianity is an army of allies, determined as the allied forces conquering Peking. They know no compromise; nor does Christ's allied army in Utah.

"Error writhes awhile in pain," and must die among his worshippers. The work in Utah was begun by the Congregationalists, followed by the Presbyterians and the Methodists both in 1869. Its founder, Rev. L. Hartsough, still lives, a venerable soul, in Mt. Vernon, Ia.

Its late anniversary was celebrated in Salt Lake City at the Annual Meeting of the Mission.

Bishop C. H. Fowler was the enthusiastic president and made many incisive remarks in addresses and elsewhere. He declared Utah to be, in his opinion, nearer the mouth of hell than any place on earth; that he deemed polygamy about the whitest bird in the foul nest.

E. G. Hunt, of Salt Lake City, was reelected secretary, with Joseph Wilks statistical secretary. The statistics showed regular increase in almost if not quite every material line.

Drs. H. K. Carroll and J. M. King were present, and Mrs. B. S. Potter was in attendance looking after the interests of the Woman's Home Missionary work.

Several new faces were to be seen, notably Rev. C. F. Smith, of Logan, and Rev. G. H. Smith, who took work at Mt. Pleasant.

The next session will convene at Ogden.

APPOINTMENTS.

SUPERINTENDENT, T. C. Iliff.

PROVO DISTRICT.—G. E. Jayne, P. E. (P. O., Salt Lake). Beaver, to be supplied. Bingham, Thomas Johns. Eureka, W. Murphy. Mercur, E. A. Edwards. Nephi, to be supplied. Park City, J. H. Worrall. Payson, H. W. Parker. Provo, to be supplied. Tooele, A. H. Fielder.

SALT LAKE DISTRICT.—T. C. Iliff, P. E. (P. O., Salt Lake). Corinne, J. Wilks. Logan, C. F. Smith. Ogden, J. W. Taylor. Salt Lake City: First Church, A. H. Henry; Second Church, F. N. Lapham; Heath, A. W. Hartshorn; Iliff Church, J. A. Smith; Liberty Park Church, E. G. Hunt. Price, Castle Gate and Helper, S. Allison. Vernal Circuit, to be supplied.

RICHFIELD DISTRICT.—E. E. Mork, P. E. (P. O., Salt Lake). Hyrum and Logan, H. I. Hansen. Ephraim, J. M. Hansen. Mt. Pleasant, G. H. Smith. Monroe, J. F. Price. Richfield, to be supplied. Salt Lake, E. E. Mork.

Notes on Missionaries, Missions, Etc.

BISHOP MOORE sailed from San Francisco for Japan and China August 29.

Rev. George Edgar Allan sailed August 28 from New York for Coquimbo, Chile.

Rev. H. H. Lowry, D.D., sailed from Vancouver September 10, returning to China.

Rev. M. L. Taft, D.D., of the North China Mission, has returned to the United States.

Rev. John W. Butler, D.D., of the Mexico Mission, returned from Europe last month and will return to Mexico early in October.

Rev. John F. Thomson, D.D., of the South America Conference, sailed from New York September 5, returning to Montevideo, Uruguay.

Miss Estella C. Long, M.D., sailed July 28 from New York for Montevideo, Uruguay.

Rev. J. F. Peat and family, of the West China Mission, arrived in San Francisco September 18.

Dr. H. C. Sherman, of the Korea Mission, died in Los Angeles, Cal., July 25, 1900, aged thirty years. He sailed from San Francisco for Korea December 28, 1897, and returned this year on account of his health.

Dr. W. F. Oldham, Assistant Secretary of the Missionary Society, arrived in New York August 31 from Europe. He enters upon his duties as secretary this month. His address is 57 Washington Street, Chicago, Ill.

Bishop Parker and wife, Rev. T. S. Johnson, M.D., and Rev. F. L. Neeld, D.D., sailed from New York, returning to India, September 19. Mrs. Johnson and Mrs. Neeld remain in the United States, Mrs. Johnson at Campbell, Ia., and Mrs. Neeld at Middletown, Conn.

Mr. L. F. Swarthout, of Ludington, Mich., chairman of the Forward Movement for Missions on the Big Rapids District, Michigan Conference, announces: "I have an up-to-date missionary stereoptical lecture on China, with one hundred and eight slides, prepared in the interests of our missions, which I am willing to loan to pastors or missionaries who may desire to use them."

In the May magazine, writing about our missionaries, it was said that Rev. Thomas B. Wood and wife sailed for South America in 1869. The date should have been January, 1870. It was also stated that the present address of Rev. J. R. Wood, formerly of the South America Mission, was Golden, Col. This was a mistake. He belongs to the Baltimore Conference, and is stationed at Frostburg, Md.

Rev. J. L. McLaughlin writes from Manila July 16: "We have nearly completed the First Protestant Church in the Philippine Islands. It is a neat little church that will accommodate about one hundred, out at Pandacan, a small suburb, which we expect to dedicate in two weeks and organize a church with 12 members in full connection, and a larger number on probation. The money for the church, about one hundred dollars, has mostly all been subscribed by the natives themselves."

Dr. E. W. Van Deventer, Superintendent of the Nevada Mission, writes: "Dr. J. M. Spangler, a returned missionary from South America, came to Mason Valley to either get well or die, and not feeling quite ready to die, is getting well. He is doing the work of a full hand. There have been 10 conversions and 10 accessions to the church. A much needed Sunday school room is being added to the present edifice. The doctor is preaching to large congregations, and his people are enthusiastic for his return."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session September 18, 1900, Mr. James H. Taft, Vice President, presiding.

Devotional exercises were conducted by Rev. Marcus L. Taft, D.D., of North China.

By request, Bishop Thoburn explained the proposed plan for raising the Twentieth Century Thank Offering for Foreign Missions, and the plan was referred to a special committee to consider and report at the next meeting of the Board, the corresponding secretaries to be members *ex officio*. The following were appointed members of the committee: Revs. J. M. Buckley, J. F. Goucher, A. H. Tuttle, J. O. Wilson, C. S. Wing, Messrs. J. H. Taft, L. Skidmore, Alden Speare, E. L. Dobbins, P. A. Welch.

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

The sending of a missionary to the Cape Verde Islands, as requested by Bishop Hartzell, was referred to the Committee on Nominations and General Reference.

An appropriation was made for the benefit of Mrs. Jennie Hunt, of the African Mission.

A temporary loan from the Annuity Fund was made for the benefit of the South America Mission.

The amount received from the Methodist Episcopal Church, South, for property in Brazil was directed to be applied to the reduction of the debt of the South America Mission.

The Bishop who shall preside in the South America Conference, together with the Treasurer of the Mission, are requested to report what real estate in the Mission can be sold to the best advantage.

The Corresponding Secretary was requested to make a careful examination of the financial condition of the South America Mission, and report to the Board the nature of the indebtedness and the reason for it.

It was ordered that, until further instructions, the China missionaries temporarily in Japan shall be permitted to occupy any vacant houses in the Japan Missions free of rent.

Permission was given to Rev. F. L. Neeld to send his children to the High School in Middletown, Conn.

Rev. J. H. Messmore, of the North India Conference, was authorized to take a year's furlough in 1901. It will be taken in India.

Provision was made for repair of mission property in Ikatpuri, India.

Appropriations to Domestic Missions amounting to \$670 were made.

Dr. I. B. Scott, editor of the *Southwestern Christian Advocate* at New Orleans, was authorized to visit the portion of Texas injured by the late storm, and report as to the damage sustained by our missions, and the Corresponding Secretary was requested to send out a special appeal for the storm sufferers.

Permission to return to the United States on furlough was granted to Miss Laura C. Hanzlik, Rev. Wilbur F. Wilson, and the family of Rev. D. W. Nichols, of the Central China Mission; Dr. J. E. Skinner and family, of the Foochow Mission; Rev. J. F. Peat and family, of the West China Mission; Dr. E. R. Fulkerson and family, of the South Japan Mission; Rev. F. H. Morgan and family, of Malaysia; Rev. J. H. Garden and family, of India; Mrs. Shellabear and children, of Malaysia.

The sending out of the following as missionaries was authorized, provided they pass the usual medical examination and the examination of the Committee on Nominations and General Reference: Rev. A. E. Rigby, of Elk Point, S. Dak., to educational work in Nagasaki, Japan; Miss May Tweedle, of Halifax, Nova Scotia, and Miss Winifred S. Woods, of Myerstown, Pa., to Chile; two male teachers to Chile, and a foreman for the press at Santiago, Chile; Rev. W. P. Rutledge, of the St. Louis Conference, to Malaysia; Rev. David Gushwa Abbott, of Kalona, Ia., and Rev. Harvey R. Calkins, of the Rock River Conference, to India; a married man to take the place of Rev. J. H. Garden, in the South India Conference; Rev. George Edward Stokes, of St. Louis, Mo., to the English-speaking church in Calcutta, India; Rev. Walter Bruce Empey, of Seney, Ia., to India.

To the General Missionary Committee was referred the request of the Malaysia Mission to be reimbursed for the loss of exchange in 1898; the request of Bishop Warne for a special appropriation to pay the debt on the Bengal-Burma Conference, incurred by transit of missionaries, and the request for an appropriation to purchase a building for a mission among the Indians at Round Valley, Cal.

The resignation of Rev. J. F. Peat as Treasurer of the West China Mission was accepted, and Rev. Spencer Lewis was appointed as his successor.

Miss Laura E. Bezell was approved for appointment to Rome, Italy, under the Woman's Foreign Missionary Society.

The report of the Committee on Nominations and General Reference, approving the appointment of Miss Estella C. Long, M.D., to the Boys' High School, Montevideo, Uruguay, of Rev. George Edgar Allan and Mrs. Elizabeth Allan to Chile, and Rev. Frank S. Ditto and wife to Mussoorie, India, was adopted.

The following preamble and resolution were adopted:

Whereas, sixteen nations in 1892 made a treaty to exclude slavery, spirituous liquors, opium, etc., from a large section of Africa, in protection of the native races; therefore,

Resolved, That we ask an extension of this mandate of true civilization by the exclusion of all intoxicants from all countries inhabited chiefly by native races, through the separate action of each Christian government in its own domain, supplemented by joint action so far as may be necessary to make the protection of such races complete.

General Missionary Committee.

THE General Missionary Committee of the Methodist Episcopal Church will meet in New York City November 14. The following will represent the fourteen Mission Districts into which the Methodist Episcopal Church is divided:

Rev. W. W. Ogler, Camden, Me.; Rev. H. A. Monroe, D.D., 1310 Parrish Street, Philadelphia, Pa.; Rev. W. D. Marsh, Utica, N. Y.; Rev. R. C. Smith, DuBois, Pa.; Rev. J. C. Arbuckle, D.D., Columbus, O.; Rev. R. H. Robb, Atlanta, Ga.; Rev. P. J. Maveety, D.D., Albion, Mich.; Rev. H. G. Jackson, D.D., 57 Washington Street, Chicago, Ill.; Rev. N. E. Simonsen, Evanston, Ill.; Rev. G. W. Isham, Beatrice, Neb.; Rev. H. J. Coker, Emporia, Kan.; Rev. W. H. Nelson, Huntsville, Ala.; Rev. Henry Lemcke, 1263 Rokey Street, Chicago, Ill.; Rev. John Parsons, Salem, Ore.

Our China Missionaries.

OUR latest reports from China dated the last of August show that all of our missionaries at that time were safe, but nearly all were away from their stations.

All of the West China and Central China missionaries were in Shanghai or Japan, except Dr. O. F. Hall, who was in Ichang, and Rev. J. F. Peat and family, Dr. Canright and family, Dr. Jellison and family, Mrs. Nichols and children, and Mrs. James and children, on their way to the United States.

The Foochow missionaries were in Shanghai or Japan, except Dr. Skinner and family, who have returned to the United States.

The Hinghua missionaries were at Amoy, except Rev. W. N. Brewster, who was in Hinghua.

Of the North China missionaries, Rev. J. H. Pyke, Rev. H. E. King, Rev. W. T. Hobart, and Rev. F. Brown were in Tientsin, Rev. F. D. Gamewell and Rev. G. R. Davis were in Peking. Dr. Hopkins and family, Rev. J. F. Haynes and family, and the family of Rev. H. E. King have returned to the United States. Mrs. F. Brown has gone to England. The location of other missionaries is not certain.

It is believed that in a short time all of our missionaries will be able to return to their stations.

Interest in Our Missionaries.

"OUR missionaries in Peking have been rescued." The heart of the Church was made very glad when the tidings were received, relieving the intense anxiety of several weeks. Whatever may be the results flowing out of the beleaguered legations and missionaries in Peking and the war in China, we may be certain that the welfare and work of all our missionaries will be nearer and dearer to the Church at home, because of the thought and prayer during June, July, and a part of August from many a closet, family altar, and public congregation in behalf of our imperilled missionaries throughout China. The troubles in China have largely increased the expenses of our missionaries, and more money is required this year than last year to carry on our missionary

operations. Shall the Missionary Society plead in vain for increased contributions to support those who so bravely stand and suffer and toil as our representatives in the front line of battle?

Missionaries and the Chinese War.

THE *New York Herald*, in its issue of August 31, said: "Unscrupulous land grabbers and indiscreet missionaries are largely responsible for the recent horrible events in China." Doubtless, the action of some missionaries has been indiscreet, but no missionary of the Methodist Episcopal Church has ever been charged by the Chinese authorities with any action calculated to embitter the natives against foreigners, and we believe that the information we have received is trustworthy which declares that the action of foreigners who are not missionaries is chiefly responsible for the effort to drive the foreigners out of China. The true history of the outbreak, and the causes leading to it, are still to be written.

Dr. George B. Smyth, writing on the subject, says that missionaries indirectly are responsible in part for the antagonism to foreigners because "To thoughtful Chinese, familiar with the recent history of their country, the presence of the missionary in every province, in country villages as well as in great cities, is a reminder of the national humiliation."

Boys' Missionary Brigades.

WE need some plan by which the boys of our Church may become interested in missions, and we know of no better way than by organizing them into missionary societies. Trinity Methodist Episcopal Church, of Worcester, Mass., has led the way by the organizing on April 27, 1900, of the Boys' Missionary Brigade, with the pastor's wife as president. A letter from Mrs. Mary S. King says:

"Several of the boys of the Junior League wanted some sort of a club, and came to my husband, Rev. George W. King, pastor, with their request. Their thought was directed to the missionary interests of the Church, and they decided to have a missionary society, auxiliary to the parent Board. We suppose the parent Board will be willing to adopt this new child, and we hope that other churches will deem it wise to bring their boys in touch with our mighty missionary interests in some such way. We expect to send our first remittance to the Missionary Society in October.

We shall be glad to chronicle the organization of other similar missionary societies.

Mission Study Rally Day.

OCTOBER 14 has been set apart in the Epworth League as Mission Study Rally Day. The subject for study will be China. GOSPEL IN ALL LANDS for last month and this will be found of special value. Mr. S. Earl Taylor, 57 Washington Street, Chicago, Ill., can furnish leaflets and information as to means for securing the best results.

Employment for the Unemployed.

BY BISHOP THORBURN.

MANY different classes of the unemployed persons are in the labor market waiting for some one to engage their services. I now wish to speak of one class of these persons. It has frequently been my lot, during recent years, to move about among the churches of this country as well as among the mission stations of southern Asia, and in this way I sometimes get glimpses of the religious situation in the United States, which does not seem to be well understood by those who have become more accustomed to the view than myself.

I may refer, for instance, to the large number of devout and more or less gifted young women who have no congenial or suitable employment, and yet who possess gifts which would make them useful in some sphere of labor in an eminent degree. The introduction of deaconess work into our Church has in some parts of the country done not a little to provide work for such persons, but, while doing this, the partial supply has only brought into view the wider and steadily widening demand for a very much larger supply of needed workers.

One well qualified to judge has recently said that one thousand Christian young women, with average intelligence and average culture, could readily find employment as deaconesses if some arrangement could be made for giving them a moderate training and bringing them to the notice of churches, pastors, and other parties wanting their services. A very wide field for such workers is also opening in our foreign missions.

It is too late to raise objections now to this form of labor. While defects may be pointed out here and there in matters of detail, the steadily growing host of deaconess workers in our Church reminds the objector that the deaconess has come upon the scene to stay.

Very few pastors can do all the work which their position demands. Almost every day some duty presents itself which demands the help of Christian womanhood. Every year, as the population increases, the number of such demands will increase, and it need hardly be said that the ability even of our great host of pastors does not increase as rapidly as the demands of the situation require.

In fact, scores upon scores of churches are asking and almost clamoring for deaconesses to come and assist the pastors and church workers in places where precious opportunities are being wasted, and where needy souls are neglected for want of just the kind of ministrations which a Christian woman can give. There are still large towns and some few cities, in which no deaconess has yet appeared. In hundreds of smaller towns such workers could find abundant employment, and no doubt would become a source of blessing to tens of thousands of needy souls.

Our Church has resolved to use all possible means to promote a great work of revival in this closing year of the century. A genuine revival will inevitably bring with it a great shower of spiritual

gifts from the windows which will be opened in God's heaven above his people. Men and women of different grades of society, and different shades of intelligence and culture, and different associations and tastes, will receive alike a common anointing which will properly train workers for many spheres which are now neglected.

Our people should pray that not only God may send reapers into foreign lands, pastors into our pulpits, and evangelists into our cities and towns, but that he may also call and send forth a great host of anointed women, especially empowered for the activities in which Christian womanhood can find its appropriate sphere of labor.

Our young women themselves should make this a subject of prayer and serious thought and intelligent inquiry. In every age of the Church, God in his providence has so directed events that a large contingent of unemployed women is found in the Christian Church. It was so in the days of the apostles, and it remains so in our own times. The Church that does not provide employment for the unemployed—I mean in the spiritual realm—will suffer a loss which can hardly be estimated in these days of dull vision and slow thought.

In most cases a special training will be required to prepare young ladies for this calling, and in all cases a good English education should precede the special training, but churches and friends should assist the candidates by providing the very moderate amount needed for this purpose. If anyone wishing further information on the subject will apply to me at Lake Bluff, Ill., I shall be happy to forward the letter to parties who will give it immediate attention.

Recommended Books.

Kindashon's Wife, by Mrs. Eugene S. Willard, is an interesting and instructive story giving considerable information about the beliefs and habits of the Chilkats of Alaska, and the power of the Gospel among them. The writer was for many years a missionary in Alaska. It is not a new book, but a new edition containing additional illustrations and a new preface. It is an excellent book for Sunday school libraries. Published at \$1, by the Fleming H. Revell Company.

History of the Christian Church, by John Fletcher Hurst, Vol. II. Published by Eaton & Mains, New York, and Jennings & Pye, Cincinnati. Price, \$5. This volume completes the *History of the Christian Church* by Bishop Hurst, the first volume of which was published last year. It commences with about the end of the twelfth century and brings the history down to the present time. It shows how the way was prepared for the Reformation, and notes the work of Wyclif, Hus, Savonarola, Erasmus, and others. The Reformation both on the Continent and in Great Britain is well portrayed. The history is carefully written, and will commend itself to all students for its excellent condensation, honesty of execution, and forcibleness of style. The two volumes are of great value.

GOSPEL IN ALL LANDS.

NOVEMBER, 1900.

CHENTU AND ITS METHODIST EPISCOPAL MISSION.

BY REV. H. OLIN CADY.

CHENTU, the capital of Szechuen, is the largest city of all West China, the literary and educational center of the west, with a history that stretches back until lost in the dawn of the ages. It is situated upon a branch (though the Chinese consider it the main stream) and at the head of navigation of the Yangtse, shortly below where it bursts from the mountains, and in the midst of

present time it does not merit the extravagant eulogy of Marco Polo, yet it remains the finest city of the empire with, for China, broad, well-kept streets, crossing generally at about right angles.

Its lacquered shops, with gold-lettered signs, make a fine display of silks, satins, embroidery, furs, clothing, fruits—the whole surrounded by a well-kept wall of masonry,



GROUP OF CHINESE OFFICIALS AT CHENTU.

one of the most fertile and densely populated plains of the world. The latitude of this city is approximately that of New Orleans and the longitude nearly the half-way round the world from New York.

In the third century of our era it was the capital of the western kingdom of China. The oldest palace grounds are the present grounds of the Great Examination Hall. Though destroyed several times, it has always been speedily rebuilt, and if at the

some forty feet high and as many broad, pierced with four gates.

The population within the walls is variously estimated at from 400,000 to 800,000, and just without the walls there are about one fourth as many more. A portion of the city is walled off for the exclusive use of the Manchu garrison and their families.

No city of the empire, except Peking, rules so wide a territory, extending, as it does, from Hupeh on the east to the farther

boundary of the empire, and including all Tibet, and receiving the tribute-bringing envoys of Nepal. Silks, satin, boots, shoes, fine letter-paper, brass and lacquer and silver ware jewelry of all kinds are the principal manufactures.

Once in three years from all parts of the province about fifteen thousand students who have already obtained the first degree, showing that they are the pick scholars of their district, assemble for the competitive examination which selects ninety-eight "promoted men" who, obtaining the second degree, become candidates for official position. The native schools and colleges of this city are considered the best in the west, and few cities of China have such numbers



ENTRANCE TO METHODIST MISSION COMPOUND.

of eminent scholars. Great quantities of books are printed and sold. Besides the old and endowed colleges is the new one established by the viceroy in 1896 for the teaching of English, French, and the sciences.

Of modern improvements may be mentioned the telephones connecting the principal yamens, the great arsenal erected in 1870 and running with a full complement of men entirely under Chinese supervision and turning out fine rifles and ammunition. And next to the arsenal the new mint building with its fine American minting machinery for the coining of silver and copper, which is rusting with disuse.

The city abounds in fine temples, both Taoist and Buddhist. Without the walls are some noted ones, each with over four hundred priests. Thirteen Mohammedan

mosques afford places of worship for this numerous sect, for the most part descendants of Turkish tribes. They are not so bigoted nor aggressive as the Mohammedans of most countries.

The Catholics have had mission work here for over two centuries and are very strong. Here in 1815 M. Dufraisse, one of the bishops, suffered martyrdom, and in the riots of 1895 his bones were dug up and carried through the streets.

The first Protestant Mission established here was the China Inland Mission; they have a church of about fifty members in the city and a flourishing chain of out-stations to the south of the city.

In 1891 the Methodist Episcopal Mission began work, and in 1893 the Canadian Mission; these three being the only Protestant Missions up to this time.

THE METHODIST EPISCOPAL MISSION.

From the inception of the West China Mission its founders had looked forward to the opening of work in Chentu, the provincial capital, but not until several years had passed was it found practicable to do so. In 1891, the writer, with one native helper, was sent to commence the work. For the first years the work was carried on in rented buildings, but in 1892 the present premises on Shansi Street were bought, and possession was obtained that fall and the work begun of remodeling the buildings so that two families could be accommodated, and for schools, street chapel, Sunday chapel, and rooms for native helper. The lot contains about one and one fifth acres and is centrally located on a broad street near the business portion of the city. Rev. J. F. Peat and wife and Dr. H. L. Canright and family arrived in 1893, and that autumn the writer returned to America on furlough.

Up to this time the work had been prosecuted under all the disadvantages of a new work. Chungking, the nearest station of the Mission, was distant ten days' journey. Dense ignorance and superstition had to be contended with; at first only a few of the callers, and they came in numbers, would dare touch the tea which politeness required me to offer them. Daily street chapel preaching had been maintained and a day school. Sunday service with sometimes a few and sometimes a crowd; prayer meeting and a class for inquirers; three had been baptized and nine probationers received:

these, with three members from Chungking, comprised the native church.

During my absence a brick dispensary had been built and medical work begun, and on my return I found a church of eleven members and nine probationers. Plans were made for adding one more residence and also wards for a hospital, but ten days after our arrival a riot broke out in the city which on the second day extended to our place. The missionaries found refuge in the attic of a friendly neighbor while a frenzied mob demolished the buildings, tore down walls, and carried off everything movable, literally making a clean sweep, for in the afternoon old women came with

king. The evangelistic and school work was encouraging. The membership had been reduced by some whose home was in Chungking returning there. In the second quarter seven were received on probation at one time. The average attendance on Sunday morning rose from 50 in the first quarter of 1896 to 311 in the first quarter of 1897.

During the year two new residences were built to replace those destroyed by the riot; also a brick chapel seating 125, a brick church that seats 500, and the dispensary building was repaired. During the spring of 1897 Brother Peat returned to Chentu and took charge of the evangelistic work.



METHODIST MEMBERS AT ENTRANCE TO CHENTU CHURCH.

brooms and swept the ground for kindlings. That night we escaped to the magistrate's yamen, and after eleven days of anxiety departed by night for Chungking. Dr. Canright and Brother Peat, with their families, went to the coast.

One of the native helpers, Brother Chang, the man now at Tsicheo, remained in Chentu, and while we were in the yamen rented a small place where the Christians could meet, so that for only two Sundays were services omitted.

In the fall I returned and secured a settlement of our losses, bought the adjoining property on the west and then returned to Chungking for my wife. The first of 1896 Brother Curnow came to Chentu (but in September was obliged to return to the homeland). Brother Peat remained at Chung-

In October, 1897, there were 24 members, 15 probationers; October, 1898, 35 members, 26 probationers; October, 1899, 38 members, 26 probationers.

In 1898 the Chentu Church took upon itself the burden of renting a place for worship at Chiencheo, and in 1899 it added the support of the native preacher, besides meeting all of their own incidental expenses.

The medical work remained closed until 1897. There were 1,800 visits to the dispensary to October, 1897, the next year 11,214, and in the hospital which is a native building 118 patients were cared for. October, 1898, to October, 1899, 13,517 visits to the dispensary were made, and 197 patients were in the hospital.

The educational work has not been at

all commensurate with the needs, but most meager. From the first there has been a day school and lately two. There ought to have been primary schools, intermediate, and high school, but the money has always been lacking. The Annual Meeting in 1898 indorsed the plans for a school of high grade at Chentu. Nothing has been done to carry out the plan beyond the teaching of a few special students.

The Woman's Foreign Missionary Society had been represented in Chentu only by a Bible woman, and a girls' school under the charge of Mrs. Cady until the Annual Meeting of 1897 when Miss Collier was sent to take charge of this work.

While in no department have the results been all we could have wished—perhaps not all they would have been if we had been more diligent and more filled with the Spirit—yet the Lord has been manifestly with us, and his blessings continue; our opportunities are widening. May the fruits increase.

Chentu Methodist Episcopal Missionaries, January, 1900.

Rev. H. Olin Cady was born in Middlebury, Vt., September 12, 1857, converted when sixteen years of age, and joined the Methodist Episcopal Church. Licensed as a local preacher in 1880, and the same year entered the Northwestern University, from which he graduated as A.B. in 1883, joined the Wisconsin Conference in 1883. Entered Garrett Biblical Institute in 1884 and graduated from it in 1886, receiving the same year the degree of M.A. from Northwestern University. Appointed missionary to West China in 1886, and September 10, 1886, left Chicago for China. Remained in Kiukiang until March, 1887, when, with Dr. V. C. Hart, started for Chungking to reopen the work that had been suspended on account of the riots of 1886. Was in Chungking until June, 1891, when he was appointed to open the work in Chentu, remaining there until August, 1893, and, excepting the last three months, was the only missionary of our Church in Chentu. Returned to America in 1893. Was married to Miss Hattie Yates, at Elburn, Ill., June 11, 1894, and started for China with his wife, reaching Chentu just before the riots of 1895. He was then obliged to leave for several weeks, but returned to Chentu in November, 1895. In 1896 he superintended the erection of dwelling, church, chapel, and school buildings, and since 1897 has been in charge of the school work at Chentu, and of the Tsicheo Circuit. He is a brother of Rev. Martin E. Cady, of the Rock River Conference, and of Rev. Gilbert E. Cady, of the Troy Conference.

Mrs. Hattie Yates Cady was born in Fayette, Ia.,

but early removed to Elburn, Ill., where she was educated. For some years she was a successful teacher in Kane County, Ill. She was converted, and joined the Methodist Episcopal Church in Elburn, under the pastorate of Rev. A. Lincoln Shute. She was married to Rev. H. Olin Cady in 1894, and went with her husband to China, passing through the trying scenes of the riots in 1895, the only lady of the missionary company of Chentu who did not leave the province and the first one to return to Chentu. To Mr. and Mrs. Cady was born in Chentu one son who died there. They have one daughter.

Rev. Jacob F. Peat was born in Tuscola, Ill., February 23, 1867; converted at Orange City, Fla., in 1889; graduated from the business college, Atlanta, Ga., in 1890; was instructor in Chaddock College in 1891 and 1892; was married to Miss Emily May Gaskill, at Edwardsville, Ill., in November, 1892. Miss Gaskill was a graduate of the Collinsville High School, and was for some time a teacher in the public schools of Troy, Ill. Mr. Peat was appointed missionary to China in 1892, was ordained deacon and elder in San Francisco, Cal., by Bishop Goodsell, under the missionary rule, and sailed from San Francisco, with his wife for China, January 4, 1893, arriving in Chentu in May, where he was preacher in charge until September, 1895, when he was appointed to Chungking. Since March, 1897, he has been pastor of the church at Chentu.

Harry Lee Canright, M.D., was born near Albion, Orleans Co., New York, October 26, 1864, and the following year removed to Michigan with his parents. He was converted in January 21, 1881, and graduated from the Battle Creek High School in 1885. After graduation he taught school one year and then entered the University of Michigan at Ann Arbor, graduating from the Medical Department in 1889. He was appointed missionary to China in 1891, was married to Miss Margaret M. Markham September 9, 1891, sailed for China, with his wife, September 26, 1891, landed in Shanghai October 20, 1891, and reached Chungking January 11, 1892. After remaining in Chungking one year he went to Chentu, where he had charge of the medical work of our mission in that city until he left on furlough in January, 1900.

Mrs. Margaret Markham Canright was born near Battle Creek, Mich., March 15, 1869, and removed with her parents, while quite young, to Northern Michigan. She was educated at Battle Creek and other places, and taught school for about six years, four of these being at Trufant, Mich. She was married to Dr. H. L. Canright September 9, 1891, her father, Rev. M. Markham, officiating. She started for China the following week and was eight years in China, the greater part of which was spent in Chentu. Dr. and Mrs. Canright have four children.

Miss Clara Collier was born in Albany, Vt., was one of the early graduates of the Chicago Training School, and one of the first deaconesses of the Church to go to China. She was associated with Miss Hanzlik, at Nanking, and afterward appointed to Kiukiang. She was accepted as a missionary of the Woman's Foreign Missionary Society in 1895

Rev. J. F. Peat.

Rev. H. O. Cady.

Dr. Canright.



Mrs. Peat.

Mrs. Cady.

Mrs. Canright.

Miss Collier.

CHENTU METHODIST EPISCOPAL MISSIONARIES.

and transferred to West China, where she was appointed superintendent of the Deaconess Home at Chungking. She returned to America on furlough

in January, 1896, but returned to West China in 1897, in the work of the Woman's Foreign Missionary Society, and has been at Chentu since that time.

WORKINGMEN OF WEST CHINA.

IN a country like inland China, where there are no railways, no factories, works, or large mills, such as are in England or America, one can imagine how simple the ways of the Chinese workingman must be without any modern inventions. They have no engines, and of the use of steam they know nothing. All their present ways of doing things were probably exactly the same ages ago. Their implements, tools, and machines are always after the old pattern. They do not think of bringing out a new plow, or a new kind of spinning machine, or indeed, anything else new. There are said to be 72 trades and handicrafts, and no new ones are added to the number, and I suppose that the pro-

fession of "inventor" has not yet been thought of.

The introduction in these days of books describing Western sciences and modern inventions has created much interest among the Chinese, and they account for the fact of Western nations being in possession of such knowledge in this way: One of the first books that all Chinese schoolboys read is called the *Great Learning*. It contains a few chapters on various subjects, but one chapter on "Science" is missing. It is suggested that at some remote period this particular chapter, giving the secrets of all science, was stolen by some unpatriotic person and carried off to the West!

All the men are divided into four classes,

scholars, farmers, craftsmen, and merchants. Men of the first class never soil their hands, however poor they are (unless it be with the opium pipe), and the nails of the left hand are allowed to grow long. The second and third classes are by far the largest, and the Chinese look upon farming as the most important of all occupations, and certainly, in spite of their primitive ways, and whatever they may be in many things, they are second to none in the art of cultivation. They say that they owe the knowledge of that art, like most other things, to one of the ancient emperors.

They are proud of their work, of the immense country they have, and of the many centuries they have occupied it. In West China, on the plains, they grow wheat in the spring, and when that is gathered they flood the fields and grow rice, while on the mountains they grow Indian corn. No patch of land is allowed to remain idle. No matter how steep the mountain side, how poor the soil, or how dangerous the spot, the farmer will grow something on it.

The farmer and his men dress very simply; in fact, the dress of the workman of all kinds is much the same. He has bare feet and wears straw sandals; if the weather is warm his clothes consist merely of a pair of pants and a shirt. The stuff of all the clothes is navy blue cotton, so that the sight of a crowded market on a bright day is remarkable. Many of the clothes are nearly white from repeated washings, and the workman of little capital will patch up his worn-out suit of clothes with little odd scraps and pieces. He does not mind the look of it, even if it is all patches. His dress is not complete without a tape round his waist, or a piece of string for a girdle, and to this he attaches his pipe, and in summer the indispensable embroidered fan case.

He is careful, however humble, to wash his clothes and change his suit. If his house is too far off, he will choose a spot by the river side, on a sunny day, and do the washing himself, and sit and wait for his clothes to dry.

Most workmen have a best suit besides, which is only worn on special occasions, such as a feast time or the first few days of the new year. Unless really necessary, he will not wear his best suit any other time, and then he has taken them out of the pawn shop for the occasion.

This simplicity is not confined to his

clothes. If his work is sedentary he will have but two meals a day, and if three meals they will be mainly rice, with a little addition of salted cabbage. He rarely eats meat more than twice a month, on the second and sixteenth. He has long sleeves hanging a foot below his hands, but naturally these are well rolled up when he is at work, and in these rolled up sleeves he sometimes folds his indispensable tobacco leaves. His gown is tucked into his girdle, and his long plaited tail is wrapped in circles round his head. His money he keeps on a string round his waist (the ordinary bronze coin has a hole in the middle), and he finds a convenient place for a few odd coins in his ears.

He does not work by the clock. He starts in the morning, soon after light, and stops at dark all the year round. So in the summer he has a very long day, and in winter a very short one. When a number of men work together the "breakfast," or "dinner," time depends on the cook, one of their own number, who, when he has got all ready, calls out, "Come and eat rice."

There are many workmen whose crafts are similar to some in England, for in building houses there is the plasterer, or, as the Chinese call him, the "mud and water" workman. He is skilled in making mud walls, mud bricks, and mud floors. He builds your stores and lays tiles. Then there is the carpenter, who has to saw up his own planks, and often cut down his own timber. Then the painter, who grinds his own colors, boils his own varnish, and makes his own tools.

One curious thing about the arts and manufactures of West China is that by a walk along the streets you can see the process of most things right under your eyes. At one shop there are shoemakers. The "uppers" have been made elsewhere by women. The men sit there sewing the thick layers of paper and rag for the soles.

There is a printer, cutting characters on hard boards or "blocks." He has no movable metal type, nor does he print with a machine. He inks his block and prints his books all by hand.

There is a tailor, and there an umbrella maker. The umbrellas are all of bamboo, and covered with oil paper. In another shop they are making baskets, hampers, and furniture, all of bamboo. The brasier's shop is a very noisy place, for the workmen sit

hammering brass bowls and pans by the side of the street. Elsewhere you see men beating out cotton, separating the fibers by jerking a tight string fixed on a swinging bow about six feet long. This cotton wool is the general material for filling beds and lining winter clothes.

In another street are rows of men sitting at large frames, working embroidery, the patterns for which have first been painted on the silk or satin by an artist. The dyers have their big vats of color on the street too, and their long lengths of silk or cotton material are hung to bleach on a high framework of poles, often on both sides of the street.

In a large, dark, and very dirty shop you see an oil press. Wedges are gradually being driven in by the force of a long, swinging hammer moved by five or six men who all shout together at each stroke of the hammer. The oil they press from peanuts and rape seed is used both for lamps and to fry vegetables.

Other interesting workmen are the blacksmiths. Many of these have no shop of their own, but set up a stall in a small corner. This type of blacksmith has a tiny, portable smithy, anvil, bellows, and all.

Then there are the barbers, who carry a very compact apparatus, a fire stand with hot water always ready (and very necessary, seeing he uses no soap), a stool, which is a small chest of drawers containing the razors, and also a headrest.

Another typical workman is the mender of crockery. He always carries a set of small

steel plates which he clinks as he goes along. He is a most ingenious workman, and charges about one farthing for every ten brass rivets he puts in.

In the spring of the year you will see in the country villages all the process of rearing silkworms and winding the silk. In the cottages you will hear at any time the rattle of weaving going on, and it is a wonder to see what rich silks, covered with pretty patterns of flowers, are produced from such poor-looking tools and such dismal workshops. There are no factory and workshop Acts; if there were I am afraid these workshops would not pass the inspector.

Out in the country again, in different parts, you see the potters with their simple arrangements, and papermakers who turn the bamboo into paper, working in numerous low sheds built over running streams.

Most workmen belong to trade guilds, but these are all connected with temples and idolatry. Each trade has its own idol, and each trade has a special day in the year to worship that idol. Workingmen largely use the fortune tellers. They also all participate with other classes in the three great idolatrous feasts of the year. They worship their ancestors, and burn incense daily in their houses to heaven and earth.

The workingmen mostly make up our audiences when preaching, and many listen well, and all are genial and friendly. The majority of our Christians in West China are drawn from this class of people, and they are bright and happy.—*Rev. O. M. Jackson, in Awake.*

THE CHINESE CRISIS.

BY MRS. BRYSON, OF TIENTSIN.

CHINA and her people, and the terrible tragedies enacted recently upon those distant shores, form a constant topic of conversation and inquiry in England to-day.

Young and old alike scan eagerly the alarming headlines of the news sheets, and read with doubt or dread the numerous terrible and conflicting telegrams from the distracted empire.

Each one of these queries I have seen over and over again in the daily press. Frequently they have taken the form of an affirmation, while some of them have been addressed to me personally.

Question I.—What do you think was the origin of the present disturbances in North China?

Ever since 1894, when China was so shamefully defeated by the Japanese, a desire for revenge has smoldered in the breasts of those Chinese who understand how great was their humiliation. Then, piece by piece, on various pretexts, portions of their land have been claimed by various European powers. Last of all, and clearly evident to the Chinese man in the street, is the way in which China is being opened up by railways and telegraph wires, and her prac-

tically boundless stores of mineral wealth, which are only just beginning to be tapped, by foreign syndicates.

The ordinary native believes that the sleep of his departed ancestors is disturbed by the passage of the iron road. The telegraph wires, now stretching to the most distant parts of the empire, they imagine, disturb the spirits of the air, while mining operations harass the spirits of the earth. All these invisible beings will, they firmly believe, take their revenge upon the living, bringing disaster and misfortune upon them.

Among the millions of Chinese there are always the usual number of ne'er-do-wells, who prefer to earn their bread by easier ways than honest toil. From this class the brigands of Mongolia and the pirates of the south are reinforced, persons who welcome a general rising because in the prevailing confusion they expect to enrich themselves. There are others who belong to the numerous secret societies with which China is honeycombed, many of them truly, if ignorantly, seeking after better government. Among these are some of the members of the White Lily Sect, the Vegetarians, and the Big Sword Society of Shantung, whose deeds of blood caused the annexation of Kiao Chow by the Germans. Many of these societies aimed originally at the overthrow of the present dynasty. All believe that the presence of foreigners is detrimental to their country.

In these people the empress dowager saw fitting tools for the execution of her purpose of clearing the land of foreigners, and more than eighteen months ago she issued many secret edicts assuring them of her sympathy and protection.

The common people had become hopeless, for famine, due to the overflow of great river banks, insufficiently protected, and in other parts from long-continued drought, stared them in the face.

While the value of silver continued to fall, the purchasing value of the copper "cash" (the coin in ordinary use) became less and less, while the necessaries of life became dearer. "Our government is rotten to the core, and things are going from bad to worse!" said a shrewd Chinese business man to me early this spring. "China is all wrong," remarked another, an educated gentleman of the *literati* class; "she will never be right till she has been lowered into

the depths of the sea, and washed clean!" "The best of our officials, the true patriots, live in terror of their lives. What is going to be the end of it all?" exclaimed a clever Chinese doctor in government service, who was talking to me on the deck of the steamer on which I traveled to Shanghai, just before the outbreak this spring.

It will be clear to you, therefore, that not one series of events or one class of people is responsible for the present state of chaos in China. But the empress dowager's hateful influence has brooded over all the elements of discord. She believed that China's foreign-trained troops, supported by the hordes of Boxers, would set her free forever from the hated dictation and encroachments of foreign powers, and the variety of circumstances I have mentioned, playing into her hand, in her view and that of her chief advisers, made the war-cry of the Boxers, "Uphold the Ching dynasty (that is, the present dynasty)—exterminate foreigners," an aim easy of accomplishment.

Question II.—Is it true that the Chinese hate the missionaries more than they hate other foreigners, and are excited to deeds of violence by their unwise and tactless presentation of Scripture truth?

It is not true. The Chinaman's religion is not to him that sacred thing which his faith becomes to a devout European. It is entirely a matter of forms and ceremonies, and he constantly remarks, when speaking of the Christian religion, that all beliefs are alike. "We must worship heaven and earth, perform good deeds, and that is the end of it."

The love of the Deity is an unknown doctrine to Chinese ears; fear of the anger of the gods compels their worship.

It has been suggested that missionaries have stirred up the anger of the people by vivid pictures of the wrath to come and the terrible punishment that awaits unbelievers. Yet nothing could be imagined more terrible than the colored life-size plaster figures which, in countless Taoist temples throughout the length and breadth of China, represent the punishment of hades.

Here a man is thrown upon a bed of knives, while another is sawn asunder; another is bound to a red-hot brazen pillar. Fiends are engaged in tearing out the tongues, or eyes, or bowels of others, while various horrible punishments, the very refinement of cruelty, are administered to the

disobedient. Is it likely, then, that, supposing the missionaries did put in the foreground of their preaching such terrors as it has been affirmed they have done (by Chinese officials, who are quick to understand how such accusations would be received by the public opposed to missions in England), a single Chinaman would feel aggrieved about a matter with which he has been familiar from his childhood?

As a matter of fact, missionaries put in the foreground the love of the heavenly Father, his gift of his only begotten Son for the world's redemption, and nothing so readily touches a Chinaman's heart as this. The punishment of sin, even in this present life, is too terribly apparent everywhere in China to make it a strange thing to teach that for all sin there is certain retribution.

Question III.—What inducements do the missionaries hold out to the Chinese to become Christians? and are there many hypocrites among professed believers?

There are no inducements but the certainty of the forgiveness of their sins through faith in Jesus, and his constant companionship along life's daily path. The peace which passeth all understanding is promised in the heart, and a life of joy with the Redeemer beyond the trials of this present evil world.

The average of true believers who try to make the will of Christ the rule of their life is, I should say, larger than that in churches in England. In the homelands it is said a man may call himself a Christian and most of his friends be entirely ignorant of the fact. This is impossible in China.

The Christian convert is a marked man, the butt of all the abuse which is heaped upon the name of foreigner. His house is clear of idols, and this is evident to all, as every man's house is open to his neighbor's inspection in China. He does not keep the many idol feast days. Births, deaths, and marriages in his family are stripped of all their *éclat*, from a native point of view, because neither Buddhist nor Taoist priests, without ceasing, recite the prolonged liturgies considered necessary by day and night on such occasions. He is put to great inconvenience in petty ways too numerous to mention, even in such simple matters as the drawing of water and the cooking of rice. Yet before long his changed life constantly wins members of his family or his neighbors to become seekers after Jesus.

