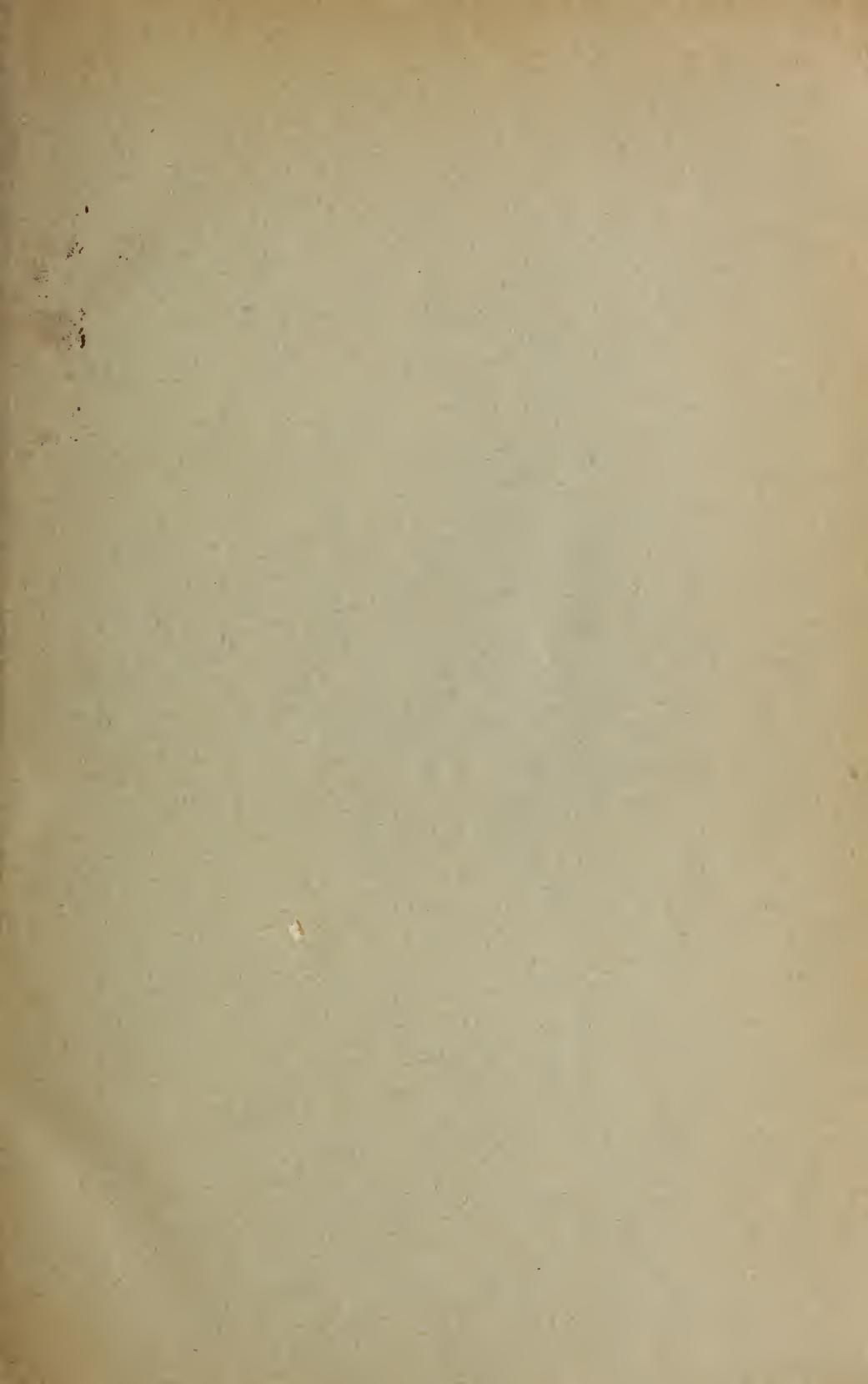




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THE
MISSIONARY REVIEW OF THE WORLD.^{*}

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE
WORLD-WIDE UPRISING OF CHRISTIAN STUDENTS.

BY THE EDITOR-IN-CHIEF.

The rapidity of movement, noticeable in modern civilization, extends into the realm of mind as well as of matter. Every enterprise seems to go on wheels, and at such a rate, as if steam or electricity were harnessed to it. We sometimes wonder whether there be not something abnormal in the tremendous pace at which men are moving. Haste is waste. Hurry implies worry. There is danger of losing deliberation. The calm of God we can not know in the excitement inseparable from such driving energy. While on the one hand a vessel is driven before the storm, on the other hand a swift sailing steamer, plowing through the waves at twenty-five knots an hour, creates a commotion in air and sea as it goes—it almost makes a storm. There is certainly not a little peril of doing things precipitately, and superficially, in the habitual rush incident to our times.

There is one modern development which has perhaps outrun any other in its rapid strides, and, altho as yet we have been able to detect no essential mistake, we can only look with amazement upon its progress, and marvel whether its apparent sagacity and success are not to be attributed to a special divine supervision. Perhaps its momentum is really of God, and hence is due to Him to whom one day is as a thousand years. We refer to the remarkable onward and upward movement of the Christian young men of our higher educational institutions. And the fact that this progress has been so rapid and yet so regular, so swift and yet so sure, so sudden and yet so permanent, so under the guidance of the young and yet so markt by the wisdom associated with age and experience—it is this which compels us to look upon it as a spiritual movement—a marshalling of human forces under a divine generalship; and to look behind it to the Divine

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

force that alone can account for much that is taking place before our eyes.

In this uprising of Christian students several distinct stages are noticeable, most of which have already received ample treatment in these pages. First of all, there was the introduction of the Young Men's Christian Association into the universities and colleges of Christian lands. Then the organization of these associations into a national and international alliance. Then the extension of such associations in the higher educational centers of foreign and heathen lands. Then, the era of conventions, summer schools, etc., bringing these young men together, and cementing the bonds of personal fellowship. Then came the student volunteer movement, in the Cambridge Band of 1885, the Mt. Hermon Band of 1886, and the immense influence which they exerted in the direction of the foreign field. Then followed the grand scheme of cooperation so fully set forth by Mr. L. D. Wishard*—whereby the Christian students in mission countries were to act as a home missionary contingent, for the uplifting of their own countrymen, under the lead, or with the help, of Christian students from America and Europe. And now comes the last of these great strides which is very explicitly described by Mr. John R. Mott as the "World's Student Christian Federation."†

The editor of this REVIEW was born at such a time that his life has synchronized with the very period when all this uprising of consecrated young men has been located in the plan of God; and he has been permitted both to watch it and be closely linkt with it.

The first Y. M. C. A. was organized in 1844, and so this whole history reaches over only about a half century; and it may be doubted whether another movement so varied, so vast, so far reaching, and so important, has markt any half-century of history before.

Mr. Mott's new book we have read with profound interest and a sort of awe. To look carefully at this latest feature of this great enterprise—the federating of the young men of the world into one great organization, and marshaling them under the Banner of the Cross, will be to survey the whole movement from the loftiest summit of its development.

A little more than two years ago, on the shores of Lake Wettern, and within the old Swedish Castle of Vadstena, a gathering of students was held, which has well been compared to the famous Haystack prayer meeting on Williams' College Hill, near the beginning of the century, which was the starting point of organized missionary work on this side of the sea.

This Scandinavian Congress met to consider the expediency of uniting the national intercollegiate movements of the whole world in one great federation, for three great ends: first, to associate Christian

* "New Program of Missions."

† "Strategic Points in the World's Conquest," Fleming H. Revell Co.

students of all lands more closely; second, to enable them more deeply to impress national as well as social and university life; and third, to influence fellow students to take up definite mission work at home and abroad, for the extension of the Kingdom of Christ.

At this conference the five great intercollegiate organizations had their representatives: The American Intercollegiate Y. M. C. A.; the British College Christian Union; the German Christian Students' Alliance; the Scandinavian University Christian Movement; and the Student Christian Movement in Mission Lands. After days of prayer and holy conference, the constitution was unanimously adopted, by which the World's Student Christian Federation came to be a historic fact. The momentous importance attacht to this new step may be inferred from the fact that no other student convention ever had been held, in which delegates from all the great Protestant powers were present, and of this the impressive grouping of the respective flags of all these nations was the outward symbol and expression.

The name adopted is itself an incarnate history. It tells of a *student* movement, distinctly *Christian* and *world-embracing* in membership and aim. It is a *federation* rather than a *union*, for each of the previously existing organizations keeps in the federal bond its own individual and independent character. The great comprehensive object is to combine all the available forces of the universities and colleges of the world in the many-sided work of winning educated young men for Christ, building them up in Him, and sending them out as workers for Him.

Since the Federation was formed, five other organizations have joined it: The Intercollegiate Y. M. C. A. of India and Ceylon; the Australian Student Christian Union; the Student Christian Union of South Africa; the College Y. M. C. A. of China, and the Student Y. M. C. A. Union of Japan.

The details of this organization it is not germane to our main purpose to discuss. We are seeking to embody only so much of this history as is essential to a complete survey of the conspicuous spiritual movements of this half-century. But it will be obvious at a glance that certain ends must be directly promoted, such as:

1. The full investigation of the exact moral and religious status of students in every part of the world.
2. The gradual and rapid improvement and development of all that is best in young manhood.
3. The introduction into new and different fields, of organized Christian activity under favorable conditions.
4. The promotion of a living bond of sympathy among all educated Christian young men.
5. The cultivation of a spirit of united prayer and systematic Bible study.

6. The study and development of that important science of comparative humanity—or young manhood in various conditions.

7. The penetration and permeation of college life with an evangelical and missionary spirit.

Mr. Mott quotes Gladstone's remark that in the middle ages the universities "established a telegraph for the mind, and all the elements of intellectual culture scattered throughout Europe were brought by them into near communion. They establish a great brotherhood of the understanding." And Mr. Mott adds very properly, that this federation establishes "a telegraph in things spiritual—a great student brotherhood in Jesus Christ."

No one can watch this marvelous work without feeling God to be behind it, and rejoicing in its *unifying power*. Not only does it both simplify and unify methods of work among students, but what is better far, it is bringing Christian young men everywhere to recognize that oneness in Christ Jesus which must ever exist between true disciples, and will be seen and felt whenever the accidents of external separation and division are no longer allowed to have prominence. National and denominational barriers will be forgotten, as young men who belong to Christ in different lands and churches come together, federated into unity, to magnify only essentials and remand nonessentials to their true place. True Christians need only to know each other to love each other; and the devil triumphs whenever by any of his devices he can keep them from mutual and sympathetic contact. Already so far as relates to Christian educated young men, there is "no more sea;" the barriers of language do not divide, and the national names are forgotten in the Christian name. Christ is in these days anew slaying the old enmity by his cross, and of Himself making one new man, not of twain only, but of a multitude of hitherto alienated and estranged bodies.

The student's federation already blends into organized unity students belonging to over seventy branches of Christ's church. And thus, are we not approaching the very fulfillment of our Lord's prayer, "that they all may be one, that the world may believe that thou hast sent me?" Who is prepared to say that this very federation is not destined to be a grand means of promoting world-wide faith in the messiahship of the Lord Jesus?

The ultimate object which the Lord has in view in this unifying process is thus a world's evangelization. Never since apostolic days have the duty, privilege, possibility, and feasibility of actually carrying to the whole world the message of salvation within the lifetime of one generation, been so obvious to so many disciples. Mr. Mott is not alone in regarding the work of evangelization as a campaign, and the universities and colleges as the strategic points which must be seized and held as commanding the field, and determining the "line of communication."

The young men in our educational institutions are to be, and that very soon, the leaders of the nations. Our schools are the cradles of the coming princes, and whether they are to rule for God or for Satan, must soon be determined. If the striking Japanese maxim, telegraphed to the Northfield Conference of young men ten years ago, "MAKE JESUS KING!" becomes the motto of the leading educational centers of the world, with what unexampled rapidity will the earth be encompassed with the network of missions, and every creature reacht with the good news!

We come back to the solid and awe-inspiring thought that all these movements are but the visible working of an invisible power. Let any true child of God review what has taken place since 1844 in the organization of young men for Christian service, and now in the Federation of Christian Students, and say whether a supernatural hand has not been guiding. When twenty years ago the American Intercollegiate Y. M. C. A. was inaugurated, less than thirty college associations were to be found in the United States and Canada. To-day in about five hundred and fifty higher educational institutions within the same territory, these Christian associations are rooted, and embrace over thirty-three thousand students and professors, and nearly as many students have been led to Christ by this means; so that instead of one in three, we have more than one in every two students now confessing Christ. Ten thousand students are enrolled in the voluntary Bible classes of these associations, having multiplied four-fold in ten years. About five thousand young men have been led into the ministry; a still larger number have given their lives to foreign missions, and over eight hundred of them are on the foreign field. Dr. Roswell D. Hitchcock, who has been years dead, had already recognized before his departure, that the great fact in the religious life of the colleges was already the "omnipresence," and he felt half inclined to add, the "omnipotence" of the Intercollegiate Y. M. C. A. The remarkable rate at which the students' work among their fellows has gone forward, is a striking example of the divine blessing upon the movement. It was only three or four years ago when the *British College Christian Union* began its real work. At first seventeen universities and colleges were united in it. Now this union embraces one hundred other organizations, and every considerable institution in the United Kingdom of Great Britain and Ireland is identified with it. Not only has there been this rapid increase in quantity, but the quality of the work done has been correspondingly enriched. Bible circles, private Bible study, aggressive work among students at the outset of their college career, personal and faithful dealing with the young men, and the actual winning of multitudes to Christ—these are among the markt signs of genuineness in the activity, and spirituality in the methods employed.

There has been a wonderful missionary spirit at work—the infallible token of God's spirit. The Student Christian Union has become the mother of the Student Volunteer Missionary Union, and the offspring is already rivalling the parent in all signs of healthy growth. When this latter organization was formed, there were about three hundred expectant missionaries among the British college students; to-day that number has been multiplied over fourfold, and out of these twelve hundred over one-fourth are already in the foreign field. The Student Missionary Convention, held in Liverpool in January 1896, was a gathering unsurpassed in all the elements of spiritual power by any missionary meeting of our century. And when we reflect that it was the first time in the history of the world that a thousand young men and women ever met for the specific purpose of organized effort to evangelize the world in this generation, and that it was presided over and conducted wholly by young men, we shall begin to measure its vast importance in the plans of God. We must not forget also that Cambridge and Oxford—the very *ganglia* of the educational system and life of the British Empire—are now embraced in this missionary uprising, as well as the great university centers of Scotland, Wales, and Ireland, and we shall see that the molds whence are to come the future leaders of the Church and State are fast becoming God's own matrices of character.

Germany has exercised as mighty, and perhaps as dangerous, an influence on modern religious thinking as any other nation. The German mind is vigorously masculine in type, original and profound and persistent in research, and alas, essentially secular and sceptical in tendency, often not only rationalistic, but materialistic. Germany has been the seedsower of religious, as France has been of scientific, scepticism. What a triumph for Christ, when the German students form a Christian alliance, form Bible circles, seek to promote personal purity and evangelical faith among young men, and do in a large and pervasive way among students at large, what the lamented Christlieb did at Bonn—infuse the spirit of simple faith into university students. The Liverpool Convention sent home delegates, anointed with spiritual power and thoroughly convinced of the danger and deadness of mere religious formalism, to kindle God's fires on the altars of Germany, and sow the seeds of missionary consecration. There are now over thirty student volunteers in German institutions, and the influence is daily spreading. The work is yet at its inception, but we must not despise the day of small things. In the twenty-one universities of that great European empire there are over thirty thousand students, with twenty-five hundred instructors, and this university army ranks next to the military force in influence and power. Can we afford to neglect the opportunity of turning this vast host of educators and educated into the defense of the faith which otherwise

they may undermine and assault? All great spiritual movements in Germany, like all great sceptical influences, are ultimately traceable to these thought-centers; and here at the springs the salt must be cast in if the waters are to be healed.

This movement, which now embraces Britain and Germany, also penetrates Scandinavia. In August, 1895, Norway and Sweden, Denmark and Finland, united in an inter-university organization. The Scandinavian universities rank very high in popular favor, and are open to all classes. They are the higher schools for the masses; and yet their standards are very high, as is shown by the fact that a full medical course consumes a decade of years. These students are physically and intellectually worthy of their Norsemen ancestors, and to turn such strong men into sturdy disciples is worth any amount of effort and sacrifice.

Then there is the student body of papal lands. A population of thirty millions in Italy, with about sixty thousand Protestants; about eighty educational institutions with twenty-five thousand students, and not one Christian organization! Is not this appalling? The first Christian association was formed at Torre Pellice, the historic center of the Waldensian Church that for six centuries has stood out firmly against Romish intrigue and persecution. France, Austria, Hungary, Spain and Portugal, and Belgium are included in the scheme of the students' Christian federation, and the one hundred and thirteen thousand young men of the seven papal lands of the Continent are to be saved, if possible, from the drift of scepticism, and agnosticism, and materialism, and sensualism, to which they are now terribly exposed.

The earnest spirit of these devoted young men who are at the head of this world movement, can not be restrained within the bounds of one continent or two. They are reaching out the hand of help to the remoter East. Turkey is not forgotten, where Robert College furnishes so admirable a center of operations. This Christian institution on the shores of the Bosphorus has sent forth three hundred and twenty-five graduates. It has furnished teachers for Bulgaria and Armenia; it has drawn students from fourteen nationalities, and sent many of them back as missionaries to their own people, and has been happily compared with the noble Syrian College at Beirut, the Duff College at Calcutta, and the Doshisha at Japan.

Greece, with its historic Athens and its thirty-five hundred students is included; Syria, with its sacred sites; Nazareth and Jerusalem are to be Y. M. C. A. centers; and Beirut, whose college has practically created the medical profession in the Levant, and supplied the educated class for the whole territory round about Palestine, whose printing press to-day sends its unrivaled Arabic Bibles throughout the Arabic-speaking world, with its hundred and fifty million people. Is it of no consequence to bring the young men of these countries

into living contact with holy fruits of Christian culture in the Occident, and lead them to a pure faith and a dedicated life?

Look again at the Nile Valley. One theological college, founded by the United Presbyterians at Cairo, has supplied all the ordained native ministers of Egypt. The training college at Asyut has four hundred students, and has educated five times as many, and most of its graduates have become teachers or preachers of the Gospel. So high do these Christian schools stand in even the government's esteem, that its own schools have been largely modeled thereby. Here a Y. M. C. A. has been organized. Is not this a true strategetic center for the world campaign? The followers of Mohammed think so, as the great University of El Azhar, with its seven thousand students from all parts of the realm, swayed by the green flag of the crescent, sufficiently proves. It has a nine years' course of study, and is, on the whole, the greatest propaganda in the world.

Our space forbids us further to follow Mr. Mott's fascinating story of his round-the-world tour and its grand prospective vision of work among the students of all lands. Our readers must read his book for themselves. Especially does he show the strategetic value of India as a center of both activity and influence. Here meetings were held by scores, the proceedings were all in the English tongue, and the tide of spiritual awakening rose steadily to the last. One hundred and twenty educational institutions were represented, and the total number of students registered was seven hundred and fifty-nine, or, including Ceylon, over one thousand. Three hundred and eleven missionaries, representing nearly all the sixty societies at work in India, were in attendance. Seventy-six students accepted Christ as Savior and Lord, in face of terrible obstacles, and one hundred and twenty-seven delegates volunteered for mission-service in India. Five hundred and seventy-seven covenanted to keep the morning watch of Bible study and prayer.

There is one great empire of the Orient to which we must at least advert before we close this already extended paper. China has had its series of conferences, at which over twelve hundred of the educated class-students or teachers were present. All but two of the higher institutions sent delegates. Four hundred and eleven missionaries were present, and thirty-seven missionary societies were represented. The total number of regular delegates at the four conferences,—Chefoo, Pekin, Shanghai, and Foochow—reacht three thousand, and came from the ends of the empire. The meetings went from flood-mark to flood-mark in a constantly rising tide of interest and power. Eight hundred pledged to keep the morning watch; over one hundred serious inquirers, seventy-seven volunteers for Christian work, and general tokens of a great spiritual awakening were among the notable signs of God's hand. The number of Y. M. C. A. was multiplied five-

fold; steps were taken towards a national organization, and the college Y. M. C. A. of China was formed in November last, and at once admitted to the Federation; and thus the great land—the Gibraltar of the Orient, where the population embraces one-fourth of the whole race of man now living, where the combination of difficulties is the most appallingly formidable, where the possibilities are correspondingly great, the great land of which Napoleon said, “When China is moved it will change the face of the globe”—was visited, with most cheering tokens of God’s presence and power.

We add a comprehensive resume of the whole work thus far.

During the twenty months of Mr. Mott’s tour, 60,000 miles were included, and twenty-two countries, and one hundred and forty-four educational institutions. Twenty-one conferences were held, with fifty-five hundred delegates, of whom thirty-three hundred were representatives of three hundred and eight institutions of learning; seventy students’ Christian associations were organized, and many more reorganized or reinvigorated. Five national student Christian movements were promoted, and much other work was done incidental to the creation of a literature of devotion and habits of holy living and praying. Over five hundred young men have been led to acceptance of the Savior, including students who had been Buddhists, Brahmins, Confucianists, and Mohammedans, Agnostics, and Sceptics. Some twenty-two hundred have pledged themselves to the “morning watch,” and about three hundred have given their lives to definite work for Christ. The greatest result of all is one that can not be put on paper, or tabulated in statistics. A great world-wide volume of interest, sympathy, prayer, has been created, which, like ocean tides and trade winds, has a strange power of far-reaching communication and influence, and which is likely to be a permanent and increasing factor in both the unification of disciples and the evangelization of the world.

A BRIGHT SPOT ON A DARK CONTINENT.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

When the dark continent is spoken of, the missionary reader at once thinks of Africa. But there is, alas! a darker continent nearer home than that. Not so very long ago there was publisht a map of South America in black and white, the white indicating Protestant mission stations and the country influenced by them. The map was almost entirely black, with a few minute white specks scattered here and there. In the dark continent of Africa there was one Protestant missionary to every 140,000 inhabitants; in the darker continent of

South America there was one Protestant missionary to every 227,000 inhabitants. South America is nominally a Roman Catholic country, but the universal testimony of intelligent observers is, that the Roman Catholicism of South America is practical paganism, with saints and images substituted for fetishes and idols, or added to them, besides the untold numbers still living in actual heathenism.

But on the northern border of this dark continent there is one bright spot, won from original paganism by the heroic labors of Moravian missionaries, who to this day very properly monopolize this mission field. Dutch Guiana or Surinam presents one of the most marvelous missionary provinces of the world, and its records are steeped in heroism. Guiana is the name given to all the northeastern coast lands of South America, from the Orinoco to the Amazon, and is divided into British, Dutch, French, and Brazilian Guiana, altho the latter division is rarely mentioned. These coasts were discovered in 1498, settled by the Dutch as early as 1580, and erected into a Dutch colony in 1667. Negro slavery was introduced in 1621.

We are concerned at present only with Dutch Guiana, or Surinam. The boundaries have changed from time to time in accordance with the fate of war, or course of European politics, but at present Surinam embraces the country lying between the Marowyne and Corantyn rivers, between 54° and 57° west longitude, and southward from 6° north latitude, the southern boundaries having never been accurately determined, as the land is there practically impenetrable.

In the early years of the mission history much of what is now British Guiana was included in Surinam, and in that region occurred some of the most heroic incidents of the Indian mission. But all the work since the first decades of this century has been done within the confines of Surinam proper.

It is a land of rivers, the principal one being the Surinam, from which the country takes its name. It is a land of almost incredible fertility, tropical forests crowding down to the very sea. It is a land without roads, the only passageways through the forests being the rivers. It is a land that delights the eye, but kills the body of the unacclimated Caucasian. It is a land of swamps, miasmas, deadly fevers, of vampire bats, boa constrictors, death-dealing ants, scorpions, and all the untold horrors of dense equatorial low lands. White people can dwell only along a narrow fringe on the coast, and the capital, Paramaribo, on the Surinam, is the only town. But the exports of sugar, coffee, tapioca, mahogany, and other tropical products make it an exceedingly valuable colony, and have tempted many thither in search of fortune. The Moravian brethren were tempted thither in search of souls.

But barely resuscitated from the crushing blows of the Jesuitical anti-reformation of the seventeenth century, and of the devastating

martyrdoms of the Thirty Years' War, the Moravian Church, then numbering less than a thousand souls, began its first mission—that to the negro slaves of the West Indies in 1732, undertook a second to the Eskimos of Greenland in 1733—and, not content with these enterprises, cast its eyes upon these northeastern coasts of South America as another suitable place for its apostles to witness for Christ. August Gottlieb Spangenberg, later a bishop of the Church, traveling in Holland in 1734, made arrangements with the Dutch Surinam Company to allow some of the Moravian brethren to penetrate their colony to win souls for Christ. In 1735 these brave men started out on this mission, which was to cost the lives of more missionaries than any other field of Moravian labor, and which was to result in the greatest victories for Christ.

It is utterly impossible, within the limits of one paper, to treat this marvelous mission adequately, for practically it involves three distinct missions. Without any pretensions to completeness only a few points gleaned here and there can be given.

As just stated, three distinct missions were carried on for a while simultaneously: to the Indians, principally the Arawacks, to the Bush-Negroes, and to the slaves. The Indians had been driven into the interior by the settlers and Bush-Negroes. Thither devoted missionaries followed them 300 miles through almost impenetrable forests and malaria-breeding swamps. In the midst of the wilderness the station Pilgerhut was founded, and there, after nine years of fruitless labor, the first Indian convert was won in 1748. In the succeeding eight years 300 converts were won from among the Indians.

The infinite patience and sublime heroism requisite to begin such a mission station among these Indians is best illustrated by the case of L. C. Daehne. Resolved to gather the Indians in the neighborhood of the Corantyn, he built himself a hut in the midst of the forest. For two years he lived there absolutely alone, with no other companions than tigers, serpents, and the wild vermin of the tropical forests. The Indians would have nothing to do with him. With untiring zeal he went after them, and sought to gain their confidence. Often in his lonely hut he lay sick nigh unto death, but the Lord revived His servant. Once a huge boa constrictor crawled through the roof of his hut, and coiled around him as he lay in his hammock. In the agony of that awful embrace he still thought only of his Indians, and, that none might think he had been slain by them, he quickly seized a bit of chalk, and wrote on the table: "A serpent has killed me!" But then suddenly remembering the promise of the Lord, that serpents should not harm His messengers, he seized the vile beast with both hands, and, with superhuman strength, tore it from his body, and flung it from the hut. Another time fifty savages attackt him in his hut. Calm and unmoved he stood before them, and as

they raised their tomahawks to slay him, he told them he loved them, tho they slew him, and that Christ loved them, too. Amazed at such a message, under such circumstances, they dropt their weapons, gave him provisions, and departed in peace. Finally such devotion told, and converts were gained, numbering in this region, in 1783, nearly 200. Theophilus Schumann was the name of the missionary who accomplisht the most among the Indians, so much so that he was called the "Apostle of the Arawacks." He was a man of fine education, mastered this barbarous language in a few months, wrote a grammar of the same, and made many valuable translations from the Scriptures.