I feel indignant when I hear men and women who have never made a single sacrifice for their divine Master coldly criticising the Chinese Christians, who constantly, with joy, suffer shame for the dear Lord's name.

That some become backsliders, that some are hypocrites and unite themselves with the Christian Church from mistaken motives, is not denied. Our Lord foresaw this in his Parable of the Tares, and said, "Let both grow together until the harvest." But every precaution of long probation and careful instruction is taken to guard against such failures.

Question IV.—Do the Chinese officials cherish a special antipathy toward missionaries?

By no means. All the progressive men, and those who desire a brighter future for their native land, seek constantly the help and advice of missionaries in secular matters. The Rev. Timothy Richard's name is always associated with the new movement toward progress which the empress dowager brought to an untimely end. It is well known in North China that when the *coup d'état* occurred, in 1898, it was to the London Mission premises in Peking that several of the chief reformers fled for refuge and help. But Mr. Owen, the senior missionary, was absent on furlough, and Mr. Richard, who was staying there at the time, dare not take the responsibility of sheltering them, lest by so doing he should involve the mission. Among the men who thus sought our help were some of those, the brightest stars of the reform movement, beheaded a few days later by the empress's orders.

The services of missionaries are constantly in request by mandarins of high position who wish instruction in the English language for their sons. "We want men who will not teach our sons bad habits, as some others without religion have done. We will not concern ourselves about Christianity, as we see Christians live good lives." Several officials in more than one province have thus expressed themselves; but it is very rarely that missionaries can undertake this work, their time being already fully occupied.

Question V.—Does a native preacher or teacher improve his position in life by connecting himself with a Christian mission?

Our educated native preachers are looked upon with scorn by the *literati* as men who have "sold themselves to the foreigner,"

being influenced by mystic spells. As salary, a man with a family who has been in the employ of the mission for many years receives barely a third of the sum offered by our English officers at Wei-hai-wei for lads to act as their personal attendants with sufficient knowledge of English to manage their everyday affairs. Many of our workers have been offered large salaries if they would accept secular posts, but have preferred, as they put it, "to serve the Lord and his Church."

Remember, then, the missionaries in your prayers: those who have been compelled to leave, and those who are still at their stations, surrounded by the ruins of the mission buildings and their own homes. Claim for them the promise that "no evil shall befall them;" but, above all, that in the Spirit's power they may stand between the living and the dead at this terrible time. They believe in the Chinese and in the power of the Gospel to save them.—*Chronicle of London Missionary Society.*

BAREILLY THEOLOGICAL SEMINARY.

BAREILLY THEOLOGICAL SEMINARY in India, the first Methodist theological seminary in Asia, was founded in 1872, and has sent out 387 preachers, 61 teachers, and 331 women trained to work with their husbands. There is connected with the Theological Seminary a woman's training school, a normal school, and a kindergarten for children of students, and instruction is given in a language spoken by one hundred million people.

The president, Rev. Thomas Jefferson Scott, D.D., has been connected with the seminary, except when on furlough in America, during its entire history, most of the time as principal. He was born in Alexandria, O., October 4, 1835, and in 1853 he was converted and joined the Methodist Episcopal Church. He was educated at the Ohio Wesleyan University, and received from that institution the degrees of B.A. and M.A., and the honorary degree of D.D. He was licensed as a local preacher in June, 1855, entered the itinerant ministry in the Pittsburg Conference in 1860, and sailed from Boston as a missionary to India in September, 1862. He is the author of books and many tracts and pamphlets in Urdu, Hindustani, and English on various subjects, literary, missionary, and scientific. His wife has been with him in India from the first, a companion in all toil, and a leader in the training of the students' wives. His son Wilfred is with him as a teacher, and in America is a married son, a married daughter, and a single daughter.

The faculty of the Theological Seminary is as follows:

Rev. T. J. Scott, M.A., D.D., Principal and Professor of Systematic Theology and Homiletics.

Rev. S. S. Dease, M.D., B.D., Professor of Exegetical and Historical Theology.

Rev. H. L. Mukerjee, Assistant Professor in the Seminary.

Moulve Shafqat-Ulla, Teacher of Persian and Arabic.

Pundit Narain Das, Teacher of Sanskrit and Hindi.

Rev. Jawala Singh and Mr. James Thompson, assistant teachers in the seminary.

Mrs. M. E. Scott, wife of Dr. T. J. Scott, is a teacher in the Woman's Training School, and Prof. Wilfred W. Scott, son of Dr. Scott, is a professor in the High School at Naini Tal.

In addition to the regular instruction given by the teachers of the seminary, special lectures are given the students by well-qualified persons. The report of the seminary for 1899 and 1900 says: "During the past year Rev. J. E. Scott, D.D., Presiding Elder of the Agra District, gave an important lecture on 'The Preacher an Example,' showing how the preacher should be a model man in the community and before the world. Rev. W. A. Mansell, Presiding Elder of the Lucknow District, gave an important lecture on the 'Sociology of the Sermon on the Mount.' Later Rev. J. H. Messmore, Presiding Elder of the Moradabad District, gave a well-conceived and most useful lecture on 'The Bible and How to Use It.' Rev. S. Knowles, Presiding Elder of the Himalaya District of Kumaon, gave a very effective address on 'Nearness to God.' Rev. William Peters, class of '74, Hindustani Presiding Elder of Gonda District, gave a very effective lecture on 'Consecration to Work.' He is an alumnus of whom we are proud, and is himself a noble example of his subject. Later in the

season we were favored with a visit, on invitation, from Rev. R. Burges, Secretary of the India Sunday School Union, which is sustained by all missions working in India. Mr. Burges gave three lectures: one on 'Principles and Methods of Sunday School Teaching,' another on 'Christ, the Model Teacher,' and a third on 'Condition for Receiving the Baptism of the Holy Spirit.'

tures important help was added to the instruction of the seminary."

Those connected with the seminary unite much of practical mission work with teaching and study. The seminary report says: "Every professor and teacher is on a plan that gives all regular preaching. Dr. Dease, in connection with his work in the seminary, has general charge of Bareilly station



Dr. T. J. Scott.

Prof. Wilfred Scott.

Mrs. T. J. Scott.

PRESIDENT OF BAREILLY SEMINARY AND FAMILY.

This was a very helpful course. Later in the season Rev. D. M. Butler, class of '89, Pastor of our Hindustani Church, Lucknow, gave an excellent lecture on 'The Resurrection and Judgment.' This contained some very impressive thoughts on the nature of sin and the certainty of a future life. Later in the year Rev. Hiram Cutting, Hindustani Presiding Elder of the Sambhal District, gave a lecture on 'The Holy Spirit's Call to the Work of the Ministry.' By these lec-

and circuit. Professor Mukerjee is superintendent of a large Sunday school, is president of the Epworth League, and makes a run now and then to the villages for preaching. The students carry on some forty Sunday schools in Bareilly city and in near villages. They keep up an active Young Men's Christian Association, and also a branch of what is called 'The Indian Association for the Northwest Provinces.' For preaching purposes they are divided into

nine bands, with a leader or captain at the head of each band. The city and country immediately surrounding it is divided into sections, so that each band works its own territory. By some excursions for preaching are made, on foot or by rail, to a greater distance from the city. We are thus a busy hive, uniting much practical evangelistic work with study and teaching."



Mathra Pershad,

STUDENT IN BAREILLY THEOLOGICAL SEMINARY.

SUPPORT OF STUDENTS, ACCOMMODATIONS, ETC.

Each married student who has entered according to rule receives a scholarship of 10 rupees* per month while in the theological department. Unmarried students receive 6 rupees per month. Anglo-vernacular middle class single men receive 8 rupees; mar-

* A rupee is about thirty-three cents.

ried men, 12 rupees. In the preparatory department married students receive 7 rupees; and unmarried, 5 rupees per month. An enlarged scholarship as follows is given to entrance-passed men or those who have taken a college degree:

Entrance: Single men receive 12 rupees; married men, 16 rupees.

First Arts: Single men receive 15 rupees; married men, 20 rupees.

Bachelor of Arts: Single men receive 20 rupees; married men, 25 rupees.

Master of Arts: Single men receive 25 rupees; married men, 25 rupees.

With these scholarships all are expected to clothe and feed themselves, and furnish their rooms. The allowance is kept at the lowest rate admitting of some comfort, that mercenary motives may not influence in seeking a place in the school. Married students are allowed two small rooms.

RELIGIOUS SERVICES AND PREACHING.

Special religious services are held for the students. Growth in grace and spiritual power are deemed their most important qualifications as preachers and evangelists. The Mission Church, where services in Hindustani are kept up, is within a few steps of the school dormitories. Each student is required to attend divine service somewhere twice on the Sabbath, unless excused.

A students' prayer meeting is kept up on Friday afternoon. A vesper prayer service is kept up by the students in their chapel every evening of the week. Each student of the theological classes is expected to preach at least once a week to the non-Christian population, also from time to time in the Christian congregations.

During the year preaching is regularly carried on in the market places of the city and in adjacent villages. The railway is used in reaching places more distant. During vacation some of the students do the work of evangelists in many towns and villages.

Through this organized system of preaching connected with the school many souls have been brought to Christ and have been baptized. Some of these have entered the theological school, have graduated, and are now among our most trusty workers.

SPECIAL LECTURES.

We aim each year to secure a small corps of special lecturers, so as to bring to bear

on the school a variety of talent and experience. Each lecturer, at a suitable time, gives a short course on some subject supposed to be especially effective in fitting the men for their work. Very valuable aid is rendered to the school in this way.

STUDENTS' LITERARY SOCIETY.

Three *Anjuman*s or societies are kept up by the students for the discussion of ap-

propagated in the native church by developing it in the preachers and teachers. This is an aim of the students' societies in connection with intellectual improvement.

LIBRARY AND PUBLISHING FUND.

The nucleus of a library is formed in some two thousand volumes in English, and seven hundred and fifty in the vernacular, partly



Joseph Nelson and Wife.

STUDENTS IN BAREILLY THEOLOGICAL SEMINARY.

propriate subjects, the reading of essays and papers, and transaction of such business as is left in their hands. Two of these are composed of the students in the Theological Seminary, the other of the normal students. This is an excellent means of improvement, discipline, and of the development of many independence. One of the problems we encounter in India is the development of a corporate spirit of self-control and independent action. It will be propagated in the native church by developing it in the preachers and teachers. This is an aim of the students' societies in connection with intellectual improvement.

the gift of friends and partly purchased from donations of money. Only a beginning has been made in securing what is greatly needed, namely, a good library of vernacular and oriental books. In our central building there is a beautiful and spacious hall for a library. Donations of money or books from friends will help us greatly. A reading room is kept up, which is supplied with some of the English and vernacular news-

papers of this country and periodicals of other countries.

It is proposed to raise a fund, to be held in connection with the Theological Seminary, to be called the "Seminary Publishing and Library Fund." The interest of this fund will be expended:

1. In the translation and publication of such religious and theological books as may be deemed useful in the interest of theological training and of evangelism in India.

2. In purchasing books for the seminary library, and in supplying periodicals for the reading room.

The claims of these two interests on the income of the fund shall stand in order of importance as here placed.

An urgent want has given rise to this project. There is a paucity of books required in a vernacular course of study like that pursued in this seminary. To illustrate, text-books are needed, commentaries should be published, books on church history, religious biography, and books to aid in the study of the original tongues of the Bible must be prepared. Compilations and translations from the vast religious literature of the West may be most useful. Translators and native teachers can be employed in this work. Books in course of preparation could soon be put into the hands of publishers, did funds permit. The religious press of India is often helpless in meeting demands made upon it from want of money.

Another pressing want is an enlargement of the seminary library. A considerable collection of books, partly by gift and partly by purchase, has been secured. Important

books are much needed. A permanent fund, aiding in a constant supply, will be a great boon.

FINANCIAL STATEMENT.

Our aim is to put the seminary and normal school on an independent endowment foundation. At present we are obliged to pay most of our teachers, except the foreign missionaries, who are supported by the Missionary Society, and all other current expenses except scholarships, from the scholarship endowment of Rev. D. W. Thomas. We regret the necessity of having to use this income thus, and continue to appeal to those interested in this enterprise and in general mission work to send us donations for the following objects in aid of making up \$50,000 additional endowment, for which we have sent out an appeal:

1. Donations for the endowment of native professorship, 20,000 rupees, or £1,400, or \$7,000.

2. Donations for the endowment of a principalship, 40,000 rupees, or £4,000, or \$14,000.

3. Contributions of any amount toward forming an endowment fund for other teachers and general current expenses.

We are glad to report that some \$5,000 in donations and bequests have been contributed toward making up the sum called for.

Contributions will be received and acknowledged in America by the Treasurer of the Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York, and by the Rev. T. J. Scott, Principal, Bareilly, N.-W. P., India.

A COUNTRY TRIP IN KOREA.

BY MRS. ROSETTA SHERWOOD HALL, M.D.

DESIRING to visit some mission work started not long ago at Oonsan, one hundred miles to the north of Pyong Yang, I set out on my third country trip of last year about the middle of November. My son Sherwood went with me, also "Susanna," my native helper; and my house boy accompanied us.

To travel in chairs such a long distance would be too expensive, and we would need two packponies for our bedding and luggage, so we decided to ride upon them as Dr. Hall used to do. We concluded a bar-

gain for a couple at 2,550 P. Y. cash each. The price is dearer because it is on the road to the gold mines; but when I think of the distance being about the same as between my home in Liberty and New York city, and that it costs a little over three dollars to make that trip of not many more hours than it takes days between Pyong Yang and Oonsan, the price seems little after all, for, including hotel bills, it only amounts to about the same sum.

We were ready for an early start Tuesday, but the mapoos didn't bring the horses till

nearly 10 A. M., and then they had not the "chair-back" that Korean women have when they ride a horse. They said it would answer without, so I mounted my packpony and, holding fast to the rope binding the pack, rode away. Susan and Sherwood followed suit, but didn't ride far before both tumbled off. There were no injuries, and really it was no doubt a kind Providence, for we now saw we must have the chair-backs. We couldn't secure them early enough to start that day, and before the next morning my horse was taken sick, and we had to hire another. So we thanked God they fell off so near home, and got ready for an earlier and more prosperous start the following morning.

I found the packpony about as comfortable as a sedan chair—more so than the native palanquin—and, considering the great difference in cost, I did not regret going that way. Don't know but I'll try a cow next time, as I met several native women on these bovine steeds.

We made sixty-five li (twenty-two miles) the first day, only dismounting once for lunch. The packponies travel no faster than the mapoos who lead them. The three following days we made seventy-five and eighty li per day, usually getting to our inn in time to rest some, get supper, and hold a meeting before retiring.

With the free use of kerosene and insect powder we spent fairly comfortable nights, except one, where the bedbugs were too much for our protectives. At this inn they charged us 6 cash extra, for the extra amount of company furnished.

We passed through one walled city, An Chu, on our way. We stopped for lunch, and were much annoyed by the curiosity of the natives. No mission has as yet established any regular work in this large city of the North. Not far beyond this city we had to cross the Chyong-chyong River. We dismounted, and horses and all got into an open, flat-bottomed ferryboat and were rowed across. The Americans that are working the gold mines at Cheraepalpe have established a shipping point here. At their office we saw a large live leopard that they captured when small. Leopards, tigers, and deer abound in these regions; wild duck, geese, and cranes are plentiful.

We reached Oonsan after dark Saturday night, November 18, and found our Bible-woman's house, where we were warmly

welcomed by herself, husband, and little daughter. They moved here in September, from Pyong Yang, leaving their son there to attend our boys' school. The little girl had also gone to our girls' school, and learned to read very nicely. She is older than Sherwood, but much smaller, and it seems wonderful to see such a little tot read so well—better than most of the men in Oonsan. She is quite a help to her mother in teaching the women and children to read.

We were given one of the two rooms oc-



SHERWOOD HALL, PACK PONY, AND MAPOO.

cupied by the family. The rooms here seem to be built on a little larger scale than in most places in Korea, being about 10x10 feet instead of 8x8. The walls, as usual, are mud inside and outside, unpapered. The floors are mud, too, covered by straw mats that are so easily lifted to sweep dirt under, or to spit under, and to cover other shiftless, dirty habits. The only light that enters is through the papered doors and windows. Though the rooms are a little larger, the doors seem even lower, and I was

constantly bumping my forehead, forgetting to stoop low enough.

Sunday there was a good audience out morning and evening. The women had to



GOLD MINING WORKS AT CHERAEPALPE.

occupy our room as the other was filled with men. The work is very new here yet. Mr. Bunker and Mr. O. (Susanna's husband) have held services in an inn here several months, and distributed quite a lot of Christian literature, and it is nearly three months since Mr. O.'s family moved here, but there are no converts yet, though a few are certainly interested. I think it is going to be a hard place to do Christian work in because it is so near the mines, where work goes on Sundays the same as other days.

The mines draw many of the roughest of Korea here, and even some of the American miners do not lead the lives they ought. I could note the difference along the way in our treatment; the people were rude and sometimes insulting. I heard some talk I never heard in Korea before. Here in Oonsan almost every house seems to be devoted to supplying the demand for alcoholics at the mines. They brew them out of a species of broom corn, that is also used to make candy of here in the north instead of using rice as in Seoul.

The custom of the seclusion of women is also much more strict here. The young women do not go out at all, and the older women only at night. This makes work among the women difficult also. Susanna has only been able to meet a few. We are hoping our visit will bring a number more within reach. After Mr. O. preaches to the men each evening they are dismissed, and we have a woman's meeting—usually at-

tended by twelve to sixteen women and several girls.

Also each day I have gotten a class of six girls, from seven to fourteen years of age, together to teach to read. Susanna had taught two or three of them before, but they were stopped by their fathers, and now often at the beginning of our session some are missing for this cause, but they manage to get in somehow before we are through. They are bright, interesting girls and learn readily. Several have teased their mothers to buy a book for them, and they seem so interested that I believe they will keep on even if they have to get their fathers to tell them the new words. If a missionary could have the teaching in charge a good day school could easily be maintained here; but as yet our native helpers show little resource in keeping up the interest of the children or in avoiding or overcoming the prejudice of parents to their daughters learning to read.

November 23 we visited the mines at Cheraepalpe worked by the "Oriental Consolidated Mining Company." It is a pleasant walk of five or six miles beyond Oonsan. As we came up the last hill and looked down in the valley it seemed as if by magic a bit of America had dropped down there—wooden houses, two and three stories high, with glass windows, shingled roofs, and brick chimneys. Then there were the sounds of machinery, the whistle of the engine at noon, American carts, wheelbarrows, and wagons, and the push and bustle of American enterprise. It was a sight to be remembered by the Koreans who accompanied us.



HOME OF AMERICAN MINERS AT CHERAEPALPE

We were most kindly shown all through the works. Each with a lighted candle in hand we march in Indian file into one mine

many feet beneath the ground, where we saw miners at work, and looked down shafts still deeper where many more were at work sending up great buckets of broken ore that to our eyes looked like mere stone. Later we saw these stones crushed to powder by powerful machinery. This was then washed with water over great rolling beds, also by machinery, and the gold and silver made to unite with mercury into amalgum. A bowlful of this was shown us containing \$400 worth of gold, but nowhere was there anything to be seen suggesting gold to the inexperienced eye, except in the assay office, where we saw some of the pure gold. It was of the yellow-brassy looking color. The most of it is exported in the form of amalgum.

Those in charge of the mines are mostly Americans. They were very kind to us. They said it was a red-letter day for them to be visited by a woman and a little boy. They stuffed Sherwood's pockets with candy and nuts. I feel sorry for these men, so far away from mothers, wives, or sisters. There is not one American woman here, and the lack of her influence is felt. You may pity the missionaries in these heathen places, but the men who come here to make money are more to be pitied.

The next Sunday we had a good service in Oonsan in which three men, and the wife and daughter of one, gave in their names as

wanting to be Christians. They promised to stop making and selling wine, and to destroy their fetishes. They seemed in earnest, and we thank God for this beginning of a harvest in Oonsan. Others were "almost persuaded."

We visited nine different homes by invitation, and sold a gospel or a catechism in most. Susanna will now be able to visit these homes, and through them others, no doubt. Mr. O. and Susanna feel our visit will do much good. They had not been able to reach the women and girls before, and the few boys and men who came into their meetings were often rude, laughing, and noisy when Mr. O. prayed. They are now quiet and respectful. If we only had enough foreign missionaries so that a place like this might be visited by one even once a quarter, I feel sure the harvest would be good; but we are so few in number, and our hands are too full with work nearer Pyong Yang. May I not ask you to pray the Lord of the harvest to send forth more laborers.

I would like to tell you about our return trip, of traveling after dark several hours to make a certain inn, only to find it already full upon our arrival, of spending Thanksgiving Day at three different inns, and of Korean customs for caring for horses, but that would make this paper too long.

Pyong Yang, Korea.

THE FOLKLORE OF INDIA.

BY BESSIE ELLICE ROBINSON.

INDIA is the land of the cocoanut and the palm, of the feathery tamarind, the spreading banyan, and the stately mango tree. The brightest birds and the sweetest flowers are found there. Her sacred Ganges, as it flows down from the snow-clad mountains, is indeed a gift of heaven. India is a fairyland. Her people find spirits and ghosts everywhere, who are incarnations of their numerous deities; their folklore is all a part of their religion, and in describing their beliefs concerning fairies and spirits, one must necessarily outline some of their religious beliefs. The Hindu is essentially superstitious; his training and environment foster and engender this, and even when properly civilized and Christianized these habits of belief are hard to overcome.

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The foundation for Hindu fairy tales is found in their sacred books dating as far back as the Vedas. Their gods are numerous, and everything in earth and sky and sea is pervaded by the spirit of divinity. It is interesting to note some of the ways in which nature is personified.

There is Indra, the rain bringer. Because the land is parched by the scorching sun and depends on the rain for its fertility, the rain is more welcome there than elsewhere. It pours down in resistless torrents, so Indra is represented as a strong, impetuous warrior, drunk with soma juice. He drives a chariot whose rolling wheels are heard afar off—that is the thunder. It is drawn by pawing and champing steeds—the clouds; he bears a resistless lance, and that is the

lightning. The lightning pierces the dark storm clouds and sets free the rain, thus putting an end to the drought. Indra is represented with four hands and arms, in two of which he holds a lance, while a third carries a thunderbolt.

Indra is supposed to be accompanied by the Maruts or storm-winds. These Maruts overturn trees and destroy forests; they roar like lions; they shake the mountains; they are swift as thought; they are brothers of which no one is the elder, no one the younger. They uproot the trees and penetrate the most hidden corners; then, with low whistle like mocking laughter, pass on their way. The wind has also a gentler side to its character as it sinks down into a faint breeze, and then the Maruts are said to assume again the form of newborn babes.

The Sun, or Surya, is represented as a deity which traverses the heavens in three strides. This must be the rising, culminating, and setting of the sun.

Agni is the god of fire. He is represented as having seven streams of glory issuing from his body, while a tongue of forked fire comes from his mouth; he holds a spear in his right hand. In primitive times he was the favorite god of the Hindus. They considered him the messenger who carried their messages up to heaven. If the flame rose bright and clear they thought their offerings were accepted; if it died down in smoke, that they were refused. They sacrificed clarified butter to him, thinking it to be his favorite food—of course any fire will burn more brightly if clarified butter be poured on.

Then there was Siva, the Destroyer, represented as having a dark-blue throat and light red thickly matted hair. He was well supplied with hands and feet, had five faces, in one of which was a third eye situated in the center of the forehead and pointing up and down. These three eyes are said to denote his view of three divisions of time—present, past, and future. He wears a tiger's skin for a garment, and holds a trident in his hand to denote that the three great attributes of Creator, Preserver, and Destroyer, are combined in him.

In Vedic times, the loveliest and most widely spread of all the deities was Ushas, the Dawn. She was a pure, white-robed being from whose presence every dark thing fled, night and ghosts, wild beasts and robbers. In the dawn of India there is a peculiar

whiteness in the air, a delicious coolness, a serene stillness, which is a refreshing prelude to the heat of the day and a contrast to the gloom of the night. Ushas never grows old, but makes others grow older.

Yama was the judge of the dead. He had a dog with four eyes and wide nostrils, who was sent to earth to collect the souls of those about to die. This idea of a judge implies a distinction between right and wrong, and this is the manner in which it arose. By the return of day and night, and by the changes of the seasons and the moon, there came to this simple people a vague sense of something fixed and settled, of a law pervading all nature which they called Rita. This thought put into a word expressed at first the movement of the sun, which was to them the path of Rita. The sun moved in this path, its abode was in the east, its path was every day the same; the moon and stars, and, finally, every good thing followed Rita, which must be the straight, the right path. So the worshipers prayed that they too might follow in this path of Rita, the right, thus overcoming sin, which was to them the same as darkness, because evil-doers never cross the path of Rita, they say. With this came, of course, the idea of right and wrong, of a law to be obeyed and a wrong-doing to be punished.

Coming down to later years we find the same deities, only with a great many additions. The Hindus have a strong belief in spirits. At night, a native going along a hillside sings aloud to frighten away the evil spirits. A Hindu woman wears on her thumb a ring containing a little mirror, hoping that if an evil spirit should come near her he would flee on seeing his reflection in the glass.

The Rakshas is a superhuman personage, who has many features in common with the ogre of other lands. The giant bulk and terrible teeth of his usual form are universal attributes. In India, beings of this, or a similar form, are not mere traditions of the past, but they form an important part of the existing practical beliefs of the lower classes of people. Grown men will sometimes refuse every inducement to pass at night near the supposed haunt of a Rakshas, and sometimes the cry of a belated traveler calling for help is attributed to a Rakshas luring his prey. Nor is darkness always an element of this superstition. A man when asked once why he looked so intently at a

human footstep in a forest pathway, gravely observed that the footmark looked as if the foot which made it had been walking backward, and must therefore be the foot of a Rakshas, for they always walked thus when in human form. Another expressed particular dread of a human race the eyes of which were placed at an exaggerated angle to each other like those of a Chinaman, because that position of the eyes was the only way in which you could recognize the Rakshas in human form.

In the more advanced and populous parts of the country the Rakshas is giving way to the Bhoot, which nearly resembles the ghost of modern superstition, and has great influence on the Indian imagination.

At Government House in Poona, a traditional order is in existence which directs the native sentry on guard to present arms if a dog, cat, jackal, or goat enters or leaves the house or crosses his beat during certain hours of the night, because that is the "ghost" of a former governor who is still remembered as one of the best and kindest of men.

In the hills and deserts of Sind the belief in beings of this order, as might be expected in a wild and desolate country, is found strong and universal. There, however, the Rakshas has changed his name to that of "Ginn," and his character somewhat resembles that of Puck. The Ginn is wayward and morose, but not necessarily malignant. His usual form is that of a dwarfish human being with large eyes and long hair, having a very heavy, snoring breath. The Ginn does not always retain his own shape but often changes to that of an animal.

If a Ginn be accidentally met, it is recommended that the traveler show no sign of fear, and above all keep a civil tongue in his head, for the demon has a special aversion to bad language. Every Belooche has heard of instances in which such chance acquaintanceships with a Ginn have not only led to no mischief, but have been the source of much benefit to the fortunate mortal who had the courage and prudence to turn them to account. A Ginn once attached to a man will work hard and faithfully for him, and sometimes show him the entrance to those great subterranean caves under the hills where there is perpetual spring and trees laden with fruit of gold and precious stones, but the mortal once admitted to this paradise is never allowed to leave it.

The cobra or deadly-hooded snake is also a factor in the development of the fairy tales. This is only one of the many traces of serpent worship. The cobra, unless disturbed, rarely goes very far from home, and is supposed to watch jealously over a hidden treasure. He is supposed to be invested with supernatural power, and, according to the treatment he receives, builds up or destroys the fortunes of the house to which he belongs. No native will willingly kill him if he can get rid of him in any other way, and the poorer classes, always after he is killed, give him the honors of a regular cremation.

The Indian fairy tales are amazing as well as charming. The good heroines are lovely; the bad ones very shrewd and clever; and in spite of the subordinate position woman is supposed to hold in India, in these stories they express their minds very freely to the haughtiest rajahs, and bring about the success of their plots by their own wit and energy. We find in India the cruel step-mother, the haughty elder sister, the gentle maiden whose mouth drops pearls and diamonds, the sleeping beauty killed by a Rakshas's claw, the beautiful golden dress glittering like the sun, and the stupid ogre here a Rakshas. The life of one princess is bound up in a golden necklace; it is stolen, and she dies; it is brought back and she comes to life. Then there is a rajah who dies; a beautiful marble statue of him is placed in a little tomb, and every night he comes to life for a few hours. This might be a lunar myth.

Some of the fairy tales are very simple and charming. The following is taken from one of their books. It is called

"How the Sun, the Moon, and the Wind went out to Dinner."

One day the Sun, the Moon, and the Wind went out to dine with their uncle and aunt, the Thunder and Lightning. Their mother (one of the most distant stars you see far up in the sky) waited alone for her children's return.

Now both the Sun and Wind were greedy and selfish. They enjoyed the great feast that had been prepared for them without a thought of saving any of it to take home to their mother; but the gentle moon did not forget her. Of every dainty dish that was brought around she placed a small portion under one of her long finger-nails, that the star might also have a share in the treat.

On their return, their mother, who had kept watch for them all night long with her little bright eye, said, "Well, children, what have you brought home for me?" Then the Sun (who was eldest) said, "I have brought nothing home for you. I went out to enjoy myself with my friends, not to fetch a dinner for my mother." And the Wind said, "Neither have I brought anything home for you, mother. You could hardly expect me to bring a collection of good things for you, when I merely went out for my own pleasure." But the Moon said, "Mother, fetch a plate, see what I have brought you." And, shaking her hands, she showered down such a choice dinner as never was seen before.

Then the Star turned to the Sun and said: "Because you went out to amuse yourself with your friends, and feasted and enjoyed yourself without any thought of your mother at home, you shall be cursed. Henceforth, your rays shall ever be hot and scorching,

and shall burn all that they touch. And men shall hate you, and cover their heads when you appear."

(And that is why the Sun is so hot to this day.)

Then she turned to the Wind and spoke thus: "You also who forgot your mother in the midst of your selfish pleasures, hear your doom. You shall always blow in the hot dry weather, and shall parch and shrivel all living things. And men shall detest and avoid you from this very time."

(And that is why the Wind in the hot weather is still so disagreeable.)

But to the Moon she said: "Daughter, because you remembered your mother, and kept for her a share of your good things, from henceforth you shall be very cool and calm and bright. No noxious glare shall accompany your pure rays, and men shall always call you 'blessed.'"

(And that is why the Moon's light is so soft and cool and beautiful to this day.)

HINDU POPULAR IDOLATRY.

BY REV. W. RAJU.

Pastor of the Methodist Episcopal Tamil Church, Madras.

I WAS invited to be present, a few weeks ago, at a discussion held between a few of my young Indian friends on the effects of idolatry upon the heart and conduct of its votaries. A young Brahman graduate of our university, burning with zeal for his gods, rose up to defend idolatry, and to prove its good effects both on the heart and life. He had received his English education at Pachayappa's College, a Hindu institution, where, of course, the Bible is not taught. Judging from his speech, the knowledge that he had acquired there seems only to have confirmed him in his belief of the popular superstition and in hatred and contempt of Christianity.

Still, this Brahman graduate is conscientious and sincere in his love and devotedness to idols, and one cannot help pitying his blindness and credulity of mind. Altogether he is a more hopeful as well as respectable character than the many Bible-instructed Hindus who have willfully turned the light in them to darkness and have seared and destroyed their consciences by Jesuitical evasions and pitiful double-minded exhibitions or attempts to stand well with Chris-

tians and idolaters. This is a state of mind the least likely of any ever to receive and obey the truth as it is in Jesus. It is as heartless as it is atheistic.

We often come into contact with young men of this description who owe all the knowledge they possess to missionary colleges and high schools and who, in spite of light and conviction, continue practically idolaters. When pressed by Christian preachers on the folly and danger of idolatry, they defend their degrading and hateful superstitions on grounds as new and original as they are unknown to the great mass of their fathers. They deal in dishonest evasions and in barefaced bold assertions in proportion to their abuse of that sound knowledge and principle which they have learned from the oracles of the living God.

Ask one of these, "Are the idols of clay, stone, and metal your gods, and do you worship them as such?" "No," he immediately replies. "Idols are not the gods I worship. I believe in one God who is everywhere present. Idols are but signs to fix the minds of the ignorant. Do you think me so stupid as to suppose that a piece of

stone, or clay, or metal is God? When I fall down before the images, which I simply do to conform to the customs of my forefathers, I do not worship *them* but *the true God* in and through them. I worship these images precisely in the same sense as the Roman Catholics worship images of Mary and the saints, and on exactly the same grounds. Why, then, do you charge me with being an idolater? I am as innocent of that charge as the Roman Catholics are."

This method of defense among these so-called enlightened Hindus is a very prevalent one, and, arguing as they do with a dishonest and reprobate state of mind, the more their knowledge increases the more will their defense of idolatry resemble that of a Jesuit defending the gross idolatries of Rome. When told by Christian preachers that the word of God is against both Popish idolatries and theirs, and that such shifts and evasions are unworthy of reasonable beings, they are frequently silenced, if not convinced.

Such, however, are not the notions and simple belief of the great body of old, pure and well-established idolaters. This is not their mode of defending their worship of gods and goddesses. Based upon certain vague and inbred notions of pantheism, they firmly believe their idols to be gods—real beings possessing power, purity, and feeling.

All who know by experience the reality and power of idolatry will readily admit the fact. For such a fixed and habitual belief among the mass of Hindu society is the very lifeblood of idol worship. This at once accounts for that gigantic power which idolatry puts forth in my country, and for that tremendous hold which it has on the minds and hearts of my Hindu countrymen.

This, too, is the true source of that sacredness and reverence which the Hindus attach to their images and idol temples. And to this we must also trace those vows, ceremonies, and festivals which occupy the Hindu mind throughout the year. To conclude, as some have done, on a superficial glance at idolatry, that the Hindus seem to care little for, and that they have no love to their idols, is as ridiculous a mistake as it is utterly shallow and fallacious.

It would be well for many Christians, if they believed as firmly in their religion, and obeyed the commands of Christ, as the great body of Hindus believe and obey

their false gods and submit with much self-denial to the observances and debasing rites of their idolatry. The spirit that now worketh in all the children of disobedience—satan, the god of this world—has them specially under his sway. And because they have so long departed from God as the fountain of living waters, and have hewn out for themselves the broken cisterns of idolatry, he as their sovereign Lord has given them up to strong delusions as the just punishment of their iniquity.

There are thus things connected with the training and habits of the Hindus which at once show how it is that they can be so fearfully deluded as to believe that their idols are indeed *real beings—gods* that have power to reward their merits and punish their demerits. In addition to an indwelling spirit of self-righteousness common to them with all men, and a judicial blindness with which their creator smote them for their wickedness, there is in them as something peculiar, a national and habitual credulity, because of which they believe any story uttered in honor of their gods, however ridiculous, monstrous, and impossible it may be.

Their belief may be safely said to be coextensive with their mythology, gigantic as it is—a mythology invested with a venerable antiquity upheld by a sacred custom which overawes, subdues, and feeds their credulous minds. Three hundred and thirty-three millions of gods are not too great a number for this people to believe in, or for their imaginations to invent. Immense as the number is, the manifold varieties and shapes and uncouth forms of these gods, and the exploits that are ascribed to them are so multiform and complex as to fill the mind with amazement and almost to exceed belief. It is thus that the present Hindus feed on what the imaginations and inventions of their forefathers have provided for them.

Every popular defense of Hindu idolatry, whether spoken or written, is full of miraculous stories and impossible events. The idolater to whom I allude at the beginning of this paper, in defending his gods and goddesses, gave a few of those common specimens current among the Hindus. I give below one of the wonderful stories related by him:

"The idols are not only made by the hands of men, but some of them appeared of themselves in the world. I will give an

account of an idol that appeared in this manner. A hunter who was full of zeal, and devoted to his idols, went to a desert for the purpose of hunting, where a tiger came to kill him. When he saw the tiger approaching, he quickly got up a tree which is called in Tamil *Vilvamaram* where he continued to sit all night—the tiger also sitting down under the tree—plucked the leaves off, and threw them down upon the tiger as if he were all the while worshiping and praying to the idols. At daybreak he found an idol at the foot of the tree instead of the tiger. After heartily worshiping the idol, he went off to his house in safety.”

Absurd as this story is, it is easier to laugh at it than to drive it out of the credulous brains of an idolater. The likelihood is that the hunter was in such a great fright that he did not see the idol in his haste to escape from the tiger by climbing up the tree; and that he probably put his foot on

the idol to help himself up more quickly. This mode of refutation is quite worthy of such a tale, but however others may feel, the idolater still believes it.

Such is a fair specimen of the popular and living idolatry of the Hindus, and such the soul-debasing and destroying influence which it constantly exerts over the myriads of this community. Fables like the one related above show that India's people are destroyed for lack of knowledge—of that knowledge which God has revealed in his book which is the Bible. So desperate is their disease, and so deeply are they destroyed, that the word of God itself will only exasperate the disease unless God the Holy Ghost creates in them a clean heart and renews a right spirit within them through the knowledge and belief of the truth. We, missionaries and Indian Christians, look and long for that day and desire believingly to cry, “Come, Lord Jesus, come quickly.”

SECURING MISSIONARY CONTRIBUTIONS.

BY REV. H. G. JACKSON, D.D.

IN the administration of the Missionary Society we should not be misled by a false notion of economy; as, for example, that economy consists simply in spending less money. A true economy often requires a larger expenditure—even what, for the time, might seem a lavish expenditure. Penuriousness is a very different thing from economy. It is quite possible to be “penny wise and pound foolish” in missionary as well as in other matters.

Especially when the resources from which to draw supplies are practically unlimited, as in the case of wealth like that of the Methodist Episcopal Church, it is economy to employ whatever agencies may be necessary to draw it forth for use in the Master's service.

It is not economy to confine oneself to the prospector's pan in washing out the limitless deposits of gold in the mountain side, rather than to employ the hydraulic appliances, which cost more, it is true, but which produce correspondingly larger net results.

Therefore, after the assurance that the funds in the hands of the Society are administered honestly and wisely, which unquestionably has been the fact from the be-

ginning, the question of economy refers more to the method of getting money for missions than to the mode of its expenditure.

The question is not whether we have too many secretaries or too few; but whether they are profitably employed; not whether we spend much or little in disseminating missionary information by means of the printing press, but does it produce satisfactory results; not whether too much money is spent in running the machinery, but does the machinery do the work required.

It does not matter how many agencies are employed, or at what reasonable cost, provided the returns are satisfactory. This would not be true if the resources of the Church were approaching exhaustion; but such is not the case. What the Methodist Episcopal Church gives for missions annually does not make any perceptible impression on the wealth of that Church. What is needed is to arouse the Church to give abundantly of its abundance; and money spent to effect this arousalment will be economically spent.

Without going into details, which space will not permit, it may be said that, to effect

this, two things are necessary as preliminaries:

First. To inform the Church as to the work and its success, both at home and abroad.

Less and less, as the years go by, do the people give to the missionary cause from sentiment. The old pictures of naked savages kneeling on the shores of Africa, with outstretched hands appealing to America to send them the Gospel, or of the car of Juggernaut being drawn in grim triumph over the crushed bodies of thousands of devotees, or of little children cast to the crocodiles of the Ganges, or being burned to death, encaged within the body of a wicker moloch, have lost their power, and men now want to know what good is being effected with their money, and what success is attending the labors of our missionaries in foreign lands. The Church needs information.

Secondly. The conscience of the Church must be aroused. Christian people must be made to realize that God has committed the work of the world's evangelization largely to them, and that the responsibility of its accomplishment cannot be evaded. This is the most important thing of all. When the Church feels the weight of the great commission, "Go ye into all the world and preach the Gospel to every creature," and realizes that its own salvation is endangered whenever it neglects the salvation of others; when every member of the Church feels this, Methodist contribution to missions will bear some appreciable proportion to Methodist wealth.

"See the last man and get the last dollar" for missions, but do not forget that "seeing the man" is more important than "getting the dollar;" for in presenting the cause to him perennially you may secure him as a permanent contributor. Therefore "see the man," whether at the first or second interview you get the dollar or not.

Of all the Churches in the world, excepting the Roman Catholic, the Methodist Episcopal Church is the best organized for the carrying out of any general plan, because of its connectional character; but this very feature that makes its success possible may be the reason of its failure. If it moves as a body—as a phalanx—what can stand against it? But if disconcerted and broken up in its effort, its very numbers and weight contribute to its confusion and

failure. If not an army, it is simply a crowd or a mob. What is needed is concerted action, systematic giving, universal giving, generous giving—the giving of self as well as of money—to bring the world to Christ.

The missionary cause must rest on the hearts of "the people called Methodists," not on the devotion of a few wealthy members of the Church. No doubt there could be found a hundred men in the Methodist Church who could, without depriving themselves or their families of a single necessary, or even luxury of life, give the entire present annual income of the Missionary Society; but this is not what is wanted; the rich should give of their abundance, but all should give.

It is impossible to believe that any member of the Methodist Episcopal Church is so poor as not to be able to give at least one dollar in a whole year for the evangelizing of the world.

To get something from everyone is the consummation to be sought for; not an average of one dollar, although that would mean nearly \$3,000,000 per year, nor an average of any other sum—averages are the ruination of every general effort.

An average of one dollar, for example, simply provides that if one man gives \$10,000, nine hundred and ninety-nine men may give nothing at all. Instead of this, the one man who is able to do so should give \$10,000, and the others should give as the Lord has prospered them, every man according to his several ability. Because my neighbor is able to give \$10,000, and does so, is no reason why I should not give my one dollar, if that is all that I am able to give.

Let us not endeavor to average our duty to God and humanity.

The strength of the Methodist Church as a benevolent organization lies in its connectional character, and its weakness in its failure to use this characteristic effectively.

When Mr. Wesley desired to encourage congregational singing he said, "Exhort all the people to sing, not one in ten only," and thus the doctrines peculiar to Methodism, on the wings of song, were borne to the hearts of multiplied thousands; and in like manner, when "all the people" unite to spread the news of salvation, redemption's song will be heard to earth's remotest bounds.

HOW TO MAKE AND ENCOURAGE LARGE GIVERS.

[Extracts from an address made by Rev. A. E. Dunning, D.D., of Boston, before the Annual Meeting of the Congregational Home Missionary Society at Detroit, Mich., in June, 1900.]

HOW can we persuade large givers how great the opportunity is? We must first measure the value of money by its fruit in manhood. What can wealth do to make men noble? The answer tells what wealth is worth. What is wealth doing to make noble men? The answer tells what those who have and use wealth are worth. Business is not done worthily till those who do it aim first to help men to walk in Christ's steps.

Can men ruled by that aim become rich? Of course they can. I know such rich men, who work diligently, who for years have given away from the half to the whole of their incomes, who give their time and thought to benevolent enterprises as freely as their money. Some of them have great abilities. It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven. But they have done it; for we find them way inside of the kingdom. They can afford to be rich. Without such men there would be no perennial fountains of wealth to spread the Gospel.

Many of these givers enjoy to the full the romance of giving. They are as heroic in their self-denials as the patriots who throw themselves into battle for righteousness' sake.

We see varied motives in the princely givers of our time. In them all is the element of the heroic; and many of them are the fiber of those who offer themselves for love's sake, without ostentation, and even without consciousness that the act is great. With wealth sufficient for every self-gratification, they turn from temptations to pleasure, even the most refined, in order to toil for others' good. They set examples of generosity that are joyfully followed. They open channels through which wealth flows from every quarter to make men grow into the stature of the immortals.

The worthiest giving is not by bequests. It is not the highest heroism to let treasures fall from dead hands into coffers of charity. Large estates are doing great good, whose owners gave them up when they had to. But the givers lost much by delay. Otis, Hand, Swett, Fayerweather are benefactors. But they lost the pleasure of seeing their

wealth work its benedictions, and the reflex influence in expanding their own souls.