This mission, purchased at the cost of so many precious lives (Schumann himself succumbed to the fever at the early age of 40, after 11 years inestimable service, having personally baptized over 400 Indians), was destined to come to a pathetic close. Both the white settlers and the Bush-Negroes were bitterly hostile to the Indians. The whites attacked them under the form of exacting military service, and requiring them to do things contrary to Indian nature, and by doing all in their power to drive them from their missionaries. The wild Bush-Negroes attacked them by fire and sword, burning the Christian villages, in which conflagration Schumann's priceless translations were consumed. By the close of the first decade of the present century, the Indian mission in Surinam was practically exterminated. Few, if any, of the original inhabitants are left, unless, possibly, in the yet unexplored, and for Caucasians, almost unexplorable interior. Yet in those seventy heroic years many hundreds of Indian souls were brought to the Savior's feet, and heaven is richer because of the results of that sublime labor in the miasmatic forests of Surinam.

We turn now to the mission that remains to this day. Side by side with this work among the Indians, and often by the same men, missionary efforts were being made in behalf of the Bush-Negroes and the slaves of the Colony proper.

In all these phases of the work the devoted Moravian brethren had to contend not merely with the horrors of the climate, the hostility and gross heathenism of the natives, but also with the bitter prejudice of many of the white people. The Bush-Negroes are escaped slaves and their descendants. There was no capturing a slave who once succeeded in getting safely into the Bush, because a white man penetrates those awful depths only at the peril of his life. Consequently powerful tribes of these Bush-Negroes gradually grew up. They were very fierce and warlike, and waged war against the Colony so successfully that, finally, the governor had to conclude a formal treaty of peace with them in 1764. Convinced that they could not be conquered by force of arms, the government finally besought the Moravian brethren to evangelize them. This the brethren had been seeking to

do all along, but now they had the more cordial support of the government.

The only way to reach the Bush-Negroes was to ascend the rivers in canoes. To this day this is the only way of reaching their "camps," or villages, and these voyages are exceedingly dangerous, as rapids must be ascended, when the boatmen have to plunge into the water and bodily hold the boat, and push it between the rocks to prevent utter destruction. A longer journey of this character always results in the illness of the white missionary, and frequently in his death. Few white missionaries have succeeded in living among the Bush-Negroes any length of time.

The Bushland is called the "Land of Death," and the Moravian brethren and sisters have laid down their lives within its fateful confines by the score. Of 159 missionaries sent out during a certain period of 65 years, 75 died at their posts, and 63 returned to Europe with impaired health. One time 14 died in less than 10 months; yet this noble little army of the Cross always renewed the attack, and new volunteers were always ready to take the places of those who fell. Such a mission furnishes an inexhaustible list of heroic incidents. Only a few can be mentioned.

The veteran Daehne, whose heroic career among the Indians has been alluded to, was one of the pioneers in the Bush-Negro Mission, and led, when already an old man, Rudolph Stoll and Thomas Jones into the pestilential interior. Daehne returned to his Indians, Jones succumbed to the fever, Stoll held out alone on that deadly Senthea Creek. Utterly weakened by the acclimating fever, and covered with painful sores, he lay in his hut one day helpless as a child. Suddenly he saw an immense swarm of ants enter his hut. Expecting nothing but a horrible death from these voracious insects, he commended his soul to his Master. They swarmed upon him, entering his sores, and causing intense pain. But the Lord, who has strange ways of rescuing His servants, used these insects to suck the poison out of His servant's sores, and he actually recovered the more speedily because of this awful infliction. But it was a method of cure no one would desire to repeat. Five years of labor in this pestilential spot won a notable convert in the person of the chieftain Arabi, who proved the thoroughness of his conversion by shooting, with his own hands, the alligator he had worshipt as a god. He was baptized January 6th, 1771.

Let it ever be remembered that the heroism of this mission is not confined to the last century—it is continuous—nor is it limited to the male missionaries. When John Henry Voigt laid down his life for the Master in 1839, his widow lived for ten years alone among the natives. Still more heroic was the case of Mary Hartmann. Her husband, John Gottlieb Hartmann, entered into his Lord's joy in 1844. Altho

she had already labored 18 years in Surinam, yet, moved by the repeated deaths among the missionaries, she volunteered to go alone into the Bush country, tho no more impervious to the miasma than other Europeans. There, for five years, she labored among these wild people, absolutely alone, as far as intercourse with white people was concerned, visiting Paramaribo only once in four years, and that only for a single day, lest going to the settlement she might not be able to return to the negroes in the wilderness. In 1853 the inevitable fever carried off this heroine too. A son of this woman was for many years a missionary among the Kaffirs in South Africa; a daughter for over forty years a missionary among the Tibetans; another son was for eight years a missionary among the Papuas in Australia, and twenty-four years among the North American Indians. That is a specimen of Moravian apostolic succession!

The mission among the Bush-Negroes in Surinam has ever been subjected to many vicissitudes. Stations have again and again been left without missionaries, because of the rapid succession of deaths—and the hostility of the heathen has ever been great. Yet, in spite of all these difficulties, after in the beginning *paying for each convert with the life of a missionary*, now the converted Bush-Negroes are counted by the thousands.

The work is being put more and more into the hands of native evangelists, as they alone can endure the climate. The most noted of these is the Matuari Bush-Negro, John King, who, led to the mission by a series of wonderful visions, has for thirty-six years labored with marvelous success among his own people. He has journeyed up rivers and through forests that no white man would dare to penetrate; he has founded mission stations and inducted other native evangelists; he has won many precious souls for Christ. On August 6th, 1895, he was elected the "Granman," or head chief of the Matuari negroes.

In spite of the length of this paper, it would be lamentably incomplete without some account of the labors among the slaves on the plantations and in Paramaribo, the capital. Here the difficulties were likewise the climate, tho not in such an awful degree as among the Indians and Bush-Negroes; the gross superstition of the African slaves, and the bitter hostility of many of the *Christian (sic!)* slave-owners. From the start it was necessary to maintain a station in Paramaribo as a base of supplies for the work among the Indians and Bush-Negroes. Therefore, as early as 1738, work was begun in the city, but not until July 21st, 1776, could the first convert, won from among the slaves, be baptized. Even in the city there was constant call for heroism, as may be judged from the fact that one year thirteen missionaries died within six months. Petty persecutions of the missionaries, and often cruel treatment of the slaves, continued a long time. But, finally, prejudices were overcome, and in this century the

work has gone forward by bounds. The mother church became too small, and three other churches have successively been built in the city, while churches have sprung up everywhere on the plantations. This was especially the case after the proclamation of emancipation, issued by the Dutch government on July 1st, 1863, which became absolute after ten years' apprenticeship of the blacks on July 1st, 1873. This brought many changes, and entailed grave responsibilities upon the mission, for the negroes, no longer bound to the plantation, wandered hither and thither, and the missionaries had to follow them.

The emancipation of the slaves brought about the importation of heathen Hindu and Chinese coolies, so that in the past two decades an entirely new phase of mission work has devolved upon the Moravians, which they have manfully met, and have won many of these Oriental heathen for Christ, and incorporated them into their conglomerate and cosmopolitan mission work.

In addition to all their other duties, the Moravians have likewise undertaken the self-sacrificing labor of ministering unto the lepers of the colony, of which there are very many segregated by the government at Groot Chatillon.

Nothing has been said about the linguistic labors of the missions. The language of the natives is the Negro-English, a horrible mixture of Dutch and English. The Scriptures have been translated into this mongrel tongue by the Moravians, and the latest revised edition publisht by the British and Foreign Bible Society in 1889. Excellent schools are maintained, and latterly especially a training-school for native evangelists, who are absolutely indispensable, if the complete evangelization of the Bush-Negroes is to be accomplished.

This mission is now over 162 years old. The total number of missionaries who have laid down their lives upon the miasmatic soil of Surinam can not be stated with absolute accuracy, but it runs into the hundreds. What has been the harvest of this precious seed? To-day there are 29 stations served by 87 Moravian missionaries, having 28,882 souls in charge, or *practically half of the entire population of the colony, including whites, heathen and all!* In addition, there are five native evangelists doing full missionary duty, 35 native assistants capable of conducting services, and 334 natives who in various ways assist in Gospel services. The Roman Catholics claim 13,000 souls in the colony. The white population is divided about as follows: Jews, 1,300; Lutherans, 2,700; Dutch Reformed, 6,500; Episcopalian, 200; Chinese and Hindus, 5,600; native heathen not accurately ascertainable.

The mission work is exclusively in the hands of the Moravians, for South American Catholicism can, to the mind of the unprejudiced observer, not lay claim to that name.

These noble laborers for Christ, at the cost of their own lives, have whitened these northeastern coasts of this dark continent with the bright light of the glorious Gospel of Jesus Christ. And we are assured that, in the throng of those who have been faithful unto the death, and who have overcome, no mean place before the throne of Christ will be assigned to the noble army of martyrs from the miasmatic swamps of Surinam!

LIGHTS AND SHADOWS ON THE FRONTIER.

BY REV. E. A. PADDOCK, WEISER, IDAHO.

There are shadows dark and long in the frontier missionary's life. On the whole, his work is more difficult and discouraging than that of the foreign missionary. He is not, as a rule, as well paid, nor does he receive his salary as regularly as does his brother over the seas. The frontier missionary can have but little hope of "laying by something for a rainy day." All of his small-salary is required to support himself and family. The prospect for giving his children a college education is by no means flattering; if it is done, the closest self-denial must be practised by every member of the family. The frontier missionary's wife must be her own cook, dressmaker, and chambermaid, until her daughters are old enough to take a part of the household burdens from her shoulders. Except in case of sickness, hired help is not to be thought of, the salary will not permit it. Often the frontier missionary is far from a railroad, and his next neighboring church may be a hundred miles away. His library is usually small, and it does not grow, as money can not be spared to buy books. Usually he has very few, if any, strong Christian men and women to "hold up his hands." He may be, in the beginning of a new work, the only professing Christian in the place, except his wife. Probably he must be his own janitor, chorister, Sunday-school superintendent, collector, treasurer, clerk, etc., when he begins a new work. His church building is an old school-house, a hired hall, or the house of a friendly man. His parsonage a hired log-house, or "shack," a board building—"boarded and battened." Most of the people have little regard for the "Gospel slinger," and he must win his way among the boys by slow degrees. It is evident, therefore, that a successful frontier missionary must endure hardness as a good soldier, and he must be a "rustler," if he is to succeed. This is not always well understood by those who think they would like to labor on the frontier. A graduate of an Eastern theological seminary, having heard a frontier missionary plead for more workers in his field, went to the missionary and

told him he was willing to go to the far West, and to live on "jack rabbits and natural scenery," if it should become necessary to do so. The missionary was quite inclined to take the young man West with him, but in talking the matter over, the young man asked:

"If I go out West into one of those frontier fields, how will it be about my library and study?"

The missionary replied : "Your library will consist of a limp-back Bible and a copy of Gospel hymns. Your study will be your saddle. Sometimes in your wanderings you will be entertained by a hospitable ranchman ; again you will find a bed in a mow of newly-made hay, and often it will be your joy to roll up in your blanket, and, with your saddle for a pillow, sleep by the roadside, while your hobbled horse feeds a few rods away."

The missionary zeal of this young theologian was not equal to such a test—he did not go to the frontier. Many other shadows might be noted, but let us turn to the *lights*. These are many and very cheering. The frontier missionary has just as large a field as he desires, and he does not feel that twenty brethren, more or less, are watching his field, and secretly wishing that he would die or move away, so that they could get his place!

The frontier missionary knows that he is not crowding out some other good man, but is doing a work that but for him would not be done at all. There is great satisfaction in this thought. The frontier missionary plants a seed where nothing grew before. He sees the "blade, then the ear, after that the full corn in the ear." This is not always true in older parishes. The old church may have run in the same groove for one hundred years, and the new minister must be made to fit the old groove. If he is too long, he must be cut off; and if too short, he must be stretcht out, and more often than otherwise, he is considered a success, if he barely "holds his own."

The frontier missionary has the privilege and joy of laying foundations. He finds a new mining camp to which hundreds of miners are rushing. The saloon gambling-hell, and den of infamy are in full blast—these institutions outstrip even the missionary in their zeal to enter new fields. The missionary is a good second, however. There is, of course, no church, no organized body of Christian people, and very few who are willing to admit that they ever profest religion of any kind. But these things do not discourage the frontier missionary. He finds a tent, a half-finisht store building, a dance-hall, or, if the weather will permit, gathers a crowd of "the boys" in the open air, and preaches to them. Then a Sunday-school is organized, and the children in the camp are lookt up, and each one of these becomes an enthusiastic advertiser of the song-and-preaching services. Later on a church is organized, then a suitable building is erected, and in a year or two the entire moral atmosphere of the community is

changed for the better. The frontier missionary becomes a friend and helper to many "wandering boys." Some are rescued from a life of sin, and persuaded to return to their parents again. Others are healed spiritually, but the physical nature is too far gone for healing, and they are buried far from the home of their childhood. Their last messages of love to the folks at home are spoken to the missionary, and by him their eyes are closed, when death releases the soul from the body. It is frequently the privilege of the frontier missionary to serve as nurse for some lonely man, who is prostrated with fever, pneumonia, or some other dread disease. Now is his opportunity to gently suggest that the "Great Physician" be called in. Thus often a dangerous sickness proves to be the salvation of a soul! Surely the frontier missionary is to be envied for the splendid opportunities for doing good that meet him everywhere.

Frontiersmen are rough in appearance, in manner, and in speech, but they have a high sense of honor, and they respect true worth wherever found. They will have their fun often at the expense of the "tenderfoot," but they would not harm a hair of the newcomer's head, if he is a true man. As a class, no company of men are more generous and kind to any one in need. Underneath the rough exterior there is a tender heart—if you can once reach it. A case in point will interest the reader.

In a Western mining camp, where no Gospel service had ever been held, and which had never been visited by a minister before, a missionary, who had just arrived, was inviting the boys to a service of song to be held in the evening. Now, in the average mining camp there are usually some men who desire to be considered hard cases. An individual of this class probably wears a buckskin suit, has a broad-brimmed white hat, a brace of revolvers strapt to his waist, and a dirk-knife dangles at his side. His hair and whiskers are long and unkempt. In the company of miners who gathered about the missionary was one of those would-be "toughs." It was evident that the boys had determined to see what sort of stuff the missionary was made of, and had chosen this tough man to be their spokesman. A crowd of a hundred or more gathered around the "Gospel slinger," and our "Buffalo Bill" man, glaring at the missionary, spoke as follows:

"Boys, I never knowed a camp to have any luck as long as there was a preacher in it!" Placing his hand on his revolver, he continued: "I'll give as much as the next feller to shoot every minister that comes to this camp!" The missionary did not tremble nor try to run away. He had been in mining camps before, and he knew that the proper thing to do was to get the laugh, in some way, on the man who had made this speech. So, imitating the voice and manner of the speaker as nearly as he could, he said: "Did you ever read that passage in Shakespoke'

epistle to the Egyptians, which says, ‘And a preacher can draw a bead also?’” As soon as this was said, a great shout went up from the crowd, and the “tough” man walkt away, terribly crestfallen. The missionary supposed that the boys could see that he was no “tenderfoot,” and say no more; in this he was mistaken, for another man addrest the crowd thus: “Boys, if we go an’ hear this feller’s chin music, he’s goter set ‘em up!” “Set ‘em up, set ‘em up,” shouted a score or more in unison. Then the crowd began to close in upon the missionary, and he thought they were going to carry him into a saloon. But before this plan was carried out, one of the boys, who seemed to be a leader among the crowd, stept between the missionary and the crowd, saying: “Hold on, boys; hold on! This is the first preacher that ever came to this camp! Let’s treat him kinder white, for by-and-bye some on us will be turning up his toes, and we’ll want the preacher to do the ‘spectable over him. I’ll set ‘em up!” No further attempts were made to “rig” the preacher.

A church was organized in that camp, and a comfortable building erected. A short time after this occurrence, the missionary met the “tough” man walking alone. The missionary said: “My friend, how long have you been in this camp?” “Nigh on to two year,” he replied. “Are your father and mother living?” “I’ve got the best old dad and mam—back in the hills of Pennsylvania, that you ever seed—and don’t you forget it.” “Do your father and mother know how you are living in this country?” asked the missionary. The man stopt, and turning to the missionary, said: “I wouldn’t have my father and mother know how I am living in this camp for all the silver in that mountain!” And he pointed to the mountain where the best mines were located. It was easy to see that this man, as rough as he seemed, was touched by the memory of his parents away back in their Pennsylvania home. A mistake is often made in supposing that educated men are not needed as missionaries on the frontier; that men of small intellectual caliber will do. If poorly equipt men must be employed in preaching the Gospel, by all means let them preach to the strong churches in the East, for these churches are well establisht, and can endure, for a season, a weak man; but frontier work needs the strongest men that can be found. In the roughest mining camps, and in the new, booming towns on the frontier, many college graduates may be found, men of great intellectual ability. Some of these are well posted as to the latest developments of “Evolution,” “New Theology,” and “Higher Criticism.” Some can repeat the “Mistakes of Moses” from memory, and are familiar with all the popular and unpopular objections to Christianity. To interest and instruct these men the missionary must be their equal in intellect and education. There was a time in this country when an illiterate “circuit rider” could speak to crowded houses, wherever and whenever he

made an "appointment." But that time is forever past; in our day—and especially on the frontier—men will not be heard unless they *say something*. The printing-press, the railroad, telegraph and telephone have made such meetings impossible. People read more, think more, and are better educated than they were in the olden times.

Pickt men aré needed on the frontier. Let no one suppose that high literary ability is not appreciated in the new settlements. It is no uncommon thing to meet graduates of our best colleges in the new frontier town—ex-judges, ex-teachers, sharp lawyers, and keen educated business men are there—and the missionary may find as appreciative an audience as can be seen in many large eastern towns or cities. Frontiersmen believe in calling things by their right names—they have no use for "taffy," they do not ask the preacher to speak "soft words" to them. If—as is the manner of some—the preacher should address a company of rough frontiersmen in this fashion: "Boys, I am happy to address you on this occasion; you are splendid fellows—of course—your 'environment' has been such, that you may seem to some of our puritanical friends of the East to be a little off—but you are *all right!*!" At this point he would probably be interrupted, something after this sort, "Boss, you're a liar; we are cusses, and we know it, and we don't want any of your lip, trying to make us out angels!" The men on our western frontier are human beings, have immortal souls, and so need the Gospel. While they do not "go West" for their health, nor from patriotic and benevolent motives altogether, they are yet among our greatest public benefactors. They open up the wilderness to immigration and civilization. They compel dame nature to reveal the secret places where her treasures of gold and silver are stored. Through great privation and hardships they open up the way for the donkey trail, the wagon-road, and the steam engine.

From these wild frontier settlements rivulets of wealth find their sources; these gather into great streams, and flow on to the eastern cities and towns, keeping the wheels of the factories moving, and making it possible for eastern men to grow rich, and to gather about them all the luxuries and comforts known to modern civilization. Stop, for a single year, the streams of cattle, hides, wool, lumber, wheat, gold, and silver that come largely, if not wholly, from our western frontier, and the business of our country would be ruined. But more important still, these people are American citizens, and these distant communities will, ere long, have a great, if not a controlling, influence in shaping the destiny of our whole country. What our country needs is *good* citizens in the best sense of that term. A citizen, to be good and *safe*, needs at least two qualities in his make-up; he must have an enlightened common sense and a *conscience*. The best way to secure these is by giving to the children the spelling-

book and the Bible. *Christian* schools—put the emphasis on the adjective—and Christian churches must be planted everywhere on the frontier. This work is commenced by the frontier missionary, and there is no work more important than this in our land to-day. One *live* frontier missionary is worth more in “keeping the peace,” and in removing the causes of trouble on the frontier, than a whole regiment of Uncle Sam’s regulars. A little church, and a school-house near it, are a surer defense from bloody uprisings than a United States fort bristling with Gatling guns!

THE MOUNTAINEERS OF MADISON COUNTY, N. C. *

BY MRS. D. L. PIERSON.

Any attempt to describe the “Mountain Whites” as a whole is impracticable, for the mountain regions of five States cover an area of about 100,000 square miles, and the people of the various sections have been subject to vastly different influences, and are very diverse in character. The missionary working in one section has to fight the inroads of infidelity, in another the benumbing influences of Campbellism, in another the subtle teachings of the apostles of Mormonism, and in still another the fatalistic doctrines of the “Hard Shell Baptists.” Yet we certainly would be misrepresenting the “Mountain Whites,” were we to charge them as a whole with any one of these four defections.

Another opportunity for misrepresentation is in the use of the term “Mountain Whites.” In a general way every white person living in the mountain regions is called a “Mountain White,” but the true mountaineers, who live in their cabin homes remote from the village, and coax their livelihood from unpromising and unwilling patches of earth on the mountain side, are very different from the “valley folks”

* Much criticism was past on an article which appeared in the REVIEW some time ago on the “Mountain Whites of the South.” Exception was taken to some of its statements, and it was alleged that while the negro was applauded for his virtues, the “Mountain Whites” were merely held up as examples of moral and intellectual degradation. Of course it must be borne in mind that various sections of the country differ vastly both in moral and intellectual status, and each district has its own peculiar problems and characteristics to which attention must be called in order to arouse interest, and move people to remedy the existing evils. The large majority of Christians recognize the low moral and intellectual condition of the mass of the negro population of the United States, and hence there is little need to cite examples of their ignorance and their vices in order to prove the need for giving them a Christian education. The call is for *indications of the success* of such work, as an encouragement for increased efforts. On the other hand, every one recognizes the practicability of elevating the white race by education, but all do not realize the need for special effort in their behalf. Therefore, while it is best to avoid exaggerated statements, the object of articles on the “Mountain Whites” of the South is naturally and rightly to show the great need that exists for carrying the Gospel to these people. It is not that the negro is better or more promising than the mountaineer, that leads writers to present a less favorable picture of the latter than of the former, but it is because of the difference in the attitude which men take towards the two problems.—E. B. D. P.

who live along the river banks or beside the railroad track, and who come much more into contact with the floating boarding-house population.

It is frequently affirmed that these mountain people are almost wholly of Scotch-Irish Presbyterian extraction, and that they were driven to take refuge in the mountains through religious persecution. There probably is some ground for these statements, but neither the colonial records nor the early history of North Carolina seem to substantiate them.*

Rev. Dr. W. J. Erdman made a careful study of hundreds of names of mountain girls who attended the Industrial and Normal schools at Asheville, and found that scarcely five per cent. were Scotch or Scotch-Irish. While some of the colonists probably did come to Carolina during the religious disturbances in the reign of George the Second, there is little reason to believe that they were driven *into the mountains* by local persecution. In the constitution of the colonists, signed and sealed as early as 1698, article 39, we read: "No person whatsoever shall disturb, molest, or persecute another for his opinion in religion, or way of worship," and altho the government underwent many changes after that time, freedom of conscience was always peculiar to the "Old North State." Where popular sentiment was tolerant enough to forego, in the case of a Quaker, the oath of office, because of his religious principles, persecution for denominational differences could hardly thrive. Church of England believers, Quakers, Presbyterians, and Independents lived side by side, making converts from among the large number of colonists who had no religion.

Now, if we deny these people their pure Scotch blood and their heroic martyr history, what have we left? Just a mixt race of hardy mountaineers, who, by force of circumstances, have been cut off from all that is good and saved from much that is bad in our city civilization; a poor, but supremely hospitable people, with unlettered, but naturally bright minds, and an almost mediæval chivalry in their devotion to any true missionary who may work among them.

The Madison county mountaineer is large-boned and loose-jointed. He wears a broad sloucht hat, often turned up at a jaunty angle, a homespun shirt, leather strap belt, and tough boots. On Sundays he wears corduroys if he has them, while his wife and children, who wear

* North Carolina, the first State of the original thirteen on which the English set foot (Roanoke Island, 1584), unlike its near neighbor, Virginia, was from the beginning a cosmopolitan settlement. There was royal English blood in the titular lords from the court of Charles the First, besides, of course, much ordinary red English blood; there was French blood in the settlers at Pamlico, and between the Neuse and the Trent rivers. There was an infusion of Swiss blood when Graffenreit brought over his 1,500 Swiss, and settled them at the confluence of these two rivers. There was German blood in the German Palatines on the Neuse, and the three hundred Scotch Highland families who settled near Cross Creek, brought a strong, steady current of Scotch Protestant blood. It is probable that emigration was almost simultaneous from all these settlements westward into the mountains.

sun-bonnets through the week, frequently change to less becoming hats on that day. The old people wear bright shawls and sun-bonnets almost universally. They seem to be simple and contented. Their modest print dresses contrast favorably with the negro load of cheap gaudy finery. The chief characteristic which would impress the most casual visitor among them is their extreme poverty. Little single-room log cabins, fifteen by twenty feet, often shelter a family of six or eight. One which we visited could be described in very few words. The family consisted of an old grandmother, a daughter, and four children. The only opening for light was the door, but there were many for air, as the family cat could make its exit through several places in the side walls, where the mortar had crumbled away from the logs. At one end a chimney-place with an iron stew-pot and tea kettle, and at the other two beds and a rolled up mattress, showed the situation of kitchen and bed-room respectively. Two or three hooks held all the family's wardrobe, and on rude shelves in the corner was some coarse crockery. A deal table and four chairs completed the inventory. Snow and rain had easy access to that home, and the old grandmother said that when the wind was high it frequently lifted the corner of the roof half a foot. Outside the family cow was grazing along the mountain side, getting barely sustenance enough to yield six quarts of thin milk a day. Chickens scratcht a living from the ground, till somehow they grew into hens and were carried to town to be sold for fifteen, twenty, or twenty-five cents a piece. Some cabins have two rooms, and a few possess the luxuries of a cook-stove and a window or two, but the scanty crops of onions, corn, potatoes, and tobacco which struggle for existence on the mountain side, above the house, proclaim poverty in unmistakable language. Missionaries meet children of seven or eight years who have never had on a pair of shoes, but have trudged over miles of frosty ground barefooted, only being kept at home by the deep snows. Many little feet have to be chafed and warmed during the Winter months before the mission teacher can call the school to order. Sometimes when years of toil have begun to tell upon the fruitfulness of one of these little farms, a mountain freshet, or a protracted rain will wash away the earth, gouge great seams in the soil, and cover the farmland with stones and brush. Years of working against such odds have had their effect upon the mountaineer. We can not charge his poverty to the war. He never was a slave-owner, and his uninviting little home was unmolested by the invading armies. The war has made no change in his condition, unless perhaps it has bettered it, by giving him an opportunity to fill positions which formerly were universally filled by slaves.