Dr. Pearson's is a wiser example of a shrewder steward. The echoes of the hammer strokes by which he forged his fortune are coming back to him in the music of a great chorus of young voices that, but for him, would have been silent. Now they are strong and sweet with the hope of service.

The world needs more such men. This Society has no greater missionary service laid on it than to create such men. How can we do it? What can those who administer gifts do to make large givers? Let me suggest five ways by which we may hope to increase gifts and benefit those who make them.

1. Regard the giver at his best. To take a man's gift and make a sour face at him does not stimulate generosity. Let it be granted that much of the wealth of individuals is gained by selfish means. At any rate, most of it is gained by competition. Does that vitiate the value of the money for missionary uses? If it does, do we know where to draw the line between fit and unfit money?

A college president has suggested that operators in trusts should be socially boycotted. But how many of us have thoroughly mastered political economy so that we know how far a man may be associated with trusts and still, in our imperfect human society, be permitted to do something to promote the higher welfare of his fellow-men? Are we agreed as to where the line is that when crossed leaves him beyond the pale of fellowship in service?

I affirm that money given for benevolent purposes wholly without conditions for using it is acceptable from any source from which it is at all likely to come. Do you think it ill-gotten? Then take it and return it to those from whom it was wrongfully extorted. If you cannot do that, put it to the best uses you can for mankind.

No questions are raised about small sums put into the treasuries of benevolent organizations. Only large givers are challenged. There seems to be a sentiment abroad, especially strong among those who are not directly benefited by gifts, that a man cannot give a great deal of money without sus-

picion that he didn't get it honestly. Look at the best in the giver and make the most of his gift in the service of men.

2. Make the object of giving great and irreproachable. To give to men the Gospel of the grace of God in Jesus Christ is the greatest thing in the world. It is heroic to devote one's life to that service. But it is not the highest heroism to devote one's money or self to propagate opinions.

One may well wish his gifts to be used in the denomination associated with his ancestors, his own precious experiences, his noblest hopes. But money given to enable Presbyterian, or Methodist, or Congregational creeds or forms of worship or methods of government to prevail over the others is not a great gift. It does not make the giver or the recipient great.

One reason why more men are not large givers to missions is because so much money is used to propagate opinions instead of to spread the Gospel.

3. Make the administration of gifts businesslike. Men who have gained wealth have succeeded usually by the strict application of business methods. They have little respect for any other methods. Multiplied offices and officers, repetition of details in administration, cumbersome ways of doing missionary work when simpler and more effective methods are practicable, hinder gifts and palsy givers.

The ways of doing business have passed through a remarkable evolution during the last decade. Benevolent societies which show no consciousness of these changes cannot appeal successfully to large givers.

Successful business men appreciate enterprise, alertness, and courage in carrying on the Lord's work. The most effective administration of our missionary societies will generate the highest enthusiasm in giving and stimulate the deepest devotion.

4. Keep the spiritual ends of giving foremost. To give willingly and largely men and women must know that their gifts are making men great. Knowledge is a boon to be prized, and many have supposed that it makes men divine. But it alone does not make Christian character. Often it has made mischievous leaders of deceived people.

First make men followers of Jesus Christ. That is the chief end of giving with his disciples. Then, knowledge enriches consecration. But selfish education is no better than selfish wealth.

Great gifts in these days have been turned toward providing for higher education, out of proportion to the wisest ends. Where dollars are bestowed to plant the institutions of the Gospel in communities, thousands of dollars are given to found universities and enlarge them. Learning is as necessary as wealth is to a high degree of civilization. But neither is more than a means to an end.

Magnificent dormitories, great libraries, museums of stone and marble are testimonials of the value which individual wealth puts on learning. They often accustom young men and women, during the years of preparation for active life, to luxuries which they will never be able to earn honestly for themselves. Sometimes these structures are noble monuments of unselfish devotion. Sometimes they are only barns built greater for fools to store their goods in, unconscious that they have souls soon to be required of them. Make the ends of giving the creation of spiritual manhood and you make givers great.

5. Persuade givers to match themselves with workers. The romance and heroism of service may be enjoyed in giving money as truly as in doing the actual work of laying the foundations of the kingdom of God. We must persuade men that this is true.

Men were lacking once for mission fields. Money is the lack now. There is greater heroism among young men to-day than there was a generation ago. There is no lack of volunteers now ready to offer their lives to serve mankind for Christ's sake.

Last year at the meeting of the American Board, at Providence, nineteen stalwart fellows from many colleges took one minute each to tell why they were eager to go to China, India, the Pacific Islands, to dark Africa, to bury themselves among pagan or savage people, as Jesus said a grain of wheat must fall into the ground and die in order to bring forth fruit. To see and hear them was an experience to stir the blood. It was the highest form of heroism.

It is our business to persuade men that they can share that heroism by furnishing money to give the Gospel to their fellow-men on the same scale of generosity with which lives are given.

If you will have heroes on mission fields and in business, you must have the sense to appreciate heroism in all fields. Those who think heroes are scarce give little.

If you would have large givers for your country's evangelization, you must have faith in it and see what is best in its leaders. You must believe that the country is worth saving, that the coming generation is worth spending money for to make them worthy. The agnostic and pessimist in their ideas of government don't give. Only optimists give largely.

But you would never have optimists if missionaries did not keep before your eyes

the heroic standard of service, if they did not teach self-sacrifice for Christ's sake by example and word among the multitudes pursuing gain.

Do the churches honor worthily their missions and their messengers? Do you say some missionaries are small men? How do you measure men? The churches demand much for little. Let not the failure of missionaries to be great be due to the indifference of those whom they rely on for support.

MISSIONS AS A SPIRITUAL NECESSITY.

SUPPOSING the last inch of the original manuscript of St. Matthew's gospel had by some accident dropped off, or had in any way been prevented from reaching us, what would the effect on missions have been? It is that portion that contains the missionary injunction—"the marching order"—Go ye into all the world and evangelize all nations. I answer: the loss would have had no effect on missions whatever, and we should have been just where we are now.

And supposing that the scattered traces of universalism in the teaching of Jesus had been erased or glozed, so that his mission should seem to be what he confined it to in his life—a search for the lost sheep of Israel—what would the effect of that have been on Christian missions? Again, they would have been where they are now.

But once more, supposing the last chapters of the gospels had been lost and the cross (with its commentary in the Epistles) had not been recorded for us? Then we should have had no missions at all. Christianity would have been but another school in Judaism. And another phase of proselytism would have had its day. And men would have either eaten each other up, or any survivors would still have been looking for some heavenly Avatar.

It is not really upon the traces of universalism in Christ's teaching that missions have been founded, nor has it been upon an explicit command. They have stood not on an injunction, but on an inspiration. Their charter has not been a command but a spiritual necessity. They have grown from the expansion of Christ himself in his Church. They are the conquest of the Holy Ghost. They have sprung from the action and nature of the cross in particular. For the

cross is the source of issue for the Holy Ghost and the well-head of the river of life.

There is simply no room for difference of view as to whether the cross of Christ implies missions or not. It is true enough there have been ages when the expansive power of the Saviour did not take the foreign form. There have been circumstances when the aggressive action of the cross taxed the whole available human resource in a conflict at home. Such was the Reformation Age in European lands. But the extensive action of the cross was a mere question of time. It would assert itself when the political complications of mediæval Europe had been in some measure disengaged. In the first Christianity there were no political complications like those which hampered the Reformation. Such as arose were rather created by Christianity than trailed with it.

The cross of Christ means missions, else it ceases to be more than an apotheosis of the human tragedy. It ceases to be the redemption of God. It ceases to involve the larger energies and infinite thought of eternity. If the scope of the cross is less than universal for earth it becomes very tongue-tied in its report of heaven. If it do not aim at all men, and at the whole of man, it ceases to be regarded as a revelation of the whole-heartedness of a redeeming God.

And conversely. If it do not reveal the absolute mind, heart, and will of God, it ceases to evangelize. If we are left with a dark center in Deity about whose spirit the cross does not certify us, then we are left also with dark and irreducible fastnesses in the soul, and dark, invincible regions of the world. It took the whole God to save the whole man. Our estimate and treat-

ment of missions is a fair gauge of the value we set on the cross of Christ, especially in our experience.

There are some Christian activities that appear to go on satisfactorily whether we keep close to the cross or not. Some even seem to prosper the less that is said in the Church about what means most for the cross. The Church and Christian society teem with enterprises that are not much affected, to all appearance, whether people are in earnest with the cross or not. They are fed and sustained by the humane and high-principled influences that proceed from words so wise and a character so exalted as Christ's.

But this cannot be the case with missions. They are sure to suffer when the cross begins to be minimized. They represent the limbs of the Church, by which it walks abroad; and they are paralyzed by any lesion or decay of the spinal cord. The great and pioneer missionaries have started from the cross. It was the nature and the effect of the cross that became their inspiration. It was from these that they drew their power, and it was on these that they fed their patience.

The great pioneers that opened the missionary century now closed were not men who arose in a humanitarian age, or even in an age that could be quoted as a trophy of religious fervor. They did not arise as the organs of a bursting passion in the Church to give expression to its glowing faith. They had to fight their way in the face of the Church itself. It was the age of sentiment and hardness (which is a conjunction common still), the age of the man of feeling and the rationalistic man—an age pink and bony, like a fleshy fruit with a heart of stone. And they rather burst on that Church and age than burst from it. They had seen the Crucified; they had tasted the Gospel, they knew its nature, they yielded to its inspiration, they owned its scope. It was not their own experience that they trusted, but the nature of the cross and its salvation. They knew its power even more than its piety. It was not an introspective piety that led them and fed them. It was a very objective influence; it was not a subjective dream.

Piety has become a good deal more subjective since then, with the risk of becoming more thin. It is of the kind that moves youth, perhaps, rather than the kind that

sustains age; we feel a pity of the heathen more than the power of his Saviour. It is of a kind to impel rather than to uphold, to prompt early enthusiasms rather than to support them when the inevitable disenchantment arrives on contact with actual experience. It is less devoted to a deep study of the Bible and more to fanciful edification. It is much impressed, but it does not pierce so much into the source of the impression. It is delightful, but it is not powerful; consecrated in a way, but less sanctified, less sealed. It has less of "the speech of Canaan," but less grasp also, perhaps, of the things that common speech finds it hardly lawful to utter.

The point is that the missions must thrive upon the objective power and nature of the cross of Christ in the first degree, and not upon subjective experiences or ardors. These will quickly fail many a missionary when in solitude the awful reality of his work comes home stripped of every vestige of romance. It is then seen what the ruling quality of his faith has been. If it has been fanciful, merely pious, textual; if it has been secluded from the moral realism which comes from actual contact with the world on the one hand, and with the cross as the moral reality of ultimate divine experience on the other; then it will go hard with his faith; and he will find much more plausibility in the critics of missions than is quite good for his own conduct of them. His results are still outstanding, and romance has faded away. The society of his brethren and the fellowship of a church are denied him. He finds out then how precious these were. And he is cast upon the missionary idea alone and the missionary principle. In more Christian words, he is thrown upon the missionary nature and inspiration of the cross itself whether men bear or forbear. He is committed by what the Redeemer has done. The Holy Spirit proceeds from the cross more than from the Bible. And in the trial, or it might be failure, of his own faith in human nature itself he is compelled by a blessed force to fall back upon the Redeemer's own dying faith in the work by which human destiny was secured. The first Missionary in the world was the Missionary to the world—who came forth from the Father to seek and save. Our faith is really a faith in his.

The missionary question is not whether the Gospel is fitted for the inferior races,

who, after actual contact with them, may seem more inferior than ever, and even hopeless. But it is whether Christ himself had faith in the human nature whose salvation he secured. With a faith in that faith of his we can go on, free to adopt all the measures and preferences that may be sug-

gested by expediency in carrying out the work; only not free to turn back, not free to give up the missionary idea, nor to sacrifice it to plausible programs of civilization, whether they be exploiting schemes abroad or social reforms at home.—*P. T. Forsyth in Chronicles of London Missionary Society.*

PRINCIPLES OF CHRISTIAN GIVING.

BY JOHN A. BROADDUS, D.D.

DURING Paul's third missionary journey, A. D. 64-68, much of the great apostle's time and attention was given to a widespread and long-continued collection, which we know extended throughout the churches in Galatia, Macedonia, and Achaia, and which, no doubt, included Ephesus and other regions. Let us select some of the lessons which may be learned from this great collection.

1. It is right to give for the benefit of persons in foreign countries and of alien races. Christianity has so far softened the jealousies of national ties and race that the duty of regarding these in Christian giving has fortunately become commonplace in our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the Gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts 6), and as Paul was aided by Titus, Timothy, and others; but Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to send special agents to instruct and exhort the heathen concerning religious contributions. Titus was certainly an "agent," according to the exact modern use of that term (2 Cor. 8, 6, 16-24). Some agents in our day have been weak, selfish, or otherwise unworthy; but so have been some pastors and persons of every calling. A good agent, like a good teacher, will strive to make himself gradually unnecessary, by so training those to whom he is sent that they will know how to work without him. But it must be a long time before agents will cease to be needed in many

departments of Christian giving, and it is very foolish to treat them and their work with disrespect.

4. It is right to appeal to other motives for giving besides the grand motives of duty and gratitude to God. In 2 Cor. chaps. 8 and 9 the apostle early mentions "the grace of our Lord Jesus Christ" (8, 9), and closes with the thought of gratitude to God (9, 12-15). But nearly all this remarkable appeal is occupied with the enforcement of other motives for generous giving.

He openly and earnestly strives to excite emulation between the churches in Macedonia and those in Achaia, as to which will do best in this grand collection. He appeals to *personal affection* for himself, telling the Corinthians that he had boasted of them to the Macedonians in regard to this matter, and now when the Macedonians had done even more than they were able, if it should turn out that, after all, the Corinthians were not doing so well as was expected, he will not say that *they* will be ashamed, but certainly *he* will be. He declares that God will reward them according to the proportion of their gifts to their means, and according to the cheerfulness which they give. Thus all the leading minor motives are appealed to—emulation, self-respect, personal regard, hope of reward—along with the motives which pertain directly to God.

5. It is important that those who have charge of religious contributions should carefully manage to leave no opening for accusation that they have taken the money for their own use. Paul knew that there were people in Corinth who, if this money were paid into his hands, would continue as long as they lived to say, "Who knows how much of it ever got to Jerusalem?" So he tells the Corinthians (1 Cor. 16, 2, 3) that messengers of their own selection shall

carry the money to Jerusalem, who can return and tell that they paid it over to the elders there.

This example is of great importance, and the failure to imitate it has sometimes greatly injured the cause of benevolence. Those who handle religious contributions ought to keep everything in black and white, to give and take receipts, to square their accounts frequently, and have them regularly audited, and to preserve the books for future reference, should questions be asked. Religious business ought to be treated as *religious*, but also as *business*.

6. It is right to observe system in religious giving. System is necessary in every other department in life, in business, in the household, in study, in all personal habits, and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection, which system becomes a valuable example for all times and undertakings. He

did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. 16. 2) that "everyone must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund for these weekly additions, and have it ready when the apostle came. To regard this as a law for literal observations among Christians of all ages would be out of the question; and, as a law, it would not be strictly obeyed by weekly contribution in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.

The most systematic business man will readily embrace an occasional opening to make a little money outside of his regular line of business. Those who are most regular in observing set times of daily prayer will now and then feel the impulse for special prayer at other times. And so system in giving should not prevent a willingness to make special gifts upon special occasion.—*Baptist Teacher*.

BUSINESS METHODS IN GIVING.

IF it is true that of enterprises in what is known as the business world ninety per cent are financial failures, we may infer that many of the methods used in business are neither wise nor safe. Only the best and the most really successful are worthy of adoption in this great and important work—they must be sound and true; wise, and farsighted.

Business men understand that a large capital is needed for a large work, and they do not waste time and thought in trying to persuade themselves it should be otherwise. They accept the fact and arrange their plans on that basis. In mission work, especially in foreign mission work, we have the most stupendous and magnificent enterprise undertaken by human beings since the world began, world-wide and world-embracing, to go on through all time, with its final dividends in eternity, and our plans must include large and larger expenditures of money. Wise business forethought will increase the force and the capital as enlargement of operations becomes practicable.

On the financial side the stability of foreign missionary work depends upon regular contributions. And to insure regu-

lar gifts from all is the aim of a true business method. Probably not much more than one third of the Church membership gives anything to foreign missions, and the larger number of those who do, give in small sums. It has been said that most of "the charitable enterprises of the world are maintained by associated poverty." To increase the number of large givers and to reach the indifferent two thirds, who may be considered as good but unavailable assets, is clearly a part of our business.

Giving with business methods presupposes some knowledge of the business, some conception of its aims and scope, some familiarity with the condition of the work and what it promises—a sense of partnership and accepted responsibility. As these come only through reading the missionary periodicals, a farsighted business policy would greatly enlarge their circulation.

Those to whom the disbursement of funds is intrusted must know approximately what amount to plan for in order to prevent the wasteful economy of retrenchment on the one hand, or an unprofitable debt on the other. An annual canvass for individual pledges early in the year is important. The

old method of depending upon collections either stated or special is unreliable and inadequate.

Recognized and successful business methods demand a well devised system: a system which includes thoroughly organized and prompt attention to details, a system which will prevent miscellaneous drifting. Haphazard plans and careless and indifferent management will permit only dwarfed growth, even though life may be continued.

The officers of auxiliaries, branches, and boards, should be those who can, and will, take a wide look over the field abroad, and wisely estimate the available resources at home—see what is to be done and plan to do it. Ready to "attempt great things for God," and always "expect great things from God." These and the solicitors or collectors should be women of sympathy and love, of prayerful tact and consecration, who regard their work as for the Lord and recognize that they are answerable to him; women who are enthusiastic for the growth of his kingdom.

Financial matters should always be so conducted as to inspire the confidence of others, preeminently so when they are connected with the Lord's business. There

should be no careless handling of funds and no loose accounts. A clear-headed, accurate treasurer and a strict, impartial auditor are most essential in all departments, from the local society to the board. Pledges should be paid promptly when due and the money forwarded at regular intervals, as the expenses of the work go steadily on.

Giving, in the last analysis, rests with the individual, and the work moves forward or halts according to the measure of personal fidelity in regard to stewardship. We depreciate the cause of Christ and we fail in true self-respect when we give just as it happens, give only when we feel like it, or employ strategy to persuade ourselves to give at all. Giving all the silver coin we happen to have, or all the nickels or dimes that come to us in change may add a little to the treasury, but something is wrong when we need to catch ourselves with guile. It is singularly true that when we have no particular method in our giving, memory is faithful to the occasion when we "gave to that." It may be two or three years since, but it seems as yesterday. We forget "the mill can never grind with water that has passed."
—M. D. Wingate, in *Friends' Missionary Advocate*.

THE MISSIONARY APPEAL.

WHAT are the grounds on which the missionary appeal from the heathen world may be based?

1. The condition of the heathen world, and the character of heathen life. These are very frequently pictured in colors of no little depth as arguments on behalf of the necessity of missionary enterprise.

The force and weight of this argument is plain to those who have come to see and understand what heathenism is at its best. There is danger, however, connected with it, in that it leads the mind to dwell only on that darker side of the picture, forgetting that on many parts of heathen life the shadows grow much lighter. The result is that pity becomes the moving element in missionary sympathy.

2. A second ground of the missionary appeal is the success that has attended mission enterprise. Interest is roused by tidings of results, and a languid Church is thereby moved to greater efforts. Here, too, there is a danger both to the missionary advocate

at home and the missionary worker abroad—the danger of exaggeration. It is easy and pleasant to read and write and speak of success, it is easy to draw the veil over seeming failure. But who can estimate success or failure in any work? Even the failures, as Bishop Butler says, may be fulfilling their task in being "made a woeful example."

But while we must never lose sight of these arguments, there are others which we believe healthier and stronger.

1. The helplessness of heathenism without Christ.

True, God has never left himself without a witness. There is a twilight dawn in every heathen soul that has hitherto led him on his way, dimly groping through mazes of right and wrong, of truth and falsehood, and taught him to seek for some higher, clearer source of life and faith. We never dare despise or set aside the truth that lies somewhere deep in every form of heathen faith. It is God's light, even though it be

but the twilight. The clear light of noonday is found only in Christ. Without him no race or nation can ever attain to the full development of its powers, for he alone brings the needful grace.

2. The rich hope that lies in all systems of heathenism.

Its dark side is well known, for it is often dwelt upon—too often, it seems to us, to the exclusion of this greater hope. None who have lived for any length of time in the midst of native life, and who possess the least spark of human sympathy, can fail to mark the great good humor, the kindness and mutual helpfulness, the politeness, the patience that are everywhere patent on the surface. The bright faces of the children, the hearty, sometimes mischievous laugh of boy or girl, the loyalty of men and women to chief and head, the grim stoicism that turns the native face to the uncertain future without a doubt or fear, are all seeds of rich hope. The watering and the tending must come from Christ.

3. The great waste of heathenism.

The old systems of religious faith, strong and pathetic in their attempts to solve to man the mysteries of his life, the force of native habit and custom, the pertinacity with which he clings to his native friends and relations, are to us evidence of the powers that are latent in native life and character. Just as in the world of the science and arts the aim of the discoverer is toward a reduction of the great waste of energy that goes on in the world, so does the aim of missions tend to draw these wandering energies and impulses of heathenism into the service of Christ and humanity. The faith of the Gospel would draw all these into a new channel, from which on either side life and growth would spring.

For this waste the Church which knows it and sees it, and yet suffers it to go on untouched, is answerable before God.—*British Central Africa Life and Work.*

The Chinese and Christianity.

AN educated Christian Chinaman notes what he considers have been the obstacles in the way of the Gospel in China and what should be the policy adopted, as follows:

The mistakes which have aborted the attempts to Christianize China are manifold, wearying to the Christian and exasperating to the Chinese.

1. Assaults and robberies by so-called Christian nations.

2. The diplomacy and demands of European nations.

3. Trade iniquities, such as adulterations, falsification, forgery, false invoices, and bogus insurance, against which the Chinese merchants and government have frequently but vainly protested.

4. The sending out of comparatively uncultured missionaries to a race with whom culture is the chief fact in life.

5. The employment of missionaries, books, etc., using a Chinese that occasions ridicule and conveys few or no ideas.

6. The underpayment of missionaries in a land where a man's salary is universally considered the measure of his value.

7. The fanaticism and intolerance displayed by some of the sects of Christianity toward the others.

8. The ambition of the Roman and Greek Catholic Churches to acquire land for ecclesiastical purposes in a country where each particle of territory must be utilized to maintain life.

9. The immoral tone of the social conversation, and the profanity and drunkenness of many of the Anglo-Saxon race who visit China or live in China for business purposes.

10. The harsh treatment of the Chinese, especially in the United States.

THE TRUE POLICY.

The roll just called seems a long indictment. To one who does not know the reviving power, the recreating force of the Light that was born in Judea eighteen hundred years ago, it would appear as if ages must elapse before the half billion Chinese could be brought over to the higher and better faith. But it is only a question of work and resolve. Let all agree and endeavor, so far as lies in his power:

1. To introduce honesty and righteousness into politics, government, and diplomacy.

2. To send as missionaries to China the best and most cultured men, and to pay them ample salaries, giving them before they go an excellent education in the language and literature of that country.

3. To bury all sect and sectarianism in missionary work.

4. To establish such schools and other educational institutions in China as shall best illustrate the superiority of Christian over non-Christian civilization.

5. To treat the Chinese as friends and brethren, and so make them realize the principle that underlies conduct and character in the Western civilization.

With these rules of action put in full force, the Gospel in China will chronicle its conquests, not by paltry units and tens, but hundreds and thousands. Once thus started, the movement would sweep on with ever-increasing velocity and power, until—and it would be before this generation shall have passed away—a new people and a new land would echo back from the shores of the Yellow Sea the Sabbath chimes that now peal forth from one ocean to the other.

INCIDENT AND NARRATIVE.

A Mission Story from Assam.

THOUGH Korno Siga had become chief he was none the less interested in the spread of the Gospel among his people, and he was able to wield a wider influence for good than before. One day, when he had gone to look after some of the business interests of his tribe with an adjoining tribe, he sat down under a tall tree to eat his rice. A landholder of considerable note came and asked him many questions about his tribe, his religion, and his business interests. Korno Siga, always on the lookout for doing good to people, took his Testament and read from it some of the words of Jesus.

The man, whose name was Habe, listened with great interest, and asked Korno Siga for a tract. He gave him a gospel, and Habe, who had learned to read in a Hindu school, read it privately with great care. After six months he suddenly appeared at our bungalow. He sought Mr. Marston, and told him how Korno Siga had given him the sacred book, and how he had studied it until he had decided to ask the missionary for Christian baptism.

The missionary asked him if he had considered how much persecution he must suffer if he became a Christian. "Your tribe has adopted the Hindu religion: if you become a Christian your people will cast you out, and call you a Christian dog. Your family will forsake you; your property will be confiscated, and you may become a homeless wanderer. Can you endure this for the sake of a religion which you heard of only six months ago, and which none of your tribe have embraced?" asked the missionary.

Habe replied, "I have enjoyed such happiness and such liberty of soul since I believed in Christ, that I can endure all you have mentioned and more for his sake."

And so he was baptized and went back to his village. The results were what the missionary predicted. His brothers took his land from him, his wife and children forsook him, and he was obliged to build himself a little hut and live alone. Often was he spit upon and called a Christian dog by those who had formerly treated him with deference. Quietly and conscientiously did Habe endeavor to live out, before his people, the teaching of Christ, and as opportunity offered he earnestly besought them to study Christ's word and life, and see for themselves what this new doctrine could do for them.

When the time came for gathering in the rice crop every available person in the villages was called into service. The rainy season was fast coming, and the rice must be gathered and stored before then. The villagers did not ask Habe to help them, for after their conduct to him they never thought he would lend them a helping hand. But, unsolicited, he worked day and night for the saving of their crops.

When the crop was all harvested, the people gathered about Habe's hut and asked to be taught his religion. They had never known a man working day and night for his persecutors. They believed that

Habe must have some spirit moving him of which they were ignorant.

Gladly did the good man open to them the beautiful life and doctrines of the divine Christ, and they heard and believed until one after another joined him, and a brotherhood of Christians was formed, and finally all the villagers became Christians. They built a church and a school, and Habe became their preacher and teacher. His wife and family came back to him, and accepted Jesus as their Saviour, and thus his home and all his surroundings were happier than they had ever been.—*Messenger for Children.*

Seeking the Light in China.

EARLY in the morning I went over to Khi-bi, a village three or four miles from Ing-kio. We had not intended visiting this station, as very few women come to church from the village. The preacher, however, asked us to go and see two young women who are very anxious to come to Amoy to study, but their parents are not willing to let them.

I found only one woman at morning worship; and after service I asked her to lead me to the house I wished to visit. It was about twenty minutes' walk from the chapel. The father of the family is a regular attendant at church, and I believe a church member. He was not at home when I called, but I found his wife and his daughters, the latter two nice looking women, one twenty years of age, and the other seventeen. They had heard the doctrine from the Bible women about a year ago, and since then had earnestly desired to learn more, but their father would not allow them to go to church.

They begged their mother with tears in their eyes to let them go to school; she was willing but dared not allow them without their father's consent. They are very ignorant, having been taught only once by the Bible woman; their father had never tried to teach them anything. From a little brother eight years old, who attended a Christian school, they had learned to repeat a few hymns, but they had only the mistiest idea of their meaning. I have never before met with Chinese girls so anxious to learn.

After I left this house I heard some one calling me, and here were both girls running after me and quite breathless with trying to catch up to me. "Ko-niu, do entreat our father to let us go to Amoy to study. We dare not ask him, he will be so angry with us, if we mention it." And then the elder one said: "Ko-niu, there is another thing that a girl should not mention, and you must not tell anyone I have spoken to you about it. I fear my father is going to engage me to marry a worshiper of idols. Ko-niu," she said, the tears streaming down her cheeks "if he does that, I will hang myself." I did feel so sorry for the poor girl, and I could do so little for her. Of course, I promised to speak to her father, and I tried to show her how wrong it would be to take her own life.

The younger girl said to me, "We prayed God you might come; at first, when we heard you had gone

past our village, we thought he had not heard our prayers, but now we know he has sent you here."

I saw the father in the afternoon, and had a long talk with him, but failed to persuade him to send his daughters to school. He urged in excuse that people said so many things about girls who went to church and school, and it was not their custom, etc. When I asked him if it was true he had promised his eldest girl to a heathen, he told me that it was not fixed yet, and that if he found a proper match for her among the Christians he was willing that she should not marry a heathen. One good thing he has done—he has sent a younger child, twelve years old, to school. This story will help you to understand how many things there are to contend with in our work.—*Georgina MacLagan.*

A True Seeker Saved at Last.

PROBABLY nearly every caste in India has by this time yielded up some of its members as first fruits to Christ, but some castes are confessedly much less accessible to Christian influences than others. In the Mysore this is specially true of the trading class, one of the most influential branches of which is the caste known as Telugu Banajigas, who are, as a rule, rich and respectable members of society.

To this caste belonged Ramanna, who was born in Bangalore about the year 1820. Taught by his father the family trade, he soon became a connoisseur in precious stones. In course of time he commenced business on his own account. He was soon known and respected, and when, at the age of forty-four, he settled, after much wandering, in his native town of Bangalore, he was a man of wealth and repute.

During all these years Ramanna had been a good Hindu, living, as far as he knew how, in accordance with the tenets of his religion. His great ambition, however, was to amass money, curry favor with the wealthy, and be well spoken of.

Better days dawned at last for Ramanna. A thought took possession of his mind which ultimately led him to change his whole manner of life. It was this: "One day I must go naked from this world, leaving all my riches behind." This thought gave him no rest day or night, and from that time he began to seek salvation; not the Christian salvation, but *Mukti*, the salvation the Hindu believes in, absorption into the deity, freedom from the necessity of being born again and again through countless ages.

In this weary search, in which so many thousands of the nobler souls in Hindustan are engaged at this moment, he visited several of the most famous shrines in India, among others Benares, Conjiveram, Rameswara, Tirupati, Srirangam, Kombakonum, and Madura. Heedless alike of sun and rain, he underwent the severest penances, he bowed before each idol, he brought his offerings of limes and cocoanuts for the gods, and the still more costly oblations demanded by the priests. Thus he wore out his strength and exhausted his exchequer, and what was the result? Ramanna himself told me he got nothing but "aching limbs and weary heart."

Finding that all was in vain, that peace of mind

was not restored, nor purity of heart vouchsafed, he returned, sad and weary, to his native place. For some time he was in great distress of mind, and made anxious inquiries of many *gurus* (spiritual preceptors) as to the way in which he was to obtain salvation. They had but one reply, namely, that the rich can obtain the favor of God only by works of charity, and especially by bestowing gifts on the Brahmins. In these and other ways he gave away the larger portion of his property, and as he stood security for many poor, thinking that this also would help him, he had finally to sell all his property to pay his debts.

He was now a poor man, but as he had failed to find rest of soul in the time of wealth, so now was he unable to find it in the days of poverty. Restless and weary, he at last turned to Vedantism, served the *gurus*, sang the Vedantic hymns, and observed the impure rites of the *sakti puja*.

At this time he heard our evangelists preaching doctrines that commended themselves to him as being distinctly purer and more ennobling than those of the Vedantists, but filled with religious pride and zeal, and believing Christianity to be the religion of the outcasts, he disregarded what he heard, and tried to hinder the preachers in many ways.

Just then he heard that his daughter, a widow living in Tumkur, after receiving instruction in the truths of Christianity, had entered the Church by baptism, and was about to marry a Christian teacher. This was a great blow to the old man, who was then living in a village four miles from Tumkur. Through his daughter's influence, the native minister went to visit him, and although at first he was very angry, the kindness and patience shown him disarmed his prejudices, and he was gradually led to the conclusion that his daughter had found the true religion. From that time he had a great desire to join her, but was prevented by his relatives.

At last, finding himself growing old and weak, and fearing to pass into eternity without giving himself to Christ in baptism, he determined to brave the anger of his friends. Leaving them all, and coming to Tumkur, he was baptized on May 5, 1881, receiving the name of Zechariah. His age at that time was probably about sixty years. His last words on the paper from which I have compiled this sketch are: "It is impossible for me ever to forget that Christ has shown me great mercy in receiving me, a far-wandering sinner, into his Church, and in filling my heart with the joy of his salvation."

Not much more remains to be said. Zechariah was not able to manifest his zeal to the world, as many do, but he was a consistent member, was most regular at the services, and loved the house of God. It was almost touching to see the old man come into the mission chapel and walk up the aisle almost too feeble to move alone. On the 11th of May, 1884, the end came. He heard the voice of God calling him, and with unflinching trust in the Saviour the old man answered to the call, another proof of Christ's power to save to the uttermost all who come unto God by Him.—*George W. Sawday, in Wesleyan Missionary Notices.*

THE MISSIONARY PULPIT.

Human Responsibility.

"Gather up the fragments that remain that nothing be lost."—John 6. 12.

THE obvious thought in our mind as we read these words is that Jesus Christ inculcates economy, thrift, saving. It lies on the very surface of the story that Jesus Christ is anxious to preserve all that can be preserved. Here would be an argument made for what would be called the habit of *thrift*—the fragments are to be carefully preserved.

But I am persuaded that there is not one of us that would not ask that the principle should go very much further than that. Consider for a moment. The great moral instincts of men must count for something in judging of the habits of life, and I think that one of the great and strong concurrent moral influences of men lies in this direction, that they have a sort of converse to a very economical and thrifty temperament.

If you were to ask the bulk of mankind what sort of man they prefer, the man of open hand or the man of closed hand, they would say, "Give us a man of *open hand*." We do not and we cannot give our sympathies to that man who tells us he is dealing prudently when he is gathering up every little fragment of life, every little fragment of fortune and hoarding it.

If the world were asked whether it preferred a man that goes through his fields and takes care that every solitary ear of corn shall be gathered up by his reapers, or a man who, like Boaz, gives instructions to his reapers to let a handful fall here and there so that the poor gleaners may gather up behind the reapers, we should all say, "Give us a Boazlike character; that is the man that appeals to us."

Therefore we should not be satisfied with saying that this is an incident which shows us Jesus Christ teaching thrift. . . . The real truth is that men's moral instinct in this matter is quite just, because it dislikes the man who takes the good things of this life and gathers them all so closely into his hand that he thinks of nothing but gathering up and saving till at last his saving becomes the vice of old age. And remember, the vices of old age are the ugliest of all.

Take any virtue and you will find it is exposed to the deleterious influence of a corrupting power. A man is generous and though I will give him credit for having a kindly nature, I know perfectly well that his generosity may run riot with him and may degenerate into recklessness. I know this open-handedness may be absolute injustice, and that while he is dealing with all kinds of lavish largess toward others, there are tradesmen's bills unpaid. Then I begin to see that there is a dishonesty about his liberality—that is to say, there is a vice which waits upon that very spirit of large-handedness of which I have spoken; there is a vice which corrupts it.

I know we shall argue that the prudent man who saves is a wise and just man. As we hear him talking we are quite sure he is right when he says

that it is a more honest thing for a man to hoard what he has, and so prevent himself becoming a burden upon others in his later days, than it is to act like So-and-so, who is distributing largely what he has at present, and has no regard for the future. O, we approve of him immensely—but we do not love him! We do not love him because we know there is a vice which also waits upon that; that the attribute which poses itself as prudence is too often the vice of niggardliness.

What is this corrosive element? Can we give it a name? Can we not do anything to draw it out, so to speak, and therefore analyze the constituent elements of that habit which has become in the one case niggardliness and in the other case recklessness? I think we can.

The element which corrupts all virtue is self. The reason why that man has changed his liberality into recklessness is this, because the pursuit of pleasure has given him a sort of indifference to the needs and the honor which he owes to other people. Why is it that this man's virtue of thrift has degenerated into niggardliness? Because although at first it looked like a virtue, self came in and said, "There is something very pleasant in the feeling that I have gathered this for myself; I call it prudence."

Alas! it is the worst feature of this vice of all vices, that the man blinds himself to the fact that the virtue has slipped down and become a vice, because self, unfortunately, has entered in, and the pride of patronage, the pride of bestowing, the pride of being called open-handed waits upon one, and the consciousness that he has more, and can outbid, outdo, and outbuy his fellows enters into the heart of the other. Self in one form or another comes in as the corrupting element, and destroys that which had been a virtue. So that the conclusion is this: that thrift is a virtue and generosity is a virtue, but selfishness may enter into thrift and into generosity and spoil them both.

There is the sense of the divine in everything—your money, your talents, your opportunities; all your capacities are touched with the divine, and the price at which they were given does not allow them to be wasted. Reverence the gifts God has given you! There is all the difference between heaven and earth, between the degradation of your souls and their elevation, between the thought of conceit in the possession of gifts and reverence in their use. What is wanted for all of us is reverence in their use.

Whatever you possess came to you from God, and as you think of your gift, however small it may be, say: "I see my Master who supplied so amply the needs of the multitude standing and looking upon the fragments and saying, 'They are all Gods.'" And though your talents may be small, only the fragmental gifts of life, gather them up; they came as much from the Lord of heaven as the loaf that is given into your brother's keeping. Your possessions, your money, whatever your income is, ought to be as scrupulously handled and as reverently administered as though the accountant general were

walking behind you to take account of everything you do. God does not send things into the world uselessly, and as he sends every gift to men it has to be used for men, and to let it lie here would be to do a double wrong; it would be treating the divine gift with irreverence, and it would be to treat the divine gift with a worse irreverence if you allowed it to lie useless there when God meant it to feed some hungry souls." "Therefore," he says, "gather up the fragments that remain, that nothing be lost."

In the great order of God he means that no gift was ever bestowed upon a man but it was to carry some good to his fellow-men. Why did he give the harvest but that man should eat? Why, but that the hungry should be fed? And why the fragments, but that the hungry, whoever they were, might also receive benefit from it? "Let nothing be lost"—they are Jesus Christ's words, because of the humane sense which entered his heart in conjunction with the divine sense.

All your money, your time, your gifts—are they not also to be open to the same sort of demand? What a glorious possession is given to us here! Mark, that every gift comes from God—"Every good and perfect gift comes from heaven." But every gift which comes into human hands is meant, by passing through the channel of our personal influence, to be passed on for the benefit of our fellow-men; and the fragments of your time, and of your money, you having used them as God meant you to use them, yet the fragments must count for something.

Every shilling you have, every hour you use, was given you by divine love for a definite and distinct purpose, an opportunity within your free will or not, but nevertheless the purpose of which God knew and understood. Look out upon the world, understand its needs, the hunger of the hungry, the weariness of the heavy-laden, the sorrows of the disconsolate; remember the sick and the imprisoned, and, as you think of these can you not understand and enter into the passion of Christ that nothing shall be lost?

The energetic use, the conscientious use, of means put at our disposal is the obvious lesson from the teaching of Jesus Christ. Here is no encouragement of miserliness; here is the encouragement of reverence for the gifts of God and humaneness in their use. This is what Christ would have you and me realize.

If you and I want to be emancipated from our own selfishness, which likes to have its fortune, which likes to forget the needs of men and the demands of God the Father upon it; if we want to be emancipated, look upward, realize God; look around and realize men! Look at the right hand of God and realize him who came into the world, spending his power and thirsting to do good, and in the passion of his life desired that nothing should be lost, and you, too, will be filled—I will not say with infinite pity, but with that serene affection, that earnest covetousness of affection, which makes you say: "I, too, shall long that nothing shall be lost. This money in my hand must be used for the purpose intended by God; this half-hour must be spent so

that good will come of it in the elevation of my thought. I will not allow the fragments of life to be unused."

They are God's, and as life is so short and opportunity slips so fast away, surely at every time, and most of all now, while the opportunity is ours, should we say: "Henceforth my life shall be governed by that divine thought and teaching of the Christ, and I will gather up every opportunity, and all my advantages, for it would be awful to me to think that when they are so few any of them should be lost."—*W. B. Carpenter, Bishop of Ripon, England.*

Willful Sin.

"Whatsoever is not of faith is of sin."—Rom. 14. 23.

THERE are three stages in willful sin: First, "Sin is the transgression of the law" (1 John 3. 4). Everyone believes that. It is the simple everyday definition of sin. In other words, sin is wrongdoing.

Second, "He that knoweth to do good and doeth it not, to him it is sin" (James 5. 17). Sin is neglecting to do right. A great many fall in heartily with the first definition, but not with the second. A great many of our Church members say that sin is wrongdoing, but have not learned that when God gives them an opportunity to do a piece of work for him, and they neglect to do it, that that is sin.

Third, "Whatsoever is not of faith is of sin" (Rom. 14. 23). This definition goes deeper still. If there comes into my life as a Christian a question of right and wrong about which I am doubtful, and I continue to act as though it were right, as long as I am doubtful concerning it, I am sinning, because my action is "not of faith."

Scores of young believers, if they could only see and believe that, would be saved from asking many questions. They ask:

"Is it right for me to go here and there?"

What do you think about it?

"Well, I don't know."

Then it is wrong. The moment you are doubtful about a certain course of action, your solemn duty is to cease that action. In the doing of that doubtful thing, there is actual sin against God. There may be something which has been perfectly legitimate for you thus far, but suddenly in your own communion, in the midst of a piece of service for God, that thing comes up and you see it as never before, and say:

"I wonder if that is right."

In process of time you may be able to go back to it, because the doubt may be removed, but you cannot afford to let anything about which there is a suspicion of doubt stand between you and your personal communion with God. The moment you begin to do it, you are in the region of sin.—*Rev. G. Campbell Morgan, in The True Estimate of Life.*

SAVIOUR, who thy life didst give
That our souls might ransomed be;
Rest we not till all the world
Hears that love and turns to thee.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. L. W. Pilcher, D.D.

LEANDER WILLIAM PILCHER was born at Jackson, Mich., August 2, 1848, and died in Peking, China, November 24, 1893. He was trained in a Christian home, his father being Rev. Elijah H. Pilcher, D.D., and his mother, Phebe Maria, daughter of James Fisk, Esq., of Coldwater, Mich., the cultured, intelligent, devoted, and deeply religious wife for twenty-three years of a Methodist preacher.

Under the ministry of Dr. E. H. Pilcher, Judson D. Collins was converted, who afterward became the first missionary of the Methodist Episcopal Church to China. Dr. Pilcher was always deeply interested in the China field and his son Leander inherited that interest.

Leander possessed excellent educational advantages and graduated at the Ohio Wesleyan University in Delaware, O., in 1867, at the age of nineteen. After his graduation he engaged two years in educational work in Michigan, the first year as principal of the high school in Pontiac, the second as superintendent of the public schools in the same city.

He was converted while a student in the university, and believed it was his duty to preach the Gospel, and two years after his graduation at Delaware he entered Union Theological Seminary in New York for a better theological training. Here he remained one year, and then yielding to the urgent call for missionaries for China, he was accepted as a missionary of the Methodist Episcopal Church and sailed for China August 11, 1870, arriving in Peking October 22, 1870.

He applied himself diligently to the study of the Chinese language, and before a year had passed was able to make himself understood in it, and finally became a very superior Chinese scholar, translating several English books into the language.

In 1874 he returned to the United States, and continued his studies in Union Theological Seminary, New York city, afterward entering the Boston University School of Theology, from which he graduated in March, 1876. The same month he married Miss Mary H. Garwood of Monroe, Mich., and with her returned to China, arriving there October 13, 1876. For the next eight years he labored chiefly in Peking and Tientsin, engaging in general evangelistic work, and giving special attention to the instruction of children.

In 1884 he visited the United States, chiefly on account of his wife's health, but returned to his loved work in China in 1885. At the Annual Meeting of that year he was appointed presiding elder of the Peking District and principal of Wiley Institute,

which afterward became Peking University. He remained at the head of this valuable educational agency until his death, rendering very efficient service in superintending, teaching, and in translating of needed text-books. In 1889 Ohio Wesleyan University conferred upon him the degree of Doctor of Divinity.

Dr. Pilcher rejoiced in his personal experience of salvation. Writing under date of February 6, 1887, he said: "Yesterday at noon in our prayer meeting I was made to greatly rejoice. Higher by faith I climbed until soon I stood upon the summit, all bathed with the joy that overflowed. It was no vision or chimera of a disordered mind. I hungered and thirsted and was filled. O! blessed experience! O! joy unspeakable! I had asked for a great deal, but the Lord gave me more—exceedingly abundantly above all that I asked or thought. I now stand

on the mountain top. Clouds of doubt cannot rise to this altitude. The light that is all around, streaming forth from the throne of God, is too bright and all-pervading to permit of a shadow. Here I want to dwell, not for my peace, but for God's glory."

Dr. Pilcher desired first of all that the students under his care should become Christians, and this he sought prayerfully, earnestly, and lovingly. In 1889 he gladly wrote as follows from Peking University: "Better than all else has been the deep spiritual interest pervading the whole school during the last few months. There is scarcely a pupil who has not come under its



power. Quietly but surely has the Spirit been at work, awakening hearts to a realization of guilt, and blessing with overwhelming grace the penitent ones. For weeks we have been in the midst of a most gracious revival of religion such as has never been known before in the history of the Mission. Lives have been completely transformed and experiences have been deepened. Some who for years had steeled their hearts against religious influences have at last yielded, and still the work goes on. Some of our young men are feeling strongly the call of God to 'go preach,' and many are the witnesses of the power of God to save to the uttermost."

Dr. Pilcher wrote from Peking University in the summer of 1893: "While no obligations are placed upon any student to lay aside his ancestral faith and become Christian, the primary object of the university—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 health of Dr. Pilcher commenced to fail early in 1893, and he was urged to return on furlough to the United States, but he felt that he could not leave his work at the university. In September he grew worse, and for ten weeks suffered much from weariness, exhaustion, and pain, entering into rest at about seven o'clock in the evening of November 24, 1893. The day before his death he was told of his critical condition, and replied, "I am in the hands of a good Providence and he cares." A large number of people, both Chinese and foreigners, attended the funeral services in Asbury Church, Peking, and formed part of the funeral procession to the Foreign Cemetery, outside the West Wall of the city of Peking. Dr. Pilcher left a wife, two daughters, and a son. Since his death, Mrs. Pilcher has made her home at Albion, Mich.

Three days after the death of Dr. Pilcher Miss Hattie E. Davis wrote from Peking: "Dr. Pilcher had been in failing health for a year or more, yet all through the hot summer he was busy translating some school books and getting the work in readiness for the coming year. September 15 he was taken ill, and for ten long weeks he bravely and patiently endured pain, weariness, and exhaustion, while with alternating hope and fear we longed and prayed for his recovery; and until the last few weeks we believed that he would yet be restored to us and the work he loved so well. But God had other plans for him, and about seven o'clock in the evening of November 24 he quietly and peacefully entered into rest. His death seems an almost irreparable loss to the work. His perfect command of the language, earnestness of purpose, and high Christian character made him a great force among the Chinese. Our school is in a most prosperous condition, owing to his wise management and indefatigable zeal and enthusiasm. He was ever planning to increase its efficiency, but, more than all, he sought to build up his pupils in Christian character and integrity. They mourn for him as a father beloved."

Dr. W. A. P. Martin, President of the Imperial College at Peking, wrote: "When Dr. Pilcher appeared in Peking more than twenty years ago his scholarly refinement, industry, and enterprise led me to conceive high hopes of his usefulness. These hopes have been more than realized in all points excepting the shortness of his shining path."

Mr. Charles Denby, United States Minister at Peking, wrote: "I greatly admired and esteemed Dr. Pilcher. His gentle manners, his great learning, his devotion to Christian education, were passports to the respect and affection of all persons who had the honor and the pleasure of his acquaintance. He singularly united firmness to courtesy, natural

ability to acquired knowledge, firm conviction to a winning faith. For something over eight years I have known him well. Associated somewhat with him in the organization of his life work, the Peking University, I had frequent occasions to appreciate and recognize his prudence and judgment and wisdom."

His brother, Lewis S. Pilcher, wrote of him: "He had a genius for systematic and orderly arrangement. Many evidences of this are seen in all the buildings and grounds of Peking University, in the rooms of the students, the arrangement of the catalogue, the preparation of the program for the public entertainments, and the neatness and taste displayed in his publications. But while he gave special thought in this direction his plans were not narrow. He looked forward to the future growth of the university in endowment, buildings, increase of students, and spiritual results until it should be worthy of the name given it at its foundation; but he was called away when apparently he was just prepared for his grandest work. After all, his grandest work was the manliness of his Christian character. It was this that won for him the hearts of his students and impressed upon them the importance of consecration to the noblest purposes of life, and that made one of them declare that Dr. Pilcher regarded them not as Chinese children, but as his own children. It was this that won the esteem and love of all who knew him intimately."

Rev. George R. Davis, a missionary brother, wrote: "To us he was the methodical man of detail, our ready preacher in Chinese, efficient interpreter, and accurate Conference secretary. Of late years the growing preacher in Chinese was absorbed in the one work for which he seemed best adapted. That called out all his energies—quietly translating or preparing book after book for school use; working and planning for a greater future in our school work, he himself promising increasing usefulness. On his last return from the United States he said, 'I have come back to give twenty years of hard work to China.' Eight years have passed away, and in the zenith of promise, in the midst of his years his higher call came. He has answered to his new name in the roll call before his Master's throne. His short life over, work done, rest entered upon."

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, on January 16, 1894, adopted a memorial minute, which said: "Dr. Pilcher was a man of superior natural ability, classical education, and thorough consecration. He early acquired such a mastery of the Chinese language as to place him in the front rank among missionaries as an accurate translator and fluent speaker. His eminent fitness for the position caused him to be chosen as the president of our Peking University, an institution which, under his wise management and leadership, has attained a high character among the Christian educational institutions of China. His consecration and enthusiasm made him a model missionary. In his death the Church in China has been bereft of one of its most faithful and successful servants, and the Missionary Society of one of its ablest and most devoted representatives."

MISSIONARY CONCERT.

Program.

READING SCRIPTURE. Rom. 10. 4-15.

SINGING: Methodist Hymnal, Hymn 183:

Joy to the world ! the Lord is come ;
Let earth receive her King.

PRAYER: For the Church at home, that it may realize its obligations and opportunities.

SINGING: Methodist Hymnal, Hymn 187:

Hail to the Lord's Anointed
Great David's greater Son.

QUESTIONS TO BE ANSWERED: What is the Missionary Problem? How can the Human Race be Saved? What Results from the Acceptance of the Gospel? Who Need the Gospel? How many need the Gospel? How shall they obtain it? What are our Obligations concerning it?

SINGING: Methodist Hymnal, Hymn 607:

Hark, the voice of Jesus calling,
"Who will go and work to-day?"

COLLECTION.

REFERENCES: *Foreign Missions*, by S. L. Baldwin, D.D.; *Foreign Missions*, by J. S. Dennis, D.D.; *The Foreign Missionary*, by W. G. E. Cunyngham, D.D.; *A Concise History of Missions*, by E. M. Bliss, D.D.; *Apostolic and Modern Missions*, by Rev. Chalmers Martin; *Growth of the Kingdom of God*, by Rev. Sidney L. Gulick; *The Missionary Problem*, by James Croil.

Solving the Missionary Problem.

What is the Missionary Problem? The salvation of the Human Race.

How can the Human Race be Saved? By the proclamation and acceptance of the Gospel.

What Results from the Acceptance of the Gospel? Regeneration, or a change of heart, and conversion, or a change of life; the giving of a glad service to God and man.

Who need the Gospel? All who have not been saved by it.

How many need the Gospel? At least three fourths of the human race. The great mass of the people in Asia and Africa have never heard of Christ.

How shall those who need the Gospel obtain it? By those who have it giving it to them.

How can those who have the Gospel best give it to those who have it not? By going in person, telling them the glad news, persuading them to receive it, instructing them in its use.

If some persons who have the Gospel cannot go with it to others, what is the next best thing? Supporting those who can go, are willing to go, and are qualified for the work of proclamation and instruction.

NOTES.

The word "Gospel" means "glad tidings," and it is the name given to the history of the life, labors, sufferings, death, resurrection, and ascension to heaven of our Lord, as recorded by the four evangelists, Matthew, Mark, Luke, and John. "Preaching"

is the public proclamation of this inspired history. To preach the Gospel is, therefore, publicly to teach its history, doctrines, commandments, and to enforce its precepts and duties. In its widest sense it includes all legitimate methods of religious instruction. There is a place for every Christian in this great work. Those who cannot go to heathen lands themselves are called upon to send substitutes for the service.—*W. G. E. Cunyngham, D.D.*

God's great agent for the spread of his kingdom is the Church. In every land he operates through the Church; and missions exist distinctly for the Church. Every Church should work out into a mission; every mission should work out into a Church. The conversion of souls is a necessary part of this. The primary aim of missions is to preach the Gospel in all lands. The ultimate aim is to plant the Church in all lands. The mission must not stop with the conversion of heathen. It must seek their edification and sanctification. It must build them up into a Christian society.—*E. A. Lawrence, D.D.*

The persons commissioned to carry the Gospel to others are, in a general sense, all disciples. "The Spirit and the bride say, Come; and let him that heareth say Come." Everyone who has heard the Master's voice is delegated to make known the gracious invitation of divine mercy. In this sense every disciple is an ambassador of Christ to his fellow-men, but in a more special sense the ministry is set apart for this work. Missionary work is the work for which the Christian Church was organized and for the accomplishment of which it exists. The Christian Church is the organized body of Christ's followers. It is here for this one purpose, to "go into all the world, and preach the Gospel to every creature." Nothing is clearer, from a careful consideration of the constitution of the Church of Christ, than that missionary work is the function of the Church as such. It is not a benevolence, which appeals to the hearts of Christian people, and to which they may give more or less attention according to circumstances. It does not bear the outside, though affiliated, relation to the Church that an orphan asylum might, or an institution for the blind. It is not merely a grand agency among others for enlightening and civilizing the world. It is not simply a department of Church work. It is the one vital, all absorbing, specific work of the Church; and all departments of work are valuable and justifiable in proportion as they bear upon the accomplishment of this work.—*S. L. Baldwin, D.D.*

There are certain qualifications demanded of a missionary. Some of them are needed by every minister of the Gospel, some of them are peculiar to the calling of a missionary. Sincere piety is an indispensable qualification. Deep and thorough consecration is a requisite. Common sense is imperatively necessary. A knowledge of human nature is a very desirable qualification. Closely allied to this is the power of adaptation. Facility in acquiring language is also a very desirable qualification. Physical health is a necessary qualification. A mission-

ary should possess well-cultivated mental powers. We have no right to expect the heathen to be ready to support the Gospel as soon as it is presented to them. We have no right to demand that those who are sent to make known the Gospel to the heathen shall support themselves by some manual or other labor. Whatever is needed for their proper support should be supplied by the Church at home. The whole Church being under the obligation to give the Gospel to the whole world, it is manifest that the particular persons who are called out as the executives of the Church in this work must be sustained by the disciples at home.—*S. L. Baldwin, D.D.*

The motive of missions is plainly love to Christ, and obedience to his command. This may include more or less of love for lost souls—the more the better—and of pity for those in ignorance and misery; but above all other motives which have a sustaining, inspiring, and impelling influence over the Christian heart is love for the Saviour, and a consciousness of obligation to him, and a desire to do his will with reference to the proclamation of his Gospel. As regards the object of missions, it is to give the Gospel to those who need it. If the heathen do not need the Gospel, then our human race could have done without it. If it is not a blessing to them, then how can we consider it a blessing to us? If it is a work of supererogation to take it to them, why was it not a prodigious mistake to bring it to us? What blessing or solace for time and eternity has it brought to us which it cannot also carry to them? The object, then, of missions is simply the extension among all men of the manifold benefits of the Gospel. If Christ is the best gift of heaven to earth, if the Gospel is the sweetest message of God to man, if the benefits of contact with Christianity are unique and obtainable, so far as we have been informed, only through the dissemination of the religion of Jesus Christ, if we who have it are responsible for the introduction of that religion where it is not known and where it cannot be found, except as we make it our business to give it, then there is no object which is worthy of fixing the purpose of the disciples of Christ which transcends in its dignity the simple gift of the Gospel to those who need it.—*James S. Dennis, D.D.*

A Missionary Arithmetic Lesson.

(Four may take part in this short exercise, each giving one recitation. Some appropriate song may be sung in conclusion.)

ADD.

ADD to your faith from day to day—
 Knowledge and love, and you then will pray
 As never before, for souls in need
 Who look to you, as for help they plead.
 Add to your love, the patience strong
 That will still keep on, though the way be long.
 Add to the pennies, nickels, and dimes,
 And make them ring the pleasantest chimes
 As they send good news to the far-off climes,
 And to sad waifs here far happier times.
 Add, and keep adding, from day to day;
 In the Mission Cause, 'tis the only way.

SUBTRACT.

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

MULTIPLY.

The seed that is sown must be multiplied,
 And scattered and scattered far and wide.
 The workers here, and in every land
 Should be increased to a mighty band.
 The homes for the destitute and sad
 Should be multiplied, and the world made glad.
 By the help of all is the work increased,
 From the greatest, down to the very least.
 The helpers should multiply each day
 In the great world's work, 'tis the only way.

DIVIDE.

Divide, divide, what you call your own,
 And share with those that have never known
 The light and love and the comfort true
 That all your life have been given to you.
 As freely as ye have received, then give,
 For only by giving we truly live.
 "Give a portion to seven, and also to eight,"
 Is the Scripture word, and you must not wait
 To see what somebody else will do;
 Be quick to give what belongs to you.
 Divide your time and your money and all,
 That you may answer the piteous call
 That rings on the air from day to day.
 Divide, yes divide. 'Tis the the Christlike way.
 —*Julia H. Johnston, in Over Sea and Land.*

NOTE.—If blackboard is at hand, each of the four might write upon it the sign of addition, subtraction, multiplication, and division, as he comes.

Program for Children's Meeting.

THREE MISSIONARY CLASSES.

- I. Opening Exercises.
- II. Missionary Geography.

1. MAP-TALK BY LEADER.

(Each child should be asked in advance to bring some item of interest about one or more mission countries.)

Conduct an imaginary journey, using a map of the world where the mission stations are plainly marked. Call for the children's items as each field is reached. Fill in whatever characteristic points of interest are omitted, and especially the religious and missionary phases, in order that this may be "missionary" geography.

2. REVIEW QUESTIONS.

Write such questions as the following on small cards. Take the card from the top of the pile, read the question, and let the child who answers it correctly come forward and read the next one. If the children are not well informed on mission topics,

this exercise should be omitted, and used as a review at the end of the year.)

Where is Kyoto, Kobe, Benares, Tokyo, Foochow, Calcutta, Shanghai, Zurich, Rome, Rangoon, Singapore, Manila, Santiago, Buenos Ayres, Seoul, Peking?

What islands are made of coral? What is called the Dark Continent? What is a zenana? What is a kraal?

What mission land—

contains one fourth of all the people in the world?

is partly in Europe and partly in Asia?

has a sacred river?

is half as large as the United States?

is composed of islands?

has a sacred mountain?

In what country—

do women wear thick veils over their faces?

do people treat widows very cruelly?

do people worship Buddha?

are the houses shaped like bee-hives?

do people live in kraals?

are children married when they are very young?

do the Hindus live?

do the children honor their parents?

are women kept in zenanas?

In what country—

do the people worship millions of gods?

do the people worship sticks and stones?

do the people worship monkeys and cows?

are little girls' feet bound?

are the walls of the houses made of paper?

are the women slaves to their husbands?

are the women shut in harems?

do the men dress in white?

What is the name of a missionary ship and where does she go?

III. *Missionary Grammar.*

(Quick work of the leader at the blackboard.)

GO. (What part of speech? What mood? What does the imperative mood express? What is the great missionary command? Mark 16. 15. All recite it. Go where? That connects our grammar lesson with our geography.)

PREACH. (What? To whom?)

PRAY. (This is what we are to do who cannot go and preach.)

STUDY.

WORK.

GIVE. (How much? This brings us to our next class.)

IV. *Missionary Arithmetic.*

Prepare seven pieces of braid of the following lengths:—

1. Missions, $\frac{1}{4}$ inch yellow, \$5,000,000.
2. Churches, $6\frac{1}{4}$ inch white, \$125,000,000.
3. Schools, $8\frac{1}{4}$ inch blue, \$165,000,000.
4. Sugar and molasses, that is, candy, $11\frac{1}{4}$ red, \$225,000,000.
5. Boots and shoes, $16\frac{1}{4}$ gray, \$335,000,000.
6. Tobacco, $25\frac{1}{4}$ brown, \$515,000,000.
7. Liquor, 54 black, \$1,080,000,000.

The above table represents the amount of money

spent by the United States annually. Omitting the figures, it is a very striking object lesson to children.

After displaying each piece of braid, hold up in one hand (1) and (2), in the other (6) and (7), to compare what we give to the kingdom of God and the kingdom of Evil. Apply the lesson.

V. *Closing Exercises.*

—Miss Emma E. Porter, in *Mission Day Spring*.

The Gospel in India.

BY REV. JAMES COOTE, M.A.

WHERE Orient suns glare on Himalayan steeps,
And the dark Ghauts o'ershade green Travancore;
Where the fierce tiger from the jungle leaps,
And night is hideous with the lion's roar;

Where through his fetid mouths the Ganges rolls
The sluggish flood, noisome with crocodiles;
Where teeming millions, swart of face, and souls,
Begrimed with sin, enthralled by priestly wiles—

Brahman and Buddhist—cringe to bestial gods,
Or lie on beds of spikes or swing in air,
Transfixed with hooks and burning iron rods,
Stoic the while, or walling in despair!

Joyous they come across the ocean wide,
Telling the story of redeeming love,
How Christ was pierced in hands and feet and side
That they might gain the happy home above.

And the glad tidings thrill their hearts with joy;
Long had they yearned this blessed day to see,
And find this rest and peace without alloy
In Him who said, "Ye weary, come to me!"

And now the cruel gods are disarowed;
The wheels of Juggernaut no longer crush
The prostrate multitudes; the anxious crowd
The shrines of Gautama desert, and rush

To humble temples of God's blessed Son,
Eager to hear the message from the word,
How life eternal may be surely won
And how to glorify the common Lord.

Caste is ignored, nor glare the hellish pyres
With reek of living wife and husband dead;
In Gunga's ooze sons smother not their sties,
Nor babes are drowned to please the monster's dread;

But at baptismal font in Christian shrine,
In name of the all-glorious Trinity,
Are sealed to Him who spake the words divine,
"Suffer the children all to come to me."

And signs are many o'er those regions broad
That India's night of heathen gloom is past;
Fast are her children coming home to God
And finding love's bright morn in him at last.

Yes, India priceless jewels yet will bring—
Her myriad tribes redeemed from sin and thrall,
To deck the diadem of Christ the King,
Enthroned within the loving hearts of all!

God speed our noble Thoburn, Parker, Warne,
And all the knightly men and women brave,
The avant-couriers of the glorious morn
Breaking in splendor over mount and wave.

In that fulfilment every race and tribe
O'er those vast realms will soon "arise and shine,"
To Christ the kingdom, glory, power ascribe,
And lave their souls white in his blood divine.
Lawrence, L. I.

The Missionary Box.

It spanned full many a river, knew many a mountain pass ;
It crossed the wheat-grown prairies, and valleys of flowers and grass ;
By night and day it traveled, with many thumps and knocks,
Till it paused at a lonely cabin—did the missionary box.
The missionary stood there, a smile upon his face,
All round, like a flock of chickens, the children flew apace ;
Johnnie ran for a hammer ; Teddie pulled at a screw ;
Bessie tugged at the cover, the baby helping, too ;
But the father hushed the tumult, and the clamor died away ;
For he said, when all were silent, " Now, children, let us pray."

" Father, thy gifts are many ; we thank thee for each one,
But most to-day we thank thee for what kind hearts have done.
Far away are the helpers who knew of our pressing need ;
Bless them, gracious Father, for loving thought and deed.
Teach us to use in wisdom the gifts awaiting here ;
Make us to be unselfish and patient and sincere,
Still to press on with courage, like him who overcame ;
All of these things, our Father, we ask thee in His name."

O, who could tell the story when the box was opened wide ?
First of all were blankets, which the mother laid aside,
So much she knew of sickness and poverty and cold,
When humble neighbors sought her and tales of sorrow told.

Then close beside were garments all spotless and unworn,
And " A suit of clothes for the pastor " was the legend pinned thereon.
The missionary viewed them, a tear within his eye,
And an unspoken blessing was lifted up on high ;
For the preached word is given with dignity and grace,
And a patched coat o' Sundays seemed somehow out of place.
Next the sweet mother lifted a soft and pretty gown,
And said, " How this will please her, our neighbor, Mrs. Brown !"
But the missionary smiled on the face that cheered his life,
And answered very firmly, " I know it fits my wife !"
There were toys for little children (here the baby squealed outright),
And some for the bigger younglings, some skates, maybe, or a kite ;
And wistfully asked Bessie, that winsome little elf,
" Mamma, would it be selfish to keep this doll myself ?"
O soon in the pastor's parish full many mothers' flocks
Were gladdened by the contents of the missionary box.

But the gift that came the nearest to breaking the pastor's heart
Was a square and heavy package laid by itself apart ;
For a heart may break with gladness, and the books that came to sight
Were what he long had needed for guidance and delight.
His hurrying hands were trembling ; his face was flushed with joy ;
He clasped the precious volumes, and he laughed like a happy boy.
As travelers in a desert hall the shadows of great rocks,
So to the weary worker was the missionary box.

O ye who wrought its coming with tenderness and care,
Be sure that memory holds you in daily thought and prayer.
Ye are led in ways ye know not ; and, howe'er small each gift,
It enters on a mission to comfort and uplift.
Still from the little cabin by lonely Western tides
In ever-widening circles spreads the love that cheers and guides ;
And a blest remembrance always the door of faith unlocks
Of hearts that planned and hands that packed the missionary box.

—Eleanor W. F. Bates, in *Christian Endeavor World*

TIDINGS FROM MISSION FIELDS.

The Outlook at Foochow, China.

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

IT is needless to recount the atrocities of the Boxers at Tientsin, Peking, and elsewhere in the north. But as is well known serious uprisings, attended with loss of life and property, have also taken place in many other parts of the empire. The trend of affairs at Foochow seemed to warn us that we should not be exempt. In the latter part of July, while at Foochow preparing the August number of *The Chinese Christian Advocate* for the printers, I heard that the people in the native city, in several of the suburbs, and in some of the large towns up the Min River, were daily becoming more excited and more hostile in their attitude toward missionaries and native Christians. A little after midnight of July 20 I myself was awakened by a noisy crowd that passed my house and uttered language full of threats against Christians, foreign and native. Several Chinese Christians told me that night after night they had been kept awake by such rowdy demonstrations. The threats were not only against native Christians and missionaries, but against the churches, schools, hospitals, etc.

Under these circumstances experienced Chinese pastors and others gave it as their opinion that the native Christians, property, etc., would be safer in the temporary absence of the missionaries, the sight of whom seemed to have an irritating effect on account of their being foreigners. Our United States consul advised that missionaries with families should as soon as practicable go to some safer place. Accordingly a number of us and our families came to Japan, where we have been received with the utmost kindness and hospitality by our missionaries laboring in the "Island Empire."

I should also state that, before I left Foochow, placards were being posted, ostensibly by Boxers, exhorting their sympathizers in that city to keep up courage, as hundreds of their comrades were on their way to exterminate the hated foreigners and native Christians. One of these placards I secured and still have in my possession.

But probably the greatest danger to Foochow and the entire Fuhkien Province may come from the Vegetarians, so-called, whose frightful massacre of nearly a dozen English missionaries and children near Kucheng, August 1, 1895, is still fresh in memory. Before I left Foochow I heard on good authority that thousands of long knives were being made by native blacksmiths. Later an American gentleman, just arrived from Foochow, told me that at Shanghai a Foochow shopkeeper had received an order for two thousand knives, but fearing to furnish so many, gave information that led to the closing of fifteen shops in which there were about ten thousand knives. My informant stated that nothing was done with the knives, and considered it probable that, though the front doors were closed, the back doors remained open as usual, and that those weapons

and many others would be ready when wanted either by Vegetarians or Boxers.

The murder of missionaries by Vegetarians near the end of July in southern Chekiang—the province bordering Fuhkien on the north—was not an event to be surprised at; for though the leaders and twenty-one other members of this secret society were executed for the Kucheng massacre in 1895, yet the organization was evidently not destroyed. Its members simply scattered for safety and to await an opportunity for revenge.

I have endeavored frankly to explain the situation as it relates to our own work within the Foochow Conference. Thanks to the unexpected fidelity of the viceroy and his subordinate officials—a fidelity implying disregard of the empress dowager, Prince Tuan, and the Boxers—there has thus far been no serious trouble in Foochow or immediate vicinity. Unfortunately, however, the hospital and other buildings of the American Board Mission at Shaowu, two hundred miles above Foochow on the Min River, have been looted and destroyed. About one hundred and fifty miles southwest of Foochow the English Presbyterian Mission has also suffered a similar, though not so great, loss of property.

But now that Peking has at last been relieved, and our dear missionaries and others have been rescued, we earnestly hope that a brighter chapter of mission history has opened for all China. At any rate, there must be no backward step that can possibly be avoided. Before I had any thought of leaving China I had prepared the plan of the Fourth Quarterly Meetings for Foochow District, beginning near the end of August, but our United States consul told me that I must not think of traveling even in the suburbs and the villages, not far from Foochow, for months to come. He also asked me to discourage the holding of large public meetings, fearing they might attract the attention of the rabble and precipitate trouble.

As the excitement grew from day to day and the probability of an early outbreak increased, we authorized our preachers, when it seemed necessary, to remove temporarily with their families to obscure villages where they had relatives or Christian friends. *Not a single worker has been dropped by us.* We need everyone now in our service, and as many more good workers as we can find and can secure means to support. I expect that the work of the Foochow Boys' High (or Boarding) School will go on as usual. Nothing, of course, will be done for a good while in the way of building or completing chapels, such projects being feasible only in quieter times.

These troubles and disturbances increase rather than diminish the expenses of our work and workers. So I urgently appeal to all friends of China, first, to be loyal in contributing to the Missionary Society; secondly, to stand by us and forward your *special* contributions promptly. I hope to return to Foochow in a short time to care personally for the work assigned me, though it may be deemed advisable to leave my family in Japan until later developments.

Remember, that with \$25 I can keep a single man preaching the "Glad Tidings" a year, and that with \$10 I can keep a needy student in our high school for the same length of time, preparing to work for the Master. Epworth Leagues, Sunday schools, Sunday school classes, as well as individuals, are cordially invited to join us in our labor of love. Any sum will be welcomed, promptly acknowledged, and applied where most needed. Remit to Secretary A. B. Leonard, D.D., 150 Fifth Avenue, New York, and he will promptly forward the money to me.

My faith in the Chinese as a people is now greater than ever. Under the influence of many grievances—some imaginary, but more that are real—they have shown certain qualities which few supposed they possessed. Christianized and rightly guided, China is destined to become one of the greatest of nations. My faith tells me that God, in his infinite wisdom, will so overrule the present turmoil that millions will within a few decades be made more accessible to the Gospel than they otherwise might have been for centuries to come.

Tokyo, Japan, August 23, 1900.

The Methodist Mission in Sumatra.

REV. R. W. MUNSON, of the Malaysia Mission, has lately returned to Malaysia after nearly three years' sojourn in the United States. He is stationed at Padang, on the island of Sumatra. He writes as follows to the *Malayia Message*:

March 1st, I opened an English school after securing a government license. I began with four boys, one of whom was my own. In a month the enrollment reached sixteen. It is now fifty and is growing. The pupils are mostly Chinese. There are a few Malays and one Kling lad.

We spend the first half hour of every session, that is of each day, in singing Malay and English hymns, in Bible instructions and prayer. I resolved at the outset I would rely upon God and not upon any constituency. I find great peace in resting upon God for help, and he never fails us.

There is a much greater interest manifested in the Gospel by the Chinese than in Singapore. They are not so rich or so influential as they are in Singapore, and they seem more liberally inclined. It is quite common to hear of a Chinaman or woman who has become Mohammedan. One explanation of this is that many Chinamen have married Malay women. You meet many Chinamen who are very dark, and the only explanation is that they have Malay mothers. Some of them are so dark that you can hardly take them for Chinaman till they pass you and you see their queues.

The women are particularly earnest listeners to the Gospel. They welcome almost joyfully Mrs. Munson's visits.

It is easy, even delightful, work to labor among the Chinese here. On account of the attitude of the government they are more deferential to Europeans and have taken on more of the ways of Europeans than in Singapore. It looks very queer to see a man in every respect appearing at a distance like a Euro-

pean in dress, etc., to suddenly discover, when he turns his back, the striking and never to be mistaken badge of his race. I have some excellent friends among them and they are men one must respect.

We much prefer Padang to Singapore as a place of residence so far as geographical and meteorological conditions are concerned. The mountains rising to ten and twelve thousand feet in some peaks add a peculiar charm to the landscape. They remind me of the faithfulness of Jehovah, which is like the everlasting hills. The sea adds its quota to the sum total and the cooler climate caps the climax.

Padang stands on a level bed of sand and earth washed down from the mountains during the ages past, and this fact is of the utmost hygienic value. It rains much, so that what impurities are not absorbed by the sandy soil are washed into the river and out to sea.

Padang is a bower of tropical foliage whose natural beauty residents of Singapore and the Straits will appreciate. The streets are thickly graveled and compare very favorably with Singapore roads. The railway and the businesslike screech of the tiny whistle makes it seem less lonely, for this is a very quiet place. On that very account we like it, for we bend all our energies to our work and waste no time in social life except with our Chinese friends.

It is a healthful climate, too. I have met several Europeans, men who have been here from ten to twenty years without a change home, and who appear to be in excellent health still. One old man has been in the Netherlands Indies, most of the time here, for thirty-five years.

Notes from Madras, India.

BY REV. W. RAJU.

THAT dreadful epidemic, cholera, has, as usual, broken out in our city in connection with the great Periyapallam festival, and the impostors are taking advantage of the superstitious fears of the Hindus. Our churches and schools and orphanages in the midst of this place of darkness are spreading among the people the light of God's holy word.

In the streets of Madras we behold people thronging together to visit men and women who are possessed with divinity (as they think), and who pretend to foretell the accurate number of lives to be cut off by cholera. Several of such deceiving men are honored by these credulous people of our great city; and pandals (sheds) are raised to worship evil spirits in some of our streets.

In spite of such obstacles we are laboring for the salvation of souls. My earnest desire and prayer is that my fellow-countrymen may see the depths of their wickedness and ignorance. Let it please the Lord to bless them with everlasting blessing.

The first Methodist Episcopal and the first Protestant church in the Philippine Islands was dedicated at Pandacan, a district of Manila, August 12, by Bishop Warne. The pastor, Rev. Nicolas Zamora, is supported by the Roseville Methodist Episcopal Church, Newark, N. J.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Meeting of the Board of Managers.

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met in regular session October 16, 1900, Bishop Andrews presiding.

Great gratification was expressed at the presence of Dr. S. L. Baldwin, Recording Secretary, and his restoration to health.

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

The question of the purchase of mission property in Asuncion, Paraguay, was deferred for further information.

The Committee on China and the Secretaries were authorized to forward money, not to exceed \$1,000, for the relief of the missionaries who are to winter in Peking.

The return of Dr. McCartney to West China in November was referred to the Committee on China, with power.

The requests for a change in the salaries of missionaries in Japan, and that the term of service for the missionaries be fixed at seven years, were referred to the Committee on General Reference, with instructions to report at the December meeting of the Board.

The Corresponding Secretary was instructed to communicate with other missionary societies carrying forward missionary work in Japan to ascertain the best manner for securing exemption from taxation mission property and the salaries of missionaries in Japan.

The appropriation for the benefit of the theological school at Christiania, Norway, was ordered to be forwarded.

The redistribution of the appropriation to the North Germany Conference was approved.

Furlough was granted the wife of Dr. F. R. Felt, of the Bombay Conference, and to Dr. Henry Mansell and wife, of the Northwest India Conference.

Rev. J. O. Denning, of the Bombay Conference, was granted a furlough to be taken next year.

The request of Dr. J. L. Humphrey to return to work in India was granted in accordance with his offer.

Provision was made for repair of mission property at Meerut, Pakur, and Sangrampur, India.

Permission was given for the return from India of the wife and son of Rev. J. E. Scott.

An appropriation was made for the relief of several native preachers in the Northwest India Conference.

The report of the Committee on Publications was adopted, which recommended that \$150 be appropriated to meet the expenses of the work in the missionary campaign among our young people to close of fiscal year, October 31, and that the estimate of \$4,500 for this work for the coming year be adopted, it being understood that about \$2,000 of this would probably be met by the sale of missionary literature.

The General Missionary Committee was asked to appropriate \$10,000 for the Publication Fund for next year. The Treasurer was requested to deduct the cost of publishing *World-Wide Missions* from the aggregate contributions at the end of the year.

Miss Dora Davis and Miss Mary E. Williams were approved for appointment as missionaries of the Woman's Foreign Missionary Society.

The reports of the Committee on Nominations and General Reference were adopted, recommending the appointment of Miss May Tweedie and Miss Winnifred S. Woods to educational work in Chile; Rev. Richard C. Grose and wife as missionaries to India, provided they pass the usual medical examination; Rev. A. E. Rigby as missionary to South Japan, his wife to remain in the United States for the present; Rev. George E. Stokes and wife as missionaries to India, Mr. Stokes to be appointed to the English Church at Calcutta.

Several appropriations were made for special cases connected with the foreign missions, and \$700 appropriated for missions in the home field.

The Committee on Domestic Missions, together with Secretaries Leonard and Carroll, were empowered to distribute the fund for the benefit of the sufferers from the Texas storm.

E. B. Tuttle gave notice that at the next meeting of the Board he would ask that the By-Laws be amended, changing the title of the Committee on India and Malaysia to that of Southern Asia.

The arrangements for holding the next General Missionary Committee in New York city were referred to the Committee on General Reference, with power.

The following were elected as representatives of the Board in the General Missionary Committee: *Clerical*—J. M. Buckley, J. F. Goucher, J. M. King, S. F. Upham, S. W. Thomas, S. O. Benton, A. K. Sanford; *Lay*—Alden Speare, J. S. McLean, J. H. Taft, E. L. Dobbins, Charles Scott, E. B. Tuttle, J. F. Rusling. *Reserves: Clerical*—F. M. North, C. S. Wing, J. O. Wilson, H. A. Buttz; *Lay*—George J. Ferry, Anderson Fowler, G. G. Reynolds, J. M. Cornell.

The report of the Special Committee on the Missionary Thank Offering was presented and adopted. Its recommendations are as follows:

1. Combine Thank Offering with the regular collection.
2. From the total amount received set aside an amount equal to the total collection of the previous year, plus five per cent, as the amount to be appropriated in the regular way in 1901.
3. Let the remainder be the Thank Offering, to be distributed among the several foreign missions by the Board, subject to the approval of the General Committee.
4. In view of the fact that a year and a half has elapsed since it was first decided to call for this Thank Offering, let the organized effort to collect continue on the same basis for two years from November, 1900.

5. For the collection of this fund let the provisions of the Discipline be carried out, including monthly subscriptions, and the organization of the missionary work be perfected, having as its main object an effort to reach every member of the Church, these provisions to be extended to every Conference, Presiding Elder's District, and pastoral charge.

Relief for Native Chinese Christians.

WE have already sent out an appeal for special contributions for the relief of our Chinese Christians who have suffered so terribly at the hands of the Boxers. Information has reached us concerning their extreme destitution. Their homes and property have been destroyed. Many of them have been ruthlessly murdered, while many others have sustained serious personal injury. Their condition is well described in Heb. 11. 36, 37, where it is said that Christians had "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

No plan has been suggested for raising the relief so much needed. We now request that upon the first sacramental occasion after this appeal appears in our religious press our pastors take the usual offering for these poor, destitute Chinese Christians. Let the case be stated, and while the passages of Scripture that preface the sacramental service are being read let the collection be taken.

In all cases receipts will be returned, which can be used by pastors at their Annual Conferences as additional credit where full apportionments have been met, exclusive of this special contribution.

If all of our pastors will comply with this request, we shall receive a sufficient sum to relieve the pressing destitution of our people, particularly in North China, where the winter sets in early, and is rigorous for several months. If there ever was a call that appealed to Christian sympathy, this certainly is one, and we are sure it will not be made in vain. In every congregation throughout Methodism let the collection be taken for these poor, destitute saints. Remittances should be made payable to Homer Eaton, Treasurer, 150 Fifth Avenue, New York.

A. B. LEONARD,
H. K. CARROLL.

Death of Rev. Joel Thomas Janvier.

THE India papers contain the announcement of the death at Allahabad, India, on September 7, of Joel T. Janvier, who was the first and for a time the only native helper of Dr. William Butler, in the beginning of the India Mission. His son, bearing the same name, is a minister of the Methodist Episcopal Church, one of his daughters is the wife of Professor Mukerji, of Bareilly, and another is the wife of Rev. Isaac Fieldbrave, of Allahabad. Dr. T. J. Scott writes as follows about this noble man in the *Star of India*:

On Friday, the 7th instant, at eleven o'clock in the morning, the spirit of this noble man sped to the celestial home. In the death of "Joel," as he was familiarly called, earth lost one of the noblest souls of any age or clime. Mr. Janvier was born at Banda, in Pandelkhand, about 1830, of Rajput parents. He came to Allahabad while a lad and was educated in the Presbyterian Mission. He obtained a fair knowledge of English, with something of Greek and Hebrew. He joined Dr. Butler in the founding of the Methodist Mission in Robilkhund in 1856, through the cooperating kindness of the American Presbyterian Mission. From the time he joined the work till his sight failed, in 1884, he maintained an unbroken career as an able minister of the New Testament. After sight had failed he retained his connection with the list of active workers till 1888, meantime preaching regularly in the congregation at Bareilly. From the last-named date he retired to the ranks of "superannuated" minister, but continued to preach on opportunity with great power, till 1898, when a stroke of paralysis silenced for the pulpit a voice that had long sounded as a Gospel clarion. From the date of the paralysis he steadily declined, losing by degrees the use of his limbs and voice. More recently he removed with his son, Ezekiel, to Allahabad in the vain hope of some benefit, and, as seemed congenial and fitting, closed his mortal life amid the scenes of early years and training. "How are the mighty fallen."

To all who knew him our brother was a most interesting and lovable character. He was a man of ample proportions and muscular frame. As a lad he excelled in athletics. There was a charm about his spirit that won and retained acquaintances. He had a delicate sense of humor, and a pleasant smile often played over his manly face, although he rarely indulged in a broad laugh. He was kind in bearing and constant in friendship. He was prudent in counsel and wise in decision. As an eloquent preacher he had but few equals in any land. All who have heard him preach will recall the ~~terre~~ and inspiration with which he spoke, the rapt attitude and the thrill of his fast-flowing words. One would listen with perpetual surprise to the tide of well-linked sentences and the sustained thought that bore him along. One can remember the quick way in which sometimes he would catch up the next sentence as if the urgency of thought and emotion would not stay. His forte was preaching, whether to Christians or non-Christians. It was not so much his powerful exegesis as his beautiful use of the Scripture, and the felicities and spirit of the true orator.

As a husband, father, and pastor he was affectionate. No breath of suspicion attributed to him sordid or unworthy motives. Here was a type of pure, dignified Christian life that would grace the Church in any land. The Indian Church is poorer to-day by the death of this good man, while heaven is richer. May a double portion of his spirit rest on his brethren in the ministry, and may the divine consolation abide with his bereaved family and the grace of God be upon the Church he faithfully served.

Notes on Missionaries, Missions, Etc.

MISS MAY TWEEDIE sailed from New York September 25, for Chile, where she will be employed in our educational work.

Mrs. Caroline Schwarz, widow of Rev. William Schwarz, who was a missionary in Germany from 1858 to 1874, died in Brooklyn, N. Y., September 26.

Miss Hilda Larsen, of Angola, has returned to the United States, and is with her parents at 802 Custer Avenue, Evanston, Ill.

Rev. George E. Stokes, wife, and children sailed from New York October 17 on their way to India. Mr. Stokes has been appointed pastor of the English church in Calcutta.

Rev. C. F. Kupfer and Rev. R. C. Beebe, M.D., both of the Central China Mission, will return at once to China from Switzerland in response to the request of Bishop Moore.

Rev. W. E. Manly and wife, of the West China Mission, arrived in San Francisco, Cal., September 14. Their address is Plainfield, Ia.

Miss Winnifred S. Woods sailed from New York October 9 for Chile. She will have charge of the art department in the school at Concepcion.

Rev. F. D. Gamewell and wife and Rev. H. O. Cady and wife arrived in the United States October 10, from China.

Rev. Frederick Brown, of the North China Conference, arrived in New York October 7 and sailed for England October 13. Mrs. Brown had previously returned to England.

Rev. W. T. Smith, D.D., who was one of the Corresponding Secretaries of the Missionary Society for four years, has been appointed Presiding Elder of the Boone District of the Des Moines Conference. We may expect that the churches on the District will largely increase their missionary contributions.

Rev. A. W. Greenman writes from Buenos Ayres September 7: "You will be sorry to hear of the death of Rev. George G. Froggatt, pastor of Chivilcoy and Bragado, which occurred in the British Hospital of this city last Sunday, September 2. Acute peritonitis, which the surgical operation, used as a last resort, came too late to remedy, carried him off. He spent two years at Delaware under Dr. Payne; has been some twelve or fifteen years in our work, and was a devoted, earnest worker."

The League Missionary Meeting.

BY S. EARL TAYLOR.

THE missionary meeting outline given herewith is so arranged as to require access to no special helps other than the September and October numbers of GOSPEL IN ALL LANDS.

The numbers of GOSPEL IN ALL LANDS should easily be obtainable from the pastor or some member of the church, thus making it possible for every chapter to conduct successfully the meeting as here outlined.

Access to the Student Missionary Campaign Library will be very helpful, and references to it are given, though the possession of the library is not essential to the success of the meeting.

The program is prepared especially for the assistance of those chapters that have not yet organized their mission study classes, and in such chapters the organization of a class for the study of China should be the climax of the meeting.

For chapters already having study classes the program may be used for one of the regular monthly missionary meetings. It should occupy the time regularly devoted to the weekly devotional meeting.

In setting a date for the meeting ample time should be allowed for securing the study class plans from the central office, and for other preliminary arrangements for the study class. As a rule two weeks will be required and a month may be allowed, provided the participants will use the time in conscientious preparation.

The following is suggested as a

PROGRAM.

SCRIPTURE LESSON: Matt. 28. 18-20; Rom. 10. 12-15.

PRAYER: For the people of China; for the Chinese converts in their time of persecution; for our missionaries, and for the future of the missionary work.

PAPERS OR TALKS:

The Chinese People. (Five minutes.)

GOSPEL IN ALL LANDS, September, pages 426, 390, 429.

GOSPEL IN ALL LANDS, October, pages 445, 451, 456, 458.

Chinese Slave Girl, pages 9-16, 68-76, 104-120. James Gilmour of Mongolia, pages 101-106, 287-290.

Missionary Expansion Since the Reformation, pages 139-144.

Missionary Work in China. (Five minutes.)

GOSPEL IN ALL LANDS, September, pages 419, 422.

GOSPEL IN ALL LANDS, October, pages 438, 442, 447, 454, 465.

Missionary Expansion Since the Reformation, pages 144-158.

Chinese Slave Girl, pages 292-299.

John Kenneth MacKenzie, pages 177-205, 379-384.

Chinese Converts and Martyrs. (Five minutes.)

GOSPEL IN ALL LANDS, October, pages 440, 441, 458, 470.