But the mountaineer is a shiftless character, living simply from day to day, and making no provision for the morrow. One seldom sees behind a mountain hut a tidy wood pile, chopt and stackt, a

defiance to winter's cold. When the thermometer falls to zero, as it sometimes does in these mountain districts, the children have to be kept home from school to go out in the snow and gather wood to keep a good fire blazing on the hearth. The mountaineer is a social character. He has all the time there is, and is always ready to stop and talk, to answer and ask questions innumerable. If he guides a stranger up a mountain to-day and earns fifty cents, a five-dollar job would not tempt him until the money is gone and he feels the need of more. Altho an ordinarily kind husband and father, this trait of character throws the burden of work on his wife and children. One woman who had the care of a sick sister, besides aged and infirm parents, said she had been busy all the spring "clarin' land." This means chopping down trees, burning stumps, and throwing off stones in order to prepare the land for cultivation. The women and children will work very hard for a small sum. The children get up at day-break and pick wild flowers, which they carry miles into town to sell to city boarders for five cents a bunch. Women will save enough milk from their scanty portion to make two or three pounds of butter, and walk twelve miles to sell it for fifteen cents a pound; and others, after picking and hulling five quarts of wild strawberries, will walk fifteen miles to dispose of them all for twenty-five cents. But the lessons of thrift and economy which the girls are carrying to their homes from the industrial missions establisht for them, and the valuable knowledge of farming which the boys are gaining, will in time make this poverty much less hopeless.

In such surroundings, where large families herd like cattle in a pen, purity and moral growth must often be stifled for want of breathing space. Yet in moral fiber the mountaineer is really much above the average city slum resident who lives in the same manner. While not above petty thefts, he does not molest a traveler, for highway robbery is seldom practist, the perpetrators of such a crime would be held in contempt by their neighbors. Yet, according to their own peculiar criminal code, robbing the government of revenue taxes is a clever trick, and killing a revenue officer is a brave act of self-defence. Breaking one's oath in court is nothing, but the betrayal of a secret "still" is a heinous crime. Feuds for generations arise from such betrayals, and the traitor is known as "Judas," or, as they say, "Judayas," forever after. Murder of travelers is very uncommon, but murder for revenge is ordinary retaliation. The marriage tie is a very loose knot, and court, which convenes twice a year at Marshall, has often much difficulty gathering together a jury, on account of the complicated cross-relationships. Illegitimate children can be found by the dozens, yet, as a rule, they are apparently considered no disgrace. The women excuse themselves on the ground that they must have children or there will be no one to care for them when they are old.

Tobacco-dipping (or rubbing tobacco on the gums) and its use in all forms is very common; children often learn to like it when mere babies. It probably satisfies for the time a craving for solid, wholesome food, which the poor mother can not supply. Even the bronzing which their out-of-door life gives them, can not entirely erase the peculiar yellow pallor which this habit induces. In some districts the missionaries have workt most encouraging reforms along this line, breaking the children of these habits, and convincing the parents of its evils. In a Baptist church near the county seat, the people of their own choice prohibited the use of tobacco in the building, with the following placard:

NOTICE.

TO . ALL . PEOPLE . YOU . MUST . NOT . USE . TOBACCO . OR . SNUFF . AND . SPIT . ON
THE . FLOOR., FOR . THIS . IS . GODS . HOUSE, . AND . AUGHT . TO . BE . KEP
NICE . AND . CLEAN.

This is, indeed, a great step in advance, when one considers that even the pulpits are not free from the pollution of tobacco juice, for many of their clergy preach with quids in their mouths.

Whiskey-drinking is begun at a very tender age. Extreme poverty and the fact that they look upon whiskey as one of the necessities of life, lead many mountaineers into the illicit and dangerous business of making "blockade" whiskey. The stills are run at night in remote recesses of the mountains, so that the dense black smoke emitted by the soft pine may not show against the dark sky. Night after night the lanterns of the revenue officers may be seen darting back and forth on the mountain side, in their perilous search for "moonshiners." The report of a gun, reverberating through the mountains, means either a signal of the watchers that the officers are approaching, or the desperate defence of a surprised mountaineer. It is said that no jury of mountain men can be found which will convict a fellow-mountaineer for the murder of a revenue officer.

In some mountain districts there may be dense ignorance of Christ and salvation, but this is not true of Madison county. Altho lamentably lacking in "book larnin'" in general, the missionary is constantly surprised at the knowledge of "the Book," which these ignorant people have acquired. In some districts, such as that around Marshall, —where the seeds of infidelity have been sown by two or three professional men—the Bible may not be believed, but its truths have become known through their constant contradiction. In the Bluff mountain district the Campbellites have disclaimed belief in the Trinity, in regeneration, in the Holy Spirit, and in personal salvation, but the Bible stories are comparatively well known. In some homes, where not a member of the household can read or write, one frequently hears Bible quotations or reference to Scripture incidents in the mountaineer's conversation. The references may not be reverential

but they show a knowledge of the Bible, and a certain acknowledgment of its claims upon them, which form a good vantage ground for the missionary. An old "moonshiner" near Hot Springs, admiring the solid hickory cap to his whiskey still, which had been confiscated by the revenue officers, said that it was made like Jesus Christ's garment, without a seam; and referring to the high tax on whiskey said, that by the "mark of the beast," the Bible must mean the revenue stamp. Next to poverty and illiteracy, the most universal trait of the mountaineers of Madison county is their peculiar regard for the Bible. They read it, if they can read at all, and some even study it, tho they seldom attempt to carry out its teachings. One old mountaineer laughingly remarkt that his wife said that she never saw a man who read his Bible so regularly who could "cuss and swaar" like him. Unfortunately, the mountaineers are not unique in this matter of not living up to the teachings which they find in the Bible, but there is this difference, that altho departing from its teachings, if they can read, they still continue to read it with a regularity which would put some professing Christians to shame. When Christ enters the heart of one of these simple householders, He enters the home also, and a family altar is generally set up, and the evidences of the more abundant life which the Savior's presence brings are plainly manifest. One mountaineer gave this testimony at a little meeting held in a neighbor's house high up on the mountain side: "I hev tried t' be a Christian for eighteen years. I workt at it harder than I ever workt with mattock or axe. One day the missionary preacht, an', as I listened, I felt I was a pore lost sinner. He axt me t' pray. An' I prayed the best I could. He axt me t' hold family prayer. I told him I was willin' t' do anything that would get me saved. It was a heavy cross fer me t' pray in my family, but I jest took it up. One day down at the meetin' in Hot Springs Jesus jest seemed t' come before me an' say 'Come unto Me, an' rest.' Since then hev been the happiest days of my life." His wife also bore witness to the change in the home.

As to the general truthfulness of the people, there seems to be a difference of opinion. One who has mingled with them for years, but merely in a business way, thinks that they are untruthful from habit and from choice, often telling a lie when the truth would be even more to their advantage. Teachers, who have come into close contact with the children, think that they are ordinarily truthful, but not scrupulously so; and a clergyman, who has been much in their homes, holds that they are truthful, except when they wish to shield a friend or injure an enemy. This difference of opinion is probably due to the relationships in which the several people stood to the mountaineers. If a minister is earnest and sincere in his work, and once gains the love of these simple folk, they are to him loyalty and truth itself. Without any exception, the missionaries bear testimony to the warm

welcomes which always await them in these humble homes, where their person and office are held in the highest respect. One old mountain woman, whose boy had been paid in advance by the missionary for chopping some wood, but who had neglected to finish up fifty cents' worth of it, said to the missionary: "I must pay you thet fifty cents, yes, indeed, I must. We may steal from rascals, but we won't rob you, preacher." Two convicts, side by side in a chain-gang, were both working out sentences for theft; one man was to be free in one year, while the other, who had stolen a suit of clothes from a *minister*, had been given *seven* years by a jury of mountaineers.

The children have pleasing manners, and answer questions with no suggestion of shyness, nor yet with undue forwardness. They are fond of their parents, and ordinarily respectful and obedient. Their loyalty to their homes is one of the most encouraging features in the industrial educational work, because the girls can be counted upon to return to their own people and carry to them the benefits received. The people are very reticent about themselves. The girls at the boarding-schools seem to make no confidantes of their teachers, however dearly they may love them. There is no lack of gratitude for the self-sacrificing labors of the missionaries, but anything like spontaneous outpouring of youthful confidences is almost unknown.

They seem to have a quick sense of humor, altho their immorality, and intermarriages of near kin produce many dull and half-witted children, and physical deformities seem to be unusually common. They are an emotional people. Almost everybody who is past the age of maturity has, at some time or other, been a church member and has backslidden. Under the pressure of some campaign evangelist they have come forward, made a profession, and then fallen away for the want of timely counsel and spiritual help.

One more almost universal trait of our mountain friends remains to be spoken of—their illiteracy. It is said that there are three hundred thousand young people of school-age in these southern mountains, but scarcely three thousand five hundred of them are in schools. According to the census of 1890, the percentage of those above ten years old in the United States who could neither read nor write, was thirteen per cent. In some States the rate was as low as four or five per cent., but in North Carolina it was thirty-five per cent., and in Madison County, probably not below forty per cent. The report of the Committee on Education shows the following sad state of things: Average number of school days per year in the United States, 141 days; in California, 174; in New York, 176; in North Carolina, 63, lowest in the list of all the States. In Madison County probably the average would be between 55 and 60 days per year. The average amount of public funds annually expended per pupil enrolled (not whole school population): In the United States, \$12.50; in New York,

\$12.00; in Illinois, \$18.00; in North Carolina, \$1.10; in Madison County, *ninety cents* last year! In 1839 the "Old North State" passed a law dividing the State into districts of not more than six square miles, for the purpose of establishing schools. Such a division as this would mean seventy-nine schools for Madison County. The county clerk reports that there are eighty in the county, seventy-five for white children, and five for colored; but for *ten months* of the year the schools are *closed* for lack of public funds. If repairs are needed on the schoolhouse, the public funds must be appropriated, so that a year's session must be forfeited. One man in Sandymush, Madison County, told the missionary at Trail Branch, that he had been paying school-tax for twenty years, and had only had three months of free school in all that time.

Many of these little school-houses are so poorly equipt, that the teachers are seriously handicapped. Their books are out of date, and sometimes there are scarcely two reading or spelling books alike, so that classes must be multiplied almost indefinitely. As two or three scholars have to study from one book, progress must be very slow. Missionaries say that it is exceptional, for parents to refuse to send their children to school, on the ground that "book larnin'" will make them lazy.

These facts and figures tell their own story of mental starvation. Along with ignorance of this kind goes superstition, of course; and we are not surprised to find even authentic accounts of belief in witches. One man and his wife said that they were obliged to keep a light burning all night to keep the witches away from their baby. Another woman was seen whipping her milk vessels to drive out the witches who soured her milk. The passer-by advised her to scald out and dry her crocks thoroughly as a substitute remedy. Among the many foolish superstitions held by them are the following: To make your hair grow, hide a lock of it under the doorstep when no one is looking. To cure white thrush in a baby's mouth, let some one who never saw its father blow in its mouth. If a bird flies into your house, some one of your family will die soon. To cure rupture in young children, split a black gum sapling, and pass the child through the slit, then wrap the tree with hickory withes; if the tree grows up, the child will recover. The writer knows of a child thus treated.

The mountain people have a peculiar claim upon us, because they are purely American born. Probably ninety per cent. of them would be eligible "Sons and Daughters of the Revolution." The Mecklenburg Declaration of Independence, which antedates the National Declaration, was the work of their ancestors, and the first blood shed in America to resist British tyranny, was the blood of some of their forefathers, shed at Alamance in 1771. But the Christian Church acknowledges a still stronger claim than patriotic sentiment toward

these fellow citizens, whose lives are so circumscribed by ignorance and poverty. Those best acquainted with the situation agree that the little district schools, and not the large boarding schools, furnish the solution of the problem. If each school-house could be manned by two Christian workers, and the public funds supplemented by the Church, so that a nine months' session could be held; if Sunday-schools could be established, and the simple Gospel story could be told in the homes and in the school-house, how many now "alienated from the life of God through the ignorance that is in them," might be "made nigh by the blood of Christ." Miss Goodrich, who, with her helpers, has worked along these lines for several years in Britain's Cove, Buncombe county, considers that, next to the direct and simple teaching of God's word, the establishment of a Christian home by the teachers in the midst of these people is most beneficial. Their model cottage, so neat and tasteful, is a very practical object lesson. When lessons of cleanliness, refinement, and thrift find tangible illustration in such a home, the teachers more than double their effectiveness.

The Dorland Institute in Hot Springs is training young women to be teachers adapted to the district schools. Its course is not so high as that of the Normal school at Asheville, but the curriculum includes all the ordinary English branches, with some science and languages. Rev. Dr. Dorland, after a life of usefulness, spent at Scotia Seminary among the negroes of North Carolina, retired with his wife to Hot Springs to pass the closing years of his life. But God so laid on his heart the needs of the mountain people of Madison county, that, altho seventy-two years of age, and in feeble health, he entered upon the work of organizing a school. For a time he gathered as many children as he could and taught them in his own parlor. Then, through private subscriptions, scholarships, and donations of various sorts, he started the Dorland Institute, now a school of fifty boarding and one hundred day-scholars. Only girls are taken as boarders, but boys are admitted as day-scholars. Industrial branches, cooking, and sewing are important features of the work. Friends send boxes of new material or partly worn clothing, which the girls are taught to make up or refit. All the domestic work of the school is done by the scholars, and altho the tuition fee is only \$50 a year, very few are able to meet even this slight expense.

As in their mountain homes the girls work much out of doors, the confinement of the school-room began to tell on their health, so that the Institute rented two acres of land on a hillside, so steep and stony that the natives made such remarks as: "Thet land is so plumb poor, you'uns caint raise nary a thing on't. I'd not be a wantin' it ef it was give t' me;" and, "Nothin' never will grow there for the rocks. They must go clean t' the bottom; 'pears like the more you take off, the more keeps comin' up." But the girls, determined to "make a

crap" if possible, picked off over fifty loads of stones. Harvest time showed the great success of their labors, and more valuable than the citron, potatoes, cucumbers, and corn that were gathered into the storehouse, were the lessons in practical farming which were stowed away in the minds of the students. The mountaineer merely scratches the soil with a "bull-tongue" or single shovel plow, and then drops his seed in the shallow furrows, a prey to the dry weather of the mid-summer.

Even in good times many of the mountain people of Madison County live not far from the starvation line, consequently the suffering in bad times is keen and widespread. Just at present they are in greater extremities than for years past. A good quality of tobacco is raised there, which in former years brought a good price, but last year sold for only two and one-half cents a pound, altho it cost ten cents a pound to raise it. This represents, moreover, the return for the labor of a whole family, for from the time the young plants are put under the cheese-cloth, spread on the hill side, until its final drying in the rude tobacco barns, the energies of young and old are devoted to its care. Speaking of the present critical situation, one missionary writes: "We are hoping and praying that this present distress may work a great good in inducing the small farmers to give up the culture of tobacco, and raise wheat, corn, and potatoes, something that will sustain the family through the winter. A man between forty and fifty, who has always lived in these mountains, said last evening: 'I never knowed nothin' like this afore. The people never wuz so hard up! They caint get rashuns to go on while their crap is growin'. Some of 'em has right smart of truck in, too, an' will hev somethin', if they're lucky.' The pleas for help are truly pathetic, and we believe help should be given, yet not without some return in work. For if a man thinks his family will be clothed and fed, it is easier for him to sit still and depend on a drink of whiskey for himself." When a mountaineer does turn his attention to the raising of other crops than tobacco, the persistency and patience necessary to make a success of the undertaking tell in time upon his character as well as upon his worldly conditon. One man drove thirty miles over the roughest of mountain roads to Dorland Institute with fifty bushels of beautiful apples from an orchard planted by himself ten years ago. "It did us good," said Miss Phillips, the principal, "to see him handle them with such affection while he discoursed of the different varieties, and of how much this or that tree had borne, and of how he 'got shet of the borers' and other pests. 'It's a powerful slow thing, an apple orchard,' said he, 'an' I've put a heap of work on 't; but it's beginning to bring me some money now.' He lived too far up the mountain to obtain barrels, so he had bought lumber and boxed the apples in fodder. The team which he drove was of his own raising,

and his eleven children were clothed in homespun garments, made from the wool of his own sheep, their especial care." There are a few such thrifty ones scattered through the mountains, and the teachings of Christ, coupled with thorough instruction in farming and household economy, are multiplying the numbers. There is a call for farmer missionaries, equipt with the Word of Truth and an agricultural education, bringing with them the Bible and the most modern and improved farming implements.

The Dorland Institute at present owns a \$15,000 property. The teachers and missionary are doing a work which can not be told by statistics. All of the girls but two or three are Christians, and Christians whose daily lives do not contradict their professions. How much the fathers and mothers in their mountain homes expect from their daughters whose help and presence they so gladly surrender, may be shown by the following message, sent a long way and with great trouble to the principal of the institute. A poor mountaineer, father of one of the girls, lay ill, and wisht the prayers of the Christians in the school. He said that he was glad his girl was in such a good place, and that while he cared something for grammar and arithmetic, he cared more for the Christian training his daughter was getting. "We hevn't ben livin' right at our house," he added, "an' mebbe ef our girl gits to be a good Christian, she kin help us out." At the close of the little season of prayer, every girl was in tears. They are loving and solicitous about those at home.

Those who work among the mountaineers are constantly being surprised by little tender traits of character which unexpectedly shine out in their hardened, darkened lives. Our home missionaries here do not, like those out West, have to contend with the floods of obscene literature and criminal details with which the frontier people gorge themselves. The Mountain Whites, being generally unable to read, care little for either story papers or newspapers. On the contrary, the missionaries find it difficult to stimulate them to read when they have learned how. Hundreds of homes all through the mountains have not a single page of printed matter in them.

When we think of the dire poverty of the mountain dwellers of North Carolina, and of the bondage they are in to sin and ignorance, what a mockery the state coat-of-arms seems, with its figures of Plenty and Liberty. They can never approach the ideal of this standard until the liberty wherewith Christ makes us free, and the "fullness of Him that filleth all in all," are in their possession. In the early colonial records we read that when the grant of North Carolina was bestowed, Governor Berkeley of Virginia immediately inaugurated a government in Albemarle, in order "that the king might see they slept not with their grant." A far more precious grant has been given the churches of the United States by the King of Kings. Are they as eager as the early colonists to go in and possess the land or are they "sleeping with their grant?"

THE GENESIS OF A CHURCH IN BRAZIL.

REV. GEO. W. CHAMBERLAIN, D.D., BAHIA, BRAZIL.

The history of a church, I began, but I cannot write it. The ken of man may not take it in, nor the pen of man trace it. It began in the eternal counsels, and will go on into the eons, the ages to come. Known unto God are all His works, from age to age. Known unto man is only so much as He may show.

Now, to the *genesis* of a church in Brazil; leaving the history of its exodus, its numbers, and its deuteronomy. The name of a town and district in the interior of S. Paulo, *Botucatu*, was, in the memory of the writer, a synonym for *outlawry*. Judge and jury sat in fear of knife and bullet. The priest, in his confession-box, was no barrier, he rather, by his "*absolvo te*," an abettor of crime. No wonder that the judge and a group of better-disposed citizens turned for help to a secular institution, and organized a lodge. They wrought better than they knew. A Bible was ordered from Rio de Janeiro, on which to take oath. "My word shall not return unto Me void, but shall accomplish that whereto I sent it."

When a bullet sent the judge to final assizes, because of a righteous sentence against a rich murderer, the other members of the lodge ceased to meet, but one of them, as he read the otherwise unused Book, had an unexpected meeting. He met the Judge of all the Earth, and beheld a ladder set up on the earth and the top of it reacht to heaven, and the angels of God ascending and descending upon it. Like Jacob, he vowed a vow, saying: "If God will send a man to preach the truths of this Book, in this place, I will build a house, which shall be God's house."

Two years later an "angel of the church" was led to his door at even, to whom the solitary old man recounted his vow, adding, in a despondent tone, "But no one approves, and one says: 'Don't be a fool; do better with your money.' What shall I do?"

"Do as you please; if your vow was wrong, ask God to forgive you; if right, to help you keep it," said the "angel," the messenger of the church. A few months later the latter received a letter from the old man, saying "the house is ready, come and dedicate it to God."

At the end of eight days of services in that house, the preacher repeated the invitation he had made nightly to all hearers, to manifest their views (*pro or con*) of the truths set forth in the series of discourses. A lawyer arose, saying "I have a question to ask. I have attended all these meetings, I have heard this repeated invitation. Neither here, nor in the streets, nor in the houses, where these doctrines were daily discuss, have I heard any one dispute the truth of what you have said. But you are going away to-morrow, and reside at a great

distance. My question is this: What are these people to do henceforth? Admitting the truth of what has been said (about God, sin, confession, mediation of Christ, etc., etc.), we have no further use for the confessional, nor the sacrifice of the mass. We can make no further use of the man who performs these services, nor of the house in which they are performed. We are cut off from the Roman church. What is this people to do for baptism, marriage, and other church rites?"

"The question," said the messenger? "is pertinent. I shall want the close attention, for a half hour, of those who wish to hear the reply. Those who can not wait so long, please retire during the singing of a hymn. (No one withdrew.) The answer to this question, to be final and radical, depends on another, which I shall put to the people. This friend says that you all admit the truth of what you have heard. You then have convictions, more or less clear, as to your duty in the case. How many among you have the courage of your convictions, and are ready to say: 'We accept this house for the purpose for which it was erected by our fellow-townsman, and pledge ourselves to meet in it regularly on the Lord's Day to read His word, praise His name, and pray for His spirit to guide us into all truth, as Jesus promised His disciples He would do?' Let us get down to the Live Rock. Let us suppose that, from this day forward, no minister of the Gospel shall come from abroad to this place, and no other help but that of high heaven be at your disposal. Here is a house, given to God in honor of His word. Here is the Book—His word, and here are you—the people.

"In the Book we read that Jesus Christ has pledged His word that He will be in the midst of two or three who gather in His name. Let those of you who are willing to promise so to gather stand up. (No one arose.) How many heads of families will say, by rising to their feet: In the name of the Lord Jesus Christ we will meet in this place to read His word, at least on the Lord's day?" The donor of the house arose, saying: "If no one else comes, I will." An elderly lawyer, since dead, stood up, and soon other four heads of families.

"It is enough," said the preacher; "these men will have their courage tried. Let us suppose that three, or even four, be failures, and but two are faithful to this public compromise, what then? The Lord, the Head of the Church, will not fail to keep His promise. He will be here, and there will be, *ipso facto*, a Christian Church in this house. If He be lifted up, He will draw all men unto Him. This house will be too small to hold the congregations which will flock to it. It will be found that among you, as among early disciples, that He who ascended up above all principalities and powers gives gifts, and that gifts differ. He gave some pastors. Upon such the believers can solemnly lay their hands in the name of the Lord, set-

ting them apart for the service unto which the Lord has called them and ordained them. Elected and solemnly ordained by the Church to this office, they will be entitled to administer the sacrament and perform all other offices of the Christian ministry in the name of the Head of the Church, our Lord Jesus Christ.

"Thus far the answer to the question, what must this people do? has proceeded on the supposition that in obedience to God's word, separating yourselves from the apostate church of Rome, you should be isolated, cut off from all fellowship with the churches of Christ, and forced to independent action. This, however, will not be the case. The group of believers here, while they would form a church of Christ, are only a part of the Church. Other churches already exist in this land, which, by their elders or bishops, maintain the discipline and government which the Lord instituted for His Church. Into their fellowship you will come, and through their ministry be duly organized into a component part of the one Church of our Lord Jesus Christ, of whom all the family in heaven and earth is named. Young men are already in due course of preparation for the ministry. Of these one will come to serve you as minister of the Word and pastor of the flock over which the Holy Ghost shall make him an overseer or bishop, to feed the Church of God which He has purchased with His own blood."

As in the beginning, when God created the heavens and the earth, the earth was without form and void, so doubtless to the majority of the audience, the spectators, the Church thus sketched seemed without form and void. But the Spirit of God moved over chaos, and it became cosmos. Likewise the brooding spirit of order hovered over the group of untaught and undisciplined men who, from that day forward, met in that place to seek God and honor his Word until they took form and were no longer void. Some fell away, but others took their place, and they have gone from strength to strength, the Lord adding to the Church such as should be saved; and these are adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness love, so that they have not been barren nor unfruitful in the knowledge of our Lord Jesus Christ.

This is the genesis of a church which, during its first decade, became self-supporting, and now in its second is contributing largely to send the Gospel into the regions beyond, and to strengthen other weaker churches.

There are older churches in Brazil which have not so good a record. Why? After thirty years of service as an angel or messenger of the church, scanning closely the history of the work of which I

have been a part, I am led to fear that we have attempted to often take the work of the Spirit out of His hands into our own, because He did not work just on our lines and ignored our "methods." We have imposed upon His free manifestations our straight jackets, and have missed the largeness of His mercy. So we have restrained His manifestations, and limited the Holy One of Israel. This is an old error.

It was convenient, yea, necessary, that even the *man* Jesus should go away, with His overshadowing personality, in order that the Spirit might have a free field to work marvels with the feeble disciples, men of like passions with ourselves, and lead them into the reality of the Lord's promise: Greater works than these shall ye do, *because* I go unto the Father, and whatsoever ye ask in My name I will do it. His instrument and only *vice-gerent* on earth is the Holy Ghost. He will not give this honor to another, be he pope, prelate, or presbyter.

The Holy Spirit—the Spirit of LIFE—is a non-conformist by reason of His very nature or essence, and is subject to no forms or formulas, not even to those of His own dictation. When these become the object of idolatrous veneration, He orders them ground to powder, as He did the brazen serpent.

The Peter pronounced "blessed of the Father," by the unerring lips of Christ, the Son of the living God, so long as he rests as a lively stone on the Rock, is hurled away from the presence of the same Lord, when he presumes to be the Rock, and dictates to the Christ whom he has confest—with a stern rebuke: "Get thee behind me, *Satan*."

Let us go forward, ever remeubering that the Spirit must be in advance of us, else there is no advance. He may, as in Botucatu, enter a Masonic lodge, disband it, and sit down to hold converse with a single member of it through His own Word. The soul born of this incorruptible seed—the Word—must be nourisht with the milk of the Word, until it can bear the meat of the Word. Give us a true ministry of the Word. The Spirit will honor His own for the genesis of many churches and their exodus out of a greater than Egyptian darkness.