James Gilmour of Mongolia, page 308.

John Kenneth MacKenzie, pages 71-77, 134-135.

The Story of Hee Yong Mi.

Statement of Plans for the Epworth League Study of China. (Five minutes.)

Enrollment of members for Mission Study Class. (Five minutes.)

SUGGESTIONS and plans for the study class work can be had by addressing S. Earl Taylor, 57 Washington Street, Chicago.

CLOSING PRAYER.

Charge of Expense of Administration.

THE *Missionary Herald*, organ of the American Board, says: Friends who are considerate will recognize the fact that expenses of administration in missionary societies are as legitimate a charge upon contributions for foreign missions as is the cost of coal to a railroad company with which to make steam for the running of its engines."

Mission Boards and China.

AT a recent meeting of representatives of the leading American missionary societies held in New York it was unanimously decided that mission work in China should be vigorously pushed forward, notwithstanding the recent outbreak, injury to mission property and massacre of missionaries and native Christians. The week beginning October 28 was set apart for special prayer for the mission cause, with memorial services for martyred missionaries and Chinese Christians. It was decided that indemnity to missionary societies should include only the value of destroyed or injured property and extraordinary expenses incurred, but no indemnity for life taken except where the death has left a dependent family.

Dictating the Policy of China.

REV. YOUNG J. ALLEN, D.D., for many years a missionary in China, writes from Shanghai: "In 1860, when he allies reached Peking they had it in their power to dictate the policy of China, but they failed to appreciate it. Now that opportunity has come again and we hope that the experience of the past forty years will suffice to impress the nations with the absolute necessity of making the best possible use of it. The country—that is, the Chinese as distinguished from the Manchus and the spirit embodied in the empress dowager—is in favor of progress, reform, and liberty and, as the emperor had already commended himself to the Chinese by his liberal decree, it would not be difficult to control the country if he were restored. Boundless possibilities of development are open to China, even easily attainable, with a liberal government, and it is to be hoped that the United States, whose government has so recently done so much in favor of the "open door" policy, will not fail to stand in her place at this crisis and vindicate her right to a share in the benefits of China reformed and delivered from the faction (Manchu) whose lease of power would seem to be well-nigh exhausted."

Several Methodist Missions.

AT the recent English Wesleyan Conference Rev. G. W. Oliver, Missionary Secretary, retired from that office owing to failing health, after a service of nineteen years, and Rev. W. H. Findlay, M. A., was elected as his successor.

At the last General Conference of the African Methodist Episcopal Church three bishops were elected to the charge of foreign mission fields: Bishop

M. M. Moore, D.D., is the Bishop of West Africa; Bishop L. J. Coppin, D.D., is the Bishop of South Africa; and Bishop C. S. Smith, D.D., is in charge of Bermuda, Hayti, Demarara, and all the West India Islands, also Canada.

The Methodist New Connection of England reports in its China Mission 2,640 members and 1,834 probationers. Of these, 216 members and 52 probationers are in Tientsin and vicinity and 1,883 members and 839 probationers are in 450 towns and villages in Shantung. The 5 male missionaries are aided by 57 native preachers, 8 female helpers, 29 local preachers, and 37 school-teachers. During the recent troubles all of the missionaries have been safe, but some of the native helpers and members have been killed, and much mission property has been destroyed.

The Methodist Protestant Church has in connection with or under control of its Japan Conference 12 ordained ministers, of whom 4 are foreign and 8 native, 3 native preachers and 5 native evangelists. There are 371 lay members and 83 probationers, 7 churches, 2 parsonages, and 2 school properties, the mission property being valued at 73,000 yen, or \$36,500.

The China missionaries of the Canada Methodist Church have arrived safely in Shanghai from their distant mission in Szechuan Province, West China.

METHODIST EPISCOPAL CHURCH, SOUTH.

ON August 19, 1900, the corner stone of a church was laid in Matanzas, Cuba, by Rev. D. W. Carter, Superintendent of the Cuban Mission.

The Japan Mission Conference met in Japan in August last. Rev. J. C. C. Newton was transferred to the Virginia Conference. The three districts are under the direction of the following: Kobe District, C. B. Moseley, Presiding Elder; Matsuyama District, T. W. B. Demaree, Presiding Elder; Hiroshima District, B. W. Waters, Presiding Elder.

A university is to be established at Suchow, China. Twenty-five thousand dollars has already been subscribed or paid to the enterprise and seven acres of ground have been purchased. The Chinese officials at Suchow and Shanghai have made liberal subscriptions. The Anglo Chinese College will be continued at Shanghai.

Mrs. A. W. Wilson writes from Japan: "Miss Gaines's school in Hiroshima has 400 pupils, and it could have 1,000 if they could be accommodated. Miss Gaines's head teacher in her literary department has three times in the past year refused three times the present salary for conscience sake."

The Brazil Mission Conference met in Sao Paulo, Brazil, in July last and reported 2,785 members, an increase of 429 and 694 Sunday school scholars, an increase of 275. Connected with the Conference are 22 preachers in full connection and 8 on trial. The following were appointed Presiding Elders: J. L. Kennedy, Presiding Elder of Rio District; J. W. Tarboux, Presiding Elder of Minas District; E. E. Joiner, Presiding Elder of Ribeirao Preto District; J. W. Wollong, Presiding Elder of Rio Grande do Sul District. There were nearly one thousand adult and infant baptisms during the year.

Recommended Books.

Foreign Missions of the Protestant Churches is the title of a book of 272 pages, by Dr. S. L. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal Church. It has chapters on The Nature and Scope of Christian Missions, False and True Conceptions of Missions and Missionary Work, The Call and Qualifications of Missionaries, Home Organizations and Methods, Methods and Administration in the Foreign Field, Origin and Growth of Protestant Foreign Missions, Formations of British, Continental, and American Missionary Societies, Woman's Foreign Missionary Societies, Mission Fields of the World, Progress at Home and Abroad, The Outlook, Statistics. The experience and extensive knowledge of the writer gained as a missionary in the foreign field, his association with the home administration, and his wide study have qualified him for giving us this book, which will be found very valuable for both reference and study. Published by Eaton & Mains. Price \$1.

Life in Japan, by Ellen Gardner, is published by the Cumberland Presbyterian Publishing House, Nashville, Tenn. Price, \$1.50. Several chapters are devoted to the geography, government, customs, religions, and language of Japan, but about one half of the book is given to the history and work of the Cumberland Presbyterian Mission in Japan. The information is presented in an interesting manner, and the many beautiful and well-printed pictures add much to the value of the book. It is well worth the price asked for it. If the same material had been furnished in a 12mo or octavo book instead of a large quarto, it would have been a better size for a home or a Sunday school library.

History of Lutheran Missions, by Rev. Preston A. Laury, is published by the Pilger Publishing House, Reading, Pa. Price, \$1.50. We are here presented with the introduction of Protestant missions into several different countries because the Lutherans were the first to enter these fields. We have also a record of what has been done and what is being done in Africa, India, China, Japan, Oceania, Alaska and among the American Indians by missionaries under the supervision of all the different Lutheran missionary societies. Several of these societies have their headquarters in Europe, and the amount of their mission work is very extensive, especially in India and Africa. The introductory chapters on the Salient Features of Apostolic and Mediæval Missions, and Luther's Influence in Foreign Missions, also the chapter on the Beginnings of Lutheran Missions, will be found interesting to students of missions.

Filled Hands is the title of a little book of 115 pages containing the well-told story of the life and work of Mrs. A. M. Drennan in Japan, written by Mrs. J. H. Morton. The important and successful labors of Mrs. Drennan deserve this recognition, and what she has accomplished should inspire others to similar work. Published by the Cumberland Presbyterian Publishing House, Nashville, Tenn. Price, 35 cents.

China's Only Hope is a book written by Chang Chih Tung, Viceroy of Hupeh and Hunan, with the

sanction of the present Emperor Kwang Su. One million copies of the Chinese edition were sold in China. It has been translated by Rev. S. I. Woodbridge and published by the Fleming H. Revell Company. Price, 75 cents. The book was written soon after the defeat of China by Japan, and it is supposed that its influence had much to do with the overthrow of the young emperor, beheading of members of the reform party, and the bloody scenes of the past summer. It was calculated to impress the Chinese with the necessity of the adoption of Western science and methods, and throws much light upon what the most advanced portion of the reform party will do for China if given the power. The author has been appointed one of the commissioners to treat for peace with the commissioners of the allied powers.

The Gist of the Lesson for 1901, by R. A. Torrey, Superintendent of the Moody Bible Institute, is a neat little commentary on the International Sunday School Lessons. The comments are suggestive and spiritual, and the explanations clear and helpful. Three pages are given to each lesson. Published by the Fleming H. Revell Company. Price, 25 cents.

The Wrongs of Indian Womanhood, by Mrs. Marcus B. Fuller, of Bombay, with an introduction by Ramabal, is a sad and thrilling account of the condition of women in India. We have chapters on Child-Marriage, Enforced Widowhood, The Zenana, Nautch Girls, Infanticide, etc., and an account of what has been done by the government and by missionaries for women and what is yet to be done for their proper protection and physical and spiritual development. Published by the Fleming H. Revell Company. Price, \$1.25.

METHODIST EPISCOPAL FOREIGN MISSIONS.

CONFERENCES AND MISSIONS.	Members.	Probationers.	Sunday School Scholars.
Liberia	2,974	820	2,738
Angola.....	17	50	50
Southeast Africa.....	40	119	130
South America.....	2,147	1,519	3,654
Western South America.....	676	642	1,788
Foochow.....	4,349	4,301	5,441
Hinghua.....	2,338	2,949	2,847
Central China.....	1,531	2,478	1,465
North China.....	3,738	2,904	4,167
West China.....	219	118	501
North Germany.....	5,825	2,944	8,581
South Germany.....	8,390	1,519	12,415
Switzerland.....	7,433	1,016	18,503
Sweden.....	15,517	1,835	18,231
Finland and St. Petersburg...	682	273	1,124
Norway.....	5,493	560	6,108
Denmark.....	3,203	237	4,434
North India.....	15,421	17,597	40,904
Northwest India.....	13,742	19,872	33,344
South India.....	796	1,024	4,161
Bengal-Burma.....	1,274	1,622	2,721
Bombay.....	1,309	5,032	9,609
Malaysia.....	472	253	1,339
Bulgaria.....	211	30	337
Italy.....	1,656	689	1,102
Japan.....	3,153	1,379	5,319
South Japan.....	765	323	1,715
Mexico.....	2,743	2,413	2,835
Korea.....	792	3,105	1,326
	106,906	77,633	196,979

GOSPEL IN ALL LANDS.

DECEMBER, 1900.

METHODIST EPISCOPAL MISSION IN CHEMULPO.

BY REV. GEORGE HEBER JONES.

EIGHT years ago I began work here in the port of Chemulpo, Korea, in a room eight feet wide and sixteen feet long. There were three persons present at the service, two of whom afterward became converted and are now in our local ministry, and the third man never came out of heathenism. We then owned for chapel

knocked out and the two thrown into one room, accommodating, when we all sit on the floor and close together, about one hundred persons.

We have long outgrown this place. We now number 150 members and probationers in the port, besides three large circuits outside with 18 outstations and 1,100 members



REV. GEORGE H. JONES AND HIS NATIVE HELPERS.

purposes a small building of two rooms, the one above mentioned in which the first service was held, and a larger one back of it.

The Lord blessed our work, and in time the small room was too small and we moved into the larger one, which would hold 70 persons. In the course of time this also became too small, and the partition was

and probationers. At Chemulpo we are unable to hold a full meeting of the local church at one time.

For Sunday school work we have to send the classes to the homes of converts to meet and study God's word, for we cannot accommodate them at the chapel. Our services are most uncomfortably crowded and our work, as far as this heathen city is con-

cerned, is at a standstill until we obtain larger quarters adapted to our needs. When the Lord's Supper is administered we have to dismiss all but the communicant members of the church in order to secure space in which to serve the sacrament.

In our crowded, badly ventilated room disease contagion is easily spread. During recent special services influenza broke out among us, and, before we discovered the danger, was carried into nearly every family

of the church, and, to our sorrow, one death resulted. This will serve to show how urgent is the necessity to provide other quarters.

We therefore appeal to the friends of Korea. We need \$2,500, United States currency, to finish our enterprise without debt. Will you not kindly help us? Send to A. B. Leonard, D.D., Corresponding Secretary, 150 Fifth Avenue, and state distinctly that the contribution is for the Chemulpo church.

PULLIAR, OR BELLY-GOD, FEAST.

BY REV. W. RAJU, VEPERY, MADRAS.

NO idol feast can be conceived to be grosser and more degrading to rational beings than that of the belly-god, and yet it is a feast which has peculiar charms to Hindus, especially to the young of the community. In this respect, it may be said to be the gateway to Hindu idolatry. No feast entwines itself so early and so thoroughly with the customs, habits, and lives of the Hindus as the belly-god and his annual festival. As the celebration of this festival will be held to-morrow (August 29), it may not be out of place to say a few words on the subject.

The idol is in some places called Ganapathi, in others Ganasa, Pulliar, or belly-god, and is esteemed by the Hindus as the patron and the bestower of wisdom. He is known and acknowledged as such from their earliest years. Hindu youths do not commence their alphabet without first worshipping him and invoking his guidance and favor. Every new book they begin, and every day they read it, his favor is solicited. On opening their books they say, "May Ganapathi follow me." His guidance is considered indispensable every day and every hour.

To render the acquaintance of the young Hindus with the god of learning more extensive and accurate they are early directed to commit to memory one of their elementary books, the object of which is to set forth his character, titles, and achievements. In this way the Hindus are at a very early age familiarized with the names, characters, and offices of this great patron of learning. Early associations, coupled with the power of youthful imagination, make this god a great one in the eyes of the young Hindus, so that when his annual feast comes round the greatest interest and sympathy are

awakened in their minds, and the god has to them all the reality of an historical personage together with the fascinations of a divinity. His feast is therefore to them a delightful holiday, which appeals to their earliest habits and tenderest feelings, and which calls them to worship and praise one with whose dignity and power they have been all their days familiar.

They are trained up to the worship of the belly-god from their very infancy, and when they are old they certainly do not depart from him. They do not worship and praise him as an unheard of and strange personage, but as one whom they have always been accustomed to worship and pray to.

And the circumstance which makes the belly-god better known among the Hindus than any other idol is the great number of temples dedicated to his worship. In our city of Madras alone there are more than two hundred belly-god temples. Besides, he is the family deity of all the *Siravites*.

This feast is as much a matter of gain to the idol maker, seller of flowers, and *poojah*-making Brahman as it is a source of sensual enjoyment to the capricious Hindu youths and to the devout gray-headed worshiper doing homage to the god of his boyhood.

The due observance of this ludicrous, childish, and debasing feast is quite within the reach of the poor as well as the rich. The rich man buys his belly-god for a rupee, the poor man gets his for three pice, and if he cannot afford the pice, he and his children make the gods for themselves!

What feast is so well fitted to show the brutishness, blindness, and total want of consideration to the idolaters as this same feast?

The belly-gods worshiped on the feast day cannot lay claim to years of existence. They are made but a day or two previous, many of them on the very day of the feast in the open bazaars. They are made of the coarsest materials—common clay. As to his shape and figure, nothing can possibly be more ugly and unnatural. The most conspicuous and most applauded part of his person are an enormous belly of epicurean proportions, and the head, ears, trunk and engrafted tusk of an elephant, the most unwieldy and bulky of the brute creation.

If some idolater should say, "Do you know that an elephant is the symbol of wisdom and sagacity, and therefore its head sits most fitly upon belly-god, and adds dignity to his belly?" it would be no unmeet reply to say that the elephant's head, taken as the symbol of sagacity and wisdom, is a most painful burlesque upon the folly and brutishness of his Hindu worshippers.

But, ridiculous as his worship is, the subject is too grave and awful in its consequences to laugh at. The conscientious performance of this feast according to established usage presents us with a spectacle of a very peculiar and painful nature—a spectacle in which opposing feelings and habits are seen acting at the same time and in the same individual.

Superstition, levity of mind, and a vague sense of sacredness and reverence are conjoined with a total absence of thought and reflection in the great majority of the worshippers. An uncouth image of clay, exposed in the public bazaar, as an object of bargain and purchase, assumes in their estimation, at least for the time being, that sacredness and dignity which belong only to the great object of all religious homage and worship. What can be more besotted than this?

Hindus do not venture to approach this idol to commence their *poojahs* to him without due preparation. They fast, bathe, and put broad marks of ashes and *namams* on their foreheads, as indispensable to the right performance of these *poojahs* to the god of learning. Flowers, sacred leaves, incense, camphor, fruits, boiled grain, and offerings of the flour of coarse kinds of grain are the usual offerings to him. His worshippers throw upon the idol of clay flowers and sacred leaves, wave before it incense, camphor, fruits, and cakes, fall prostrate

before it, and beat the sides of their heads with their closed hands and their cheeks with their hands open, as though they would thus attract his attention.

They also go through certain genuflections sometimes inflicted as punishments on stupid and ill-behaved schoolboys; and during the time of the worship they repeat verses and songs descriptive of the person, bodily members, kindness, and liberality of this patron of learning.

The whole of this absurd and disgusting mummary is closed by throwing this clay divinity, on the second or third day, into the sea or some neighboring tank!

It is a sad thing that the meanness and grossness of this feast do not in the least abate the ardor of the Hindus in observing it, but seem rather to constitute its charm. Its mischievous tendency and effects are visible for many days on the minds and bodies of its young victims. It accounts for much of that terrible moral indifference and blindness which characterize the young Hindus.

The worship of God in their hands is annually made a matter of sport and sensual enjoyment. This bewitching and debasing worship, instead of inspiring them with any reverence for their Creator, leads them in reality to despise him, and to have no fear of him before their eyes. "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!" "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed."

The young and tender Hindu youths are thus drawn to perdition before our eyes by their blinded fathers and mothers, with a devotedness and an ardor that would make many professedly Christian parents blush. The Lord Jesus willeth not that they should perish. He willeth that those who have been "brought up in his nurture and admonition" should open their hearts and put forth their hands in behalf of this degraded people, and use every means to induce the parents to "suffer their little children to come unto him."

Vepery, Madras, August 28, 1900.

HYDERABAD, DECCAN, INDIA.

BY REV. W. L. KING,

Presiding Elder of the Hyderabad District.

HYDERABAD, the capital of his highness the Nizam's dominions, is favorably located in the central part of southern India on an extended plateau about 1,800 feet above the level of the sea. The surrounding country is undulating and dotted with numerous rocky hills and isolated rocks. From some of these hilltops the city has the appearance of lying in an extended plain surrounded by hills. However, the city itself is not on a level plain, but built on undulating ground. Hyderabad is composed of the walled city and numerous suburbs, of which the chief is Chadarghat, where we have our mission headquarters.

The walled city is located on the right bank of the river Musi, and is reached from the suburbs by three bridges. It is trapezoidal in form, is about six miles in circumference, and is surrounded by a single wall of stone

flanked with stone bastions. There are thirteen gates. The two main streets run from east to west and north to south, crossing at the Char Minar, of which a description will be given further on. As one rides along the main streets very few imposing buildings will be seen. The streets are narrow and are lined with very commonplace buildings.

The importance of Hyderabad will appear if attention is called to a few facts. The Nizam's dominions, of which it is the capital, are the largest and most powerful Mohammedan state in India. It embraces 97,837 square miles and has a population of 11,537,040. In size Hyderabad stands fourth among Indian cities. The population of the walled

city is 124,057, and of the city and its suburbs combined, including Secunderabad, 415,030.

The name and titles of the Nizam of Hyderabad are as follows: His highness Asuf Jah, Muzaffer ul Mumalik, Nizam ul Mulk, Nizam ud Dowlah, Nawab Mir Mahabub Ali Khan Bahadur, Fatch Jung, G. C. S. I.



NIZAM OF HYDERABAD.

Hyderabad is peculiar in respect to the mixed character of its population. Probably no other city of India can boast of representatives of so many sections of the race as a part of its regular population. In the latest and most reliable history of the Nizam's dominions I find a list of fifteen. As a result of having such a cosmopolitan population a street scene in Hyderabad has special interest, for interest attaches far more to peoples than to buildings.

One who comes from other parts of India will be surprised

to observe that nearly all the men are heavily armed. The casual visitor at different periods during the past ten years even has noticed a gradual change for the better in this respect. The weapons carried are not without interest, for they represent the various stages of development of swords, daggers, revolvers, and guns during a period of possibly some hundreds of years. Some of the men are warlike in general appearance, and when armed present an aspect that might well cause the timid to tremble.

From what I have mentioned one can easily see the ground for the reputation Hyderabad bears as being the most warlike city in India. Formerly, too, events doubtless corroborated the impression given by ap-

pearances, for there were frequent disturbances, and arms were carried for defense and



CHAR MINAR, HYDERABAD.

not, as now, from mere custom or as a form of ceremony.

A favorite mode of traveling about the city is on elephants, of which it is claimed there are about five hundred—a larger number than in any other Indian city. Elephants are used for making state visits. On the occasion of birthday and other parties among European children the program very frequently includes an elephant ride, and it is by no means uncommon to see a big elephant with a troop of laughing children on his back.

I probably hardly need to make mention of the system that prevails here among Mohammedans and high-caste Hindus of keeping their women in seclusion, as this custom is well known. As one passes along the streets he may see fine broughams and carriages and vehicles of all descriptions of which all open spaces are closely curtained to prevent the women within from seeing and being seen.

Go to the railway station some morning and take note of what passes. Here are some men. They skillfully adjust a cloth

curtain between a closed palanquin and the open door of a closed railway carriage. You see a movement of the curtain from within and hear the jingling of jewelry. Then the carriage door is closed and the palanquin carried away. Without seeing others or being seen several women have entered the train. By a strange, and to us wicked, custom they are debarred from the privileges of liberty and of beholding nature in its varied and attractive forms.

There are many places of interest in this great Mohammedan city, and much that is worth seeing, although very much is commonplace, as in every oriental city. Time and space will not permit of any extended account of even the most noteworthy places or the bare enumeration of places and buildings that would be of interest to most of the readers of this magazine if they could pay a visit to them. A few only may be briefly described.

The Char Minar is the most imposing structure in the city. It was built in 1591. Its name signifies four minarets. The minarets rise from the four corners of an equal number of open arches that face the cardinal points. These arches span the two principal streets that intersect at this point. The roadway, however, passes around the structure. Above the arches are two rooms. No one, however, is allowed to ascend to these rooms, as they overlook the palace of the Nizam. Each of the minarets rises to a height of 180 feet.

The Mecca Masjid is near the Char Minar. These two buildings are the most prominent in the city. The minarets of the Char



MECCA MASJID, HYDERABAD.

Minar and the lofty domes of the Mecca Masjid are clearly visible at a great dis-

tance and before other buildings can be seen. This masjid is 225 feet long, 180 feet broad, and 75 feet high. The mosque occupies one side of a vast paved quadrangle 360 feet square. Fifteen arches support the roof, which is surmounted by two large domes which rise 100 feet above it. It is one of the largest masjids in India. At the Mohammedan festivals as many as 8,000 to 10,000 people gather here for prayer.

ference. The steps that prepared the way for this action may be of some historic interest. Walter Winckler, a civil engineer, was transferred from Poona to Secunderabad. At Poona he had begun soul-saving work in William Taylor's campaign in that city when he had been converted only four months. When transferred to Secunderabad he began witnessing for Christ to some soldiers in a cow-shed, and later was instru-



HYDERABAD METHODIST EPISCOPAL ENGLISH CHURCH AND PARSONAGE.

Falak Namar Palace was only recently built. It is well worth visiting. It is located on a hill that commands a wide and pleasing view that embraces the city and the surrounding country with its rocky hills and cultivated fields, together with the large tanks that supply the city with water. The palace is spacious, its walls and ceilings are embellished with tasteful designs, while its furniture, carpets, and other furnishings are elegant and in good taste.

The Arms Bazaar is of interest because of the variety of weapons offered for sale. Many of them are of ancient and curious designs, representing all stages of past history.

The organized work of the Methodist Episcopal Church in this great and interesting center dates back to the year 1874, when the Rev. George Bowen paid a visit to Secunderabad and organized a Quarterly Con-

ference. He was taken sick and called in a Dr. Trimnell, who ministered to him physically. Winckler improved the opportunity and got the doctor converted, who at once joined him in his soul-saving work. The two were licensed to preach at the first Quarterly Conference.

In a very short time after Winckler opened the campaign two hundred people were in attendance at the prayer services that were organized and maintained at various centers and many were converted. The first Quarterly Conference was held on February 28, 1874. At the second Quarterly Conference, held April 27, 1874, an appeal was made for a pastor.

In response, the Rev. James Shaw was appointed as the first pastor of Methodism in this center. He reached his charge on June 11, 1874, and remained until November of the same year. His successor was the

Rev. J. E. Robinson, now editor of the *Indian Witness*, who reached Secunderabad December 23. The third Quarterly Conference was held July 2, and is noteworthy since it was reported that 2,500 rupees (about \$835) had been subscribed toward a church building, of which 840 rupees had been paid. Thus we see that the work was most promising in its early beginnings and that it advanced rapidly. William Taylor visited Secunderabad November 28, 1874, and gave

Hindustani Mission. Mr. Jacobs opened two day schools, believing that in such a center as this educational work must be resorted to in order to break down opposition and secure a favorable hearing. One of these schools was in the residency portion of Hyderabad, the other within the walled city. The first of these was discontinued in 1898, owing to lack of funds to properly maintain it, coupled with the fact that a large government institution near by was



BOYS AND TEACHERS IN HYDERABAD CITY SCHOOL.

encouragement and help to the new society. There is nothing in the records to indicate more than a very brief stay.

I find Chadarghat (the chief suburb of Hyderabad city) mentioned in the Quarterly Conference reports from the first as a meeting place of one of the classes. It was not, however, until 1877 that it was separated from Secunderabad. At the Annual Conference that convened in Calcutta November 15, 1877, this division was made, and James Shaw was appointed to Chadarghat and W. J. Gladwin to Secunderabad. Both charges soon secured suitable church buildings, where regular services have been maintained until the present.

Native Work. From the time of the opening of English work some native work was carried on, but there was no regular organization effected until 1886, when the Rev. S. P. Jacobs was appointed to the Hyderabad

meeting the educational demands of that quarter of the city.

The second one, known as the Shalibunda School, has had an enrollment this year of about one hundred and thirty Mohammedan and Hindu boys. The school is centrally and very favorably located on one of the main streets only a short drive from the Char Minar. The outlook for the school is more hopeful now than at any previous time. For many years it was impossible to secure a properly equipped Christian man as head master. This need has been happily supplied, and we are hopeful of future success. The great need of the school is a permanent home. Thus far we have been obliged to rent. The establishment of the school on a permanent basis is an object worthy of the careful consideration of some of the Lord's stewards who have money to invest.

A picture showing the boys and teachers of the school, with the principal, Rev. W. H. L. Batstone in the front, is given on the preceding page.

The conditions that prevail under Moham-
medan rule place many obstacles in the
way of Christian work. As the result, the
outcome of our work here has not been all
that could be desired. Thus far it has been
a time of sowing rather than of reaping.

when in Hyderabad many years ago ex-
pressed his conviction that it was one of the
hardest fields our Church had entered. This
is doubtless the case. We are convinced,
however, that substantial gain marks each
year's history. Our school and colportage
work no doubt have been and still are effect-
ive agencies in preparing the way for the
more direct evangelistic work that is being
done.



MAIN STREET OF HYDERABAD, INDIA.

However, we have a small congregation that worships in the English church, and a large amount of definite work is carried on in the form of street preaching, visiting from house to house, selling the Scriptures, and distributing tracts. The people are reading. Upward of twenty thousand Christian tracts and papers are distributed annually. Our Scripture sales aggregate about one thousand portions a year, besides a small number of Bibles and New Testaments.

It is a common occurrence now to have people ask for Christian literature, and we often see them, singly or in small groups, reading that which we have given them. We cannot believe that this phase of our work will prove fruitless. It is claimed that the Scriptures have made their way into a very large number of homes in the very heart of the walled city. I have been told that one of our general superintendents

The Woman's Foreign Missionary Society.
The work of this society dates back to 1889. The Rev. A. W. Rudisill, D.D., Presiding Elder of Madras District, within which Hyderabad was then located, became impressed with the great need of work for women by women and entered upon correspondence that resulted in the transfer of Miss L. E. Blackmar from North to South India and her appointment to Hyderabad. I cannot in this paper attempt to give, even in outline, the history of the Woman's Foreign Missionary Society in this center, but must content myself with a few generalities. Miss Blackmar began her work by calling upon certain families in the different classes of society and soon found several native families ready to admit her in the capacity of a teacher in English, needlework, etc. The work done in these first homes was appreciated, and others were opened to her. In this zenana work there has been encourag-

ing growth. There are now 31 houses within the city walls, and 20 houses just outside, and 39 in more remote parts of the suburbs that are regularly visited.

An English school was opened in response to the earnest request of the English-speaking people. In this school there were gathered Anglo-Indian, Eurasian, and Indian Christian children, and even non-Christian gentlemen sent their girls. This school has given place to an Anglo-vernacular boarding school and orphanage, with an enrollment of 54. The teaching is done in three languages, namely, English, Urdu, and Telugu.

In July, 1892, Miss Blackmar opened the first mission school for girls within the walled city. Shortly afterward two other schools were opened within the walls. In 1892 the work was strengthened by the appointment of Miss Heafer to the school work. A year later Miss Heafer was succeeded by Miss C. Wood in the charge of the school, while Miss Blackmar continued in charge of the zenana and city school work. This arrangement held until 1896, when Miss Alice Evans relieved Miss Wood of the school, and she in turn succeeded Miss Blackmar in the zenana and city school work. No figures that might be given would be a correct index to the work done or the real results achieved. But if we consider the obstacles to such a work as this, we shall count the results that we see as abundant evidence of God's blessing and reason for devout thanksgiving.

After renting for some time a very favorably located property was purchased. It has well served the purposes of the mission

until now. Larger grounds and more commodious buildings are now urgently needed to meet the demands of the growing work.

Other Missions. A question may arise as to the extent to which other missions are at work in Hyderabad. So far as the walled city is concerned we are alone. No other mission has entered within its gates with the Gospel of Christ. Its more than one hundred and twenty thousand inhabitants have none but us to whom to look for the bread of life. Outside the walls the Wesleyans and the two Church of England societies are carrying on work, but up to this date none of them have work that is at all widespread.

In Secunderabad the Wesleyans, the American Baptists, and the Society for the Propagation of the Gospel are at work. The aggregate working force of these missions in both cities is exceedingly small in comparison with the population to be ministered unto. The force of missionaries and that of native workers in the other great cities of India in proportion to population is more than fourfold greater than in Hyderabad. Surely the laborers are few. So far as our own mission is concerned our missionary force is no greater than it was thirteen years ago, and for the present is even less by one.

Our great needs at present are an increased missionary force and money to purchase mission property consisting of a mission house, a church for our native congregation, and a suitable building for our city school. If these needs are met, we may confidently expect increased results. The field may be hard, but a properly equipped mission will reap a harvest under the divine blessing which is assured to us.

EDUCATION IN CHINA.

BY REV. G. S. MINER.

THERE is no "Public School System" in this empire. Only the "well-to-do" or wealthy have the advantages of an education, unless the missionaries or generous Chinese open schools in behalf of the masses. There are a few native charity schools, but only a few. The Chinese boy starts to school when about six years of age. A fortune-teller is called, and, after ascertaining the boy's age, date of birth, etc., he fixes the day upon which the boy is to start on his educational career. On the lucky day, appointed by the wise man, the boy,

dressed in his best, with his hair neatly combed and head smoothly shaved, presents himself to the teacher, gives him a small present, bows his head to the floor three times, thereby signifying that he is willing to obey his commands. (The Chinese recognize three great superiors, the emperor, the parents, and the teacher.) He next does reverence to, and burns incense before, the tablet which has the name of the sage Confucius written upon it.

The school is generally held in the central room of a dwelling house, sometimes a side

room or temple is used. Its walls are usually decorated with scrolls on which are pictures and ancient sages' writings. The furniture consists of a number of little tables and stools for the pupils, and a large table and chair for the teacher. On each small table is an ink-stone and little brush that is used as a pen. On the teacher's table are books, ink-stone, pens, a flat bamboo stick, and the indispensable pipe.

There are no stated hours for opening and closing the school; the pupils who can come early and stay late, others may be in school only one half of the day, consequently they are not organized into classes, but a lesson is assigned each individual pupil, and they are allowed to advance as rapidly as they can. Their books are printed on boards on which the characters have been cut. There is no alphabet in the Chinese language, but 214 radicals or root characters, which enter into the formation of all the other characters, each of which represents a word. The characters are written one beneath another in columns, and are read from top down, and the columns are read from the right to the left. The number of words in the language are about forty thousand, but only a small part of these are known to any but the *literati*.

The first sentence in the Chinese boy's primer runs as follows: "Men at their birth are by nature radically good." The importance of study is then enlarged upon, and a sentence occurs to this effect: "To educate without severity shows a teacher's indolence." The bamboo stick, which is frequently used, is a proof that this maxim of the sages of old commends itself to the teachers of the present day. The boy next learns that there are three great powers—heaven, earth, and man; and three great lights—sun, moon, and stars. They further read that rice, millet, wheat, rye, and barley are the five kinds of grain on which man subsists. Other matters are touched upon, followed by a summary of Chinese history.

Afterward the examples of sages and prodigies of antiquity are commended to the youthful pupil. Many examples of bigotry, superstition, devotion to literature are indelibly impressed upon the scholar's memory. They are also taught to despise foreigners, and that China is the only great nation of the earth. Fungshui and filial piety are taught with great emphasis, and bind them with an iron coil.

There is little doubt that the instances recorded in *Twenty-four Examples of Filial Piety* (a small text-book illustrated with woodcuts, and accepted as historical facts) have greatly influenced China's rising generations. A favorite proverb teaches that "of the hundred virtues the chief is filial piety," and no other virtue is so constantly instilled into the children's minds.

Chinese education is not a "drawing out," it is a "cram, cram." It consists chiefly in being able to repeat verbatim the sayings and writings of ancient sages. Thousands of young men in China can for days repeat the sayings of Confucius and Mencius. Suppose a young man in America should discard all writings except the Greek and Latin, and should spend fifteen or twenty years in committing to memory the sayings of these authors, would we call him educated? He would be "educated" as thousands of the Chinese are.

And then, also, the language of the Chinese sages when read to the common people is not understood, unless the reader explains the text as he reads (and often he himself does not understand it), any more than an English audience would understand an orator if he should repeat one of Cicero's orations without comment.

After studying ten or fifteen years Chinese students enter the annual examinations held under the auspices of the government. On the appointed day they present themselves to the literary chancellor and are assigned a subject upon which they are to write an essay. They are then conducted to a small room, placed under guard, and not allowed to communicate with anyone until they have finished writing. Probably about one in a hundred pass at each examination and receive the degree of *Siu-tsai* (A.B.). Although unsuccessful at first, candidates annually attend the examinations until they either attain the honor or die in the attempt. A *Siu-tsai* can attend an examination and secure the degree of *Chu-jen* (A.M.). A *Chu-jen* can attend an examination and receive the degree of *Cheng-shih* (LL.D.).

Men with these degrees possess official prestige and power. They can go directly into the presence of certain officials, and their letters and petitions command special attention. In fact, degree men are the representatives of their relatives and friends on nearly all legal and political questions. They can, by paying certain sums of money,

become mandarins and candidates for office. It is also considered a great honor to obtain a degree, and when a graduate adorns himself in classic robes and calls upon his friends they make him presents, give him feasts, and show him great respect.

This, in brief, is a sketch of the student class which constitutes about fifteen per cent of the male population of China. Not more than one per cent of the women can read. The masses of the people of this great empire live and die without the benefits of an education. Here is where the energies of the missionaries are applied. They instill intellectual and religious truths into the minds of this poor, ignorant people, and teach them of a higher and happier life. The fact is, the great majority of the people in China are too poor to pay the teacher's full salary, and, consequently, unless aided, can never obtain an education.

For more than fifty years the Christian Church has been laboring to elevate the people of this part of the Flowery Kingdom. Close attention has been given to the subject of education, and a system, as near like that in the United States as possible, has been adopted. Our day schools convene in rooms similar to those described above, save that they are decorated with Christian pictures and mottoes, instead of those of the sages. This is one use made of the *Berean Leaf Cluster* pictures sent by kind friends.

There is but little difficulty in opening day schools, as every Chinese considers it an honor to be able to read; the trouble is to keep the pupils until they have finished the studies. You know how it is in the United States, the lower classes in an educational institution are generally three or four times as large as the higher ones, and if this be true in a country that prides itself on its educational acquirements, what must we expect in a heathen land where a majority of the people live "from hand to mouth," maintaining a constant "struggle for existence."

The plan for opening day schools here in the Foochow Mission is as follows: We call them "Special Gift Schools" because the "grant-in-aid" is furnished by special contributors and not by the Missionary Society. Teachers or persons who wish our aid in promoting a Christian school first visit the pastor on whose circuit or station the schools are to be located. If his consent and recommendation are obtained, they

come for my approval. After an examination as to the general fitness and qualifications of the teacher to be employed, and the object the people have in asking for a school, it may be opened. The teacher and the pastor then decide on a room (the teacher and patrons paying the rent), and post a notice inviting the scholars of that community to attend the school. If twenty or so apply, the school is opened on or about the twentieth of the Chinese first month.

For these "Special Gift Schools" we have prescribed a four-years' course of study, one half of which consists of books prepared by missionaries, and the other half are carefully selected books of the sages, which all Chinese must know in order to be considered educated. These books are regarded by the natives as Greek and Latin are by us, and they really are to the Chinese spoken language what the Greek and Latin is to the English language. Besides the studies that are purely Christian, geography, physiology, history, and astronomy are taught. The books prepared by the missionaries and all of our Christian newspapers and tracts are printed on modern presses. The schools are examined quarterly by the missionary, presiding elder, or pastor, as circumstances allow. At these examinations each pupil who passes receives a picture card that some kind American boy or girl has sent for this purpose. I have sixteen colporteurs under my supervision, and their work is so divided that each school receives a visit from one of them at least once a month, and they report to me the condition in which they find the schools. The pupils generally buy their books from the colporteurs; they are not furnished to them free. The pastors are also required to visit the schools on their respective charges once a week, give religious instruction, and render to me a written report. Myself and the other missionaries visit the schools as often as our other duties will allow.

From these day schools the pupils go to the boarding or high schools and pursue a five-years' course of study, which consists of Chinese classics, mathematics, history, science, and books on the Bible. From these high schools the pupils can enter either the college or the theological seminary. The studies in these two latter institutions are nearly similar to those pursued in like-named schools in the homeland.

The teachers in the "Special Gift Schools" are all natives, but in the other schools the missionaries teach as much as time will allow, and employ natives to teach the remaining classes. So far as possible only Christian teachers are employed, but in a very few instances, where the school is under the direct oversight of a missionary or a careful pastor, a non-Christian teacher is employed, but never a heathen. As far as possible we secure teachers from graduates of our own schools, but when this supply is exhausted we take the best men we can secure elsewhere, prescribe a four-years' course of study for them to pursue, require them to attend institutes and other educational meetings, and thus prepare them for the work.

The Woman's Foreign Missionary Society's workers are educating the girls and women of China as efficiently as the plant above described does the boys and young men. A young girl may attend a boys' school if she has a brother attending, or a relative is teacher; consequently a goodly number of girls, where there are no girls' school, attend the "Special Gift Schools." But the Woman's Society has schools in which they not only teach nearly all the branches that are taught in the above-named schools, but, in addition, vocal and instrumental music. The teachers, Bible women, and physicians they send forth into the work are a great credit to all concerned.

To show that the educational plant in Foochow is in a prosperous condition let me refer to a few facts. The statistics of the Foochow Annual Conference for 1889 show the following number of pupils: Day schools, 442; boarding schools, 24; theological seminary, 25; Anglo-Chinese College, 104; while

in 1899 there were 5,382, 138, 29, and 303 respectively. Toward the support of these schools the scholars, in 1899, contributed \$4,998.00. The balance needed in carrying on the work was paid by the Missionary Society and friends who have sent me "Special Gifts." For six years my time was divided in superintending "Special Gift Schools" and teaching in the Anglo-Chinese College, but during the past two years the former has demanded all my time.

That our work is approved by the Chinese is proven by the fact that not long since a large dormitory, that will accommodate about one hundred students, was built by the Chinese for the college, and the Foochow officials issued a very complimentary proclamation concerning the "Special Gift Schools." The demand for education is greater than we have power to supply. All of our schools are full, and many seeking admission have been turned away. I have refused applications for more than thirty "Special Gift Schools." Why? Because I could not get the teachers? No. Because I have not faith enough to believe for sufficient money to supplement the pupils' fees, so the teacher may have a support.

China is moving, or as some may think, is being moved, in such a way that never before in the world's history were there such opportunities for the Church, educators, manufacturers, and promoters of commerce. The leading men of the empire are losing faith in the old, musty forms of religion, and are seeking for the truth. They are gradually realizing that the ancient writings will not suffice for the present progressive age, and are seeking for education of a more modern character.

Foochow, China.

THE CITY OF SHANGHAI, CHINA.

BEFORE I visited Shanghai I expected to see another port like Tientsin or Yokohama—a busy water front, with a row of offices and warehouses and a small town of foreign houses at the back. Instead of that I saw a magnificent city surrounding a broad and crowded river. True, the magnificence is only skin deep, so to speak, all the architectural beauty and solidity of Shanghai being spread out along the river; but I am speaking only of the first sight of Shanghai, and in this respect it is superior to New York,

far ahead of San Francisco, and almost as imposing for the moment as Liverpool itself.

A broad and beautifully kept boulevard, called, of course, The Bund, runs round the river, with a row of well-grown trees and a broad grass plat at the water's edge, and this Bund is lined on the other side, from one end to the other, with mercantile buildings second to none of their kind in the world. At the upper end of the Bund a large patch of green shows the Public Garden, where the band plays on summer even-

ings. At night all Shanghai is bright with the electric light, and its telegraph poles remind you of Chicago—I believe I counted nearly a hundred wires on one pole opposite the club. And the needed touch of color is added to the scene, as you look at it from on deck, by the gay flags of the mail steamers and the consular bunting.

The first sight of Shanghai is only its first surprise. As I was rolling away to the hotel the rickshaw coolie turned on to the right-hand side of the road. Instantly a familiar figure stepped off the sidewalk and shook a warning finger and the coolie swung back again to the left side. It was a policeman, no semi-Europeanized Mongolian, languidly performing a half-understood duty, as I had seen elsewhere, but the genuine home article, helmet, blue suit, silver buttons, regulation boots, truncheon and all—just bobby. And his uplifted finger turns the traffic to the left in Shanghai precisely as it does in front of the Mansion House at home. A hundred yards further on there was a flash of scarlet in the sun and there stood a second astonishing figure—a six-foot copper-colored Sikh, topped by a huge red turban, and clad also in blue and armed with the same truncheon, striding solemnly by on his beat. Then we pass the Chinese policeman, with his little saucer hat of red bamboo and his white gaiter, swinging a diminutive staff, a reduced and rather comical replica of his big English and Indian comrades. Then as we cross the bridge into the French concession—I am on my way to the French hotel—here is positively the sergent de ville, absolutely the same as you see him in the Place de l'Opera—peaked cap, waxed mustache, baggy red trousers, saber, and revolver. And beyond him again is the Frenchified Chinese policeman.

In fact, Shanghai is guarded municipally by no fewer than six distinct species of policemen—English, Sikh, Anglo-Chinese, French, Franco-Chinese, and long-legged mounted Sikhs, on sturdy white ponies, who clank their long swords around the outskirts of the town and carry terror into the turbulent Chinese quarters. Shanghai dubbed itself long ago the Model Settlement. Then a noble English globe-trotter came along and afterward described it in the House of Lords as “a sink of corruption.” Thereupon a very witty consul suggested that in future it should be known as the “Model Sink.”

For my own part I should not grudge it the first title, for it is one of the best-governed places municipally, at any rate so far as the Anglo-American quarters are concerned, that I have ever known. The French live apart under their own municipal council, presided over and even dismissed at pleasure by their own consul. The English and Americans coalesce in an elected municipal council of nine members, with an elected chairman at its head. And a short stay in Shanghai is sufficient to show how satisfactorily this works. The roads are perfect, the traffic is kept under admirable direction and control, the streets are quiet and orderly, and even the coolies are forbidden to push their great wheelbarrows through the foreign settlement with ungreased wheels.

The third surprise of Shanghai does not dawn upon you immediately. It is a republic—a community of nations, self-governed and practically independent, for it snaps its fingers politely at the Chinese authorities or discusses any matter with them upon equal terms, and it does not hesitate to differ pointedly in opinion from its own consuls when it regards their action as unwise or their interference as unwarranted.

Over the Chinese within its borders the municipal council has, however, no jurisdiction. In the Maloo there is a magistrate's yamen, and there the famous mixed court sits every morning, the Chinese magistrate and one of the foreign consuls in turn. All natives charged with offenses against foreigners and foreign law are dealt with there, petty criminals being punished in the municipal prison or the chain-gang, serious offenders or refugees from Chinese law being sent into the native city. The Chinese magistrate in the mixed court is, of course, a figurehead, chiefly useful, so far as I could see, in lecturing the prisoners while the foreigner made up his mind what punishment to award. In criminal cases the mixed court works fairly well, but in civil suits it gives rise to numerous and bitter complaints.—

Henry Norman.

“He shall have dominion.”

HAIL, the Prince of princes! Hail him!
 Robed in vesture stained with blood!
 Royal Priest and King of Salem,
 Son of man and Son of God!
 Lo! He comes, his right asserting
 O'er his own creation fair:
 Thrones, and powers, and realms reverting
 To the glorious rightful Heir!

METHODISM AMONG THE FOREIGNERS IN NEW YORK CITY.

BY REV. F. MASON NORTH, D.D.

FOR a score and more of the polyglot peoples of the metropolis Methodism has found no message. She brings no word to Slav or Greek, to Bohemian or Hungarian, to Syrian or Japanese, to Mexican, Cuban or Spanish, to French or Austrian,

ducted under the auspices of the East German Conference. Four churches are sustained in Manhattan and one in the Bronx, the number of communicants not exceeding six hundred. No worthier men are to be found in our ministry than these German



REV. F. O. LOGREN, PASTOR OF BATTERY SWEDISH MISSION.

To some of these other Churches minister. To some Protestant America brings no Protestant teaching whatever.

An attempt to establish a French mission under Methodist auspices was once made and failed of permanent results. A few Welsh brethren are now gathering for service in one of the west side churches—Twenty-fourth Street—and though without a church or substantial organization, are recognized as a mission, in the Minutes, and last spring reported thirty-six members.

The work among the Germans is con-

pastors. The difficulties of their task are great. Recently the old Second Street Church—the mother church of German Methodism in this city—has been sold, because of the removal of its membership, and with the proceeds property of moderate cost has been purchased in Eighth Street, near Second Avenue, and a part of the equity will probably be used in establishing a new enterprise beyond the Harlem. Methodism should give greater care to her interests among the Germans of this the third German city of the world.

The Swedish contingent of the Scandinavian army has not been neglected. The history of the founding of the Swedish work under Pastor Hedstrom, and of its wonderful reflex influence upon the fatherland, forms one of the most thrilling and inspiring episodes in the Church's progress. The edifice on the corner of Lexington Avenue and Fifty-third Street, once owned and occupied by one of the congregations of the New York Conference, was in 1887 ceded to the New York City Missionary Society, and by it transferred to the Swedish congregation, by whom it is now occupied with a strong and effective organization.

With the exceptions above stated, all the Methodist work among foreigners in Manhattan and Bronx is carried on under the supervision of the Society in conjunction with the presiding elders of the two Conferences. The appropriations made by the General Missionary Committee for the Swedish, Italian, Chinese, and Hebrew Missions, amounting during the current year to over \$7,000, are the financial basis for our operations, but upon the Society's own treasury additional drafts are constantly made to maintain or enlarge this the most difficult service the Church is rendering to our New York population.

The purpose of this article is to bring to our constituency of givers, in connection with City Mission Day, a succinct statement of the efforts of our own Board in this special field.

I. THE SWEDISH MISSION ON THE WEST SIDE.

Under the Society's fostering care, and the guidance of wise and devoted pastors, the Battery Park Swedish Mission has developed unexpected strength, and has ceased to be chiefly a work among immigrants. Forced from its old home at the Battery—27 State Street, where for twelve years it had carried on an earnest, evangelistic ministry, by which hundreds had been converted—the congregation for a few months enjoyed the hospitality of the Forty-fourth Street Church, and since July 8 has been accommodated with the larger quarters needed, in the vestry of the Twenty-fourth Street Church.

The old rooms in State Street are dear to the memory of many of these devout people, but the needs of the west side, where many Swedes are found by pastor and deaconess, the fact that no

other Swedish church of any name exists on the west side, the maintenance of congregations even during the period of wandering, and the crowning proof of God's favor in frequent conversions, all inspire the hope that without neglecting the immigrant work at the Battery, where the pastor retains an office, a strong and ultimately self-supporting Swedish church on the west side may soon be one of the features of New York Methodism.

The social opportunities of our Swedish people are slight. They are busy workers. The interval between afternoon and evening services, where weekly greetings are exchanged over a cup of coffee, is always a delight. One of the attractive features of the public worship is the music of the "string band," which has drawn together the young people of musical tastes, and renders most effective and inspiring assistance in the services. Pastor F. O. Logren is the able and devoted leader of this earnest company.

II. AMONG THE ITALIANS.

In 1887 our first mission to the Italians was begun at the Five Points. It was later



REV. AND MRS. JOSEPH VITAL.

removed to Varick Street, and thence to Bleecker Street, where it remained until last year. At times it was fairly prosperous, and undoubtedly should be regarded as an important pioneer in a field which every man must see should be more strongly occupied than during these earlier years seemed possible.

Over a year ago the mission was retransferred to the Five Points, where in the noble new Mission House it is accommodated by the kindness of the Board of Managers of the Ladies' Home Missionary Society, and the superintendent, Dr. A. K. Sanford,

with rooms for its services. On August 1 of the present year Rev. Joseph Vital, well known and esteemed for successful work in New Orleans, was appointed to this mission, and is intelligently gathering together "the things that remain," and with them and new material which he is finding will, we are assured, secure for the mission a firmness of foundation and an adaptation to the existing conditions which it has in the past



MISS HARRIET FRANK.

seemed to lack. Associated with him in his work will be his excellent wife, who, though American born, is stirred with missionary zeal and devoted to the special services now open to her.

One of our well-known deaconesses, Miss Harriet Frank, has for several years been assigned to this Italian field, and is received in many of the homes of the strangers with hearty welcome. She has learned enough of the colloquial Italian to enable her to converse and indeed to read and interpret the Bible to the people. In visitation and children's and mothers' meetings her assistance is highly prized. We look for better results at the Downtown Italian Mission.

By far our strongest work is in the uptown field. In 1893-94 the Italian Mission, sustained by the Woman's Home Missionary Society in the region known as "Little Italy," was relinquished and the field was left to our Board. For six years we have earnestly promoted this work at the leased chapel in One Hundred and Twelfth Street near Second Avenue. Under the vigorous and tactful leadership of Rev. F. Tagliatela the work has established itself as a potent influence in the fast-growing Italian population in our city. Dr. William Burt has re-

peatedly stated that he regards it as the best Italian work in this country. It has maintained a steady growth—holding strongly to spiritual standards, and retaining a good congregation and membership in spite of the frequent removals of its people. A branch mission has been conducted for the Italians of Bronx at a store-chapel on Courtlandt Avenue. This is now located on Morris Avenue between One Hundred and Fiftieth and One Hundred and Fifty-first Streets.

At the two points frequent services are held—five or six preaching services each week, a Sunday school at each chapel, and prayer and class meetings. In the Sunday school work most efficient service is rendered by Miss Annie Pattison, who as a volunteer has long devoted herself to the Italian people, and is now a member of the mission staff. As a visiting missionary we have Miss Bianca Casanova—always a beloved and welcome guest in these cramped and sometimes squalid homes. She also is a valuable assistant in the kindergarten. Mrs. Tagliatela finds opportunity, even amid family cares, to aid her husband's work by friendly intercourse with the people and by playing the organ for the services.



MISS ANNIE M. PATTISON.

One of the most important factors is the kindergarten. Encouraged by the generous offer of support from one of the Board's officers, the kindergarten was opened five years ago, under the direction of Mrs. J. B. Brown, who has come to the work not only with the training of a kindergartner, but

the zeal of a missionary. Each year the encroachments of cleanliness, self-control, courtesy, and right spirit upon the lives of children and their parents have become more marked. The branch kindergarten



MISS BIANCA CASANOVA.

on Morris Avenue, under the superintendence of Mrs. Brown, is conducted by Miss Flora Lasher. In all probably eighty to one hundred children will this year be in these schools. No children are more interesting. They have gained in flesh and brightness by reason of the midday glass of milk with which they are supplied. From the kindergarten each year many are transferred into the public schools, taking with them impressions and instructions from which we believe they can never escape.

As a valuable part of our Italian work we count the fine semimonthly paper—*Revista Evangelica*—which has thus far been carried on very largely by private resources, but which has proved itself so able and strong under the editorial management of Mr. Tagliatela that it deserves the support of a wider constituency. We regret that we cannot include at this time in our portrait gallery of Italian workers those of Mr. and Mrs. Tagliatela.

Without a moment's hesitation we urge the generous attention of the Church to the present value and prospective fruitfulness of this Italian work in New York.

III. OUR HEBREW WORKERS.

Less conspicuous, but marked by no less consecration, is our work among the Hebrews on the lower east side. It is much to maintain a sympathetic, self-respecting Hebrew Christian home in the midst of the Ghetto. It is more to have the message of the Gospel incarnate in the Christian characters and the helpful ministry of those who sustain that home.

Our representatives in this special field are Dr. and Mrs. Harry Zeckhausen. They are peculiarly adapted by nature for this work, and have been providentially trained for it. Dr. Zeckhausen has been many years in this country and is an accredited physician, having graduated from the Medical Missionary Training School conducted by Dr. George D. Dowkontt, and has, of course, passed the necessary examinations for the State certificate some years ago. His familiarity with the various dialects and languages of northeastern Europe, and with the manners, customs, and ideals of the people who throng the lower east side of our city has opened to him the door to many a home and many a heart. He has been associated with our special work at 91 Rivington Street, and there and at his home he is recognized as the judicious, helpful, spiritual friend of the Hebrews. In the membership of that church are now a number of Hebrews who receive the holy communion at the hands of our English pastor, and are recognized not as mendicant members, but supporting members of the church.

Besides his work in the Sunday school and as a medical missionary, Dr. Zeckhausen conducts a class meeting for Hebrew Christians on one evening of each week, which is well attended and sustained. In his wife he has found a veritable helpmeet. With a deep religious life, broadened by contact with some of the strongest Christians of our city and strengthened by work and study at the Northfield School, Mrs. Zeckhausen has a constantly widening influence among the many seekers for light in the dense population where now she resides. We do not pretend in this special work to measure results by tables of addition. Influence is not always to be mathematically expressed, but our observation shows us that the hardest soil in the world is being prepared by faithful service for the Gospel seed which is daily being scattered by these consecrated lives.

IV. THE CHINESE PROBLEM.

Mr. C. Soule Bok, our Chinese missionary, first fruits of our work in New York and now its leader, needs no introduction. The Sunday school maintained in the Mission Rooms, at 150 Fifth Avenue, is conducted

with unusual intelligence, and though in the nature of the case progress is slow and conversions few, a steady and effective work is carried on. Within a few weeks past the



HARRY ZECKHAUSEN, M.D.

plan to establish headquarters in Chinatown itself has been realized in the rooms at 8 Mott Street, where educational, social, and, as the supreme end of both, spiritual work will be sustained Sundays and on the evenings of the week. In this we shall have the cooperation of Mrs. Bok, who as a trained physician will find a field for kindly service, and Miss Amanda Kirkpatrick, who as a deaconess is responding to the inner call which sent her to China as a missionary



MRS. ZECKHAUSEN.

and affords the master motive for her effective work here.

Here, as in the work among the Hebrews, the fruitfulness of the service ought not to be determined by mere figures. One by one the men who come under the influence of this mission have been

converted and have become regular communicants of one of the strongest churches of the city—Washington Square—where they are welcomed as members. Those who have for years made a careful



MR. C. SOULE BOK.

study of this work are convinced that the present is a period of great importance, because of the relation of the Province of Canton, from which practically all the Chinamen in America come, to the further development of modern civilization in the Celestial Empire. Occupying for the most part the official positions in the embassies to the United States and Europe, and being largely influential in the life of China, the Cantonese are sure to hold a most significant relation as the intermediary between Western ideas and Chinese life. Never has it been more important to create in the Chinese mind, as it comes in



MISS AMANDA KIRKPATRICK

contact with the Western civilization, the true ideals of personal, social, and individual righteousness, and there is no method more direct to this end than that of Christian teaching. With new enthusiasm, therefore, and convinced of the cordial support of the Church at large, we are devoting ourselves to the development of this work among the Chinese in New York city.

MAKING SUNDAY SCHOOL BENEVOLENCES MEAN SOMETHING.

HOW shall children be trained to a true, heartfelt spirit of giving?—that is the question. And for one moment we must answer in the negative—*not* by handing a penny or a nickel from father's pocket to the contribution envelope; in this there is no real giving. Most boys and girls have spending money, either as an allowance or in a more irregular way. To be trained to give a part of that, little or much, will be worth more by and by than now (even from the standpoint of dollars and cents), for the habit of giving will be established. If carefully planned for, children may earn money by doing various kinds of work. When some effort is made there is a greater good.

But emphasis needs to be placed on the "if," for there is danger here. Under the name of "earning" a spirit of gain is often cultivated, and a child grows unwilling to work without payment. In every well-ordered home much will be done for love's sake, and what a pleasure it is to find a child glad to do an errand for some one outside the home, with no thought of "a penny" in return! By the very offer of money we may destroy this generous, willing spirit. But when a girl perseveringly takes 24,000 dandelions from a lawn the laborer is worthy of her hire, and she is rightly paid so much per thousand; or, when a boy regularly delivers milk from the home cow to a neighboring family, surely he may share in the business profits accruing. And many another definite piece of work actually paid for will teach children the right value of money.

To give to a very little child a suggestion of money in his first delightful experiences of "helping mother" may prove a most immoral influence, even if it be in the interests of Sunday school giving. A young mother recently put this question, "Is my boy to learn of money first from Sunday school?" Perhaps for the child under six it has been a mistake to bring any thought of money into this place. Might he not with greater good follow the old-time method, and give of his "substance?" It may be something of his own; if not, at least that which is precious to him—far more so than a coin, of the real use of which he has no conception. Sometimes we may arrange for a "collection" of apples or

oranges to make glad the heart of some poor family, or a contribution of flowers; again, sticks of candy which have been saved, or pictures which may be put in scrapbooks. Numerous things will suggest themselves, according to the season and environment, and the occasional gift, when the need has been made clear to these little people, may be a truer offering than the habitual penny-bringing.

But before children, little or big, will give of their own (be it money or anything else) their sympathies must be touched. First of all, let us find a live and definite interest for the girls and boys, something near home, which needs helping, and which they can go and see for themselves. We believe in foreign missions—believe, too, that certain causes under that heading will appeal to children, at times, as much as anything else. But it will "pay," in the best sense of the word, to begin with what is on home ground—definite, real, and concrete to them. Much depends on the "object" chosen, if the hearts of children are to be touched to give their very own.

A home and farm for outcast street boys proved just the thing to appeal to boys of ten and twelve years who were realizing all the comforts of good homes and schools. The appeal was all the more effective because made by a man who knew just how to talk to boys about it. Whatever cause is chosen, have it presented, if possible, by one to whom it belongs, or have the children see it, or, next best, have a picture about it. Keep the picture, or—for the older ones—a written placard telling the cause, always in sight.

A group of little children became most interested in Baby Ruth, a child at a foundlings' home. As her picture was printed in the paper issued by the institution, each child had her likeness to take home, after it was cut out and mounted. Some of their pennies bought nightgowns for this baby, and their delight was unbounded when these were spread before them. Three children with their teacher carried these, and the balance of money "for milk," to the home. Another time pennies were saved for a kindergarten which some of the children could visit. Going a little farther from home in their interest, a school of colored girls were helped by sending a picture which the little

ones saw before it traveled to the Southland. Then a photograph of one little girl of this school was shown, and money sent to keep her in school, which is, of course, often a more necessary help to the missionary cause. These same children enjoyed their own Christmas more by bringing five cents each for a Christmas party, at which they entertained a company of children from the slums.

When we turn to foreign missions and collections for the different societies, so often given by Sunday schools, might not the cause be more definite in the minds of the children through the selection of some particular place, school, or person for them to help support? Interest would be quickened by knowledge of this individual unit when it would be impossible to give more than a general idea of the whole. Classes of older boys and girls may well send letters to these, giving to the school the answers which come,

or serve as committees appointed to report to the school. They might also have a voice as to which object should be helped out of two or three presented.

With a desire to train in regular giving, one school has adopted pledge-cards (to be signed by fathers and mothers, as well as children, that no hasty or unwise promises be made), and envelopes into which the amount for each Sunday is placed. This method leads to a more definite thought and action in the giving, and to an increase in the gifts, because absence does not interfere, the amount due being brought the Sunday after the absence.

No one plan will work well in all places, but those methods which show a recognition of child nature and of the necessity for co-operation, habitual effort, and variety of interest in relation to Sunday school "benevolences" are worth considering.—*Frederica Beard, in Sunday School Times.*

GIVING AS A DUTY.

SOME of the requirements of Scripture are treated as of secondary importance, because they are not prefaced with "Thou shalt" or "Thou shalt not;" while in fact they are no less positive and peremptory than those others which were written with God's finger on the tables of stone.

Such, for example, are the many precepts which appertain to benevolence, to almsgiving, to the paying of a just proportion of one's substance for the propagation of the Gospel and the support of the sanctuary. "Cast thy bread upon the waters" is none the less binding as a statute because it is furthered by the gracious promise, "and thou shalt find it after many days."

It is often said by those who wish to excuse themselves for parsimony that their first duty is to themselves and to the members of their own household. This has a *prima facie* look of truth; nevertheless, it is false. A man's first duty is to his God and to the Church. Otherwise selfishness is a holier passion than gratitude.

There is no saying that covers a greater multitude of shortcomings than that mean proverb, "Charity begins at home." Now, it is true that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

But how much better, pray, is he that provides for his own wants and his own household, yet never seeks, through prudence and self-denial, to share his income with God and his fellow-men? Did the woman of Zarephath do wrong to offer the prophet a portion of her meal and oil until she had first made sure that her child and herself would not suffer by it?

On the other hand, I believe it might be shown, by a process of moral computation, that benevolence is the very best provision against hunger and nakedness. No man ever yet grew poor by lending to the Lord. There is no better investment. It is a policy of insurance whose benefits accrue to one's children's children.

John Bunyan wrote:

"A man there was—and people called him mad—
The more he gave away the more he had."

Is it not always so, that the more we give away the more we have? How else shall we construe the word of promise, "Blessed is the liberal man; the Lord shall make his bed in sickness; his horn shall be exalted;" "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully;" "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running

over;" "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty?"

But, after all, the duty of giving is based upon no mere selfish consideration. We ought to give not that we may be, but because we have been, blessed; not for self's sake, but for love of Him who, for our sakes, became poor that we by his poverty might be made rich. The gift of God is eternal life through Jesus Christ. What shall we render unto the Lord for this unspeakable gift? Is any offering of gold or frankincense or myrrh too large to measure our gratitude? Is any ointment of spikenard too costly for the anointment of his feet, the feet that were shod with the sandals of salvation?

Sharing with others what the Lord has bestowed upon us is an acceptable form of thanksgiving. God's blessing is always a gratuity; but none the less does it call for its meed of praise; and praise has no expression in human life but love and benevolence.

It is wrong to regard our wealth, be it little or great, as ours in fee simple; it is ours only in trust. We are God's stewards; and for the proper use and investment of every farthing assigned to us we shall be called to a strict account. If we array ourselves in purple and fine linen, while the poor go naked and shivering; if we dwell in houses of cedar, while the ark of God is within curtains, we are guilty of appropriating to our personal use that which did not belong to us. "Ye have robbed me," said the Lord of hosts. And ye say, "Wherein have we robbed thee?" In tithes and offerings! For every penny of our wealth is stamped with the divine image and superscription: "The gold and the silver are his. Render therefore unto God the things that are God's."

It should be remembered, moreover, that duty, by assiduous practice, becomes the highest pleasure of life. Thus giving comes to be a joy.

"That man may last, but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank;
Creation's blot, creation's blank!"

The fact that miser and misery are words of cognate derivation is not without significance; for a closed hand is the outward mark of leanness of soul.

"Hands that hope but to receive,
Empty close. They only live
Richly who can richly give."

I had rather be an Italian harp-boy, living on the charity of those who love the harmony of sweet sounds, than to be a millionaire with a soul delighting only in the music of clinking coin. The happiest man that ever lived on earth was One who had not where to lay his head; and he revealed the secret of his peace in the words, "It is more blessed to give than to receive."

He was the great giver. He came from heaven to bring good gifts to men; sight to the blind, peace to the troubled soul, rest to the weary and heavy laden, light and life to all that were in darkness and the shadow of death, a cup of God's cool water for the parched lips of those that were thirsting after righteousness.

And, to the end that these good gifts might bear the name of self-denying love, He gave his tears for sorrow, his blood for sin! He gave his life a ransom for the lost. Loving to give, he freely gave us all. He that would be truly happy must, in this, be Christlike, "willing to communicate." It was one of the favorite sayings of Marcus Aurelius that "an unshared pleasure could not be enjoyed;" and Ausonius declared that "an ingrate was earth's ugliest product." Put those two maxims together and you have the reason why an illiberal man is miserable. His heart is a prison cell where a spirit, that was made to rejoice in love and liberty and light, is bound with the iron chains of selfishness and ingratitude. There are no windows outward, through which his captive soul may sympathetically behold the joys of his fellow-men; no windows upward, through which he may gratefully look to the God at whose right hand are pleasures forevermore.

But the generous man whose eyes are turned both outward and upward, who denies himself that he may help the needy and spend and be spent for his Master's sake, who forgets himself in his eagerness to hear the widow's thanks and God's "well done," this is the man whose life is blest with a peace that passeth knowledge.

"But for one end are riches worth your care:
To make humanity the minister
Of bounteous Providence, and teach the breast
The generous luxury the gods enjoy."

—D. J. Burrell, D.D., in *Christian Intelligence*.

Rev. Joel T. Janvier.

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

A FRIEND has just sent me the picture that appears on this page of the Rev. Joel T. Janvier, our senior native minister in India, who has recently passed on to his home in heaven.

In 1857, when we went out to join Dr. Butler, then located in Bareilly, we had a Mrs. Owen, wife of Dr. Owen of the Presbyterian Mission of Allahabad, as a fellow-passenger, who told us of Dr. Butler's visit, and that their mission had given Joel to be Dr. Butler's assistant in opening our work in Oudh and Rohilkund.

Joel was especially well fitted for this work, as he was educated, spoke English fluently, was quiet and gentle in his manners, and of good judgment. Mrs. Owen told us much about him while on our voyage, and we came to feel an interest in him only second to what we felt in Dr. Butler himself.

With what interest we looked forward to meeting him! Arriving in Calcutta, we learned of the dreadful mutiny, of Dr. Butler's escape to Naini Tal, and Joel and his wife, in that trying season of the year and in that perilous time, when all the bad elements in the country were let loose, had made the journey of nearly four hundred miles to Allahabad, on foot, begging their food, and almost naked. It was thought they must have perished, but great was the joy of their friends when, months after the outbreak, they appeared among them safe and sound.

Our joy too, was great when upon our arrival in Calcutta we learned that they were safe, and our desire to see them became intensified. After some months order was so far restored that we thought we might venture to make the attempt to join Dr. Butler in the northwest. He met us in Agra and then we went on together to Meerut, where we found Joel. After a few days of rest and preparation for a march of twenty days in the mountains we all went on together, and in due time arrived safe and sound at Naini Tal.

How happy we were to be settled and safe in what was to be our own field. We were all together, the sky was clearing up, and it would be impossible to describe the joy we felt as we made our plans for our

great work. I can never forget that season we spent in Naini Tal in 1858. How much we had to tell each other of God's great goodness to us.

Joel spent many hours with me, helping me in my efforts to acquire the language. We learned to love him with an affection that through all the intervening years has never waned.

Joel was a devoted servant of the Lord Jesus—a pattern of devotion and piety. He was gentle and sweet spirited and of sound judgment, and an able and eloquent preacher. A few years ago his sight failed and he became blind. He bore his affliction with patience, and seemed to become more beautiful than before. This picture of him is, I think, very good, and represents him very correctly as he has appeared in late years.

Just before leaving Bareilly, a few months ago, I visited him. We talked of the early years of our mission, and of the friends of those days. He spoke of his very dear old friend Dr. Butler, to whom he was devotedly attached, and whom he soon expected to meet in the home where friends never part.

I prayed with him and our tears flowed together, as we knew we should never meet again in this world, but, thank God, for the hope of meeting in heaven.

On the 7th of September last in Allahabad our

venerable Brother Joel T. Janvier, the oldest minister and member of our Church in India, passed away to be crowned in heaven.

"Servant of God, well done!"

The Whole Wide World for Jesus.

BY ALICE MAY DOUGLAS.

THE whole wide world for Jesus:

This is the children's song,
Soon shall the nations of the earth
Unto the Lord belong.

The whole wide world for Jesus:

For this the children pray
And do their little to bring in
That happy longed-for day.

The whole wide world for Jesus:

O lift this sweet, sweet strain
Toward heaven until the angels
Echo the glad refrain.



THE MISSIONARY PULPIT.

True Missionary Work.

"The signs of an apostle."—2 Cor. 12. 12.

IT was God who set Paul to work. And Paul knew it. He knew, too, exactly the work that God had set him to do. There was no weakness due to uncertainty. There was no wavering of purpose. "It was the good pleasure of God," he said, "who separated me, even from my mother's womb, and called me through his grace to reveal his Son in me that I might preach him among the heathen. Immediately I conferred not with the flesh and blood, but I went." We read of John the Baptist, "There came a man, sent from God; his name, John." That was the way Paul came. The God-sent men who obey never fall.

Paul learned from Barnabas the secret of trusting men and of laying responsibility upon them. He was constantly training men and setting them to work. He counted upon the willingness of an evangelized man to evangelize, and set him at it. He kept his hand on his work and his work on his heart, and constantly looked up his men and held them true. He worked with a zeal that assumed the world might end before sunset, and a wisdom that assumed it might last ten thousand years. He relied on the power of God that was in the Gospel. He did not dilute it and make soft apologies for it. He preached it. He went boldly at the great cities, and the work that he did was so effective and enduring that later the heathen were called "pagans," or country people. The cities were full of Christians. We are almost afraid of the slums now. Paul carried the Gospel straight to the gladiators. He was an incessant personal worker. Daily and from house to house he ceased not to teach and to preach Jesus.

And further, Paul had a living message that burned in his soul and blazed into speech. He had caught a vision of that love of God that is "broader than the measure of man's mind." He knew from his own heart the universality and the deadliness of sin. At times he nearly sank under the hideous burden of it. But Christ had lifted it from him and set him free. In him all men could be free. God was in him, reconciling all men to himself. And men must come to him. For Christ owned them. All things were his. And out of him and his lordship only darkness and death reigned. In him was life, and over all life he must be king. Do you wonder at the success of the man in whose bones these truths burned like a beacon while their light and truth thrilled through him?

And he was so intense, so eager, so unceasingly busy night and day bearing witness with tears, perpetually moving, unswayed by opposition and suffering, caring nothing for the judgment of men, fearing only the judgment of him whom he served, impatient of trifling contentions and all pettiness, glorying in infirmities, and ready to be offered whenever the time of his departure should come. He was a lover of heroic things, and was sure that no king

or emperor had greater glory than his, though he made tents with hardened hands and followed the Nazarene. Like him he was gentle "as a nurse," as he said, humble, tender, loving, and lovable, with sympathies as wide as the world and as broad as the woes of men. How could such a man fail?

He had seen Christ. That was the great secret. He knew the Son of God. This was the way he told the story. "And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes." They open eyes whose eyes are open. Paul saw and testified, and men received. He who sees Christ can show Christ. Come and see. Go and tell. These are the two terms of successful service.—*Robert E. Spear, in Christian Endeavor World.*

Bible Reading on Missions.

My possession and income are not mine, but God's. Luke 16. 12.

If so:—Am I responsible for the right use of them? Deut. 8. 11-14, 17, 18.

Am I in sentiment or in fact God's steward? Luke 12. 42, 48.

Am I a faithful steward? 1 Cor. 4. 2.

Am I administering what he has entrusted to me in a way that pleases him?

This is:—Have I a definite habit of proportionate giving? 1 Cor. 16. 2.

Am I making any sacrifice for my Master? Mark 12. 41-44.

Am I praying and planning to see how much I can give to the work that is so dear to his heart? Luke 6. 38.

Or:—Am I spending more on myself than on the Lord's work? John 21. 15.

Am I to spend unnecessarily upon myself this year money that might be the means of giving Christ to some soul? Matt. 25. 45.

Am I purposing to lay up for myself this year that which may support a missionary or native worker? Matt. 6. 19.

What would he wish me to do?

Will I do it?

When?—*Christian World.*

HAST thou been blest with bounteous store,
With home and friends—all these and more?
Then surely thou wilt grateful be,
And give as He hath prospered thee.
Or has thy sheaf been gleaned in pain,
And scant thy store of garnered grain?
Then well thou knowest He walked thy way,
And crowned thy toil with love to-day.
If with his love thrice blest thou'lt be,
Then give as He hath prospered thee.

INCIDENT AND NARRATIVE.

The Story of Lau Mahok.

BY PASTOR TAN SUI CHIONG, AMOY.

MAHOK was born and brought up in Phang-be, China. He was of a straightforward disposition and benevolent. From a youth he was a fisherman and was diligent in business. He had some property, but unfortunately he met with an unexpected trouble. His fishing boat was wrecked, so he left his native place and went to Soapi, where he was employed as a captain.

But God calls men in unexpected ways. When he was thirty-three years of age he, along with his sister and his son, went to chapel and heard the Gospel. At that time I was teacher in the school. I saw him come in and stand listening in an interesting way; then he sat down with dignity and listened to the truth in a praiseworthy manner.

When the service was over the preacher and I asked about his history. He mournfully said: "I am a sinful man. If I had known the Lord earlier, why should I have come to my present misery? In my youth I was led astray by false religion, so that my business and my property were destroyed; and, worse than all, I could not care for my father in his old age, neither could I care for mother, wife, and children. All this trouble was through idolatry."

When he had finished his tears fell like rain. The preacher and I, having heard about his troubles, could hardly restrain from weeping. We then tried to comfort him, saying, "If you will now repent, it is not too late." Afterward every Sunday he brought his mother, wife, and child to our services, and resolved to have done with heathenism.

From that time I planned to help as to his trade. After he had worshiped with us a year the church regarded him as a godly man, and soon he was baptized by Mr. Sadler. Before long Satan tried him. His fellow-villagers gave him trouble and his family persecuted him. Before long the members of the church at Bang were many of them misled by Roman Catholics, but Mahok remained firm, and was one of the pillars of his church, and worked and prayed with his minister to bring back members who had been deceived. His efforts were not in vain, and the church rallied.

In 1891 he was appointed to the office of deacon. Day and night he toiled in his office, not seeking gain or fame, and not avoiding trouble. When the Christians were ill he cared for them; when they were poor he helped them, in persecution he comforted them. Those that were weak in faith he strengthened. When any went astray he brought them back. He sympathized in the joys and sorrows of all, and in his work and goodness he was like a Stephen.

When he was living at Lam-bang all his living depended upon his trade; but he did not grieve over his lack of money—he rejoiced in the Gospel, and would travel a long way to get to church by Sunday. Even when he could have earned a good deal of money by Sunday labor he feared to set a bad example. I secretly rejoiced over his zeal, thinking that for the

church to have this kind of deacon would lead to success.

Alas! his eldest daughter caught the epidemic last year. He went to see her. Three days after the daughter died. I saw how distressed he was, and advised him to go home. Afterward he himself caught the disease. Medicine was of no use, he became worse. I went to see him, and tried to comfort him, saying: "You have now nothing left in this world; prepare your heart to see the Lord, and don't be anxious about anything."

He replied: "My former sins have been pardoned, but I regret that I have no relatives to care for my wife and children." When I heard this I paused. He further said: "Teacher, you and I are friends; do what you can to care for my wife and children." After this I shed tears and comforted him, saying, "The seed of the righteous shall not be forsaken. Be at peace."

At that time his eldest son was not present, but the wife and younger son were at hand. The dying father said to them: "I am leaving you; you must be zealous in the service of the Lord, and careful in managing the family. Do not have an expensive funeral for me. I am now going to wear robes of light and dwell in glory. Be not over sad." Having said this he departed in peace.—*Chronicle of London Missionary Society.*

The Story of a Young Mohammedan Girl.

TOLD BY HERSELF.

I WAS born a Mussulmani girl in India. Before I was weaned, before I can even remember, I was married. My husband's age was about twelve or thirteen at that time. He used to go and gather mangoes, and I used to run after him to do the same. Folks used to say: "Who are you running along with?" at which he, being ashamed (it is thought to be contrary to good breeding for a husband and wife to take any notice of each other in the presence of others), used to drive me away, saying: "Be off with you!" My mother-in-law had had fourteen children; all had died but two. But I was an orphan; my parents died when I was very small. I can just remember my mother taking me to my husband's house and putting me in charge of my mother-in-law, crying terribly the while. I was then six or seven years old. I have three brothers and one little sister of ten, who was married when seven years old; but she is not very happy. I, however, was very happy with my mother-in-law; she treated me most kindly—like a true mother.

But though my husband Ali understood we were married, I did not. I used to play with him, and the people of the house used to call him my "dada"—that is, my "big brother." Ali, as he grew up, began to work in an indigo factory. I never went to school, but used to read at home, my husband and my father-in-law teaching me to read a little Bengali and Arabic, so that I should be able to read the Koran (our sacred book). Besides this, I

learned a little arithmetic, and also to write, though not well. After a while Ali went to a town at a distance, called M— and there he heard something of Christianity from the native Christians there, and from the sahib who was in charge of the indigo factory; and by degrees he left off all Mussulman ways.

The sahib gave him a Bible, which he brought back to us when he returned home for a holiday. My mother-in-law had heard, meanwhile, that he was a Christian, and thought he would never return home, and that she would have to keep me, while he married some rich English person; then she burst out crying. I was then only ten or twelve, and understood nothing of all this. But when my husband returned home he began to read the Bible to me. To this I paid attention, and also used to read the catechism myself.

My mother-in-law made no objection; however, the village folk did. They said, concerning my husband: "He never joins in Mohammedan prayers now, nor in any other of our ceremonies; he is a Christian, and he will make his wife one too. We must get that Bible away from him." They made a plot to do this.

One day a man came to me and said: "Give me the Bible; some Christians have come for a discussion, and we want it." But I did not consent; no, neither then nor when another came on the very same errand. At length they made up a story that my husband had said that they were to have the Bible given them: and I believed this, and so let it go. When my husband found the Bible was gone he was very angry, and in the presence of all he said: "I will never stay among the people of this Mohammedan religion! I will become a Christian!" Six months later, however, I managed to recover the Bible.

My husband used to return home from the indigo factory to spend four months at home during the year. The other months—that is, during the indigo season—he was away with his father at M—. Two servants stayed with us to help look after the farm; my stepmother and I never went out-of-doors. Some years passed in this way; then the people of our village began to persecute my husband.

We have had two children. The first, a boy, was born when I was about fourteen years of age; the other, a baby girl, came to us some years later. People threatened us so severely that my husband at length said, "We can't stay here;" for he had heard they were taking counsel to separate us by force, and shut me up. He began then to ask me, two or three times, "Do you love me?" I replied, "Yes." "Will you leave everything for me?" "If I do, everything will be ruined."

But then he spoke of Jesus, and what he had left for us, and we agreed together to run away secretly, taking only the clothes which we stood up in, before the others should have time to carry out their purpose. So we ran away in the dead of night, leaving my ornaments and other things. I took my baby boy in my arms, and we walked a long way. I was not used to walking, so felt very tired.

We made our way to some Christians in a neighboring town, and the missionary sent us away to another village to stay and be taught by a preacher and his wife who lived there. I therefore learned more about the Scriptures.

When my brothers found out my whereabouts they threatened me, and said they would kill me if I stayed with my husband. But I replied: "You have no power. I am not under your authority." They tried to frighten me by saying that they would take away my boy, and I should never have him again. But God kept us safe from all harm, and now my friends are inclined to welcome us when we go to see them; they have even asked us, when they saw our poverty, to return home and live among them, promising that they will not interfere with our religion. But we cannot do this. Still I believe God will bring them to see that Christ is the Saviour.

Mrs. W. R. James adds the following paragraph to the above story:

The little boy referred to above as the first child of the young couple is an interesting child, and seems really a devout, though thoroughly childlike, Christian. A short time since he asked a missionary to let him go with him to the market to preach, and after the preachers had finished, the child (he is about eight) begged earnestly to be allowed to say a few words. At first the missionary thought he would not be able, but finally he told him he might try, and the little fellow spoke most naturally and sweetly, telling the hearers that Jesus is the only Saviour.—*Juvenile Missionary Herald.*

His First Convert.

AN eminent minister and teacher has thus told the story of his first convert. He was a mere lad himself when he gave his heart to Christ. Then he looked about for some one, in the little community where he lived, whom he might win for the Gospel. It was a discouraging search. Everybody seemed to be beyond the reach of such a young evangelist.

At length he bethought himself of a poor, half-witted boy, whom everybody seemed to pass by. Day after day he sat down to talk to this feeble intellect, and at length the light seemed to dawn. Feeble as he was, his poor wit did not prevent him from becoming a useful Christian.

Ever afterward when he would meet his young instructor on the street, or elsewhere, he greeted him with the same words: "Thanky, Johnny; thanky, Johnny." In after years the minister was accustomed to say, "When I get to heaven the first greeting I expect to hear will be the unforgotten gratitude of my first convert—'Thanky, Johnny.'"—*Forward.*

If one fair day in all thy life
Seem strangely calm and free from strife,
One glad, sweet day, from sorrow free,
If God with peace hath prospered thee,
Then give thy gold in grateful praise,
That all may know His wondrous ways.

SKETCHES OF DECEASED METHODIST EPISCOPAL MISSIONARIES.

Rev. Leroy Monroe Vernon, D.D.

LEROY M. VERNON was born April 23, 1838, near Crawfordsville, Ind. His early life was spent on a farm in a Christian home of the old Methodist type. His early education was achieved under difficulties that were bravely met and overcome, and he graduated from Iowa Wesleyan University in 1860, the chosen valedictorian of his class.

In February, 1856, he was converted under the preaching of Dr. Lucien W. Berry, and joined the Methodist Episcopal Church. In September, 1860, he entered the Iowa Conference and in November following married Miss Fannie B. Elliott, daughter of Dr. Charles Elliott, president of his *alma mater*.

The work in Missouri needed a man of his ability, bravery, and leadership, and in the spring of 1862 he was transferred to the Missouri Conference and stationed at Simpson Chapel, afterward Trinity Church, St. Louis. In March, 1864, he was appointed pastor of the church in Springfield, Mo., and presiding elder of the Springfield District, which in three years he increased from one appointment to eighteen, with a membership of over twenty-three hundred.

In 1866 he was chosen president of St. Charles College, Missouri, and for two years gave the college the benefit of his active supervision. He was a delegate

to the General Conference which met in Chicago in May, 1868, at which he was appointed a member of the Book Committee for the four succeeding years. After attending the Conference he spent several months traveling in Europe, returning at the close of the year to become pastor of the church in Sedalia, Mo., and here in March, 1869, his wife died.

In 1869 the State University of Missouri awarded him the degree of Doctor of Divinity. The previous year he had declined the professorship of Latin language and literature in this university, as he had previously declined the election to the professorship of Greek in McKendree College, Ill.

In September, 1870, the Board of Managers of the Missionary Society of the Methodist Episcopal Church adopted a resolution approving the establishment of a mission in Italy. No man seemed so well qualified to become founder of the mission as Dr. Vernon, and at the St. Louis Conference, held in St. Louis, Mo., in March, 1871, Bishop Ames appointed "Rev. Leroy M. Vernon, D.D., missionary and superintendent of the mission work of the Methodist Episcopal Church in Italy."

June 13, 1871, Dr. Vernon married Miss Emily F. Barker, daughter of Mr. Stephen Barker, of the firm of H. B. Claffin & Co., of New York city, and June 28, 1871, he sailed with his wife for Italy.

Dr. Vernon labored in Italy for seventeen years. Genoa was the headquarters of the mission until 1872, when they were transferred to Bologna, and in October, 1874, transferred to Rome. Dr. Vernon studied the language so successfully that he could speak and write it like a native. He studied the people and understood and sympathized with their needs and aspirations. The mission made steady progress, and on March 19, 1881, it was organized into an Annual Conference. Bishop Harris, writing of the mission in 1884, said, "The history of the Church offers nowhere a more successful achievement."

Dr. Vernon was a member of the Ecumenical Methodist Conference held in London in 1881, and delivered an address on "The Press in Missions."

He also represented the Italy Conference in the General Conferences of 1884 and 1888, and in August, 1888, retired from the Italy Mission and returned to the United States.

The History of Methodist Episcopal Missions, by J. M. Reid, D.D., revised and extended by J. T. Gracey, D.D., pays the following tribute to the retiring founder and leader: "Dr. Vernon had reason to be grateful for what had been brought to pass under his leadership. The work was well initiated in all the primary cities of the country, in several of secondary grade, and in smaller towns and villages, thus including many varieties of place,

people, and usages. Considering the length of time, seventeen years from the initiation of the movement, and the amount of money expended upon it, the showing seemed highly encouraging, and compared favorably with any other Protestant advance in Italy. The Italian ministers presented a pleasing variety of gifts and attainments, numbering among the group of twenty-nine examples of mental vigor, high culture, and exemplary devotion. The members had in numerous instances embraced the Gospel at great cost of temporal advantage, had endured grievous persecution and loss of friendship, yet had humbly borne the boldest testimony and exhibited great consistency in their Christian life and external conduct. The statistics reported were: Members, 992; probationers, 177; local preachers, 7; churches 6, valued at \$48,000; parsonages 6, valued at \$13,000; Sunday schools 18, with 457 scholars."

Dr. Vernon, on his return to the United States in 1888, became pastor of the First Methodist Episcopal Church of Syracuse, N. Y., and "that pastorate of nearly five years was eminently fortunate and successful, all the interests of the Church rising and strengthening from first to last, his relations with the people being invariably of the most amicable and cordial nature."

On January 17, 1893, the trustees of Syracuse



University elected Dr. Vernon dean of the College of Fine Arts, and this position he held until his death, August 10, 1896. The *University Herald* said of him: "Dean Vernon brought to his work an equipment which could not be excelled, and he never lost sight of those high ideals which have contributed so much to the present standard of excellence enjoyed in this branch of the university. His superiority as an administrator has been demonstrated conclusively by the class of students he attracted to the college, by the cultured, scholarly faculty he gathered about him, and by the harmonious relations existing between the various departments under his care. It was his idea also to establish intimate relations between the city and the college, and as a result of his labors the Art Literature Club was founded. This brought into active association with the college some of the most cultured people of the city, and has contributed in no slight degree to its prosperity during his term. His personal interest in the students was one of his strongest characteristics. He knew each one by name; more than this, he knew something of their home surroundings, knew their joys and sorrows to a considerable extent, and his smile of cheer, his word of counsel or comfort, can never be forgotten by the young men and women who were privileged to be students under him."