MISSIONS IN MALAYSIA.

REV. J. VAHL, NORRE ALSLEV, DENMARK.

Malaysia includes the Malay peninsula and all the islands from Sumatra to New Guinea (excluded), and including also the Philippines. This group, which includes some of the largest islands in the world, is considered as belonging to Asia, but the islands eastward of a line drawn between Bali and Lombok, Borneo and Celebes, Mindanao and Talaut Islands belong properly to Polynesia. The

animal and botanical life is quite different from the Asiatic, but is for the most part the same as that of Polynesia.

With the exception of some remnants of an earlier population whose origin is doubtful, the population of Malaysia belongs to the two great Malayan and the Polynesian races, the line of demarcation being about the same as that indicated above. This leaves Rotti, Savu, Sumbava, and Lombok, and the islands west to the midst of Buru, Gilolo, and Talaut to the Malayan race.

The Malays may be divided into five semi-civilized races and a few savage races. The Malays proper inhabit the Malaya peninsula and almost all the coast regions of Borneo and Sumatra. They all speak Malayan and are Mohammedans. The Javanese inhabit Java, part of Sumatra, Madura, Bali, and part of Lombok. On the two last islands they profess Brahminism, but the others are Mohammedans, and all speak Javanese and Kawi. The Bugis inhabit the greater parts of the Celebes and Sumbava. They are also Mohammedans, and speak Bugi and Macassar. The Tagals, who inhabit the Philippines, are, for the most part, Roman Catholics, and speak Tagal. The Molucco Malayans inhabit chiefly Ternate, Tidore, Batjan, Amboina, are Mohammedan Christians, and speak many different dialects. Among the savage tribes are the Dyaks (Borneo) and the Battaks (Sumatra). The Polynesian tribes are animists.* Many Chinese have immigrated to almost all the islands, and have, of course, carried their religion with them.

When China was closed to Evangelical missions, English and American missionaries tried to make preparations for a mission to China by establishing stations in the eastern parts of Malaysia, and working there among the Chinese. Such stations were started in Malacca (London Missionary Society, 1815), Pulopenanz (London Missionary Society, 1819), Singapore (American Board, 1835, Church Miss. Society, 1837, Presbyterian Board, 1838), Batavia (London Missionary Society, 1814, 1819, Protestant Episcopal Church, 1836, Society founded 1835), but when China was opened after the war (1842), the whole work was transferred to China. One of the missionaries, Rev. Keasberry, stayed at Singapore, and after his death (1875) his work was taken up by the English Presbyterian Church (1883), and now has 247 communicants.

The Society for the Propagation of the Gospel began its work in the Straits' settlement 1856, which in 1869 was transferred from the Bishop of Calcutta to the Bishop of Labuan (Borneo). Here are 5 stations (5 missionaries, of which one is native, and 300 communicants). In 1887 the American Methodist Episcopal Missionary Society (North) began its work in Malaysia, which is under a good development (2 stations, 9 out-stations, 11 missionaries, 125 communicants).

* Wallace, "The Malay Archipelago."

When the Portuguese (1498) had discovered the passage via Cape of Good Hope to India, they very soon conquered parts of Malaysia. Malacca was taken 1512, the Moluccos, 1521, and the same year the Spaniards reacht the Philippine Islands. With them came Romanism, and almost the whole population in the Spanish and Portuguese possessions were converted to that religion, but retained a large part of their heathenism. In 1595 the Dutch came to Java, and very soon they conquered the Portuguese possessions, of which only a part of Timor is retained; afterwards they extended their possessions, and conquered the whole of Java, in this century, Borneo (the English part excepted); in the last years, the rest of Sumatra. Partly on religious grounds, but principally by political influence, the Dutch East Indian Company won over the Papist natives to the Reformed persuasion, but it was almost an exclusively outward conversion. The Church in the Netherlands, as such, did not possess a true missionary spirit, and when she occupied herself with the questions of missions, it was almost wholly the externals which were taken into consideration. It was very difficult to get the necessary ministers, and altho there were able men amongst them, these were comparatively few. They were, for the most part, unable to speak the native language, and they were not put in the right places. Rev. de Voogt, a great Tamil scholar, was transferred to places in Ceylon and Savu, where Tamil was not spoken. Ministers were completely in the hands of the company and their agents. Their number was quite insufficient, and the native catechists and teachers were too few, and were, besides, badly educated and generally untrustworthy. Therefore the whole undertaking was a failure, altho there were men both in the Netherlands and in the colonies who tried to inaugurate better times. When infidelity began to sway Europe, and when England took the islands in the beginning of this century, and all the restraint was taken away, almost the whole enterprise collapst. Under English rule the Baptist Missionary Society, in 1810, sent a missionary to Amboina, and in 1813 to Java, but ere long both stations were given up. The work at Sumatra (Baptist Missionary Society, 1819,) had to be given up also when the English colony was handed over to Netherlands. The mission of the American Board to the Battacks, 1837, was very soon put to an end with the murder of the two missionaries. A solitary Baptist Independent Mission at Java (1816-57) left only few traces.

Some years before the end of the eighteenth century the Dutch Missionary Society at Rotterdam was started (1798) in friendly relations with the London Missionary Society. For some years it did a very good work, but not having a dogmatic basis, rationalism crept into the society. Already, in 1840, Rev. Witteveen, at Ermels, had started a little Ermels Missionary Union; in 1847 the Mennonites had formed a Mennonite Missionary Society (doopsgezünde mission-

ary society), and in 1856 the Java committee (originally an auxiliary society to a committee at Batavia) had been started. But in 1858 the discontent with the Dutch Missionary Society occasioned the beginning of four missionary societies, viz., the General Missionary Society of the Reformed Church in 1858 (a reformed remonstrant secession church); the Dutch Missionary Union (*zending vereeniging*; all men shall profess Jesus as their Savior), 1858, and the Dutch Reformed Missionary Union (*gereformd zending vereeniging*; all the members shall be members of the Reformed Church). The Reformed Church as such takes up the work, and, in 1858, the Utrecht Missionary Society (about the same basis as the Dutch Missionary Union). In 1894 the first and third of these societies were united. Besides, there exists a Dutch Lutheran Missionary Society (1882), and a Salatiga committee (1891), which supports the German mission at Salatiga.

Almost all the Dutch societies have stations in Java (six societies, 31 stations, 36 missionaries, 16,331 Christians, the Salatiga mission included), and the government (the "Protestant Church" in India) has 1 minister, 5 teachers, 3,630 Christians.

In 1813 the Dutch Missionary Society (jointly with the London Missionary Society) sent missionaries to Java, but the work was soon given up, and when it was renewed, it was only for a short time. It was almost wholly two laymen, the landed proprietor, Coolen, and the watchmaker, Emde, who took up the work among the heathen. Almost the whole work of the former century had collapsed, and under the Dutch government the whole island had been presented to Islam, and the government was so whole-hearted that it published a translation of the Koran at its own cost, and prohibited for a time the publishing of a translation of the Bible. 1848, the Dutch Missionary Society took up again the work among the Javanese by the zealous and able missionary Jellesma († 1858). Good prospects began to open, but then rationalism, yea unbelief, began to creep in among the missionaries (Harthoorn), and although these missionaries seceded, yet the confidence of many friends was shaken. Now the Dutch Missionary Society has five stations (8 missionaries) in the eastern part of the island, from Samarang to the southeast. To the east from Samarang there are the two stations (3 missionaries) of the Mennonites and the Salatiga mission (the German Neukirchen Missionary Society) with six stations, (6 missionaries). In the most eastern part and in Batavia the Java committee has three stations, (4 missionaries). The Dutch Missionary Union has ten stations (9 missionaries) in the western part; the Dutch Reformed Missionary Union has five stations (6 missionaries) in different parts of the island. But the whole population is twenty-three millions.

More than the half of all the Dutch missionaries are found in Java, and as the Dutch missionary methods are somewhat singular, and is

the best represented here, we may make some mention of it. The old practice of the last centuries is totally given up, and defended by nobody. The work is done by the preaching of the Word, but the work is not done as aggressively as in the most Evangelical missions. It seems that it is deemed enough to open a place for the preaching of the Gospel, to preach to them who are gathered there, and to hope that thereby knowledge of the Gospel and spiritual life shall by and by be spread among the population. Preaching in the bazaar and under open air, regular house to house visitation is almost totally unknown; no female work is done, and it seems as if the value of such work is not understood at all. Perhaps this may be the reason why the Rhenish Missionary Society, which has so excellent missions in Dutch India, has, in the last years, first begun to make use of unmarried ladies. Perhaps the calmness which seems to rest over the Dutch mission, may have some connection with the Dutch national character.

In 1814, the Dutch Missionary Society (for some time in unison with the London Missionary Society) began its work in the Moluccos. These islands had also been Christianized, but the work was done, perhaps, more imperfectly than otherwise. The numerous islands were spread over a territory 1,120 miles from north to south, 750 miles east to west, and here lived 50,000 to 100,000 nominal Christians. Six ministers were needed to do the whole work, but seldom all the places were filled. In 1794 the last minister at Amboina died.

In 1812, Mr. Kam († 1832) was sent to Savu, and on the demand of the Dutch governor he went to the Moluccos, where he had to superintend 80 congregations, 50,000 Christians, and 100 schools. In 1818, three other missionaries came out, and later more missionaries, and there were excellent men among them (Bär, Gerrike, † 1834), but the work was far too much. To select some few districts and leave the others, was not thought advisable; they were all Christians and ought not to be neglected. And the missionaries met opposition both from the "burghers" (Eurasians) and from the officials of the government, and besides there was an unhappy connection between them and the society, which was unable to keep up, independently of the government, the whole work it had undertaken. And when the confidence was shaken forty years ago, it was the more impossible, and the whole work had to be given over to the government in 1865. This (the government) has on the southwestern and Moluccan islands 12 ministers, 132 teachers, and 77,455 Christians. The Dutch Missionary Society has only left one station, with one missionary on Savu.

On the lesser islands missionaries, principally of the German Gossner Missionary Society or the Dutch Missionary Society, have workt, but only for a short time. Now the government (Protestant Church in India) has 2 missionaries in Timor and Rotti (included in the above named items).

On Buru and Halmahera (Gilolo) the Utrecht Missionary Society has workt since 1866 (4 stations, 2 missionaries, 1,332 Christians). 1871, a religious movement began among the Alfuros, but when it also began to extend itself to the Mohammedans, the Sultan opposed it, and the Dutch government ordered the missionaries to work only among the Polytheists.

To the northwest are the Sangir and Talant islands. They were

Christianized at the beginning of the eighteenth century, and were only seldom visited by a minister or missionary, yet most of the inhabitants did cling to the Christianity, and when in the midst of the century the rumor was heard of the many thousand Christians (1890, 30,000,) were living there without missionary or minister, the Dutch Missionary Society, on the demand of the government, sent (1856) four missionaries, sent out by Mr. Gossner, who stayed at Batavia, and in 1857 four others went thither. Since then the government has taken care of these islands, and has there 7 stations, 7 missionaries, and 40,910 Christians. Since 1887 a committee for the Sangir and Talant islands support the mission, about which not much is known. On the northeast corner of Celebes, in the district of Minahasse, the Dutch Missionary Society has had an excellent mission field among the Alfuros. A little superficial work had been done here during the eighteenth century, but the number of Christians was only 5,000 when Hellendoorn, 1826, began a regular missionary work. He was followed by the two excellent Germans, Riedel (in 1860) and Schwartz (in 1859), by Graspland, William and others, and a great in-gathering of heathen took place, and it seems that the work was by no means superficial. Also a mighty work of civilizing was done, and the country did blossom as a rose. The Roman Catholics have tried to disturb the good work, but they were not successful. Native teachers and evangelists have been educated, and of the whole population of 145,000, 124,000 (1889), now 136,470 are evangelical Christians. But the society was not able to keep the whole mission on its hands—part of it has been given over to the government, and the government has 10 ministers, 194 teachers, 136,470 Christians, while the Dutch Missionary Society has 4 missionaries and about 6,000 Christians. This is a great pity, as the schools of the government are without religious instruction, yet the Dutch Missionary Society has 131 schools.

On Sumatra the Dutch Missionary Society has 1 station (1 missionary), the Mennonites 2 (2 missionaries), the Java Committee 1 (1 missionary), the Ermelo Missionary Union 1 (1 missionary), and the Lutheran Missionary Society 1 station on an island near Sumatra (1 missionary), but only that of Huta Rimbara (Java Committee) ought to be mentioned (500 Christians). Also the station of the Unitarian Missionary Society at the south end of Celebes is small. But the missionary society, which surpasses all the others in Malaysia, is the Rhenish Missionary Society of Barмен; of the 111 missionaries in Dutch India, 45 belong to this society. It began its work on Borneo in 1835. The field was hard and it was very difficult to get entrance among the Dajabo, therefore the missionaries began with money, given to this aim, to pay the ransom for the debtors, who were slaves to their creditors (pandelings), and to work principally amongst those. Beginning in the capital, Bandjermassing, they tried from there to get into the interior, and already they began to succeed, when suddenly the good work was stopt. 1859 a great revolt began with the aim to kill all the whites and bring the Dutch reign to an end. As almost everywhere, it was the Mohammedans who had taken the lead in this revolt and all the cruelties. Four missionaries and some of their families were killed; only 5 remained, and the work had to be given up, for it was only permitted to work in the capital, and even there under great restriction. It was not until 1866, when a friendly governor came thither, that the whole work could be taken up again. Since

then it has progest greatly, and now there are 8 stations, 11 missionaries, 1 unmarried lady, 450 Christians (one-half communicants).

The revolt of Borneo gave occasion to the taking up of the work at Sumatra among the cannibal Battaks. There the Baptist Missionary Society have had a station (1822-25), but when the English possessions had been handed over to the Dutch, the missionaries had to leave the country. The murder of the two American missionaries we have mentioned before. Later a linguist publisht a translation of the Gospel of St. Luke by the Dutch Bible Society. Meanwhile the Battaks, who were supprest by the fanatical Malayans, had askt the Dutch Government to aid them, and 1819 the Malayans were forced to keep peace. 1857 an Ermelo missionary had begun to work among the Battaks, but he could only get permission to do so by taking employment under the government. Then came the revolt in Borneo, and the Rhenish Missionary Society having heard about the translation of St. Luke, and being invited by Rev. Witteveen, who wisht to hand his mission over to them, decided to begin among the Battaks, 1861. At first it seemed not to promise great success, but when Miss Nommensen went among the independent Battaks, cannibals, and as to religion animists, soon the leaf was turned, they were on the whole kindly received, gained the confidence of the natives, and even of the Dutch Government, who saw how well it was to have the peacemaking missionaries between their possessions and the warlike Atjahs at the north end of the island. Therefore it gave them, 1892, permission to establish stations in the then independent districts of the Toba country.

The Battak mission has been richly blessed. There are now there 22 stations, (109 outposts), 31 missionaries, 5 unmarried ladies, 20 native ministers, 33,170 Christians (8,190 communicants), and the natives contributed, in 1895, £793.

A daughter of this mission is the mission on the island of Nias. There the Rhenish Missionary Society began 1885, and it was at the wish of the Dutch government, which thought that in such a way the natives could the easier be won. The climate is very unhealthy; nevertheless progress has been made. There are here 7 stations, 8 missionaries, 3,106 Christians, (212 communicants). When the Englishman, Mr. I. Brooks, 1841, had been Rajah of Sarawak, he wished to have missionaries to educate and elevate his subjects. As neither the Society for Propagation of the Gospel nor the Church Missionary Society could undertake the work, a Borneo Missionary Society was begun 1876, and 1878 their first missionaries landed at Sarawak. The mission won so many friends in England, that it was found possible to endow a bishopric 1855, whose first occupant took his title from Labuan, a little British island near Borneo. In 1853 the whole was handed over to the Society for Propagation of the Gospel. The work here is done both amongst Dajaks and Chinese, and has been extended to North Borneo. It has 12 missionaries, 1 native minister, about 400 communicants.

The Dutch Bible Society has publisht the Bible in Malay, Dajak, Sundanese, Javanese, the New Testament in Marassar, Nias, Berginese, parts of New Testament in Batak, Sangiresa, Madurese, Rotti. It supports two men to aid it in its translating work. The British Bible Society has also publisht translations, and has 46 colporteurs in Malaysia. At Batavia there exists a union for promoting Malayan Christian literature (1855).

THE EVANGELIZATION OF SOUTH AMERICA.*

BY EMIL OLSSON.

Much has been written as to South America's spiritual need, but, as yet, comparatively little done for its immediate evangelization. Here is a continent containing seven million square miles, and with a population of thirty-seven millions; a tract of country containing one-eighth of the land surface of the globe, and yet there are more preachers in New York city alone than in the whole of that continent. South America's millions, who are wholly unevangelized, wait to-day for the messengers of Christ. The fourteen benighted countries are here being opened as never before to the Gospel, in spite of all the opposition of atheism, superstition, and priest-craft.

Traveling in South America, over thousands of miles, through Argentine, Patagonia, Chile, and Bolivia, I have met multitudes of people who have never before heard the Gospel, nor seen a Bible, tho there are plenty of Romanists, priests, nuns, cathedrals, convents, crosses, and images. One young man said that he had been seeking for a Bible for three years without success. In Bolivia, with two million three hundred people, without a single missionary, I held a meeting in Oruro, after which the people were so intensely interested, that they kept me talking half the night. Many offered their houses as places of worship, to show their appreciation of what they had received. The priests are, of course, very bitter against the work, often have recourse to violence to stop the preaching of the Gospel. A Bible colporteur, Mojardino, lost his life some years ago in Bolivia, but the word of God will yet prevail in spite of all opposition, difficulties, and persecutions. Persecution is still going on in Peru, but the Lord's work is prospering. The Romish priests are doing all they can to prevent the circulation of the Bible. One of them said that he had already burned twenty Bibles, and wanted all my books that he might burn them. Another wanted to burn me on top of my books, etc. Many steal my Bibles, but I pray that they may read the book and learn to steal no more.

Romanism has blighted this beautiful continent and enthralled its people. Africa is not more benighted than many parts of South America, with all its Popish rule and teaching. Ecuador, with its two millions of people, has been in midnight darkness for centuries, but is now, in God's providence, opening her closed doors to the preaching of the Gospel. General Alfaro, who won the battle in the last revolution a few months ago, is in favor of religious liberty. In Guayaquil the people were so hungry for the Word of God, that when I began to distribute Bibles among them, they seemed like hungry wolves, and in a few moments the books were all gone. In northern Chile, almost every night that we held meetings, people accepted

* Mr. Emil Olsson thinks that eighty-five earnest workers could evangelize South America in four years. He says that one man working hard can reach, by preaching and by circulating the Scriptures, over a hundred thousand persons a year, and that, at this rate, eighty-five would reach thirty-four million in four years; and that the whole cost would be about one hundred thousand pounds sterling, or five hundred thousand dollars.

Christ, and one night thirty anxious souls came forward seeking a Savior. The people of South America are ready and willing to receive the Gospel as never before. Since God has so much blest America and England with the heavenly bread, shall we not give some crumbs from the Master's table to our starving sister, South America? The Christian people of America are especially responsible to God for the evangelization of our sister continent.

How to do the work is the great question. First *believe* that it can be done, and *pray* that it may be done to the glory of God. Then go to *work* and do your part in the enterprise of saving these lost souls. If you can not go yourself, give all you can, and pray all you can to God, that God may send forth more laborers into the harvest field. I believe that the only method of evangelizing South America is to give the people who are destitute of the Word of God, the Book itself, for, apart from the Bible, nothing great has ever been accomplished there.

In the second place, we must believe in the work of God's Holy Spirit in conjunction with the written and spoken Word. Everywhere you will find a crowd ready to listen to a truly heavenly message. We need living witnesses for Christ in Holy Ghost power. Some of the native converts make splendid workers and evangelists.

My plans for evangelizing South America would be to start mission stations all along the great lines of communication, so as to reach both the natives and the inland Indian tribes. The three million Onidran speaking Indians who live along the Amazon, can be reacht from Bolivia and Chile, and the Indians of Gran Chaco, Araucanos and Patagonia can be reacht from the Argentine Republic.

The evangelization of South America is an undertaking too great for man, but not too great for the Lord. But we must have faith and act on that faith, or the work will not be done simply through our unbelief and laziness in the work of the Lord. "Lord, increase our faith!"

The editors have given space to Mr. Olsson's brief statement of his plan for South America's evangelization, and commend his zeal and enthusiasm. At the same time we have not as much confidence in the success of the plan as outlined by him. For one man to reach one hundred thousand people a year implies bringing the Gospel into contact with about 300 people a day. If a messenger did his work on horseback, and with a trumpet, riding through village after village, contenting himself with a formal and perfunctory delivery of his message, he might thus reach hundreds and thousands daily, but what would it all amount to in the end? Does not Gospel witness involve more than this hasty delivery of a Gospel announcement? As we understand it, the witness of the teacher as well as the evangelist, of the life as well as the lips, of the Church and all its institutions, of the home transformed by the presence and power of godliness, etc., whatsoever Christ and His truth accomplish in the soul of the individual and in society, constitute a part of the witness-bearing, whereby men are enabled to see and feel the superiority and the uniqueness of the true faith. And any less thorough and effective method leaves no impression that is at all adequate to fulfil the sublime end of the Gospel. It may not be legitimate to concentrate labor in a limited territory and then wait for results, leaving others to die unwarned; but our Savior's own example of a ministry, extending over but three and a half years, is a far truer model to follow.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Native Christian Giving.

For many years past special attention has been given on all foreign mission fields to the development of conditions of self-sustenance and also of self-propagation amongst the native Christian communities of the several mission fields. In some missions in the very earliest stages of their history, it now seems, as if a spirit of over-paternalism on the part of the missionaries had laid a foundation of inherent weakness of the native church, not only evangelistic native preachers, but native pastors, having been supported from the foreign funds, without requiring anything from the native churches. On some fields this condition has been so long chronic that it is with great difficulty the new order shall be introduced. This can scarcely be said, however, to apply to missions which have been begun within the last quarter of a century, as special pains are now taken from the very inception of most missions to develop self-reliance as well as a spirit of Christian benevolence.

The circumstances vary, more or less, however, with almost every locality, and much also with the hereditary genius of the societies prosecuting this work. There is, too, the difference in the worldly condition of the converts immediately on their abandoning heathenism. It is often said that these converts were accustomed to give very liberally to the support of their native heathen religions, and that therefore they should be expected to continue the same on their becoming Christians. In many cases, however, these native Christians, immediately on their profession of Christianity, are thrown out of their means of gaining a livelihood. It is surprising to know how large a percentage of heathen people are engaged in business directly allied with

heathen idolatry, and converts from these classes but typify many others who are entirely disabled by their conversion from continuing in these occupations. Multitudes of others become the subject of great persecution, and even of personal violence, because they cease to contribute to the support of the heathen temples—their crops being destroyed, their market being obstructed, or in some one of a thousand other ways they being made to suffer pecuniary loss. Dr. Chamberlain, of India, instances a merchant who became a Christian and was baptized in the mission church; as a result he lost his wife and his child. "They spurned him in court when he sought to get them back. He lost his property. He was one of five brothers in the undivided estate, and they brought in false evidence to show that he had gambled it away, and he did not know what dice looked like. He had given largely to support Hindu temples. When he became a Christian he came into the church with naught but what he was born with—his naked skin! His property had gone, and that is the way with men who had means in that caste-ridden country—they lost everything."

It is also difficult to show in any statistical tables what these people do give, proportionate to any standard of income we can use. Dr. Chamberlain says that the churches of the Reform Mission in India give ten times as much according to the proportion of their income as the churches in America. The income of fifty-four members, taken at random was under thirty dollars a year; of ten, under fifty-four dollars; of eight, under seventy-two; and only one received more than one hundred dollars a year in that church, but they gave during the year an amount equivalent to one dollar eighty-five and a half cents per member; or, multiply it by ten,

they gave the equivalent of ten dollars and eighty cents in that little church per member. The average income of the men heads of families was not more than forty dollars per year. It seems, therefore, unfair that the contributions of these heathen converts generally shall be formulated in money equivalents and put in comparison with appropriations from the several home societies. In the American Board Almanac, for instance, are given the appropriations to foreign missions of twenty-two American societies for a given year, which aggregate \$4,429,723, with a credit from the native churches of those several mission fields of an aggregate of \$455,458, or a ten per cent. ratio. But if it were true of the whole of the mission field, and possibly it is, that it averages no higher than the portion of the India church mentioned by Dr. Chamberlain, the ten per cent. contribution from members having an average income of the head of the family of forty dollars a year would, relatively, be greatly augmented. Another difficulty of comparative tabulation lies in the variety of application of the funds contributed by the native churches. Some place great emphasis on the contributions made for the salary of native preachers, and even limit the term "self-support" to this item. Others encourage the native churches to evangelistic ventures at their own charges. A variety of conditions furnish a variety in the impulse utilized to develop the habit of giving amongst these several churches.

Without any attempt at classification of the several kinds of work, or of the comparative value of the contributions, we have selected from various sources a large number of items from which we now cull. Altho in this promiscuous way they will not contribute to the general philosophy of the subject, persons who are interested in that line of thinking may pick out data from these to place with those which they have collated from other quarters, and, meanwhile, the mere repetition of

these statements, it is hoped, will emphasize the importance of the whole subject in the minds of all who have to do with the administration of missions, whether at home or abroad. The officers and representatives of the foreign mission boards and societies in their several conferences, have made strenuous efforts to secure some uniformity in the mode of reporting from the several foreign fields, which will help to reduce these statistics to some such order as will enable all interested to reach some general classification of facts, and deduce therefrom some general principles of equivalent administration. We proceed now merely to a miscellaneous collation of facts, the like of which might be multiplied almost indefinitely.

The Karens of Burma afford material of special interest for the study of this subject. The college in Bassein was built by their own labor and self-denial. The native church past a law that every disciple should give a basket of paddy and twelve cents in money. They contributed the whole cost of the land and the buildings, and paid the wages of the teachers, the board of the pupils. Less than five per cent. of the money came from any outside sources. In 1880 they began, in their deep poverty, to build their own churches, tho they were overburdened with taxes. In 1849 the churches supported their own pastors, and by 1850 they took care of all their evangelists. The evangelistic spirit of these Karens is exceptionally inspiring. They give of the products of their land for the support of their pastors, and to send missionaries to Siam and to other districts in Burma. They have their foreign missionary society, and send out their young men, north and east, to distant countries, supporting them there, and reenforcing them as need arises. They have established churches among those tribes, and done a grand evangelistic work, independent of foreign missionaries and in the face of persecutions and long separation from home, and from

the privileges of Christian intercourse with those they love. One missionary tells of a time when he was in charge of a station, an old Karen pastor came to him with a large contribution for foreign missionary work, and the missionary said: "How can your people give so much? I know you are very poor, the overflow of the river has swept away your crops, and your cattle are dying of disease; it is a famine time with you." "Oh!" he replied, smiling; "it only means rice without curry." That is, they were ready to live on one article of diet, that the foreign missionary work should not be allowed to suffer. Another instance, perhaps slightly revolting to the taste of civilized people, is vouch'd for to the writer by competent missionary authority, when the pestilence of rats, which sometimes curse Burma, devasted the land. The rats pass in great companies, perhaps literally millions of them traversing the country, swimming rivers that obstruct their passage, and destroying everything before them. It was on one of these occasions that a native pastor brought the usual contribution, to which the missionary gave the suggestion that they could scarcely spare so much that year, and received the rejoinder, "We can live on rats, but the Khakyens can not do without the Gospel."