Soon after the college closed in the summer of 1896 Dr. Vernon went to St. Louis to deliver a course of lectures. While returning, an accident on board the steamboat gave him a severe nervous shock, and this, together with the warm weather and excessive mental labor, made it impossible for him to recover from an attack of typhoid fever, and after two weeks of illness he died at Syracuse, N.Y., at noon, on Monday, August 10, 1896. The funeral was held on the following Thursday, and was largely attended. Rev. J. E. C. Sawyer, D.D., preached the funeral sermon, from which the following extract is made:

"He was a grand minister of Christ. In the first place, on account of his entire consecration to Christ, and, again, on account of the voluminous wealth of his human nature. He saw truth for himself, and the forms in which he stated it were perfectly vital. He was a laborious pastor among his people, hunting out the lowly and poor, the suffering and bereaved, marvelous in his laborious sympathy, finding his joy in lavishing himself upon the helping of others. As a missionary he was especially qualified by two sublime endowments. One, a breadth of view, like that from a mountain peak. He stood above ordinary men intellectually as he stood above them bodily. Consequently he saw the map of the conditions about him quite differently from the outline that was visible to men of shorter intellectual stature. His second great endowment as a missionary was his joyous, militant, and invincible faith. He believed in the triumph of the kingdom of Christ, and so he had great patience, and he had radiant joy when some men might have been tempted to discouragement. It is easy to think of our dear friend as being in heaven. His noble purity is at home in the white light of the divine presence, the tenderness

of his loving heart is congenial with the radiant company of those who forever unselfishly serve. Heaven was in him here. He diffused heaven wherever he was. There was not a person who knew him whose life was not brightened by him."

The Faith Element in Missions.

IS Christ the chief treasurer who supplies the missionary funds? Practically there is a very wide difference of opinion on this point. "And Prudence sat over against the treasury, watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the Gospel, indeed, but in administering the missionary exchequer, sound business principles, if you please."

But here we are conducting the King's business, and in its transactions are no overdrafts of faith ever allowable? The paradox *verum est quia impossibile*, which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, "It is practicable because it is impossible;" for under the dispensation of the Spirit our ability is no longer the measure of our responsibility.

Since the Holy Ghost has been given it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do better than he can.

Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could?"

And so, with the power of Christ as our resource, and his riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength nor the funds to accomplish. Our Lord does not say, "Be it unto you according to your funds," but, "Be it unto you according to your faith." If he sees that we trust him for large missionary undertakings, he will trust us with large missionary remittances.

If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed; for that is not believing, but bargaining. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11. 40.) Shall we reverse this order, and believe only as we have seen the glory? If so, he will give us little credit for our faith.—*A. J. Gordon, in Missionary Record.*

CHRIST also waits, but men are slow and late.
Have we done what we could? Have I? Have you?
A cloud of witnesses encompass us,
We love to think of all they see and know.
But what of those in peril, who sadly wait below?
O, let this thrilling vision daily move us
To earnest prayer and deeds before unknown;
That souls redeemed from many lands may join us,
When Christ with joyful heart brings home his own.

MISSIONARY CONCERT.

Program.

OPENING SERVICE. Ten minutes of prayer and praise.

RESPONSIVE SERVICE. Leader and seven others.

Leader. There is an Old Testament standard of giving. What command was given 1,500 years before Christ about tithes?

Answer. In Lev. 27. 30, 32, we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Leader. Did the Jews keep the command about tithes?

Answer. In 2 Chron. 31. 5 we are taught: "As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."

Leader. What did the prophet Malachi say of the Jews three hundred years before Christ?

Answer. In Mal. 3. 8 it is written: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Leader. There is a New Testament standard of giving. What does Paul say in 1 Cor. 16. 2 of laying aside offerings?

Answer. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Leader. What does Paul say in 2 Cor. 9. 7 should be the spirit of our giving?

Answer. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

Leader. What example of giving did Jesus in Mark 12. 41-44 commend?

Answer. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Leader. Did Jesus say there was any blessing in giving?

Answer. In Acts 20. 35, we read, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

SHORT ADDRESSES. Three five-minute talks.

1. On Tithing. Is it scriptural? Is it profitable?
2. On Doing. What has been done by our Society for Missions? What is being done by our Society for Missions?

3. On Present Giving. The need for the giving. The motive for the giving. The amount we should give.

COLLECTION.

The Blessedness of Giving.

THAT saying of our Lord, recorded by the apostle Paul—"It is more blessed to give than to receive"—does not apply alone to the giving of money. Peter had neither silver nor gold, but he gave to the lame man something which money could not buy. Any man worthy of the name desires to be of some use in the world; he wants to do something for God's glory and humanity's good.

Now, there is no place in which one can render service so easily, so well, and so fruitfully as in connection with the Church of Christ. The Church abides while instrumentalities of good outside of it have a more or less brief currency. If their roots strike down into the soil of Christianity which is made fertile by the streams which flow from Mount Zion, they are virtually a part of the Church, and partake of its abiding character.

So let it be repeated that he who is ready to test the truth of our Lord's utterance will find that he can do the best and most effective work in the Church rather than outside of it.

Further, the work that the Church does is at the foundation of things. It aims at regeneration rather than reformation. He who would have the blessedness of giving service may have the comfort of feeling that through the Church he is exerting influences that will go on from generation to generation.

Still further, it is work so varied that one can find therein opportunity for the exercise of any talent of which he may be possessed.

We are coming to understand this variety better than ever before. We are learning how many lines of service open out before the Christian worker. It is no narrow field which the Church presents to him who would give personal endeavor to be of use among his fellow-men and who would find that giving is more blessed than receiving.—*New York Observer.*

How Much Shall We Give?

MRS. BASCOM lived with her son and his family, but had a room all to herself, furnished with her own old-fashioned furniture, and arranged altogether to suit her. Best of all was the great open fireplace, where of a cool day in spring or autumn she could have a crackling, blazing wood fire. Then it was that people loved to come and see her.

But she never lacked visitors, young or old. Especially on Saturday afternoons the little ones flocked to her pleasant room. They must ask grandmother—for everyone called her by this affectionate title—about the Sunday school lesson, the temperance class, or the Mission Band. She was particularly interested in missions.

This afternoon two girls had called to talk about the Mission Band, which was to have its quarterly meeting the next day, and to repeat their pieces. Grandmother was sitting before the blazing fire with her knitting in her hand, and kitty perched on her knee, looking as comfortable as you please.

Rosie Day marched in, threw off her wraps, and seated herself by the fire.

"I hope it will be pleasant to-morrow," she said; "we have such nice songs and pieces. I want the folks to come."

"Please hear my piece," said Laura Lee, eagerly, who was already standing in the attitude for recitation. "I think it just suits me and I want to say it well. It's called 'One Earnest Little Prayer.' You see, grandmother, I don't have the money some of the girls have, and it makes me feel bad sometimes; so I have to give the prayer."

Grandmother smiled. "No money counts without the prayers, child."

"But if you have no money at all, will no one pray for you?"

"To be sure, dearie; a great deal."

"Haven't you any money at all for to-morrow?" asked Rosie, looking up in surprise.

"Yes, of course, a little—sixpence—but that isn't much."

"That's all I have," said Rosie; "that's my tithe."

"Tithe? What's that?"

"A tenth: I give a tenth of every bit of money I get. I have had five shillings since our last meeting, and I give a tithe of it, that's sixpence, you see. Isn't that the way you give?"

"No, indeed," said Laura, "I give every halfpenny I get. I earned my sixpence by knitting. I couldn't do any more, I have so much to do for mamma. But, dear me, what would a tenth of that be? I give the whole, every mite of it. That isn't wrong is it, grandmother?"

"No, O no, my child."

"But the tithe is the Bible rule, isn't it?" asked Rosie.

"It is a rule spoken of in the Bible; not the only rule."

"Jacob made it at Bethel, mother says, when he saw the ladder, and God spoke to him."

"It is mentioned before Jacob's time, and he had probably heard of it, and then adopted it as his rule. He said if God would be good to him and prosper him, he would give back a tenth to God. It was Jacob's rule, I think, not God's."

"The Jews always kept it, didn't they? Didn't God make it one of their laws?"

"Yes, God made the rule for them, for probably he saw that the people were selfish and avaricious, and if they were not required to give a certain sum, they wouldn't give anything to the worship and service of God. And when they gave their tithes he blessed them, and if they withheld them, he withheld his blessing. But I am sure God loved the free gifts of the people better. The tithe was an accepted measure until they wanted to give more. The willing-hearted people wouldn't have been satisfied

with a tithe when they were building their tabernacle. And David and his people didn't stop for tithes when they gave their gold and silver for the great temple. And when Mary brought her alabaster box of precious ointment to anoint the Lord she didn't measure out the tenth, but poured the whole upon his feet. I don't think the widow's mites would have been very much if she had tried to give a tithe of it. She gave the whole, though it was all her living. Her heart was so full of love she couldn't help it. We are told in the New Testament to give according to our ability; we are to lay by each week as God has prospered us—that is, we are not to stint ourselves by set rules. The offering is accepted according to that a man hath, and not according to that he hath not, and God loveth a cheerful giver."

"Well, don't you think the tithe is a good rule, grandmother?"

"For some people, perhaps. It was a good one for the Jews doubtless; but I don't like it myself for Christians. Some people give half of all they earn. Some say, 'All I can get over a certain sum I'll give to the Lord; I only want enough to live comfortably and educate my children, and the rest shall all go into the Lord's treasury.' God loves such cheerful, whole-hearted givers! I heard a story about a poor Chinese woman a few days ago that touched my heart. She came to tell the missionary mother her story with her long double bag hung over her shoulders. It was like an old-fashioned purse, only about a yard and a half long. In one end were her Christian books, and in the other her shavings of slippery-elm which she sold for hair dressing. The poor people put them in water, and then besmear the hair with the liquid to make it lie flat and keep in place. This woman was old and very poor, dependent on what she sold for her daily bread, but seemed very anxious to work for the Saviour. She found access to many homes by going about selling her shavings, and then she 'preached the doctrine,' as she called it, to everyone who would listen. At first she gave one day in the week to preaching, doing little or nothing at her selling, and she found God gave her enough to eat, and so she determined to trust him for food for two days a week and preach more. She couldn't at the best make more than five cash a day, and it takes eleven cash to make one of our pennies. So you see she didn't stop to count the tithes, but just gave every bit she could to Jesus."

"How nice!" said Laura. "I love to hear about such. I want to be one of that kind myself; don't you, Rosie?"

"Yes, I like that better than just giving a tenth. I mean to take my five shillings to the Band to-morrow."—*H. E. B., in Sabbath School Visitor.*

PERCHANCE in heaven, one day to me
Some blessed soul will come and say,
"All hail, beloved! But for thee
My soul to death had been a prey."
Ah, then, what sweetness in the thought,
One soul to glory to have brought.

Pledge for Systematic Beneficence.

THE Congregational Church in Akron, O., has adopted a plan of systematic beneficence by which each member pledges himself to give something each week for all the purposes for which collections are made. One who promised to give 17 cents each week signed the pledge and filled the blanks as follows:

I PROMISE.

Trusting in the Lord Jesus Christ for strength, I promise, unless hindered by some reason I can conscientiously give to my Lord and Master, to give to his service each week 17 cents, divided as follows:

CHURCH	10 c.
SOCIETY.....	1 c.
UNION WORK.....	$\frac{1}{4}$ c.
SUNDAY SCHOOL.....	2 c.
TEMPERANCE.....	$\frac{1}{2}$ c.
MISSIONARY, FOREIGN AND HOME.....	2 c.
BOOKS AND LITERATURE	1 c.
FLOWERS.....	$\frac{1}{4}$ c.

Total I will pay weekly.....17 c.

An Object Lesson.

[A missionary recitation for three little girls, and one taller girl who stands before them as their teacher, and holds a hoop and hoopstick.]

Teacher—Now, children, give attention

To what I have to say,
About a hoop and hoopstick
(holds them up)

Our lesson is, to-day.

Children—An object lesson, teacher!

To that we don't object!

Teacher (flourishing hoopstick)—

A very striking lesson
You may from this expect.
You each a hoop can trundle,
And all enjoy the fun.

(To 1st Girl) Just show me how you do it.

1st Girl—I hit the hoop and run.

(Trundles hoop across platform.)

Teacher—Now, tell me what is needful

To strike and make it go?

1st Girl—Unless I used the hoopstick

Its progress would be slow.

Teacher—Without the little hoopstick

The hoop would hardly move;

That little things are needed

And useful thus you prove.

Now, children, think and answer!

Can you a time recall

When any hoop was useless,

And would not roll at all?

2d Girl (holds up her hand)—

When I and all my sisters

With whooping-cough were ill,

Our hoops we could not trundle,

So left them standing still!

Teacher (shakes head)—

I did not want that answer,

Another girl must try.

3d Girl (holds up hand)—

My hoop one day was idle,

And, teacher, this was why—

Because I lost my hoopstick;

But soon as that was found

I took my hoop, and hit it,

And sent it rolling round.

Without a stick to strike it

The hoop would "go on strike!"

But with a stick I drive it

As quickly as I like.

Teacher—Now, do you see the moral?

There is a work for all;

And all things may be useful,

However plain and small.

Now, hear the application,

There's work for you to do;

Though you are young and feeble,

The Lord has need of you!

He yearns to save the heathen,

Each soul to him is dear;

He wants that all the nations

Shall of salvation hear.

He's able in his service

The youngest child to use,

And even you can serve him,

And send the joyful news.

The stick alone is useless,

It has no strength or skill;

'Tis only when you hold it

It can its work fulfill.

If severed from your Master,

Your life will useless be.

O, give yourselves to Jesus,

To serve him willingly!

His hand will hold and help you

Your duty to fulfill,

He'll make you strong and able

To labor at his will.

O, may in all his children

A willing heart be found!

Children—And may we do our utmost

To send the Gospel round!

—Frances Stratton, in *Children's World*.

Ohina.

THE eyes of many nations turn on thee,
Dark land of sleep! gauge-point of coursing Time!
For thou art dormant while toward their prime
The younger peoples, better nursed and free,
With swift steps move. They shape thy destiny,
Assail thy borders, bid thee wake and climb;
Or ring thy knell with loud, world-echo'd chime—
Either to be renew'd or cease to be.

But in the womb of chance what mischance lies,
For thou art cruel in thy strength of sleep,
Inert as death; yet in this seeming death
Mayhap are hidden menace and surprise,
To those who venture on an unknown deep
And call up storms with one united breath.

—The Academy.

Generous Giving for Missions.

IT was missionary Sunday, and Aunt Hitty was getting ready for meeting. She had wheeled the deacon's chair to the front window, put the Bible and the Church paper on the stand by his side, and shut the cat into the back shed lest she should choose to make a cushion of the deacon's swollen feet. It seemed heartless to leave the helpless man alone, but since he could not hear the sermon himself, the next best thing would be to have Aunt Hitty's version of it—what was said, how it seemed to move the brethren, and how the collection turned out; for when it came to an out and out collection the sisters were not of much account—the thing was to move the brethren.

"My sakes!" said Aunt Hitty, turning back from the door, "I came near forgetting the missionary money."

She took the big black wallet from the top drawer of the bureau and brought it dutifully to the deacon, who opened it with his clumsy fingers and extracted a neatly folded bill.

"I been keepin' that bill ever since I sold the russet apples. Seems better to have clean money for the c'lections."

"I s'pose you don't feel 't you can go over five dollars this year, do you, Dan'l?" said Aunt Hitty, anxiously. "It's going to be a tight squeeze to bring the amount up to last year, and they say the Board's in debt."

"I don't feel 't I can, Hitty," said the deacon, strapping the wallet. "I did plan to double up, mebby, if I was prospered; but here I be with a doctor's bill, and can't collect a cent of that interest money. The Board no business going in debt; it's bad policy."

"Seems to me it's the same kind of policy you used, Dan'l. You promised the Lord ten dollars instead of five, because you counted on the interest money, and now 't ain't paid it runs you in debt."

"I didn't promise, Hitty. I was only considerin' it's suthin' to have the willin' mind, ye know. I declare for 't I don't feel real safe to have ye put that wallet in the draw'. The's a hundred dollars in it, and some tramp might come along—"

"Think I better put it in the spare room?"

"Goodness, no! I'd rather have it where I can see it."

Aunt Hitty looked at the clock and the cupboard with an air of indecision, but the church bell was ringing, and she thrust the wallet hastily into her capacious pocket.

"I'll just take it along, and then I shall know it's safe," she said, taking up the hymn book, between whose leaves lay the missionary money.

"You might get held up," suggested the deacon; but instantly repented the remark as unseemly for the Sabbath.

He saw his wife's comfortable figure moving up the village street; he nodded to John Ainslee as he drove by, and noticed that a new spoke had been put in that wobbling hind wheel; he followed the stooping form of Deacon Hapgood with a smile of

superiority; it might be a cross to be laid up with rheumatism, but he still stood as straight as ever when he could stand at all. Then the bell stopped ringing, and the Carters trooped by, late and breathless as usual; somehow the Carters never did quite catch up with things.

Meantime, at the meeting-house, the minister, with prayer and longing of heart, was setting before his people the pressing needs of foreign missions. He knew that some of them had met with losses and disappointments; he remembered the great and unusual demands for relief at home; but he had been on mission fields, and he knew what sacrifice and self-denial meant, and he could not feel that these well-fed men and women, with their substantial clothing and comfortable homes, had any actual experience of either. His people always looked forward to the missionary sermon as something of a treat. It was not every church whose pastor could make his theme interesting by incidents of personal experience and vivid descriptions of life in those regions that seemed quite outside their humdrum world of busy week days and quiet Sundays. If the minister could have looked into the hearts before him he would have seen a good many judgment seats set up, from which men's better selves scrutinized their own pitiful excuses and shallow pretenses. But he could not see, and his heart was heavy as he watched the collectors at their work.

Aunt Hitty sat folding the new bill in smooth creases, and half inclined to rebel at the deacon's rheumatism, which certainly seemed an unfortunate dispensation. She felt sure if he had heard that sermon he would have given another five dollars; but she was so unaccustomed to carrying money that she never once thought of the wallet in her pocket. So she wiped her eyes and put in her bill a fervent prayer that ought certainly to have doubled its value.

The collectors sat down to count the money in the corner pew of the gallery, while the choir sang:

"Jesus, I my cross have taken,
All to leave and follow thee."

There were some strong expressions in the hymn, but the tune was inspiring; and, as hearing one's cross was understood to mean speaking in prayer meeting, everybody joined in heartily.

But at the end a very irregular thing occurred. The minister beckoned to Deacon White and asked him in a whisper about the collection. It was about the same as last year; but the minister had hoped for a little toward the deficit, and his face expressed disappointment and struggle. He extended his hands, and the congregation stood with bowed heads awaiting the benediction; but, instead of pronouncing the familiar words, he said:

"Brethren, before we ask that the grace of our Lord Jesus Christ may abide with us, let us recall Paul's words: 'For ye know the grace of our Lord Jesus Christ, how, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich.' Does that grace dwell in us? Have we become poor that any may be rich? Has our

giving touched any of our comforts? Has it reached all our superfluities? Do we realize what that deficit in the missionary treasury means, in the reduction of salaries, the cutting down of appropriations, the refusal of sorely needed help, the bitter disappointment of those who have counted upon our giving?

"When you go to your comfortable homes, and sit down to your abundant tables, will you be able to forget those disappointed ones who must be denied the small pittance that would provide for them a teacher, or make room for their children in the crowded schools, because we in America are so poor—because our financial distress is so great?

"So poor, when ten cents more from every member of our Church would meet the whole deficit? So poor, with the exceeding riches of grace at our command! So poor, knowing the 'love of God that passeth knowledge?' So poor, having the promise, 'My God shall supply all your need!' So poor, having heard the message of redemption, knowing the 'God of all comfort,' 'having fellowship with the Father and his Son Jesus Christ,' walking amid the 'cloud of witnesses,' having our citizenship in heaven, and 'looking for the glorious appearing of our Lord and Saviour?'"

He paused a minute, and said with a kindling face, "Brethren, let us take a special collection for the debt."

The people slowly seated themselves and the collectors started again on their rounds. Aunt Hitty watched with fascinated eyes as the basket came toward her. Should she tear a leaf out of the hymn book and make a subscription? But Dan'l never made subscriptions. He said it was just like giving twice over, because you had to bring yourself up to it both times. Her hand fumbling for her spectacles touched the wallet, and an electric thrill ran through her as she seized it. If there was only a five-dollar bill, or even ten—but no, there were only two bills, two fifty-dollar bills! There stood the collector, only two pews ahead, waiting for Cap'n Eb. Downing to extract a coin from his long, slippery purse. The bills rattled in her nervous fingers, and her heart thumped so it seemed as if folks must hear it. This was the money Dan'l had kept out to pay for the new buggy. He had never been so keen to buy it, but she had declared she was ashamed to ride in the old one any longer. Folks begging for a Bible reader, and here she was with pretty near the price of three in her pocket. The basket was traveling down the pew straight at her, and with a little gasp Aunt Hitty crumpled one of the bills into a wad and laid it among the scattered coins.

"There," she said to herself, "I can't give away Dan'l's half of the buggy, but I'm free to give mine, and I've done it."

She hurried away after service, scarcely waiting to exchange a word with the neighbors and all the way home she was in a tremor of excitement. But there was the doctor talking with Dan'l and Silas, who had come over to see his uncle and look after the colts, so there was no chance for immediate explanations. She went about preparing dinner, and really chuckled over her secret as she slipped a

mince pie into the oven to warm and brought out the quince preserves that Dan'l was so fond of. She made the most of the story when it came to telling them about the sermon and the extra collection, and the deacon was almost as much stirred as if he had heard it at first hand.

"Wonder how they come out?" he said anxiously. "You ought to waited and found out, Hitty. I hope they got suthin' worth while; ten cents a member ain't much."

"But then you have to allow for folks that don't give anything. The' warnt anything to speak of in the basket when it got to me," said Aunt Hitty, taking a critical observation of the deacon through the upper section of her glasses.

"If I'd been there I guess I sh'd have ventured on the promises and put in another five dollars," said the deacon, complacently, and Aunt Hitty's eyes twinkled, but said nothing.

That night the deacon could not sleep. It might have been the mince pie, or it might have been too much company, but after much groaning and sighing he ventured to ask, "You asleep, Hitty?"

"No," said Aunt Hitty, cheerfully, struggling out of an awful dream, in which she had seen herself riding in a gorgeous chariot over a road paved with prostrate heathen.

"I can't seem to sleep," said the deacon, "and I'm pestered to death with that de-fic-it a-running in my mind. Does seem hard to have it come on the missionaries."

"Well, if that's all," said his wife, "you can just go to sleep and be easy. It ain't a-coming on the missionaries, nor the Board neither, not our part of it; it's a-coming on us. We've got a de-fic-it ourselves, Dan'l; we're just half a buggy short."

"I ain't crazy, Dan'l; you needn't stare at me in that way; I couldn't help it. To think of me sitting there with a new buggy in my pocket, and them poor souls."

"Hitty," gasped the deacon, "you don't mean to tell me—you didn't."

"Yes, I do mean, Dan'l, I give my half of the buggy; and I believe in my soul if you'd 'a' been there you'd 'a' give your half. You always said we didn't reely need it, and it was just my foolish pride: and now we'll ride in the old buggy, and you've saved fifty dollars."

The deacon replied, "You 'pear to like the idee of havin' a de-fic-it, Hitty."

"So I do," said Aunt Hitty; "but I can tell ye, Dan'l, when it would be mighty depressing to have a de-fic-it, and that's when the Lord says, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

"That's so, Hitty," said the deacon, solemnly. "I dunno but what I might as well give my half of the buggy, too. We're gittin' along in years, Hitty, and we've got a sight of things to be thankful for."

But the most thankful man in all the village was the minister, who sent the two bills to the missionary treasury, and said to his own soul, "O thou of little faith, wherefore didst doubt?"—*Emily Huntington Miller, in Life and Light.*

MEETING OF THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee of the Methodist Episcopal Church assembled in St. Paul's Methodist Episcopal Church, New York city, Wednesday morning, November 14, 1900.

Bishop Fowler presided, and Dr. S. F. Upham conducted the opening religious services.

The roll was called by Secretary Baldwin as follows:

Bishops: Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Goodsell, McCabe, Cranston, Moore, Hamilton. (Bishop Vincent was in Europe and Bishop Moore in China.)

Missionary Bishops: Taylor, Thoburn, Hartzell, Parker, Warne. (Bishops Parker and Warne were in India.)

Corresponding Secretary: A. B. Leonard.

First Assistant Corresponding Secretary: H. K. Carroll.

Recording Secretary: Stephen L. Baldwin.

Treasurer: Homer Eaton.

Assistant Treasurer: Henry C. Jennings.

Representatives of Mission Districts: W. W. Ogler, H. A. Monroe, W. D. Marsh, R. C. Smith, J. C. Arbuckle, R. H. Robb, P. J. Maveety, H. G. Jackson, N. E. Simonsen, G. W. Isham, H. J. Coker, W. H. Nelson, Henry Lemcke, John Parsons.

Representatives of the Board of Managers: Revs. J. M. Buckley, J. F. Goucher, J. M. King, S. F. Upham, S. W. Thomas, S. O. Benton, A. K. Sanford; Messrs. Alden Speare, J. S. McLean, J. H. Taft, E. L. Dobbins, Charles Scott, E. B. Tuttle, J. F. Rusling.

As Dr. S. O. Benton could not attend, Dr. F. Mason North, first reserve, was recognized as representative in his place.

Dr. S. L. Baldwin was elected Secretary.

Dr. Homer Eaton was elected Financial Secretary, and Dr. H. C. Jennings as his assistant.

On motion, it was resolved that the sessions of the Committee be from 9 A. M. to 12:30 P. M., and from 2 P. M. to 5 P. M.

The bar of the Committee was fixed so as to include the first six seats from the platform.

The order of making appropriations as adopted last year was adopted.

The Treasurer presented his Annual Report, showing apportionments, receipts, etc., as follows:

CONFERENCES.	Apportionments.	From Nov. 1, 1899, to Oct. 31, 1900.
Alabama.....	\$1,160	\$556 00
Alaska.....	40 00	40 00
Arizona.....	875	1,000 95
Arkansas.....	1,400	804 87
Atlanta.....	1,800	610 00
Atlantic Mission.....	130	140 00
Austin.....	1,500	1,196 55
Baltimore.....	42,650	40,873 05
Bengal-Burma.....	300	190 98
Black Hills.....	800	620 25
Blue Ridge.....	940	205 00
Bombay.....	900	.....
Bulgaria.....	130	45 13
California.....	15,200	10,235 46
California German.....	1,000	868 00
Central Alabama.....	1,450	659 43
Central China.....	400	125 70
Central German.....	9,835	7,464 45
Central Illinois.....	24,500	19,876 73
Central Missouri.....	1,830	486 46
Central New York.....	24,900	22,315 85
Central Ohio.....	26,350	21,900 10

CONFERENCES.	Apportionments.	From Nov. 1, 1899, to Oct. 31, 1900.
Central Pennsylvania.....	\$42,900	\$47,272 45
Central Swedish.....	3,560	3,941 35
Central Tennessee.....	1,300	502 50
Chicago German.....	4,800	4,335 39
Cincinnati.....	33,500	19,820 86
Colorado.....	9,200	7,390 00
Columbia River.....	4,060	4,179 52
Congo.....	20	.....
Dakota.....	4,910	4,935 78
Delaware.....	3,930	3,678 55
Denmark.....	1,000	638 98
Des Moines.....	29,000	26,600 69
Detroit.....	37,000	19,120 09
East German.....	5,400	6,172 00
East Maine.....	4,580	3,324 45
East Ohio.....	41,400	32,501 58
East Tennessee.....	450	251 20
Erie.....	25,300	22,034 43
Fin. & St. Petersburg.....	250	324 27
Florida.....	1,260	754 95
Foochow.....	300	369 18
Genesee.....	28,000	25,247 40
Georgia.....	660	253 00
Gulf.....	300	314 20
Hinghua.....	150	29 16
Holston.....	5,200	2,479 00
Idaho.....	900	865 00
Illinois.....	37,400	30,504 63
Indiana.....	38,000	19,780 96
Iowa.....	16,650	13,266 84
Italy.....	400	339 08
Japan.....	400	79 27
Kansas.....	12,390	8,180 17
Kentucky.....	6,400	2,385 17
Korea.....	200	.....
Lexington.....	2,290	662 64
Liberia.....	130	85 00
Little Rock.....	900	539 96
Louisiana.....	3,140	1,013 50
Maine.....	7,550	5,329 74
Malaysia.....	100	201 51
Mexico.....	800	342 96
Michigan.....	26,900	19,354 67
Minnesota.....	10,500	8,005 03
Mississippi.....	1,970	508 55
Missouri.....	10,480	7,543 98
Montana.....	2,160	2,117 92
Nebraska.....	11,000	8,180 53
Nevada.....	1,125	1,331 00
New England.....	39,500	26,275 25
New England Southern.....	18,300	13,026 14
New Hampshire.....	10,150	6,942 17
New Jersey.....	35,700	23,314 72
New Mexico English.....	750	615 00
New Mexico Spanish.....	635	319 00
New York.....	56,600	33,568 09
New York East.....	64,400	42,502 69
Newark.....	42,800	34,333 14
North Carolina.....	1,330	543 63
North China.....	600	643 38
North Dakota.....	3,900	2,989 82
North Germany.....	1,300	807 40
North India.....	400	481 83
North Indiana.....	24,100	19,141 25
North Montana.....	550	658 75
North Nebraska.....	7,400	5,991 62
North Ohio.....	19,150	12,178 90
North Pacific German.....	790	811 75
Northern German.....	3,325	2,534 00
Northern Minnesota.....	9,200	6,362 35
Northern New York.....	18,300	14,464 82
Northern Swedish.....	1,790	1,794 00
N. W. German.....	2,970	3,641 70
N. W. India.....	400	96 87
N. W. Indiana.....	19,130	15,505 92

ANALYSIS OF RECEIPTS.

The cash receipts of the Missionary Society for the year ending October 31, 1900, amounted to.....	\$1,223,904 72
The total receipts last year were.....	1,236,544 03
Decrease.....	\$12,639 31
The amount for the year came from the following sources :	
Conference collections.....	\$1,143,263 18
Increase.....	21,103 67
Legacies.....	55,864 63
Increase.....	2,273 85
Lapsed annuities.....	15,401 71
Decrease.....	14,319 64
Sundry receipts.....	9,375 20
Decrease.....	21,697 19

ANALYSIS OF DISBURSEMENTS (IN PART).

CONTINGENT FUND.

Foreign.

Outgoing and homcoming expenses of missionaries and their families, etc.....	\$18,086 93
Salaries and allowances for missionaries and their families.....	3,825 42
Rent and repairs of property and miscellaneous expenses.....	11,018 69

Domestic.

Miscellaneous special grants for the relief of home missionaries.....	6,279 00
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\$30,210 04

INCIDENTAL EXPENSES.

Foreign.

Outgoing and homcoming expenses of missionaries and their families.....	\$3,468 15
Salaries and allowances to missionaries and their families.....	13,326 60
Miscellaneous items, such as rent and repairs on property, cablegrams, traveling expenses, etc.....	6,250 41
Bishops' traveling expenses, account visitation of foreign missions.....	2,521 19

General.

Interest (interest received, \$2,994.99; net outgo, \$11,188.12.....)	\$14,183 11
Annuities.....	16,780 62
Miscellaneous items, such as postage, traveling expenses, etc.....	4,951 61
General Committee expenses.....	1,426 99

\$62,908 68

On motion, it was resolved that the amount of appropriations should be the amount of the receipts of the year, namely, \$1,223,904.72.

On motion, it was decided to set apart \$23,904.72 toward the payment of the debt, leaving the amount of appropriations for 1901 at \$1,200,000.

Dr. C. W. Millard, chairman of the Reception Committee appointed by the New York Preachers' Meeting, was introduced, and addressed the Committee, welcoming them and giving some particulars about the arrangements made.

On motion, \$50,000 was appropriated for incidental expenses, and \$25,000 for the Contingent Fund.

Under a motion to appropriate \$30,000 for salaries of officers, missionary bishops, etc., the question was introduced as to the source of payment of the traveling expenses of the general superintendents when

assigned to work in foreign countries, the Board of Managers having decided that the Missionary Society should not pay these expenses. The following committee was appointed to consider this question and report: Bishop Foss, Treasurer Eaton, Secretary Leonard, Bishop Merrill, Dr. Jackson, Dr. Isham, Dr. Upham, Charles Scott, Alden Speare.

It was ordered that a committee of five be appointed on the Twentieth Century Movement, of which Bishop Thoburn should be chairman.

WEDNESDAY AFTERNOON.

The General Committee met at two o'clock, Bishop Warren presiding. Bishop Thoburn conducted the devotional exercises.

The journal of the morning session was read and approved.

On motion of Bishop Cranston, Bishop Joyce brought forward Professor and Mrs. F. D. Game-well, of Peking, China, for introduction to the Committee, and they were introduced by Bishop Warren and welcomed by the Committee.

Rev. H. Olin Cady, of West China, Rev. M. L. Taft, of North China, and Rev. A. W. Greenman, of South America, were introduced.

On motion, all returned missionaries now in the employment of the Society were invited to seats within the bar of the Committee.

Bishop Walden presented the appropriations of the Woman's Home Missionary Society, and these were referred, with the appropriations of the Woman's Foreign Missionary Society, to a committee consisting of Bishop Walden, Mr. J. S. McLean, and Dr. W. D. Marsh.

An appropriation of \$25,000 was made for disseminating missionary information.

On motion, the total amount to be appropriated was reconsidered, and it was ordered that the total amount to be appropriated be \$1,242,179.72, and after the appropriations for \$23,904.72 for debt incurred is deducted the balance will be \$1,218,275.

Dr. Upham, secretary of the Committee on Traveling Expenses of Bishops in Foreign Lands, presented the following report, approved by four of the committee, and disapproved by four, and, on motion, it was adopted:

"In view of the immemorial practice of the Missionary Society of paying the traveling expenses of the general superintendents in visiting the foreign fields, the General Missionary Committee is of the opinion that this administration should continue unless the General Conference shall otherwise order."

An appropriation of \$30,000 was made for salaries of missionary bishops, secretaries, etc.

An appropriation of \$10,000 was made for office expenses.

After deducting the miscellaneous appropriations there were left \$1,078,275 to be appropriated to Home and Foreign Missions.

After several motions and considerable discussion it was decided to divide the total appropriations to the Missions on the basis of 43 to Home and 57 to Foreign Missions, making the amount for

Home Missions \$463,658, and for Foreign Missions \$614,617.

The subject of appropriations for North India was considered, and Bishop Thoburn addressed the Committee.

The roll of attendance of the Board of Managers was referred to the committee to which was referred the appropriations of the women's societies.

A request in regard to having some special services for next Monday morning was referred to a committee consisting of Bishop Andrews, Dr. J. M. Buckley, and Dr. H. G. Jackson.

On motion, it was ordered that the Committee on the Twentieth Century Movement consider and report on methods for raising special funds to meet urgent demands in the foreign fields.

The committee ordered during the morning session was appointed as follows: Bishops Thoburn, Hartzell, Warren, and Joyce, Dr. J. C. Arcbuckle, Dr. P. J. Maveety, Mr. J. H. Taft, Mr. E. L. Dobbins, and Secretary Leonard.

The Secretary presented papers referred by the Board to the General Committee as follows: Recommendation to appropriate \$5,000 annually for the South America debt; a petition for payment of Bengal-Burma Conference debt; request of the Malaysia Mission for reimbursement on loss of exchange; request of Yokohama Gospel Society for aid; request for the purchase of a building for the Indian Mission in California; communication from the National City Evangelization Union. It was ordered that these papers be presented by the Secretary when the fields to which they belong are considered, or be referred to any committee that may be appointed on said fields.

THURSDAY MORNING, NOVEMBER 15.

The General Committee met at 9 A. M., Bishop Foss presiding. Devotional exercises were conducted by Dr. F. M. North.

The minutes of yesterday afternoon's session were read and approved.

On motion, it was ordered that an address to the Church on our mission work be prepared by a committee of five and be issued on the day after the adjournment of the General Committee. The following were appointed as the committee: Bishop Thoburn, Bishop Goodsell, Secretary Leonard, Dr. W. W. Ogier, Mr. E. B. Tuttle.

On motion, it was ordered that the Missions of Southern Asia receive the same as appropriated last year, less two and four tenths per cent, and this was referred to the following committee to report a distribution between the Conferences and Missions concerned, except that the Mission in the Philippines shall be exempted from the cut: Bishop Thoburn, Secretary Leonard, Dr. H. J. Coker, Dr. J. F. Goucher, General J. F. Rusling.

On motion, it was ordered that all appropriations to Europe be cut two and four tenths per cent from the appropriations of last year, and the following committee was appointed to report the distribution: Bishop Walden, Secretary Carroll, Dr. N. E. Simonson, Dr. F. M. North, and Mr. E. L. Dobbins.

On motion, it was ordered that the appropriations to South America, Mexico, and Lower California be cut two and four tenths per cent from the appropriations of last year, and the following committee was appointed to consider the distribution, and report: Bishop Warren, Bishop McCabe, Bishop Ninde, Secretary Carroll, Dr. J. M. King, Mr. Alden Speare.

The following were appointed a special committee to consider the appropriations that should be made to the Africa Missions, and report: Bishop Hartzell, Secretary Leonard, Dr. H. A. Monroe, Dr. A. K. Sanford, Mr. J. S. McLean.

On motion, it was ordered that the appropriations to Eastern Asia be cut two and four tenths per cent from the appropriations of last year, and the following committee was appointed to consider the distribution, and report: Bishop Cranston, Bishop Joyce, Secretary Baldwin, Dr. John Parsons, Dr. S. W. Thomas, Mr. J. H. Taft.

On motion, the hour of assembling in the morning sessions was changed from 9 to 9:30 o'clock.

On motion, Treasurer Eaton was excused from the afternoon session.

THURSDAY AFTERNOON.

The General Committee met at 2 P. M., Bishop Walden presiding. Devotional services were conducted by Dr. John Parsons.

The minutes of the morning session were read and approved.

The Committee on Southern Asia reported the following recommendations as appropriations for India and Malaysia, and they were adopted:

North India	\$54,000
Northwest India.....	25,500
South India.....	20,000
Bombay.....	23,500
Bengal.....	12,500
Burma.....	5,277
Total for India.....	\$140,777
Malaysia	10,250
Philippines.....	2,000
Total.....	\$152,977

Conditional appropriations were made of \$8,000 for Malaysia and \$3,000 for North India from the Thank Offerings for Missions.

The Committee on South America and Mexico reported the following recommendations of appropriations:

South America.....	\$45,271
Chile.....	19,520
Lima District	9,713
Mexico.....	48,547
Total.....	\$122,051

These appropriations were made, except that of the appropriation to the South America Conference, \$5,000, and the amount received from sale of property in Brazil, be applied to the debt and interest on property in South America.

On motion, the transfer of the Portuguese Missions in Brazil to the Methodist Episcopal Church, South, was approved.

It was ordered that the appropriations to South

America, Chile, Lima District, and Mexico be disbursed by the Finance Committee, with the concurrence of the presiding bishop and the approval of the Board.

On motion, Bishop Cranston and Dr. Upham were excused for the remainder of the afternoon session.

The Committee on Africa recommended the following appropriations, and their report was adopted:

Liberia.....	\$9,855
East Central Africa.....	10,625
West Central Africa.....	9,388
Total.....	\$29,868

with a conditional appropriation to Africa of \$25,000.

FRIDAY MORNING, NOVEMBER 16.

The General Committee met at 9:30 A. M., Bishop Mallalieu presiding. Devotional exercises were conducted by Dr. W. H. Nelson.

The minutes of yesterday afternoon's session were read and approved.

Bishop Ninde's report on his official visit to South America was read by the Secretary, and its recommendations in regard to administration in Chile were referred to the Committee on South America and Mexico.

The Committee on Special Services for next Monday morning presented the following report, which was adopted:

"The committee appointed to report on the recommendation of the Committee of Arrangements concerning special addresses on Monday morning next, to which the members of the Preachers' Meeting of New York city be invited, respectfully recommend that at 11 o'clock on Monday the business of the General Committee be suspended, and that the remainder of the morning session be devoted to missionary addresses covering our fields of work at home and abroad, under provisions to be determined by the committee to whom this matter was referred."

The following committee was appointed to take into consideration and report on the subject of appropriations for city evangelization: Bishop Fowler, Bishop Hamilton, Secretary Carroll, Dr. H. G. Jackson, Dr. J. C. Arbuckle, Dr. F. M. North, and Mr. Alden Speare.

The case of the appropriation of last year to the East Ohio Conference for work in Cleveland was referred to the committee just appointed; also all applications for appropriations for city evangelization, and the several items under division 4, being special appropriations for cities.

The report of the Committee on Europe presented recommendations as to appropriations to the Missions in Europe.

The following appropriations were then made:

North Germany, \$13,817, of which \$200 is for the new work in Austria; interest on Berlin debt, at the disposal of the resident bishop, \$600; for debts, grant in aid, \$500. South Germany, \$19,340; for debts, grant in aid \$400.

Martin Mission Institute, \$976.

Switzerland, \$6,745; for church debts, grant in aid, \$568.

The matter of a union theological school for Scandinavians was presented by Dr. N. E. Simonsen, and a discussion ensued in reference to this. On motion, Rev. K. A. Janssen, of Sweden, addressed the Committee on the subject.

Miss Agnes McAllister, of Africa, was introduced.

FRIDAY AFTERNOON.

The General Committee met at 2 P. M., Bishop FitzGerald presiding. Devotional exercises were conducted by Dr. C. W. Drees.

The minutes of the morning session were read and approved.

The consideration of Missions in Europe was resumed.

An appropriation of \$118,73 was made for the work in Norway, and \$400 was appropriated for the theological school at Christiania or elsewhere, at the disposal of the resident bishop.

The following resolution was adopted:

"Whereas, The Scandinavian Conferences and Missions appointed a joint committee which fully and unanimously recommended a union school, and the Conferences and Missions indorsed said action, it is the judgment of this General Committee that such union school is very desirable; but as it cannot at once be established, therefore

"Resolved, That we appropriate the sums recommended by the Committee for theological education in Sweden, Norway, and Denmark."

The following appropriations were then made:

Sweden: for the work \$14,800; for school at Upsala, at the disposal of the resident bishop, \$1,242.

Denmark: for the work, \$6,655; for debt on Copenhagen church, at disposal of the resident bishop, \$710.

Finland and St. Petersburg: for the work, \$4,875; for theological school, at the disposal of the resident bishop, \$500.

Bulgaria: for the work, \$7,868, to be administered by the resident bishop.

It was ordered that a committee be appointed to formulate a request to Bishop Vincent respecting plans, etc., for the Bulgaria Mission.

A telegram was received from Bishop Bowman at East Orange: "Sorry I am unable to come. God bless you and your noble work."

On motion, it was ordered that the chairman of this session and the Secretary convey to Bishop Bowman an expression of sympathy and affectionate regard, and thanks for his message.

An appropriation of \$40,183 was made to Italy, including interest on debt at Rome and second payment on property at Trieste, to be redistributed by Finance Committee, with the concurrence of the resident bishop and the approval of the Board.

The following appropriations were made to China: Foochow, \$21,580; Hinghua, \$7,290; Central China, \$35,100; North China, \$38,506, of which \$1,000 shall be for debt and interest on Peking church; West China, \$13,540.