In the New Hebrides the native Christians make it a rule to give one-tenth of their time to spreading the Gospel and \$2 apiece for the missionary collection. They contributed 3,700 pounds of arrowroot to print an edition of the Old Testament, and gave \$6,000 to translate the Gospel into Annetyanese.

The Wesleyan missions at Tonga, in the Fiji Islands, meet their own expenses, including the salaries of the foreign missionaries, and hand a large surplus over to the Australian Conference for mission work in other parts.

The English Presbyterian chapel at Swatow, China, was built by native Christians, who gave their money and three hundred days' work.

The great advance in the remarkable work of the Baptists in Ongole was signalized by the amount of work for which no foreign money was ever paid.

Turning to China, we find a number of interesting statements. The Reformed (Dutch) Church has a mission in Amoy, China, in which, in

1882, 750 members gave.....	\$1,877
1883, 758 " "	1,958
1884, 742 " "	1,631
1885, 783 " "	2,107
1891, 968 " "	3,882

making a yearly average out of their deep poverty of \$2.50 per member for ten years.

The Hinghua district of the Foochow Methodist mission, China, in 1895 organized a Home Missionary Society. The first year they gave \$300. In 1896 they gave \$1,431. This is used to aid in opening work in new places, and supporting weak ones. The amount raised for pastoral support was, at the same time, \$2,432, nearly double the sum contributed the year before. The aggregate of this and the Home Missionary collection reached \$3,863, an increase of nearly one hundred and forty-five per cent. over the year before. The Missionary says, "Another such advance this year, and our native preachers will be entirely supported by the native church." The summary of the pastoral and evangelistic statistics for forty-four missionary societies in China, given in the "China Mission Handbook," an invaluable thesaurus of missionary information about that land, while it does not show what some of the societies received, does show that out of 706 church organizations 137 are wholly self-supporting, and that fifty thousand native Chinese communicants gave \$36,450. The Amoy Mission of the London Society, summing up the results of fifty years, reports between fifty and sixty churches, with over nineteen hundred members and two thousand inquirers, who contributed in 1894 \$4,300 toward the support of their pastors, schools, etc. According to a table compiled by Rev. Andrew Beattie,

in twelve societies in the Canton province of the London, Presbyterian, Basel, South Baptist, Berlin, and Wesleyan missions, 8,248 church members contribute toward the support of 117 preachers, \$4,683, which is a large advance on the giving of the previous decade.

The Presbyterian Church of England, in Amoy, make it a rule that no one is to be ordained to the ministry till called to the pastorate by a congregation prepared to support him, the lowest salary being set at \$10 per month. At Swatow the highest salary given to the senior preacher by this mission is \$7 per month, but the native churches give \$10 per month. The native Christians support a native mission, employing two evangelists. The Presbyterian Church of England, in Formosa, still pays most of the salaries of the preachers, leaving the contribution of the native members to go to other objects. They gave in 1894 \$2,100, about \$1,000 of which went to church building. They maintain a foreign mission on the Pescadore islands, where, in a population of 70,000 people, they sustain two preachers. The same thing is done by the mission down at Singapore, where the native Christians operate a "Singapore Chinese Missionary Society Fund," which is to support a missionary of their own.

The English Baptist Mission, in Shantung, has six native pastors, supported entirely by the native church. They say that "At the very first the principle was adopted of doing nothing for the church which it could and ought to do for itself. So that the work of pastoring the church in the days when it was not strong enough to maintain a pastorate was done through leaders, stewards, and local preachers, who gave their time and strength voluntarily and without pay. After a few years two elders were elected, one shortly after the other, who fulfilled all the duties of pastors, except administering the sacraments. These were at once supported by the native church, the contributions for the purpose being subscribed at meetings of delegates held

every half year. In 1890 a scheme was proposed and adopted by the native church, by which pastoral districts were formed, and contributions were subscribed by the stations included in the scheme. In fixing the salaries of the pastors, the desire was not to make them rich men, but respected men, and it was felt that the pay of the native schoolmaster was a very good guide. By the plan adopted, the pastors live in their own homes, attend to their farms in the busy harvest-season, and give about nine months of their time entirely to the church."

Turning to Japan, we find in the seventeenth report of the Church of Christ, in Japan, some statements in regard to what they call the problem of how to use "saint-seducing silver," so as to really strengthen self-support, rather than suppress it. The North Japan Mission of the Reformed Church places the responsibility of the call to the pastor on the church desiring the service; the mission supplements what the churches give. The Presbyterian Church, North, has a graded scale of help till the church contains a hundred members. The South Japan Mission of the Reformed Church has no policy, except that a church ought to advance, year by year, in its own support. The West Japan Mission, Presbyterian, North, leaves the matter largely to the individual missionary, emphasizing self-support as the goal to be reacht. The Southern Presbyterian Mission pay the salaries of no pastors, and pay no church's running expenses. They get the smallest body of believers to pay something to their evangelist. The Cumberland Presbyterian Mission makes it a rule to pay thirty-three per cent. less at the beginning of each year, unless satisfactory reasons are presented why it should not do so. The report says of the Kumiai churches: "On the subject, as a united body, we have no particular policy. When we understand how difficult a thing it is for any single mission to unite upon a policy, the unification of several may well be con-

sidered as one of the most difficult of problems, as well as one of the most important. A difficulty in the way, and a growing one, is that the cost of living in Japan will continue to increase with her progress in civilization." They report that their churches contributed 22,697 yen, and received from the mission 11,168 yen. In 1895 the Kumiai Congregationalist reported seventy-three churches, forty of which were self supporting, and 11,162 members contributed for all purposes 22,046 yen.

A member of the Methodist mission, of Japan, who has given considerable thought and study to this subject, furnishes the writer the following figures for 1896:

	No. Members.	Native contributions for all purposes.	Amount Annually per Member.
Presbyterians (Church of Christ).....	10,538	\$16,160.19	\$1.54
Episcopalians (Sei Ko Kwai).....	6,337	7,390.81	1.17
Congregationalists (Kumiai).....	9,863	18,451.47	1.87
Baptists (of U. S. A.).....	1,882	2,232.94	1.19
Methodist Episcopal.....	4,837	13,446.52	3.06
Greek Church.....	23,153	5,126.51	.22

He says: "Some other denominations have excelled us, according to the same statistics of 1896, in the proportion of wholly self-supporting churches." He gives the following, unfortunately omitting the Methodist:

Churches.	Self-support.
Presbyterians.....	71
Episcopalians.....	60
Congregationalists	72
Baptists.....	25
Methodist Episcopal.....	74

He further remarks: "These other churches began their work in Japan from four to fourteen years before the Methodist Episcopal Church had a single representative on the field. The Congregational Church had given to it, in its early years, a whole class of educated men, who became its leading pastors, heads of schools, etc. The column, 'Unordained preachers and helpers,' is misleading, for all sorts of helpers may be included, as well as

those who are pastors of churches. But while the Presbyterians have 10,538 members in 71 churches, with 49 pastors, and the Congregationalists their 9,863 members in 72 churches, with 27 ministers, the Methodist Episcopal Church has its 4,387 members in 74 churches, with 85 regular ministers to support. Their churches are more commonly in the large towns, and they concentrate upon these points. We are also in the large towns, but we carry the Gospel to many smaller places as well, and, we believe, cause more people to hear the message."

It was intended to quote the tables for the Turkish mission, the Mexico missions, and the Africa missions, as given in the "Fourth Conference of the Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada, 1896," but our space forbids anything further at this time. We will be glad to receive communications from any mission-field giving this class of information.

J. T. GRACEY.

Self-Support in Japan Missions.

BY REV. DAVID S. SPENCER, NAGOYA,
JAPAN.

Conversations with Christian tourists, church officials of different denominations, and many missionaries, convince the writer that the problem of self-support in mission work in Japan is but partially understood. The discussions reported from meetings of home boards and committees force upon one the same conclusion. Altho this is becoming in mission work *the* problem of these closing years of the nineteenth century, there are evidences that some missionary organizations in the home land not only do not understand the subject, but do not make any adequate effort to understand it. There are missions at work whose members are seldom ever asked by their home authorities for advice upon the important problems with which the missionaries on a foreign field have to contend. More than

this, it has been intimated in more than one instance that suggestions as to missionary methods are not desired from workers on the field. From the standpoint of the home office, this course of indifference may be necessary; but the average missionary feels that too many blunders have already been made through ignorance, and that the problems involved require the very best brain, heart, and tact that the combined forces, home and fieldward, can furnish in order to wise conclusions.

Some have supposed that the gifts of the people, as heathen to their temples, could, upon their becoming Christians, be at once and easily transferred to the support of churches. It seems not to occur to them that Christianity can not enforce its claims to financial support by means of boycotting, threats of violence, or confiscation of property, denial of burial rites, or of other religious privileges, nor can it collect means for the support of its churches and ministry by taxing all classes. Refusal of the Christians now to pay these temple taxes is often the cause of trouble. It should also be noted that the converts to Christianity in Japan are very seldom from the ranks of zealous Buddhists. They are often from Buddhist families, but are persons who had already become practically irreligious. A desire to know English, or to get a taste of foreign civilizations or customs, may have been the attractive force, which brought them within the sound of the Gospel. To awaken self-support ideas in such people is a matter of education.

Another erroneous idea is that all efforts at self-support on this field date their beginning only some four years back. Most of the missions have encouraged the self-support idea from the start, some with greater success than others, perhaps.

By some it is asserted that the Japanese pastors take no interest in self-support, but would prefer to rely upon a sure support from a foreign board. To one who understands the national

spirit of the Japanese, and who knows the real thoughts of the Japanese pastors on this subject, such statements seem absurd. Japanese pastors are far more interested in getting their own support from their own people than either their actions or the results of self-support effort would seem to indicate. Since there surely is among them much interest in this subject, and yet the results are not what they should be, let us impartially consider a few of

THE HINDRANCES

to self-support in Japan, tho this list will by no means cover all.

1. Most of the preachers are Samurai, members of the old scholar-soldier class. With the Samurai it was practically a point of honor not to love money, not to have anything to do with it. Their former station did not require them to have. They despised money and the merchant class. To ask for money for one's self was specially humiliating. The dollar-loving American is slow to understand this Samurai characteristic. It stands strongly in the way of self-support in Japan. The people are quite satisfied to let the pastor be silent on the subject of his salary, and some of the pastors would face starvation rather than make a direct appeal for their own salary. If too much talk about salary marks a man in a home church, the social disfavor is far stronger here. Some of our best preachers have confessed to me their weakness in bringing up self-support, and when asked why they did not manifest in this the courage they show in other good things, have replied: "I can not do it; I know I ought to, but I have not the courage to plead for my own salary. It will not do."

2. The poverty of the Christians. Christianity is already making great impressions upon Japan, and the Christians already represent some of the best blood and brain of the empire. But up to the present they seldom come from the wealthy class. With rare excep-

tions they live by their daily labor. They are not stingy, and will generally contribute, according to their means, to the support of the Gospel. But wages in Japan are very low, even in comparison with the cost of living, and these Christians can not contribute what they do not have. One acquainted with the real condition of these Christian homes knows that no *large* advance in self-support can be made without corresponding increase in the numbers of the givers.

3. Rise in the cost of living. Official statistics show that the cost of living has increased fully thirty per cent. in eighteen months. Wages have risen, but not to correspond with the cost of existence. Strikes are common, and many things seem to indicate that we are on the verge of a social upheaval. The preachers in all the churches are troubled, and those of some denominations are reported as having to abandon their work for want of support. Some of them have had to contract debts to support their families, and it does not require a prophet to see that more serious trouble is ahead for the churches, unless relief can be had to tide the work over till social and economic conditions can be adjusted. Under such circumstances it is not possible to make great advances in self-support without the danger of going too far, and bringing permanent injury upon a work well begun.

4. Lack of effective cooperation between home authorities and the workers on the field. There is cooperation now, but it is too often onesided. Rules and commands framed in a missionary office and sent to the field do not necessarily help self-support. Cutting off supplies of mission money do not necessarily help self-support. All depends upon the fitness of the regulations for the work intended. To cut off at some points involves the loss of all the work done for years. In other cases the wisest thing to do in aid of self-support is to cut off grants in aid at once. The hindrance to the work

comes in ill-advised rules made as the result of lack of co-operation

Let us note what

PROGRESS HAS BEEN MADE,

Perhaps the Methodist Episcopal Mission, to which the writer belongs, will serve as a general illustration:

II. CONTRIBUTIONS PER MEMBER SINCE ORGANIZATION OF CONFERENCE.

Year.	Members.	Probationers.	Total	Native Contributins.	Amt. per Full Member.	Probationers Included.	Amt. per Member.	Annual Sal. Pastor.
1884	907	241	\$1,378.48	\$1.52	1.20	.....	.....	.....
1885	1,296	352	1,826.12	1.41	1.11	.....	.....	.....
1886	1,754	450	2,940.99	1.68	1.33	.....	.....	.....
1887	1,770	524	3,758.34	1.91	1.51	.....	.....	.....
1888	2,854	849	4,736.43	1.66	1.08	.....	.....	.....
1889	2,961	860	6,372.42	2.15	1.66	.....	.....	.....
1890	2,815	718	8,064.48	2.86	2.28	.....	.....	.....
1891	3,061	644	8,014.98	2.61	2.16	.....	.....	.....
1892	3,114	681	7,061.51	2.27	1.80	.....	.....	.....
1893	3,193	841	7,349.14	2.30	1.82	.....	.....	.....
1894	3,278	729	7,217.82	2.20	1.80	.....	.....	\$1,191.47
1895	3,371	668	8,884.52	3.64	2.20	.....	.....	2,486.70
1896	3,329	1,018	13,446.52	3.99	3.6	.....	.....	2,841.53
1897	3,524	1,198	17,851.12	5.06	3.8	.....	.....	3,096.27

The money is all in silver yen, and the contributions are the total for all purposes, local support and benevolence of all kinds, in the years named. It will be seen that when the reaction, social and religious, commencing in 1888, began to be felt, little progress was made for some years. We are only recently recovering from this reaction.

II. CONTRIBUTIONS FOR LOCAL SELF-SUPPORT.

	1894	1895	1896	1897
1. Current Expenses.....	1,896.29	1,489.16	1,916.86	2,110.88
2. Home Missions.....	299.30	456.66	408.50	373.15
3. Pastor's Salary	1,191.49	2,486.70	2,641.53	3,096.27
4. Rents.....		304.84	647.32	585.29
5. Amt'nt per Member....	1.03	1.40	1.66	1.75
6. Total Contributions.....	7,217.82	8,884.52	13,446.51	17,851.12
7. Amt'nt per Member....	2.20	2.64	3.99	5.06

From No. 5 of above, all contributions of every sort by foreigners are eliminated. In Nos. 6 and 7 some small contributions may appear.

It is stated that the Congregationalists have of late fallen behind seriously in the matter of self-support. At one time it appeared that their native churches might speedily reach solid

self-support ground, and remain there; but it is now hinted that since their break with foreigners there is a falling off in local self-support, and that this accounts for the many of their pastors who are abandoning the churches. Unfortunately we have no reliable statistics on this point available.

But statistics of 1896 show that the Congregational Church *lost* 1,299, and the Presbyterians 502 in membership in that year over the preceding year. This would account for a falling off in the aggregate of contributions. But in spite of these slightly discouraging features in certain missions at certain times, a careful survey of the field shows that self-support is making a steady gain in Japan. The future is bright with hope, and if the home constituency can wait till the forces now operating can work out their legitimate results, the world will be satisfied.

What now are

THE NEEDS

to the advancement of self-support in Japan?

1. Caution.—This is not a time for visionary experiments. "Let well enough alone" would not be a bad motto to follow. Christianity is getting a stronger grip upon this land every year, and will work out great things for these millions. God is moving among the people.

2. A more vigorous application by missionaries of the "last man" principle. Every member must be brought to contribute regularly to the support of the local church. This will not be secured without the constant cooperation of every missionary. It must be insisted upon under penalty of loss of all mission aid in case of failure. We must begin at the bottom.

3. A concentration of church finances on local self-support. The temper of pastors and people is such that they will give much more readily for other objects. Other benevolences should be discouraged, if necessary, for the present, and put all emphasis on self-support.

4. A well-devised scheme for utilizing the *labor* of our Christians toward church support. Some can not give money. No scheme of self-support, with this point omitted, can thoroughly succeed in Japan.

5. A closer cooperation between the home office and missionaries on the field. There ought to be the clearest understanding between the two parties. Neither can succeed in this battle without the other. If the present missionaries are incompetent to suggest methods for meeting the great problems before us, let the Boards so inform them, call them home, and put in their place those who are competent. But to act arbitrarily without their advice has often worked harm to the cause of missions. Board or no board, self-support will be a failure without the wise cooperation of the missionaries on the field.

6. Increase numbers. As already indicated, no large advance in self-support can be made until there are *more givers*. Hence,

7. The supreme need. A great revival of pure and undefiled religion in Japan. Flushed with military victory, intoxicated with their intellectual smartness, betimes going wild over what they call "national honor," rushing on in the race for worldly greatness, glory, and pleasure, overrun with isms about Christianity—oh, how much this people need Jesus Christ! Let us lay aside criticism, and hasten unitedly to show this land Jesus!

Some Good Hoped for from the Missionary Debts.

The Editor of the *Baptist Missionary Review*, published in the interests of Baptist Missions in Asia, and printed at the Methodist Episcopal Publishing House, Madras, India, writing in the number for May, 1896, treated vigorously the deficits of the missionary treasuries, as possibly furnishing a new impetus to the self-support projects of the several missions. As this depart-

ment for this month is given to consideration of self-support, we venture to quote, rather than summarize, what the editor or editors say. They are thoughtful, independent men, with the courage of their convictions in all directions, and are specially frank in their discussion of missionary economics. In part, they say:

"Lookt at from some points of view a greatly depleted treasury seems like a deplorable misfortune, and one that must inevitably hinder the work. But from other points of view we think advantage and blessing may be seen in it. And we desire to look on the bright side, and discover at least some of the good results which will undoubtedly flow from this apparent disaster.

"We do not think it an unmixed good to have a plethora of mission money, a treasury always full, and a uniform copious stream of American dollars flowing to the missions. While there is abundance of money the impression will inevitably be produced on the native mind, in spite of all that we can say to the contrary, that the supply is unlimited, and that it will flow on forever. The native churches will believe that the support of missions by foreign money is not merely a temporary measure, a stepping-stone to something better, but that it is the proper, normal, permanent condition; that missions are and ought to be always beneficiaries; that Asiatic Christians ought by right to have their religious and educational obligations and burdens borne for them by European and American Christians. In the absence of financial stringency this impression can not, to any considerable degree, be corrected. Among the advantages that may come from this condition of our home treasuries, we may mention two.

"I. These great deficits and the retrenchment which must result therefrom will undoubtedly roll the burden of self-support more and more on the native churches. The unavoidable reduction or complete cutting off of supplies will cause them to see, as they have never done before, that the independence of the native churches is a matter of supreme importance, that Christianity has not really taken root in any land as long as it is dependent on foreign support. Missionaries have long been seeking to impress these things on the native brethren, but as

long as the silver stream flows on uninterrupted they are not likely to have a very vivid impression or a very deep conviction of the necessity of self-support. And moreover, the native church members will never see these things, and go to work in earnest to support religion among themselves until their pastors become thoroughly aroused, and in all earnestness teach and encourage and lead them on in this matter. And the pastors will not do this while their salaries, or any considerable part thereof, can be found at the mission house.

"There are some things, the desirableness of which is seen by all, which nevertheless do not come to pass till *necessity* brings them to pass. That advancement ought to be made in the direction of self-support in native churches is known by all and acknowledged by all. And some advancement is being made, there is no question about that, notably in some fields. But the exceedingly slow rate which marks the progress towards self-support in some missions puts the time of its full accomplishment far off. But when the time comes that missionaries will be obliged, on account of these enormous deficits, to say to the native churches, 'Brethren, the hour has come; the time that we have often spoken of has at last arrived; all subsidies to native pastors from this time forth must absolutely be discontinued. And in building your places of worship and maintaining the services and ordinances of religion among you, henceforth we can give you nothing but love and good advice. 'We commend you to God and to the word of His grace which is able to build you up,' then the native brethren will *see* the necessity of self-support as fifty years of explanation and exhortation would not cause them to see it. Some confusion will doubtless follow: there will inevitably be many ups and downs. Men who have gone into 'the priest's office for a piece of bread' will retire in disgust from that calling, and take to something more profitable, and doubtless some will rail at Christianity, and charge the missionaries with deceiving them. Some native Christian communities which do not prize very highly the ministry of the Word, may let their preachers go, and some may even lapse into their former state. But churches which have in them the vitality of faith will rally in view of the occasion, and seeing that it is 'sink or swim,' will decide to keep their pastors and support them as they are able, and repair their little meeting places, and take better care of them.

In some places also they will maintain their village schools. And thus, having at last got down to bed rock, with nothing on earth outside of themselves to depend on, they will realize the situation as they never could before. And then we may look for steady, natural development and growth. This will also separate the chaff from the wheat. Then it will be found how vastly more important is quality than quantity. In some places Christianity may appear weaker, but it will really be stronger. Unworthy and useless ministers, who can not gain the love and respect of the churches, will have to drop off, and this will be an eliminating process that will proceed by a natural law, and will be much better in its results than the dismissal of men by the missionaries.

"II. Again, these great deficits will help to emphasize, among missionaries, the need of the utmost carefulness in the expenditure of mission money. When the treasury is full, and the appropriations are ample, we may possibly, by almost imperceptible degrees, grow a little careless in this matter, and fall into the habit of expending money with a free hand, not at all for unjustifiable or unnecessary purposes, but without taking time to carefully consider the expenditure of every penny, and declining, as we should do, to spend a rupee, or even an anna, which is not absolutely necessary. We ought at all times to be just as careful as this, but when the pressing necessity is not kept before us by a depleted treasury, we may be apt, in the pressure of our work and our manifold burdens, to avoid the toil and worry involved in studying and practicing economy wherever possible. In the expenditure of our own money a generous freeness is perfectly right, which certainly is not allowable in the handling of mission money. And so, if the great deficit shall tend to quicken our sense of responsibility in this matter, and keep us on the watch to make the society's money go just as far as possible, that will be one good result."

It is only fair to note what these missionaries have to say about a hoped-for good result from the debts to come to the home churches.

"These appalling deficits will eventually call the attention of the home churches to the fact that the work of supporting the missions is still on their hands, that the Lord has laid this responsibility on them and still leaves it

there. While things in the missionary societies go on smoothly, and there is no special occasion for urgent appeals, churches and individuals are apt to fall into an easy, careless way of looking at the missionary enterprise, supposing that it will go on any way, that provision for it will be made in some way. But when they see that on account of a two-hundred - thousand - dollars-deficit the society is in great trouble, and the work abroad is hindered and curtailed, especially in new fields, where self-support is impossible, then they will wake up to see and appreciate the vital connection between the churches at home and the work abroad. It is to be hoped that these financial difficulties and apparent disasters may lead to a great missionary awakening in the churches in America. And in this respect also seeming defeat may result in victory."

—The really great book of Dr. Dennis on "Sociological Aspects of Foreign Missions," the first volume of which has just appeared from the press of Fleming H. Revell Co., New York, will require extended space for proper notice and review. It will be of interest far beyond missionary circles, or even strictly religious circles. It is unlike most missionary volumes in its fundamental structure. The scope of the work is very wide. The first volume embraces the Sociological Hope of Christian Missions; the Social Evils of the non-Christian World; Ineffectual Remedies and the Causes of their Failure, and Christianity, the Social Hope of the Nations. The succeeding volume is to present The Dawn of a Sociological Era in Missions, and The Contribution of Christian Missions to Social Progress. It is to include an appendix of the most carefully classified statistical tables of the Foreign Missions of the World, Evangelistic, Educational, Literary, Medical, Philanthropic and Cultural, with Native Organizations and Training Institutions, Directory of Foreign Missionary Societies, and the Bibliography of Recent Missionary Literature.

III.—FIELD OF MONTHLY SURVEY.

South America,* Frontier Missions in the United States.† The Mormons,‡ Young People's Work.§

BY DELAVAN L. PIERSON.

THE YOUNG MEN OF BRAZIL.

Mr. Myron A. Clark, Secretary of the Y. M. C. A. of Rio de Janeiro, sends out the following earnest appeal in behalf of the young men of Brazil:

Our beautiful city, the capital of Brazil, has a population of some seven hundred thousand people, scattered over a vast area. The "cidade velha," or old town, is composed of a number of blocks separated by very narrow streets, in which is centralized nearly all the commercial activity of the city. Towards evening a general exodus takes place from this scene of bustle and life, and the streets become dark and silent, except at the localities where flourish the theatres, houses of ill-fame, music halls, gambling dens, saloons, lottery and sporting headquarters, which section is brilliantly illuminated and bustling with Satanic activity. Wickedness and immorality become rampant, and the lewdness of sin puts on its brightest and cheeriest aspect, to engulf the young men. Rio is London or New York or Chicago at their worst, and with almost nothing to offset these terrible influences. Religion is at a discount; the Roman Catholic Church has many temples, but few worshippers; has many who term themselves adepts of its truths, but their lives belie the statement. Infidelity is the fashion, while positivism, materialism, and spiritualism are profest by multitudes. There are almost none of those restraining influences that are to be found in the United States and England.

For forty years the Gospel has been proclaimed in Brazil, and as a result several churches have been founded (five in Rio), into which some thousands

* See also: pp. 37, 49, 57 (January); 301 (April); 539 (July); 575 (August); 809, 832, 842 (present issue).

† See also: pp. 816, 821 (present issue).

NEW BOOKS: "The Minute Man on the Frontier," J. G. Puddefoot.

‡ RECENT ARTICLES: "Mormonism of Today," *Christian Herald*; "Present-day Mormonism," *New World* (March); "Anti-Polygamy Mormonism," *Midland Monthly* (October).

§ See also: pp. 561 (August); 699 (September); 801 (present issue).

have been received (in Rio about one thousand). But what has been done for the young men as a class? The Evangelical churches have frequently experienced the bitter sorrow of seeing scores of their own young men forsake the truths learned from parents and at the Sunday-schools, and of finding them turn to the vanities and pleasures of the world.

In July of 1893 our Rio Young Men's Christian Association was founded, and ever since has been housed in rented quarters near the very heart of the city. From the start it has kept free from debt, almost without any help from abroad, excepting the salary of its general secretary (paid by the American International Committee).

The Association now has many friends and well-wishers; has the cordial support of the local churches and pastors. Its influence has stimulated the young men to more effective work in their own churches, and has led to conversions and additions to the churches. Similar associations have now been formed in three other cities, and we hope soon for a larger number of Brazilian Associations to join the World's Alliance.

Our Rio association suffers greatly from lack of suitable quarters; the rooms are small and unattractive to the young men whom we wish to reach. Last December our directory started a members' building fund, which, from the start, has been warmly supported by nearly all our members. Our present hall can seat only about seventy, which number is frequently exceeded even on Sundays, while at our large receptions and entertainments standing room is always at a premium, the attendance of September 7th, last year, being two hundred and fifty.

Some months after the launching of our building fund a rare opportunity was presented of acquiring a building in the heart of the city. A large, well-built, unfinished structure was sold at auction, and one of our most zealous friends, at considerable sacrifice, secured it for about twenty-seven thousand dollars. He at once offered it to the association at actual cost, and on easy terms as to interest and time. This offer was accepted, and another friend offered to loan, on the same easy terms, the money necessary to finish the build-

ing at once (about seventeen thousand dollars). As the building is large, and the association will occupy only the upper floor until the debt is paid, and as there will be provided a considerable rental above the interest on mortgages, a part of the principal can be thus paid off; we have hopes also of raising some subscriptions here in Brazil, tho' friends of means are few. We appeal, therefore, to our friends abroad to assist us as liberally and promptly as possible, so that this property may be freed from incumbrance, and thus we be enabled to do more for the young men of Rio, both Brazilians and foreigners. We feel led to ask for about thirty thousand dollars to meet our needs.*—*Foreign Mail.*

THE REMEDY FOR MORMONISM.

How are we to combat the evil of Mormonism which is in our midst, and which threatens the purity and life of one of our commonwealths, if not of our nation? General John Eaton says on this subject:

Is this fatal, spiritual poison to have free, unrestricted, and supreme sway in Utah, and thence to go forth to poison all our land, corrupting patriotism, and destroying Christian life? Non-Mormons near the seat of its power are anxious. They know the old saying that "What has been may be," and have visions of the return of the day when some one in Brigham Young's place may declare, as he once did, "I will unsheathe my bowie-knife." They remember from 1850 on, the civil territorial government was hardly more than a convenience for carrying out the plans of the church, and ask, "Can it be possible that the State of Utah is to become only a convenience for carrying out the decrees of its leaders, their intolerance and proscription in business and social life, under the guise of religious zeal. Must all officers be Mormons, from the governor down, through every grade in the State, counties, and cities? Must all but Mormon teachers be driven out from all places of instruction, from the university to the kindergarten? Every American and Christian sentiment protests that this must not be.

* Contributions will be gladly received and promptly acknowledged by the treasurer, Mr. Jas. L. Lawson, Caixa do Correio 822, Rio de Janeiro, Brazil; by the International Committee of Young Men's Christian Associations, 40 East 23d street, New York city; or by Mr. H. Maxwell Wright, 16 Thornton Hill, Wimbledon, Surrey, London.

A remedy must be found. The changes which have already been wrought point to that remedy. What has been done to set the people free must be strengthened in every part; the press must use its constitutional freedom and be outspoken; the personal rights of the people must be freely and universally discussed that they may understand clearly when any deception or tyranny is attempted. The public-school system and other means of public instruction must be vigorously maintained; railroads, mining, improvements in tilling the soil and all forms of business enterprises must be encouraged, together with the immigration of non-Mormons.

But the most powerful remedy, and the one upon which the efficacy of all others will depend, is *Christian education*. What Christian schools and churches have done under all the trying conditions of the past should be repeated and multiplied. Our entire country must wake up, and wherever Mormonism is prevalent and Mormon fanaticism encouraged, the truth must be presented and Mormon errors exposed, and people saved from its delusions. People of wealth must see that just so far as Mormonism is established and propagated, it imperils all that they hold dear, and threatens attack upon every dollar of their property. They must be willing to give of their means for the support and efficiency of all measures to resist its doctrines. In every part of Utah mission schools should be sustained, that all who desire distinctively religious instruction may find it within their reach. There should be high schools and academies well endowed, with improved appliances and the best of teachers, favorably located in different parts of the State, for the admission of those who may seek faithful religious training of this grade. This must be crowned with ample college opportunities open both to men and women. These will be naturally located at Salt Lake City. This accords with the plan in other states where there is no organization directed in secret, alike against Christianity and the freedom of religious belief guaranteed to every American.

All Christian churches should rally to this work in Utah. In their own good time they will have colleges representative of their own beliefs as they have in other states. All should go forward in harmony, each working according to its plans. The Mormons will lack no unity of effort. In the public schools of the state the largest number in at-

tendance are Mormons, as are the larger body of the teachers from the kindergarten to the State Normal School, Agricultural College, and State University. The Presbyterians are favorably situated for the carrying out of a complete plan of education in Utah. For more than a score of years they have steadily advanced the work of their schools under the Woman's Executive Committee. It is stated that "50,000 boys and girls have past under the influence and instruction of their teachers in Utah." They have four academies well distributed and favorably located in the state; the one at Salt Lake City of advanced grade doing preparatory college work. In their churches in Mormon communities they report a total membership of 1,601. Their Sabbath-school enrollment reaches 3,984, and the attendance on their schools and academies over 2,500. What a flood of light have these schools let in upon Mormon life! Not a few have gone up through them to the discharge of large responsibilities.

The great step forward necessary to preserve what has been done, and to complete and crown the work of this church for the future is suggested and urged by the gift of \$50,000 by Dr. Sheldon Jackson toward the establishment of a college at Salt Lake City, to be open alike to men and women, in which the Bible is always to be taught, and which, as a guarantee of its unvarying adherence to Christian instruction is to be under the direction of the Presbyterian Church (while other denominations are represented in its faculty and on its board of trustees)—also conditioned on the gift by the citizens of a site of not less than fifty acres. Eighty acres have been given, providing one of the most beautiful sites, half mile outside of the city, together with lands where those dependent on their own efforts may find opportunities for productive labor. In connection with the gift a careful survey has been made of the educational aspirations in the territory. The State Normal School is well attended, the Agricultural College has an attendance of 250, and the State University of 500. Provo Academy, an institution under the direction of the Mormon Church, reports a still larger number. The town is districted, and young men of promise and markt ability are charged with the spiritual care of the students in each district. Fifty-eight young men and women are in attendance upon colleges and universities outside of the State.

There have been many assurances of interest and cooperation, which it is expected will materialize in due time in ample funds. The missionary on St. Lawrence Island in Bering Sea who can communicate with the world only once a year, directed that \$25 of his salary be reserved in aid of the college. A lady resident of the Hawaiian Islands wrote, expressing her idea of the "urgent need" for the college, and inclosed her check for \$100. Another lady who had been neither seen or address by any one connected with the movement, offered \$500. By as much as woman has been degraded in Utah, by so much the college appeals to her sisters everywhere.—*The Christian Herald.*

The Directors of Harley House, London, have recently taken in charge the work in Peru which has been carried on by missionaries who went out from the East London Institute in 1893, and who have hitherto conducted it as an independent mission. Dr. Guinness writes :

"We have perfect confidence in our brethren in the Mission, and have no doubt the temporary difficulty has been permitted that thus more substantial arrangements should be made for the prosecution of the work.

"The three spheres of missionary labor which we hope to occupy are as follows :

"1. Lima, the capital of Peru, together with the adjoining country to which access is given by rail.

"2. Cuzco, the magnificent inland city, which can be approached by rail and horseback, and from which point opens a wide sphere of opportunity to the missionary.

"3. Punto, to the south of Peru, and to the northwest of Lake Titicaca, is accessible by train, and forms a strategic point. If our missionaries cross the lake, they are within a short distance of the capital of Bolivia.

"For some little time the brethren have been in straitened circumstances, and we hope that friends will see their way to increase liberality in the support of this devoted band of men and women."

Dr. Harry Guinness is now in Peru visiting the stations which have come under their care. We expect to have more specific information in regard to the work at a future date.

IV.- EDITORIAL DEPARTMENT.

Among the most instructive matters in the history of the past year is the story of the raising of the immense debt of the American Baptist Missionary Union. It was a story of all-night prayer meetings, of dependence on God, of diligent use of means, of distribution of the burden so that the load was equitably borne, and of singular and remarkable answers to prayer and honoring of faith. The narrative we shall present to our readers next month. But meanwhile let it be noted that it is a striking proof of the positions so repeatedly and urgently advocated in these pages that the more we return to the primitive simplicity of faith in a present and prayer-hearing God, the sooner will missions be conducted with a success and a power now unknown to us in our work for a perishing world.

Jewish Conferences.

The second annual conference concerning Israel and Prophetic subjects was held Sept. 30 to Oct. 1 and 2, in Chicago Ave. Church, Chicago, and the program was very full and very interesting. Drs. James M. Gray, J. H. Sammis, P. S. Henson, R. A. Torrey, F. W. Snead, D. C. Marquiss, E. P. Marvin, A. S. J. McPherson, J. H. Barrows, H. M. Scott, W. J. Erdman, Mr. William R. Newell and Rabbi A. R. Levy took part. The Jew is evidently coming to the front in the increasing interest manifested in the future of this strangely preserved people.

Meanwhile the Zionists held a three days' Jewish Congress at Basle, Switzerland, beginning Aug. 29. The object was to consider the needs and wishes of opprest Jews everywhere, and devise ways of aiding them. Jewish societies in all parts of Europe had representatives present who took part in the conference. The social, economic, and political position of Jews in all lands; colonization, agrarian conditions and prospects; finances, the Jewish question, and the next diplomatic con-

gress of the powers, etc., were discuss. The Jews who arranged the conference are termed Zionists, and aim to set up a Jewish state in the Holy Land. The movement meets opposition from the German rabbis, who protest that "the efforts of so-called Zionists to create a Jewish national state in Palestine are antagonistic to the Messianic promises of Judaism as contained in Holy Writ and in later religious sources." The movement was started by Dr. Theodor Herzl, of Vienna, to acquire Palestine by purchase from Turkey, with a view to establishing the Jews in the Holy Land. About 200 delegates were present, including representatives from Great Britain, France, Austria, Russia and the Balkan States. Dr. Herzl warmly welcomed the assembled delegates, and Herr Nordau made an exhaustive report on the present position of the Jews, which was loudly applauded. Both addresses were ordered to be printed, and Herren Birnbaum and Farbstein then delivered speeches on the foundation and development of the Zionist program, which evidently made a deep impression on the congress.

The American Bible Society has received recent letters from Peru which state that four of the men who have been most prominent in obstructing the circulation of Bibles and evangelical work in that country have died within twelve months. They are the Bishop of Arequipa, who, in 1889, observed Mr. Penzotti selling a New Testament in the street, and ordered a gendarme to arrest him and his colporteurs; La Jana, who stopt the entry of Bibles at the custom-house in Callao, on the ground that he needed to consult the government respecting the legality of clearing such publications; Quinones, who ordered the mission schools to be closed; and the padre Veza, the parish priest of Santa Rosa, who had been conspicuous in throwing obstructions in the way of evangelical work,

The American Bible Society announces that a large folio Bible in English has been specially prepared as a gift to the Emperor of Japan, and sent to Yokohama. It will be formally presented at the first fitting opportunity after the emperor's return to Tokyo in the autumn. The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Japanese Scriptures. The two agents, Rev. Henry Loomis and Mr. George Braithwaite, of Yokohama, are to make all the necessary arrangements, including the preparation of a suitable letter to accompany the book. The preparation of this volume was suggested by the favorable reception which the Dowager Empress of China gave in 1894, when a beautiful Chinese New Testament was given to her in the name of 10,000 Protestant Christian women of China.

W. E. S. Holland, Magdalen College, Oxford, of the British College Christian Union, writes from London to say:

"The members of nearly all our Christian Unions are now distributed into little bands of 5 or 6 members known as 'Bible Circles,' meeting weekly for systematic devotional Bible study. Each Circle chooses some subject for the term; its members make this their private devotional study during the week, and then meet for prayer and to compare notes—each one contributing the result of his own study, instead of one member addressing the rest. Our objects are the formation of the habit of, and the development of system in, private Bible study; the infecting of others with a passion for it; and the training of our members in its different methods. Most of our members are very elementary Bible students, and therefore, not unnaturally, have a tendency to develop exclusively along some one line of study. Accordingly we are endeavoring to assist them in the choice of subjects by drawing out a four years' cycle of topics for their use. Such a cycle would have as its first and great object the training of our members in the different and most fruitful methods of Bible study, and the giving them as thorough a Scrip-

tural grounding in fundamentals as is consistent with this, the primary object of our Circles."

Among the training schools now happily multiplying, the Northwestern Bible Institute and Training School for Christian Workers began its ninth year on Tuesday, Oct. 5, 1897. Pastor T. C. Horton is president, St. Paul, Minn., from whom all particulars may be learned. But from personal knowledge we can commend this school. Tuition is free, and no educational test required.

A worthy appeal comes to us from Morgan Park, Ill., for help in building a *Home for Missionaries' Children*. A few such homes have already been started in various parts of the country, and have been maintained with marked success and blessing. One of the greatest trials of missionaries life is the separation from their children, that they may obtain a good education at home. Frequently no satisfactory provision can be made for them, and if they are old enough, they are sent to a boarding-school where little or no attention is given to their spiritual development. Morgan Park is to be under the supervision of the Women's Baptist Foreign Missionary Society of the West, and from \$150 to \$200 meets all expenses for a child in this Christian Home.

Mr. Edward A. Marshall (secretary) writes from Chicago, Ill., asking the prayers of the readers of the *MISSIONARY REVIEW* for the Bible Institute in Chicago, and the work connected with it. He says: God has been richly blessing the Institute in the past months and now an extension of its work is being planned. Three great evening Bible classes are to be organized on the three sides of the city, to include Christians of all denominations, for the study of the simple Word of God. In this great city of nearly two millions of people, there are thousands of Christians who are longing for a deeper and more thorough knowledge of the blessed Word.

We thank God for three thousand students in these classes. We beseech

the Lord's people to remember, in their supplications, this work we are planning, that the Holy Ghost may be mightily poured out upon teacher and students, and that God may be glorified in a real Josiah revival of interest in the reading and study of the Bible.

The teacher of the class, Mr. W. R. Newell, the assistant superintendent of the Institute, especially craves a place in the prayers of our readers, that he may be peculiarly fitted by God's gracious Spirit as he undertakes the direction of the work.

Mission Schools in Brazil.

The Synod of the Presbyterian Church in Brazil was organized in September, 1888, and embraces all the Presbyterian churches in the Republic. Within the last forty years the Presbyterian churches in the United States, Northern and Southern, establish missions in Brazil, and the progress has been so rapid that by order of the two General Assemblies the missionaries and native ministers were organized into one independent Brazilian Synod. The Mission Boards of the two Mother-Churches establish schools in Brazil as in other mission fields. The results after years of trial and great expenditure are far from satisfactory. The Synod at its meeting in S. Paulo, July, 1897, after a full discussion, in the interests of unity and peace, in the interests also of the Kingdom of Christ in Brazil, adopted by a four-fifths vote the following :

Whereas, there is urgent need for evangelization in the whole territory of our Synod and many fields are open which we can not supply with the means of grace ;

Whereas, immense sums have been spent on large schools of various kinds as a means for spreading the Gospel ;

Whereas, there has been an almost complete failure on the part of these institutions in Brazil, both as a means for propagating the faith and for preparing a Gospel ministry :

Whereas, they have been a cause of continued strife and bitterness and at times have deprived us of the full support and sympathy of our brethren in North America ;

Be it resolved : that we, the Synod of the Presbyterian Church in Brazil, respectfully recommend and beg the General Assemblies of our Mother-Churches that any help they wish to give us be in the direction of aiding us in the great work of evangelization by the most direct methods, including the

education and preparation of a ministry, in accordance with the plans of the Synod ; and in the support of parochial schools for the children of believers.

African Notes.

Rev. Donald Fraser writes from Ehwendeni, Angoniland, West Nyasa, Brit. Cent. Africa, July 6 :

"There has been a terrible mortality among the Administration men. Six or seven out of their small number have died in the past two months. I fear that death has been hastened in many cases by injudicious living. The missionaries are at present wonderfully free from death in their ranks."

Two of the oldest missionaries in Africa have recently died. One, the Rev. W. Ashton, went out fifty-four years ago to be the colleague of Robert Moffat at Kuruman. The other, Mrs. Dyke, of Basutoland, was 82 years old when she died. She had been more than fifty years a missionary in South Africa. These both have seen the pioneer work of missions in the colony. They have passed through times of rebellion, when they held their lives in their hands, and Mrs. Dyke, at least, has seen one of the most notable triumphs of missions, in the saving of the finest race in South Africa.

The native church at Burnshill, South Kaffraria, has a membership of 1,062, and more than 600 candidates for baptism. Last year the Kaffirs themselves contributed toward church purposes no less than £308.

A notorious sinner was recently converted near Burnshill. All men marked the change, for even his black face, branded with heathenism, became transformed. To-day he is as zealous for Christ and the winning of his brothers as he was formerly for sin. When he prays, confessing the hardness of his heart, he may sometimes be heard to cry "Lord, the footstool of Thy throne is dry."

The king of Uganda is now learning to read and write, taking lessons three

times a week. It is good news that he now drinks milk almost entirely, and so has ceast to be a drunkard. During the last eight months his subjects have bought 13,200 Bibles or parts of Bibles. When Bishop Tucker first went to Uganda there was but one church in the nation; now there are three hundred and twenty. Then there were but few native teachers, now there are over eight hundred. Twenty thousand of the inhabitants can read the Bible.

The following additional contributions to Pandita Ramabai fund are hereby acknowledged :

Rev. E. Griffith	\$ 25.00
Elizabeth Cochran	100 00
J. H. Beck	10.00
M. S. D	5.00
For Armenian orphans:	
Elizabeth Cochran	100.00
E. Griffith	25.00

In connection with one of the recent donations, a letter was received which has so valuable a lesson in it, that we print it :

"Instead of joining a little party of my children, grandchildren and others in a trip to the mountains for health sake, which in my own case, through the mercy of God, was not necessary, and which cost about the amount enclosed, I preferred putting it into some exceptional side issue of the Lord's work, and enclose draft. My apology to you for asking you to take this trouble is that I don't know the addresses of the parties in view, and I may add that you are in a measure yourself responsible, for it was through reading the September issue of *MISSIONARY REVIEW OF THE WORLD* that my attention was just now called to India and Armenia."

A pathetic story attaches to a Gospel now publisht in Matabele by the British and Foreign Bible Society, says the *Church Missionary Intelligencer*, of London. Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabele-land, made a translation of the New Testament, which he completed the day on which he was attackt by an illness of which he died. During his

last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed 500 copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies and three were sold. The rest were stored at Shiloh, her husband's mission station. During the revolt the Matabeles stole these copies and used them as head-gear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the Gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable.

Spiritual Guidance.

The Editor is so often appealed to by those who are in need of definite direction on matters of duty, that he feels constrained to give here, somewhat at length, a quotation from "C. H. M.'s" notes on Deuteronomy, covering, with admirable spiritual insight, the matter of guidance in spiritual things. He says:

"Nothing can be more precious to a child of God, if only the heart be in a right condition, than to be guided, in all his movements, by the Divine command. It saves a world of anxiety and perplexity. In Israel's case, called as they were to journey through a great and terrible wilderness, where there was no way, it was an unspeakable mercy to have their every step, their every halting place ordered by an infallible Guide. Jehovah settled all for them. It was for them simply to wait on Him for guidance and to do what they were told.

"Now, we Christians have to learn our lesson in all this—a wholesome, needed, valuable lesson. It is our sweet privilege to have our path markt out for us, day by day, by divine

authority. God has promist to guide us, and His promise is yea and amen. We can not admit for a moment that Israel in the desert were better off in the matter of guidance than God's heavenly people in their passage through this world. Yea, we are better off by far than they. We have the Word and Spirit of God to guide us. To us pertains the high and holy privilege of walking in the footsteps of the Son of God. Is not this perfect guidance? Hear what our adorable Lord Jesus Christ saith to us: 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.' He has left us 'an example that we should follow in his steps.' How did Jesus walk? Always and only by the commandment of His Father. Without it He never acted, moved, or spoke.

"Now, we are called to follow Him, and in so doing we have the assurance of His own Word that we shall not walk in darkness, but shall have the light of life! Precious words! '*The light of life.*' Who can sound their living depths? Who can duly estimate their worth? 'The darkness is past, and the true light now shineth,' and it is for us to walk in the full blaze of the light that shines along the pathway of the Son of God. Is there any uncertainty, any perplexity, any ground for hesitation here? Clearly not. How could there be, if we are following Him? It is utterly impossible to combine the two ideas.

"It is not by any means a question of having a literal text of Scripture for every movement or every act. For example, I can not expect to get a text of Scripture, or a voice from heaven, to tell me to go to London or Edinburgh, or how long I am to stay when I go. How, then, it may be askt, am I to know where I ought to go, or how long I am to stay? The answer is, wait on God, in singleness of eye and sincerity of heart, and He will make your path as plain as a sunbeam. This is what Jesus did. 'I will guide thee with mine eye,' is a most precious promise; but, in order to profit by it, we must be near enough to Him to catch the movement of His eye, and intimate enough with Him to understand its meaning.

"Thus it is in all the details of our daily life. It would answer a thousand questions, and solve a thousand difficulties, if we did but wait for Divine guidance, and never attempt to move without it. If I have not gotten light to move, it is my plain duty to be still.

We should never move in uncertainty. It often happens that we harrass ourselves about moving or acting when God would have us to be still and do nothing. We go and ask God about it, but get no answer; we betake ourselves to friends for advice and counsel, but they can not help us; for it is entirely a question between our own souls and the Lord. Thus we are plunged in doubt and anxiety, and why? Simply because the eye is not single, we are not following Jesus, 'the light of the world.'

"We deem ourselves perfectly warranted in concluding that the One who guided His earthly people in all their desert wanderings can, and will guide His heavenly people now, in all their movements and in all their ways. But, on the other hand, let us see to it that we are not bent on doing our own will, having our own way, and carrying out our own plans. 'Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee.' Be it our one grand aim to walk in the footsteps of that blessed One who pleased not Himself, but ever moved in the current of the divine will, never acted without divine authority; who, tho' Himself God over all, blessed forever, yet, having taken His place as a man on the earth, surrendered completely His own will, and found His meat and His drink in doing the will of His Father. Thus shall our hearts and minds be kept in perfect peace, and we shall be enabled to move on, from day to day, with firm and decided step, along the path indicated for us by our divine and ever-present Guide, who not only knows, as God, every step of the way, but who, as man, has trodden it before us, and left us an example that we should follow His steps. May we follow Him more faithfully in all things, through the gracious ministry of the Holy Ghost, who dwelleth in us!"

Missionary Methods of the Papacy.

At present, when critics of a certain type are disposed to extol Roman Catholic missions at the expense of Protestantism, it is important that the characteristic methods of Rome should be understood. Broadly speaking, the tactics of her agents are the same in all parts of the world. When a Protestant mission shows signs of success, Rome immediately enters the same field, pours her workers into the district, and shows no hesitation in taking every advantage

she possibly can. An English mission had been settled at Uganda for more than two years before the first of the French priests appeared there, and it would not be too much to say that their presence not only stirred up internal strife among the natives, but seriously retarded the progress of Christianity. In China the experience has been the same. The Church Missionary Society states that the successful work in the Hok-Chiang district attracted the attention of Rome, and that the priests sent there are seeking out the new converts, and attempting to win them over before they have made any effort to approach the heathen. What is going on in Africa and in China is being repeated in India. The Romish emissaries are tampering with the native Christians, and by relaxt standards of discipline, and by open and unblushing bribery, are endeavoring to draw them away from their first teachers and their earlier faith. Such methods are perfectly consistent with the system and the principles of Rome, but too many people, who, because they are more ignorant assume that they are more liberal than those around them, fail to understand this. A little more knowledge would do much to correct illusory impressions and false judgments.—*Sunday Magazine.*

The following is one of the authorized curses publisht in the Romish Pontifical to be pronounced on heretics by Romish priests:

"May God Almighty and all his saints curse them with the curse with which the devil and his angels are curst. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth; by hunger and thirst, and nakedness, and all distress. Let them perish. May they have all misery and pestilence, and torment. Let all they have be curst. Always and everywhere let them be curst. Speaking and silent let them be curst. Within and without let them be curst. By land and by sea let them be curst. From the crown of their head to the sole of their foot let them be curst. Let their eyes become blind, let their ears become deaf, let their mouth become dumb, let their tongue cleave to their jaws, let not their hands handle, let not their feet walk. Let all the members of the body be curst. Cursed let them be standing, lying, from this time forth

forever; and thus let their candle be extinguished in the presence of God at the day of judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions forever. Amen, amen; so be it; so let it be."

Bishop P. F. Stevens, of the Reformed Episcopal Church, writes from Orangeburg, S. C., May 20, 1897, to the editor:

Though not a missionary in foreign lands I would like to say a word indorsing the views exprest in your May number, concerning the reception of *polygamous converts* into the Church in heathen lands. My study of the question long since convinced me that the polygamous relations tolerated under the Mosaic dispensation were in no way interfered with in the early Church, and were condemned no further than as in 1 Tim 3:2, to be declared a bar to the ministry. I have, therefore, always thought it unauthorized, unwise, and even wrong for missionaries to force the polygamous husband to put away all but one of his wives. Unauthorized and unwise, because beyond and wiser than what is written. Wrong, because conflicting with and overriding the fundamental principle of marriage, that the husband and wife are one flesh. This physiological fact, so often alluded to in Scripture, lies at the foundation of the Scriptural laws concerning marriage. The fact asserted by Adam concerning Eve, "This is now bone of my bone and flesh of my flesh," may be as truthfully affirmed by every man concerning his wife. The woman becomes one flesh with the man, not the man with the woman. This fact is recognized by the wife's taking the name of her husband, the husband never taking that of the wife. This fact is the foundation for the toleration of the polygamy at all, and for its being confined to the husband. Each wife is completely one with her husband, and that unity is in no wise marred or lessened by the union of others with the common husband. Not so in the case of polyandry: the wife in her union with more than one would be one with neither, but would be in her ownself a mixed flesh, which is "confusion" condemned by God. This being the case, how can the missionary, or even the husband himself, undertake to decide which wife is the real wife, and which ones are not wives? How

can this self constituted judge assume the authority to condemn the put away wives to life-long widowhood under unjust reproach, or to force her into the commission of adultery and the entrapping of a man into the same crime by a new marriage, her true husband being still alive?