An appropriation to the Japan Conference was made of \$36,300 for the work, of which not more than \$6,000 shall be for native evangelistic work, to be distributed by the presiding elders, with the approval of the bishop in charge, the remaining sum to be distributed by the Finance Committee, with the concurrence of the resident bishop and the approval of the Board. (See page 560.)

An appropriation to South Japan Conference was made of \$12,245, of which not more than \$2,500 shall be for native evangelistic work, to be distributed by the presiding elders, with the approval of the bishop in charge, the remaining sum to be distributed by the Finance Committee, with the concurrence of the bishop in charge and the approval of the Board.

An appropriation of \$17,000 was made for Korea.

It was ordered that the appropriations to the Missions in Eastern Asia be subject to redistribution by the finance committees of the Missions, with the concurrence of the resident bishop and the approval of the Board.

The Committee on Eastern Asia recommended that the Board be authorized to advance, if it is found necessary, a sum not to exceed \$100,000 toward rebuilding our property in North China, to be reimbursed from the Indemnity Fund, and, on motion, this was recommended to the favorable consideration of the Board of Managers.

A conditional appropriation of \$5,000 was made to Korea, to be raised in connection with the Thank Offerings.

On motion, it was recommended that the amount set apart last year for medical work in Mexico be appropriated this year.

The following missionaries were introduced: Rev. W. B. Empey and wife, Rev. R. C. Grose, Rev. A. E. Ayres and wife, Rev. J. J. Walter, Dr. E. H. Hart, Rev. G. B. Nind, Rev. Rockwell Clancy and wife, Dr. C. W. Drees, Rev. I. H. LaFetra, Rev. F. H. Morgan, Rev. A. J. Amery, Rev. H. O. Cady, Mrs. B. H. Badley, Mr. C. W. Ports.

The Committee on Special Services for next Monday at 11 A. M. reported that the following would speak, each fifteen minutes: Bishop Thoburn, on Southern Asia; Bishop Cranston, on Eastern Asia; Bishop Hartzell, on Africa; Bishop Goodsell, on Europe; Dr. C. W. Drees, on Spanish-speaking America; Dr. W. F. Oldham, on Home Missions; and Rev. F. D. Gamewell, on Siege of Peking.

On motion, a conditional appropriation of \$20,000 was made for the press in Madras, India, either from contributions or the Thank Offering Fund.

The Committee on Europe recommended a conditional appropriation of \$10,000 for purchase of Wesleyan property in Lausanne, Switzerland, the condition being that this sum be raised before the purchase be consummated.

SATURDAY MORNING, NOVEMBER 17.

The General Committee met at 9:30 A. M., Bishop Goodsell presiding. Devotional exercises were conducted by Dr. H. J. Coker.

The minutes of the previous session were read and approved.

On motion, the Committee on Eastern Asia was requested to draft a resolution expressive of the sense of the Committee in regard to conditions in China.

It was ordered that in the discussions on Home Missions, speeches be limited to five minutes.

On motion, \$12,000 was appropriated to the work in cities, and this sum was referred to the Committee on City Evangelization for report.

It was ordered that a cut of two per cent be made generally on the appropriations to the Home Missions.

Missions among the Welsh were considered, and the following appropriations were made: Northern New York, \$313; Philadelphia, \$337; Wisconsin, \$150; Wyoming, \$289.

All the appropriations for Welsh work are at the disposal of the presiding bishop.

Swedish Missions were taken up and appropriations made as follows: Austin, \$1,294; California, \$1,960; Central Swedish, \$4,350; East Maine, \$294; New England, \$4,635; New England Southern, \$1,578; New York, \$980; New York East, \$3,626; Northern Swedish, \$5,680; Northern Swedish, \$200 for First Swedish Church at St. Paul, available at once; Puget Sound, \$1,800; Western Swedish, \$5,240, of which \$340 is for work in Denver; Wilmington, \$343. Total, \$31,980.

On request of the Secretary, Dr. John F. Dodd was elected Assistant Secretary.

Bishop Thoburn presented the report of the Committee on the Twentieth Century Movement, and after discussion, it was ordered that the report be printed and made the order of the day for Monday evening, November 19.

The Committee adjourned at 1 P. M. to meet on Monday morning at 9:30.

MONDAY MORNING, NOVEMBER 19.

The General Committee met at 9:30 A. M., Bishop Joyce presiding. Dr. W. W. Ogier conducted the opening religious exercises.

The minutes of Saturday's session were read and approved.

The Norwegian and Danish Missions were taken up and the following appropriations made: Maine, \$190, at disposal of the presiding bishop; New England, \$294, at disposal of the resident bishop; New York East, \$1,594; Norwegian and Danish, \$8,526; Utah, \$2,400, available at once; Western Norwegian-Danish, \$6,860.

A conditional appropriation of \$10,000 was made for reopening and supporting schools in Utah.

Bishop Hamilton and Bishop Cranston were excused from attendance on the afternoon and evening sessions of this day.

Bishop Cranston, chairman of the Committee on Eastern Asia, presented a report on the condition of things in North China, and it was made the order of the day for Tuesday morning at 10 o'clock.

Appropriations to Chinese Missions were taken up and the following appropriations made: California, \$9,350, of which \$2,000 shall be available at once for school purposes; Southern California, \$960, at disposal of presiding bishop.

At 11 o'clock addresses were made of fifteen minutes each by the following persons: Bishop Thoburn, on Southern Asia; Bishop Hartzell, on Eastern Asia; Bishop Goodsell, on Europe; Dr. C. W. Drees, on Spanish-speaking America; Dr. W. F. Oldham, on Home Missions; Rev. F. D. Gamewell, on the Siege of Peking.

The Committee adjourned to meet at 2:30 o'clock.

MONDAY AFTERNOON.

The General Committee met at 2:30, Bishop McCabe presiding. Devotional exercises were conducted by Dr. J. D. Hammond.

The minutes of the morning session were read and approved.

Appropriations to German Missions were taken up and the following made: California German, \$3,800; Central German, \$4,530, of which \$225 is for Cleveland, O., available at once; Chicago German, \$3,815; East German, \$5,490; North Pacific German, \$4,560; Northern German, \$2,950; Northwest German, \$3,390; St. Louis German, \$3,305; Southern German, \$3,790; West German, \$5,870. Total, \$41,500.

Appropriations to French Missions were made: Gulf Mission, \$588, at disposal of presiding bishop; New England, \$1,470, at disposal of resident bishop; New Hampshire, \$1,225, at disposal of resident bishop; Rock River, \$1,274. Total, \$4,557.

Chinese Missions were again taken up and appropriations made: to New York, \$980; Oregon, \$1,159, at disposal of presiding bishop.

Bohemian and Hungarian Missions were taken up and the following appropriations made: Baltimore, \$990; East Ohio, \$2,500; Pittsburg, \$1,764; Rock River, \$3,630, at disposal of resident bishop, for calendar year 1901; Upper Iowa, \$588, available for year 1901, to be administered by resident bishop at Chicago.

The report of the Committee on Appropriations to Cities was made, and, after debate, was recommitted, and Bishop Mallalieu, Bishop Foss, and Dr. H. J. Coker added to the committee, and the committee was permitted to retire.

On motion, it was ordered that the addresses delivered at the morning session on Foreign Missions be printed as an appeal to the Church on Foreign Missions, and the address on Home Missions, together with a paper to be prepared by the Corresponding Secretary and First Assistant Corresponding Secretary, be an appeal to the Church on Home Missions.

Dr. S. W. Thomas having been obliged to return to Philadelphia, Dr. C. S. Wing, reserve, was seated in his place.

The work among the American Indians was taken up and the following appropriations made: California, \$676; Central New York, for Onondagas, \$490, and for Oneidas \$196; Columbia River, \$1,078; Detroit, \$441; Genesee, for Tonawanda, \$196, and for Cattaraugus, \$196; Kansas, \$200; Michigan, \$490; Nevada, \$325; North Montana, \$1,000 for Piegan Indian Mission for calendar year 1901, to be administered by the presiding bishop; Northern Minnesota, \$784, of which \$392 shall be available at

once; Northern New York, \$495; Oregon, \$637; Puget Sound, \$333; Wisconsin, \$343. Total, \$7,860.

The Committee on Appropriations to Cities recommended the following appropriations and they were adopted: Baltimore, for Deaf Mute Mission, \$550; California, for San Francisco, \$650; Cincinnati, \$475; Colorado, for Denver, \$450; Des Moines, for Valley Junction, \$400; Detroit, for Detroit, \$400; East Ohio, for Cleveland, \$550; Genesee, for Italian work in Buffalo, \$300; Minnesota, for St. Paul, \$300; New England, for Chinese work in Boston, \$550; New England, for Norwegian and Danish work in Worcester, \$300; New England Southern, for Italian work in Providence, \$650; New York, for Chinese, Hebrew, and Italian work in New York, \$1,400; New York East, for Brooklyn, \$500; Newark, for Jersey City, \$400, and for Newark, \$375; Northern Minnesota, for Minneapolis, \$350; Philadelphia, for Philadelphia, \$300; Pittsburg, for Pittsburg, \$550, and for Allegheny, \$300; Rock River, \$1,000, of which \$400 shall be for deaf mutes, and \$400 for Italian work in Chicago; St. Louis, for St. Louis, \$500. Total, \$12,000.

The following, relating to the above appropriations to cities, were adopted:

"1. The bishop holding the East Ohio Conference is requested to pay the appropriation for Cleveland to the proper officer of the City Evangelization Union for work in Cleveland within the bounds of both the East Ohio and North Ohio Conferences.

"2. The appropriations made for the cities shall be paid in quarterly installments on the draft of the resident or presiding bishop, as the case may be, to the treasurer of the City Mission and Church Extension Society (where such society exists) doing the work in each city."

The following was also adopted:

"Resolved, That the Corresponding Secretaries be requested to furnish to the next meeting of this General Committee a tabulated statement, including (1) the amounts appropriated this year by this Committee specifically for work in the several cities included in division 4; (2) the amounts appropriated for work in the same cities by the Conferences within which they are located; and (3) the particular kind of work for which these claims of appropriations are made."

The Committee adjourned to meet at 7:30 P. M.

MONDAY EVENING.

The General Committee met at 7:30. Dr. J. C. Arbuckle was called to the chair until the arrival of a bishop. Devotional exercises were conducted by Dr. R. C. Smith.

Bishop Hurst took the chair.

The minutes of the afternoon session were read and approved.

It was ordered that the appropriations to cities shall be available January 1, 1901, in all cases where they were made available for January 1, 1900.

The order of the day was taken up, which was the report of the Committee on the Twentieth Century Thank Offering for Missions, and the report was discussed, amended, and adopted. (See page 569.)

TUESDAY MORNING, NOVEMBER 20.

The General Committee met at 9:30, Bishop Cranston presiding. Dr. J. C. Arbuckle conducted the opening religious exercises.

The minutes of the previous session were read and approved.

Appropriations to Spanish Missions were taken up and the following made: New Mexico Spanish, \$11,270; New Mexico Spanish, for schools, \$1,900; Porto Rico, \$10,000; Southern California, \$588, available at once, at disposal of presiding bishop.

An appropriation was made for Japanese work on the Pacific Coast and in the Hawaiian Islands of \$8,820, of which \$500 was made available January 1, 1901.

Appropriations to Italian Missions were made as follows: Louisiana, \$1,200, at disposal of presiding bishop; New England, \$1,042, at disposal of resident bishop; New York, \$4,000; Philadelphia, \$2,661, at disposal of resident bishop; Rock River, \$1,000, at disposal of resident bishop.

Appropriations to Portuguese Missions were made as follows: New England, \$294; New England Southern, \$784.

An appropriation to Finns in Northern Minnesota Conference was made of \$490.

An appropriation of \$490 was made to the Central Pennsylvania Conference for foreign populations.

As Dr. J. M. King was obliged to leave he was excused, and Dr. J. O. Wilson was appointed to take his place as representative of the Board of Managers.

Secretary Carroll and General Rusling were excused from further attendance on the Committee on account of sickness.

TUESDAY AFTERNOON.

The General Committee met at 2 o'clock, Bishop Hamilton presiding. Bishop Foss lead in prayer.

The minutes of the morning session were read and approved.

English-speaking Conferences were taken up and the following appropriations made: Detroit, \$4,089; East Maine, \$1,690; Maine, \$1,208; Michigan, \$3,372; New Hampshire, \$1,372; Northern New York, \$1,000; Rock River, \$600 for Deaf Mute Mission, \$400 of which is available January 1, 1901; Troy, \$1,080; Vermont, \$1,372; West Wisconsin, \$3,920; Wilmington, \$784; Wisconsin, \$3,430. Black Hills, \$4,173; Dakota, \$3,600; Des Moines, \$1,100; Kansas, \$1,200, of which \$250 shall be for First Street Mission, Kansas City, Kan.; Minnesota, \$3,332; Nebraska, \$2,000; North Dakota, \$8,428; North Nebraska, \$4,828; Northern Minnesota, \$5,500, of which \$400 is for Crookston District, at disposal of resident bishop; Northwest Iowa, \$3,381; Northwest Kansas, \$6,650; Northwest Nebraska, \$3,381; Oklahoma, \$13,100; South Kansas, \$1,400; Southwest Kansas, \$5,450; West Nebraska, \$6,500; Arizona, \$6,500, of which \$300 is available at once for Needles, at disposal of presiding bishop; Colorado, \$8,690, of which \$400 is for Denver, at disposal of resident bishop; Idaho, \$4,400; Montana Mission and Kalispell, \$5,880 (the portion for Kalispell

Mission to be available January 1, 1901); Nevada, \$3,920; New Mexico English, \$5,100; North Montana, \$4,820; Utah, \$9,310; Utah, for schools, \$2,000, at disposal of the Board of Managers; Wyoming, \$5,600; Alaska, \$3,920, with a conditional appropriation of \$1,000 (afterward changed to \$4,500, with a conditional appropriation of \$500); California, \$5,400, of which \$500 is available at once for Oakland and San Francisco Districts, at disposal of resident bishop; California, for English work in Honolulu, \$784; California, for Finnish work in San Francisco, \$490, at disposal of resident bishop; Columbia River, \$7,154; Oregon, \$4,347.

On motion, Pittsburg was chosen as the place of meeting for the next session of the General Committee.

The hearty thanks of the General Committee were tendered to the Preachers' Meeting and the Social Union of Albany, N. Y., for their invitation to meet in Albany next year.

On motion, it was ordered that the clerical members of this Committee place themselves in the hands of the local committee in Pittsburg and the Corresponding and Recording Secretaries for assignment to duty on the Sabbath of the meeting of the General Committee next year, for one service, no assignment to be made which involves Sunday railroad travel, and all the sermons to be on Missions.

The Committee adjourned at 6 P. M., to meet at 7:30 P. M.

TUESDAY NIGHT.

The General Committee met at 7:30, Bishop Merrill presiding. Dr. F. Mason North led in prayer.

The minutes of the previous meeting were read and approved.

Appropriations were made to Puget Sound Conference \$5,750, and to Southern California Conference \$1,384, of which \$200 is available at once for Grace Church.

The appropriation to Alaska Mission was reconsidered and \$4,500 appropriated, with \$500 as a conditional appropriation.

White work in the South was taken up and the following appropriations made: Alabama, \$2,744; Arkansas, \$4,704; Atlantic Mission, \$1,350; Austin, \$3,577, of which \$490 is at the disposal of presiding bishop for church at Fort Worth; Blue Ridge, \$2,800; Central Tennessee, \$3,050; Georgia, \$2,228; Gulf Mission, \$2,350; Holston, \$2,100; Kentucky, \$4,055; Missouri, \$3,283; St. John's River, \$3,150; St. Louis, \$4,384; Virginia, \$3,580; West Virginia, 4,346

The appropriation to the Philippines was reconsidered, and an appropriation of \$7,500 made.

Colored work in the South was taken up and the following appropriations made: Atlanta, \$1,160; Central Alabama, \$2,400; Central Missouri, \$4,000, of which \$200 shall be available January 1, 1901; Delaware, \$1,600; East Tennessee, \$1,960; Florida, \$2,050; Lexington, \$2,323; Little Rock, \$2,940; Louisiana, \$2,935; Mississippi, \$1,960; North Carolina, \$2,400; Savannah, \$1,545; South Carolina, \$3,400; Tennessee, \$2,450; Texas, \$4,100, of which \$1,000 shall be at the disposal of the presiding bishop;

Upper Mississipi, \$2,416; Washington, \$1,960; West Texas, \$4,000, of which \$500 is at the disposal of the presiding bishop.

The following were appointed a committee to correspond with Bishop Vincent in regard to Bulgaria: Bishop Walden, Dr. J. M. Buckley, Dr. W. D. Marsh. The committee was also authorized to confer with the American Board and Rev. Mr. Clark.

The Committee approved the appropriations made by the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, and recommended that no change be made in the roll of the board of managers.

A conditional appropriation of \$5,000 was made to Mexico; \$10,000 to Porto Rico; \$10,000 to the Philippines.

The appropriations to North China, Japan, and South Japan were reconsidered and the appropriations were fixed as follows: North China, \$38,000; Japan, \$36,650; South Japan, \$12,401.

It was found that the appropriations amounted to about \$19,800 more than it had been decided on the first day to appropriate, and, on motion, it was ordered that the appropriation to the Publication Fund be reduced \$5,000 and the excess of the appropriations be taken from the Contingent Fund. The appropriations were then confirmed as a whole.

The apportionments were referred to the Board of Managers.

The Committee on Eastern Asia presented a report on the persecutions in China, which was amended and adopted. (See next column.) The committee also presented resolutions which were adopted expressing joy for the homecoming and presence of Rev. and Mrs. F. D. Gamewell, and their wonderful deliverance, and of appreciation for the devotion of all our missionaries, native preachers, and members in Peking. (See page 570.)

The Secretaries were requested to notify the Conferences of action previously taken recommending no appropriations be made to charges whose pastors receive as much as \$500, etc.

On motion, Secretary Leonard, Dr. J. M. Buckley, and Dr. S. F. Upham were appointed a committee to write to Bishop Moore and Bishop Vincent letters expressive of sympathy and encouragement.

Resolutions were adopted giving thanks to pastor, trustees, and members of St. Paul's Methodist Episcopal Church for attention, care, and generous entertainment; to presiding officers, Secretaries, daily press, etc.; also expressive of deep gratitude on account of the restoration to health of Secretary Baldwin.

The Committee adjourned *sine die* at 12:10 A. M., November 21.

Thank Offering for Missions.

THE General Missionary Committee of the Methodist Episcopal Church adopted the following on November 19:

"The appeal of the Board of Managers for \$2,000,000 for missions as a thank offering in addition to the regular annual collections is hereby heartily ap-

proved, and the following methods adopted for securing the success of the movement:

"1. Let the thank offering be combined with the regular missionary collection in every charge.

"2. Whatever is raised in addition to the amount of the collections of the previous year shall be the Twentieth Century Thank Offering for Missions, and a sum equal to the collections of the previous year plus five per cent of that sum shall be set apart as an amount to be added to Legacies and Lapsed Annuities, and be appropriated in 1901, and the remainder of the collections not otherwise designated shall be distributed to the missions in foreign countries by the Board of Managers, subject to the approval of the General Committee.

"3. In view of the fact that a year and a half has already elapsed since it was first decided to call for this thank offering, it is recommended that the carrying out of this plan be extended until the close of 1902.

"4. It is believed that no better method can be devised to successfully carry out this movement than to efficiently work the disciplinary provisions for collecting missionary money. These provisions contemplate reaching each individual member of the Church, Sunday school, and congregation. Whenever possible, subscriptions payable weekly or monthly should be secured. Special gifts, for such special objects as the Board of Managers shall designate, should everywhere be encouraged and solicited.

"5. In view of the importance of this movement to our world-wide mission field, and of providing the money to strengthen more effectually the work we have in foreign fields which appeal to us with such urgent and pathetic force, the bishops are requested to urge the Annual Conferences to see that their Conference missionary organizations are made more efficient, and that presiding elders and pastors shall carry out the wise and practical plans of the Discipline in reaching every man, woman, and child under our care or influence.

"6. The direction of this movement shall be with the Board of Managers."

Action of the General Missionary Committee on the Persecution in China.

THE General Missionary Committee of the Methodist Episcopal Church hereby records its devout gratitude to Almighty God for the gracious preservation of the lives of all our missionaries during the recent murderous outbreak against foreigners in China. We deem it fitting to also express our fervent admiration of the heroic spirit in which our Chinese Methodists have met the long-threatened test of fire and blood.

The hundreds of those who withstood persecution unto death, winning the crown of glorious martyrdom, have not only exalted their Lord in the midst of his enemies, and silenced forever the traducers of their integrity, but they have also so abundantly vindicated the genuineness of our mission work in China as to mightily reinforce every appeal that

may hereafter be made in its behalf. It remains for our Church to witness, by a quickened zeal and generous increase of her missionary benevolence, that her faithful martyrs have not died in vain. The 3,000 homeless and destitute survivors of the cruel and bloody persecution in North China should be regarded as the wards of the Church. Offerings should be asked for their immediate relief from the combined terrors of inevitable famine and a rigorous winter throughout the entire connection, and the money received at once forwarded to the office in New York.

We do not presume to advise our national government with reference to its functions in adjusting the present serious complications with China. We confidently assume that the President and his council will use every endeavor to secure such measures of justice as will prevent, if possible, any repetition of the atrocities by which hundreds of our people have perished, thousands been made homeless, and many of our schools and churches been destroyed. For the lives sacrificed we can ask no indemnity in money; but the blood that has been shed cries out for more effective guarantees of religious liberty in the treaties hereafter to be made with the empire of China.

In connection with this expression of our confidence in the ability and purpose of our national Executive to so deal with these grave matters as to both maintain our own national honor and subserve the future welfare of China, we would tender to the President and to the brave soldiers and marines who so gallantly obeyed his commands our hearty thanks for the promptness and energy with which they moved to the rescue of our missionaries and their helpless wards from the horrible fate that threatened them when surrounded and besieged in the city of Peking.

Appreciation of Rev. F. D. Gamewell and Others.

THE General Missionary Committee of the Methodist Episcopal Church hails with grateful joy the homecoming and presence of Rev. and Mrs. F. D. Gamewell, who, with their fellow-prisoners in the British Legation grounds in Peking, were so wonderfully preserved from torture and death at the hands of the heathen mob.

With hearts deeply moved by the goodness of God in their deliverance, we thankfully recognize also the ever-memorable devotion and courage of these and of all our missionaries in Peking, who, after defending our property as long as was possible, further manifested their heroic fidelity in refusing to abandon their Chinese fellow-Christians and the defenseless children in their care when themselves invited to a place of greater safety.

Nor can we fail to record our profound satisfaction in view of the services by which Mr. Gamewell and others of our representatives achieved lasting honor for themselves and their Church in the defense of that last refuge of the beleaguered foreigners.

As no less worthy of a place in this permanent record of appreciation we also gratefully mention the unflinching devotion of our native preachers

and members, some of whom fell in the common defense, others in bravely bearing messages through the enemy's ranks to the army of deliverance, and all of whom, by their courage and patience in labors that were both trying and perilous, won fairly the confidence and gratitude even of those who had formerly scorned them as heathen dissemblers, insincere in their profession, and worthy only of stripes and indignities.

The Church in America affords no more illustrious examples of heroic fidelity than those which have thus brightened the first chapters in the history of the infant Church in China. To him who ever gives grace even to the humblest in the day of trial be all the glory, now and forever. Amen!

Notes.

THE General Committee was the guest of St. Paul's Methodist Episcopal Church, West End Avenue and Eighty-sixth Street, New York city, and highly enjoyed and appreciated the generous hospitality, liberality, and kindness of the members of the church and of the pastor, Dr. G. P. Eckman.

All the bishops were present except Bishops Foster and Taylor, who were in poor health; Bishop Vincent, who was in Europe; Bishop Moore, who was in China; and Bishops Parker and Warne, who were in India. The Secretaries, Treasurers, and all the representatives of the districts were present. All the representatives elected by the Board of Managers attended except Dr. S. O. Benton, whose place was taken by Dr. F. Mason North. Dr. J. M. King and Dr. S. W. Thomas were present most of the time, and when absent their places were supplied by the reserves, Dr. C. S. Wing and Dr. J. O. Wilson. Bishop Bowman was present a part of two days.

The Treasurer reported an increase of collections from the Conferences of over \$21,000, but a decrease of over \$12,000 in the total receipts of the year, not including special gifts. This made it necessary that most of the appropriations should be reduced below the amount given the missions the previous year. On the first day it was decided to appropriate to the foreign missions \$614,617, and to the home missions \$463,658, but the final appropriations amounted to \$625,324 for foreign missions, and \$472,791 for home missions, an increase to the foreign missions of \$10,707, resulting from increased appropriations to the Philippines and to Africa; and an increase to the home missions of \$9,133 because of increased appropriations to Porto Rico and Alaska. The appropriation to the Publication Fund was reduced from \$25,000 to \$20,000, and to the Contingent Fund from \$25,000 to \$10,160, making the total appropriation \$1,242,179, which was the amount the Committee decided the first day should be appropriated.

After considerable discussion, a plan was adopted which it is believed will enlarge the collections for missions and especially relieve the foreign missions in paying debts on mission property and also increase the facilities for their work. This plan proposes to make more efficient the disciplinary mode and obtain \$2,000,000 as a thank offering.

The Claims of Home and Foreign Missions.

DR. H. P. LYMAN WHEATON writes: "The seeming opposition between the claims of foreign and domestic missions is largely obviated when it is considered that the great need of foreign missions at the present time is money, whereas the chief need at home is *personal service*. There are many devoted men and women who are praying that the way may be opened for them to go to the foreign field, but the churches do not provide means for their support. There is much promising mission work that may be done at little cost in this country were leisurely Christians willing to undertake it. Let Christians in this country give more of their time to home and more of their money to foreign mission work, and both departments of our great enterprise will make great strides toward "the consummation devoutly to be wished."

Church Attraction.

DR. WITHERSPOON, of Louisville, Ky., writing on "How the Nonchurchgoing Masses in Our Cities Are to be Reached," says: "The answer we would make is threefold and is based upon the principle that, while mission chapels, street preachings, and Salvation Army methods may subserve a temporary purpose, nothing but the influence of the Christian sanctuary can meet the deep and permanent necessities of the case. First, the nonchurchgoing masses must be made to feel that they are welcome in our churches. Second, there must be deeper personal interest and more earnest individual effort in inducing the nonchurchgoers to attend religious worship. Finally, we must look to and rely upon the presence and power of the Holy Spirit. These nonchurchgoers have a natural antipathy to the Gospel, which nothing but the power of the Spirit can overcome."

Independence of Nonchristian Peoples.

WRITING of the responsibility of Christian nations, Bishop Thoburn says: "It is easy enough to talk lightly about the way in which the Americans have destroyed the Indians, and how the English are spreading their conquests over the wide earth, with the result that all nations and peoples are either destroyed or brought under the influence of Christian civilization. Many people seem unable to recognize any element in these events except the power of selfishness and greed, both in individuals and in nations. Thoughtful Christians, however, view the subject very differently. The dark places of the earth are full of the habitations of cruelty. Nations, tribes, and communities of every kind can very easily forfeit their right to independence. A ship on the high seas engaged in piracy forfeits all personal rights of every kind, and it is instinctively felt everywhere that cannibal tribes, for instance, have no shadow of a claim to independence. While the great nonchristian nations of the world have many characteristics which are worthy of admiration, yet as a matter of fact they have practically forfeited

their right to independent existence. The idea of preserving the national integrity of China is a dream, and a very foolish dream at that. The dark places of Africa, the wastes of central Asia, the myriads sitting in darkness in China, are all to be brought under the political control of Christian nations, and half a century hence it will probably be seen that the greater part of this task will have been committed into the hands of England and America."

Missionary Spirit among Theological Students.

BY D. B. BRUMMITT, OF DREW THEOLOGICAL SEMINARY.

THE Triennial Convention of Theological Students, which was held in Allegheny, Pa., from November 1 to 4, was the largest of its kind yet held, and was especially notable for two things—the emphasis upon personal character as the indispensable basis of Christian service, and the frank acceptance of the truth that every Christian must be a missionary, with the missionary spirit and outlook.

The first two days were largely devoted to the subject of the personal spiritual life, under the leadership of such men as Robert E. Speer, Bishop Thoburn, President Weston, of Oregon Theological Seminary; John R. Mott, the Rev. Arnold Miller, of New York, and Dr. W. Merle Smith. Growing out of this theme there was a series of addresses on the choice of the minister's field, with Dr. W. F. McDowell's earnest plea for "The Best Men for Destitute Fields."

Then the claims of various fields were shown, all of them needing the "best men." J. Campbell White told of the needs of the Indian field. Harlan P. Beach gave a clear view of the new problem and the new need in China growing out of the recent reign of terror, and Bishop Hartzell spoke with eager eloquence for his great African field, so long neglected, but teeming with opportunities for service, sacrifice, and triumph.

The missionary spirit of the convention was really remarkable. The three hundred or more theological students in attendance not only heard the claims of missions, but with practical unanimity accepted unquestioningly the implications of the meeting, and have settled convictions that will make all of them missionaries abroad or aggressive missionary pastors at home.

The literature on exhibition was of the same type as the convention itself. Books of practical devotion and Bible study were arrayed side by side with the freshest, latest books on missions, and the business done by the publication department indicates that the libraries of these young theologues will not be open to the reproach so often directed against the missionary literature on the minister's shelves.

A significant missionary indication was the report, from 20 seminaries, of \$8,000 raised among their students last year for foreign missions. These seminaries were of varied denominational affiliation, but you could not have discerned their doctrinal differences from anything their students said, or from any of their aspirations for the work to which their lives are given.

The Order of Ethiopia in Africa.

THE New York *Churchman*, in its foreign news, gives the following account of a secession from the African Methodist Episcopal Church, and the organization, in the Anglican Church, of the Order of Ethiopia:

"The Synod of South African Bishops at Grahamstown was of exceptional importance, and may well be found in the future to have been cardinal in the history of the English African mission. The bishops were especially summoned to this synod to deal with the so-called Ethiopian Church organized by a Kaffir who had abandoned the Wesleyan mission for that ambitious purpose, and received what he was pleased to regard as episcopal consecration from the American Methodists. Of this we gave an account at the time.

"Later the Kaffir, whose name was Dwane, renounced his American episcopal commission and asked to be received with his followers into the English Church. How many are involved is difficult to estimate, but probably about three thousand communicants. These desire to retain a distinctive name and corporate life with their own bishop and property, undertaking to maintain their own churches, clergy, and services. It is, therefore, a very vital question, the decision of which will establish an important precedent.

"Eight bishops took part in the deliberations, the bishops of St. Helena, Zululand, and St. John's being alone absent. Shortly before the meeting a service was held in the cathedral at Grahamstown, which Dwane attended with about two hundred adherents, after which the bishops read their unanimous decision to receive the Ethiopian Church into communion under the following conditions, which were as unanimously accepted at a second meeting:

"An order is to be formed within the Church, to be called the Order of Ethiopia. Its missions are to be visited by missionaries appointed by each diocesan, who is to present the candidate for confirmation to him. He also is to license such persons at present holding office in the Ethiopian Church as the missionaries may recommend to be readers, catechists, and sub-deacons. He is also to make arrangements for instruction, training, and examination for candidates for holy orders within the Order of Ethiopia, whose first members are to be thus licensed.

"The visitor of the order is to be the metropolitan, and the provincial is to be appointed by the bishop with due regard to the recommendation of the order through its chapter, to be appointed half by the metropolitan and half by the provincial. This chapter frames the order's constitution, but the bishops must confirm it, and they also must give license for any new mission work or workers. The scheme seems to have been very carefully thought out, and to be worthy of study in all dioceses where it is expedient temporarily to organize a Church within a Church, as has been the case in some parts of our country with the Swedes, whom, of course, we have no intention of comparing with the Kaffirs."

Recommended Books.

Chinese Mother Goose Rhymes is a curious, interesting, and beautiful gift book for children, and will be found entertaining to those who are older. The author, Professor Isaac Taylor Headland, of the Peking University, in the North China Mission of the Methodist Episcopal Church, has translated and illustrated the rhymes that are repeated and sung to the Chinese children. We have the Chinese original, and then the translation turned into rhyme, with a picture for each. One of the pictures shows seventeen hundred Chinese babies. The author has done his work well, and the book is a credit to the publishers, the Fleming H. Revell Company, of New York, Chicago, and Toronto. The price of the book is \$1.25.

Verbeck of Japan, by William E. Griffis, D.D., is published by the Fleming H. Revell Company. Price, \$1.50. The book is the story of the noble and grand life of Dr. Guido Fridolin Verbeck, who from 1859 to 1898 was known as a missionary from the United States to Japan, though a portion of the time he was engaged in educational work under the direction and at the expense of the Japanese government. No one man from abroad had more influence with the Japanese than Dr. Verbeck, and he did much toward helping Japan to emerge from its isolation and to enter into association with other nations. His greatest work was the impress he with others was able to make, through Christianity, upon the moral and religious life of Japan. The book will be found very helpful to all students of the history of Protestant Christianity in Japan.

The Bright Side of Humanity, by Edward Leigh Pell, D.D., is published by the B. F. Johnson Publishing Company, of Richmond, Va. Price, \$2.50 in cloth, and \$3.50 in half morocco. The author is a Methodist preacher, the leader of a great Bible class in Richmond, Va., a prolific writer for the public press, and the author of several books on religious subjects. He has prepared for us in this volume a beautiful gift book much superior to many made and sold for this purpose. Printed on calendered paper in good-sized type and with many excellent illustrations, we have six hundred pages devoted to showing us how much of the true, the beautiful, and the good we may find in people everywhere. We have chapters containing descriptions and stories showing and illustrating the bright side of Arab, African, Frenchman, Spanish, Gypsy, Italian, Scandinavian, Polynesian, Hollander, Russian, Malagasy, Mexican, Indian, Filipinos, Eskimos, Hindus, Brazilians, Negroes, Tibetans, Chinese, Syrians, Jews, Turks, Persians, Koreans, Siamese, Portuguese, Caucasians, Egyptians, Hungarians, Cubans, Swiss, Germans, Scotch, Irish, Welsh, Japanese, etc. In the preparation of the book Dr. Pell had the assistance of many prominent missionaries and eminent men throughout the world, and many of the pictures are from rare photographs. It is a profitable book to read, and nearly all the one hundred and sixteen illustrations are new. The Richmond *Dispatch* says, "The writings of Dr. Pell are all bright and entertaining, as well as helpful and uplifting."

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

Meeting of the Board of Managers

(Extracts from the Proceedings.)

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms, November 27, 1900, Bishop Andrews presiding. Dr. A. H. Tuttle conducted the devotional exercises.

The report of the Committee on Finance was adopted. Several items connected with lands and legacies were referred to the Committee on Lands and Legacies with power.

The redistribution of the appropriation to West Central Africa was approved.

Mr. George A. Odum was appointed missionary to East Central Africa as Superintendent of Agriculture at Old Umtali, provided he pass the usual examination.

Rev. David Armor Parson, of Brooklyn, Rev. Robert Philip Geyer, of Indiana, and George Augustus Des Lands, of Jamaica, were appointed missionaries to Liberia, provided they pass the usual examination.

Rev. Robert Wodehouse and wife were appointed to take charge of English-speaking work at New Umtali, East Central Africa, provided they pass the usual examination.

The expenses of the missionaries to Africa are to be paid from the appropriations to Africa, or from special gifts.

The furlough of Rev. A. E. Withey and wife, of Angola, was extended to May, 1, 1901.

An appropriation was made for outgoing of Miss Estella C. Long to Montevideo, and for certain expenses connected with her school.

A furlough of six months was granted Dr. George B. Hyde, of Mexico.

An appropriation was made for repairs to mission property in Guanajuato, Mexico.

Rev. W. F. Hobart was appointed treasurer of the North China Mission in place of Rev. J. H. Pyke, who is returning to the United States.

An appropriation was made to cover extra expenses in the Hinghua Mission.

Rev. A. J. Bowen was appointed treasurer of the Central China Mission.

Miss Emma Louise Abbott was given permission to return to the United States from China.

The return to China of Rev. W. C. Longden, and the outgoing to China of Rev. F. G. Henke, M. R. Charles, M. D., Rev. Harry R. Caldwell, Rev. Walter W. Williams, and Miss Kate E. Kauffman were authorized. The return of Dr. J. H. McCartney to China was authorized when Bishop Moore should ask for him.

Appropriation was made for the benefit of Mrs. Florence M. Sherman, and for the payment of freight on printing machinery, etc., sent to Korea.

The Corresponding Secretary was instructed to enter into correspondence with Dr. W. R. Lambuth, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, South, concerning transfer of property at Wonsan, Korea.

A furlough was granted Rev. T. Constantine, of the Bulgaria Mission, commencing July 1, 1901.

An appropriation was made to provide furniture for a mission residence in Bombay, India.

The action taken at the July meeting in which the Board declined paying the traveling expenses of bishops residing in foreign mission fields was rescinded.

The words "Southern Asia" were substituted in the by-laws for "India and Malaysia."

Bishop Andrews, Dr. A. K. Sanford, Mr. J. S. McLean, Mr. J. H. Taft, Dr. H. A. Buttz, Dr. J. F. Goucher, and Dr. E. S. Tipple were elected delegates to the Eighth Conference of Foreign Mission Boards to be held in New York January 16-18, 1901.

Some appropriations were made for the domestic missions.

The following were approved for appointment as missionaries of the Woman's Foreign Missionary Society: Miss Addie Goetz, Miss Ruth E. Robinson, Miss Alma Evans, Miss Martha J. Miller, Miss Lucy Baumgardner, Miss M. D. Lewis, M. D., Miss Anna Agnes Abbott, Miss Josephine Chowning, Miss Mary Banta, and Miss Lula A. Miller.

The Corresponding Secretaries were requested to represent to the bishops the importance of using great care in approving applications for special relief from the Contingent Fund.

Bishop Andrews, Secretary Leonard, and Treasurer Eaton were appointed a Committee on the Twentieth Century Thank Offering for Foreign Missions.

The reports of the Committee on Nominations and General Reference were adopted, which approved the appointment of Rev. W. P. Rutledge and wife to Singapore, Malaysia; Rev. D. G. Abbott and wife to Narsinghpur, India; Rev. H. R. Calkins and wife to Bombay, India; Rev. A. E. Ayers and wife to Gujarat, India; Rev. W. P. Empey and wife to North India; Rev. George B. Nind to Cape Verde Islands; Mr. Charles W. Ports to Santiago, Chile; Miss Alma Hearne to Concepcion, Chile.

Rev. W. G. Fritz was approved for appointment to Manila, and Rev. J. F. Wilson to India, if they pass the required examination.

The following report of the Committee on Nominations and General Reference was adopted: "The salaries of missionaries in South Japan shall be for a married man, \$1,000 for the first five years; \$1,100 for the next ten years after the first five; \$1,300 for the next ten years after the first fifteen; \$1,300 after twenty-five years. Single men, \$700 for the first five years; \$800 for the next ten years after the first five; \$900 for the next ten years after the first fifteen; \$1,000 after twenty-five years."

Notes on Missionaries, Missions, Etc.

REV. W. P. RUTLEDGE and wife sailed for Singapore October 31.

Rev. Geo. B. Nind and wife have been appointed

to Cape Verde Islands, and will probably sail this month.

Dr. T. S. Johnson baptized twenty-two Gond converts on the Jabalpur Circuit, India, on October 26.

Mr. C. W. Ports sailed for Santiago, Chile, November 20, where he will have charge of the Printing Department.

Rev. H. Olin Cady, of the West China Mission, is in Middlebury, Vt. After January his address will be 892 W. Adams Street, Chicago, Ill.

Rev. Julius Soper, D.D., and wife sailed from San Francisco November 13, returning to Japan. Rev. Archie Edward Rigby sailed at the same time for Japan.

Dr. Moses C. White died October 24, 1900, in New Haven, Conn. He went as a missionary to China with Judson D. Collins in 1847 and remained in China five years. From 1867 to the time of his death he was a professor in the Yale Medical College.

Rev. Benjamin Bagnall, who was in the Central China Mission of the Methodist Episcopal Church from 1879 to 1882, was killed in China by the Boxers last July. He was in the service of the China Inland Mission.

Dr. Beebe and Dr. Kupfer, of the Central China Mission, were in Switzerland when they received the cablegram from Bishop Moore requesting their return to China, and they sailed from Naples, for China, October 17.

Our missions in India have lately been reinforced by the sailing on October 31 of Rev. D. G. Abbott and wife, Rev. H. R. Calkins and wife; on November 17 of Rev. W. B. Empey and wife, Rev. R. C. Grose and wife, Rev. A. E. Ayres and wife. Rev. W. W. Bruere and family sailed November 7, returning to India.

Rev. William R. Webster, D.D., is acting as agent for the collection of funds for Mallalieu Seminary, Kinsey, Ala., and for U. S. Grant University, Chattanooga, Tenn. Additional buildings and endowment are needed. These institutions are doing most excellent work, and money invested in them will pay well to Christianity. Dr. Webster's address is 38 Franklin Street, Medford, Mass.

Rev. K. A. Jansson, of Sweden, is in the United States collecting funds for the establishment of a union theological school at Gothenburg, Sweden, for Sweden, Norway, and Denmark. It has received the indorsement of the General Missionary Committee and is a most worthy object. About \$50,000 is needed for buildings and endowment. Mr. Jansson will be glad to give information on the subject. His address is 150 Fifth Avenue, New York.

Rev. F. D. Gamewell rendered important aid in the defense of Peking during the siege in superintending and directing the erection of the fortifications behind which were the missionaries and the legations. United States Minister Conger wrote him: "To your intelligent and untiring effort, more

than to that of any other man, do we owe our preservation." The British Minister, Sir Claude MacDonald, wrote: "Should I ever be in a tight place again I hope I may have as my right-hand man so intelligent, willing, and loyal a man as yourself." Colonel Scott, of the Royal Engineers, declared Mr. Gamewell "worthy a place in the Royal Engineers."

Rev. R. W. Munson was announced last month as having returned from the United States to Malaysia and stationed at Padang, Sumatra, as a missionary of our Church. We are now informed that he withdrew from the ministry and membership of the Methodist Episcopal Church about eighteen months ago, and is in Sumatra as a missionary of the Seventh-Day Adventists.

Miss Laura C. Hanzlik writes from Nanking, China, September 4: "I came up to Nanking last week from Shanghai, and everything is quiet and peaceful. Our hospital was left in the hands of the Chinese when we left here in July, and it has been kept open by them. Our hospital is the only institution which has not been closed. The officials have given special attention to the care of our property and not a brick has been touched. I feel now we shall be able to go on with our work, and hence I do not expect to return home. Dr. Jelleson and family left Shanghai September 1 for the United States."

General Missionary Committee.

The Minutes of the Proceedings of the General Missionary Committee on the previous pages are correct except in the omission of some motions that were not carried, and that they should state that the appropriations made to Conferences and Missions in Europe are to be redistributed by the Finance Committee with the approval of the presiding bishop, and the Board of Managers, and the appropriations to Conferences and Missions in Southern Asia are to be redistributed by the Finance Committees with the approval of the presiding bishop.

In addition to the usual meetings of the Committee, provision was made for three public meetings, which were calculated to be of special interest. On Thursday evening, at St. Paul's Methodist Church, addresses were delivered on Foreign Missions by Bishop Fowler, Secretary Leonard, Dr. George B. Smyth, and Dr. W. F. Oldham. On Friday evening, at the Metropolitan Temple, Bishop Hartzell spoke on Africa, Bishop Hamilton on Home Missions, Dr. H. K. Carroll on Porto Rico, and Bishop McCabe on the the Advance of Methodism. A part of Monday morning was given to five addresses on Foreign Missions, and one address on Home Missions.

The usual debate as to the relative importance of the home and foreign fields did not take place. All the members of the Committee seemed to be profoundly impressed with their responsibility, the appropriations were prayerfully made, and in the faith that the Church would honor the drafts made upon it by the appropriations.

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