Leaving this subject, let me go a little further. This physiological fact of the one flesh so generally over-looked settles other questions concerning marriage relation; the Scripture forbids a man to marry his brother's widow (except in the now obsolete case involving landed inheritance of the Jew in Palestine). The reason seems plain, the widow is his dead brother's flesh and he may not marry his own brother's flesh without incest.

The Scripture says nothing to forbid the marriage of a man with his deceased wife's sister, the reason is plain, the dead wife was his flesh, he was not and is not her flesh. Therefore there is no more relation between the man and his wife's sister than there was between himself and the wife before he married her. This same physiological fact is the reason why the husband has always been allowed to divorce the faithless wife, while faithlessness on his part was never scripturally a ground for the wife to separate from her husband. If our court would remember and maintain this difference in regard to the ground of divorce, many scandalous trials and equally scandalous and immoral divorces would be avoided in our country.

The spirit of Christianity has established the fact that monogamy is the wiser, purer, and higher rule of life and the law of Christian lands in accordance with this fact has rendered polygamy equally with adultery a crime.

Punish therefore faithlessness on the part of the husband as heavily as you please, but since it does not affect the union between himself and his wife, except sentimentally, it is *de facto* no legal or scriptural ground for the wife to claim a divorce.

This may seem contrary to the spirit of the age which in so many respects is putting woman upon an equal footing with man, but God's physiological facts must in this life at least preclude the absolute equality of man and woman in every regard and particular.

Books Received.

FOREIGN MISSIONS AND SOCIAL PROGRESS. Volume I. Rev. James S. Dennis, D.D. Fleming H. Revell Co., New York. \$2.50. (Illustrated.)

- TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA.** By Grace Stott. American Tract Society, N. Y. \$1.75
- CHRONICLES OF UGANDA.** R. P. Ashe. A. D. F. Randolph & Co., New York. \$1.50.
- CREATION CENTERED IN GOD.** By H. Gratton Guinness. Hodder & Stoughton, London.
- CHINA AND FORMOSA.** Rev. James Johnston. \$1.25. Fleming H. Revell, New York, and Hazell, Watson, and Viney, London.
- MISSIONARY PIONEERS IN INDIA.** John Rutherford. Andrew Elliot, Edinburgh.
- EYEGATE OR NATIVE ART IN THE EVANGELIZATION OF CHINA.** Wm. Wilson. S. W. Partridge & Co., London.
- FROM SUNRISE LAND.** Amy Wilson Carmichael. Marshall Brothers, London.
- EEN YAAR OP REIS IN DIENST DER ZENDIG** (An account of Mission work in Java). Fe Lion Cachet, Amsterdam.
- DICTIONARY OF TREATMENT.** William Whitla, M.D. Henry Renshaw, London, Eng.
- WILLIAM AND LOUISA ANDERSON.**—A record of their life and work in Jamaica and Old Calabar. By William Warwick. Andrew Elliot, Edinburgh.
- LETTERS FROM CEYLON.** Fannie Gregson. Marshall Brothers, London.
- STRATEGIC POINTS IN THE WORLD'S CONQUEST.** John R. Mott. Fleming H. Revell Co., New York. \$1.00.
- SEVEN YEARS IN SIERRA LEONE.** Arthur T. Pierson, D.D. The Same. \$1.00.
- FRIDTJOF NANSEN.** J. Arthur Bain. The Same. 75c.
- RELICS OF PRIMEVAL LIFE.** Sir. William Dawson. The Same. \$1.00.
- EVEN SO, COME.** The late John MacNeil. The Same. 50c.
- YET SPEAKING.** Addresses by the late A. G. Gordon. The Same. 25c.
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- THE STORY OF KESWICK.**—By Arthur T. Pierson, D.D. Marshall Brothers, London.
- HANDBOOK OF MISSIONS.** A. McLean, Bethany Reading Course, Committee, Cleveland, Ohio. 50c.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER,
MASS.

NEW GUINEA.

—Herr Hoffmann, of the Rhenish Mission in New Guinea, says: “It is a serious difficulty for our preaching that in the Papua languages which we have studied, so many words are lacking, of which a Christian sermon has need. We seek in vain for words for the most elementary religious conceptions, such as God, sin, grace, kingdom of God. The Papua, who has a name for every plant, for every least creature, knows scarcely any abstract words. In his thinking he is very concrete. It requires time and a great deal of practice, before one has learned to think in such a way as the Papua does, and then to express one's self accordingly. I have repeatedly wished to translate the Lord's Prayer, but thus far have been able to bring to pass no translation that even half way satisfies me. For words like kingdom, glory, debt, trespass, temptation, I have thus far found no term that even approximately reproduces the sense of these expressions, and paraphrases would make the divine prayer something different from what it is. Inspector Schneider has referred us to the images and parables of Holy Writ as peculiarly adapted to rudimentary preaching. But in trying this we encounter great difficulties. Out of all the parables, let us take the beautiful ones of the Sower and the Good Shepherd. Our people know no sower, and have no seed which they strew on the land. Their field fruits, taro and yams, are tubers, which are simply stuck in the ground. Even so they know no shepherd, no flock, no sheep. I have tried to help myself by

referring them to my goats and to the cows of the station, which need to be tended. But the beautiful parable still remains strange to the people. It does not correspond to their conceptions.”

UNITAS FRATRUM.

—The brethren are proposing to establish a new station on Makkóvik Bay, Labrador, the very place where, in 1752, Eberhardt, the pioneer of the Labrador Mission, was murdered by heathen Eskimo. The bay is pronounced the best anchoring place in Labrador, and as it lies in the midst of the white and half-breed “settlers,” and right in the route of the thousands of Newfoundland schooners, it is peculiarly eligible for this side of the work.

—The apprehensions felt for the Mission at Bluefields, when the little Protestant Mosquito State was taken possession of by Spanish and Catholic Nicaragua, have thus far not been fully verified. Nicaragua has in the main fairly kept her promise to allow full religious liberty. Indeed, it is secularism rather than Catholicism which seems to determine the present policy of the government. Thus the public subsidy has been withdrawn from the brethren's schools, because religious instruction is given in them. Taxes, it is true, are now much higher, which makes the mission more costly.

—“As a subordinate part of the good offices of our Labrador missionaries to their people,” says the *Missions Blatt*, “we may mention something, not difficult, indeed, but taking time, something that can hardly be required in many regions of the earth. It is to help the Eskimo in the choice of family names. Hitherto it has only been personal names that were in question. If two men of the same name were to be distinguished, the names of their respec-

tive wives would be added in the genitive. They commonly, however, devise these new family names of their own motion, and in doing so render an attractive testimony of their good, earnest temper and Christian feeling and way of thinking. For instance, one now proudly bears the name of 'Green,' in the hope that, as in spring the young green sprouts out of the branches, so also out of his former life a new acceptable life may grow forth. Another chooses for himself and his children the name of a bird, in order to be admonisht thereby, ever, like these feathered songsters, to trust God in joyous unanxiousness, thinking, doubtless, of Mathew 6:26.

" Yet it is questionable whether many coming generations will bear these beautiful names. Every year the little Eskimo people is lessening in number, hastened in the decline by wasting sickness. To all appearance we can compute the time when it will be wholly vanisht from the earth, for the old are dying off, and the children are seldom vigorous enough for long life. Within three years many little ones have come into the world in Hope-dale, but just three of them are living. Commonly they fail soon after birth before some seemingly slight indisposition. On the other hand, among the scattered Eskimo, as also among the English and Eskimo half-breeds, the so-called settlers, there is a steady growth of the population. Our brethren are minded to go on in faithful work, altho they are now in part in the care of the father or mother, who is called to close the eyes of their hopelessly declining child. Yet the work among the seekers is broadening out more and more."

—Police Inspector Fitzgerald, formerly an enemy of missions, reports thus to his superior upon the work of the Herrnhut missionaries at Mupoore, on the east side of the Gulf of Carpentaria: "As the results of personal observation of the management of the

mission station of Mupoore, I can bear witness, with great pleasure, that this mission is, in my opinion, a perfect success; a proof of what sound common sense, courage, and good will can accomplish with savages. It was quite a new experience for me when I compared this station with others. . . . The results obtained here exceed all my experience among the Aborigines during more than thirty years. I recommend that the government should supply the station with a good boat and with 400 woolen blankets yearly. I am glad to have had the privilege of seeing a station which is conducted in so excellent a manner."—A. M. Z., quoted in *The Chronicle*.

—When Nicaragua took possession of the Mosquito coast, she promist the brethren full liberty and equal favor for their mission. It was not to be expected, however, that Spaniards, any more than Frenchmen, would keep such a covenant. Even the liberals, tho atheists, are still Catholics, and their language and way of thinking are still Spanish. They, therefore, view Protestantism and Teutonism with dislike. Besides, they complain that the Moravian labors do too much work for the enlightenment and moral elevation of the Indians. We know how bitterly Zola has complained of Protestantism in his country, as cultivating a German and English habit of speaking the truth, which he regards as something very disgraceful for Frenchmen. The Nicaraguan government takes the same view. Accordingly it has sent three Spanish priests to institute an active counter mission. The Nicaraguan authorities, however, will hardly go so far as to shoot the Protestants, as the French are doing in Madagascar.

The priests criticize the mission somewhat severely, but declare that it has greatly raised the moral standard of the people.

MISCELLANEOUS.

—“What do we owe the sailor? Owe him for our civilization, owe him

for a thousand of the comforts and adornments that enrich our homes, owe him for our pleasures, owe him for many things that have come to be almost necessities of our existence, owe him for commercial prosperity, owe him for our intercourse with other peoples, owe him for the stimulus which his daring and endurance impart to the manifold activities of great populations, owe him for his venture, his patience, his bravery, his skill in the navigation of the sea? What do we owe the sailor? Who can tell? For one, I can not, nor will I try. It is a great debt!—a debt we can only pay by securing to him, as much as in us lies, the best thing in all the world, the Gospel of the grace of God, with its pardon for sin, its restraint in temptation, its joys, its consolations, its incentives to duty, its strength in life, its peace in death, and the assurance of an abiding place in that dear, dear country where, having for the last time stepped ashore, the wanderer of the trackless deep shall find a home forever, for of that land it is written, ‘and there was no more sea!’”—Rev. T. SABINE, in *Sailor's Magazine*.

—The *Missionsblatt für Kinder* gives two answers of African school-classes, that are certainly as perfectly African as anything could be. 1. What does this mean: In the sweat of thy face shalt thou eat bread? *Answer:* You must eat till you sweat. 2. For what were the eyelids given? *Answer* (unanimous): For sleeping.

—“The lesson of the missionary is the enchanter’s wand.”—CHARLES DARWIN, (quoted in C. M. I.).

—The *Intelligencer*, speaking of Archbishop Temple’s address at the annual meeting of the Church Missionary Society, remarks: “We may safely say that in the whole history of the Church no archbishop has ever spoken before as Archbishop Temple spoke that morning. ‘The very purpose,’ he said, ‘for which the Church exists is the evangelization of the world.’ That is the great truth which of late years

we have been persistently setting forth, and now the Primate of all England himself comes forward to endorse the statement.”

—The adult baptism in the C. M. missions for 1896-7 have been 7,700 more than ever before. 3,751 were in Uganda.

—“Provost Vahl calculates that from 1845 to 1890 the number of male missionaries has been multiplied three or four times, while that of women missionaries has been multiplied about 26 times.”—*Journal des Missions* (Chronicle).

—The *Church Missionary Intelligencer* for July gives a detailed account of the gradual extension of the Anglican Episcopate into the world at large. Every ecclesiastical system works most effectively when it works on its own lines, and an Episcopal Church, like Methodist or Anglican, is most likely to do substantial missionary work under Episcopal supervision. The first extension was not strictly missionary; it was the communication of the Anglican Episcopate to this country. Before the revolution this was much dreaded here. Even churchmen were dubious about it, and Puritans first could think of nothing but land and power. With independence, this fear fell, but the fear of offending the new republic, says the *Intelligencer*, for some time restrained parliament from permitting the English bishops to act. Professor Nippold’s assumption of spiteful intrigues of the king against it appears unwarranted. They would have been unintelligible in so devout a churchman after the peace. Nippold’s description of the American succession as arising from the non-juring Scotch is another mistake. Seabury was only received in New England. Parliament gave way at last, and on February 4th, 1787, William White, of Pennsylvania, and Samuel Provoost, of New York, were consecrated in Lambeth Chapel. In 1790 Madison, of Virginia (cousin of James Madison), was also consecrated

at Lambeth, thus giving the canonical number for American consecrations. So far is Seabury, as Nippold imagines, from being the root of the American Episcopate, that he was not admitted by White and Provoost to concur in a consecration until Madison's ordination rendered his participation otiose. The American succession is not Scottish and Jacobite, but English and Hanoverian. The first colonial bishop was consecrated the same year; the first Indian bishop in 1812; in 1841 the noble and lovable Selwyn became first bishop of New Zealand. After these long hesitations and delays, the English Episcopate, colonial and missionary, has spread rapidly throughout the world. The hasty attempt of Rome—or rather of Cardinal Vaughan—to pooh it down, has about as much effect as the wind.

An adherent of the Arya Samaj, quoted in the annual report of the C. M. S. for 1895-6, writes: "Whatever differences in some theological doctrines and dogmas might exist between Christianity and the Arya Samaj, the enlightened Hinduism, it would be the meanest ingratitude if I, in common with my countrymen, did not feel grateful, in the fullest possible way, to the Christian missionary societies for the good they have done to India. These Christian missionaries have been the pioneers in India of every reform, whether it be religious, social, or moral. Without the aid of the Christian missionary societies the Indian Government could never have been able to do even a tenth part of what has been done for India. It was pious Christian missionaries like Drs. Duff, Wilson and Foreman, whom the Indians up to this time revere most respectfully, who first established colleges for the education of the Indians. It was the pious Christian missionaries who first opened female schools, medical hospitals, shelter for the Hindu widows, who are so much maltreated by Hindu society. Though myself a staunch Arya Samajist by religion, yet I say,

with double force, that no agency has benefited India so much as the Christian missionary societies. They have been successful where the Indian Government has failed."

"Miss Stratton, of Muttree, North India, refers in her annual letter to a 'purdah' lady who comes to church, where she sits in *purdah* [seclusion] behind a curtain. She is beginning to read the Bible for herself, and knows Christian *bhajans* [lyrics]. She takes her *bhajan* book to the houses of her friends and sings with them; so the Gospel is sung in high caste houses, to which, at present, the missionaries have no entrance, through her instrumentality. She came to church on Good Friday and said, 'I thought I ought to come to-day, for—who knows?—perhaps in one year, or in two, He may have come again.'"—*C. M. Gleaner*.

The *Evening Post* says that the six or seven millions of dollars spent last year by the English for foreign missions have not made very many converts, but might have saved a million Hindu lives. What an unworthy jibe! The *Evening Post* knows perfectly well that part of this money is spent immediately on extensive and deeply rooted and steadily extending institutions, ecclesiastical, educational, and humanitarian. These are the centres and supports of the more direct evangelizing agencies. Imagine a sudden collapse of the gifts that sustain them, and they would sink into almost hopeless ruin, while the money thus suddenly withdrawn would assuredly not go to any other great end of good. That is not the way in which human activities or human institutions work. But hatred of the Gospel of Christ will always find opportunity for a jeer.

English obligations to Hindu lives are national. It will undoubtedly be found that those who are most interested for Hindu missions are most liberal for the saving of Hindu lives. But so long as the English, inside and outside the churches, have an infinity of luxuries

from which to retrench, it hardly seems needful to begin to show their benevolence by laying all their missionary establishments from Japan to Fiji in hopeless dilapidation.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

Wesleyan Missionary Society.—The annual report of the Wesleyan Missionary Society gives the following summary of its present position in Europe, India, China, West Africa, the Transvaal, etc.: Church members, 44,573; principal stations, 330; missionaries and assistants, 370; other paid agents, 2,859; day and Sunday scholars, 88,542. It is interesting to note that the church membership in Sierra Leone, Lagos, and the Gold Coast reaches the high figure of 16,945. The increase in contributions from all sources amounts to £2,698. The committee desiderate a net income of at least £100,000.

Church of Scotland.—The Foreign Mission of this church tells of revived interest and enlarged liberality. The past year's income (£45,879) shows a substantial increase on the previous year. As the fruit of the mission there are now 7,922 baptized persons, while the force in the field comprises 38 male missionaries, plus 21 wives and 53 other ladies.

An admirable work, that deserves to rank as a missionary classic, descriptive of the society's work in the Eastern Himalayas, has recently been published by R. T. R. Clark, of Edinburgh, entitled "On the Threshold of Three Closed Lands." The outpost there resembles a wedge, the thin edge touching Thibet and the two sides skirting Nepal and Bhutan. As an evangelical assailant of these three lands, "the Church of Scotland, through her Eastern Himalayan mission, occupies a unique position of vantage and of privilege." It ought to be said that Kalimpong and its mission have greatly gained of late years from the prayerful interest of the youth of the Church of Scotland, as

shown more especially in the development of the young people's guilds.

China's Millions.—That there is a Christly power in true humanity is as distinctly traceable to-day as in the days of the Son of Man, and is as patent in China as in Western lands. On this subject the medical testimony of Dr. Douthwaite, of Chefoo, is most decided. In an article, just published, he says: "No matter how hostile a man may be to us when he enters the hospital, I never have known a case in which we failed to make a friend of him." According to Dr. Douthwaite, medical mission work draws people from remote parts, villages, hamlets, and farmsteads, and brings them where they can hear the Gospel, alleviating prejudice, and turning foes into friends. Several instances are given, illustrative of the effect of mission medical work upon the military since the recent war. One of these we now subjoin. "The most touching exhibition of gratitude," says Dr. D., "that I have ever seen in China, was when, some eleven weeks ago, I was leaving Chefoo with my family. The general in command and his officers came with a regiment of soldiers, and the men lined up before the hospital, and in front of my house on the road. When I went out to them they dropt on their knees, and there they stayed while one of their number spoke to me; and I gave them an address in return. After this, one can not say that the Chinese are not grateful for what is done for them."

By way of showing the scope of the work, it may be mentioned that during last year the attendance at Dr. Douthwaite's dispensary was close upon 24,000, all of whom heard the Gospel, carrying away some knowledge of the love of God; and that, in addition to these, there were over 200 in-patients, not a few of whom, before leaving, confess their faith in Christ.

Church Missionary Society.—From the "Pastoral Letter" of Bishop Evington, addrest to the clergy of the

Japan Church, we gather that there has been, for several years, an ebb in the tide of affairs, and that many a sanguine hope has become sobered down in consequence. The wide spread of unorthodox Christianity seems to be one of the main causes of this, leading to many and notable secessions. In the bishop's view, the fight with the spirit of error and the world, is as fierce as ever. Notwithstanding large additions, the returns bespeak shrinkage rather than growth. As an offset to the above, Miss Hamilton's special work amongst the police force of Osaka has been attended with encouraging results. Fifty of the men are under instruction, and eight have decided publicly for Christ.

Ceylon.—In connection with the Tamil Cooly Mission, 1,000 tea and coffee estates on the island are regularly visited. This number represents two-thirds of the whole. There are now 2,749 Tamil Christians connected with the mission.

Santalpur.—The Christian colony at Santalpur, on the borders of Assam, has been severely tested by the recent terrific earthquakes. For more than a week the shocks were incessant, and the earth threatened to engulf them. But the severity of faith's trial conduced to its strengthening in not a few. Mr. Meerum says, "Many of the 700 Christians who have emigrated to the colony are, indeed, letting their light shine before the heathen. They support an agent for preaching to the surrounding tribes." One effect of the earthquakes was to bring large numbers of the heathen to the missionary quarters, partly for safety, and also that they might hear about the better hope.

London Missionary Society.—The Rev. W. H. Rees supplies a descriptive account of the work in North China that is under his superintendence. The district is Chi Chou, and means the care of thirteen churches, scattered over a radius of 40 miles by 25 miles. The following summary tells of the fruit

that has accrued: "There are now 489 members, 212 women and 277 men, in good standing as communicants." Speaking of the quality of the fruit, Mr. Rees says: "We can not prove that all are real converts, neither can we disprove the sincerity of any. . . I can, however, say that scores have a deep, inward vitality and heart excellence, a steadfastness in witnessing for Christ before men, a liberality in bringing gifts to the feet of Jesus, a cheerful forbearance in the face of bitterest persecution, and a purifying influence in the homes, traits which cheer the hearts of the lonely workers, and which strengthen their faith in the ultimate triumph of redeeming love."

Madagascar.—An appreciative notice of the monumental work in Madagascar, of Rev. W. E. Cousins, appears in the *Chronicle*. Through him, under God, the Malagasy have now an idiomatic and accurate translation of the Scriptures; and, did nothing else exist, that work alone would render his name immortal in the annals of Malagasy literature. How greatly he feels the altered relation of the London Missionary Society's agents to the converts can be better imagined than told; but, in common with his brethren, his counsel is to stand by the flocks and shepherd them to the uttermost, despite the gathering gloom and danger!

THE KINGDOM.

—I will tell a decree;
Jehovah said unto me, My son art thou;
I have begotten thee this day.
Ask from me and I will give thee
the nation as thine inheritance,
And as thy possession, the ends of
the earth.

—Here is a gift which we can only class with that of the alabaster box broken upon the head of Christ. A widowed mother, after serving thirty-seven years as a missionary among the Zulus, sends a thank-offering of \$300 "for the privilege of having another son appointed to the mission field." The odor of this precious gift may well

fill every church in America connected with our missionary work.—*Missionary Herald.*

—“Hadji,” in a series of articles entitled, “As Seen Through American Eyes,” speaking of the low wages paid to natives, asserts that an American burns up the day’s wages of a Chinaman every time he lights a cigar, while his bill for shaving alone for the year would more than support 2 Christian school-teachers during that time; and adds: “We have not touched the subject of giving yet; and one reason is that we do not know what good the little we have to give may do.”

—Bishop Royston, of the Church of England, affirms that the whole English Church gives to foreign missions not more than one-tenth of what it spends on voluntary efforts for work at home, and that it does not send out more than one in 5,000 of its communicants, and hardly more than one in 40 of its clergy.

—It is a foretaste of blessed things to come that 3 of the most wealthy leaders of female society have abandoned the fashionable circles of the city, to devote themselves and their millions to the lifting up the less favored and privileged. It is not surprising that their husbands and male relatives objected and remonstrated at first, nor that they have all been converted and followed suit, the husband of one of them now preaching in the chapel erected by his wife’s munificence.

—Jesuit obedience is well shown by the following. A young man from America was admitted to an audience with the aged General of the Order in Rome. Before him was a map of Africa. Pointing to a spot in the map he said, “Twenty of our missionaries were killed there last March. We must send others soon.” “But will they go?” “Go, my child? Why, I shall send them.”

—Dr. Legge, the eminent Chinese scholar, says: “I have been reading

Chinese books for more than 40 years, and any general requirement to love God, or the mention of any one loving Him, has yet to come for the first time under my eye.”

—Beware of heroics. I do not say that you are not to feel enthusiasm, far from it. Enthusiasm recognizes the greatness of the command. It recognizes the need, it recognizes the glory of the message. About all these things we can be as enthusiastic as we please. But there is a danger lest we should color missionary work with too rosy a tint. This may lead us to make a false estimate of the work. Missionary work does cost something; there is risk sometimes, there is separation, there are a good many things that are disagreeable. *But soldiers, sailors, merchants, orchid-hunters, butterfly collectors, bear equal risks.* A missionary who goes to work in an unhealthy district is commiserated and belauded by his friends and admirers at home: a civilian who goes perhaps to the very same place is congratulated and coveted, if the “billet” be a good one. As a trained soldier is valuable, so is a trained missionary. And therefore it is that it is his duty to take care of himself. I do not say that he is to be luxurious or fastidious, but he has no right to throw his life away by carelessness, by undue rashness, or by living in a way in which no European can live in an enervating fever-stricken climate. If the call comes, then he may and will risk his life freely and without hesitation, but to risk it gratuitously is, to use Talleyrand’s expression, not only a crime, but a blunder.—*Bishop Selwyn.*

—This advice Dr. Blodgett is accustomed to give to newcomers to the mission field: “Get a note-book. Put down in it all your first impressions. Note carefully every mistake you think you see, every improvement you think you could make, but say nothing about it to anybody. Do this for five years. Then go over your note-book, and whatever you still wish to change or

think you can better it will be well to suggest to your brethren." If God gave speech without wisdom, it would be a most dangerous gift. But as on our entrance into the world we do not learn to speak until we have learned something of life, and begin to have something to say, so, on the entrance to mission work, speech is wisely delayed until one has become in some degree Orientalized. The language caught from the lips of his munshi or pundit, and of the people on the streets, becomes the avenue by which he penetrates to their inner life, forbidden ground to all who do not enter by that gate. As he speaks their words, he learns to think their thoughts, feel their feelings, adopt their customs, until in some way he sympathizes with them. Then he can work among them. Dr. Goodell wrote: "It appears to me that if a missionary should do nothing for the first three years but simply mix with the people and learn how weak and ignorant and foolish and prejudiced they really are, it would be an acquisition worth a million times more to him than that of all the languages spoken in the Ottoman Empire."—*Rev. E. A. Lawrence.*

—"Year by year the conviction grows upon me that the slow progress of missions in what is called the heathen world, is unnecessary. In the first place, not many expect to succeed, and it goes without saying that the average man who expects a low measure of success, will not be in advance of his expectations. In the next place, no provision was made for success, and when it appears, it is apt to become an embarrassment. Our first success in Singapore was greeted by a determined effort to discard the mission on the ground that it would become extended and entail too heavy responsibility on the missionary society."—*Bishop Thoburn*

—"I would say, in connection with this work, that from all that I have seen now in seven years and a half of

Asiatic traveling, that I think that if the nations of the East are to be evangelized, it must be by the means of native agents. Hence the training of native agents for native work is one of the first and most important duties of the missionary. And should the work of training be blest, and the supply of candidates for that training be increast, possibly the day may come when the chief work of the European missionary will be the training and superintending of native agents, who can carry the Gospel of Jesus Christ in a very different way to their own people from even the best foreign missionary."—*Mrs. Bishop.*

—According to Rev. A. J. Diaz, the Cuban apostle, what queer saints they must have down in that island? He says: "The people are of a peculiarly jealous nature. If one of them is selected to perform a duty, they think he is in better favor than the rest, and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary for me to select the seven deacons to aid in carrying on the church. I studied the problem over for some time, and at last hit upon a plan which I thought would work satisfactorily. One evening, at the close of the services, I announced that the next Sunday we would select the deacons, and that the sermon would be on the duties of the deacons. That Sunday every member was present, and the church was crowded. I told them that it was the duty of the deacons, when they were notified of a case of smallpox, to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic, they must be the first to be present and offer aid and the last to come away; that they were to have their Testaments with them always, and were to make a conversion whenever the opportunity presented itself. After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume

the responsibilities of the position to stand up. I knew it would be useless to attempt to make any selections, so I said to them, 'Go ahead; you are all deacons.' Now they all carry their New Testaments around with them, and telling, whenever they have a chance, of the religion of Christ. Thus you see we have a whole congregation of workers."

WOMAN'S WORK.

—The *Woman's Missionary Friend* (Methodist Episcopal) would seem to be possesst of healing powers approaching to the magical. At least word comes that a heathen woman in Madras had so much confidence in its pages that when her child was sick, and she knew not what to do, she put the paper beneath its head and prayed the God of the little sheet to heal her child, and the child recovered.

—*Life and Light* for September, among other good things, contains a notable article by Dr. Pauline Root on "The Personal Factor in Mission Work," whose flavor may be gathered from these three sentences: "We get more inspiration from certain women's faces, or touch, or even walk, than from many sermons. They make God real to us. Sweetly and graciously the influence of face or voice steals into our hearts, and we say, 'They rest us.'"

—These may be named among the speakers at the Toronto W. C. T. U. Convention, October 23–6: Besides the general officers, Miss Willard, Lady Henry Somerset, Miss Slack, and Mrs. Sanderson; Lady Windeyer, New South Wales; Mrs. Kirk, Victoria; Mrs. Franc Giffen, Cairo; Misses Vincent and Cummins, Australasian organizers; Miss Milks, Chile; Mrs. Waldeck, Tasmania; "Sister Lily" and other distinguisht delegates from England; and Miss Green, of Hawaii.

—In Belgium, Madame Chantraine, of the W. C. T. U., has given many magic-lantern temperance evenings in

schools and among work people, adding to the growing interest in "the way out of alcoholism," and successful legislation against alcohol. The need of protection against the universal enemy is so apparent that leading papers gladly publish articles on this theme. Meanwhile the two temperance papers in Brussels and one in St. Trond are pushing forward the total abstinence cure for alcoholism.

—The women of the M. E. Church, South, have 46 representatives in China, Brazil, Mexico, and among the Indians of Oklahoma, 116 assistant teachers and helpers, 24 Bible women, 12 boarding-schools, 46 day schools, and 2 hospitals. Their gifts last year reacht \$81,716.

—In the August MISSIONARY REVIEW, by an inadvertence resulting from a similarity of names, facts were stated with regard to the *Church of England Zenana Society*, which belonged to the undenominational *Zenana Bible and Medical Mission*. The original organization was formed in 1852 by the late Lady Kinnaird, from which, in 1880, certain members withdrew to form the society first named. Since then India has been divided between the two, the Z. B. and M. M. caring for Bombay Presidency, the Northwestern Provinces, and the Punjab.

YOUNG PEOPLE.

—This summary of John R. Mott's work, recently completed, is interesting: "It required twenty months to make the tour of the world. Work was carried on in 22 different countries, and in 144 universities, colleges, and schools. Services were rendered in 21 conventions and conferences. These were attended by over 5,500 delegates, fully 3,300 being students and teachers, representing 308 institutions of higher learning. About 1,300 missionaries, representing over 80 missionary agencies, were met personally, and extended interviews were held with many of them, as well as with government officials, merchants and native pastors,

teachers and students, while 70 new students' Christian associations were organized.

—"The Missionary Spoke" is a new booklet by W. W. Cooper and F. S. Brockman, and is not only a valuable contribution to mission literature, but is crowded with suggestions of a practical nature for the Epworth League. The nine well-written chapters are as follows: "The obligation resting upon the League to interest its members in missions," "The missionary committee," "The missionary meeting," "The missionary library," "The missionary study-class," "The missionary social," "Map and chart making," "Prayer for missions," etc.

—These three items hint at what as many Christian Endeavor societies are doing:

The contribution of \$41.25 to fresh-air work by the Lafayette Avenue Methodist Protestant society, Baltimore, Md., sent 20 children into the country for a two weeks' outing. This society gives \$40 a year to educate a Japanese girl in the denomination's mission-school in Japan. The two-cents-a week plan is used.

Dividing their offering between home and foreign missions, the society of the Presbyterian Church, Mattituck, L. I., have given during the past year \$300. This society, working jointly with the Presbyterian society at Franklinville, is helping to support a boy in school at Asheville, N. C.

A mite-box opening was lately held by the Junior society of the Friends' Church, Mt. Pleasant, O. The membership of the society is but 19, yet the amount raised amounted to \$17.25.

UNITED STATES.

—That some of the Mormons are beginning to think for themselves is apparent. A good mother, and an honest woman, said a short time ago, with a genuineness that gave her unpolish words a real fineness: "I won't be best by nobody. I told them they could cut

me off from the church next Sunday if they want. The Lord gave me a set of brains and a good pair of eyes, and I calculate to use them to my advantage, and I'll send my children to school just wherever I want. But before they do cut me off, I want them to tell me why they done it in plain words, and publish it in all the papers. I am one of them that wants to know why things are done, and want other people to know." Then she added, "I ain't saying that I don't think a good bit of my religion, but I calc'late to use my brains just about as I want."—*Home Missionary Monthly*.

—According to the *Congregationalist*, the Worcester, Mass., City Missionary Society is to make a new departure: "The organization of missions or churches in the native tongue of these people has proved so inefficient and unsatisfactory, both in this and other cities, that that plan will be abandoned and the effort made to reach the families through the children and young people, by gathering them into the already existing American churches. Five women visitors will be employed. One will work among the 500 Finns, another among the 350 Syrians, another among the more than 400 Italians. There are 500 to 600 Norwegians and Danes, only a few of whom attend any church, and over 2,500 Jews and Poles, many of them accessible and responsive. Two vigorous Swedish churches are doing a good work among 10,000 of their own people. It has been found repeatedly that the young people of this population, who learn to speak English so readily, will not attend services in the native language, and do not wish to be considered foreigners, and since they are in the majority, it seems the wiser, more economical, and effective plan to banish that distinction as far as possible, and gather them directly into American churches."

—Among the different organizations for assisting the poor in New York City, there are few more successful

than the Penny Provident Fund system. This is not a savings bank, but only an agency whereby small savings may be readily deposited. On February 1st, 1890, the fund had 55 stations, 11,690 depositors, and \$5,568 in deposits. Three years later there were 201 stations, with 27,684 depositors, and net deposits of \$16,785. At the last report there were 321 stations, 53,449 depositors, and \$31,305 in net deposits.

—The *Baptist Missionary Magazine*, since the year began with great strides has gone forward toward perfection, having been greatly enlarged, beautified, and improved in every way. It may now claim a place among the best of such publications. The September number is especially good.

—The United Norwegian Lutheran Church dates only from 1890, but already has 125,000 members, as well as missionaries in India, China, Madagascar, and among the Jews in Russia, and is soon to begin work in Persia.

—The Cumberland Presbyterians entered Japan in '76 and Mexico in '86, and in September last dispatcht 3 men, 2 of them having wives, to China, to make a beginning for the Gospel there.

—The Southern Presbyterians are sending out 5 new missionaries this year, Miss Sophie Wright going to Luebo on the Upper Kongo, Rev. H. W. Myers to Japan, Rev. C. C. Owen to Korea, and Marion Hull, M.D., and wife, to China. These additions raise the total abroad to 156.

EUROPE.

Great Britain.—The income of the Metropolitan Hospital Fund reacht to £10,000 last year, and since the beginning, twenty-five years ago, £713,432 (\$4,567,410) have been received for the use of various hospitals, and nearly 1,000,000 surgical appliances have been bought.

—Upwards of £1,000 were received last year by the Missionary Pence Association, and at least 100 missions or

societies have been aided from its funds. When it is remembered that the fundamental idea is regular weekly contributions of one penny or upwards, and that by far the larger part of the amount has been raised on this method, it will be seen that a widespread interest is represented. The association insists that all contributions sent should be extra gifts beyond ordinary subscriptions. As the bulk of its income is derived from weekly pence from those not rich enough to be subscribers to societies, there is little doubt that these small gifts are extra income for the various missions.

—The report for the forty-third year of the Bible Lands (formerly the Turkish) Missions Aid Society, shows that aid has been sent to no less than 19 cities or towns where the work is under the charge of missionaries of the American Board. The receipts were greater by over \$16,000 than during any previous year of its existence.

—So great was the destruction of property by the June earthquake in India, that the Baptist Missionary Society alone estimates that from £7,000 to £10,000 will be required for reconstruction and repairs.

—The S. P. G. has received \$355,000 by bequest from Mr. Alfred Marriot, of which half has been voted for the erection of churches and half for hospitals, colleges, and other places of education, in accordance with the testator's directions. Geographically, the grants are distributed thus: Asia, £25,660; Africa, £23,730; Australasia, £8,975; North America, £7,130; West Indies, £4,505; Europe, £1,000. Total, £71,000.

The Continent.—For some time it has been known that the revenue for the Vatican from Peter's Pence has shown a serious decrease. The chief income has always been from France; but the loyalty of the aristocratic donors appears to have diminisht of late under the indorsement given to the republic,

and the result is a marked diminution in their gifts. According to reports, there has begun an active campaign to stimulate the revenue, and England and America are apparently relied upon to furnish a considerable share.—*Independent.*

—Three pastors of the Reformed Church of France have recently offered themselves to replace the murdered missionaries, Escande and Minault, in Madagascar. This sad event has not been without a quickening effect on the French Protestant Church. In many quarters zeal is growing where it had scarcely been seen before.—*Le Missionnaire.*

—Pastor Lindemann, a retired Lutheran minister in Hanover, dying a bachelor, bequeathed \$45,000 to the Hermannsburg society. The testament wished that the legacy be used for the establishment of missions in a new field. The society contemplates beginning missionary labor in German East Africa. It will send there some of its efficient workers in the Transvaal.

—A new missionary society has been established in Berlin, with the name “Deutsche Orient-Mission,” presided over by Dr. Lepsius. The intention is to send missionaries to engage in Eastern mission work. Many distinguished Germans have hitherto taken an active part in this work—as Bishop Gobat and others—but not in connection with German societies. Dr. Lepsius has done an important work in Germany by his exposure of the cruelties of the Turks, scarcely believed in by many of his countrymen till his work appeared.

—The Rhenish society reports about 3,600 baptisms of heathen during the course of last year. Of these 141 were baptized in the Tungkun district of China.—*Berichte der Rheinischen Missionsgesellschaft.*

—*The Daily Chronicle* states that the Russian Government has resolved partially to abolish the system of Siberian exile for political and other prisoners.

The change will come into force a year hence. The Czar has also decreed that a person outside the Greek Church, who marries one of that faith, shall not be required, as formerly, to sign a promise that their children shall be brought up in the faith of the Greek Church. Another step in advance is a system of public justice for Siberia. In that vast region, subject until now to the tyranny of arbitrary officials, law courts are opened in each provincial capital, with justices appointed by the crown, and legal procedure is for the first time made possible.

ASIA.

Islam.—The god of Mohammedanism is an ideal Oriental despot, magnified to infinity. Whatever he does or commands is right, because he wills it. What he hates is not sin, but rebellion. He may or may not punish other offenses, for he is all-merciful, but to deny his unity or his prophet is unpardonable. For this there is nothing but eternal fire. As there is no right or wrong except as he wills it, there is no true sense in which he can be called holy. Nor can it be said that he loves righteousness. What he loves is submission to his will, and this is the highest virtue known to Mohammedanism. It is what gives it its name—*Islam*, which means submission. Between God and man there is no kinship, nothing in common. He is not our Father and we are not His children. The idea of the incarnation of God in Jesus Christ is absurd and incomprehensible. —*Rev. George Washburn* President Robert College, in *The Outlook*.

—Streaks of dawn appear in the night of Palestine.—“In many places both Moslems and members of the Greek Church are most willing to listen, and ignorance and superstition are proving not impregnable to Gospel assaults. A woman bore witness to Christ as her Savior to the women who went to her sick-room, and refused in her dying hour to repeat the Moslem

formula. One of the missionaries writes that she meets from time to time in the villages with women who are praying for forgiveness in Christ's name, and also to be kept from sin and the Evil One, and she mentions one who was nicknamed 'Christian' on this account. The medical work at Gaza, Nablous, Acca, Salt, and Kerak is exercising a widespread influence. The riveted attention with which patients listen at Gaza to the Rev. Dr. Sterling's setting forth the claims of Jesus as the Son of God and Savior is evidence of real interest."—*Church Missionary Society's Report.*

—Rev. Mr. Browne gives this thrilling account of a great revival in Choonkoosh, Eastern Turkey: "Gregorians attend every service, tho the meeting place is on the roof, partly covered by rugs and bits of carpets. Many take off their outer garments and sit on them in the sun and on the hard roof! Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heartful. The early dawn, the cool, pure, delicious air, earnest, hearty singing, deeply felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder—well, it all affects me deeply. Towards sunset last evening the clouds gathered and about the hour of meeting, it rained powerfully. What did I do for the meeting on the roof? Up to the very minute of opening the meeting it just poured. When I reached the roof a dripping, steaming crowd simply packt our little schoolroom. The Gregorians also came, and so our brethren courteously rose and gave them their nice places while they contented themselves by standing in the rain, literally taking the drippings of the sanctuary. I never saw more real and unselfish Christian courtesy.

This morning the roofs swarmed, the Spirit was present, and there were 15 prayers before I spoke, some wholly new voices in prayer. A precious meeting! How they pleaded for us to stay, but we cannot. Think of it, not a man to step in and gather this great white harvest of souls for Christ and heaven!"

—The long-time-expected and much-feared advance of Russian influence in Persia has come. It is not a showy one at the outset, but it bodes no good for our Protestant institutions. Russian priests have come to Oroomiah to open schools. The Christian population, groaning under Mohammedan oppression, and seeing in their coming the promise of political deliverance, have welcomed it with wild enthusiasm. Thousands of men, women, and children flocked to their side, kissing their garments, prostrating themselves before them as their saviors. In the hope of special favor, multitudes of the Old Nestorian Church are enrolling themselves as adherents of the Russian Church. Our missionaries write in much sorrow that many of our church members, too, were being swept away by this whirlwind of excitement.—*Church at Home and Abroad.*

India.—Some recent statistics throw light on the actual condition of things in this land. Thus, while the average income of a unit of population in England is \$210, in India it is \$10; the average income of the Indian native agricultural laborer is \$32, while even in Russia the peasant has an average income of \$50; it is estimated that \$15 is necessary in India to merely support life in one person, but in a large part of the country the actual income per capita is as low as \$11—so that the peasant is spoken of as having a *minus income*. Add to these facts the knowledge that in India the average of life is twenty-three and a half years as against forty years in England; that from fever and starvation alone in the seven years ending in 1888, 4,349,922 deaths took

place—nearly as many as are supposed to have occurred in the wars of a hundred years, and in what a sad case is this vast population!

—The reason and moral sense of the Hindus condemn their theory of caste. They will admit that the system is full of absurdities, and that it is at war with the welfare of the individual as well as of the community; yet they cling to it with the utmost persistence. A vigorous writer in India has well said: “In spite of the relaxation of caste rules, in spite of the fact that the wealthy can violate the laws of caste with impunity, in spite of the fact that the Hindu has learnt the lesson of the brotherhood of man by heart, so that he can repeat it glibly with the lip, caste is still the strongest practical force in the land. A man openly parts with that last; he will sacrifice everything before that.”—*Missionary Herald*.

—It is not physical discomfort, not having little to lie on night after night on a jungle tour, or swimming rivers, or shortness of food—that is the poetry of mission life—but the hardship is having to look after native churches and bear the burdens of native converts when one feels that the circle of prayer at home is not complete, and that the tide of sympathy is not flowing as it should. Never until I got on Indian shores, and had to do with native churches, did I know why Paul put at the end of his list of agonies—after the stoning and the scourging, and that long series of hardships—as the heaviest of all—sorrow’s crown of sorrow—“the care of all the churches.”—Rev. G. W. OLVER.

—The *Bombay Guardian* gives the following account of a vast prayer-meeting organized by the Mohammedans in Bombay to deprecate the Divine wrath manifested in the visitation of the plague in that city: “A novel sight was witnessed in Bombay on Saturday afternoon, when upwards of 2,000 Mohammedans gathered for

prayer. This was the sequel to three days’ fasting, a fast which it is said was kept by almost the entire community, who at the same time made incessant prayer that the plague might be averted. After obtaining the sanction of Government the Mohammedans put up screens of matting on the west side. Several thousand pieces of palm-leaf matting were laid out on the ground, about 100 huge earthen jars, each containing about 50 gallons of water, being placed at regular intervals. Large crowds began to pour into the Esplanade from an early hour in the afternoon, and by 4.30 p. m., the time notified for the holding of the prayer, the whole of the extensive ground was filled by Mohammedans of all sections of the community squatting down on the matting provided for them. The Kazees and Moulvies occupied about an hour with prayers, afterwards preaching sermons from various points on the efficacy of prayer. The usual evening prayer followed; hands and feet were washed, and they proceeded to break their fast. There were several thousand cakes and about 8000 pounds weight of dry dates provided for the faithful, and by the time they dispersed, about 6 p. m., there was not one cake or a date to be seen.”

—Dr. Jacob Chamberlain writes thus of irrigation in Southern India: “We have in India a magnificent river, the sacred Godávery, which, rising on the western coast, only a few miles from the sea of Arabia, among the hills to the north of Bombay, flows diagonally across the entire country to the south-east, and discharges its waters into the Bay of Bengal, north of Madras. The monsoon, or rainy season, on the western coast is different from that on the eastern, so that the river comes freighted with its mighty life-giving current during our dry season, flowing with swollen stream through a region parched and verdureless. Some thirty years ago the government, incited thereto by an enthusiastic and dauntless

engineer, who had on military duty traversed the country, constructed an anicut, or dam, over two miles in length, costing \$4,000,000, across this mighty river, 30 miles from the sea, raising the level of its current some 30 feet, and, digging channels great and small, poured out its vivifying waters over 1,000,000 acres of what had been an arid plain. Behold the change! What had for centuries been worthless sand plains were converted into fruitful rice fields; the squalid inhabitants have become thrifty farmers; the famine-stricken region is a garden of plenty. What has wrought this marvel in these now harvest-laden countries? It is but the flowing-in of the waters of that historic river.

—In the training school and home for Bengali girls in Calcutta, quite an innovation has been introduced in the way of washboards and tubs, and those poor girls, despite custom or caste, have been taught to wash and iron their own clothes. And now the money hitherto paid for laundry supports an orphan boy.

China.—There are now upwards of 1,000 schools of various descriptions for natives in China under foreigners. They range from the village day school up to high schools and colleges. In that great empire there are no schools for girls except those founded by the missionaries.

—Mr. Speer, since his recent visit to Canton, calls attention to the fact that 500 women and 1,000 girls have gone out of the seminary, some of them to give all their time to Christian service, and hundreds of others to proclaim the Gospel through the activities of common life. The wife of Li Hung Chang's doctor was one of these. Others are in Vancouver, San Francisco, Portland, Oregon, and Chicago.

—A telegraph line nearly 800 miles long has recently been built in Chinese Turkestan, running as far westward as the city of Kashgar. It was begun in

January, 1893, and finish February, 1895.

—The American consul at Hangkow reports that 3 American citizens had started to go from Hangkow to Peking through the provinces of Hupeh, Honan, Shansi, and Chihli, for the purpose of surveying a route for the railway between those two cities. The expedition was well equipped and was pleasantly recognized by the viceroy. The construction of the railway through this most productive section of the great Chinese empire is only a question of time.

—Most encouraging accounts of success come from Manchuria. The United Presbyterian Church of Scotland at Mai-mai-gai has baptized 60, and at Tieling over 150. The Rev. Mr. Webster says, "It is no exaggeration to say that there are hundreds anxious to join the church." Dr. Ross, of Moukden, reports 800 on the list of applicants, and at Ti-lu, members and applicants are over 600, and a large church is needed. The mission of the Irish Presbyterian Church is also greatly blest, and Mr. Fulton has baptized 208 in the past winter. A young Christian suffered martyrdom for Christ, and Christians are made bolder and a general inquiry has been awakened.

—A Presbyterian missionary in China gives the following account of his boarding-school: The entire expenditure for from 20 to 30 pupils, including food, clothing, outfit, teachers' salaries, and everything else, is about \$1,000 per annum. In the course of 20 years there have been 144 scholars, an equal number having been dismissed after preliminary trial. Of this number 64 became Christians, 11 had been ordained to the ministry, 10 were candidates for the ministry, 5 were Christian school-teachers and other assistants. At the start almost all were from heathen families, and were indentured to keep them the full time in school, but 4 out of the 40 being

Christians. At the time when the account was given, almost all were from Christian families, indentures were no longer necessary, about one-half were professing Christians.

—You will be surprised to hear of an addition to our home. It came about in this way. Ten days ago, early on a raw, damp, foggy morning, a coolie was sent out on an errand. He quickly returned, saying there was a baby in a deep ditch just below our compound, put there by its parents to die of cold and hunger, just because it had the misfortune to be born a girl. They do such things in China, you know, and when they do die the dogs eat them. We hesitated about bringing her in at first, because of the awful stories they tell about our eating babies and digging out their eyes for medicine, etc.; but we quickly concluded the course the Master would take, and had her brought in. Such a bundle of dirty, vermin-infested rags you never saw, and from under a dirty cap two great black eyes staring wide open. No heart beat could be felt, and the little mite was too near gone to cry. We quickly gave her warm milk and stimulants, and, getting her out of the dirty rags, put her in a hot bath. We greatly feared she would not survive; so we wrapped her in a blanket, and kept her in a basket by the open oven door all day. At night the little eyes partly closed, but it was three days before she slept naturally. There was every evidence of her having been given opiates. But in a week of feeding on good milk we had a bright baby, not yet two months old, weighing now seven and a half pounds.—*Miss Ford, in Monthly Letter*

AFRICA.

—Secretary E. H. Glenny, of the North Africa Society, reports: We are thankful that this year we have not had so much difficulty with the French authorities in Algeria, as on previous occasions, but it is still necessary to be very careful in all departments. In

Tunis also we have had no further interference during the last few months.

West Africa.—“We can not tell our friends that we have been able to baptize our first Ashantee converts as yet, but we have good hope that this will happen soon. We have 2 catechumens who have been under instruction for several weeks with a view to baptism. At Manpong and Agona we have schools which give us great satisfaction; and at our 6 new country stations there are already promising little schools. We have 50 scholars in our school in Kumase, of these 24 are freed slaves, and 21 children of chiefs, who tell us that they have given us the best that they have. And indeed they are all very intelligent children.”—*Missionary Ramseyer, in Le Missionnaire*.

—The North German Society is this year celebrating the jubilee of its work in Evheland, on the Slave Coast. The half-century of its occupation there has witnessed the growth of a native church, at present numbering 2,000 members, including a staff of 48 native helpers, and the opening of 29 stations and out-stations, three of the former lying in German Togoland. The European staff numbers at present 34; 64 male and female workers have sacrificed their lives to the evangelization of the country. The Evhe tongue has been reduced to writing, the Bible and various educational works have been translated into it. Of those German agents at present in the land, none have remained longer than 16 years, the deadliness of the climate proving an insuperable obstacle to protracted labor upon the part of the European.

East Africa.—On the west shore of Lake Nyassa, and northwestward to the district where the waters of the Kongo take their rise, the Scottish teachers, including several Dutch co-workers, have upwards of 8,000 children and youths in 80 schools under daily tuition in their native tongue—chiefly Nyanza—in English, and in useful handicrafts. Dr. Laws, the veteran and devoted mission-

ary, has founded an excellent institution on Florence Bay, into which the most successful young men and women students are drafted. In it no less than 127 students, representing 15 different tribes, are being trained as light-bearers to their fellow-Africans.—*London Christian.*

—The Moravians are preparing to send new recruits for the old L. M. S. station at Urambo, and 3 missionaries, with their wives, will shortly proceed thither. In the monthly organ of the Moravian Society a letter is publisht from Mr. Draper, the solitary missionary stationed there, which speaks of the Sunday services being attended by 300 or 400 natives huddled together like sheep, the school well attended, and everything appearing hopeful and promising.

—A revolt broke out recently in the Uganda Protectorate, but was successfully suppress. On July 6 King Mwanga left Uganda secretly to organize a rising in the Buddu district against the government. Mwanga's forces were defeated. The king escaped to German territory and surrendered himself to the Germans, by whom he is detained. Order was restored throughout Uganda, the whole of which, except the Buddu district, remained loyal. It is intended to proclaim the infant son of Mwanga as king, with a regency.—*London Christian.*

—By a recent decree of the king of Abyssinia, all the members of the Swedish Mission have been expelled from his dominions.

AUSTRALIA.

—The Rev. N. Hey has issued a report of the work done at the Mapoon mission station, which is, on the whole, very gratifying. He says: "No murders have been committed by those engaged in the beche-de-mer or pearl-shelling industry, as was the case in former years, and the year has past away in comparative peace and quietness. The number of Aborigines under

care varies from 100 to 500, while others are coming and going to and from their hunting ground. They are still disposed to wandering, even those who have their own cottages occasionally take a spell in the bush. It is very hard for them to settle for any length of time in one place."

—The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with 3 Presbyteries; the United Presbyterian Church, with 2 Presbyteries; the separate Presbyteries of Natal, Capetown, and the Transvaal, and the Congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives.

—The Australian Board of Missions (Anglican) has just publisht its annual report. Amongst other encouraging signs is the eagerness with which the converted South Sea Islanders are volunteering for mission work. The great obstacle in the way of taking advantage of their help is their lack of training. Missionaries at head stations are urged to undertake the work of preparing them for service. The New Guinea mission has now a native Christian family an object lesson for the heathen to look upon. A large number of candidates are in preparation for baptism. The Bellender Ken Mission is one to the aborigines of Queensland. In this good work is reported in the school. The advance of the mission is retarded for want of laborers and funds. One of the most important and successful branches of the work is that carried on amongst the Chinese of Australia. In the diocese of Sydney alone there are 10,000. The Rev. Soo Hoo Ten is the missionary to these scattered ones. A new church is about to be erected for the exclusive use of the Chinese in Sydney.

—The venerable Dr. Paton is once again in Australia pleading the cause of his beloved New Hebrides Mission. He begins to look old and feeble. Toil and time have told upon him.



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